



The

Criterion

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March 18, 2005

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Lino Fernandez, playing the role of Jesus in a living Way of the Cross sponsored by St. Mary Parish in Indianapolis in 2004, struggles under the weight of the cross in front of the Marion County Jail. Emerson Cruz plays a soldier helping to hold up the cross. Father Michael O'Mara, pastor of St. Mary Parish, said the spectacle of the living Way of the Cross is an important way that Hispanic Catholics express their faith and is rooted in the way Spanish missionaries evangelized the peoples of the Americas hundreds of years ago.

Hispanics give old Lenten customs a new home across archdiocese

By Sean Gallagher

The suffering and death of Jesus Christ was a historical event that happened in and around Jerusalem nearly 2,000 years ago. But its power is felt in our own day to such a degree that people in many cultures act out those

events as a public sign of their faith in Jesus.

This is especially true among Catholics in Latin American countries. Many of the Hispanic Catholics who have come to live in the archdiocese will express their faith in the power of the cross through the celebration of several living Way of the Cross

processions along the streets in central and southern Indiana.

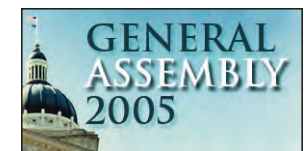
On March 25, Good Friday, there will be three Way of the Cross processions in Indianapolis. St. Philip Neri Parish will host its processions twice at 3:30 p.m. and 7:30 p.m. St. Mary Parish

See CROSS, page 10

Indiana House will vote on constitutional amendment to ban gay marriage

By Brigid Curtis Ayer

A proposed constitutional amendment to ban same-sex marriage in Indiana took a major step forward this week.



The House Judiciary Committee voted 9-3

Monday to send Senate Joint Resolution 7 to the full House. The marriage amendment is a measure which would amend the Indiana Constitution to define marriage as a union between one man and one woman. If approved, the change in the state constitution would make it illegal for same-sex partners to marry or for more than two persons to wed.

Indiana law currently maintains that a marriage is a union between one man and one woman, and the Indiana Court of Appeals upheld that definition in a unanimous decision on Jan. 20.

However, Indiana Catholic Conference executive director Glenn Tebbe said that while the Indiana Court of Appeals upheld the legislative intent of marriage in its recent decision, future challenges to Indiana's marriage law might result in it being overturned. A change to the state constitution would keep the definition of marriage intact.

If the proposed marriage amendment passes the full House, the resolution must be approved again by both branches of a separately elected General Assembly then it must go to the voters for a public referendum. The earliest the referendum could be held would be 2008.

Tebbe testified in support of the marriage amendment at a Senate hearing on Feb. 8. During his testimony, Tebbe reiterated the Catholic Church's official position on the issue by quoting from the United States Conference of Catholic Bishops' marriage statement of 2003.

"The Catholic Church believes and teaches that marriage is a faithful,

See MARRIAGE, page 9

Expanded ISTEP testing shows success of archdiocesan schools throughout all grades

By Brandon A. Evans

This year, the archdiocese is receiving a lot more information about how Catholic schools are measuring up to state standards and the news is good.

Normally, ISTEP+ (Indiana Statewide Testing for Educational Progress-Plus) scores, based on Indiana's academic standards in language arts and mathematics, are reported for grades 3, 6, 8 and 10. But this year, for the first time, scores are also being reported for grades 4, 5, 7 and 9.

The federal No Child Left Behind law requires states to test students in grades 3 through 8. Indiana approved annual testing for grades 3 through 10 in 1999, but it has taken six years to fully implement it. Schools used to test only in grades 3, 6, 8 and 10.

"We doubled the number of students that were tested," said Ronald Costello,

associate executive director of Catholic education and school improvement and director of Project EXCEED.

Between 57 percent and 65 percent of all students in Indiana taking ISTEP received a "pass" designation for both the math and language arts portions of the test.

For the archdiocese, that passing percentage is between 80 percent and 88 percent from grade to grade—a higher percentage than even other private schools in the state. And for individual portions of the test, some of the passing percentages are above 90 percent.

The scores are so good that they alter that averages for both the state and for private schools.

"We bring up those averages for the non-public schools about six percentage points at each grade level, and the state at one percent," Costello said.

Also, statewide there is a downward trend in passing scores from lower to higher grades, but the opposite is true for the schools of the archdiocese.

"We've always said that the longer the students are with us, the better they do," said Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese. "We're very, very pleased with our results as an archdiocese."

"I think we just really help our teachers focus on the standards, and our whole curriculum is based on the standards," Lentz said.

She added that teachers in the archdiocesan schools are good at communicating with one another so everyone knows what the needs of the students are and what the students have already learned at each grade level.

See ISTEP, page 9

To cheers from the faithful, pope returns to Vatican

VATICAN CITY (CNS)—Pope John Paul II returned to the Vatican on March 13 after spending 18 days in Rome's Gemelli Hospital, where he underwent a tracheotomy and therapy to help him breathe and speak with a tube still in his throat.

Sitting in the front seat of a minivan, the pope arrived at St. Peter's Square at about 6:30 p.m. local time, waving to the estimated 2,000 people and television cameras that had gathered to welcome him home.

Italian schoolchildren dressed in yellow jackets and about 30 Missionaries of Charity dressed in their blue and white saris were among those who shouted, waved and prayed as the pope's car passed slowly and entered St. Peter's Square.

The pope's arrival at the Vatican came about six hours after he spoke live publicly for the first time since being hospitalized on Feb. 24 and undergoing surgery to insert a tube into his trachea to ease breathing difficulties.

Joaquin Navarro-Valls, the pope's spokesman, said the pope would "continue his convalescence" at the Vatican, leaving the impression that the pope would have a drastically reduced public schedule for several weeks.

Before the Vatican announced the pope was leaving the hospital, Pope John Paul II, speaking from his 10th-floor room at the Gemelli, thanked the crowds who came to visit him and wished everyone at the hospital and those watching on television a "good Sunday and a good week."

Speaking into a microphone from behind the room's closed window, the pope said, "Dear brothers and sisters, thank you for your visit."

The pope's voice was gravelly and difficult to understand, but he did not appear to be struggling to speak.

In addition to his general thanks, he offered special greetings to pilgrims from



Pope John Paul II arrives in St. Peter's Square at the Vatican on March 13 after being released from Gemelli Hospital in Rome. The Vatican spokesman said the pope would "continue his convalescence" at the Vatican following a tracheotomy.

his Polish hometown, Wadowice.

The pope stayed at the hospital window for five minutes, waving and blessing the crowd gathered in the small square below his window.

On the pope's 18th day in Rome's Gemelli hospital, the Vatican television center broadcast pictures at noon of him sitting in a hospital hallway watching as crowds in St. Peter's Square waved to him.

The Vatican television cameras were on the air again at 6:15 p.m., broadcasting footage taken from the backseat of the pope's minivan as he left the hospital and drove through Rome to the Vatican.

Danuta Wylgala, a Polish woman working in Rome, said she and her friends always go into St. Peter's Square on Sunday evenings after attending Mass nearby.

"It is sad when he is not here," she said. "It is so amazing that we will see him

return tonight."

A Missionary of Charity from Africa was pleased the pope was well enough to come home, but was a bit disappointed that she did not actually see him. "There were too many tall people in front of me."

Three Italian girls were squealing with joy after the pope passed by. One of the girls, holding her mobile phone with its built-in digital camera high above her head, managed to get a clear photograph of the pope.

Earlier, at the traditional midday Angelus address, Archbishop Leonardo Sandri, a top official in the Vatican Secretariat of State, made the sign of the cross to bless the crowd in the square, while Vatican television showed the pope offering his blessing at the same time.

In the pope's Angelus message, read by Archbishop Sandri, the pope offered special thanks to the journalists who have

covered his convalescence, "thanks to which the faithful in every part of the world can feel closer to me and can accompany me with affection and prayers.

"The role of the mass media is very important in our age of global communication," the pope's message said. "Great also is the responsibility of those who work in this field and are called to furnish information punctually, respectful of the dignity of the human person and attentive to the common good.

"During this time of Lent, which calls us to nourish ourselves more abundantly with the Word of God, I would like to recall that it is possible to feed one's spirit also through radio, television and the Internet," the pope's message said.

"I thank those who dedicate themselves to these new forms of evangelization," he said. †

Official Appointments

Rev. Steven G. Schwab, pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis, to pastor of St. Joan of Arc Parish in Indianapolis, while continuing as chaplain of the Marion County Sheriff's Department in Indianapolis, effective July 6, 2005. (corrected date)

Rev. Patrick Beidelman, pastor of St. Michael Parish in Brookville and Holy Guardian Angels Parish in Cedar Grove, to pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and director of liturgy for the archdiocesan Office of Worship, effective July 6, 2005.

Msgr. Lawrence Moran, pastor of St. Patrick Parish in Terre Haute, granted permission to retire, effective Aug. 1, 2005.

Rev. Richard M. Ginther, pastor of SS. Peter and Paul Cathedral Parish in Indianapolis and director of liturgy for the archdiocesan Office of Worship, to pastor of St. Patrick Parish in Terre Haute and St. Margaret Mary Parish in Terre Haute, effective Aug. 1, 2005. †

Pope reminds Catholics of need to go to confession

VATICAN CITY (CNS)—Catholics must remember that they may not receive Communion if they have committed a serious sin and have not gone to confession, Pope John Paul II said.

In the year the Church has dedicated to the Eucharist, it is important to remind people of the importance of going to confession, the pope said in a message sent from Rome's Gemelli Hospital.

The pope's message, released at the Vatican on March 12, was addressed to priests taking a course at the Apostolic Penitentiary, a Vatican court dealing with matters related to confession and questions of conscience.

"Only one who has a sincere awareness of not having committed a mortal sin

can receive the body of Christ," the pope said in his message.

The prayers of the Mass underline the need for "purification and conversion," he said, citing the initial penitential rite, the sign of peace and the prayers immediately before the reception of the Eucharist.

The pope said the Gospel readings of Lent "help us to better understand the value of this unique priestly ministry.

"They show the Savior while converting the Samaritan woman, becoming a source of joy for her; he heals the man born blind, becoming a source of light for him; he raises Lazarus from the dead and shows how life and resurrection defeat death, the consequence of sin," the pope wrote.

"His penetrating gaze, his word and his

judgment of love enlighten the conscience of those he meets, provoking their conversion and profound renewal," Pope John Paul said.

The pope said that in an age when people seem to forget about God and ignore the reality of sin, priests and religious educators must work even harder to help people understand that Christ is calling them to conversion, "which presupposes a conscious confession of their sins and the request for forgiveness and salvation."

The pope also told the priests that people will not approach them unless they model their lives and behavior on Christ, "the teacher and pastor, healer of souls and bodies, spiritual guide, and just and merciful judge." †



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U.S. bishops to launch campaign against the death penalty

WASHINGTON (CNS)—As several states weigh whether to keep the death penalty on the books, the U.S. Conference of Catholic Bishops will launch the Catholic Campaign to End the Use of the Death Penalty, calling for prayer, education and advocacy against capital punishment.

The campaign, whose kickoff is expected to coincide with Holy Week, comes just after the Supreme Court said it is unconstitutional to execute people for crimes they committed while under age 18 and as legislatures in at least three states consider ending the death penalty.

According to a new poll conducted for the USCCB, fewer than half of Catholics now say they support capital punishment. The 48 percent of Catholics who said they support the death penalty reflects a dramatic decrease from past polls, which showed that Catholics were just about as likely as non-Catholics to support it.

Several recent polls have showed that about 66 percent of the general public supports capital punishment when asked a yes-or-no question about it. That percentage drops below 50 percent when those surveyed are asked whether they would support the death penalty or

mandatory sentences of life in prison without parole.

The new poll done for the USCCB by Zogby International found 47 percent of Catholics oppose the death penalty, compared to 48 percent who said they support it.

The poll also found that Catholics who attend Mass regularly were more likely to oppose the death penalty than irregular churchgoers and that they cite Church teaching as an influence on their opinion. Details of the poll were to be released as part of the campaign kickoff.

A brochure developed for the USCCB campaign says the project was launched because Pope John Paul II and the U.S. bishops "have clearly asked us to act to end the use of the death penalty."

It notes that Catholic teaching as expressed in the *Catechism of the Catholic Church* and in statements by the pope and U.S. bishops "make it clear that the use of the death penalty cannot be justified when the state has other ways to protect society."

It also says the application of the death penalty in the United States "is deeply flawed," and points to the exoneration of more than 118 people on Death Row since 1973. Nearly one-third of those

were found in just the last five years to be innocent of the crimes for which they were convicted, according to the Death Penalty Information Center.

"The death penalty diminishes all of us," says the USCCB brochure. "Its use ought to be abandoned not only for what it does to those who are executed, but what it does to us as a society. We cannot teach respect for life by taking life."

The launch of the campaign comes as courts and legislatures are changing the way the death penalty is applied.

After federal courts overturned capital punishment in Kansas and New York last year because of problems with those states' laws, the legislatures have struggled with whether to fix the flaws or simply let the provisions go. Catholic bishops in both states have been among those lobbying to end the death penalty.

New Mexico's Catholic leaders also have been lobbying in support of a House effort to abolish the state's death penalty. The House voted 38-31 on Feb. 28 to end capital punishment and replace it with sentences of life imprisonment without parole. A closer vote is expected in the Senate, however, and Gov. Bill Richardson, a Catholic and a Democrat, supports keeping the law.

Death penalty opponents in states including Connecticut and New Jersey also are waging campaigns to have those states drop the punishment.

On March 1, the Supreme Court took off the table the possibility of executing for crimes committed by juveniles. In a 5-4 ruling, the court found it cruel and unusual punishment to execute for crimes committed by 16- or 17-year-olds. That decision meant 72 men on Death Row would no longer face execution.

In an order dated the same week but not made public immediately, the Bush administration asked Texas to hold new hearings for 51 Mexican citizens on the state's Death Row who say they were denied legal help from the Mexican consulate. A pending Supreme Court case asks whether that practice is a violation of international law.

The Supreme Court is scheduled to hear oral arguments on March 28 in a case over whether the United States violated international law by failing to grant Jose Medellin the chance to get help from the Mexican government when he was charged with murder. It was unclear what effect, if any, the administration's order might have on Medellin's case in the Supreme Court. †

Governor talks with death penalty opponents before execution

By Mary Ann Wyand

It was the right thing to do.

That's why St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, and other opponents of capital punishment held pro-life signs in front of the governor's residence on March 9 during the final hours leading up to the execution of Indiana Death Row inmate Donald Ray Wallace Jr. of Evansville.

About a half hour before the execution, Gov. Mitch Daniels talked with Burkhart and other pro-life supporters outside the residence about his decision to allow the execution to proceed as scheduled.

Burkhart said on March 10 that she appreciated the governor's willingness to talk with opponents of the death penalty.

Wallace was executed by chemical injection at about 1 a.m. on March 10 at the Indiana State Prison in Michigan City, Ind., for the January 1980 murders of St. Theresa parishioners Patrick and Theresa Gilligan of Evansville and their children, 5-year-old Lisa and 4-year-old Gregory, after they interrupted a burglary in their home.

In the days leading up to the execution, Wallace decided not to ask the governor to commute his capital sentence to life in prison without parole. Wallace said he had used drugs at the time of the murders.

Jane Jankowski, who handles media

relations for Daniels, told *The Criterion* on March 14 that "the governor has said on a couple of occasions that it is clear the people of Indiana believe that in the most heinous crimes, the death penalty is appropriate."

Jankowski said Daniels also said "he wouldn't be honest if he didn't acknowledge that he had reservations or conflicted sentiments" about capital punishment.

She said the governor decided to "visit with" the pro-life supporters on the evening of the Wallace execution.

"There were several people of conscience who were outside for most of the evening," Daniels said in a press release. "I went outside and said hello to them. I told them I respected their point of view and their coming out in the cold to voice it. It was, I think, a cordial visit."

Daniels also said the execution weighed heavily on his mind.

"It's not a position you imagine yourself in," he said in the statement.

Burkhart said it was about 28 degrees after midnight on March 10 and she was surprised when the governor walked out to the sidewalk to talk with them.

"The governor said a few words to us and told us about how much he was praying about his decision to allow the execution to proceed," she said. "None of the other governors had ever come out and said anything to us."

"I think that it means he's really going to think about the death penalty,"

Burkhart said, "and it gives us even more

reason to continue to try to meet with him and talk to him about our problems with the death penalty. I think that the fact that he is prayerfully reflecting on it means that he's open to considering the problems with the death penalty. I think that's a positive thing, a good sign."

Burkhart teaches science classes at St. Matthew School in Indianapolis and said she discusses the Church's pro-life teachings about the death penalty with

her students.

"I've participated in execution vigils here [outside the governor's residence] for the past nine years," she said, "because it's not OK to take a life to show that killing people is wrong. I try to explain to the students how important it is to do the right thing always. ... It's important for us to continue to live our faith, to do the right thing, all the time. It's what Jesus would do." †

Easter TV MASS for Shut-Ins

The Mass is produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.



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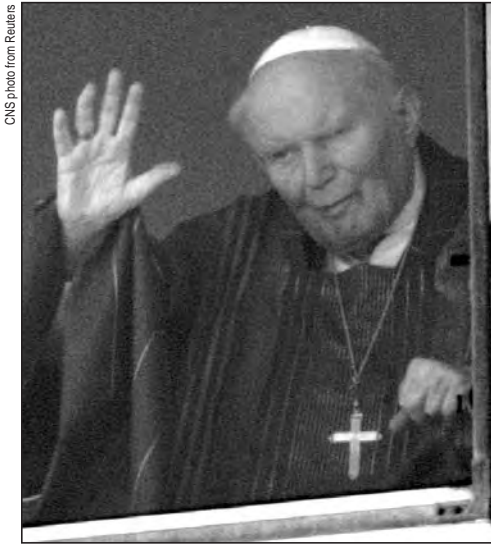
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Editorial



Pope John Paul II blesses the crowd gathered below his hospital room in Rome during a surprise appearance at his window on March 9. The pope spent about two minutes at the window greeting a crowd that included an international group of rabbis, an Italian school group and a newly married couple.

The Lenten witness of Pope John Paul II

Watching Pope John Paul II suffer so publicly, with the whole world watching and speculating openly about his condition and his impending death, we are naturally tempted to ask, "Why?"

Why does such a good man have to suffer so much? Why does he continue to stay in office, where he is forced to do so much in public? Why expose himself to this humiliation? Why not step aside and let a younger man assume the responsibilities and burdens of the Petrine ministry?

The 26 years of this pope's ministry have been filled with "teachable moments." From his first visit to his homeland (then-Communist Poland) to the forgiveness of his would-be assassin in prison to his historic pilgrimage to the Holy Land, the papacy of John Paul II has been characterized by dramatic gestures intended to illustrate Church teaching on the most fundamental, often controversial, issues of our time.

To say that this pope has a flair for the dramatic is an understatement. Everything about him is iconic—even his slurred speech and his often pained expressions. He is teaching us through his suffering, and he is challenging us to let go of the prejudices we all have against those who are elderly and sick.

The pope's recently published memoir, *Rise, Let Us Be on Our Way*, contains some fascinating insights into the mind of John Paul II and his 45 years of experience as a bishop, cardinal and pope. He was reluctant to accept the call to become a bishop (at 38, he thought he was too young) and he was terrified by his surprise election as pope. He admits that, at first, he was intimidated by people who are sick or disabled. "I needed a lot of courage to stand before a sick person and enter, so to speak, into his physical and spiritual discomfort," the pope said. "Only later did I begin to grasp the profound meaning of the mystery of human suffering."

Now, Pope John Paul II is trying to

share with us (and with the whole world) his profoundly personal understanding of the mystery of human suffering. He refuses to be intimidated by his own weakness or to shy away from the embarrassment and pain of the chronic illnesses that have reduced him to a mere shadow of his former self—the robust, articulate and courageous man who accepted the call to lead the Church of Christ more than a quarter century ago.

The Holy Father's witness in the final days (months? years?) of his papacy is clearly a Lenten witness. By his suffering, and his very public humiliation, Pope John Paul II is reminding us that sickness and death are the tragic consequences of original sin. Even the pope loses his youth and vigor. Even good and holy people must suffer and die.

In his calm acceptance of pain and adversity, Pope John Paul II reveals the profound meaning of the mystery of human suffering and the hidden truth about every human being's journey to God. Ready or not, every one of us will follow the Lord Jesus through the gates of suffering and death to the hope of eternal life.

Especially now, the life and ministry of Pope John Paul II is a profound Lenten witness, a time of spiritual preparation for the suffering, death and resurrection of Christ.

We pray that the Holy Father will have the courage and the strength to continue his witness to the mystery of human suffering for as long as the Father wills it. Then, when God decides that Pope John Paul II has accomplished all that God has called him to be and do, we pray that the Father will relieve the pope of all his suffering and humiliation and bring him peacefully to his heavenly home.

— Daniel Conway

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

Parish Diary/Fr. Peter J. Daly

God's healing grace

People want healing.

Sickness is one of the major worries in any life. Over the years, I have seen what a comfort the sacrament of the anointing of the sick is to people. On occasion, I have seen people healed either spiritually or physically.

In early December, we scheduled a "healing Mass" at our parish. We announced that anyone who wanted healing could come forward to be anointed. We had hoped to have an outside priest with a ministry of healing come, but no one was available. So it was just me to do the anointing and our two deacons to lay on hands in prayer.

When the night came for the healing Mass, the church was jammed—not just with our parishioners, but with people from other parishes and even some non-Catholics.

I preached on healing. I talked about various kinds of healing: the healing of memories, healing that comes with forgiveness, healing that comes with reconciliation, the healing of the troubled spirit as well the infirm body.

I expected about a dozen or so people to come forward to be anointed and prayed over. We were overwhelmed when more than 250 people pressed forward. What we thought would take only a few minutes consumed more than an hour.

The sick in body, mind and spirit lined up three and four deep across the front of the sanctuary. Many were accompanied by a companion.

As I came to each person, I leaned down to be told why a healing was wanted. Some had chronic conditions. Some had cancer or heart disease. Many mentioned things like depression. A few young people who were there came forward and said, "I want to be anointed for

my uncle" or some other person.

I anointed the people with holy oil on the head and the hands. Then I laid my hands on each one's head. The deacons followed, laying hands on each head and praying over people for a while as I moved on to the next person.

After more than an hour, I was exhausted. Sweat was pouring down my brow. Someone brought me a towel and a glass of water. I had to sit down. One woman came up to me afterward and said, "Who will anoint the anointer?" Good question.

It was a wonderful experience.

Over the following weeks, people would stop me and say, "My back is better," "My depression is lifted." Their healing had nothing to do with me, of course. It was the power of grace.

In one case, a young man came forward to be anointed for his uncle, who was suffering from heart disease. A few days later, the uncle agreed to be anointed in the hospital. The man had been away from the church for many years. He received absolution and Communion as well as anointing. Since then, he has come back to the sacraments. Sometimes the healing God gives is not what we intend, but is what God knows we need.

When I was a young priest, I was skeptical about what good the anointing of the sick really did. It seemed so fruitless because it often was administered just moments before death.

But now, I see things differently. I have seen various kinds of healing: spiritual, physical and emotional. I have seen families healed by the experience.

God's grace is raining down on us all the time. Healing grace is always there. The anointing of the sick is just a way of taking down our umbrellas and letting that grace soak in to give us what we really want—healing.

(Father Peter J. Daly is a columnist for Catholic News Service.) †

Letters to the Editor

Thank you, faculty and staff from Brebeuf Jesuit

On March 7, the faculty and staff of Brebeuf Jesuit Preparatory School in Indianapolis gave a wonderful gift to the students, faculty and staff of St. Philip Neri School.

St. Philip's provides a Catholic education to pre-school through grade eight students from lower income backgrounds, including many who are new immigrants from Mexico. It is difficult for us to keep our facilities looking good and in first-rate condition. In just a few short hours, our facilities were improved greatly by Brebeuf Jesuit's faculty and staff.

Our hallways are bright with new paint and working overhead lights. Our gymnasium balcony and cubbyholes no longer pose a danger to students. Our lab's computers are now virus-free. The list of the improvements made seems endless. Not only are our facilities in better condition, but Brebeuf [faculty and staff members] fed our children a delicious meal of grilled hamburgers (much better than their usual lunches).

It is faith-enhancing to see a group of Christian adults giving of their valuable time to help our children.

Maureen A. Reynolds, Principal
St. Philip Neri School, Indianapolis

Who will end the war in Iraq?

Lately, there has not been much in *The Criterion* about the war in Iraq. It is

as if it is no longer going on. But we know from the news that it is going on, and getting worse.

True, you are not saying much to support the war. But you are not saying much to condemn it either. When we say or do nothing, we are complying with the atrocities committed on all sides.

Now, of course, I love every American soldier in Iraq, and every "insurgent" fighting for Iraq, and every suicide bomber martyring himself for the cause. But I vehemently oppose what they are doing to each other, and to mankind.

They are doing the work of the devil, in the name of God. And God is really embarrassed. After all, God created each American soldier, and Iraqi and the devil.

But God does not want them to do this. But God can do nothing about it. Only we can. For we are the instruments of God as well as the devil. Let us pray.

Bob Nowicki, Indianapolis

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.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Our Holy Week rituals enshrine the gift of Christ himself

I have an extraordinary bishop's cross that I wear on the Solemnity of Easter. It has an enamel center-piece of Mary and the Christ Child and enamel medallions depicting the four evangelists in exquisite detail. There are tiny green gem stones and gold filigree design on the vertical and horizontal crossbars. In a word, it is a stunning pectoral cross.

I inherited it from Archbishop Edward T. O'Meara, my predecessor. He had inherited the cross from his friend, Archbishop Fulton Sheen, the renowned televangelist of the 1950s. Apparently, the cross had been a gift from Pope Pius XII to Archbishop Sheen.

Stunning as the cross is, far more precious is what is hidden inside the cross—a splinter of the Cross on which Christ died. When I first saw the cross, I thought this extraordinary decoration must signal something precious inside.

The splinter of the Cross of Jesus is not splendid or stunning in appearance. Yet, in reality the exterior splendor of this cross pales in comparison to the treasure it contains, a 2,000-year-old trace of Jesus.

God walked the earth as his Son, Jesus Christ. Jesus left traces of himself, his "footprints" if you will. We are in God's debt for sending his Son because we are a sensate people—folks with bodies—who need to see, to taste, to hear and to touch.

Through Jesus, God came to be with us.

Jesus Christ not only left traces of himself, he left his very himself, not just a trace of himself, not just a relic, not just a splinter of the victorious Cross on which he died. Jesus gave us himself, body and blood, soul and divinity. Indeed, he left himself in the great eucharistic mystery: the re-presentation of the Passion-Death-Resurrection itself. In giving us the Eucharist, he gave us a far more awesome gift than the relic of the Cross.

As we embark on the week called "holy," we experience in ritual the mystery in which Christ gave us the gift of our redemption; we celebrate with wonder that the mystery of that redemption is re-presented every time we celebrate the Eucharist. The dramatic rituals of Palm Sunday and the Triduum of Holy Thursday evening, Good Friday and the great Easter Vigil culminating on the Solemnity of Easter enshrine the gift of Christ himself; something like the way the splendid pectoral cross encloses the splinter of Christ's Cross.

In this Year of the Eucharist, I hope we approach the ritual of Holy Thursday with more fervor than ever. On the night before he died, when Jesus celebrated the Passover meal, he changed that ritual decisively. When the priest at Mass prays the eucharistic prayer, he is not

recounting the story of something that is past; he is not just recalling what happened that evening of the Last Supper; he is evoking something that is taking place in the present.

"This is my body" is what is said *now*, *today*. These are the words of Jesus Christ, who is the celebrant of the Eucharist in the person of the priest. This saying, in the first person—*my* body—only Jesus himself can say. On the evening before he died, Jesus established the memorial of his Passion, Death and Resurrection to be re-presented in the gift of the Eucharist until the end of earthly time, and he connected his sacrifice with the commandment of love and the witness of washing the feet of the Twelve. When we celebrate Mass, the mystery that is unseen under the appearances of bread and wine is far more precious than a splinter of the Cross on which the sacrificial victory took place.

Yet the enactment from Palm Sunday through Holy Thursday and Good Friday to the great Easter Vigil and Solemnity is meaningful. The enactment of the

procession with palms at the beginning of Holy Week and the washing of feet at the Holy Thursday Eucharist are so helpful. Hearing the lamentations ascribed to Christ in his hour of suffering and venerating the cross on Good Friday are meaningful for our spiritual growth. The beauty of the Easter Vigil, beginning with the holy fire, the lighting and celebration of the paschal candle, followed by the story of our salvation history, is powerful. The wonder of receiving new sisters and brothers through the baptismal ritual, confirmation and first Eucharist rejuvenates our faith.

When all is said and done, the ritual enactments of Holy Week usher us toward the deepest of all realities in all of history. Christ gave us himself in the Eucharist, both as an ever-present sacrifice of his love and as a communion of fellowship for all whom he calls to communion with himself.

A precious gift awaits us in the mysteries of Holy Week. Come, let us adore him! †

Archbishop Buechlein's intention for vocations for March

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

Nuestros rituales de la Semana Santa veneran el obsequio de Cristo mismo

Tengo una extraordinaria cruz de obispo que uso en la Solemnidad de la Pascua. Posee un adorno de esmalte en el centro de María y Cristo niño y medallas de esmalte que representan con exquisito detalle a los cuatro evangelistas. Tiene tres pequeñas piedras preciosas verdes y un diseño de filigrana dorada en los largueros horizontal y vertical. En una palabra: es una cruz pectoral impresionante.

La heredé del arzobispo Edward T. O'Meara, mi precesor. Él había heredado la cruz de su amigo el arzobispo Fulton Sheen, el renombrado televangelista de los años 50. Aparentemente, la cruz había sido un obsequio del Papa Pío XII para el arzobispo Sheen.

A pesar de lo impactante que es la cruz, lo que se esconde dentro de ella es aun más precioso: una astilla de la cruz donde murió Cristo. La primera vez que vi la cruz, pensé que semejante decoración tan extraordinaria debía ser símbolo de algo precioso dentro de ella.

La astilla de la cruz de Jesús no es espléndida ni impactante en apariencia. Sin embargo, en la realidad el esplendor exterior de la cruz palidece frente al tesoro que contiene, una huella de Jesús de 2000 años de antigüedad.

Dios caminó por el mundo como su Hijo, Jesucristo. Jesús dejó rastros de sí mismo, sus "huellas", por decirlo así. Estamos en deuda con Dios por haber enviado a su hijo debido a que somos personas que captan a través de los

sentidos, gente de carne y hueso que necesita ver, degustar, oír y tocar. A través de Jesús, Dios vino a estar con nosotros.

Jesucristo no sólo dejó huellas de sí mismo, se dejó a sí mismo, no solamente una huella propia, no una simple reliquia, ni una simple astilla de la cruz victoriosa en la que murió. Jesús se entregó a sí mismo, en cuerpo y sangre, alma y divinidad. De hecho, se dejó a sí mismo en el gran misterio de la Eucaristía: la representación de la Pasión, muerte y resurrección misma. Al entregarnos la Eucaristía, nos dio un obsequio mucho más impresionante que la reliquia de la cruz.

Al embarcarnos en la semana que llamamos "santa" experimentamos a través del ritual el misterio en el cual Cristo nos entregó el obsequio de nuestra redención; celebramos en asombro que el misterio de esa redención se revive cada vez que celebramos la Eucaristía. Los intensos rituales del Domingo de Ramos y el Triduum Sacrum, es decir, el lapso que va desde la noche del Jueves y Viernes Santo, y la gran Vigilia de la Pascua, que culmina con la Solemnidad de la Pascua, veneran el obsequio de Cristo mismo, así como la espléndida cruz pectoral enmarca la astilla de la cruz de Cristo.

En este Año de la Eucaristía, espero que vivamos el ritual del Jueves Santo con más fervor que nunca. En la noche antes de morir, cuando Jesús celebró la cena de Pascua, cambió el ritual de manera decisiva. Cuando el sacerdote realiza la Adoración Eucarística en la misa, no está relatando la historia de algo

que sucedió en el pasado; no está simplemente recordando lo que sucedió la noche de la Última Cena; está evocando algo que se está llevando a cabo en el presente.

"Este es mi cuerpo", es lo que se dice *ahora, hoy en día*. Esas son las palabras de Jesucristo, quien es el oficiante de la Eucaristía en la persona del sacerdote. Estas palabras, en primera persona, *mi cuerpo*, sólo el propio Jesús las puede pronunciar. La noche antes de morir, Jesús instituyó la conmemoración de su Pasión, muerte y resurrección para que fuera representada en el obsequio de la Eucaristía, hasta el final de los tiempos, y vinculó su sacrificio con el mandamiento del amor y el testimonio de lavarles los pies a los doce apóstoles. Cuando celebramos la misa, el misterio que permanece oculto bajo la forma de pan y vino es mucho más precioso que una astilla de la cruz en la cual tuvo lugar la victoria inmolatoria.

Sin embargo, la representación del Domingo de Ramos, a través del Jueves y Viernes Santo hasta la gran Vigilia de Pascua y la Solemnidad tienen un gran significado. La representación de la procesión con las palmas, al comienzo de la Semana Santa y el lavado de los pies

en la Eucaristía del Jueves Santo nos ayudan mucho. Escuchar las lamentaciones que se le atribuyen a Cristo en su hora de sufrimiento y la veneración de la cruz el Viernes Santos, son rituales de gran valor para nuestro crecimiento espiritual. La belleza de la Vigilia de Pascua que comienza con la llama divina, la celebración y el encendido del cirio pascual, seguido de la historia de nuestra salvación, son símbolos muy poderosos. La maravilla de recibir nuevos hermanos y hermanas a través del ritual del bautismo, confirmación y primera comunión, rejuvenece nuestra fe.

Después de finalizados, los rituales representativos de la Semana Santa nos conducen hacia la más profunda de todas las realidades de la historia. Cristo se entregó a sí mismo en la Eucaristía, tanto como un sacrificio siempre presente de su amor, y como una comunión de confraternidad con todos aquellos a quienes llama a comulgar con él.

En los misterios de la Semana Santa nos aguarda un obsequio precioso. Vengan, ¡vamos a adorarlo! †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Check It Out . . .

A **blessing of the first foods of Easter**, which is a Slovenian tradition, will be held at noon on Holy Saturday, March 26, at St. Thomas the Apostle Parish, 523 S. Merrill St., in Fortville. For more information, call the parish office at 317-485-5102.

A special bilingual and ecumenical service commemorating the **25th anniversary of the assassination of Oscar Romero**, the archbishop of San Salvador, begins at 7 p.m. on March 23 at St. Mary Parish, 317 New Jersey St., in Indianapolis. The archbishop was a voice for the poor in their fight for justice. For more information, call 317-637-3983.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, is having a **high school youth Passion prayer service** at 7 p.m. on March 20. For more information, call 317-787-8246.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., in Sunman, is having a **parish mission** featuring Father Simon Stefanowicz, a native of Poland, from March 29 to April 3. On March 29 through April 1, confessions will be heard beginning at 6 p.m., and Mass will begin at 7 p.m. Father Stefanowicz will give each night's presentation in the context of his homily. Mass will be celebrated at 8:20 a.m. on April 2, and will be followed by a healing service. A Divine Mercy Sunday celebration will be held at 2 p.m. on April 3. For more information, call the parish at 812-623-2964.

The Indianapolis Civic Theatre, on the campus of Marian

Collge, 3200 Cold Spring Road, in Indianapolis, is presenting **Damn Yankees** on March 18 through April 2 at 7 p.m. on Thursdays, 8 p.m. on Fridays and Saturdays, and 2 p.m. on Sundays. Tickets are between \$20 and \$28 per person. For more information, call 317-923-4597.

St. Francis Hospital and Health Centers is offering "Caterpillar Kids," a **program for grieving youth**, from 4 p.m. to 5:30 p.m. each Wednesday from April 6 to May 11. The program will give children ages 5 to 12 a

Holy Week liturgies

(Editor's note: Due to space constraints, The Criterion is only able to list the Holy Week schedules of the archdiocesan cathedral and Saint Meinrad Archabbey. All are invited to attend the events at either location. For more information about specific parish liturgies and events, contact those parishes.)

SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, will have special **liturgies during Holy Week**. The sacrament of reconciliation will be offered from 3:30 p.m. to 4:15 p.m. on March 19. Palm Sunday Mass will be celebrated at 5 p.m. on March 19 and celebrated by Archbishop Daniel M. Buechlein at 10:30 a.m. on March 20. There will be solemn sung Vespers at 5 p.m. on March 20. The archdiocesan Chrism Mass will be celebrated by the archbishop at 7 p.m. on March 22. The Mass will be interpreted in American Sign Language. The Mass of the Lord's Supper will be celebrated by the archbishop at 6:30 p.m. on March 24, with a solemn procession and period of adoration following Mass until 11 p.m. The liturgical service of Good Friday will be celebrated by the archbishop at 1 p.m. on March 25. Solemn sung Vespers will be held that evening at 7 p.m. The Easter Vigil Mass will be celebrated by Archbishop Buechlein at 8 p.m. on March 26. Easter Sunday Mass will be celebrated at 10:30 a.m. on March 27, with solemn sung Vespers at 5 p.m. For more information, call the Cathedral Parish office at 317-634-4519.

Saint Meinrad Archabbey in St. Meinrad will offer special **Holy Week liturgies**. There will be a blessing and procession with palms, followed by Vespers, at 5 p.m. on March 19, and a Mass at 9:30 a.m. on March 20, Palm Sunday. The Mass of the Lord's Supper will be celebrated at 5 p.m. on March 24, Holy Thursday. The Liturgy of the Passion and Death of the Lord will be at 3 p.m. on March 25, Good Friday. Later that day at 7 p.m., the Vigils of Holy Saturday will be offered. There will be Vespers at 5 p.m. on March 26, Holy Saturday, and at 8:30 p.m. the beginning of the Easter Vigil will be held. The conclusion of the Easter Vigil and Mass will be at 5 a.m. on March 27, Easter Sunday. Vespers will be offered at 5 p.m. There will be a Mass at 9:30 a.m. on March 28, Easter Monday. There will also be a Mass at 8 a.m. on March 29, Easter Tuesday. For more information, call Saint Meinrad at 812-357-6501. †

chance to express their emotions through play, arts and crafts, and also to acknowledge their loss. The workshops are free. For more information, call 317-865-2092.

"**The Spirituality of the 12 Steps**," a 12-step AA/Al-Anon retreat, will be offered on May 6-8 at Mount St. Francis Retreat Center, 101 St. Anthony Dr., in Mount Saint Francis. Bob Martin, a licensed chemical dependency counselor, will present the retreat. A women's retreat titled "**A New Look at Grace: Rediscovering the Transformative Power Hidden in the Now Moment of Our Lives**," will be offered on May 20-22. The cost of each retreat is \$80 for a commuter, or \$110 for a resident in a single room (a double room is \$95 per person). For more information, call the retreat center at 812-923-8817 or e-mail mtstfran@cris.com or log on to www.cris.com/~mtstfran.

The youth ministry group of St. Mary Parish, 212 Washington St., in North Vernon, is presenting the **Living Way of the Cross** at 2 p.m. on March 20, Palm Sunday, at the St. Francis Convent in Oldenburg, and at 1 p.m. on March 25, Good Friday, at St. Mary Parish in North Vernon. The youth have presented the Way of the Cross since 1980. For more information, call the parish at 812-346-3604.

The first annual **Catholic Pro-Life Dinner** featuring Father Frank Pavone, founder and national director of Priests for Life in Staten Island, N.Y., as the keynote speaker and a concert by Tatiana, an internationally acclaimed Catholic vocalist, is scheduled at 6:30 p.m. on April 9 at Christ the King Parish, 1827 Kessler Blvd., East Dr., in Indianapolis, and also at 12:30 p.m. on April 10 at the Holiday Inn Conference Center, State Road 46 West, in Columbus. The dinners are sponsored by Catholics United for the Faith—Abba, Father Chapter and benefit the archdiocesan Office for Pro-Life Ministry and the Gabriel Project of Indiana. Pro-life awards will be presented to two priests and six lay volunteers. Tickets are \$25 for adults and \$20 for students. For more information, call the Office for Pro-Life Ministry at 317-236-1521 or 800-382-9836, ext. 1521, or the Gabriel Project at 812-342-9550. †



Catholic Radio

Marcus Grodi, president of the Coming Home Network and host of EWTN's "The Journey Home" program, speaks at the first annual dinner of Catholic Radio 89.1 FM on March 3 at the Marten House in Indianapolis. The Indianapolis-based radio station also celebrated its first full year on the air.

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

The Jacket (Warner Independent)
Rated **L (Limited Adult Audience)** because of intense violence, including disturbing images of war, torture and a shooting; a sexual encounter with partial nudity; and recurring rough, crude and profane language. Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

The Pacifier (Disney)
Rated **A-II (Adults and Adolescents)** because of some action violence, recurring crude and potty humor, occasional mild rude language, and several sequences of children in peril. Rated **PG (Parental Guidance Suggested)** by the MPAA.

Robots (20th Century Fox)
Rated **A-I (General Patronage)** because of some questionable humor and innuendo and crass expressions. Rated **PG (Parental Guidance Suggested)** by the MPAA. †

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1-65 & Greenwood Exit 99

INDIANAPOLIS-NORTH
Tuesday, April 5
7:00 - 9:00 p.m.
(Coffee & Dessert)
Marriott-North
Keystone at the Crossing

INDIANAPOLIS-NORTHEAST
Wednesday, April 6
7:00 - 9:00 p.m.
(Coffee & Dessert)
Hilton Indianapolis North
(formerly the Omni North)
1-69 and 82nd St.

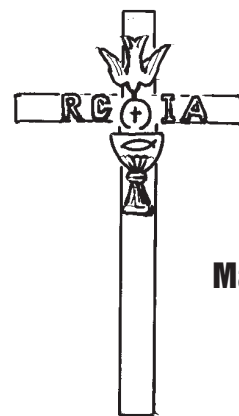
INDIANAPOLIS-NORTHWEST
Thursday, April 7
2:00 - 4:00 p.m.
(Refreshments)
St. Vincent Marten House
and Lilly Conf. Center
1801 West 86th St.

INDIANAPOLIS-WEST
Thursday, April 7
7:00 - 9:00 p.m.
(Coffee & Dessert)
Adam's Mark Hotel
1-465 to Airport Expwy.,
Executive Dr. Exit

CARMEL
Saturday, April 9
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(Continental Breakfast)
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New Yad Vashem museum designed to keep memory of Holocaust alive

JERUSALEM (CNS)—A New Israeli museum was designed to be personal and keep the memory of the Holocaust alive, officials said.

As the last of the elderly Holocaust survivors die, there will be almost no opportunities to learn about the Holocaust at a personal level, said Avner Shalev, chief curator of the new Holocaust History Museum at Yad Vashem and chairman of the Yad Vashem directorate.

"Our main challenge was how to build a pattern of meaningful remembrance for the third and fourth generation [after the Holocaust] without the support of the very personal encounters between those eyewitnesses who are able to deliver their experiences ... to youngsters around the world," said Shalev.

The Vatican archivist and former foreign minister, Cardinal Jean-Louis Tauran, was to be among the hundreds of international leaders and dignitaries scheduled to attend the inauguration of the museum on March 15-16.

Ten years in the making, the new museum will replace the current Historical Museum established in the late 1960s as a part of the Yad Vashem Holocaust Martyrs' and Heroes' Remembrance Authority. The exhibits were put together in the early 1970s and had become outdated by today's standards of interactive and innovative museum norms, officials said. The museum was built to accommodate half a million visitors a year. Attendance reached more than 2.5 million in the year 2000 following Pope John Paul II's visit, said Shalev.

After the outbreak of the *intifada*, or Palestinian uprising, the number of visitors fell as tourism to Israel declined. Some 80 percent of the visitors to Yad Vashem are non-Jews from abroad, Shalev said.

Whereas the old museum had more of a textbook feel, focusing mainly on the facts of the Nazi period, the new museum, which is four times as large as the old one, weaves the personal story of some 90 individuals with the historical story of the Holocaust.

The curators sought to contact as many survivors as possible. In addition to giving testimonies about their lives during those years, many of the survivors donated personal artifacts—such as Bluma Walach's eyeglasses, which her daughter, Tola Walach, carried with her in concentration camps after they were separated. Bluma Walach was gassed; her daughter survived and kept the small round glasses for 60 years before donating them to the

museum.

Several of the artifacts have a Catholic connection; they include the bicycle used by Sister Marie-Rose Gineste, a French nun who took forged documents and food coupons to Jewish children hidden in monasteries.

From European and personal archives, the museum acquired diaries, art works, letters, notes taken by Nazi officers, and photographs taken by Jews and Nazis, including the personal photo albums of German soldiers who proudly recorded many of their actions.

The chronological exhibits include video clips of Jewish life before the war as well as in the ghettos and concentration camps, authentic concentration camp uniforms and bunk beds, street posts, cobblestones and wagons from ghettos, and a cattle car used to transport people to the concentration camps.

Among the letters on display is the final letter of Wanda Pacifici, in which she pleads for the safekeeping of her children.

Pacifici and her two children fled from Genoa to Florence, Italy, while her husband, a rabbi, remained in Genoa. She and her children hid in two monasteries, but someone informed on Pacifici, and she was killed. Her two children survived the war.

The new museum includes a section about the systematic extermination of Gypsies, homosexuals, and mentally and physically handicapped people. One exhibit is reserved for the stories of righteous Gentiles, including Catholics such as businessman Oskar Schindler and two Belgian brothers and priests, Fathers Luis and Huber Ceis, who risked their lives to protect Jewish children.

A special effort was made to humanize the events, noted Na'ama Galil, a museum historian who wrote all the texts for the museum exhibits.

"This is, in essence, a very personal story, and the museum personifies this new approach. You can see it in every corner. The individuals tell their story," said Shalev. "We want to show what they created, what they were thinking, feeling when this was happening to them. How did they struggle to maintain their human values? How did they maintain family contact? Contact with friends? How was this process done and what was the reaction of their neighbors?"

He said it was not the intent of officials to send out one particular message, but they hoped visitors would leave with some thoughts about what the history of the Holocaust means to them as

CNS photo by Debbie Hill



Photos of Holocaust victims are displayed in the Hall of Names in the new Holocaust History Museum at Yad Vashem in Jerusalem on March 10. The new museum, which will replace the old museum, takes a more personalized approach by presenting stories of 90 individuals.

individuals and contemplate the meaning of human values.

The new museum is only part of a multiyear, \$100 million development plan of the entire Yad Vashem complex, which includes the collection and transfer of archival material to the new archives and library building, promotion of research in

the expanded premises of the International Institute for Holocaust Research, a new International School for Holocaust Studies, a new entrance plaza and visitor's center, and the complete computerization of Yad Vashem's documentation system.

Most of the funding has come from private donations. †

The bicycle of Sister Marie-Rose Gineste, who helped save Jewish children during the Holocaust, hangs in the new Holocaust History Museum at Yad Vashem in Jerusalem on March 10.

CNS photo by Debbie Hill



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Our Lady of Fatima Retreat House will be celebrating the feast day of Our Lady of Fatima on Friday, May 13, 2005.

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Celebrant and presenter will Rev. Msgr. Joseph Schaedel, Vicar General for the Archdiocese of Indianapolis.

Cost is \$20.00 per person. Advance registration is required for this special event!

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Spirit-Driven Renewal

News briefs

U.S.

Cardinal cites progress, challenges in Catholic-Jewish relations

WASHINGTON (CNS)—“Progress has been truly phenomenal” in Catholic-Jewish relations, Cardinal William H. Keeler of Baltimore said at a national Catholic-Jewish conference in Washington. At the same time, he said, in coming years defending religious freedom in the face of the aggressive advance of a radically secular culture in America will challenge Christians and Jews to “ecumenical and interreligious cooperation at a historically unprecedented level.” Cardinal Keeler, long a leading figure in Catholic-Jewish relations, was the leadoff speaker at a four-hour conference, “Finding the Place of the Other: The Future of Jewish-Christian Dialogue,” on March 10 at The Catholic University of America. It was one of the first among many events planned this year to mark the 40th anniversary of *Nostra Aetate*, the Second Vatican Council document that reshaped Catholic attitudes toward Jews and Judaism.

Lay leaders told women in Church still face ‘stained-glass ceiling’

WASHINGTON (CNS)—Despite the Church’s “long, wonderful tradition of women in leadership,” women still face a “stained-glass ceiling” in Church employment, a Chicago archdiocesan official told a national gathering of leaders in Catholic philanthropy. “It does exist. It is still there,” said Carol Fowler, Chicago archdiocesan director of personnel. She spoke at “Women of Faith: A Conference on Participation and Leadership,” a two-day meeting of Catholic philanthropy leaders who belong to FADICA, Foundations and Donors Interested in Catholic

Activities. Conference participants discussed a need for better compensation for women employed by the Church, more theological resources for and about women, and greater outreach to young women. They said increasing women’s leadership is important for the good of the Church itself. They stressed that changes are needed at every level.

Students use spring break to attend U.N. meeting on status of women

UNITED NATIONS (CNS)—A group of students—21 women and five men—from the Franciscan University of Steubenville, Ohio, spent their spring break at U.N. headquarters in New York attending the second and final week of a meeting of the Commission on the Status of Women. Although the New York weather was cold, Katie Sofio said she preferred spending her break there rather than on the warm beaches of Florida, a traditional spring-break getaway for many students, because “we learned so much.” She said, “It is an honor for me to be here because the decisions that are being made will affect me in the future and will affect my children’s future.” Mary Sisk, another of the students, said attending the meeting was impressive because almost every country and culture of the world were represented, and she met people “who have so much ability to make a difference.”

Cardinal challenges science to preserve human dignity

CHICAGO (CNS)—Science in itself cannot justify a belief in human dignity, but scientists can justify such a belief precisely because of their own humanity, Chicago Cardinal Francis E. George said. The cardinal offered his remarks in the introduction to “Science, Faith and Law,” the 2005 Human Dignity and Health Science Conference on Feb. 28 at the University of Illinois at Chicago hosted by the Integritas Institute, a program of the university’s John Paul II Newman Center. Science is concerned with

the material world, with things that can be observed and quantified, the cardinal said. Human dignity falls outside those boundaries, he said. “The definition of human dignity and the scientific method belong to different realms of thought,” Cardinal George said. “On the one level, science; on the other, philosophy and theology.” But as human beings, he said, scientists must grapple with the question of their own existence.

WORLD

Vatican official says displaced Africans, refugees need more help

VATICAN CITY (CNS)—Facing hunger, rape and death, refugees and displaced people in Sudan’s Darfur region and throughout Africa must be given greater assistance by the international community, a Vatican official said. “The precarious and tragic condition of these millions of persons forcibly uprooted from their villages and their lands calls for concrete and prompt decisions,” Msgr. Fortunatus Nwachukwu told the executive committee of the U.N. High Commissioner for Refugees. Msgr. Nwachukwu, a staff member at the Vatican’s observer mission to U.N. agencies in Geneva, spoke to the committee on March 10; a copy of his remarks was released at the Vatican on March 14. On March 11, U.N. Secretary-General Kofi Annan told the U.N. Security Council that the Sudanese government and rebels had not made any serious attempt in the past month to resolve the Darfur conflict.

Bolivian bishops urge social, political leaders to agree on energy

LA PAZ, Bolivia (CNS)—The Bolivian bishops’ conference has urged the nation’s social and political leaders to work toward an agreement over federal energy legislation and end a growing wave of protests. The protests forced President Carlos Mesa to present his resignation to Congress, which rejected it on March 8. A March 11 meeting between Mesa and trade unions ended without agreement. “It is still possible to reach a social and political agreement to accomplish realistic and lasting solutions to the conflicts,” said Bishop Jesus Juarez Parraga, general secretary of the Bolivian bishops’ conference, at a press conference on March 9. The government ombudsman and the nation’s Assembly for Human Rights supported the Church’s call.

PEOPLE

Dominican activist released from jail; she refuses to pay restitution

POULSBORO, Wash. (CNS)—Undeterred by more than two years in prison, Dominican Sister Jackie Hudson returned home on March 6 determined to continue her peace activism while refusing to pay restitution money to the federal government because she said it would be spent on violent means. Sister Jackie and two other Dominican sisters were ordered to pay \$3,080 for cutting through a 32-foot section of fence on Oct. 6, 2002, to gain access to a Minuteman III missile silo site in northern Colorado as part of an anti-nuclear weapons protest. They hammered on the silo cover and the adjoining tracks, and poured their own blood in the form of a cross, before they were arrested. They were later convicted on sabotage charges and sentenced to 30 to 40 months in prison. Sister Jackie, 70, the first of the three to be released, served 26 months of her 30-month sentence, receiving time off for good behavior. She was released on March 4.

Germain Grisez honored for contributions to bioethics field

OAKLAND, Calif. (CNS)—Germain Grisez, professor of Christian ethics at Mount St. Mary’s University in Emmitsburg, Md., is the 2005 recipient of the Paul Ramsey Award presented by the Center for Bioethics and Culture in Oakland for outstanding contributions to the field of bioethics. Dr. Edmund Pellegrino, former director of the Kennedy Institute of Ethics and professor of medicine and medical ethics at Georgetown University in Washington, was the first recipient of the award last year. In announcing the award, the center said Grisez “has been largely responsible for the renaissance in natural law [and] philosophy in the last quarter of a century and for formulating an intelligent and informed Christian response to a range of important ethical dilemmas.” †



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MARRIAGE

continued from page 1

exclusive, and lifelong union between one man and one woman, joined as husband and wife in an intimate partnership of life and love. Marriage exists so that the spouses might grow in mutual love and, by the generosity of their love, bring children into the world and serve life fully."

Tebbe told the Indiana lawmakers that while marriage as defined as a union between one man and one woman is a "part of the common moral heritage" it is not just a moral issue, but an issue of societal structure that affects the common good of all—"believers and non-believers, Christians and non-Christians alike."

"Marriage is a basic human and social institution which

did not originate from Church or state, but from God," Tebbe said. "Neither Church nor state can alter the basic meaning and structure of marriage."

Tebbe told senators that the institution of marriage not only "supports the well-being of children, families and communities," but "society itself." He said "marriage is unique because of its traditional and foundational role in societal structure."

The Indiana Catholic Conference's position paper supporting the marriage amendment, which was submitted to the legislature, also acknowledges the concern of fair treatment of homosexuals with regard to claims of benefits, stating, "To the extent that homosexuals or other individuals face obstacles to claims of benefits, legislative bodies may choose to address these matters. . . . Such questions must not be addressed, however, in a way that endangers the centrality and distinctiveness of marriage to

the welfare of society."

The Catholic Church approaches the marriage amendment from a perspective which recognizes and respects all human beings, homosexual or heterosexual, because every human being is created in the image and likeness of God. The Catholic Church does not condemn a person who is of homosexual orientation, but believes that sexual acts, homosexual and heterosexual, which are outside the context of a sacramental marital union are sinful.

To read the Indiana Catholic Conference's position paper on the marriage amendment in its entirety, go to the ICC web page at www.indianacc.org, click on Public Policy Issues/Priorities and scroll down and click on SJR 7 Definition of Marriage.

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

ISTEP

continued from page 1

Having ISTEP scores near the 90th percentile is the result of years of hard work, Lentz said.

Matthew Alley, a fourth-grade teacher at Holy Angels School in Indianapolis, said that all 13 students in his class passed both portions of the ISTEP test, which is far above the average for the Indianapolis center-city schools.

"This is a very rare class," he said. "They're self-

motivated, and they want to learn every day. They can't wait to learn new things."

Part of the success of his students—and of Catholic students across the board—is the smaller class size that a private school allows.

Another part of his students' success is a program called "Learning 24/7" that Alley was able to take advantage of thanks to funding through the archdiocesan Project EXCEED program.

"It's a program out of Texas," he said. "They actually send representatives to each of the center-city schools" to help teachers set up an ISTEP preparation plan.

That plan—a four-week program—is what his students participated in at the start of the school year to help them learn how to take the test and do well on it.

The good test results all around the archdiocese are more than a pat on the back, though. They point out, Lentz said, what areas need more work.

The results give the archdiocese a clear vision of "where we are and where we need to go," she said. "The more information we have from the data, the more we'll be able to help students."

"There's always more work to be done, that's for sure," Lentz said. †

Fire breaks out at St. Raphael Cathedral in Diocese of Madison

MADISON, Wis. (CNS)—Smoke billowed out of the roof, spire and bell tower at the 150-year-old St. Raphael Cathedral in downtown Madison early on March 14 after a fire broke out there, only a few months after the new spire was raised.

The fire, reported at 5:32 a.m., destroyed much of the roof, which collapsed into the church. The cathedral proper appeared to be severely damaged. The new steeple did not have significant damage, but will be taken down as a safety precaution.

There were no reported injuries. The cause of the fire is yet to be determined.

Fire Chief Debra Amesqua said the fire department was concerned about the steeple collapsing since it is made of steel, which does not fare well in intense heat. As the fire continued, a crack developed on the side of the tower below the spire.

Around 8:30 a.m., Amesqua said the fire was under control, but firefighters were going into the tower to try to put out spot fires.

Structural engineers from J.H. Findorff and Sons in Madison determined after an evaluation of the steeple that it would have to be taken down to ensure that it would not collapse, she said.

The steeple would need to be cooled before it would be stable enough for Findorff cranes to take it down, according to Amesqua.

The new spire was raised atop the downtown church's steeple in late November 2004 as part of a \$1 million project, the first step in what was anticipated to be a multimillion-dollar refurbishment of the cathedral. The spire, including the cross, stretches to 104 feet. The project also included replacement of four art-glass windows, refurbishment of two existing bells and the addition of one new bell, restoration of the clock, and repair of some supporting stonework.

Smoke could be seen for miles around the cathedral and many people gathered to watch. Local streets around the cathedral were blocked off to traffic as the fire department worked to control the fire.

Msgr. Paul J. Swain, rector of the cathedral, was in the rectory when he heard about the fire on the radio. He left the rectory unharmed.

"It's a tragedy," he told the *Catholic Herald*, newspaper of the Madison Diocese. "But our faith is not based on buildings, but on the risen Christ. We'll be OK."

The extent of the damage will have to be evaluated to decide where to go from here, he said.

Parishioners and priests of the diocese came to greet him at the scene and offer words of comfort.

St. Raphael Cathedral parishioner Charles Scott was one of the many who came to see if he could do anything to help. He said this is the third fire in the history of the church.

"This is so painful to see," he said. "So many people had been giving compliments on the new steeple."

Madison Bishop Robert C. Morlino reacted with prayer when awakened with the news of the cathedral fire.

"People know that I have appreciation for the cathedral," said Bishop Morlino, who regularly celebrates Sunday morning Mass at the historic church. "I am in a state of prayer and a state of shock."

"It's a sad day for Madison," said Amesqua, while the fire department tried to gain control of the fire. †

CNS photo by Julienne Norberg, Catholic Herald



Cathedral rector Msgr. Paul J. Swain, left, watches as smoke billows from the steeple and roof of the 150-year-old St. Raphael Cathedral in downtown Madison, Wis., on March 14. The early morning fire destroyed the roof of the cathedral and caused significant damage to the interior. No injuries were reported from the fire. The cause was unknown.

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CROSS

continued from page 1

will start its Way of the Cross at 4:30 p.m. St. Mary Parish in New Albany will begin its Way of the Cross at 7:30 p.m. on Good Friday.

At 10:30 a.m. on Holy Saturday, a living Way of the Cross sponsored by St. Anthony Parish in Indianapolis will begin in Max Bahr Park across the street from the church.

Father Michael O'Mara, pastor of St. Mary Parish and administrator of St. Philip Neri Parish, both in Indianapolis, and Conventual Franciscan Father Thomas Smith of Mount Saint Francis, who assists in Hispanic ministry in the New Albany Deanery, spoke about the meaning of the living Way of the Cross for Catholics in and from Latin America.

Father O'Mara said that the practice is rooted in the way that the Spanish evangelized the natives of Central and South America centuries ago, exploring that they often did it "through pageantry."

That purpose of evangelization still exists, he said.

"It's a great tool for evangelization...," Father O'Mara said, "because we don't limit participation to only those who are at Mass on Sunday with us every week. It attracts people who may not be active, but because of this important expression of their piety, their religiosity, they want to be involved in this *Via Crucis*."

But the evangelization that can happen through celebrating Jesus' Passion and death can also touch passers-by on the city streets where it happens.

"I think that it causes people to stop and reflect," Father O'Mara said. "We start this at 4:30, so we get downtown at about 5:15, right when people are getting off work and going home. And people stop."

"People who are walking stop. People who are driving by are watching. It has to have an impact on them. It has to remind



The street in front of St. Mary Church in New Albany serves as the setting for part of a living Way of the Cross sponsored by the parish in 2004. St. Mary Parish is hosting the same devotion at 7 p.m. on March 25, Good Friday. Identities of those participating in last year's living Way of the Cross were not available.

them of what the day is. And so, it's a very, very interesting dynamic to watch that happen," Father O'Mara said.

This tradition among the Hispanics is starting to gain roots in the archdiocese. The celebration at St. Mary Parish in New Albany will mark the seventh year that it has happened, while St. Mary Parish in

Indianapolis is hosting its living Way of the Cross for the fourth time.

It also has started to attract a large number of people to witness them and pray along as they are celebrated. Father Thomas said that approximately 300 people came to last year's Way of the Cross in New Albany. More than 400 people walked the downtown streets of Indianapolis last year for the one hosted by St. Mary Parish, according to Father O'Mara.

Father Thomas encouraged those who do not understand Spanish to come and follow along in bilingual booklets that will be provided. Father O'Mara noted that, while St. Mary and St. Philip Neri parishes' Way of the Cross processions will be celebrated in Spanish and booklets will not be provided, it can still be power-

ful for those who may not be able to understand what is spoken.

"I don't think that anybody will be inhibited from understanding because we already know the words," he said. "It's just trying to put ourselves into how that looked with Jesus and how it might have been."

In reflecting on the overall meaning of the event, Father Thomas spoke about the great potential that it can have for all involved.

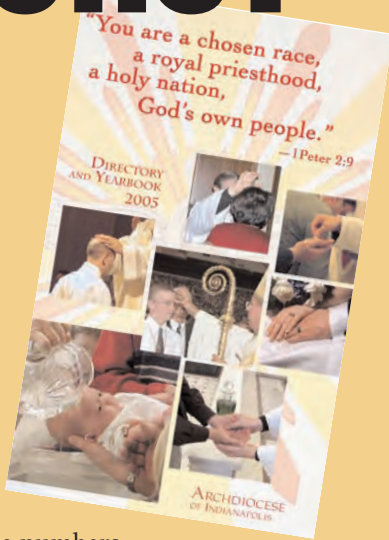
"I think it gives us a more realistic and more personal awareness of the life of Christ and his gift to us on Good Friday," he said. "It's meant to deepen our faith and to help us, in a sense, act out and live out our own faith as well as the faith of Jesus. For me, it's a really beautiful moment." †

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Lino Fernandez, playing the role of Jesus in a living Way of the Cross sponsored by St. Mary Parish in Indianapolis in 2004, strains to rise to his feet after falling under the weight of the cross for the third time. This will be the fourth year that St. Mary Parish has sponsored the devotion that winds through the streets of downtown Indianapolis.

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Liturgy of the Hours was inspired by Jewish tradition

By Jim M. Schellman

Embedded in the heart of the Jewish prayer tradition is prayer out of the inspired word of Scripture.

Several millennia old, this prayer tradition gives a privileged place to the poetic form of Scripture—that is, the Psalms and certain biblical canticles.

Early Christian prayer grew from and adapted these prayer forms, making extensive use of the Psalms and canticles. Phrases from the Psalms are found on the lips of Jesus at various moments in the Gospels and are woven throughout the New Testament letters.

Formed and inspired by the Jewish tradition of praying at various times of the day, our earliest Christian ancestors fashioned a cycle of daily biblical prayer with the Psalms and biblical canticles as its centerpiece.

In early cathedral communities and parishes, this prayer gave pride of place to the beginning of the day and to the onset of evening. This was called Morning Prayer and Evening Prayer.

The Psalms and prayers that were selected reflected the dawning of day, acclaiming Christ as the light of the world, and they reflected the day's end, acclaiming the graced hope of unending light and eternal resurrection in the risen Lord.

This long and living tradition of prayer has come to us today in the

official liturgical book of the Church called *The Liturgy of the Hours* or the *Divine Office*. In addition to Morning and Evening Prayer, it reflects the ancient monastic movement's addition of prayer at other times of the day as well. The principal times of prayer are morning and evening.

Although the Liturgy of the Hours has nourished and inspired generations of Christians over many centuries, it came over time to be thought of as the particular form of prayer for clergy and members of monastic and other vowed religious communities.

The fathers of the Second Vatican Council sought to recover the Hours as the prayer of the Church, that is, prayer that all the people would take part in, whether with others or by oneself—or through some combination of the two.

The Liturgy of the Hours is the fruit of this decision, a somewhat simplified form of the Divine Office to encourage parish clergy and parishioners to experience this prayer more easily.

The prayer of the Hours at the beginning of the day and day's end offers a spiritual tradition by which each day is seen and experienced in the light of God's time, the in-breaking of God's kingdom in our world. Morning Prayer and Evening Prayer thereby become the hinges of each day, its opening and the way it draws to a close.

These hours of biblical prayer are seen

CNS photo illustration by Bob Roller



This long and living tradition of prayer has come to us today in the official liturgical book of the Church called *The Liturgy of the Hours*.

in the Church as extending the unfailing love and paschal grace experienced in the celebration of the Eucharist into each day of the week.

In this cycle of daily prayer, we tap directly into the inspired source for eucharistic, sacrificial living throughout each day and hour of the week. And by living in God's time in this way, we are drawn deeply into that spiritual longing that causes us to hunger anew for the coming Sunday's eucharistic gathering. There we are fed anew the Lord's body and blood and readied for a new week of faithful, sacrificial living.

Each of us can discover the ancient and ever-fresh richness of the Psalms, canticles and prayers of the Hours that have nourished our saintly ancestors and that nourish untold numbers of saints in our own time.

No human emotion or experience is left unexpressed in these inspired prayers. Through them, we know that God incarnate still is at the very heart of what we endure, what we rejoice over, what we struggle to understand. The whole of our lives is material for God's purpose, God's journey with us.

The official liturgical text, *The Liturgy of the Hours*, is available

through most Catholic bookstores. It can be intimidating, however, comprising four substantial volumes with all the prayer hours, and covering the whole liturgical year.

An alternative would be the one-volume edition titled *Christian Prayer*, which has the advantage of some musical selections that encourage experience of the prayer with others.

You might want to start with an even simpler and more accessible resource drawn from the same deep well of prayer. There are a number of solid possibilities. Among them, I would mention, in particular, a recent offering from William Storey, one of the world's experts on the prayer of the Hours. It is *An Everyday Book of Hours*. It has a companion and equally usable resource for the major seasons, *A Seasonal Book of Hours*. Both are available from Liturgy Training Publications in Chicago.

Try this prayer with others at least occasionally—with family and friends—and learn to be fed from it day by day!

(Jim M. Schellman is executive director of the North American Forum on the Catechumenate. The forum's website is www.naforum.org.) †

Pope encourages lay people to pray Liturgy of the Hours

By David Gibson

Several times, in his writings, Pope John Paul II has encouraged lay people to take up the Liturgy of the Hours for their daily prayer time as a way to sanctify each day.

At the start of the new millennium, the pope said, "Perhaps it is more thinkable than we usually presume for the average day of a Christian community to combine the many forms of pastoral life and witness in the world with the celebration of the Eucharist and even the recitation of lauds and vespers."

The pope said that the experience of many groups, including groups "made up largely of lay people," is proof that this is possible.

In his apostolic letter for the current

Year of the Eucharist, the pope recalled how, as the new millennium began, he had "recommended the celebration of the Liturgy of the Hours, by which the Church sanctifies the different hours of the day and the passage of time through the liturgical year."

In 2003, Pope John Paul II said, "It is important to introduce the faithful to the celebration of the Liturgy of the Hours" to strengthen their prayer life.

Those working to "instill a taste for prayer" should "take into account the ability of individual believers and their different conditions," the Holy Father said, but they should "not be content with the 'minimum.'"

(David Gibson edits Faith Alive!) †

Discussion Point

Silence nurtures Lenten prayers

This Week's Question

What do you do to bring liturgical seasons—like Lent—to life at home?

"I keep the radio off on my 20-minute drive to work and do spring cleaning at home, trying to clear up the clutter and noise in my life. I also refocus my prayer time in Lent to get more in touch with my own spirituality." (Michelle Dietrich, Wheeling, W.Va.)

"For Lent, we put a cardboard rice bowl in the center of the kitchen table, and at mealtimes we put money in it for the poor, especially if we've neglected another sacrifice we'd intended to make." (Jody Chasse, Bangor, Maine)

"As a family, we include specific intentions in our mealtime prayer, bring out decor (different icons, for example) to reflect the tone of the season and gear

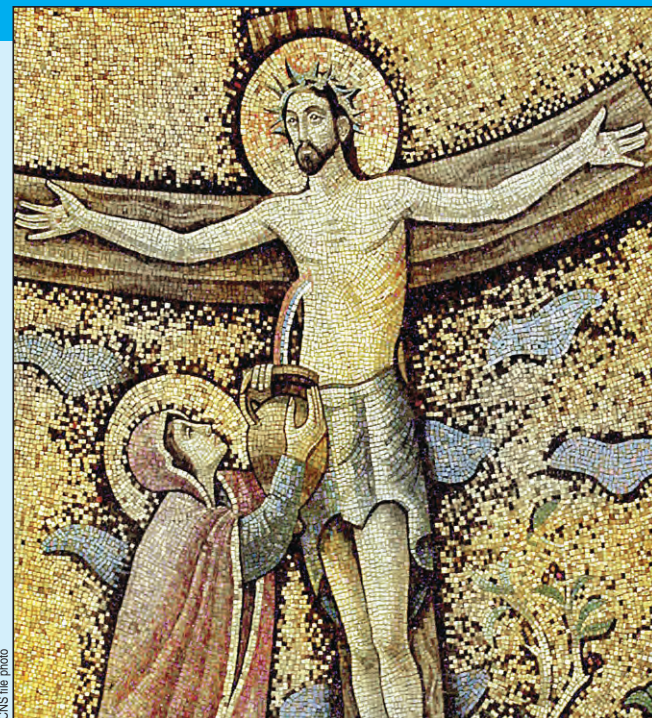
some mealtime discussions toward that week's homily and Scripture readings." (Elizabeth Gagner, Owasso, Okla.)

"After church and Sunday school, our family discusses what was said at church and the meaning of the season from a biblical view." (Bill Langworthy, Peachtree City, Ga.)

Lend Us Your Voice

An upcoming edition asks: In specific terms, how have you passed faith on to the next generation at home?

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



CNS file photo

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Move to Capernaum

See Matthew 4:12-25, 8:14-17, Mark 1:14-39, Luke 4:31-5-11



When Jesus returned to Galilee from Judea, he moved to Capernaum, a small fishing village at the northern end of the lake known variously as the Sea of Galilee, the Sea of Tiberius and Lake Gennesaret. Peter and Andrew had a fishing business there, as did Zebedee, the father of James and John.

The three Synoptic Gospels don't tell as much about Jesus' previous ministry in Judea as John's Gospel does, so they relate Jesus' calling of Peter, Andrew, James and John as Jesus' first disciples. There is no mention of Philip and Nathanael, whom we met earlier. Luke's account involves the great catch of fish, while Matthew and Mark stress Jesus' mysterious power that persuades the men to follow him only at his invitation.

If Jesus was to have a successful

ministry in Galilee, how better to start then by preaching and teaching in the Jewish synagogues? He began with the synagogue in Capernaum. We don't know exactly what Jesus taught other than that the kingdom of God was at hand and urging the people to repent—John the Baptist's message.

But Jesus taught differently than John did. The people who heard him were astonished "for he taught as one having authority and not as the scribes." The scribes quoted some earlier authority, but Jesus taught by his own authority. He made himself even greater than Moses, for he would say, "Moses said such and such, but I say to you."

Not only did he preach with authority, but he also commanded unclean spirits to leave a man by conducting his first exorcism. The demon who possessed the man used the possessed man's voice to cry out, "I know who you are—the Holy One of God!" Jesus commanded him to be quiet and to leave the man. Like an angry child might do, the demon threw the man into one last convulsion and left.

Peter and Andrew's home was near the

synagogue. When Jesus went there, he found Peter's mother-in-law sick with a fever. He immediately healed her, and she got up and waited on her guests.

By this time, word got around all of Capernaum. Everyone with any kind of illness made a beeline to Peter's home that evening, and Jesus cured many who were sick. He also expelled many demons. (I will discuss his miracles and exorcisms in greater detail later in this series.)

The next day, Jesus did what he was to do frequently during his ministry: He found a deserted place where he could pray and meditate. Then he began to walk to other towns and villages in Galilee, preaching and teaching about the kingdom of God. (I will have much more about his teachings later in this series.)

A miracle worker had appeared on the scene, and soon his fame spread outside of Galilee—to the Decapolis (a federation of Greek cities in Palestine originally 10 in number), and to Jerusalem and other parts of Judea. Soon he was attracting large crowds. †

Cornucopia/Cynthia Dewes

Salvation, as revealed to Mother Julian

Mysticism doesn't seem to be in fashion these days. I mean real mysticism, not the reading of crystals and animal entrails and other voodoo-of-the-month so readily available these days to seekers of truth.



No, I'm speaking of mysticism that's never described by words like empowerment or finding one's identity, but rather by solitude and meditation. Creating a mystical relationship with God is personal, intimate and ultimately freeing from self-centeredness, which may explain why it's foreign to our me-mine culture. It's like learning God's will through osmosis, without a need for exposure on Oprah.

Mother Julian of Norwich was an English mystic of the late 14th- and early 15th-centuries who revealed 16 "Revelations of Divine Love." She experienced these "shewings" at age 31 in one day following a severe illness.

This might seem suspicious except that, over the centuries, other explanations of her visions, such as fever or hallucinations have been reportedly

disproven. Lent is a perfect time to consider Julian's visions because what she saw with her inner eye was in fact the Easter story of salvation, succinctly condensed and illuminated.

It was revealed to Julian that "Our life is threefold. In the first stage we have our being, in the second our growth and in the third our perfection. The first is nature, the second mercy and the third grace." Julian likened these three "stages" to the Trinity. God the Father represents nature, God the Son is mercy, and the Holy Spirit is grace.

She wrote, "Thus in our Father, God Almighty, we have our being. In our merciful Mother [Christ] we have reformation and renewal, and our separate parts are integrated into perfect man. In yielding to the gracious impulse of the Holy Spirit we are made perfect." You can see why Julian is a favorite of feminists since she often refers to the motherhood of God, a rare observation in her time.

Often, Julian referred to God as "courteous," giving many descriptions of his kindness and respect for his creation. For example, "So mercifully does he look on us that he regards our whole life here as a penance. That deep longing we

have for him is a never-ending penance to us ... and so he wills that we set our heart on that 'pass-over'—from the pain we now experience into the bliss we trust in."

Julian's vision included a kind of road map for our journey back to God. She reported that, "In this life man is able to stand because of three things; by these same things God is worshipped, and we are helped, kept and saved.

"The first is the use of man's natural reason; the second, the everyday teaching of Holy Church; the third, the inner working of grace through the Holy Spirit. All three come from the one God. God is the source of our natural reason; God is the basis of the teaching of Holy Church; and God is the Holy Spirit. Each is a distinct gift which we are meant to treasure and to heed. All of them are continually at work in us leading us Godwards."

The last of Julian's 16 revelations is a summary and confirmation of her visions: "So it was that I learned that love was our Lord's meaning." What a timely message on our way to Easter.

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

Faithful Lines/Shirley Vogler Meister

Communing with the past during Holy Week

The past two weeks, I have shared information about the Eucharist. The first column in March encouraged readers to spread the news about gluten-free Communion hosts for those suffering from celiac disease. The second column shared a story and some websites to help better understand the real presence of



Christ in consecrated hosts. Now, as we approach Holy Week, I am more personal.

I was educated by the Sisters of Christian Charity in grade school, by another order whose name I forget because their sisters only prepared me for confirmation while I attended a public school a couple years, and by the School Sisters of Notre Dame in high school.

Even today, sometimes when I give reasons for doing or not doing

something, I resort to this explanation: "I am a good Catholic girl." There have even been times in public when someone says, "What's a good Catholic girl like you doing in a place like this?"

No, I wasn't frequenting bars, but I've been known to attend programs dealing with supposedly taboo subjects and I've listened to speakers of diverse faiths, a few of whom I discovered were anti-Catholic. As an adult, I have tried to understand ideas and beliefs from various viewpoints.

In my youth, the "good sisters" (how I still think of women religious) stressed repeatedly the real presence of the Lord in the Eucharist.

The one story I recall best is that of a village (unknown time and place) where invading soldiers plundered the Catholic Church. In order to intimidate the people and desecrate the house of God, one soldier nailed a consecrated host to a wall. To his horror, the host bled profusely. The soldiers fled, and witnesses knew the Blood of Christ literally saved them

physically, just as it does spiritually.

Because of such stories, my spirit was imbedded with strong reverence for the Eucharist. However, I also learned not to touch a consecrated host. Only a priest could. Then, after Vatican II, the practice of receiving the host in one's hands became standard practice. Surely, readers can understand why I trembled and nearly "sweat blood" when I accepted the host in my hands the first time. What an impressionable young woman I was!

Holy Week is now upon us so we can focus upon our Savior, who actually did "sweat blood" during his Passion. As we repeat our traditions, we can learn, share our love and pray anew. Yet, with youthful spirits, we can also walk with Christ toward Easter with fresh gratitude for our faith, the Church's teachings, the good sisters, our exemplary priests and other religious—and our memories.

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

Making a Difference/

Tony Magliano

The legacy of Archbishop Oscar Romero

March 24 is the 25th anniversary of the assassination of the holy archbishop from El Salvador, Oscar Romero. Since he was murdered while celebrating the Eucharist, it is fitting that this anniversary falls on Holy Thursday.



Following Jesus' example, Archbishop Romero said shortly before his death: "My

life has been threatened many times. I have to confess that as a Christian I don't believe in death without resurrection. If they kill me, I will rise again in the Salvadoran people. ... My death will be for the liberation of my people."

However, Archbishop Romero was not always a courageous voice for the oppressed. In her book, *Oscar Romero: Memories in Mosaic*, Maria Lopez Vigil writes that in his early years as a bishop, Archbishop Romero was politically cautious. Even when the Latin American bishops pronounced at their gathering in Medellin, Colombia, that "institutionalized sin" was crushing the majority of Latin Americans and that the universal Church should support a preferential option for the poor, he wanted nothing of it; he wholeheartedly protected the status quo.

One priest who worked with Archbishop Romero, Father Inocencio Alas, recalled key moments leading to the archbishop's conversion. According to Father Alas, the archbishop began realizing that the poor laborers waiting for work at the coffee plantations were sleeping on the sidewalks.

"What can be done?" Archbishop Romero asked. Father Alas replied: "Look at that big house where the school used to be. Open it up!"

As Archbishop Romero continued his search for the truth, he had difficulty believing Father Alas' claim that plantation owners treated workers unjustly. Father Alas said, "Go to the plantation of this friend of yours. Go find out for yourself."

After visiting the plantation, Archbishop Romero said to Father Alas, "You were right, Father, but how is so much injustice possible?" Father Alas replied, "This world so full of injustices is exactly what they were talking about in Medellin."

As the poor began speaking out for justice, the ruling military junta—in union with several powerful Salvadoran families—began murdering them. When priests, sisters and lay leaders began speaking on behalf of the poor, they too became targets of the military.

A shameful chapter in American history reveals that the U.S. government supplied the brutal Salvadoran military with millions of dollars in weapons and training. Without success, Archbishop Romero appealed to Presidents Jimmy Carter and Ronald Regan to end the aid.

Finally, with tremendous courage, Archbishop Romero called on soldiers—"uniformed peasants"—to exercise civil disobedience. "The *campesinos* you kill are your own brothers and sisters."

He said, "The Church ... cannot remain silent in the presence of such abominations. ... In the name of God, in the name of our tormented people who have suffered so much and whose laments cry out to heaven, I beseech you, I beg you, I order you in the name of God, stop the repression!"

Shortly afterward, Archbishop Romero was assassinated.

Oscar Romero, holy archbishop, through your example and prayers may we be moved to tirelessly care for the poor and oppressed, and courageously to speak out on their behalf. Amen.

(Tony Magliano is a columnist for Catholic News Service.) †

Sunday of the Lord's Passion (Palm Sunday)/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 20, 2005

- Matthew 21:1-11
- Isaiah 50:4-7
- Philippians 2:6-11
- Matthew 26:14-27:66

This weekend, the Church observes Palm Sunday, the revered and traditional entry into the drama and depth of Holy Week.

On this weekend, the liturgy includes two readings from the Gospels. The first Gospel reading occurs at the blessing of the palms and as the procession of the faithful bearing the palms assembles at the church.

The reading reveals both the Lord's divine power, seen through the knowledge that an ass and colt are in the village ahead, and the Lord's mission as messiah.

He is approaching Jerusalem, more than just a city in pious Jewish minds, but the holy place in which God's temple stands, where David once reigned as king and where the prophets spoke in the name of God.

The crowd recognizes Jesus, proclaiming the Lord as "son of David." They greet the Messiah as if they were greeting the king, not the detested Roman emperor, but their own legitimate king.

For its next reading, the Church gives us a passage from the third part of Isaiah.

It is one of those eloquent and expressive sections of Isaiah called by biblical scholars the "Songs of the Suffering Servants." Poetic and descriptive, these four songs laud an unflinchingly faithful servant of God, who despite abuse and persecution remains steadfastly loyal.

Christians always have seen Jesus prefigured in these beautiful poems.

In the next reading, from the Epistle to the Philippians, the emphasis again is on Jesus and again in the literary genre of poetry. Experts now believe, in fact, that this passage was an early Christian liturgical hymn. In any case, its deep understanding of the person and mission of Christ is both clear and compelling.

Finally, the liturgy presents the Passion Narrative of St. Matthew's Gospel.

It is sad that the distinct insights into the trial and death of Jesus offered by each of the four Evangelists is usually simply blended together into a story of the horror of Roman crucifixion.

What is more important, indeed the lesson to be learned, is about what circumstances surrounded Jesus in these events and how Jesus reacted to them. This is

much more critical information that the Romans acted most unmercifully and many conspired against Jesus.

Jesus is the central figure in the reading, not the Romans or those who plotted against Jesus.

Reflection

The reading of the Passion Narrative is the centerpiece of this weekend's Liturgy of the Word, and inevitably it is presented even in more amateur settings with such drama that few who hear it anywhere are unmoved.

Because of its length, and the additional moments of this liturgy, such as the blessing and procession of the palms, homilies to explain the Scriptures usually are brief, if preached at all.

Nevertheless, these readings convey a powerful lesson. The crown of the readings is the Passion Narrative. This narrative's message is that the Lord was completely abandoned. It is more than a distressing coincidence. It is an indictment of human nature. So confounded, so limited, so entrapped by self-interests or unreasonable fear, humans rejected even the source of life.

The delight and praise of those people who acclaimed Jesus' entry into Jerusalem does not simply illustrate fickleness on their part. It reveals a very basic fact about humans. We all are fickle. We all are short-sighted. We all are inclined to think of self.

Yet, the reading from Philippians, certainly coming from the early Church, very possibly an ancient liturgical hymn, illustrates how wise, and joyful, humans can be once they are redeemed, healed and enlightened in Christ.

In this redemption, healing and enlightenment is new life. It is whole life. It is eternal. It comes through and in Jesus.

On this Palm Sunday, the Church invites us to come to Jesus, and to be born again. †

Readers may submit prose or poetry for faith column

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

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

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

My Journey to God

Prayer to St. Joseph

St. Joseph, not by words but deeds,
You showed the strength that patience
needs.

Anxiety, when quelled by trust,
Can fashion sanctity from dust.
Remember us when daily strife
Becomes a part of splintered life.
The warp of sin, help us allay.
From crooked lines, make straight our way.
You showed the joy of honest toil,
Once menial, you made it royal.
O prince who never wore a crown,
You turned our thinking upside down.

By Dorothy Colgan

(Dorothy Colgan is a member of St. Meinrad Parish in St. Meinrad. This painting of "St. Joseph and Christ in the Workshop" by Pietro Annigoni hangs in the Church of San Lorenzo in Florence, Italy.)



CNS photo by Nancy Wiehock

Daily Readings

Monday, March 21

Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, March 22

Isaiah 49:1-6
Psalm 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38

Wednesday, March 23

Isaiah 50:4-9a
Psalm 69:8-10, 21-22, 31,
33-34
Matthew 26:14-25

Thursday, March 24

Holy Thursday
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelations 1:5-8
Luke 4:16-21
Holy Thursday Evening
Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc,
17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, March 25

Good Friday of the Lord's
Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15, 17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, March 26

Holy Saturday
Holy Saturday Night: The
Easter Vigil
Genesis 1:1-2:2

or Genesis 1:1, 26-31a
Psalm 104:1-2, 5-6, 10, 12-14,
24, 35
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13,
15-18
Psalm 16:5, 8-11
Exodus 14:15-15:1
(Response) Exodus 15:1-6,
17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-12, 13b
Isaiah 55:1-11
(Response) Isaiah 12:2-3, 4-6
Baruch 3:9-15, 32-4:4
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalms 42:3, 5; 43:3-4
or, when baptism is
celebrated,
(Response) Isaiah 12:2-3, 4bcd,
5-6
or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16-17, 22-23
Matthew 28:1-10

Sunday, March 27

Easter Sunday: The
Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6b-8
John 20:1-9
or Matthew 28:1-10
or, at an afternoon or evening
Mass,
Luke 24:13-35

Question Corner/Fr. John Dietzen

Priest can be laicized for several reasons

Q I was offended by the tone of your recent response to "What does laicization mean?" You said the laicization process is "designed to protect the rights of everyone—any victims, the offenders and other Catholics or members of civil society."



This is a loaded statement that makes the popular assumption that all laicized priests are wicked abusers. You didn't mention that a priest can be laicized after walking away from the priesthood for a number of reasons which do not involve abuse.

As the daughter of a laicized priest who left the priesthood in the tumultuous 1960s, I can say you should have thought harder before responding in such a cold way.

After 30 years away, he returned to the Church, goes to Mass almost daily and prays for himself, family and friends, the Church and other priests. You should be added to his list. (Missouri)

A Perhaps you didn't notice that the questioner in that column specifically asked about a priest who is "laicized because of grievous offenses against

Catholic law."

I took that, as it seems you did also, as referring especially to the current scandals of sexual abuse by priests. The response I gave was in that context.

It is worth noting, however, that several possible circumstances may explain a priest's being dismissed from the clerical state, or laicized. Some are punishments for wrongdoing, but others involve dismissal with the priest's own consent or at his request.

Canon law provides that dismissal from the clerical state may occur through a declaration that the ordination was invalid (similar to the declaration of nullity of a marriage); it may be imposed as a penalty; or it may be granted for "most grave causes" to priests who request it (#290).

As you say about your father, it is rash to judge Catholic priests who left the ministry, especially in this third way. Many laicized priests are living full, active and faithful Catholic lives. It is a mistake to assume otherwise.

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, Ill. 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Rachel's Companions helps women heal from the pain of abortion

By Mary Ann Wyand

An estimated one of every six Catholic women has had an abortion.

But the painful reality of that national statistic is shrouded in secrecy because most of the women don't talk about their abortion experience due to feelings of grief, denial, shame or fear that have troubled them for years.

Lent is a time to grow closer to God, Servants of the Gospel of Life Sister Diane Carollo explained, and the Catholic Church offers several confidential ways for women suffering from the pain of abortion to seek spiritual and emotional healing.

As director of the archdiocesan Office for Pro-Life Ministry, Sister Diane coordinates the Church's Project Rachel programs. Rachel's Companions is a three-month reconciliation process and Rachel's Network is an ongoing support group for women suffering from the pain of abortion. Future plans may include offering Rachel's Vineyard Retreats in the archdiocese.

A new Rachel's Companions group begins meeting on March 19, and women are invited to call Sister Diane for information about this abortion reconciliation process.

Rachel's Companions is designed for Catholic women, she said, and is rooted in the Catholic tradition. Weekly sessions explore a variety of topics that facilitate healing, and a psychiatrist provides professional assistance.

"It provides a journey that leads to spiritual liberation, healing and growth," Sister Diane said, "... [and] has served as a spiritual oasis for women wounded by abortion. This support group allows women to bring their grief and pain into the healing presence of Christ. Companions extend their loving support and compassion to them as they seek healing,

forgiveness and peace."

After completing the Rachel's Companions process, she said, women may join Rachel's Network and continue to share spiritual formation and fellowship.

"These women are truly outstanding in their Catholic faith," Sister Diane said. "They prove that nothing can ever definitively separate a woman from the love of Christ, not even the experience of abortion. They prove that a life of holiness following abortion is possible because the Lord invites them to deep spiritual intimacy, and provides them with abundant graces to achieve their sanctification."

"I encourage every woman suffering from the aftermath of abortion to find the help she needs through a priest, counselor, understanding friend or Project Rachel program," Sister Diane said. "The important thing is that she take the first step by reaching out for help. All calls are completely confidential."

St. Thomas More parishioner Bernadette Roy of Mooresville recently shared her abortion experience during a program at St. Monica Parish in Indianapolis. She also helps Sister Diane and other volunteers facilitate Rachel's Companions and Rachel's Network.

Until she turned to the Church for help with abortion reconciliation, Roy said she felt that she couldn't be forgiven of this "most unforgivable sin, and it echoed and echoed inside of my soul."

Roy said she found solace in the *Catechism of the Catholic Church* (#1864), which explained that "the most unforgivable sin is the sin against the Holy Spirit by not asking for mercy and forgiveness."

She said "knowing that I am forgiven, then I had to do the next step, which is to forgive myself."

Roy can't remember details about her abortion more than

15 years ago, but suffered from anxiety and nightmares so she turned to Rachel's Companions for help and healing.

"The sacrament of reconciliation is so important," she said. "It's the first step in this whole process. God does forgive you. Rachel's Companions let me know that I was forgiven. It reinforced the

whole experience of forgiveness and healing, and I could name my child. Her name is Katherine. She's not just a pregnancy anymore. She's Katie."

Roy prays before the Blessed Sacrament every week and has a great devotion to the rosary and chaplet of Divine Mercy.

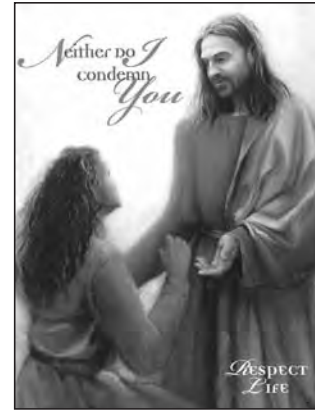
"Teresa" had an abortion at age 17, about 20 years ago, because her mother

arranged it as a "solution" to the problem of being an unwed teenage mother. She asked that her name not be published, but was excited about sharing the peace and happiness she has found in her life since participating in Rachel's Companions.

"I don't think I ever used the word 'baby,'" Teresa recalled. "I think I was too afraid to use the word 'baby.' I think I just said 'the pregnancy' or 'the abortion.' It makes you step away from God and the Church because you are afraid. I thought that I was going to be punished."

Years later, she continued to suffer from nightmares and feelings of guilt about her abortion, and always felt afraid

See HEALING, page 17



The Active List, continued from page 14

Third Wednesdays

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

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

Third Thursdays

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

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

St. Vincent de Paul Church, 1723 I St., **Bedford**. Catholic Women in Faith meeting, 7-9 p.m., open to women 18 yrs. and older. Information: 812-275-6539.

St. Thomas More Church, 1200 N. Indiana St., **Mooresville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

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

Third Saturdays

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

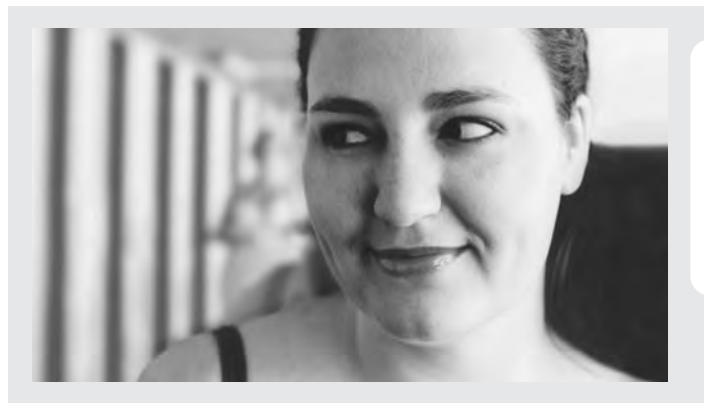
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Archdiocese to hold VIRTUS Protecting God's Children programs

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 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 April will be held at:

- Nativity of Our Lord Jesus Christ Parish in Indianapolis on April 27 at 12:30 p.m.
- Our Lady of Lourdes Parish in Indianapolis on April 21 at noon
- St. Anthony Parish in Indianapolis on April 8 and April 11 at 7 p.m.
- St. Bernadette Parish in Indianapolis (program will be

held at Our Lady of Lourdes Parish in Indianapolis) on April 21 at noon

- St. Joan of Arc Parish in Indianapolis on April 24 at 3 p.m.
- St. Luke Parish in Indianapolis on April 27 at 7 p.m.
- St. Michael the Archangel Parish in Indianapolis on April 10 at 5 p.m. and April 21 at 6 p.m.
- St. Louis Parish in Batesville on April 8 at 1 p.m.
- St. John the Apostle Parish in Bloomington on April 24 at 5 p.m.
- St. Paul Catholic Center in Bloomington on April 5 at 9 a.m.
- St. Bartholomew Parish in Columbus on April 9 at 9 a.m. and April 28 at 6 p.m.
- St. Thomas the Apostle Parish in Fortville on April 16 at 12:30 p.m.
- St. Michael the Apostle Parish in Greenfield on April 6 and April 28 at 7 p.m.
- St. Augustine Parish in Leopold on April 5 at 6:30 p.m.

- Prince of Peace Parish in Madison on April 23 at 9 a.m.
- Immaculate Conception Parish in Millhousen on April 20 at 6 p.m.
- St. John the Baptist Parish in Osgood on April 17 at 1:30 p.m.
- St. Paul Parish in Sellersburg on April 28 at 6 p.m.
- St. Ambrose Parish in Seymour on April 13 at 3:30 p.m.
- St. Joseph Parish in Shelbyville on April 24 at 1 p.m.
- St. Patrick Parish in Terre Haute on April 19 at 8:30 a.m.
- St. Leonard of Port Maurice Parish and the Terre Haute Deanery Pastoral Center on April 27 at 6 p.m.
- St. Teresa Benedicta of the Cross Parish in Bright on April 9 at 8:30 a.m.
- Our Lady of Providence Jr./Sr. High School in Clarksville on April 20 at 6 p.m.
- Cathedral High School in Indianapolis on April 27 at 12:30 p.m. †

Vatican bioethicist says removing Schiavo's tube is 'direct euthanasia'

VATICAN CITY (CNS)—Removing the feeding tube from Terri Schindler Schiavo, a brain-damaged Florida woman, or other patients in a similar condition amounts to "direct euthanasia," a "cruel way of killing someone," said the Vatican's top bioethicist.

Bishop Elio Sgreccia, president of the Pontifical Academy for Life, said the academy usually does not comment on specific cases before courts, but "silence in this case could be interpreted as approval."

The bishop told Vatican Radio on March 11 that withdrawing Schiavo's gastric tube would not be a matter of allowing her to die, but would "inflict death."

Judge George W. Greer of Florida's Pinellas County Circuit Court ruled on Feb. 25 that Michael Schiavo, Terri Schiavo's husband, could order doctors to remove the feeding tube on March 18.

Her parents, Bob and Mary Schindler, have opposed their son-in-law's efforts.

Bishop Sgreccia spoke to Vatican Radio the day after Greer ruled the state's Department of Children and Families could not intervene in the process.

Schiavo, 41, has been impaired for the past 15 years. She can breathe on her own, but requires nutrition and hydration through a feeding tube.

Bishop Sgreccia told Vatican Radio, "Terri Schiavo must be considered a living human person, deprived of full consciousness, whose juridical rights must be recognized, respected and defended.

"The removal of the gastric tube used for nourishing her cannot be considered an 'extraordinary' measure or a therapeutic measure," he said. "It is an essential part of the way in which Mrs. Terri Schiavo is nourished and hydrated.

"As far as we are concerned, denying someone access to food and water is a cruel way of killing someone," he said.

Bishop Sgreccia said he did not want to get into questions about Schiavo's husband, parents or economic situation.

"Taking into account only medical and anthropological considerations," he said, "we feel an obligation to affirm that such a decision violates the rights of Terri Schiavo and, therefore, constitutes an abuse of judicial authority."

Bishop Sgreccia said he also was concerned about the precedent the court's decision could set in the United States, creating a situation in which euthanasia is seen "as a right."

"For these reasons, we consider illicit the decision to remove Mrs. Terri Schiavo's gastric feeding tube," he said.

Bishop Sgreccia told Vatican Radio that the Catholic Church does not support keeping people alive at all costs, going to extraordinary and even painful means to postpone death.

However, he said, keeping a patient clean, warm, fed and hydrated is not the same thing as "therapeutic obstinacy" or the refusal to accept death.

Feeding and hydration are "signs of respect for the human person," whether young or old, healthy or sick, he said. †

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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.

ADAMS, Ralph N., 87, St. Gabriel, Indianapolis, March 4. Father of Marilyn Harrigan, Dorothy Humpert, Christina Nusbaum, Helen Otto, Joyce Rupert, Rita Spencer, Katherine Stabe, Patricia, Robert and Tom Adams. Brother of Florence Burcham and Edith Elkins. Grandfather of 27. Great-grandfather of 41. Great-great-grandfather of three.

BECK, June S., 83, St. Michael the Archangel, Indianapolis, March 1. Mother of Barbara Chapman, Pat Coffman, Anne Keough, Susan Watson, Stephen and Thomas Beck. Grandmother of 13. Step-grandmother of three. Step-great-grandmother of three.

BECKERICH, Maxine (Scherrer), 94, Christ the King, Indianapolis, Feb. 25. Aunt of several. Great-aunt of several.

BLESSINGER, Helen M. (Yochem), 81, St. Joseph, Sellersburg, Feb. 23. Mother of Donna Koerber, Vickie Smith and Mark Blessinger. Sister of Rita Boehm, Mary Hutchens and Philomena Wayne.

Grandmother of 10. Great-grandmother of two.

BURG, Arretha, 93, St. Andrew, Richmond, March 1. Mother of Jane Brandley, Delores Hawkins and Jim Austerman. Grandmother of seven. Great-grandmother of 11.

CORD, Nicholas J., 70, St. Vincent de Paul, Shelby County, March 5. Husband of Virginia Cord. Father of Barbara Groves, David and Michael Cord. Brother of Mary Alice Andrews, Edward and Omer Cord. Grandfather of six.

DOBBS, Patricia A., 60, St. Bartholomew, Columbus, March 3. Wife of Charles Dobbs. Mother of Shannon Jagers, Shelley Kuzmic and Shawn Dobbs. Daughter of Jeanne (Poley) Campbell. Sister of Gloria Bodily, Debbie Lacefield, Phillip, Robert, Thomas and William Campbell. Grandmother of three.

KLEMM, Fred W., 79, St. Roch, Indianapolis, Feb. 26. Father of Vicky Russell, Kathy Wagner and Frederick Klemm. Brother of Alma Ludlow and Josie Walker. Grandfather of four. Great-grandfather of one.

MENDEZ, Mark Alan, 46, St. Roch, Indianapolis, Feb. 24. Son of Joseph and Barbara Mendez. Brother of Maria Albevera, Connie McLaughlin, Tony Garcia and Joseph Mendez.

O'BRIEN, Lucille B., 93, Christ the King, Indianapolis, March 3. Mother of Karen Swickheimer and Barry

O'Brien. Grandmother of seven. Great-grandmother of six.

PEZZULLO, Judy Marie (Young), 43, St. Joseph, Sellersburg, Feb. 20. Wife of Vernon Pezzullo. Mother of Marissa and Shawn Pezzullo. Step-daughter of Dorothy Young. Sister of Ann Rogers, David, John, James, Leslie, Patrick and Richard Young.

ROBERTS, John D. Sr., 89, Our Lady of Perpetual Help, New Albany, March 4. Husband of Martha Roberts. Father of Missy Keller, Michelle Portwood, Byron, Jeffrey, Michael, Patrick, Stephen and William Roberts. Brother of Florence Norris.

SCHIEDLER, Kathleen M. (Dwenger), 80, St. Mary, Greensburg, March 9. Wife of Paul C. Scheidler. Mother of Rose Marie Peters, Janet Taylor, Mary Ann Turner, Jerry, Paul and Tim Scheidler. Sister of Ruth Hamilton, Anna McCullough, Rose Powers and Edward

Dwenger. Grandmother of 14.

SCHRODER, Donna J., 54, St. Joseph, Sellersburg, Feb. 19. Mother of Eric and Tim Byrne. Daughter of Mary Schroder. Sister of Angela Hayes, Bernard, James and Mark Schroder.

SHIRLEY, Gwendolyn (Goss), 85, Our Lady of Perpetual Help, New Albany, March 7. Mother of Mark Shirley. Grandmother of six. Great-grandmother of nine.

SOULIER, Edith F., 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 27. Wife of Carl Soulier. Mother of Anna Lawson, Roylene Rosso, Carlyss, Gordon and Mark Soulier. Grandmother of eight. Great-grandmother of nine.

WORTHINGTON, Alma (Glass), 84, St. Andrew the Apostle, Indianapolis, March 4. Grandmother of one. Great-grandmother of one. Great-great-grandmother of one. †

Oldenburg Franciscan Sister Gerard Dreiling died on March 3 at age 96

Franciscan Sister Gerard Dreiling, a member of the congregation of the Sisters of the Third Order of St. Francis of Oldenburg, died on March 3 at St. Clare Hall, the sisters' health care facility at the motherhouse in Oldenburg. She was 96.

The Mass of Christian Burial was celebrated on March 7 at the motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Margaret Gertrude Dreiling was born on May 3, 1908, in Cincinnati, Ohio. She entered the Oldenburg Franciscan community on April 17, 1933, and professed

her final vows on Jan. 6, 1939.

Sister Gerard taught grade school for 35 years, ministering at the former Immaculate Conception School in Millhouse and also in Ohio and Missouri.

In 1987, Sister Gerard retired to the motherhouse, where she ministered in community service.

Surviving are one sister, Thecla Strong of Ontario, Calif., and several nieces and nephews.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

HEALING

continued from page 15

about the health and safety of her other children because she thought she didn't deserve to be a mother.

Even with professional counseling, she said, "I felt like I had this heavy cross that I couldn't get off my back and I was just waiting for it to fall and to have death happen again in my life."

After viewing the film *The Passion of the Christ* last year, Teresa said she felt compelled to participate in Rachel's Companions, which has set her free from the recurring nightmares that started with an intense feeling of God's wrath during the abortion. She has named her baby Thomas William.

"We want to help women, to tell them to quit suffering," she said. "My whole goal [of sharing my story] is to stop at least one woman from having an abortion. I want to tell them that, 'There are options. Don't do this to yourself because it causes years of heartache. I wish I had chosen adoption for my baby.'"

"Mary" also asked that her name not be published, but wanted to share her story to help other women.

"For many years, I had been suffering with the pain from my abortions," she said. "I felt worthless, lonely, cut off from people and especially from the Church. I had been searching for some type of program to help get through the pain. ... I got set up in the first Rachel's Companions program in the archdiocese over four years ago. ... The companions were such loving, giving and blessed people who made me feel like I wasn't worthless. They helped me see that God had forgiven me. How could I not forgive myself? ... The most moving part of the program was the memorial service for our babies, where we named them and remembered them. I could now name my two sons."

Now Mary volunteers as a facilitator for women participating in Rachel's Companions, which "is rewarding work to see them come in so broken down and then, through the help of the program and God's love, they can be put back together. ... The more of us that can gather to talk about the horrors of abortion, the stronger our voice can become."

(For more information about the confidential Rachel's Companions group starting on March 19, call Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521, or Bernadette Roy at 317-989-1507, her cell phone number, or 317-831-2892, her home and business number.) †



You are cordially invited to pray The Stations of the Cross at two locations:

Good Friday, March 25, 2005
Noon at CALVARY CEMETERY
435 W. Troy • Indianapolis
(317) 784-4439

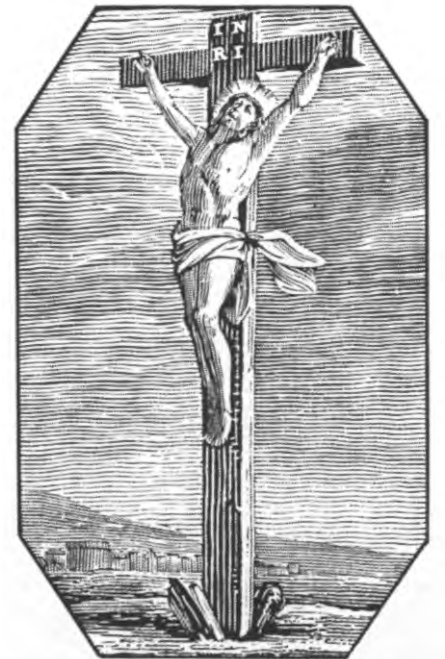
Walk with Msgr. Joseph Schaedel, Vicar General, and the 4th Degree Knights of Columbus as he prays the outdoor Stations of the Cross in Calvary Cemetery.

Good Friday, March 25, 2005
2 p.m. at OUR LADY OF PEACE CEMETERY
9001 Haverstick Road • Indianapolis
(317) 574-8898

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The candidate must be a practicing Catholic, hold a master's degree in education and have parochial school experience. Administrative experience is preferred.

Applications and procedures are available through the:

Office of Catholic Education
P.O. Box 1410
Indianapolis, IN 46206

Applications must be submitted by April 8, 2005.

Associate Director, Schools Administrative Personnel and Professional Development

The Office of Catholic Education and Faith Formation of the Archdiocese of Indianapolis is seeking a full-time Associate Director of Schools to support the recruitment, development, and retention of Catholic school administrators and to provide resource and supervisory support to principals. Other duties include coordinating the Mentor/Beginning Teacher Intern Program, organizing regional principals' meetings and the summer administrators' conference, serving as a liaison with the Archdiocesan Principals' Association, coordinating the performance development process for principals, and working with colleges on the Catholic Educator Program.

The position requires a master's degree in education and supervision and at least ten years combined experience as a teacher and principal. Applicants should be practicing Roman Catholics with a deep commitment to Catholic education. Excellent organizational, interpersonal, and supervisory skills are essential.

Please send cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206
E-mail: eisakson@archindy.org
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Qualifications: Catholic priest; strong communication skills; knowledge of high school age students' academic, social, spiritual, and emotional development; ability to work cooperatively with all groups. Personal faith development enhanced through pastoral counseling, youth ministry, class visits, social action projects and retreats.

Interested candidates should send a letter of interest along with a current resume, to:

Office of the Principal
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Conference in Batesville focuses on healing power of Jesus

By Sean Gallagher

BATESVILLE—Nearly 500 people from throughout the Archdiocese of Indianapolis and nearby areas of Ohio and Kentucky gathered on Feb. 19 at Batesville High School to learn about the healing power of Jesus Christ.

The conference, "Healing through the Power of Jesus Christ," was arranged by the evangelistic team of St. Nicholas Parish in Ripley County.

The main speaker of the day was Johnette Benkovic, founder and president of the evangelization apostolate Living His Life Abundantly International and the founder of Women of Grace, a Catholic apostolate for Christian women.

S.A.C.R.E.D. (Sacrifice, Advocate of Life, Christ-centered, Roman Catholic, Evangelization, Defender of the Faith), an independent apostolate located in Batesville, also helped sponsor the event.

Benkovic shared with the audience her experiences of God's healing power in her life, suggested ways that they can do so and warned about "counterfeit healing techniques."

After noting that any illness in life is ultimately an effect of sin in the world, she shared the good news that God wants to heal us and return us to wholeness of body, mind and spirit.

"There is no sin that is greater than God's mercy," Benkovic said. "We give him the misery of our lives. He takes it. And he hands back to us gifts of love, gifts of faith, gifts of hope. Our Father

God is all about the business of restoring his people."

Giving credit to God for all healing, Benkovic, noted that he often does this through human agency.

"I want you to hear that only God can heal us," she said. "Sometimes he uses doctors, sometimes he uses medicines, sometimes he uses mental health counselors, sometimes he uses psychiatrists and psychologists. And all of that is an action of God's love for us, to bring us to holiness."

While noting that God works to heal us through conventional medicine, Benkovic said that healing also comes to us from God through the Church.

"But of ultimate importance, [God] gives us the spiritual help that we need," she said. "And he does it through holy mother Church, and through the sacraments, and through the priesthood who ministers those sacraments to us, and through the holy sacrifice of the Mass, and through our prayer."

Benkovic emphasized the importance of these spiritual aids because she argued that the spiritual world can have a significant impact—for good or ill—upon the integrated health of body, mind and soul. The Holy Spirit can bring healing while the devil and other evil spirits are real and can oppress us.

She has shared this message through books, on TV and radio, and before audiences throughout the world since she began her ministry nearly 20 years ago. But she noted that it was only in the past year that she was challenged beyond her



Johnette Benkovic, the author of several books and founder and president of the Florida-based apostolate Living His Life Abundantly International and Women of Grace, speaks at the conference "Healing through the Power of Jesus Christ" held on Feb. 19 at Batesville High School in Batesville. It was sponsored by St. Nicholas Parish in Ripley County and the independent apostolate S.A.C.R.E.D.

imagination "to begin to walk the walk of the talk that I would talk."

In March 2004, her son, Simon, was killed in a traffic accident while he was visiting her and her husband in Florida while on leave from serving in the Army in Iraq.

Showing from her own experience that emotional anguish can be expressed through physical pain, Benkovic noted that after learning of her son's death, she felt a pain in her womb that she compared to labor pains.

After noting that this pain still returns occasionally, she said that she once asked God in prayer how long she would continue to experience it.

"And deep down in the bottom of my heart, where St. Francis de Sales says we hear the voice of God, I heard the voice," Benkovic said. "And he said, 'Child, you labored to give your son physical life. Will you not labor now to give him spiritual life as well?'"

Nearly a year later, she still naturally suffers the wounds of the loss of her son. The wounds that she received because of it have not yet been entirely healed. But this fact led her to share an important message with her audience.

"Suffering has value," Benkovic said. "Suffering has merit. What a paradox, that God would right the situation of original sin—that produced death—by death itself. 'What a tremendous paradox that the

torment and the confusion caused in the life of man would become the matter he would use to effect the redemption of man. The cross of Christ is a paradox. And not only did that cross redeem mankind and each one of us, but that cross [also] redeemed suffering."

While she acknowledged that it does not contradict the truth of the redemptive suffering to seek to alleviate our pains and illnesses, Benkovic warned her audiences to avoid "counterfeit healing techniques" such as healing touch.

Arguing that while such methods might be presented in Catholic terminology and as offering many goods, she said that they can actually be harmful and are based on a worldview that contradicts those that are acceptable within the Christian tradition.

"If we were to weigh what was being presented to us against the revealed truth of sacred Scripture and the teachings of the Church, we would not fall into the trap," Benkovic said.

But no matter what threats these other methods may pose, and no matter how great our own physical, emotional or spiritual trials might be, Benkovic stressed that as followers of Christ we have no reason to fear.

"Should we be afraid? No," she said. "We have nothing to fear. Greater is he who is in me than he who is in the world." †

Parishes schedule final Lenten penance services

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

Batesville Deanery

March 18, 7 p.m. at St. Mary, Greensburg

Indianapolis South Deanery

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

New Albany Deanery

March 20, 7 p.m. at Holy Family, New Albany

March 21, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 19, 10:30 a.m.-12:30 p.m. at St. Joseph, Jennings County
March 22, 7-9 p.m. at St. Anne, Jennings County

Tell City Deanery

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

Terre Haute Deanery

March 20, 6 p.m. at St. Patrick, Terre Haute †

Classified Directory, continued from page 18

Positions Available

Director of Religious Education

St. Susanna Parish is seeking a full-time director of religious education to implement and oversee parish faith formation programs at all levels beginning as soon as possible.

Applicant should be strong in the Catholic faith, knowledge of and commitment to the Indianapolis Archdiocesan Faith Formation Guidelines and Faith Formation Curriculum and the ability to work together with catechists, youth minister, RCIA team, school personnel and pastoral staff. Experience in parish formation programs preferred.

Direct inquiries/résumés to:

Fr. Kevin Morris
St. Susanna Parish
1210 East Main Street
Plainfield, IN 46168

Principal Opening St. Nicholas Catholic School Sunman, IN

St. Nicholas Catholic School is seeking a principal that is dedicated to the following: teaching the Catholic faith, public and community service, a balanced and rigorous academic program, high expectations for students and teachers, and shared decision making with school staff.

The successful applicant will have successful teaching experience, hold the appropriate building principal license and be a practicing Catholic.

St. Nicholas Catholic School is a K-8 school with 184 students, has an attendance rate of 97.7%, exhibits strong ISTEP+ scores with 89.2% passing, and 17% that qualify for free or reduced lunch.

Interested applicants should submit a letter of application, current résumé or vitae, and college placement file to:

Rev. Greg Bramlage, Pastor
St. Nicholas Roman Catholic Church
6461 E St. Nicholas Drive,
Sunman, IN 47041
Deadline for applicants: March 25, 2005

Catholic Diocese of Columbus

The pastor of Saint Andrew School, Columbus, Ohio is initiating a search for a principal of the parish elementary school. Interested applicants must be active, practicing Catholics and must possess—or be eligible for—appropriate Ohio administrative licensure.

The School Administrator's license is available on-line at www.cdeducation.org. For further information contact the:

Diocese of Columbus Personnel Office
197 East Gay Street
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Deadline for applications is April 1, 2005

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Faithful view and pray before the "Relics of the Passion," including a fragment of the true cross, on display in the Cathedral Basilica of the Immaculate Conception in Denver on March 5. Several thousand people flocked to the cathedral to venerate items associated with Christ's last hours.



CNS photo by James Baca, Denver Catholic Register

Thousands flock to Denver cathedral to venerate relics of Passion

DENVER (CNS)—Several thousand people flocked to the Cathedral Basilica of the Immaculate Conception in Denver on March 5-6 to venerate items associated with Christ's last hours.

Some waited up to an hour to view the "Relics of the Passion" exhibit, which began its 2005 tour to six cities in February in Honolulu. The tour will end in Los Angeles during Holy Week.

Sponsored by the Apostolate for Holy Relics, the exhibit included a piece of the true cross discovered by St. Helena; full-size replicas of the nails used in Jesus' crucifixion made with shavings from the actual nails; remains from the crown of thorns worn by Jesus; and a portion of the *sindonis*, the cloth believed to be the exterior wrapping in which the burial cloth of Jesus was kept when it was not being venerated.

Additional relics were an artist's rendition of Veronica's veil that had been touched to the veil itself; a piece of the column of flagellation used in Jesus' scourging; a relic of the table of the Last Supper; and a bone fragment of St. Longinus, the centurion who pierced Christ's side and proclaimed, "Indeed, this was the Son of God."

The display drew Catholics, non-Catholics and people from both inside and outside the Denver Archdiocese. Their reaction to the relics was a mixture of curiosity, excitement, reverence and awe.

"Today is my birthday. I had to come," said Greek Orthodox Father Ambrose Mayas, 58.

Clad in the tall black headdress and robes of his faith, the priest bowed and blessed himself several times before the relics, which were under the watchful eyes of caped Knights of Columbus.

Noting that the veneration of relics is an ancient tradition shared by the Roman Catholic and Greek Orthodox Churches, he said, "They are heavenly images that bring us closer to God."

He told the *Denver Catholic Register*, newspaper of the archdiocese, that the display reminded him of last year's blockbuster movie, *The Passion of the Christ*, a recut version of which was opening in Denver on March 11. The display, like the film, brought to life the Gospel events of redemption, he said.

Deeply touched by the close relationship between Jesus and his mother depicted in the film, the 58-year-old priest said he was also struck by the manner in which Christ accepted his cross.

"In love and compassion, he embraced the cross for all of us to set us free," Father Mayas said, thrilled that the display included a fragment of the true cross.

Jim Lucero, 54, an Anglican who became a Catholic nine years ago, said the relics are tangible reminders of Christ's Passion, death and resurrection.

"I love the Church because it has so much history and the relics are part of that history," he said. "By faith, I do believe those relics are part of Our Lord's history. It's incredible we have that physical matter we can identify with Our Lord."

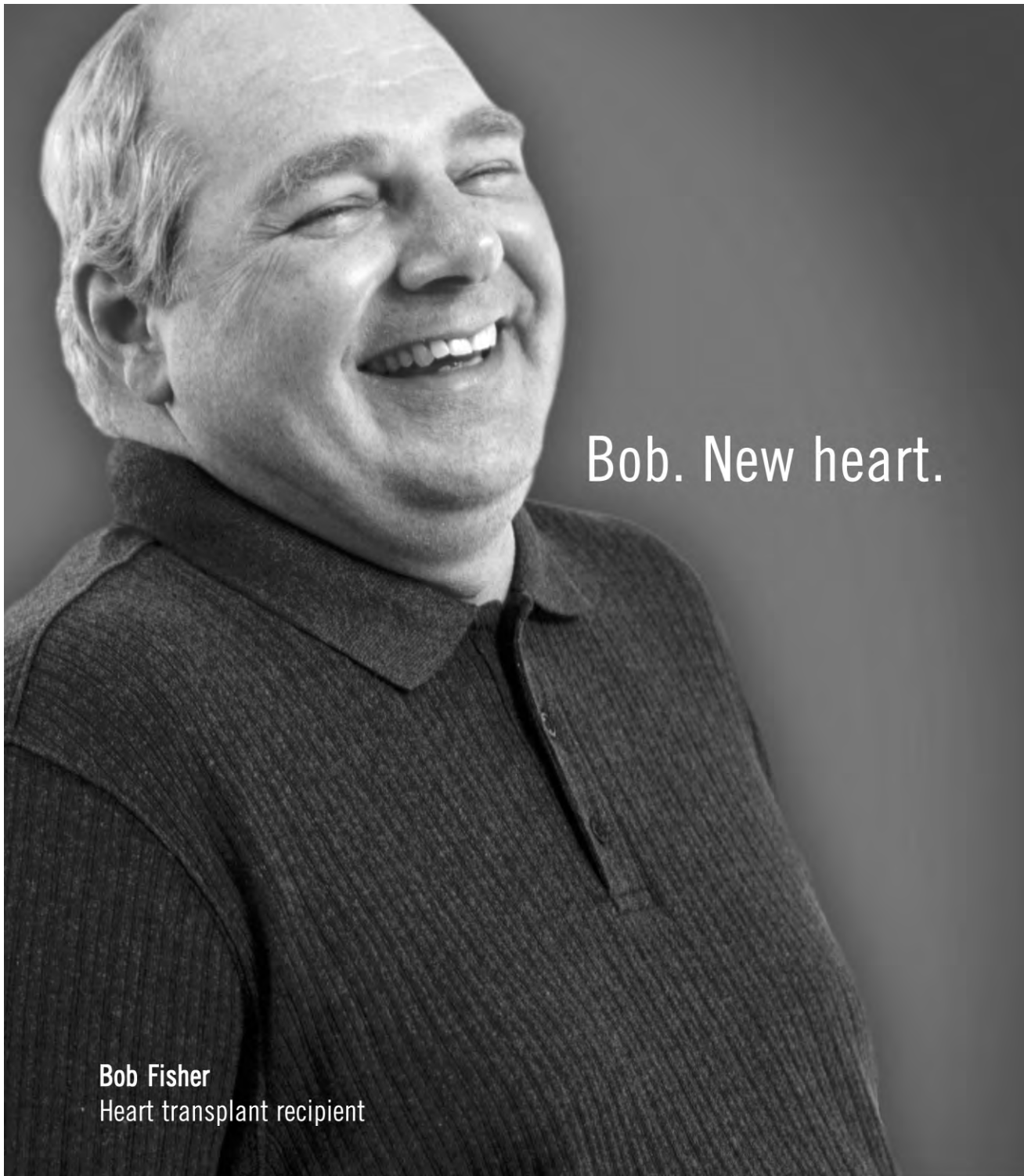
The relics on display were all authenticated in Rome, according to Tom Serafin, president of the Apostolate for Holy Relics, a nonprofit organization dedicated to the guardianship and promotion of relics that operates with the approval of the Archdiocese of Los Angeles.

But he emphasized that their veneration is not a question of proof, but an act of faith—even if curiosity drives a person to see them.

"The intention is still pure," he said. "The action of the people that venerate them validates the relics themselves, whether an act of thanksgiving, hope, reparation or an act of love for Christ's crucifixion."

Many of those praying before the sacred items took rosaries, religious medals or scapulars to be touched to the relic of the true cross.

Serafin said he was particularly moved by those who asked him to touch their wedding rings to the relic, calling his ability to do so for them "a privilege." †



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