



The

# Criterion

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Photos by Sean Gallagher



Archbishop Daniel M. Buechlein, right, shows a special edition of the *Catechism of the Catholic Church* to a group of students from St. Pius X School in Indianapolis who were participating in an elective class on vocations during a visit on Jan. 27 to his office in the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Archbishop Buechlein shared with the students the story of his own vocation and encouraged them to give their own calling prayerful consideration.

## Catholic school starts vocations class for middle school students

By Sean Gallagher

Parishes, schools and other organizations in the archdiocese do many things to encourage young people to give prayerful consideration to the vocation to which God is calling them.

St. Pius X School in Indianapolis is helping some of its middle school students do this for two months.

Nine boys in the sixth- and seventh-grades in the school are currently in the middle of an elective class on vocations that all of them chose to take. In it, they are being introduced to men and women in the archdiocese who are either discerning God's call or have already committed themselves to their vocation. The class was open to both boys and girls.

John Leemhuis, the chairman of St. Pius X's school commission, organized the class and is leading the course.

A 1973 graduate of the Bishop Bruté Latin School, the former archdiocesan high school seminary,

Leemhuis said he hoped the students in the class will see the broad perspective on vocations that he was given when he was around a number of priest instructors on a daily basis.

"Most of our grade school kids today don't get to know a lot of our good priests as anyone other than who says Mass on Sunday," he said. "They don't see them all of the time. The priests are so busy. And I'd love for kids to have the chance to meet some of the good priests around the city."

Among the people the class was scheduled to meet are Archbishop Daniel M. Buechlein; Msgr. Joseph F. Schaedel, vicar general; Father Joseph Moriarty, archdiocesan vocations director; and Father Robert Robeson, director of the Bishop Bruté House of Formation at Marian College.

In addition to meeting those ordained to the priesthood, the students have also spoke with a group of seniors at Bishop Chatard High School in Indianapolis who are just starting to discern their vocation.

They will also meet Benedictine Sister

Nicolette Etienne, vocations director of Our Lady Grace Monastery in Beech Grove.

Finally, they will be introduced to some lay leaders in the archdiocese, including Rick Wagner, director of Our Lady of Fatima Retreat House, and Bernie Price, girls' athletic director of the archdiocesan Catholic Youth Organization.

Father Moriarty, who helped Leemhuis organize the class' curriculum, has hopeful yet realistic expectations for the class.

"My greatest hope is that we're planting seeds," he said, "that we're helping these young men to realize that if the idea of priesthood—which may have never crossed their minds in the past—were to cross their mind, they're not going to see it as something they don't know about."

Seventh-grader Patrick McNulty has increased his knowledge of who priests are and what they do as well as other vocations by taking the class.

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## Federal budget proposal sets stage for months of drama

WASHINGTON (CNS)—When the White House released President George W. Bush's 2006 budget proposal early in February, it signaled the start of a peculiar kind of theater season in Washington.

Beginning with the publication of the 892-page, \$2.6 trillion proposal and continuing through Congress's approval of the final appropriations bill sometime in the fall, a cast of thousands will become involved with the evolution of the president's spending goals into how the federal government actually functions in 2006.

First comes the administration's explanation of its proposal.

"I would call it a disciplined budget," Bush said in a speech at the Detroit Economic Club. "My budget reduces spending—reduces spending—on non-security discretionary programs by 1 percent—the most disciplined proposal since Ronald Reagan was in office. It holds discretionary spending below the rate of inflation. It includes vital reforms in mandatory spending that will save taxpayers \$137 billion over the next decade. It meets our nation's essential needs; it keeps us on track to cut the deficit in half by 2009."

Jim Towey, director of the White House Office of Faith-based and Community Initiatives, stressed in a teleconference that "not only is President Bush's budget compassionate, it gives greater choices to the poor and disadvantaged, in terms of social service providers and access to programs, and it maintains a vital safety net for those in need."

That is followed quickly by various organizations' analyses of major cuts and changes.

"The president's proposed FY 2006 budget would slash crucial services for children, the elderly, disabled and low-wage families to protect the well-connected," said a release from the Coalition on Human Needs, an alliance of dozens of national organizations including Catholic Charities USA, the Salvation Army, the Congressional

See BUDGET, page 2

## Sister Lucia, last Fatima visionary, dies at age 97

COIMBRA, Portugal (CNS)—Carmelite Sister Lucia dos Santos, the last of three Fatima visionaries, died on Feb. 13 in her cloistered convent in Coimbra at the age of 97.

The Portuguese government declared Feb. 15, the date of her funeral, as a national day of mourning.

On May 13, 1917, when she was just

10 years old, Sister Lucia and her two younger cousins claimed to have seen the Blessed Virgin Mary at Fatima, near their home. The apparitions continued once a month until Oct. 13, 1917.

Passionist Father Ciro Benedettini, a Vatican spokesman, said that Pope John Paul II, who began his Lenten retreat on

See LUCIA, page 14

CNS photo from Reuters



Sister Lucia dos Santos, who died at age 97, was the eldest of three Portuguese shepherd children who in 1917 reported seeing apparitions of the Virgin Mary.

# New director of parish financial services helps parishes in debt

By Brandon A. Evans

Like other non-profit organizations, many parishes in the archdiocese can have a hard time making ends meet—especially when they are serving a low-income community.

“From 2002 to 2004, parishes of the archdiocese requested \$4.6 million in home mission grants,” said Jeffrey Stumpf, the archdiocese’s chief financial officer. “Unfortunately, only \$1.3 million was available to be awarded.

“Total parish debts are reaching approximately \$5 million, and it’s important to begin reducing these debts,” Stumpf said. One of the things that the archdiocese



Michael Witka

has done to help parishes that are having financial difficulties is to hire a director of parish financial services.

Michael Witka, who has spent the last six years as a pastoral associate at Our Lady of Grace Parish in Noblesville, Ind., (Diocese of Lafayette), was asked to fill that position. He and his wife, Charlene, are still members of the Noblesville parish.

Not only is Witka working closely with about a dozen parishes and a couple of high schools on financial matters, he also handles the property, auto, casualty and risk-management insurance programs for the archdiocese.

“Many times, financially challenged parishes are unable to afford the expertise to turn around a deficit budget,” Stumpf said. “Mike can assist parishes with linking their budgets to their strategic plans, developing realistic budgets, identifying ways to increase revenues and decrease

expenses, and communicating financial challenges to parishioners in clear and understandable language.”

Witka said his goal is to help “make parishes financially sound enough to be able to do the ministries they need to do.”

Witka said that when helping a parish in debt, he first talks to the pastor, then anyone involved with the parish finances, and eventually most of the parish leadership.

One of the biggest things to do is help the parish communicate its financial needs to the parishioners.

“I think it’s a matter of educating the parishioners about what is the financial status of their parish—I think they have a right to know,” Witka said.

“I’ve always been a strong believer that if you communicate your needs to the parish, they will come through,” he said. “Sometimes you’ve got to at least paint the picture, and then ask.”

Of course, he said, it is also the case with some parishes that “the giving is just not up to where it needs to be to offset the bills that are there.”

Often, this is in parishes where membership is declining, but expenses are not.

Witka said that he helps parishes look at their expenses and personnel, but he does not come to parishes to fire people or make budget cuts. Ultimately, it’s up to the parish to put a plan in place to resolve any financial problems.

“While Mike’s assistance may make some parishes uncomfortable,” Stumpf said, “it will certainly help them realize what is realistically possible given their financial position.”

Witka said his main goal is to “help parishes understand their problem, if they perceive it as a problem, and understand the opportunities to make some changes so that it gives them some breathing room.” †

## Archdiocese to hold VIRTUS Protecting God’s Children programs

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

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

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

changed.

Programs scheduled for February will be held at:

- St. Lawrence Parish in Indianapolis on Feb. 18 at 9 a.m.
- St. Luke Parish in Indianapolis on Feb. 24 at noon.
- St. Monica Parish in Indianapolis, on Feb. 26 at 9 a.m.
- St. Thomas Aquinas Parish in Indianapolis on Feb. 19 at 10 a.m.
- St. Vincent de Paul Parish in Bedford on Feb. 19 at 9 a.m.
- St. Michael Parish in Brookville on Feb. 27 at 5:30 p.m.

- St. Malachy Parish in Brownsburg on Feb. 19 at 9 a.m.
- St. Paul the Apostle Parish in Greencastle on Feb. 19 and Feb. 21 at 6 p.m.
- St. Augustine Parish in Jeffersonville on Feb. 23 at 6 p.m. and Feb. 27 at noon
- St. Martin of Tours Parish in Martinsville on Feb. 20 at 12 p.m.
- St. Mary Parish in Mitchell (program will be held at St. Vincent de Paul Parish in Bedford) on Feb. 19 at 9 a.m.
- St. Maurice Parish in Napoleon on

- Feb. 23 at 6 p.m.
- St. Agnes Parish in Nashville on Feb. 27 at noon.
- Our Lady of Perpetual Help Parish in New Albany on Feb. 28 on 6 p.m.
- St. Mary Parish in New Albany on Feb. 19 at 1 p.m.
- St. Mary Parish in North Vernon on Feb. 28 at 6:30 p.m.
- St. Mary (Immaculate Conception) Parish in Rushville on Feb. 27 at 1 p.m.
- St. Joseph Parish in Clark County on Feb. 24 at 6 p.m. †

## BUDGET

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Hunger Center, the United Way and Easter Seals. The coalition said the administration plan would “end medical care for millions of low-income Americans by cutting \$60 billion from Medicaid; starve food stamps by \$1 billion ... cut education for children by \$4.3 billion and end the \$225 million Even Start Literacy program and the community food and nutrition program.”

“The administration has proposed one of the most tightfisted, miserly budgets for veterans’ programs in recent memory,” said a statement from the Disabled American Veterans. It said that at a time when medical costs are skyrocketing and the number of veterans seeking health care is growing, the administration proposed funding medical care with \$3.4 billion less than needed. Some veterans also would be hit with a \$250 annual user fee for health care and doubled co-payments for prescriptions.

• The American Federation of Teachers said that by cutting the Department of Education’s budget by more than half a billion dollars, Bush’s

proposal “flies in the face of his re-election campaign that stressed family values and compassion” and that it “represents a huge reversal in the federal government’s commitment to education” by inadequately funding Pell grants for college tuition and programs such as those for disadvantaged and disabled students.

What begins in earnest now is the part public, part behind-the-scenes process wherein House and Senate budget committees draft, review and eventually vote on budget legislation before sending bills to votes by the full House and Senate.

Jim Horney, a senior fellow at the Center on Budget and Policy Priorities, explained how the time-honored tradition of protecting programs dear to the hearts of certain constituencies will play out.

In all, Bush’s budget would eliminate or dramatically reduce 150 programs at various levels of government, most in social services, education and transportation.

By comparison, Bush’s 2005 budget proposal released about this time last year proposed killing or slashing 128 programs the administration said were ineffective. All but a handful were restored by the time the final appropriations bill was

approved in November.

Members of Congress will begin looking out for programs they consider valuable, and interest groups will crank up their lobbying efforts to try to protect others.

For instance, although the president’s budget calls for ending federal subsidies of Amtrak, that’s a program House Speaker Dennis Hastert, R-Ill., strongly supports.

“Amtrak or veterans’ medical care are fairly unlikely to get deep cuts,” Horney said. “You’ll see deeper cuts in programs without constituencies.” Recipients of child-care subsidies, for example, may not have the political connections necessary to protect benefits for more than 300,000 people who would be cut over the next three years.

The real fancy footwork comes when all those competing interests are vying for chunks of a budget that must be reduced dramatically.

Tom Shellabarger, domestic policy adviser to the U.S. Conference of Catholic Bishops, said that in the 20 years he has been following the process, the budget approved by Congress always ends up approximately resembling what the president sought, no matter what the partisan

makeup is of the two houses of Congress and who is in the White House.

If, for instance, the president sets a goal of an 11.5 percent cut in funding for Housing and Urban Development, as Bush did this year, chances are Congress won’t be approving a HUD budget at this year’s level.

“And if Congress keeps even close to that amount, a lot of folks are going to be struggling to find housing,” Shellabarger said.

While there clearly are some programs that are more protected than others, Shellabarger said even something as important to the president as faith-based initiatives isn’t guaranteed favored status when budgets are being cut.

One of the oldest programs of the federal government that has long been run largely by religious organizations—housing for the elderly—was budgeted by the White House to be cut by \$5 million, down to \$741 million. Housing for people with disabilities, another program largely run by Church affiliates, would be cut nearly in half, to just \$120 million.

“This is a zero-sum game,” Shellabarger said. “With the deficit where it is, they’ve really backed themselves into a corner.” †



2/18/05

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# St. Francis Hospital-Mooresville to open cancer care center

By Mary Ann Wyand

MOORESVILLE—Comprehensive cancer treatments with state-of-the-art medical technology will be available on March 1 at St. Francis Hospital-Mooresville.

St. Francis Hospital officials dedicated the new cancer care center at Mooresville on Feb. 12 and are preparing to serve patients from Morgan and Hendricks counties next month.

The new cancer care center means that Mooresville area residents won't have to drive more than a half hour to St. Francis Hospital in Indianapolis or other hospitals to receive radiation therapy and other oncology treatments.

Keith Jewell, executive director of St. Francis Hospital-Mooresville, said on Feb. 12 that the \$4.5 million cancer care center is a much-anticipated part of the \$20.8 million hospital expansion project

approved by board members in 2002.

"We undertook a large planning activity in 2001 to understand the health-care needs of residents in northern Morgan and Hendricks counties," Jewell said. "Aside from heart services, which was the largest need, cancer treatment came in number two in this community."

Jewell said the survey found that Mooresville area residents requiring cancer treatments had to leave Hendricks County about 11,000 times in 2001 to receive various oncology services.

"Hendricks County has grown by 14 percent over the past three years," he said, "and northern Morgan County has grown by about 10 percent in that time so that's a significant [population] growth" in need of comprehensive health-care services.

"Cancer is an emotional journey and a very complex disease," Jewell said. "We will now have the opportunity to provide for the patient's medical oncology needs, surgical oncology needs and radiation therapy needs ... right here in their own community. I think that's going to be very helpful for the patients and their families."

Patricia Wolfa, director of cancer services for the St. Francis Hospitals in Beech Grove, Indianapolis and Mooresville, said the new cancer care center will provide continuity in outpatient care among the three hospital campuses.

"It's estimated that one in three living Americans will experience cancer in their lifetimes," Wolfa said. "For every new cancer diagnosis, there are eight patients that are surviving or in the process of managing this chronic illness."

"But the progress in oncology over the last 10 to 15 years has really changed to some degree how people look at a cancer diagnosis," she said. "They used to get a diagnosis and it was life-threatening."

"Now, with good science and, I think, good care today, 62 percent of all cancers diagnosed in this country have a minimum of five years survival [rate]," Wolfa



St. Francis Hospital-Mooresville employee Katie Lee, manager of the cancer care center, explains how a state-of-the-art Varian linear accelerator provides precise radiation treatments. St. Francis Hospital is one of the first hospitals in the area to offer this specialized treatment for cancer patients.

said. "So we're doing much better in dealing with cancer as a chronic illness. That also means we're doing a better job at identifying cancers earlier, such as breast cancer and colorectal polyp evaluation. There is good science that helps us understand how to take care of ourselves—what we call screening and wellness—and there are more effective tools today that benefit us in a much higher quality of life."

Jewell said the new cancer center will offer physics planning, where physicists and physicians will identify how treatment will be given to patients. They will utilize a computerized simulator to plan and test treatment options prior to the use of radiation.

He said the center's state-of-the-art Varian computerized linear accelerator, which provides intensity modulated radiation therapy, allows radiation beams to be

shaped to treat tumors anywhere in the body.

"We also wanted to have a place where nutrition counselors, home health workers and chaplains can visit with patients," he said. "We prefer that the patients be able to stay here in the cancer center, and we will bring resources and treatment to them as opposed to having them walk all through the hospital campus."

Jewell said the cancer center's 9,000-square-foot outpatient clinic will accommodate more than 150 new patients a year.

The new cancer care center is welcome news for St. Francis Hospital-Mooresville mail clerk Janie Cochran-McClusky, a breast cancer survivor who had to drive to St. Francis Hospital in Indianapolis for oncology treatments. She is happy other cancer patients will feel right at home and be close to home in the new center. †



Janie Cochran-McClusky, a breast cancer survivor and mailroom clerk at St. Francis Hospital-Mooresville, signs a poster following a Feb. 12 ceremony at the new cancer care center.

# Sale of diamond ring will benefit St. Augustine Home for the Aged

By Mary Ann Wyand

Gifts to the Little Sisters of the Poor come in all shapes and sizes—some large, some small—and all are appreciated by the Little Sisters, who gratefully accept donations of cash and material items to help them in their ministry to the elderly poor at the St. Augustine Home for the Aged in Indianapolis.

One recent gift to the Little Sisters may qualify as the most unusual donation received at the international order's home at 2345 W. 86th St. in Indianapolis.

In January, St. Luke parishioner Alice (McMahon) Hendricks Leppert of Indianapolis gave the Little Sisters a 60-year-old diamond ring that an Indianapolis jeweler who is a certified gemologist appraiser has determined is valued at \$33,795.



Immaculate Heart of Mary parishioner Lisa Kelley of Indianapolis, vice president of the St. Augustine Guild, holds a diamond ring that St. Luke parishioner Alice (McMahon) Hendricks Leppert has donated to the Little Sisters of the Poor to help them with their ministry to the elderly poor at the St. Augustine Home for the Aged in Indianapolis. The diamond ring, which is for sale, has been appraised for \$33,795.

Sister Geraldine Harvie, superior, said proceeds from the sale of the diamond ring will benefit the care of St. Augustine Home for the Aged residents. The Little Sisters would like to sell the ring for its appraised value.

The gold bridal ring setting with a bright polish finish has a 3.10-carat, prong-set old European cut diamond surrounded by six prong-set round brilliant cut diamonds that weigh 0.35 carats. The total weight of the seven diamonds is 3.45 carats.

Tracy Desserich, director of development for the St. Augustine Home for the Aged, said the Little Sisters must raise more than \$225,000 each month to provide quality care for the residents.

Desserich said the cost of providing care for a resident in assisted living is \$125 per day, but Medicaid only reimburses the sisters \$42 a day. She said the cost of caring for a resident in nursing care is \$200 per day, while Medicaid only pays \$110 a day.

"This is an average shortfall of \$87 per resident per day," Desserich said, "to provide food, housing, health care, rehabilitation and activities."

"In addition, the sisters have some current capital needs," she said. "St. Augustine Home ... was built in 1968. As would be true with any 36-year-old building, the home requires a variety of critical upgrades to its facility and equipment."

Currently, the Little Sisters are working on a capital improvements project, Desserich said, that includes a variety of important and necessary items ranging from elevator repairs and the replacement of 15 individual heating and air conditioning units for resident rooms to eight handicap-accessible water fountains, sturdy tables and chairs for three resident dining rooms and several small pieces of outdated kitchen equipment.

The total estimated cost of replacement

for these items is \$74,500, she said, which is partially covered by a \$40,000 grant from the Nina Mason Pulliam Charitable Trust.

However, Desserich said, the sisters must raise the additional \$24,500 to complete these projects before March.

"These capital improvements ... are all necessary for the comfort and security of the residents," she said. "These upgrades are necessary to ensure that the Little Sisters of the Poor and the

employees of St. Augustine Home can continue to provide a safe and decent living environment for the elderly residents in their care."

The Little Sisters provide quality care for aging men and women regardless of race or religion, she said. "The only requirements for admission to the home are that the resident have minimal financial resources and be age 65 years or older, although most residents of

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## Our Lady of Fatima Retreat House

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## Editorial



Pope John Paul II looks at one of two white doves released by children from the window of his private apartment at the Vatican on Jan. 30. During an annual appeal for peace, the pontiff prayed that the younger generations would become "courageous and tenacious constructors of peace."

## Overcoming evil with good

In his message for this year's World Day of Peace, Pope John Paul II offered a reflection on the words of St. Paul, "Do not be overcome by evil, but overcome evil with good" (Rom 12:21).

According to the pope, overcoming evil with good is the very heart of the Christian mystery: "To save humanity from the selfishness of sin and its corollary of death, God himself lovingly enters, in Christ, into the fullness of life and into human history," bringing freedom and redemption to all. The way to peace, and to freedom from every evil, is through Christ, whose goodness, mercy and selfless love transforms sinful humanity and liberates nations and peoples.

In his annual address to the Vatican Diplomatic Corps on Jan. 10, Pope John Paul II outlined some of the major challenges facing the world community today.

These challenges include:

- The challenge of life which the pope says "has grown in scale and urgency in recent years."
- The challenge of providing food for the hundreds of millions of human beings who suffer from grave malnutrition and for the millions of children who die each year from hunger or its effects.
- The challenge of peace—especially in the Middle East, Africa, Asia and Latin America, "where recourse to arms and violence has fomented hatred and increased the causes of tension."
- The challenge of freedom, including religious freedom, which is the prerequisite of peace and the guarantor of human dignity.

The challenge to overcome evil with good is presented to every generation regardless of its circumstances. The political and social issues may

change but the basic principles remain the same. "In the moral and social sphere," the pope says, "evil takes on the countenance of selfishness and hatred, which is negativity; it can only be overcome by love, which has the positivity of generous and disinterested giving, even to the point of self-sacrifice."

Selfishness and negativity are where evil dwells. We find evil in the rule of tyrants; in social structures that defy human rights and dignity; in laws that sanction abortion, euthanasia and state-sponsored death; in a media culture that exploits human sexuality and trivializes the sacredness of marriage and family life. We find evil in terrorist acts, in genocide and in war. We find evil in ourselves, which is why we need the sacrament of reconciliation and the saving grace of the Eucharist—Christ's self-sacrificing love given to us over and over again through the Church.

It's easy to feel overwhelmed by the challenges facing our world today. We are called to defend life, to feed the hungry, to work for peace, to promote liberty and justice for all, and to let ourselves be transformed by the love of Christ and the liberating power of his grace.

"Do not be overcome by evil, but overcome evil with good." These are reassuring, but challenging, words spoken by St. Paul to the first generation of Christians—and forcefully repeated by the successor of St. Peter today.

May the Lord strengthen us with his grace and sustain us in our efforts to imitate his self-sacrificing love.

— Daniel Conway

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

## Letters to the Editor

### Offended by *The Da Vinci Code*

I was interested to read the letter about the bestseller book *The Da Vinci Code*. I was beginning to wonder if I was the only one offended and alarmed at this book. The writer was wondering if there was anyone to prevent the ransacking of our faith. I am happy to report that the answer is in the affirmative.

A book has been published by Ignatius Press titled *The Da Vinci Hoax* authored by Carl Olson and Sandra Miesel. They do a superb job of debunking Dan Brown's poisonous novel, showing it to be full of misrepresentations, half truths and outright fabrications.

If Mr. Brown had written such trash about any other segment of our society, he would have been castigated by everyone from the ACLU on down. As it is, anti-Catholicism may well be the last acceptable prejudice. We shouldn't be surprised; our Lord told us that it would be so.

To make matters worse, a movie is coming out directed by Ron Howard and starring Tom Hanks, no less. Need I say that no self-respecting Christian should see this movie. Our boycott of this movie should be just as ardent as our support of *The Passion of the Christ* was last year.

My suggestions are letters to the local paper, alerting our fellow Christians of this attack on our faith, letters and calls to the local theaters and encouraging our pastors to speak about this in their homilies (an excellent opportunity to remind the parish of the principles of the faith).

With *The Passion of the Christ*, we Christians proved that we can have a profound impact on box office revenue.

Let's show Hollywood that that impact can operate in both directions.

Mike Daugherty, Bedford

### *The Da Vinci Code* is work of fiction

I find it interesting some Catholics would mistake *The Da Vinci Code* for non-fiction. Clearly by its place in the bookstore, this book is a novel, a work of fiction for mystery lovers to enjoy. What is fact in this book are the organizations Mr. Brown discusses and the artwork used to frame an interesting story for the reader. I encourage those who are interested in this topic to visit Dan Brown's website ([www.danbrown.com](http://www.danbrown.com)) for more information from the author before making an opinion or choosing to read the book.

I think it is wonderful we live in a country that allows a movie like *The Passion of the Christ* to be made for all Christians to enjoy, and likewise provides the freedoms of speech and religion. In some parts of the world, we would not have the opportunity to watch such a film or read literature with controversial themes. Popular media provides an opportunity for Catholics to discuss their faith with others who would not otherwise give Catholicism a second glance.

What a platform for evangelization! Remember, there is a fine line between fact and fiction, and the two should not be confused. I look forward to seeing *The Da Vinci Code* at the movies and reading other novels by this author. It by no means shakes my faith or changes what I believe to be true.

Lisa Tabor, Indianapolis

### There are greater evils than natural disasters

What fools we are asking, "Why did God allow the tsunami disaster?"

Archbishop Fulton Sheen wrote, "The difference between man and an amoeba is miniscule compared to the difference between God and man."

Consider this. God manages 100 million new babies every year and the same number of deaths per year.

Maybe, just maybe, God is more concerned about man-made evils such as the many millions of abortions worldwide each year, sexual abuses of children, broken families and millions of others manmade evils.

Jerome W. Schneider, Jasper, Ind.

### The real problem with Social Security

The problem with Social Security can be defined in one word—abortion. With 32 years of *Roe vs. Wade* we have murdered 40 million plus of our present and future workforce. These people would have been supporters of the Social Security fund.

This year's election is a start. Another important election is coming up in 2006.

It is our spiritual duty to vote to protect the innocent, the unborn and the elderly.

Norbert Lindenmaier, Indianapolis

### Shocked by proposed abortion legislation

In the issue of *The Criterion* dated Jan. 28, Tony Magliano had a good column about Catholic apathy and how it has hurt the pro-life effort. But I had to reread one paragraph three or four times because I could not believe what I read.

It said that Richard Doerflinger, deputy director of pro-life activities for the U.S. Conference of Catholic Bishops, was encouraging us to support the federal "Unborn Child Pain Awareness Act."

This legislation requires abortion providers to inform pregnant women seeking an abortion that the unborn child feels pain and an anesthetic could be given to the unborn child before the abortion!

It is one thing to inform the would-be mother that her unborn baby feels pain. It is quite another matter to suggest she allow the baby to be anesthetized before aborting him/her. This makes me sick, and at the same time sad and angry.

This legislation will not save any innocent lives. It will only serve to make the would-be mother feel a little better and could even encourage abortion!

Is an anesthetized, aborted baby any less dead because he/she didn't feel the knife cutting his/her tiny body apart or the scissors opening his/her skull and a tube sucking out his/her brain? Let us get real.

The pro-life movement needs to spend its efforts to cut down and hopefully eliminate abortions. It is a ridiculous waste of effort to initiate or support this kind of legislation that only helps the pro-choice cause.

Mary Badinghaus, Lawrenceburg

### Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

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

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

Readers with access to e-mail may send letters to [critterion@archindy.org](mailto:critterion@archindy.org).

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Sign of the cross reminds us we need God

**W**hen an infant is presented for baptism according to the Catholic ritual, the celebrant says “[John or Mary], the Christian community welcomes you with great joy. In its name, I claim you for Christ our Savior by the sign of his cross. I now trace the cross on your forehead, and invite your parents and godparents to do the same.”

After baptism, a practicing Catholic makes the sign of the cross thousands of times over the years.

As we enter a church, we sign ourselves with the holy water blessed at Easter as a reminder of our baptism, the most important event of our lives. Do we think about this?

We sign ourselves when we are given a blessing by the priest at Mass, or in the other sacraments or on other occasions. Do we realize the blessing comes from God, the Father, Son and Holy Spirit?

Most of us sign ourselves as we begin and conclude our daily prayers. Do we realize this very sign is an act of faith?

I make the sign of the cross on takeoff and landing in airplanes. Do we realize that the sign of the cross is an expression of our humble need for God?

Most of us sign ourselves with the cross at mealtime. Some follow the prac-

tice of making the sign of the cross as they pass a Catholic Church in acknowledgement of the Real Presence of Christ in the Blessed Sacrament.

In the ritual of Ash Wednesday, we were given ashes in the sign of the cross that publicly marked us as Catholics.

The sign of the cross certainly identifies us as Catholics. We notice it in a restaurant or, for example, if an athlete signs himself before a free throw or as he takes his turn at bat.

I remember my surprise as I observed the burial ritual for President Ronald Reagan in California. Nearly half of the young and older mourners who paid their respects at the coffin signed themselves with the cross. While many times the sign of the cross may be made without a lot of thought—we do it so often—it nonetheless speaks of a commitment in faith. And it is a good habit to embrace.

Wouldn't it be wonderful if, during the Lenten season, it could be more intentionally a sign that we want to join ourselves to Christ in his journey toward Calvary to his death and victory on the cross. It is a fruitful meditation to think about the meaning of the cross in the mystery of our salvation. Christ's victory on the cross turned what had been a sign of ignominy—the instrument of the criminal

death penalty—into a sign of pride in our Christian faith. Obviously, the cross represented anything but a perfunctory ritual for Christ in his torturous death for us.

Lent is a good time to recall consciously and gratefully that we were claimed for Christ with the sign of the cross at our baptism. Let's pray with more fervor about the meaning of the words of Christ in the Gospel, “Take up your cross and follow me.” He intends something more than accepting the symbolic ritual, valuable as that is.

Being marked with the sign of the cross encourages us to intend that our sufferings, the reversals in life, perhaps our illnesses, the disappointments big or small, the inconveniences of living with others, even the fasting and intended and unintended mortifications that come our way during these 40 days will be joined to the cross of Christ. Joining our crosses to his makes at least some sense of our suffering. No life escapes suffering.

Being marked with the cross during

Lent might well imply a renewed commitment to help Jesus carry the cross to Calvary by helping neighbors in need of help to carry their crosses. Reflecting on the mission of Jesus, surely no one should be impelled to carry their sufferings alone.

The sign of the cross, which claimed us for Christ, is a very public sign that marks each of us as equal in dignity—men and women, children and adults, people of all races and cultures, rich and poor, the especially gifted and the less gifted. We all have been created in the image of God. And, besides, Christ died on the cross for every one of us.

Bearing the cross in everyday life is a public sign that we enter into the paschal mystery with the confident faith that for every one of us there is the kingdom where every tear shall be wiped away. We believe in the victory of the cross and look forward to the glory of Easter.

May Christ give us the Lenten grace to embrace his cross with cheerful pride. †

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

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

## La señal de la cruz nos recuerda que necesitamos a Dios

**S**egún el ritual católico, cuando se presenta un niño para su bautismo, el celebrante dice: “(José o María), la comunidad cristiana te recibe con gran alegría.” En su nombre, te reclamo para Cristo, nuestro salvador por la señal de su cruz. Ahora trazaré la cruz en tu frente e invito a tus padres y padrinos a que hagan lo mismo.”

Después del bautismo, un católico practicante realiza la señal de la cruz miles de veces a lo largo de los años.

Cuando entramos en una iglesia nos persignamos con el agua bendita de la Pascua, como recuerdo de nuestro bautismo, el evento más importante de nuestras vidas. ¿Acaso pensamos en esto?

Nos persignamos cuando el sacerdote nos impone una bendición durante la misa o en los otros sacramentos y demás ocasiones. ¿Acaso nos damos cuenta de que las bendiciones vienen de Dios, el Padre, el Hijo y el Espíritu Santo?

La mayoría de nosotros se persigna al comenzar y finalizar nuestras oraciones diarias. ¿Nos damos cuenta de que esta mera señal es un acto de fe?

Yo me persigno al despegar y al aterrizar cuando viajo en avión. ¿Acaso nos damos cuenta de que la señal de la cruz es una expresión de nuestra humilde necesidad de Dios?

La mayoría de nosotros se persigna a la hora de comer. Algunos tienen la costumbre de persignarse al pasar por una iglesia católica, en reconocimiento a

la Presencia Real de Cristo en el Santo Sacramento.

En el ritual del Miércoles de Ceniza se nos imponen cenizas en forma de cruz que nos identifican públicamente como católicos.

La señal de la cruz ciertamente nos identifica como católicos. Nos damos cuenta de ello en restaurantes, o, por ejemplo, si un atleta se persigna antes de realizar un lanzamiento o cuando es su turno al bate.

Recuerdo mi sorpresa cuando observé el rito del entierro del Presidente Ronald Reagan en California. Aproximadamente la mitad de los dolientes jóvenes y mayores que presentaron sus respetos ante el sarcófago se persignaron. A pesar de que muchas veces la señal de la cruz se realiza sin prestar demasiada atención, ya que lo hacemos con mucha frecuencia, aun así este acto representa un compromiso con la fe. Y constituye una buena costumbre a adoptar.

¿Acaso no sería maravilloso si durante la Cuaresma lo hiciéramos como una señal más intencional de que queremos unirnos a Cristo en su camino al Calvario, a su muerte y victoria en la cruz? Resulta una meditación muy productiva pensar sobre el significado de la cruz en el misterio de nuestra salvación. La victoria de Cristo en la cruz convirtió lo que había sido un símbolo de ignominia, el instrumento de castigo y muerte para los criminales, en un símbolo de orgullo de nuestra fe

cristiana. Obviamente la cruz representa todo menos un ritual mecánico para Cristo en su tortuosa muerte por nosotros.

La Cuaresma es una época excelente para recordar consciente y agradecidamente que Cristo nos redime a través de la cruz en nuestro bautismo. Oremos con más fervor sobre el significado de las palabras de Cristo en el Evangelio: “toma tu cruz y sígueme”. Su intención va más allá de la aceptación del ritual simbólico, a pesar de su gran valor.

La marca de la señal de la cruz nos invita a proponernos que todos nuestros sufrimientos, los reveses en la vida, tal vez nuestras enfermedades, las grandes y pequeñas decepciones, incluso el ayuno y las mortificaciones intencionales e inadvertidas durante estos 40 días, se unan a la cruz de Cristo. Unir nuestras cruces a la suya le da aunque sea un poco de sentido al sufrimiento. Ninguna vida se escapa del sufrimiento.

La marca de la cruz durante la Cuaresma podría implicar un compromiso renovado para ayudar a Jesús a llevar su cruz hasta el Calvario, ayudando al prójimo que necesita ayuda

para cargar con sus cruces. Si reflexionamos sobre la misión de Jesús, ciertamente nadie debería estar obligado a cargar solo con sus sufrimientos.

La señal de la cruz, que nos reclama para Cristo, es una señal muy pública que nos identifica a cada uno de nosotros como iguales en dignidad, hombres y mujeres, niños y adultos, personas de todas las razas y culturas, ricos y pobres, los agraciados y los menos aventajados. Todos hemos sido creados a imagen de Dios. Y, además, Cristo murió en la cruz por cada uno de nosotros.

Llevar la cruz en nuestra vida cotidiana es un símbolo público de que entramos en el misterio paschal con la fe de que para cada uno de nosotros existe un reino en el que toda lágrima será enjugada. Creemos en la victoria de la cruz y esperamos con ansias la gloria de la Pascua.

Que Cristo nos proporcione la gracia de la Cuaresma para recibir su cruz con alegre orgullo. †

*Traducido por: Language Training Center, Indianapolis*

#### La intención del Arzobispo Buechlein para vocaciones en febrero

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

## Check It Out . . .

A wine and cheese benefit titled **"Fruit of the Spirit,"** which will raise money for Holy Family Shelter in Indianapolis, will be offered from 7 p.m. to 9 p.m. on March 3 at the Allison Mansion on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. A silent auction will be part of the event. Tickets are \$35 per person. For more information or for tickets, call Valerie Sperka at 317-592-4072.

The **"Living Stations of the Cross"** will be presented by the teenagers of St. Monica Parish, 6131 N. Michigan Road, in Indianapolis, from 7 p.m. to 8:15 p.m. on March 4 and 11. The stations are for adults and children 7 and older. For more information, call 317-253-8077.

Saint Meinrad is offering several retreats. **"Heaven—Let's Go!"** will be presented by Benedictine Father Joseph Cox on April 8-10. Benedictine Brother Mark Falkenhain will offer a retreat on April 22-24 that will explore the many insights that St. Benedict had when writing his *Rule* about how people live, grow, fail, succeed and eventually find God. **"A Personal Preparation for the Paschal Mystery for Parish Liturgy and Music Ministers"** will be presented by Benedictine Fathers Jeremy King and Aurelius Boberek on March 15-17 (midweek). For more information or to register, call 812-357-6585 or 800-581-6905, or e-mail

[mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu), or log on to [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

St. Lawrence Parish, 6950 E. 46th St., in Indianapolis, is having a **marriage renewal Mass** at 7 p.m. on Feb. 25. The Mass will be preceded by Stations of the Cross at 6 p.m. and followed by fellowship and a meditation on marriage by Legionary of Christ Father Matthew Van Smoorenburg. The event is being sponsored by Our Lady of the Apostles Family Center, a non-profit corporation that offers facilities and programs to help form families in Catholic values. The suggested donation is \$10 per couple. For more information, call the parish at 317-546-4065.

The **"Love Works Magic" Fashion Show and Luncheon**, presented by the Birthline Guild, will begin with a social at 11:30 a.m. on March 12 at The Ritz Charles, 12156 N. Meridian St., in Carmel, Ind. A luncheon will follow at noon. The Birthline Guild, a ministry of the archdiocese, offers a telephone crisis line to counsel women contemplating abortion and provides them with clothing, bedding and community resources. The cost of the luncheon is a \$25 donation. Reservations are due by March 2. For more information, call 317-466-9656.

St. Francis Hospital and Health Centers is offering a course titled **"Freedom from Smoking"** that was developed by the American Lung Association. It is designed to help smokers become non-smokers by offering a step-by-step plan to break their habit. Beginning March 1, the seven-week class will meet from 1 p.m. to 2:30 p.m. on Tuesdays at the St. Francis Community Relations Center, 3145 E. Thompson Rd, in Indianapolis. The cost of the program is \$50 and may be covered by some insurance policies. For more information or to reserve a space, call Kim Modglin at 317-782-7999.

The **Catholic Women in Faith** group of the Lawrence County Catholic community will be discussing "The Way to Holiness" on the third Thursday of every month from February to November. The meetings, which will focus on different aspects of how the laity are called to holiness through the sacraments, will take place from 6:30 p.m. to 8 p.m. in the St. Vincent de Paul School cafeteria, 1723 "I" Street, in Bedford. The meetings are open to women 18 years and older. Refreshments are served at 6:15 p.m. If child care is required, please call in advance. There is no cost. For more information, call 812-275-6539.

The archdiocesan Office of Family Ministries and the Family Life Office of the Diocese of Lafayette are co-sponsoring a two-day **"Ministry of Consolation Training"** on March 5-6 at Mother of the Redeemer Farm, 8220 State Road 48 W., in Bloomington. The training is designed for individuals and parishes that wish to begin a more enhanced or comprehensive ministry for the bereaved. For more information, call the Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

Singers are invited to participate in the special choir that will sing at the **archdiocesan chrism Mass** at 7 p.m. on March 22 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Rehearsals will take place at 6:30 p.m. on March 7 and 14 at the cathedral. For more information or to register for the choir, call the Office of Worship by Feb. 24 at 317-236-1483 or 800-382-9836, ext. 1483.

St. Mary's Child Center in Indianapolis is having its **"Spring 2005 Wine Dinner"** at 6:30 p.m. on March 4 at

Rick's Café Boatyard, 4050 Dandy Trail, in Indianapolis. The cost of the event is \$80 per person. For more information or for tickets, call Victoria Petersen at 317-635-1491 or e-mail [vpetersen@stmaryschildcenter.org](mailto:vpetersen@stmaryschildcenter.org). †

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

**Boogeyman** (Screen Gems)  
Rated **A-III (Adults)** because of several sequences of menace, which involve horror-style violence as well as some sexually suggestive scenes, one which contains partial nudity.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

**Bride and Prejudice** (Miramax)  
Rated **A-II (Adults and Adolescents)** because of some off-color remarks, a fistfight, provocative dancing and some thematic material.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

**Hitch** (Columbia)  
Rated **A-III (Adults)** because of a few instances of profanity, rough, and crude language, one brief sexual situation and adult thematic elements.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

**Imaginary Heroes** (Sony Classics)  
Rated **L (Limited Adult Audience)** because of recurring substance abuse, including several scenes involving underage teenagers, sexual situations among minors, one involving partial nudity, an intimate encounter between two boys, a suicide, some violence, as well as repeated rough and crude language and profanity.  
Rated **R (Restricted)** by the MPAA.

**Pooh's Heffalump Movie** (Disney)  
Rated **A-I (General Patronage)**.  
Rated **G (General Audiences)** by the Motion Picture Association of America (MPAA).

**Swimming Upstream** (MGM)  
Rated **A-III (Adults)** because of many scenes of domestic violence, heavy drinking, a smattering of rough and crude language, a suicide attempt and some sexual references.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

**The Wedding Date** (Universal)  
Rated **A-III (Adults)** because of a sexual encounter, a shower scene involving fleeting rear nudity, as well as recurring crude sexual language and humor.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

## VIPs . . .



**John and Marjorie (Sperry) Harper**, members of St. Gabriel Parish in Indianapolis, celebrated their 50th wedding anniversary on Feb. 17 with a private family celebration. The couple was married on that date in 1955 at Holy Cross Church in Indianapolis. They have three children: Carol Brown, Cheryl Hendrixson and Dennis Harper. They have seven grandchildren. †

## Awards . . .

**Providence Sister Delan Ma** and the **Sisters of Providence of Saint Mary-of-the-Woods** were recently presented awards by the Taipei County government in Taiwan. The awards were presented to "religious groups who are performing good charity work for the public good and also work to bring enlightenment to the people through education." Sister Delan, director of the Mother Marie Gratia Center in Taishan and a native of Tainan Yu-Ching, Taiwan, was the only individual selected to receive an award. She was cited for her service to low-income elderly and disabled people by providing house-cleaning services, accompaniment to the hospital, meal delivery service, homecare service, homecare service training programs, and spreading the good news of the Catholic faith. The award for the congregation was the second in three years. Currently, there are 10 Sisters of Providence serving in Taiwan. They teach, maintain two facilities for those with disabilities, assist the elderly and perform other volunteer work. †



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# Father Benjamin Hawley offers Lenten lecture series at monastery

By Sean Gallagher

Jesuit Father Benjamin Hawley invited his listeners at the Carmelite Monastery of the Resurrection in Indianapolis to make the Lord the center of their lives during the season of Lent.

This invitation came on Feb. 10 during the first of a series of three lectures titled "Lent Is the Church's Spring" that Father Hawley is giving at the Monastery of the Resurrection, 2500 Cold Spring Road. The last two lectures will be on Feb. 24 and March 10, both beginning at 7 p.m. The lectures are free and open to the public.

Over the course of these lectures, Father Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis, will explore how Jesus is portrayed in the Gospel of St. Luke, the parables found there and their relevance for our day-to-day life of faith.

He began by describing Lent as a journey then asked his listeners to allow Jesus, in very practical yet profound ways, to be their companion on it.

In order to do this, Father Hawley suggested that his listeners reflect upon how they are tested then consider how Christ was tested in the very same way.

"The examples that you can come up with from your own life," he said, "are examples of how Jesus himself was tested. He was tested like us. We are tested like him."

Father Hawley then pointed to a facet of his Jesuit tradition to help his listeners allow Jesus to become a companion in their daily lives.

"Ignatius says in the [*Spiritual Exercises*]," he said, "when we make the prayers of the meditations of the *Exercises*, we should feel as though God was speaking with us as a friend speaks to a friend."

Father Hawley then explored how the work of the Holy Spirit is vital for us in practical ways to make Jesus our companion through Lent. He started this by showing the Holy Spirit's important place in the Gospel of Luke and especially in Jesus' baptism.

After encouraging his listeners to pray for an outpouring of the Spirit in their own lives like the one that happened to Jesus in his baptism, he went on to explain how it can help us gain a more clear understanding of our vocation.

"The Lord baptizes you and me with a sense of a vocation, with a specific vocation," he said. "The Lord leads us, then, into that way of living, which is a way of living, a way of being and also a way of service, always a movement from ourselves outwards."

After discussing the relevance of Jesus' baptism in our own life of faith, Father Hawley explored the meaning for us of what happened next in Jesus' life: his temptation in the desert.

"If you take the three temptations together, what are they about?" he asked. "The temptations in the Gospel are about a fundamental orientation toward life. And that fundamental orientation is an orientation toward God, toward the Lord.

"Now, what is your and my fundamental orientation? This is a very important question for you and me to ask ourselves during Lent because we're oriented toward all sorts of things."

Father Hawley argued that an orientation toward God is manifested by our allowing Jesus to be a real companion in our daily journey of faith.

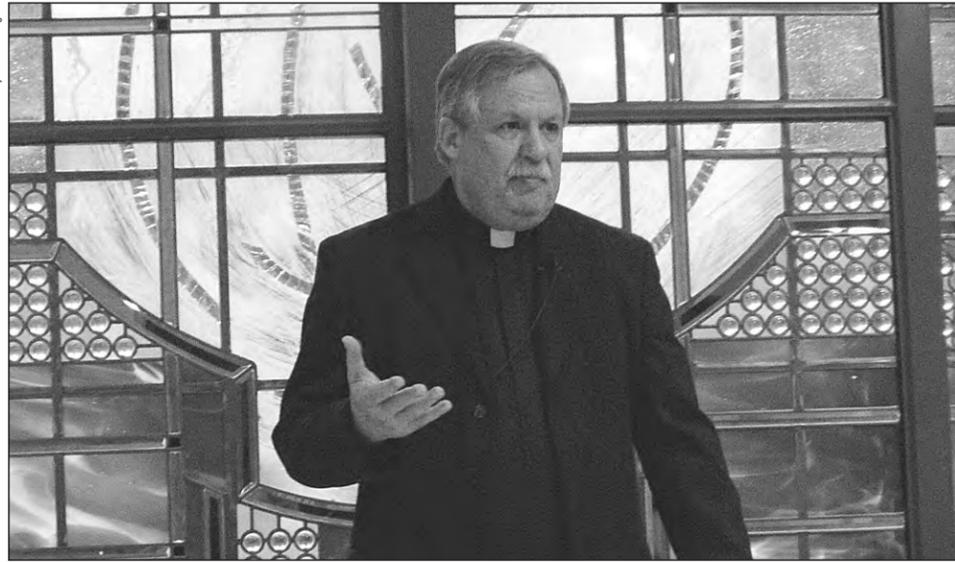
Toward the end of his lecture, Father Hawley invited his listeners to pray with him a prayer adapted from the beginning of the *Spiritual Exercises*, which asks God to help us orient our lives on him in very mysterious, yet realistic ways.

In conclusion, he returned to his theme that Lent is the Church's spring.

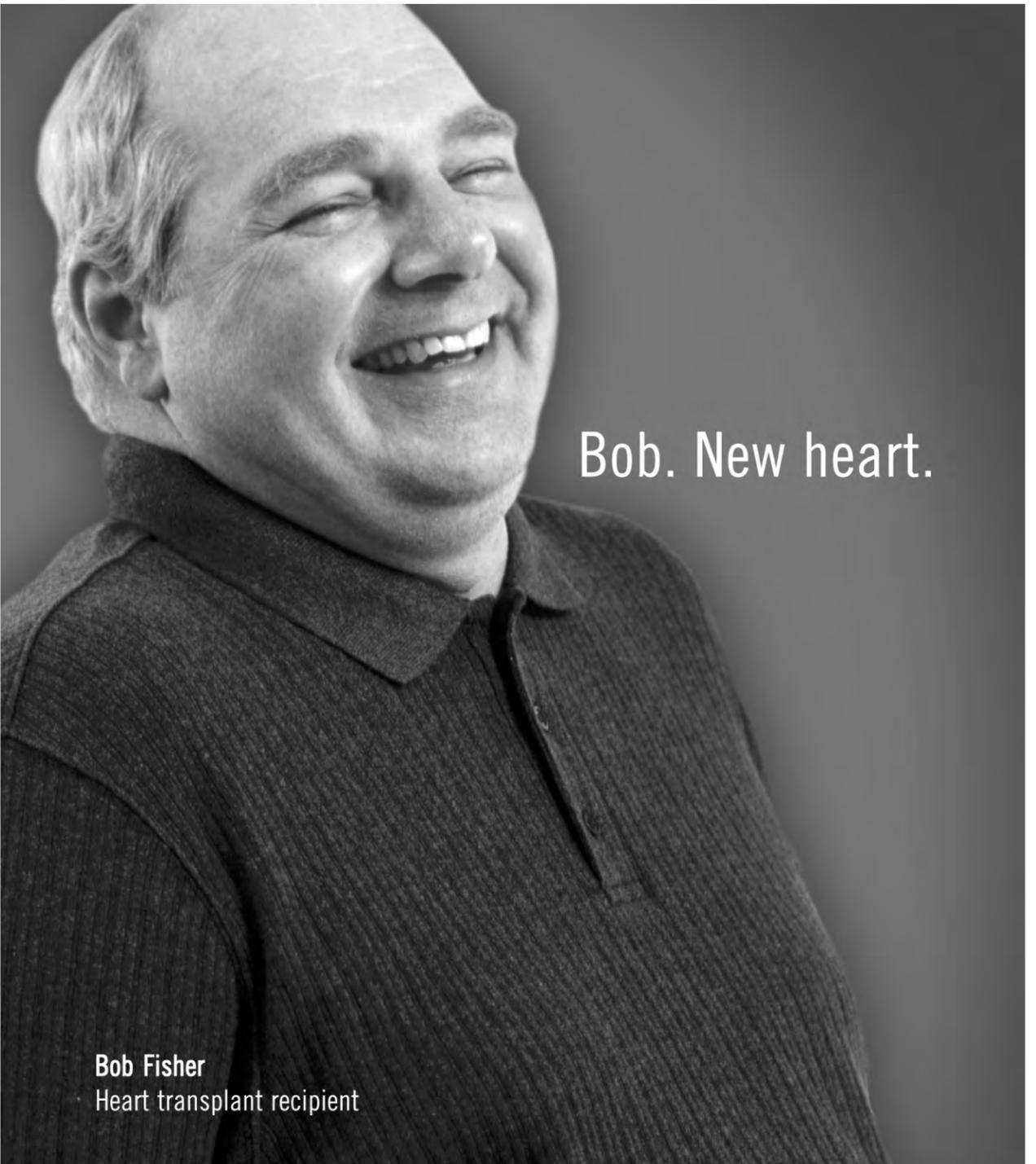
"Lent is the Church's spring," he said. "Lent is the period in which that which is dormant inside us ... that which is hurt, has an opportunity to receive in a new way a baptism, an anointing of the Holy Spirit.

"And we do that with Jesus on his walk. As he walks, we walk with him. As we walk with him, he walks with us." †

Photo by Sean Gallagher



Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis, speaks on Feb. 10 on the topic of "Lent Is the Church's Spring" in the first of a series of three lectures he is giving during the Lenten season at the Carmelite Monastery of the Resurrection in Indianapolis. The other lectures will be on Feb. 24 and March 10, both at 7 p.m. The lectures are free and open to the public.



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# VOCATIONS

continued from page 1

"Coming in, I thought we were just going to sit and talk about preaching and stuff," Patrick said. "Now I figured out that we get to learn about the bishop and all these other people."

Sandra Patel, principal at St. Pius X, acknowledged the challenge that many Catholic schools face today in introducing their students to people living out various vocations and how this class might be a springboard for further efforts.

"We have no religious in our school," she said. "It's always hard to make sure you're giving kids the best exposure to vocations."

"My hope is [that the class] gives us new direction in how we address vocations with our students because I have never felt good about what I've been able to do as a lay administrator. I certainly try my best, but I think there's a lot I can't do."

In addition to introducing the students to a number of priests, religious and lay

leaders in the archdiocese, Leemhuis sees the class on vocations as an opportunity to encourage the junior high students to give prayerful consideration to important life decisions that they'll start to make in just a few years.

"I want them to think about how they will hear God's call as they grow into being teenagers," he said. "As they get to be in the eighth- and ninth-grade, they're going to begin to make their own decisions ... about school, friendships and peer pressure. And I hope that they would listen for hearing God's call."

While he believes encouraging priestly vocations is important, Leemhuis recognizes that simply introducing the young men in the class to the notion of vocations and discernment is the main purpose.

"It was never an intention that some number of kids would come out of this program thinking that they want to go to the seminary, but you never know," he said. "We're laying a foundation hopefully at the lowest level and at least introducing them to the priesthood, religious life and hearing God's call." †



Archbishop Daniel M. Buechlein, center, speaks with a group of students from St. Pius X School in Indianapolis who are participating in an elective class on vocations during a visit on Jan. 27 to the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. Over the course of their two-month class, the students are visiting several priests, religious and lay archdiocesan leaders in Indianapolis and learning from them about the importance of discerning God's call in their lives.

## Catholic Radio 89.1 FM to hold first annual fundraising dinner

By Brandon A. Evans

Catholic Radio 89.1 FM is holding its first annual fundraising dinner at about the same time that it came on the air one year ago.

The radio station, which features programming mostly from the Eternal Word Television Network (EWTN) Global Catholic Radio Network along with some local content, began broadcasting to the Indianapolis area on Ash Wednesday in 2004.

The dinner will begin with a reception at 6:30 p.m. on March 3 at the Marten House, 1801 W. 86th St., in Indianapolis. Dinner will follow at 7 p.m.

Tickets are \$50 per person or \$350 for

a table of eight. Priests and religious will be admitted at no charge.

Father Mitch Pacwa, an educator, scholar and host of several shows on ETWN TV and radio, will speak at the dinner.

The theme for the event is "Accepting the Challenge of the New Evangelism." Radio, as well as television and the Internet, have been considered by Pope John Paul II as modern means to spread the Word of God.

The very mission of Catholic Radio 97.1 FM is evangelism—the name of the not-for-profit organization formed to manage the station, Inter Mirifica Inc., was inspired by the Vatican II document on modern communication by the same

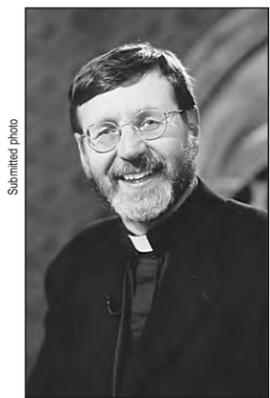
name.

Jim Ganley, the station manager, said the he recently received a phone call from a local man who has belonged to another faith his whole life.

After listening to the station for several months, he enrolled in an RCIA program and will be baptized into the Catholic Church in April.

According to Robert Teipen, chairman of the board of Inter Mirifica Inc., the purpose of the upcoming dinner is to raise awareness of the presence of Catholic Radio in the area.

During the dinner, Teipen will also give a brief review of the station's first year and outline the challenges the station faces.



Father Mitch Pacwa, author and host of several EWTN television and radio shows, will speak at the Catholic Radio 89.1 FM annual dinner on March 3.

(For more information or to order tickets, call 317-870-8400, ext. 21 or go to [www.catholicradioindy.org](http://www.catholicradioindy.org).) †

# Got Questions?

Find the answers in the new, 2005 edition of the Directory and Yearbook for the Archdiocese of Indianapolis.

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## The Year of the Eucharist promotes love for God

By Msgr. James P. Moroney

I had just returned from a sick call. It was 2 a.m. Knowing I would not be able to get right back to sleep, I decided to stop by the perpetual adoration chapel for a quick prayer before the Blessed Sacrament.

After I slipped into a dark corner, an old man whom I knew to be struggling with cancer limped up to the kneeler.

When he spied me, I whispered, "Joe, what are you doing up at this hour?"

"I come here every morning at this time, Father," he said, smiling. "He ... gives me the strength to go on."

We are in the midst of a Year of the Eucharist proclaimed by Pope John Paul II that concludes in October 2005. It is a time of coming to know more closely the Lord who gives us the strength to go on.

How will the Church celebrate this Year of the Eucharist?

The Holy Father marked this important opportunity to deepen our appreciation of the "source and summit of the Christian life" by publishing a new encyclical letter, *"Ecclesia de Eucharistia,"* and an apostolic letter, *"Mane Nobiscum Domine"* ("Stay With Us Lord").

The pope's own liturgy office, the Congregation for Divine Worship and the Discipline of the Sacraments, has published a new "Instruction" called *"Redemptionis Sacramentum"* and the U.S. bishops' Committee on the Liturgy

has posted a website of resources at <http://www.usccb.org/liturgy/eucharistyear.shtml>.

But how will parishes celebrate the Year of the Eucharist? How can parishes grow in eucharistic understanding, eucharistic worship and eucharistic life?

No one can fully understand the eucharistic mystery. Yet individuals and study groups can devote this year to deepening their understanding of the Eucharist in the Church's life.

Through a study of Vatican Council II's *Constitution on the Liturgy*, present-day Catholics can come to appreciate the vision of the Eucharist that was first proclaimed 40 years ago by the council fathers.

By reflecting on the *Catechism of the Catholic Church* and the opening paragraphs of the recently revised *General Instruction of the Roman Missal*, lay liturgical ministers and all who gather to celebrate the Mass can deepen their appreciation of this holy and living sacrifice.

Such a deeper appreciation and understanding of the Church's eucharistic teaching provides an essential foundation for a renewal of our life of worship. Such a renewal challenges pastors and the many parish groups charged with promoting the liturgy to study carefully how the liturgical books seek to promote that full conscious and active participation in the Mass, which is the goal of the liturgical reform.

The soon-to-be completed *Roman*

## Eucharistic attitude is key to life

By Marcellino D'Ambrosio

Pope John Paul II, in his apostolic letter for the Year of the Eucharist, directs us to develop a eucharistic attitude beyond the Mass, bringing the Eucharist into daily life and our daily lives into the Eucharist.

The proper response to a gift of the Eucharist's magnitude is gratitude. Offering thanksgiving to God first and foremost is a strict obligation of justice. We were created out of nothing, through no effort of our own. We were saved by grace (Eph 2:4). We owe God everything.

We are bound, if we are able, to observe the Third Commandment and keep the Lord's Day holy by gathering together to give thanks.

Jesus Christ offered a perfect

sacrifice of praise to the Father, and that sacrifice is made present again at every Eucharist.

When we develop a eucharistic attitude, we recognize that Christ is most fully present in the Blessed Sacrament, and also is present and active everywhere. All material blessings are gifts from a loving Father. We learn to thank God even in trials and tragedies (1 Thes 5:16 and Jas 1:2), knowing that God is powerful enough to bring greater good from them, as he did from the horror of the cross.

A eucharistic attitude is a key to the abundant life and fullness of joy that Jesus came to bring us.

(Marcellino D'Ambrosio directs [www.crossroadsinitiative.com](http://www.crossroadsinitiative.com) in Texas.) †



Pope John Paul II prays before the Blessed Sacrament. Adoration is a wonderful way by which Catholics fall more deeply in love with the eucharistic Lord. Through extended adoration of the Blessed Sacrament, Catholics testify to their faith in the perduring presence of Christ in the Eucharist.

*Missal* and the recently revised *Lectionary for Mass* can form the basis for liturgical missions aimed at perfecting the authentic celebration of the liturgy in parishes.

Days of recollection for liturgical ministries, both ordained and lay, can introduce recent rubrical refinements, modifications in translation and, most of all, the essential theological foundations that sustain and nourish our liturgical practices.

Just as a solid understanding of the Eucharist is required for an authentic celebration of the liturgy, so is a heart in love with the eucharistic Christ the indispensable element in entering into the eucharistic mystery.

During this year, parishes will be seeking ways to foster an internal participation in the eucharistic sacrifice on the part of each mind, heart and soul at Mass.

Such a love of the Eucharist can be promoted first of all by the faithful, vibrant and faith-filled celebration of the sacred liturgy. Careful attention to the externals of liturgical music, art, environment and celebration unquestionably fosters the internal engagement of every member of the congregation.

Adoration of the Blessed Sacrament,

likewise, is a wonderful way by which Catholics fall more deeply in love with the eucharistic Lord. Indeed, adoration of the Eucharist derives its true spirit from the celebration of the Mass and leads believers back to a more authentic celebration of the sacred mysteries.

Through extended adoration of the Blessed Sacrament for "Forty Hours" or other periods of time, Catholics testify to their faith in the perduring presence of Christ in the Eucharist and their need for an ever-deepening appreciation of the eucharistic Lord.

Such was the desire of Pope John Paul II when he proclaimed this special year dedicated to a reflection on the Eucharist, the source and summit of the life and mission of the Church.

Through new initiatives to help everyone understand, celebrate and live the Eucharist, each of our parishes and each one of us can "find in the eucharistic mystery the courage and energy to follow Christ, the Good Shepherd, and to serve him in the brethren" (Homily for Corpus Christi, Pope John Paul II, June 10, 2004).

(Msgr. James P. Moroney directs the U.S. bishops' Office of the Liturgy in Washington, D.C.) †

### Discussion Point

## God's presence sustains us

### This Week's Question

For what do we thank God? Might we thank God even for problems we encounter?

"When the chips are down, I feel God's been there supporting me. We've lost two children, and without God and the Holy Spirit we couldn't have gotten through that. I thank God for what's happening—whatever it is—because even bad situations are always resolved." (Shirley Hoefler, Albuquerque, N.M.)

"Certainly I thank God for obvious things like my family, health, a roof over my head and food on the table. But the way I look at life, every problem you encounter you learn from, and I want to teach my children that." (Christine Major, Cornelius, N.C.)

"I thank God every day I get up. I've had health problems, and I suffered with arthritis for 10 years. I'm better now, and because of my problems I appreciate things much more." (Cecelia Deforge, East Greenwich, R.I.)

"Every day I thank God for Jesus' death on the cross, for covering my shame with his blood." (Rebecca Hall, Baltimore, Md.)

### Lend Us Your Voice

An upcoming edition asks: "Concern for those in need" identifies us "as true followers of Christ," Pope John Paul II said. Today, who is "in need"?

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



From the Editor Emeritus/John F. Fink

## Jesus in the Gospels: The Temple cleansing

See John 2:13-22, Matthew 21:12-13, Mark 11:15-19, Luke 19:45-48

According to John's Gospel, after the wedding feast at Cana Jesus went back to Jerusalem for the feast of Passover. This is the first of three Passovers that John mentions, which would indicate a ministry of at least two years. The other Gospels indicate a shorter ministry and one primarily in Galilee.



While in Jerusalem, Jesus announced to the Jewish world in dramatic form that someone unique was in their presence. He did it by flying into a rage, making a whip out of cords and using it to drive the money-changers and those who sold animals out of the Temple area. It must have been quite a sight, this man with his eyes blazing, overturning tables and whipping sheep and oxen to get them out.

"Stop making my Father's house a

marketplace!" he exclaimed to those selling doves, who quickly picked up their caged birds and took off like the rest. It must have been a case of pure pandemonium with men and animals scurrying everywhere.

Why didn't the sellers quickly overwhelm this crazed man? After all, they didn't think they were doing anything wrong. They were an integral part of Jewish worship, selling the animals that the Jews sacrificed to God in the Temple. The money-changers were making change for the male Jews over 19 years of age who had to pay the Temple tax of a half-shekel as prescribed in the Book of Exodus (Ex 30:11-16). Why didn't the Sadducees, who ruled the Temple, send police to arrest Jesus?

We can only imagine that there was something in Jesus' demeanor that prevented any action being taken against him. He apparently exuded a powerful authority. He did, after all, refer to "my Father's house." So, after things quieted down a bit, they simply asked for a sign that Jesus was permitted to do what he did.

The "sign" Jesus gave could only confuse them more: "Destroy this Temple and in three days I will raise it up." Now they had to believe that they were dealing with a madman, since the Temple had been under construction for 46 years and still wasn't complete. John tells us that Jesus was referring to "the temple of his body," which sounds OK for us because we have been taught that our bodies are the temple of the Holy Spirit. But the people Jesus was talking to must have gone away muttering to themselves about this lunatic. His disciples, though, remembered this episode after Jesus rose from the dead.

The three synoptic Gospels place this incident during the last days of Jesus' life, probably because they didn't report on his earlier trip to Jerusalem and because it was too important to ignore. Chronological order didn't matter much to the Gospel writers. It seems probable, though, that it happened when John says it did because during the last week of Jesus' life the authorities were looking for some excuse to arrest him, and they didn't when the episode was over. †

Cornucopia/Cynthia Dewes

## Searching for love that never fails

February is a busy month for such a short one, isn't it? We have Black



History to honor, and presidents and Groundhog Phil, not to mention the beginning of an early Lent this year.

But Valentine's Day remains my favorite among February celebra-

tions, because I agree with the scriptural idea that faith, hope and charity (a.k.a. love) are the principal virtues. And, the greatest of these is love.

Now, there are all kinds of love. We love God intuitively, full of awe and respect for our creator. We'd better love ourselves because ultimately, we're all we've got. And, we also love our spouses, our children, our extended family, our friends and even our colleagues at work.

In fact, we throw the word "love" around rather loosely. We say we love to ski or we love Tom Cruise in his new movie or we love to eat Thai food. Really? Because true love, that many-splendored thing, involves commitment, effort and attention to the beloved beyond what we give to almost anything

else in life except survival.

Love can be found in sexual expression, but sexual expression is not always love. Somehow, modern society has disassociated love from the act of sex so that the two are almost mutually exclusive.

We used to believe that sex between men and women was the ultimate expression of love because it's the only human behavior that can lead to the creation of new life. It's the only godlike power humans possess, so that giving one's self to the beloved in this way, while certainly enjoyable, is also a serious decision not to be wasted on the unworthy.

So, when a couple not only "fall in love," but also learn to really love each other through a process of discernment, they marry. And, from this marital love flows the natural desire for welcoming babies and the parental love necessary when they arrive. It's what makes all-nighters when Junior is teething, or teenage angst later on, endurable.

But wait, there's even more good stuff. From the example of marital love they see shared by their parents, and the parental love that's been lavished upon them, children learn how to love another and how to be loving parents themselves.

Faithful Lines/Shirley Vogler Meister

## Kindness: consider the need, not the cause

One recent day in an e-mail, a friend shared thoughts that came to her as she carried containers of seed to bird feeders on a frigid day. She claimed—and is correct in believing—that, with all the powerful evil in the world, the seemingly simple acts, such as feeding birds, are really more powerful.



They are kindnesses.

Mary Benson wrote: "If someone gives a stranger a warm and sincere smile, who knows what that smile at that moment may mean to that person? If someone lets others into traffic, who knows what that may mean at that moment? Perhaps they are trying to get to someone in need or to a place before someone dies. Maybe they don't want to miss a joyful event ... Maybe they are just tired and want to get home ... When a soldier in Iraq plays with a child or

shares a candy bar, those are actions that transcend language or culture. When a box of food and clothing is given to a tsunami victim, the smile of thanks that emanates from the person's soul has no language barrier. It is a powerful act of caring—kindness at work."

What Mary shared coincided with research I was doing about the "Random Acts of Kindness" campaign that began in the 1990s. Many books and Internet sites deal with the topic. This year's designated "Kindness Days"—Feb. 14-20—are nearly over, but "World Kindness Days" are Nov. 7-13. Please go to [www.actsofkindness.org](http://www.actsofkindness.org) for information and inspiration about this subject.

I have no doubt that this "Faithful Lines" column is read by good souls whose acts of kindness are so natural that they cannot do otherwise. How can one be a Christian and not follow in the footsteps of Jesus, who was the epitome of kindness on earth?

Other faiths promote kindness, too. The Jewish people have many

Voila!

In fact, the life education furnished in such a home spreads love all over the place. All the members of a family are better able to love themselves because they know they're valuable people. Their moms, dads or siblings reinforce the idea all the time.

Their concern and respect extend further to other relatives and to teachers, friends and co-workers. Strangers are given the benefit of the doubt and good intentions are the expectation in relationships. Naïve, you say? Christian, I'd say.

Now, even in loving families, kids and spouses will sometimes disappoint us. Bosses will prove to have feet of clay, and relatives will fight over their inheritance. People will abuse our trust, politicians will tell bigger lies than we thought possible and even representatives of the Church will fail us.

Still, when we persevere in loving one another as Jesus instructed, life will be Valentine's Day every day. Like the love of God, which is constant and enveloping, our love will never fail.

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

For the Journey/Effie Caldarola

## Use Lent to make prayer a daily habit

When I was a young college student, I sometimes felt lonely. I would go to the beautiful old church on our campus and look at the huge white columns that reflected light from the stained-glass windows.



I would find myself daydreaming. If only, I thought, Christ himself could step out of the shadows and come

down and sit by me in this pew. I could tell him all my problems and confusion. He would understand. He would provide wise counsel, clear direction.

The memory of those moments of longing is strong. As I've grown older, I realize that what I was experiencing was a deep desire for prayer.

Although it took years, I developed a daily habit of prayer that continues to grow. I know prayer has changed my life.

Recently, I had the opportunity to interview a young Jesuit for an article. He clearly illustrated the difference that daily prayer can make in a person's life.

He was a West Point graduate, a bright guy with every intention of making the military his life's career. But, after a few years in the Army, something didn't feel quite right. A friend suggested he make a weekend retreat. And so he did.

Now, the retreat did not provide any bolt-of-lightning answers, no "Ah-ha!" moments of revelation. But within months, he left the military, and not too long after that he was on the road to priesthood.

What called forth such a radical change in this man's journey?

"My prayer life began again as a result of the retreat," he told me. "I realized my deep desires had been covered up by my successes."

A daily prayer life allowed him to see the true desires God had placed in his heart.

Opening up to a life of prayer is, on the one hand, simple. If you wish to "give up" something for Lent, give up 10 or 15 minutes each day, as a beginning, to listen to God.

On the other hand, that can sound quite difficult. How does a busy young mother with babies and an erratic schedule find time for prayer? How do we fit silence into our noisy days? And how do we pray? How do we know whether we are listening to God or to our own chatter instead?

For me, the first and largest hurdle was finding the right time and sticking to it. Simply hoping I would fit prayer in never worked. Prayer must be the first thing scheduled, not the last. For many, early morning is the best time for prayer.

My soldier-turned-Jesuit friend put it well: "Morning prayer set straight my whole day."

The "how-to" of prayer can be helped along by Scripture. I had a spiritual director once who told me to pray with the day's Scripture—the daily Mass readings. Pick one, read it slowly; prayerfully ask God to show you what it might be saying to you.

A wonderful way to find help with this is at [www.sacredspace.ie](http://www.sacredspace.ie), a prayer site run by the Irish Jesuits. This site will guide you in a 10-minute meditation using each day's Scripture.

Creighton University's wonderful Online Ministries has a site devoted to Lenten prayer this year. Pray with them at [www.creighton.edu/CollaborativeMinistry/Lent](http://www.creighton.edu/CollaborativeMinistry/Lent).

Perhaps the best advice was offered by another spiritual director, a no-nonsense religious sister who displayed this sign in her office: "Just do it!"

I'm sure she'd agree that Lent is a good time to begin.

(Effie Caldarola is a columnist for Catholic News Service.) †

Second Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Feb. 20, 2005

- Genesis 12:1-4a
- 2 Timothy 1:8a-10
- Matthew 17:1-9

The Book of Genesis is the source of this weekend's first biblical reading. As its name implies, Genesis reveals the divine origin of life, and it also reveals the divine plan in the forming of the Hebrew race.



Genesis is a splendidly vivid revelation of God's majesty and power, and indeed of the dignity of humanity. It is a great pity that this marvelous book has been so tortured and misconstrued by well-meaning but uninformed readers over the years. In their earnest attempt to preserve the divine character of this book, they lose much of its impact.

This weekend's reading is about Abraham. Considered by scholars to have been an actual person and not a myth, Abraham is regarded as the father of the Jewish people.

The reading makes several points. The first is that God is active in human affairs, and that humans can communicate with God.

Abraham has very strong faith. God rewards this faith by pledging that Abraham's descendants, until the end of time, will be God's special people. It is not a dignity conferred without obligation. The people who descend from Abraham must be loyal to God, and by their lives of faith reveal God to the world.

For its second reading, this weekend's liturgy presents a passage from the Second Epistle to Timothy.

Timothy was a disciple of Paul and is venerated by the Church as a great saint, important in the formation of Christianity.

According to the New Testament,

Timothy was the son of a pagan father and a devout Jewish mother. He was Paul's secretary at one point. He once was imprisoned with Paul, but was released. Tradition is that Timothy was the first bishop of Ephesus.

In this reading, the epistle encourages Timothy to be strong in his Christian belief despite the difficulties and obstacles that will arise in life.

St. Matthew's Gospel furnishes the last reading.

It is the story of the Transfiguration. Similar readings appear in the other Synoptic Gospels, Mark and Luke.

As often occurs in all the Gospels, this is a scene in which only Apostles experience the full reality of Jesus or hear the more complete message of Jesus. They were the Lord's specially chosen followers. Jesus had called them for the purpose of their continuing work to reconcile God with humanity, and humanity with God, as had Jesus.

For this purpose, the Apostles were educated. Since this purpose would take them far and wide, and inevitably into unfriendly conditions, their faith needed reinforcement.

There can be no doubt that the Transfiguration revealed the Lord's divinity. The imagery would have been familiar to Jews contemporary with Jesus.

Brilliant light symbolized God. Mountaintops symbolized God. Pure white symbolized God. Finally, surrounding Jesus were Moses and Elijah, the great heroes of the religious tradition.

## Reflection

Lent is just more than one week in progress, and already the Church is encouraging us and reinforcing our faith, as Jesus strengthened the faith of the Apostles who stood trembling and in dismay before the divine sight manifested on the mountain.

By inference, the Church also reminds us that Jesus was a human. The Apostles had seen his humanity day after day.

## My Journey to God

# Lenten Reflection

Death. It's not a fun topic to consider, but to be alive you have to wrestle with the reality of death. Lent is all about death. It's a time for us to learn from the death and suffering of Christ and to figure out how we can make our lives better as a result.

I recently thought about the deaths of two people I loved and what their deaths have taught me.

The first was the death of my Grandma Lucy. She lived a very simple life. She always stressed to me the importance of family and friends, and that you need little to be happy.

She certainly lived that simplicity. Even though she could have lived a much more comfortable life, she chose to get by with a 20-year-old car, a simple family farmhouse and a modest collection of worldly goods that combined would be worth no more than a few thousand dollars. Her investments were in her family, neighbors and friends.

At her funeral, the tremendous outpouring of people she had touched and the stories of her friendship and caring taught me what real treasure was all about. Her death has challenged me to live out the simplicity that made her life so rich.

The second death was that of my mother. She died at a relatively young

age while I was in college. At the time of her passing, it was impossible for me and for my family to celebrate her life. We were too devastated by her death and our own grief.

But as time has gone by, my recollection of her suffering and death have surrendered to memories of Mommy as a caring mother, full of humor and faith. I remember with clarity the family times we shared, and all that she did to teach and form me during her years on Earth.

This reflection reminded me that even in our most difficult times or while sorting through our most broken relationships, we can draw strength from putting our troubled moment into perspective.

When I struggle to pass from despair to hope, my mom's death challenges me to never forget my memories of fall, even in the death of winter. And that spring will soon come.

As a friend recently advised me, "Don't jump straight to Easter. Stay in death (or Lent) and wrestle with what it has to teach you."

I plan on making her advice one of my Lenten resolutions. May God give me, and you, the strength to make the most of this Lenten season.

By Ray Lucas

(St. Joseph parishioner Ray Lucas of Sellersburg is the director of youth ministry for the New Albany Deanery.)

## Daily Readings

Monday, Feb. 21  
Peter Damian, bishop and doctor

Daniel 9:4b-10  
Psalm 79:8-9, 11, 13  
Luke 6:36-38

Tuesday, Feb. 22  
The Chair of Peter, Apostle  
1 Peter 5:1-4  
Psalm 23:1-6  
Matthew 16:13-19

Wednesday, Feb. 23  
Polycarp, bishop and martyr  
Jeremiah 18:18-20  
Psalm 31:5-6, 14-16  
Matthew 20:17-28

Thursday, Feb. 24  
Jeremiah 17:5-10

Psalms 1:1-4, 6  
Luke 16:19-31

Friday, Feb. 25  
Genesis 37:3-4, 12-13a, 17b-28a  
Psalm 105:16-21  
Matthew 21:33-43, 45-46

Saturday, Feb. 26  
Micah 7:14-15, 18-20  
Psalm 103:1-4, 9-12  
Luke 15:1-3, 11-32

Sunday, Feb. 27  
Third Sunday of Lent  
Exodus 17:3-7  
Psalm 95:1-2, 6-9  
Romans 5:1-2, 5-8  
John 4:5-42  
or John 4:5-15, 19b-26, 39a, 40-42

Now, in the Transfiguration, they saw the divinity of Jesus.

Of course, it is a story of God's power and supremacy. Also, however, it is a revelation in context.

Jesus had come into the world, as a human as well as the Son of God, to reconcile sinners with God and to reconcile

God with sinners.

Yet, Jesus did not drag anyone kicking and screaming into the kingdom. We all must enter the kingdom willingly. But God supports us and guides us. He gives us the revealed word in Second Timothy and in all the Scriptures.

Most of all, God gives us Jesus. †

## Question Corner/Fr. John Dietzen

# Forgiveness of sin is one effect of anointing of sick

Q Please explain communal anointing of the sick and when it may be received. My husband understands that the sacrament of anointing will take away all your sins. Is that what we believe? (Iowa)



A In Catholic belief, forgiveness of sin always has been one effect of the sacrament of anointing of the sick.

The primary biblical text about prayer and anointing of the sick (Jas 5) says that, "If he [the sick person] has committed sins, he will be forgiven."

Exactly what this means, however, or how it happens is not spelled out.

The Council of Trent, in its classic text on the sacraments, says the anointing "cleanses all sins yet to be expiated [forgiven or absolved] as well as any remainders of sin." This is the first effect of the anointing mentioned by the council (Session XIX).

Our present Catholic ritual for pastoral care of the sick teaches that, if necessary, the sacrament of anointing "also provides the sick person with the forgiveness of sins and the completion of Christian penance" (#6).

In all its major documents about this sacrament, the Church professes that the sacrament also arouses trust in God's help to bear one's suffering in a holy way and may return the sick person to health if that would be helpful for salvation.

However one might explain these Catholic teachings, they fit with the words of the *Catechism of the Catholic Church* that "the anointing of the sick completes our conformity to the death and resurrection of Christ, just as baptism began it. It completes the holy anointings that mark the whole Christian life," baptism and confirmation. This

last anointing, it continues, "fortifies the end of our earthly life like a solid rampart for the final struggles before entering the Father's house" (#1523).

Determining who should receive this sacrament also has changed over the years. For centuries, any seriously ill person was considered eligible for anointing. Later on, as most older Catholics still remember, it was thought of more as the "last rites," only for people actually dying. In fact, reception of this sacrament usually was delayed until the sick person reached as close as possible to the moment of death.

Today the Church again acknowledges more explicitly that the true sacrament for the dying is not anointing of the sick but the Eucharist. Christian tradition, in fact, gives a special name to holy Communion when it is received by the dying. We call it "viaticum," literally something to be with us and help us "on the journey" through death into eternity.

The anointing of the sick, therefore, may and should be received by anyone whose health is seriously impaired from sickness or old age. This includes those persons who have been anointed but are now suffering from a different illness, those who are to undergo surgery because of a serious sickness, sick children if they have sufficient use of reason to be comforted by this sacrament, and elderly people who are weak from age, even if there is no dangerous illness present at the time of the anointing ("Ritual for Care of the Sick," #8-12).

The ritual notes that no one should become overly demanding in determining how sick an individual must be: "A prudent or reasonably sure judgment, without scruple, is sufficient for deciding on the seriousness of an illness."

Communal anointings are ceremonies at which a number of people receive the sacrament within one celebration. These anointings may be either within the celebration of Mass or in a separate liturgy. †

# Mature Life Choices Section



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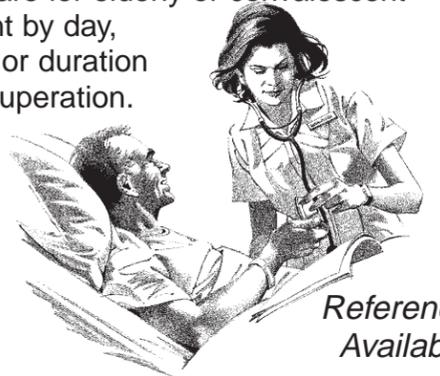


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# Researchers identify adult stem cells that may regenerate tissue

BOSTON (CNS)—Researchers at Caritas St. Elizabeth's Medical Center in Boston have identified adult stem cells that may have the capacity to repair and regenerate all tissue types in the body, which experts say weakens the case for embryonic stem-cell research.

"This discovery represents a major breakthrough in stem-cell therapy," said Dr. Douglas Losordo, chief of cardiovascular research at St. Elizabeth's. "Based on our findings, we believe these newly discovered stem-cells may have the capacity to generate into most tissue types in the human body. This is a very unique property that until this time has only been found in embryonic stem cells."

Losordo, together with Dr. Young-sup Yoon, led the team of researchers whose

findings demonstrating the unique properties of these cells were published in the Feb. 1 issue of the *Journal of Clinical Investigation*.

Caritas St. Elizabeth's Medical Center is the flagship hospital of Boston's Caritas Christi Health Care System and a teaching hospital of the Tufts University School of Medicine.

Reviewing the study for *The Pilot*, Boston's archdiocesan newspaper, Father Tadeusz Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia, characterized the researchers' findings as "very exciting."

"It shows that there is a higher degree of flexibility in adult stem cells than many have thought in the past," he said.

According to Father Pacholczyk,

supporters of research using embryonic stem cells have long argued that adult stem cells were not as flexible as embryonic stem cells, thus making them less useful in repairing or healing damaged tissues and cells in the body.

"What appears novel about this report is that they have carefully derived a single cell type from the bone marrow, which can be expanded and used to flexibly generate a number of tissues," explained Father Pacholczyk.

"Adult stem cells are incredibly powerful," he added.

Stem cells have a number of unique properties not found in other types of cells. They can divide and renew themselves over a long period of time and, while they are unspecialized in their

structure, have the ability to generate into specialized cells for specific tissues.

Currently, there are two different types of stem-cell research taking place—embryonic and adult stem cells.

Adult stem cells can be found within tissues and organs, including bone marrow, the brain, blood vessels, peripheral blood, skin and the liver. Embryonic stem cells can be found only in embryos and, to harvest these cells, a human embryo must be destroyed.

"Adult stem cells have already been successfully used in human therapies for many years," Father Pacholczyk told *The Pilot*. "To date, no therapies in humans have ever been successfully carried out using embryonic stem cells."

See **STEM CELLS**, page 15



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# LUCIA

continued from page 1

Feb. 13, offered special prayers for the nun, whom he met three times at the Shrine of Our Lady of Fatima.

The pope also asked Cardinal Tarcisio Bertone of Genoa, Italy, to preside at the nun's Feb. 15 funeral in the Coimbra cathedral. The cardinal, former secretary of the Vatican Congregation for the Doctrine of the Faith, met with Sister Lucia and discussed the apparitions with her several times in preparation for the 2000 publication of the so-called "third secret of Fatima."

While her cousins, Francisco and Jacinta Marto, died at a young age—as Our Lady of Fatima apparently told them they would—it was left to Sister Lucia to transcribe the messages of Fatima, including the third section.

Sister Lucia wrote down the third part of the message, sealed it in an envelope and gave it to her local bishop. The message was sent to the Vatican in 1957, where successive popes read it, but decided not to reveal its contents.

Sister Lucia's last meeting with Pope John Paul was in May 2000, when he traveled to Fatima to beatify her cousins and to announce that he was revealing the final piece of the Fatima message.

Bishop Serafim de Sousa Ferreira Silva of Leiria-Fatima told Radio Renascença, Portugal's main Catholic radio station, that Sister Lucia was exemplary for her "witness, vivacity, fidelity and courage."

The bishop said that to the very end of her life she was concerned about "the

problems of humanity" and dedicated her life to praying for "reconciliation, conversion and peace."

Born on March 22, 1907, in Aljustrel near Fatima, she and her cousins, Francisco, 9, and Jacinta, 7, were caring for their family's sheep on May 13, 1917. After reciting the rosary at midday, the children saw a "woman brighter than the sun" holding a rosary in her hand.

The woman told them they must pray much and they must return to that spot at the same hour on the 13th of each month.

With some 70,000 gathered around the children on Oct. 15, 1917—what was to be the final apparition—the woman told the three youngsters that she was Our Lady of the Rosary and asked that a chapel be built in her honor.

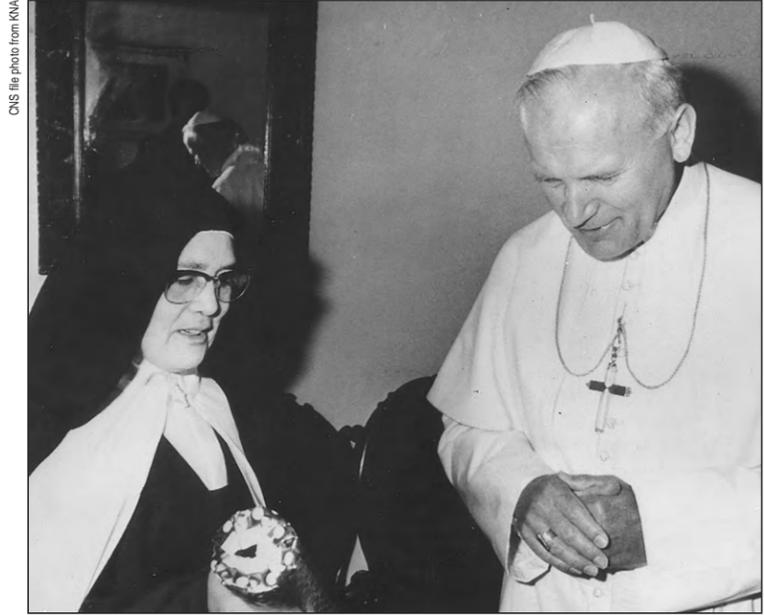
The three children had not been to school and could not read and write at the time of the apparitions. Lucia first went to school in 1921.

In 1928, she took first vows as a Religious of St. Dorothy and made her perpetual vows in 1934. She transferred to the Coimbra Carmel in 1948.

In the late 1930s, Sister Lucia made public the first two parts of the messages from Mary, which the children had kept secret.

The first two parts included a vision of hell shown to the children, along with prophecies concerning the outbreak of World War II, the rise of communism and the ultimate triumph of the Immaculate Heart of Mary, including a triumph over Russia if the country were consecrated to her Immaculate Heart.

According to the Vatican's interpretation, the third part of the secret predicted the 1981 attempt to assassinate Pope John Paul.



Sister Lucia dos Santos meets with Pope John Paul II on May 13, 1982, in Fatima, Portugal. The pope credited the Virgin Mary with helping him to survive the assassination attempt in St. Peter's Square at the Vatican one year earlier, on the feast of Our Lady of Fatima. Sister Lucia died on Feb. 13 at the age of 97 at her convent in Coimbra, Portugal.

The pope, in thanksgiving that his life was spared, had one of the bullets that wounded him embedded in the crown of the statue of Our Lady that stands at the shrine in Fatima.

Releasing the third part of the Fatima message in June 2000, Vatican officials said it described the violence and persecution that afflicted the Church and individual Christians under Nazism, communism and other totalitarian systems.

At the time of the message's release, then-Archbishop Bertone revealed that he had met with Sister Lucia and that she "repeated her conviction that the vision of Fatima concerns, above all, the struggle of atheistic communism against the Church and against Christians and describes the

terrible sufferings of the victims of the faith in the 20th century."

Archbishop Bertone said he felt he had to ask Sister Lucia why she had given instructions that the secret should be revealed only after 1960, an instruction many people claimed was an order that it be published then.

Archbishop Bertone asked Sister Lucia if Mary had fixed the date.

"Sister Lucia replied: 'It was not Our Lady. I fixed the date because I had the intuition that before 1960 it would not be understood,'" the archbishop wrote.

Sister Lucia continued having visions of the Virgin Mary and hearing messages from her as late as the 1980s and perhaps beyond, the archbishop said in 2000. †

## Mature Life Choices Section—Continued



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# STEM CELLS

continued from page 13

"The findings reported in Dr. Losordo's study is but another affirmation that we don't have to invest hundreds of thousands on dollars of something that is purely speculative, not to mention morally questionable," he added.

Losordo and Yoon led the preclinical study in which researchers extracted stem cells from human bone marrow and transplanted them into the damaged hearts of rats. The stem cells induced cardiac regeneration, including the growth of new muscle and blood vessels in the heart.

In addition, the researchers demonstrated that this specific subpopulation of stem cells has the capacity to develop into all types of cells, including those that make up the glands, digestive tract, hair,

skin, nails, brain, nervous system and muscle.

While previous research has been conducted with stem cells derived from rat or mouse bone marrow, this is the first study to show how human bone marrow stem cells can be used in the generation of various tissue types.

Losordo and his team at Caritas St. Elizabeth's are planning to conduct further preclinical research with this subpopulation of stem cells. If the findings confirm their hypothesis, they will seek to begin Phase I clinical trials with human patients.

"In the future, we may be able to extract stem cells from a patient's bone marrow to repair a wide variety of damaged tissue in his or her body. Furthermore, by growing tissue from a patient's own stem cells, we could overcome issues related to cell therapy, such as tissue rejection," said Losordo. †



## Angelus prayer

Pope John Paul II leads the Angelus prayer from his apartment at the Vatican on Feb. 13. The pope thanked the world for praying for his recovery and was cheered at length during his 10-minute appearance.

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### February 18

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

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

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

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

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

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, **Carmel, Ind.** (Diocese of Lafayette). Natural Family Planning class, 7-9 p.m. Information: 317-848-4486.

### February 18-20

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

### February 19

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

St. Michael Parish, 519

Jefferson St., **Greenfield**. Natural Family Planning class, 9-11 a.m. Information: 317-462-2246.

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

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

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). "Praying Without Words: An Introduction to Centering Prayer." Information: 812-367-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

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

### February 20

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday, holy hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Website at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

### February 22

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Rebuilding Program for Divorced Catholics, "Rebuilding When Your Relationship Ends,"

session 3, 7-9 p.m., \$50 per person, includes book. Information: 317-236-1586 or 800-382-9836, ext. 1586.

Mount Saint Francis Retreat Center, **Floyd County**. Lenten retreat day. Information: 812-923-8817.

### February 23

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Saint Meinrad School of Theology workshop, session 2, "Forming a Sacramental Life for Service in the Church: The Sacraments of Healing and Vocation," 9:30 a.m.-noon, \$60, less for seniors. Information: 317-955-6451.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, Lenten speakers' series, "Military Chaplains: Serving Those Who Serve," Bishop John J. Kaising, presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

### February 23-24

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

### February 24

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

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

St. John the Apostle Church, 4607 W. State Road 46, **Bloomington**. Catholics Returning Home, six-week session, 3, 6:30 p.m. Information: 812-876-1974.

### February 24-26

Marian College, Peine Theatre, 3200 Cold Spring Road, **Indianapolis**. "Godspell," Thurs.-Sat. 8 p.m., Sat., 2 p.m., tickets, \$8, adults, \$4 children

12 and younger. Information: 317-955-6213.

### February 25

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

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

### February 25-27

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

Mount Saint Francis Retreat Center, **Floyd County**.

"Contemplative Lenten Retreat—Seeking God in the Eucharist," retreat. Information: 812-923-8817.

### February 26

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

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

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

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

### February 27

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

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

### February 28

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

### March 4-6

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

### Monthly

#### Fourth Tuesdays

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

#### Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

#### First Sundays

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

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

#### First Mondays

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

#### First Tuesdays

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

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

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

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

#### First Fridays

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

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

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

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

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

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

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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

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

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

St. Mary Church, 212 Washington St., **North Vernon**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

#### First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

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

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

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

## Books for Lent

Lenten Days  
Lenten Grace  
forty days with Jesus .....\$9.95

Saints & Sinners of Calvary.....\$7.50

Conversations with God  
Lent through Easter .....\$17.95

Love & Responsibility  
Pope John Paul II.....\$14.95

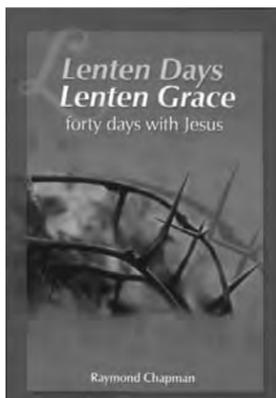
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## Deep Conversion/Deep Prayer by Fr. Thomas Dubay 40 Hours Devotion March 2-4, 2005

Holy Rosary Church  
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Fr. Thomas Dubay,  
known nationally for his retreats,  
lectures and missions, will deliver  
lectures and sermons every  
evening at 7:15 p.m. These  
presentations will be surrounded  
by forty hours of Eucharistic  
Adoration, Masses and Vespers.

# Parishes schedule Lenten penance services

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

## Batesville Deanery

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

## Bloomington Deanery

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

## Connersville Deanery

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

## Indianapolis East Deanery

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

## Indianapolis North Deanery

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

## Indianapolis South Deanery

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

## Indianapolis West Deanery

No information available at press time

## New Albany Deanery

No information available at press time

## Seymour Deanery

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

March 14, 7 p.m. at St. Mary, North Vernon  
 March 14, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour  
 March 15, 7-9 p.m. at St. Joseph, Jennings County  
 March 19, 10:30 a.m.-12:30 p.m. at St. Joseph, Jennings County  
 March 22, 7-9 p.m. at St. Anne, Jennings County

## Tell City Deanery

Feb. 24, 7 p.m. at St. Mark, Perry County  
 March 3, 7 p.m. at St. Augustine, Leopold

March 20, 4 p.m. at St. Paul, Tell City  
 March 23, 7 p.m. at St. Meinrad, St. Meinrad

## Terre Haute Deanery

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



## CYO Camp donation

Kevin Sullivan, director of the Catholic Youth Organization's Camp Rancho Framasa in Brown County, thanks Katie Conlon's second-grade class from Our Lady of Mount Carmel School in Carmel, Ind., in the Lafayette Diocese, for raising \$1,355 during a recent Walk-a-Thon. Their gift will provide financial assistance for children who may not be able to afford the CYO Camp fee.

## Northside Knights of Columbus

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## Don't miss our Seafood Lenten Buffet Every Friday During Lent

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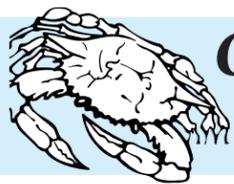
Adults: \$11.95 Seniors: \$10.95

Children 12 & under: \$6.95

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# Rest in peace

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

**BENJAMIN, Raymond F.**, 82, Holy Spirit, Indianapolis, Jan. 24. Husband of Mabel M. Benjamin. Father of Christine May, Rebecca Weiler, Beth, Daniel and Kenneth Benjamin. Stepfather of Carol Land and Gail Randolph.

**BENNETT, Janie (White)**, 60, St. Anne, New Castle, Feb. 5. Mother of Michael Bennett. Stepmother of three. Sister of Elizabeth Edwards and Mary Jo Sutherland. Grandmother of two.

**BEVAN, Elinor L. (Stahl)**, 88, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 31. Mother of Judith Moran, Nancy Pullam, Steven and William Bevan. Grandmother of nine. Great-grandmother of 13.

**BORNHORST, Helen J.**, 84, Holy Spirit, Indianapolis, Jan. 24. Mother of Jim and Steve Bornhorst. Sister of Don, Gene and Gerald Platt. Grandmother of three. Great-grandmother of one.

**BOWER, Theresa**, 72, St. Pius X., Indianapolis, Jan. 31. Wife of Richard Bower. Mother of Cynthia and Kevin Bower.

**BROTHERS, Patricia Mae (Kilander)**, 75, St. Matthew, Indianapolis, Feb. 4. Daughter of Theron Kilander. Sister of Gerry Kilander.

**BRUNEMANN, James C.**, 76, St. Louis, Batesville, Feb. 9. Husband of Joan (Schulte) Brunemann. Father of Nancy Konradi, Connie Parker, Beverly Schwegman, Dennie, James and Robert Brunemann. Brother of Albert, Richard and Roy Brunemann. Grandfather of 19. Great-grandfather of 10.

**BUTZKO, Geraldine Z.**, 73, St. Bartholomew, Columbus, Jan. 28. Mother of Sarah Bush, Susan and Stephen Butzko. Grandmother of four.

**CHADD, Henrietta**, 87, St. Andrew, Richmond, Feb. 3. Mother of Patricia Groff and Linda Mauller-Browning. Sister

of Frances Frazier, Lucille Owens, Genevieve Stanley and William Kuklenski. Grandmother of three. Great-grandmother of seven.

**CORD, Alfred D.**, 72, St. Joseph, Shelbyville, Feb. 3. Brother of Mary Alice Andrews, Edward, Nick and Omer Cord.

**DINN, Robert E.**, 84, Holy Spirit, Indianapolis, Feb. 5. Husband of June Ann (Flynn) Dinn. Father of Connie Cooley, Cathy Ann Smith, Diane VandeBosche, Cheryl and Robert Dinn, Fred, John and Lawrence Turner. Grandfather of 17. Great-grandfather of one.

**EICHENLAUB, Faye**, 71, St. John the Baptist, Osgood, Jan. 29. Wife of Earl Eichenlaub. Mother of Gary Eichenlaub. Sister of Dorothy Amos and Lucy Roemer. Grandmother of two.

**FOREMAN, Eleanora Madge**, 90, St. Roch, Indianapolis, Feb. 6. Mother of Joan Matthews and Charles Sullivan. Grandmother of 10. Great-grandmother of seven.

**GENGLER, Barbara J.**, 76, St. Gabriel, Connorsville, Feb. 3. Wife of Edward Gengler. Sister of Bobbie Walker. Half-sister of Warren Ball. Stepsister of Richard Ball.

**HAYES, Homer**, 77, St. Pius X, Indianapolis, Jan. 31. Husband of Marilyn Hayes. Father of Susan McMullen, Matthew, Michael and Peter Hayes. Grandfather of 12.

**HEANEY, Julia**, 90, St. Louis, Batesville, Feb. 3. Mother of James and William Payne. Grandmother of seven. Great-grandmother of 16. Great-great-grandmother of four.

**HEPPNER, Elmer B.**, 78, Holy Family, Oldenburg, Feb. 6. Husband of Sharron Heppner. Father of Mary Jane Johnson, Suprena McAtee, Mickie Rader and Tony Heppner. Brother of Rita Batta and Emma Ryan. Grandfather of 14. Great-grandfather of 11.

**HORNBACK, George**, 82, St. Martin, Yorkville, Jan. 23. Father of Connie Combs, Cindy, Dan, Dave, Joe, Ken, Ron and Tom Hornbach. Brother of John Hornbach. Grandfather of 16.

**KAUFMAN, Cynthia K. (Moore)**, 46, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 25. Wife of

David Kaufman. Mother of Charissa Ford. Daughter of Jesse Moore. Sister of David and Michael Moore.

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

**LANG, Mary E.**, 86, St. Mark, Indianapolis, Feb. 9. Mother of Anthony III, Christopher, Edward, Garry and Stephen Lang. Grandmother of 10. Great-grandmother of three.

**MAY, Stephen**, 57, St. Christopher, Indianapolis, Feb. 2. Husband of Karen (Bouchennet) May. Father of Nicholas May. Brother of Jeanne Stephanoff.

**McANDREWS, Grace E. (Havens)**, 73, Our Lady of the Greenwood, Greenwood, Feb. 8. Wife of John McAndrews Jr. Mother of Theresa Creekmore, Carol Hauerperger, Linda Martin, Patricia Tomlinson, James, John and Michael McAndrews. Sister of Jack and John Havens. Sister of Joan Asher and Betty Wooldridge. Grandmother of 15. Great-grandmother of four.

**MCDOWELL, Timothy**, 76, St. Pius X, Indianapolis, Jan. 28. Husband of Rosanne McDowell. Father of Rosanne Bonner, Kathleen Bradshaw, David, Timothy and Thomas McDowell. Half-brother of Barbara Polson.

**MCGUIRE, Ann Therese (Rail)**, 62, Holy Spirit, Indianapolis, Jan. 31. Wife of Michael J. McGuire. Mother of Michael A. McGuire. Sister of Harry and John Rail.

**MURRAY, William J.**, 87, Holy Trinity, Indianapolis, Jan. 27. Brother of Mary Louise Armstrong. Uncle of several.

**PARDO, Sean**, 23, St. Andrew, Richmond, Feb. 2. Son of Neil and Sherry Pardo. Brother of Christopher, Eric and Nickolas Pardo. Grandson of Aaron and Gerri DiGenova and Jim and Betty Pardo.

**PEARSON, Helen C.**, 71, St. Mary, Aurora, Jan. 27. Mother of Cathy Webb and Tom Pearson. Sister of Ruth and Ed Bruns. Grandmother of four. Great-grandmother of two.

**PEDLOW, Edna E.**, 94, St. Philip Neri, Indianapolis, Jan. 30. Mother of Barbara Dale and Carolyn Lakin. Grandmother of seven. Great-

grandmother of seven. Great-great-grandmother of two.

**ROBERTS, Thomas E.**, 61, Our Lady of Perpetual Help, New Albany, Jan. 29. Son of John and Martha Roberts. Brother of Missy Keller, Michelle Portwood, Byron, Jeffrey, Michael, Patrick, Stephen and William Roberts.

**ROGERS, William M.**, 79, St. Anne, Hamburg, Feb. 5. Uncle of several.

**SARLES, Harold R., Sr.**, 69, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 4. Husband of Phyllis Sarles. Father of Jean Sarles.

**SCHINDLER, Clara**, 93, St. Joseph, Sellersburg, Jan. 26. Mother of Douglas Schindler. Sister of Earl Leuthart. Grandmother of one.

**SCHNELLENBERGER, Peggy Helene**, 62, St. Margaret Mary, Terre Haute, Feb. 6. Wife of Larry T. Schnellenberger. Mother of Sue VanGilder, Lisa Vaughn and Scott Schnellenberger. Sister of Michelle Hobart, Dan, David, Jim, Mark and Rob Bonnett. Grandmother of one.

**SMITH, Richard Glen**, 64, St. Jude, Indianapolis, Jan. 29. Husband of Donna (Kukulski) Smith. Father of Diana Butcher, James and Richard Smith Jr. Son of Ralph G. and Marjorie (Hudson) Smith. Brother of Linda Dunn, Michael, Ralph and Thomas Smith. Grandfather of eight. Great-grandfather of one.

**SMOCK, Robert M.**, 40, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 27. Son of Patrick and Julia Smock. Brother of Mary Braxter, Bridgit Finn, Christopher, David, Kevin, Patrick II and Steve Smock.

**STILLER, Susie C.**, 87, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 28. Wife of Odell Stiller. Mother of Alan and Larry Stiller. Grandmother of four. Great-grandmother of one.

**STRONG, William F.**, 93, St. Bartholomew, Columbus, Jan. 28. Father of Nancy Butler. Grandfather of two.

**YORK, Jeffrey**, 48, St. Pius X, Indianapolis, Jan. 30. Husband of Barbara York. Father of Colleen and Jessica York. Son of Jane York. Brother of Greg, Mark, Michael and Randy York. Uncle of several.

**ZAHN, George Robert**, 88, St. Roch, Indianapolis, Feb. 5. Husband of Theresa Zahn. Father of Margaret Kostarides, Dianne Toole, Martin, Robert and Stephen Zahn. Brother of Dolores Heid and Michael Zahn. Grandfather of 12. †

# LITTLE SISTERS

continued from page 3

St. Augustine Home are 85 years or older."

Leppert is a longtime member of the St. Augustine Guild, a volunteer organization formed in 1967 to help the Little Sisters in their ministry to the elderly poor. She is 96 and resides at Marquette Manor in Indianapolis.

In December, Leppert decided that it was time to give the ring to the Little Sisters. She has several grandchildren and nieces so couldn't divide it among her relatives, and she knew that its sale would benefit the sisters' ministry to St. Augustine Home residents.

"I joined the guild more than 25 years ago," Leppert said during a recent interview. "Every involvement that I've had with the Little Sisters has been a joy."

She credits a friend, Mary Agnes Rembusch, for inviting her and another friend, Kathleen Bloemker, to join the guild.

"My love for St. Augustine Home originally stemmed from admiration for the Little Sisters, that they would take on such a large task as caring for so many residents," Leppert said. "In the beginning, the sisters had excellent equipment in the home, but the problem has been that, as time has gone along, the equipment has worn out and it's placed them in the position of needing more help."

Guild members help the Little Sisters and staff members with daily chores at the home as well as organize several fund raisers throughout the year to help the Little Sisters pay for operating costs.

The Little Sisters also rely on God's providence and the generosity of friends and benefactors to help them with their ministry.

St. Augustine Guild vice president Lisa Kelley, a member of Immaculate Heart of Mary Parish in Indianapolis, said the volunteer organization is a "working guild" of dedicated members who support the Little Sisters' ministry in a variety of ways.

"The women who make up the guild are so hard-working and come from all over the city," Kelley said. "They work in the store. They work in the kitchen. They work making beds. They sew. They do people's hair in the beauty parlor. It's definitely a hands-on organization of wonderful women. We are always trying to get new members involved in the guild."

St. Matthew parishioner Sarah Lechleiter of Indianapolis is the guild president.

Leppert said she has many happy memories of her years of service with the guild and hopes other women and men will inquire about volunteer opportunities at the St. Augustine Home.

"I thoroughly enjoyed working in the gift shop," Leppert said. "More than any other place, I worked in the laundry. I also modeled in the style shows several times and helped with parties for the residents. My husband and Kathleen's husband would go with us to work at the bingo games. We enjoyed that because the residents always seemed to enjoy it."

When Leppert first joined the guild, she was a member of Our Lady of Lourdes Parish in Indianapolis and lived in the Irvington neighborhood.

"That was a 20-mile drive out to the home and 20 miles back," she said. "But the 40-mile trip never bothered me because I enjoyed so much what I found at the end of the road."

The diamond ring is "a gift of admiration to the Little Sisters for their great work at the home," Leppert said. "The important thing is that the Little Sisters get the value out of it to help provide care for the elderly residents."

(For information about purchasing the diamond ring, volunteer opportunities or other ways to help, call Tracy Desserich, director of development at the St. Augustine Home for the Aged, at 317-872-6420, ext. 206.) †

## Benedictine Brother Augustine Schmidt served as electrician at Saint Meinrad

Benedictine Brother Augustine Schmidt, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Feb. 7 in the monastery infirmary following a long illness. He was 83.

The Mass of Christian Burial was celebrated on Feb. 11 in the Archabbey Church. Burial followed in the Archabbey Cemetery.

The former Joseph Frederick Schmidt was born on Sept. 15, 1921, in Louisville, Ky.

In 1936, he enrolled at St. Placid Hall, the former high school-level program at Saint Meinrad for young men interested in becoming Benedictine brothers.

He was invested as a novice on Feb. 9, 1939, and professed his simple vows on March 12, 1940.

For most of his monastic life, Brother Augustine worked

as a tailor and an electrician.

Twice during the 1960s, Brother Augustine was assigned to St. Charles Priory, now Prince of Peace Abbey, Saint Meinrad's daughterhouse in Oceanside, Calif.

Brother Augustine also served three years at the Indian mission in Stephan, S.D., operated and staffed by another of Saint Meinrad's foundations, Blue Cloud Abbey in Marvin, S.D.

He also worked for seven years as an electrician at the Benedictine sisters' Monastery Immaculate Conception in Ferdinand, Ind.

Brother Augustine is survived by several nieces and nephews.

Memorial contributions may be mailed to Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

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Youth Ministry Search Committee  
c/o Teri Duell  
89 North 17th Avenue  
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