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Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	17
Sunday and Daily Readings	17
Marriage Supplement	9

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Possible miracle identified for John Paul II's sainthood cause

ROME (CNS)—The Polish priest charged with shepherding Pope John Paul II's sainthood cause said he believes the healing of a French nun suffering from Parkinson's disease could be the miracle needed for the pope's beatification.



Pope John Paul II

Msgr. Slawomir Oder, postulator of the cause, announced on Italian radio in late

January that he had chosen the case of the French nun from among the many apparently miraculous healings that people from around the world had reported to him.

He told Catholic News Service on Jan. 31 that the case involved a French religious who had been diagnosed with Parkinson's when she was "very young; it

was a precocious onset."

Pope John Paul had suffered from Parkinson's, a progressive disease that attacks the nervous system.

Msgr. Oder had refused to talk about the French nun's case in late November when Pope John Paul's former personal secretary, Archbishop Stanislaw Dziwisz of Krakow, Poland, told reporters her healing would be submitted to Vatican investigators.

Newspapers had reported at the time that the French nun was suffering from cancer, but Msgr. Oder said it was Parkinson's.

The postulator told CNS he had felt it was important not to talk about the case until several doctors had reviewed the nun's case history and confirmed that there likely was no natural or medical explanation for her healing.

While Pope Benedict XVI set aside the normal five-year waiting period before

Pope John Paul's cause could be opened, Msgr. Oder said there is still much work to do. People who knew the pope are being interviewed, a thorough biography is being prepared and all his writings are being collected for study by a panel of theologians.

Before Pope Benedict can proclaim that Pope John Paul heroically lived a life of Christian virtue, Msgr. Oder must compile all the information collected in a "positio," a document of multiple volumes explaining who the candidate was and how he or she lived and acted.

A separate report is prepared on the miracle, Msgr. Oder said.

"The procedure for the verification of the miracle is a process that can parallel the verification of heroic virtues," he said, so the miracle can be submitted even before the "position" is.

Nevertheless, he said, he does not expect the process to be completed soon.

While a Vatican panel of historians and theologians will review the "positio," another panel of Vatican theologians and a panel of Vatican-appointed physicians will review the nun's medical records.

In Poland, the head of a Polish tribunal gathering evidence for the cause criticized media speculation about witnesses after press reports that the country's former communist strongman, Gen. Wojciech Jaruzelski, had been asked to give evidence.

"It's natural and right that people should be interested in our work," said Bishop Tadeusz Pieronek, head of the Krakow Theological Academy as well as the tribunal. "But the witnesses are covered by secrecy rules—those called should be discreet about the questions they're asked and how they answered."

The bishop said witnesses were summoned according to their knowledge of "important moments" in Pope John Paul's life. †

'God is Love'

In encyclical, pope calls for deeper understanding of love

By Sean Gallagher

First of two parts

Pope Benedict XVI issued the first encyclical letter of his papacy, *Deus Caritas Est* ("God is Love"), on Jan. 25.

Since then, Catholics across the archdiocese have been reading the pope's words and considering their meaning for their everyday lives of faith.

In the introduction to his encyclical, the pope wrote about his reasons for choosing the topic of the nature of Christian love, noting that "in a world where the name of God is sometimes associated with vengeance or even a duty of hatred and violence, this message is both timely and significant" (#1).

Benedictine Father Denis Robinson, assistant professor of systematic theology at Saint Meinrad School of Theology in St. Meinrad, said that this points to one of the pope's top priorities.

"Christianity [for the pope] is not primarily an idea or a set of ideas," he said. "Rather, it is a total and consuming way of life.

"God orders human lives, totally and completely. There can be no spiritual schizophrenia, no separation of one aspect of the personality from its Christian or religious aspect," Father Denis said.

Brittany Doucette, a member of Our Lady of the Greenwood Parish in Greenwood, earned a Masters of Theological Studies degree at Saint Meinrad as a lay student and later taught religion at Roncalli High School in Indianapolis.

Now a stay-at-home mother of one child and a foster mother of another, she sees many concrete ways that Catholics can offer an alternative to the view on the name of God that the pope suggested is held by many in society today.

"Pope Benedict challenges all Catholics in this encyclical to really reflect on how the love of God is being concretely expressed in their lives," she said. "As Catholics, we can witness to this ... by showing others that our love for God is why we do community service, seek peace and unity in our family

Photo by Sean Gallagher



Our Lady of the Greenwood parishioners Brittany and Ariel Doucette and their 1-year-old daughter, Anastasia, of Indianapolis relax in their home on Jan. 28. In his encyclical "*Deus Caritas Est*" ("God is Love"), Pope Benedict XVI wrote that, in the Christian view, "the true nature of love is realized" when sexual love (*eros*) and self-sacrificing love (*agape*) are joined as one (#7).

relationships, or make ethical and positive choices in our professional life."

In Part I of his encyclical, the pope investigated the nature of love. He wrote that among the primary aspects of love are "*eros*" and "*agape*."

The former is embodied in the sexual love between woman and man. The latter is characterized by self-sacrifice for the good of the one who is loved.

After noting that some philosophers during the past 250 years have argued that Christianity "poisoned" *eros* through its moral teachings, Pope Benedict concluded that this is not the case. Instead, for Christians, love is "a single reality but with different dimensions" (#3, #8).

Though the pope probes the depths of the meaning of love, Father Denis said that exploration has relevance in the life of faith today.

"I do think the pope is responding to certain signs of the times," he said, "namely the idea that we have different kinds of love for different aspects of ourselves. The pope is trying to question this separation of the understanding of love in our culture. For example, I do not have one kind of love for God and another kind for my family.

"All love is the same and proceeds from the same source. The need to understand and live from this ordering is something that has to be recaptured, even

To read
Deus Caritas Est,
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www.CriterionOnline.com.

See **ENCYCLICAL**, page 20

Ecumenical presence strengthens annual pro-life event

By Mary Ann Wyand

SS. Francis and Clare parishioner Cyndi Kelly of Greenwood carried her 17-month-old daughter, Aida, during a pro-life walk on Jan. 29 from the Indiana War Memorial at 431 N. Meridian St. to Monument Circle in Indianapolis, then another four blocks back to her car.

Kelly said she had only planned to attend the Right to Life of Indianapolis prayer service at the war memorial to remember the more than 46 million babies killed by abortion since 1973, but was inspired to participate in the walk with her daughter after hearing two high school students and ministers from six faith traditions talk about the importance of working to end the culture of death in America.

"There's still a lot of work to be done," Kelly said about the pro-life movement's efforts to overturn *Roe vs. Wade* and *Doe vs. Bolton*, the U.S. Supreme Court's 1973 decisions that legalized abortion during all nine months of pregnancy.

"Obviously, there are a lot of babies that have died every single year up to this one and hopefully that [number of abortions] will be going down," Kelly said. "We need

See **LIFE**, page 20

Hours before his execution, Bieghler joins Catholic Church

By Mary Ann Wyand

Indiana death row inmate Marvin Bieghler joined the Catholic Church and received the sacraments at the Indiana State Prison in Michigan City, Ind., on Jan. 26, about eight hours before he was executed for the 1981 murders of Tommy and Kimberly Miller at their mobile home near Russiaville, Ind.

Bieghler was executed early on Jan. 27, about 90 minutes after the U.S. Supreme Court overturned a stay of execution by the 7th U.S. Circuit Court of Appeals that allowed him to appeal his capital sentence by challenging the legality of lethal injection.

Earlier on Jan. 26, U.S. Supreme Court justices rejected a similar appeal by Florida death row inmate Clarence Hill, who also claimed that lethal injection is unconstitutional, causes pain, and is cruel and unusual punishment.

Also on Jan. 26, Indiana Gov. Mitch Daniels denied Bieghler's clemency petition requesting life in prison without parole.

Bieghler admitted that he was a drug dealer, but denied killing the Millers in rural Howard County.

Holy Cross Father Thomas McNally of South Bend, Ind., who has served as a volunteer Catholic chaplain at the state penitentiary for three years, said Bieghler asked to be received into the Catholic Church.

Father McNally said he spent time with the 58-year-old Marine Corps veteran—who fought in the Vietnam War—during the afternoon and early evening on Jan. 26 while the stay of execution was still in effect.

"I was not at the execution," Father McNally said. "When I left the prison, the stay was still in effect."

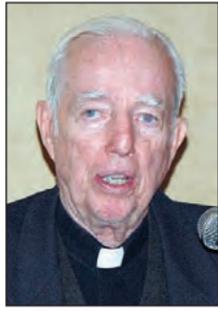
Bieghler was a Christian and had been baptized, Father McNally said. "I received him into the Catholic Church at 4:30 p.m. at his request. He received the

sacrament of penance at that time. I heard his confession in a more private mode. Later in the evening, he received the sacrament of the Eucharist and sacrament of the sick—the last rites—in the holding cell while his attorney and two guards were present."

Father McNally said during the weeks before Bieghler's execution he had urged the inmate to consider joining the Catholic Church.

"As the time grew closer, he became interested in it and asked to be received into the Church," the priest said. "He was preparing to go home to God. He was certainly ready to go to God, and seemed to be very calm about whether the execution was going to happen or not. As far as he was concerned, if the stay of execution remained in place, that was fine with him. But if it didn't, if it was overruled—as it was—that was fine with him, too."

Bieghler's written statement released by the prison said, in part, "I believe in God, country, [the Marine] Corps. Death before dishonor. To my son, grandkids and step-kids, you will always have a piece of my heart." †



Fr. Thomas McNally, C.S.C.

Dump truck, tools, equipment stolen from Calvary Cemetery

By Mary Ann Wyand

Burglars broke into the maintenance facility at Calvary Cemetery in Indianapolis twice on Jan. 29 and took a dump truck equipped with a hydraulic lift, tools and lawn care equipment valued at between \$30,000 and \$40,000.

John Wahl, associate director of management services for the archdiocese, said the thieves apparently drove a car through the locked gate of the cemetery's chain-link fence along Bluff Road south of the main entrance at 435 W. Troy Ave. on Sunday afternoon, then crashed their car through a garage door.

Wahl said they left when they triggered the security alarm on the maintenance facility, but returned to Calvary Cemetery on Sunday night and were able to get inside the building.

The attempted break-in that afternoon was investigated by Marion County Sheriff's Department deputies.

Cemetery staff members secured the gate and repaired the garage door, Wahl said, but the thieves were able to gain access to the building after dark before the disabled alarm system could be fixed on Jan. 30.

Wahl said sheriff's deputies are investigating both

break-ins and a report that two men were seen on the property.

"Sometime during the night on Sunday the thieves came back, but the alarm didn't go off because it was still broken," he said. "They took the dump truck, a tool box and several WeedEaters."

Mike English, site foreman for Calvary, St. Joseph and Holy Cross cemeteries in Indianapolis, said the thieves only targeted the maintenance building and no graves, headstones or mausoleum crypts were damaged during the break-ins.

The maintenance building is located at the base of a hill west of the cemetery office and gravesites about 500 feet away from Bluff Road.

English said the 2004 dump truck is white with a hydraulic lift and does not have the cemetery name painted on the doors.

He said employees of a wrecker service located nearby on Bluff Road "spotted a couple of men, two white males, on the [cemetery] property on Sunday."

Repairs were made to the fence gate, garage door on the maintenance facility and alarm system on Monday, English said, and a report was filed with the archdiocese's insurance company.

He asked anyone with information about the burglary to call the Marion County Sheriff's Department. †

Official Appointments

Effective immediately

Rev. Jonathan Meyer, associate director of Ministry to Youth and Young Adults, to director of Ministry to Youth and Young Adults while continuing as associate pastor of Our Lady of the Greenwood Parish in Greenwood.

Rev. Robert Robeson, director of Ministry to Youth and Young Adults, to chaplain, Young Adults, while continuing as director of the Bishop Bruté House of Formation at Marian College in Indianapolis.

Effective Feb. 1, 2006

Rev. Todd Riebe, pastor of St. Mary, St. Andrew and Holy Family parishes in Richmond, to a second six-year term.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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Hundreds attend SS. Francis and Clare Bible study

By Sean Gallagher

On Jan. 11, SS. Francis and Clare Parish in Greenwood began a Bible study program.

Father Vincent Lampert, the parish's pastor, set it up in response to the many questions about the Bible he received from parishioners.

Yet, on the evening of the program's first session, he thought that 50 attendees would be a success.

Approximately 200 people showed up. More came the second week.

"When I looked out the narthex windows onto Olive Branch Road on the first Wednesday that we did it and saw a traffic jam—cars backed up waiting to turn into the parking lot—that was a pleasant surprise," Father Lampert said.

The Bible study follows a program developed by nationally known Catholic author and speaker Jeff Cavins titled "The Great Adventure: A Journey through the Bible."

It's a 24-week program in which participants follow what Cavins calls the "narrative thread" of the Bible through 14 of its books, starting with Genesis and going through the Acts of the Apostles.

Julie Barton, a member of SS. Francis and Clare Parish, has been participating in the program from its start.

For the last two years, she served as a sponsor in the parish's Rite of Christian Initiation of Adults. She thought that the program would help her answer more



Father Vincent Lampert, pastor of SS. Francis and Clare Parish in Greenwood, speaks before approximately 200 people gathered on Jan. 25 in the church for a session of its Bible study program, "The Great Adventure: A Journey through the Bible," developed by nationally known Catholic author and speaker Jeff Cavins of Ham Lake, Minn.

effectively the questions often put to her by the candidates that she leads through the initiation process.

"Even though I've been able to answer their questions, I was thinking that I needed to learn more about my faith to be able to better explain it to my candidates and to actually understand what this is all about," Barton said.

Barton, who has participated in other adult faith formation programs at the parish that have drawn smaller crowds, was amazed at the large number of people attracted to the Bible study.

"To me, it's just amazing, and it's a gift that God is giving people to be able to come and learn more about their faith," she said.

Debbie Bacon, the parish's pastoral associate who oversees its faith formation programs, said the new Bible study was in part inspired by many nearby Protestant congregations that have a longstanding tradition of sponsoring Wednesday evening Bible studies.

She said many of the parishioners work with members of the congregations or meet them in social settings and are frequently asked questions about the Catholic faith.

The parish's new Bible study program was one way to help parishioners to be able to answer such inquiries.

At the same time, Bacon said she thinks the Bible study will help its participants better "live the faith in everyday life."

After only a few sessions, Barton already knows that is the case for her.

"I don't think about these verses as like, 'Oh, these are nice stories that happened 2,000 years ago,'" she said. Instead, the program has helped her "take out what I can and apply it to my everyday life."

Father Lampert wants as many of his parishioners to benefit from the program as possible. To do this, he made sure that all other parish organizations and ministries that ordinarily meet on Wednesday evening moved their activities to another night.

The program is also structured to appeal to a large number of people.

Registration is not required. There are

See BIBLE STUDY, page 8

Father Jonathan Meyer named director of youth, young adult ministry

By John Shaughnessy

Father Jonathan Meyer sings rap, belting out the lyrics to a song he once heard at a Protestant revival—the same revival where he said God called him to become a Catholic priest.

He has also created his own version of a popular movie poster, using it to attract young people to the Catholic Church with the message, "The answer is out there . . . and it's calling you."

Recently named as the archdiocese's director of youth and young adult ministry, Father Meyer knows the power that mass media has in young people's lives and he dares to use it to connect them with the life of Jesus Christ.

"I try to do what I can to relate to them," said Father Meyer, who was appointed to his new position by Archbishop Daniel M. Buechlein. "I

definitely try to meet them where they are, but I don't leave them there. I want to bring them to Christ."

Young people are desperately searching for that direction today, according to Father Meyer, who is also the associate pastor of Our Lady of the Greenwood Parish in Greenwood.

"I believe they're hungry," he said. "They're hungry for answers to questions about life, about who God is. And they're very hungry for answers about who they are and where they fit in the world. The Church has all the more responsibility to step in and be a mouthpiece to the answers to those questions."

Father Meyer has personally lived that search, starting when he was a 20-year-old student at the University of Southern Indiana in Evansville, Ind.—a time when he said his life was marked by "popularity, great academics, great social life, a great girl."

"I ran cross country and track at the collegiate level," Father Meyer recalled. "I dated a girl for three-and-a-half years. I strove to do well academically. I was elected to be on the homecoming court my second year in college. God was

there, but I didn't look at things the way God wanted me to look at them."

Father Meyer's view changed when he was invited to a Protestant revival during college.

"I didn't want to go, but I went," he said. "It was there—through praise and worship and prayer—that I was very moved to the Lord. That night, God called me to be a priest, totally unexpectedly. I was sitting on the floor, crying, and I heard a voice, 'Jon, be a priest. Jon, be a priest.' I began to look at my life morally."

Father Meyer often shares his story with young people at retreats as a way of showing them that the path to a relationship with God isn't always direct or perfect for even someone who becomes a priest.

"The biggest thing for me is those words of the blind man, 'Lord, open my

eyes. I want to see,'" he said. "I want young people to see."

He opened a lot of eyes—and raised a few eyebrows—when he created a movie-poster-takeoff of *The Matrix*, a poster that shows Father Meyer wearing a cassock and black sunglasses while holding a cross in one hand and a rosary in the other. The poster also has this message: "The Catholic Priesthood: The answer is out there . . . and it's calling you." About 25,000 posters have been distributed.

"The reaction by young people has been 25,000-strong," Father Meyer said. "The fact that there are posters all across the country and in countries around the world speaks for itself. The people who know *The Matrix* know the connection. They realize there's a guy (the movie's hero) who fights against evil just as Christ

See MEYER, page 8



Fr. Jonathan Meyer

Recently named as the archdiocese's director of youth and young adult ministry, Father Meyer knows the power that mass media has in young people's lives and he dares to use it to connect them with the life of Jesus Christ.

"I try to do what I can to relate to them," said Father Meyer, who was appointed to his new position by Archbishop Daniel M. Buechlein. "I

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Editorial



CNS photo/Alessia Giuliani, Catholic Press Photo

Pope Benedict XVI leads an ecumenical prayer service at Rome's Basilica of St. Paul Outside the Walls on Jan. 25, closing the Week of Prayer for Christian Unity. The pope said the commitment to Christian unity is a commitment flowing from love for God and a desire to spread God's love. He said that if Christians were more united, they would be more effective in proclaiming the Gospel.

Maintain Christian heritage

The January issue of *First Things*, published by the Institute on Religion and Public Life, has an article by Pope Benedict XVI on "Europe and Its Discontents." Written before he became pope, it will be in the pope's book, *Without Roots*, to be published by Basic Books in February.

The pope has long had a concern about the future of Europe and for Western civilization because it has forgotten its religious heritage. Today, he writes, "Europe is infected by a strange lack of desire for the future. Children, our future, are perceived as a threat to the present... as a liability rather than as a source of hope. Here it is obligatory to compare today's situation with the decline of the Roman Empire."

He discusses two opposing diagnoses of the possible future of Europe—the "biologistic" thesis of Oswald Spengler (every culture has a birth followed by its rise, flourishing, slow decline, aging and death) and that of Arnold Toynbee. Toynbee attributed Europe's crisis "to the abandonment of religion for the cult of technology, nationalism and militarism."

Pope Benedict writes: "The essential problem of our times, for Europe and for the world, is that although the fallacy of the Communist economy has been recognized, its moral and religious fallacy has not been addressed. ... The decline of a moral conscience grounded in absolute values is still our problem, and left untreated, it can lead to the self-destruction of the European conscience."

He notes that, in Europe today, anyone who dishonors the faith of Israel or Islam "must pay a fine." However, "when it comes to Jesus Christ and that which is sacred to Christians, freedom of speech becomes the supreme good. This case illustrates a peculiar Western self-hatred that is nothing short of pathological."

The pope also includes the United States and its separation of church and state. He says that the United States "is characterized by a Protestant Christian consensus... with its sense of a special religious mission toward the rest of the world. The religious sphere thus acquires a significant weight in public affairs."

But he also notes, "One can, of

course, not hide the fact that in the United States, too, the Christian heritage is decaying at an incessant pace."

Pope Benedict is not, of course, the only person who is concerned about the future of the West if it abandons Christianity. A new book titled *The Victory of Reason* by Rodney Stark tells how Christian theology led to freedom, capitalism and Western success. Stark explains why those things came about in a Christianized Western world rather than elsewhere.

Besides that discussion, though, Stark's book also has some figures about religions in America. In 1776, he says, at least 17 different religions had congregations. Congregational Churches in New England were the largest, with 668 congregations. They were followed by the Presbyterians with 588, Baptists with 497, the Episcopal or Church of England with 495 and the Quakers with 310. There were 56 Catholic congregations.

After 1776, four of the top five (all except the Baptists) began to shrink. By 1850, the Methodists were the largest denomination in America, with a third of all Church members. Then, Stark says, the Methodists became complaisant while the Catholics and Baptists continued to grow. Today, all the mainline Churches have seen decline while evangelical Protestant groups and the Mormons are growing. Stark's conclusion is, "Clearly, a free market religious economy favors robust, energetic organizations."

His figures, by the way, show that Catholicism, while growing in actual numbers, had a decline of 5 percent in the number of American members per 1,000 U.S. population between 1960 and 2000. It was 233 in 1960 and 221.7 in 2000. He doesn't say it, but we think that the Catholic Church in the days of Bishop Fulton J. Sheen and other apologists for the Church was a more vigorous and competitive Church than we have today.

There seems to be no doubt that the United States is becoming a more secular society than it was in the past. It's well for us to remember the pope's warning that we must maintain our Christian heritage.

— John F. Fink

Catholic Charities/David Siler

Pope Benedict's first encyclical inspires local Catholic Charities

The recently published papal encyclical, "*Deus Caritas Est*" ("God is Love"), powerfully reaffirms that the Church, as an expression of God, is called to bring light and love to those desperately in need of God's loving touch. Each of us, as baptized believers, are called to love our neighbor, but the Church is also called as an organization to seek every possible way to bring love to the world, particularly through the alleviation of suffering.



Pope Benedict XVI writes, "Love is therefore the service that the Church carries out in order to attend constantly to man's sufferings and his needs, including material needs" (#19). The entire second part of the encyclical focuses on the Church's "service of charity."

We, in Catholic Charities of the Archdiocese of Indianapolis, feel both encouraged and challenged by the Holy Father's letter. It is very significant that the pope's first-ever encyclical to the Catholic Church deals with the topic of charity. In fact, the pope states, "... love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential to her [the Church] as the ministry of the sacraments and preaching of the Gospel" (#22).

Every day throughout the Archdiocese of Indianapolis, through our six Catholic Charities agencies and more than 35 programs, we are living out this service of charity. However, we accept the Holy Father's letter as a challenge to be the very best at what we do and to do even more.

With this challenge before us, I have asked our six Catholic Charities agencies (Indianapolis, Terre Haute, Bloomington, Tell City, New Albany and St.

Elizabeth/Coleman) to commence a very thorough organizational discernment process to assess each program's relevance/need, effectiveness and financial sustainability. In addition to these measures, we will look at how each program expresses our unique Catholic identity, fits with our mission and allows for opportunities to collaborate with other organizations.

This process will be led by an organizational consultant, Lynne O'Day, a retired executive from St. Vincent Hospital in Indianapolis, who is generously donating her services.

In addition to the motivation provided by the pope's encyclical, we are also motivated by the current archdiocesan Legacy for Our Mission: For Our Children and the Future campaign. Catholic Charities will be one of the direct beneficiaries of the financial resources raised through this campaign. Since we will be entrusted to care for these additional resources, we want to be fully prepared to be the best stewards possible.

We in Catholic Charities realize that when we act in any way to alleviate suffering, we are acting in the name of the entire Church; therefore, we want to do the most good possible with the resources that we have available.

Our ultimate goal is to meet the standard that Pope Benedict sets forth in his encyclical, where he states, "It is very important that the Church's charitable activity maintain all of its splendor and does not become just another form of social assistance" (#31).

To view a copy of the full text of *Deus Caritas Est*, visit www.vatican.va. To learn more about Catholic Charities in the Archdiocese of Indianapolis, visit www.CatholicCharitiesIndy.org.

(David Siler is executive director of the Secretariat for Catholic Charities and Family Ministries.) †

Letters to the Editor

Writer owes apology for judgmental column

To say that I read Cynthia Dewes' highly judgmental column about childless marriages in disbelief in the Jan. 20 issue of *The Criterion* is putting it mildly.

The column was bad enough in its judgmental aspect. Although Cynthia Dewes may not have titled it, "It's a terrible thing to be childless," that alone was a heartless headline for the article. And as I read through it, nowhere did I see an exception for couples that have no children in spite of their yearning for them. Certainly it is clear that the column was meant for couples that could have children.

However, I suspect that those that cannot have children read the column feeling depressed nonetheless.

I must reveal, for those that read this comment thinking I must have an ax to grind, that is not the case. My wife and I have been richly blessed with seven children and 22 grandchildren.

However, I do believe that Dewes owes an apology to the couples she wrote about in crass judgment, and also to the couples I mentioned that are childless in spite of their yearning for them, for not indicating they were not being included in her judgment.

David G. Rinck, West Harrison

Driving legislation sends wrong message

In the Jan. 20 issue of *The Criterion*, Rep. Mike Murphy openly encouraged the breaking of laws by people illegally entering our country.

There are proper channels to legally enter the United States but, in my opinion, Murphy has written legislation to encourage and sanction criminal activity.

The phrase "illegal alien" is not a personal attack on any person of any heritage or nationality, but rather an accurate description of someone who has broken our country's laws in order to come to America, live here and receive the bounteous gifts of this great country. Murphy ignores these laws, and ignores the history of our country's immigrant population.

Once upon a time, people left their homelands in Europe, Asia, Central and South America to come to the "new world." When those people left their homelands, they came to America with only one guarantee—the promise of freedom. Murphy mentions that "we are a country of immigrants," but fails to mention how this took place or what was required of our ancestors.

When people left their native homelands to come to America, there were no guarantees of free food, free housing, free education, free healthcare or even a job. They came here with just their determination, and their faith in God and their faith in their fellow humans. They did so legally and had to endure examinations and scrutinization upon arrival here. They may have entered via Ellis Island, and they sometimes had their names changed by officials there. But these immigrants came here legally, and were able to adapt to the great melting pot that is America. My maternal ancestors emigrated from Ireland, and had to adapt to the "new world" and became legal citizens.

See DRIVING, page 8

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Marriage: A sacrament of love lived in the real world

This week, *The Criterion* features its Spring Marriage Supplement. As I thought about what I might offer as a reflection on the theme, I was drawn back to my thoughts at our last cathedral celebration of marriage anniversaries.

So many things have changed during the last 50 years. In fact, so much has changed during the last 25 years. There have been remarkable technological improvements that have done a lot to make life more efficient and more comfortable. Transportation, communication, health services of all kinds, entertainment and sports; in almost any realm of life we can look at, there have been so many, in fact, incredible improvements. In many ways, life has been made easier.

What has happened to marriage and family life in that same period of time? Our society is trying to cope with almost a 50 percent rate of marriages that don't work. We worry about latchkey kids and single-parent homes and broken families, not to mention sad things like child abuse, family drug problems, and an almost endless list of worries about marriage and family life. External developments have not made marriage easier. There may be greater conveniences all around, but the environment is not necessarily marriage-friendly.

It is a blessed family that can give thanks to God for parents who have been and are able to nurture their marriage and a wonderful family through the good times and the bad. In contrast to the secular phenomenon of serial marriages or simply couples living together without the covenant of marriage, what marvelous witness fidelity in marriage is in our times. Our annual archdiocesan celebration of couples who have been married 50, 60 and more years is one of my favorite events. The assembly is radiant.

No couple, no matter how deep their love is on the day of their marriage, can make it through the good times and the bad, through sickness and health until death without the grace of God. And so couples come to church on their wedding day to ask for God's help. Couples come to ask God to be a third partner in their married life. However romantic their wedding day may be, mature couples realize that they need God's help.

If a wife and husband want to have a blessed family life, they never give up going to church, faithfully, regularly, in the hard times and in the good times, when convenient or inconvenient. Blessed couples are people of simple faith, and they are also as down-to-earth and hard-working and fun-loving as any people you can find.

Centuries ago, St. John Chrysostom

gave the following advice to Christian couples: "Show your wife you appreciate her company a lot and that you prefer to be home rather than outside, because she is there. Show her a preference among all your friends and even above the children she has given you; love them because of her ... Pray all together ... Learn the fear of God; everything else will flow from this like water from a fountain and your house will be filled with bounty" (*Twentieth homily on the Letter to the Ephesians*).

Of course, the famous Church orator intended the advice for husband and wife mutually.

But the generous love of a married couple extends beyond the family house, within the limits of possibility, of course. When extended family or neighbors or strangers are in trouble, a generous couple is there, even at great cost, even if it hurts to get there. That's how God's grace works out in a faithful Christian married life. The vocation within Christian marriage is to be a sacrament, a channel of God's love to neighbor. And Christ

enlarged the meaning of family to include a neighbor in need.

It works the other way around as well. God's grace comes home for wife and husband in the sacrament of marriage through family and friends and others who reach out their love to them. God's grace doesn't come home only in church and at formal prayer. It comes through people around us, too.

I mentioned that so many good things have made life better in modern times. And I mentioned how life has been troubled, too. But one of the good things, like a beacon of light when life may seem dark, is the down-to-earth example of faithfully married couples. That is more important for us than all the other developments and conveniences.

Marriage is a sacrament of love lived in the real world. Sometimes married love may be hard work. It will not always be lived perfectly, but where love is grounded in faith and enriched by God's grace, even in difficulties, there can be beauty and deep meaning in life. †

Archbishop Buechlein's intention for vocations for February

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

El matrimonio: Un sacramento de amor vivido en el mundo real

Esta semana el *Criterion* presenta su suplemento de primavera sobre el matrimonio. Mientras pensaba sobre qué podría presentar como reflexión en el tema, me transporté en pensamiento a nuestra última celebración de aniversarios matrimoniales en la Catedral.

Muchas cosas han cambiado durante estos últimos 50 años. De hecho, mucho ha cambiado durante los últimos 25 años. Se han producido asombrosos adelantos tecnológicos que han facilitado mucho la vida, haciéndola más eficiente y cómoda. El transporte, las comunicaciones, los servicios de salud de todo tipo, los espectáculos y los deportes; en casi cualquier área de la vida podemos observar que en efecto han ocurrido muchas mejoras increíbles. En muchos aspectos, la vida se ha vuelto más fácil.

¿Qué ha ocurrido con el matrimonio y la vida familiar durante ese mismo período? Nuestra sociedad trata de reponerse del índice de casi 50% de matrimonios que no funcionan. Nos preocupamos por los niños que pasan mucho tiempo solos en casa pues sus padres trabajan y de los hogares de padres solteros, así como por familias destruidas, sin mencionar los tristes casos como del abuso infantil, problemas de adicción de drogas y una lista casi interminable de preocupaciones en cuanto al matrimonio y la vida familiar. Los avances externos no han ayudado al matrimonio. Tal vez haya más comodidades a nuestro alrededor, pero el ambiente no propicia el matrimonio.

Se considera una familia bendecida

aquella que puede darle gracias a Dios por unos padres que han podido cultivar su matrimonio y una maravillosa familia, a través de los buenos y malos momentos. En contraste con el fenómeno secular de los matrimonios en serie, o de que simplemente las parejas vivan juntas sin el contrato del matrimonio, qué testimonio tan maravilloso en nuestros días de fidelidad en el matrimonio. Nuestra celebración arquidiocesana anual para parejas que han estado casadas 50, 60 y más años es uno de mis eventos preferidos. La congregación es radiante.

Ninguna pareja, sin importar cuán profundo sea su amor el día del matrimonio, puede sobrevivir a los buenos y a los malos momentos, en la salud y en la enfermedad hasta la muerte, sin la gracia de Dios. Y por lo tanto, las parejas vienen a la iglesia el día de su matrimonio para pedir el auxilio de Dios. Las parejas van a pedirle a Dios que se convierta en su tercer compañero en la vida matrimonial. Independientemente del romanticismo del día de la boda, las parejas maduras se dan cuenta de que necesitan la ayuda de Dios.

Si los esposos desean tener una familia bendecida, nunca dejan de ir a la iglesia, con fe, regularidad, en los momentos difíciles y en los buenos, cuando es conveniente o no. Las parejas bendecidas son personas de fe sencilla, y son también personas centradas, trabajadoras, divertidas y cariñosas, como cualquier otra gente que conozcamos.

Hace cientos de siglos, el santo Juan Crisóstomo le dio el siguiente consejo a

las parejas cristianas: "Demuéstrale a tu esposa que te agrada su compañía y que prefieres estar en casa en vez de fuera, porque ella está allí. Demuéstrale preferencia entre todos tus amigos e incluso por encima de los hijos que ella te ha dado; ámalos por ella ... Recen todos juntos ... Descubran el temor a Dios; todo lo demás emanará a partir de esto, como el agua de una fuente y tu hogar se llenará de abundancia" (*Vigésima homilía sobre la Carta a los Efesios*).

Por supuesto, este consejo del famoso orador de la Iglesia iba dirigido a ambos esposos.

Pero el amor generoso de una pareja de casados se extiende más allá del hogar familiar, dentro de los límites de lo posible, claro está. Cuando los familiares más alejados, vecinos o extraños se encuentran en dificultades, una pareja generosa está allí presente, aun a costa del propio sacrificio, aunque duela estar allí. Así es como la gracia de Dios obra en la vida piadosa del matrimonio cristiano. La vocación contenida en el matrimonio cristiano es un sacramento, un canal del amor de Dios por el prójimo. Y Cristo amplió el significado de la familia, para incorporar al prójimo necesitado.

Asimismo, funciona en el sentido

opuesto. La gracia de Dios llega al hogar de los esposos en el sacramento del matrimonio, por medio de los familiares y amigos, y de todos aquellos que les profesan su amor. La gracia de Dios no sobreviene únicamente en la iglesia y en la oración formal. También nos llega a través de las personas que nos rodean.

Mencioné anteriormente que hay muchas cosas buenas que han mejorado la vida en estos tiempos modernos. Y mencioné también que la vida ha sufrido tribulaciones. Pero una de las cosas buenas, como un rayo de luz cuando la vida parece oscura, es el ejemplo real de las parejas fielmente casadas. Esto para nosotros es más importante que todos los demás adelantos y comodidades.

El matrimonio es un sacramento de amor vivido en el mundo real. A veces el amor conyugal puede resultar una tarea ardua. No siempre será perfecta, pero donde quiera que el amor se encuentre anclado en la fe y enriquecido por la gracia de Dios, aun en las dificultades, la vida cobra belleza y un significado más profundo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

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

Events Calendar

February 3

Holy Spirit Church, 7243 E. 10th St., Indianapolis. Catholic **Charismatic Renewal, Mass, praise, worship, healing prayers**, 7 p.m. Information: 317-797-2460.

February 4

Indiana State Fairgrounds, Farm Bureau Building, East 38th Street and Fall Creek Boulevard, Indianapolis. St. Thomas Aquinas Parish, **Groundhog Romp**, 7-11 p.m., \$20 per person. Information: 317-925-4868.

St. Mary School, 420 E. Eighth St., New Albany. **Chili supper**, homemade desserts, 4-8 p.m. Information: 502-773-1946.

St. Luke Parish, 7575 Holliday Drive East, Indianapolis. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-465-0126.

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. **Celebration Singers, community choir concert**, 8 p.m. EST, no charge.

Information: 812-357-6501.

Our Lady of Mount Carmel Church, 1045 W. 146th St., Carmel, Ind. (Diocese of Lafayette). **One-day retreat for separated and divorced Catholics**, "The Power of Forgiveness," \$7 per person. Information: 317-236-1586 or 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

February 5

Sacred Heart of Jesus Parish, 1125 S. Meridian St., Indianapolis. **Dinner and game night**, 4 p.m., \$10 per person includes brats, chili, drinks, etc. Information: 317-638-5551.

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order fraternity, meeting**, noon-2 p.m. Information: 317-955-6775.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m.,

with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

February 6

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Office for Family Ministries, **Divorce and Beyond Program**, six-week sessions, \$30 per person. Registration: 317-236-1596 or 800-382-9836, ext. 1586, or e-mail mhess@archindy.org.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany. **"Catholics Returning Home,"** six-week series, session 5, 7:30-9 p.m. Information: 812-745-3112.

St. Francis Hospital, 8111 S. Emerson, Indianapolis. **Workshop for women with cancer**, "Look Good ... Feel Better," noon-2 p.m. Information: 317-782-6704 or e-mail cancer.stfrancishospitals.org.

Vigo County Public Library,

Terre Haute. Saint Mary-of-the-Woods. SpiritPro workshop and retreat series, four Mondays, session 3, **"Soul Brothers—Men of the Bible Speak to Men of Today,"** 6-8 p.m., facilitator, Congregation of Christian Brother Barry Donaghue, donations accepted. Information: 812-535-4531 or e-mail spiritpro@spsmsw.org.

February 7

St. Joseph University Parish, 113 S. Fifth St., Terre Haute. Saint Mary-of-the-Woods. SpiritPro workshop and retreat series, four Tuesdays, **"Soul Sisters—Women of Scripture Speak to Women of Today,"** 6-8 p.m., facilitator, Carolyn Surr, donations accepted. Information: 812-535-4531 or e-mail spiritpro@spsmsw.org.

Saint Meinrad Archabbey, 200 Hill Drive, Newman Conference Center, St. Meinrad. **Black history lecture**, "Liberation for Communion: Implications for a Divided World," 7 p.m. Information: 812-357-6501.

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

February 8

St. Malachy Parish, 326 N. Green St., Brownsburg. **"Catholics Returning Home,"** six-week series, session 6, 7-8:30 p.m. Information: 317-858-8422.

February 9

Roncalli High School, 3300 Prague Road, Indianapolis. **"Beauty and the Beast,"** 7 p.m., no charge. Information: 317-787-8277.

February 10

Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

February 11

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Centering Prayer workshop**, 8:30 a.m.-3 p.m., \$40 workshop, lunch, book *Open Mind, Open Heart*.

Information: 317-241-6314, ext. 122.

February 12

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Youth-led praise and worship, **Eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext 151 or e-mail mheck@saintsimon.org.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m., \$3 per person. Information: 317-636-4828.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **Enriching Relationships**, one-day workshop, \$65 per couple. Information: 812-535-4531. †

Regular Events

Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 4625 N. Kenwood Ave., Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the **prayer group**. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Perpetual adoration**. Information: 317-357-3546.

St. Luke Chapel, 7575 Holliday Dr., Indianapolis. **Perpetual adoration**. Information: 317-259-4373.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Perpetual adoration**. Information: 317-831-4142.

Weekly events

Sundays

Holy Rosary Church, 520 Stevens St., Indianapolis. **Tridentine (Latin) Mass**, 9:30 a.m. Information: 317-636-4478.

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale**, after 9 a.m. Mass. Information: 317-634-8025.

Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-253-2964.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Monday silent prayer group**, 7 p.m. Information: 317-543-0154.

Tuesdays

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

Holy Name Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

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

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

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. **Tuesday silent prayer hour**, 7 p.m. Information: 317-543-0154.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

Wednesdays

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

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. **Adoration of the Blessed Sacrament**, between Masses, noon-5:45 p.m. Information: 317-636-4478.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Young adult Bible study**, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Church, Chapel, 46th and Illinois streets, Indianapolis. **Prayer service** for peace, 6:30-7:15 p.m. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. **Mass**, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE. †

VIPs...

Stephen and Rosalind (Abel) Mitchel, members of Holy Rosary Parish in



Indianapolis, will celebrate their 50th wedding anniversary on Feb. 11. The couple was married at St. Agnes Church in Nashville in 1956. They have eight children: Lori Edmundson, Jennifer Kane, Jill Shively, Kathleen, Lucinda, Andrew, Michael and Samuel Mitchel. They also have 15 grandchildren and nine great-grandchildren. †

Christopher West to speak in two parishes

Christopher West, a nationally known speaker and author on Pope John Paul II's theology of the body, will be speaking at two archdiocesan parishes on Feb. 17-18.

Holy Name Parish in Beech Grove will host West on Feb. 17. In sessions running from 4 p.m. to 6 p.m. and 7 p.m. to 9:30 p.m., he will speak on the topics

"Woman: God's Masterpiece" and "God, Sex and the Meaning of Life."

Registration is not required. A free-will offering will be taken. For more information about the event at Holy Name Parish, call 317-784-5454, ext. 4.

Christ the King Parish in Indianapolis will host West on Feb. 18. From 9 a.m.-4 p.m. that day, he will lead a seminar titled "Introduction to the Theology of the Body."

Registration for the seminar is required. The registration fee before Feb. 10 is \$10. After Feb. 10, it is \$15.

For more information about the event at Christ the King Parish, call 317-235-3666. †



Knights restore altar

Gary Sparks, Grand Knight of the John P. O'Donnell Knights of Columbus Council 1096 in Bloomington, stands beside an altar recently installed in a prayer room at St. Charles Borromeo Church in Bloomington. The oak altar had been used in the church decades ago, and was recently reconditioned and installed by local members of the Knights of Columbus.

Immigration bill threatens families, children

By Brigid Curtis Ayer

Immigrants living and working in Indiana may face additional hardships if House Bill 1383, an immigration bill moving through the Indiana General Assembly, becomes law.

The bill, authored by State Rep. Eric Turner (R-Marion), would prohibit undocumented immigrants from receiving public assistance, benefits for publicly funded health care, or health care services from publicly funded hospitals or health facilities. Schools would be required to check a student's immigration status before admitting them and to deny school admittance to those children who are not American citizens. The bill also makes immigration forgery a Class C felony punishable by a two- to eight-year prison term.

"We should not reward illegal behavior by providing public assistance to illegal aliens," said Rep. Turner. "Providing public service benefits to illegal aliens is simply endorsing illegal behavior."

The Indiana Catholic Conference (ICC), the Church's official representative in the state legislature, testified in opposition to the bill during a Jan. 24 hearing before the House Committee on Public Safety and Homeland Security at the Statehouse.

Glenn Tebbe, ICC executive director, said, "While the Church does not encourage illegal immigration, the Church sees some rights as inherent in the human condition which extend beyond all national boundaries. The undocumented residents, aliens as the bill calls them, have natural rights from their inherent dignity as persons, each created in the image and likeness of God. These rights include all that is necessary for living a genuinely human life—food, clothing, housing and education."

Despite an overwhelming majority of groups testifying in opposition to the bill, the committee members approved House



Glenn Tebbe

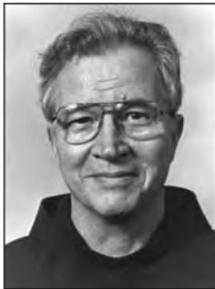
Bill 1383 by a 7-3 vote. Rep. Mike Murphy (R-Indianapolis), a member of the committee who voted against the bill, said, "The essence of my opposition to this bill stems from Matthew's Gospel. In it, Jesus relates a story of the stranger who came and needed food, drink or a place to stay. How was the stranger treated? His message was 'Those who take care of the least, take care of me.' This is how we are to treat those from our immigrant community."



Rep. Mike Murphy

Lindsey Mintz, director of government affairs for the Jewish Community Relations Council (JCRC), also testified in opposition to the bill. A letter to state representatives outlining the JCRC's position states, "House Bill 1383 contains alarming language that recruits law enforcement officials, health care providers and educators to engage in activities which indicate a 'guilty until proven innocent' approach. . . . Such activity contradicts American history, culture and values. Further, it seeks to force educators and health care providers into inappropriate roles, distorting the very ideals of those professions and, in the process, treating undocumented persons unfairly."

Franciscan Father Tom Fox, Hispanic ministry assistant for the archdiocese, who testified in opposition to the bill, told lawmakers, "As a Catholic priest, I do not have children. However, I wish to speak on behalf of children. Anyone who works with immigrants, as I have for 12½ years, knows that the doctor of the poor is the hospital emergency room. Poor people cannot afford a family physician. "So, according to this bill, parents must wait until their child gets sicker and sicker until they are in danger of death. Then you



Franciscan Father Tom Fox

would finally allow them to be cared for," Father Tom said. Debbie Schmidt, executive director of Catholic Charities in the Fort Wayne-South Bend Diocese, said the impact this legislation would have upon the agency would likely result in more requests for assistance. "The demands for financial assistance have already increased drastically over the last two years due to rising fuel and utility costs," Schmidt said. Bob Morr, vice president for the Indiana Hospitals and Health Association, said, "We see no reasonable merit in House Bill 1383 from a health care perspective. The general language of the bill suggests that health care providers would have the additional role of running immigration checks. This is an exceedingly unreasonable burden to have to screen a person for their legal status prior to provision of services."

Benedictine Sister Karen Durliat of the Guadalupe Center in Huntingburg, Ind., a ministry of the Evansville Diocese which serves the Hispanic community, said her biggest concern is that police will be asked to act as immigration agents. "The Guadalupe Center sponsors meetings with the Hispanic community and the police so that they get to know each other, and so the Hispanic community knows that the police are here to help them," Sister Karen said. "If this bill passes, what will happen in situations where the police are needed? Who will an undocumented person turn to for help?"

Fifteen states are currently working on legislation to address undocumented immigrants. They are Alabama, Arizona, Arkansas, Colorado, Florida, Georgia, Idaho, Maryland, New Hampshire, New York, North Carolina, South Carolina, Tennessee, Virginia and Indiana.

House Bill 1383 now moves to the House floor for further consideration. Bills must pass their house of origin by Feb. 3 to be eligible for passage this year.

In other legislative news, House Bill 1310—an ICC-supported bill written to grant undocumented immigrants a driving certificate—died in the House Committee on Public Safety and Homeland Security by a 6-to-6 tie. It is unlikely to be reconsidered this year.

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

How committee members voted on two bills

Here is how members of the House of Representatives' Committee on Public Safety and Homeland Security voted on House Bill 1383—(Restricting public assistance for undocumented immigrants.) The bill passed in committee 7-3.

The Catholic Church opposed the legislation on moral grounds and because it would harm families and children.

Representatives voting Yes—Rep. William Ruppel, chairman (R-North Manchester); Rep. William Bright (R-North Vernon); Rep. Vern Tincher (D-Terre Haute); Rep. Robert Bischoff (D-Greendale); Rep. Woody Burton (R-Greenwood); Rep. Suzanne Crouch (R-Evansville); Rep. Richard Dodge (R-Pleasant Lake).

Representatives voting No—Rep. Charlie Brown (D-Gary); Rep. Linda Lawson (D-Hammond); Rep. Mike Murphy (R-Indianapolis).

The following is how members voted on House Bill 1310 (Driving certificates/privileges to undocumented immigrants.) The bill failed to come out of the committee because of a 6-to-6 deadlock.

The Church supported the legislation as a matter of public safety and support of families and children.

Committee members voting No—Rep. William Ruppel (R-North Manchester); Rep. William Bright (R-North Vernon); Rep. Vern Tincher (D-Terre Haute); Rep. Robert Bischoff (D-Greendale); Rep. Suzanne Crouch (R-Evansville); Rep. Richard Dodge (R-Pleasant Lake).

Members voting Yes—Rep. Charlie Brown (D-Gary); Rep. Woody Burton (R-Greenwood); Rep. Cleo Duncan (R-Greensburg); Rep. Linda Lawson (D-Hammond); Rep. Mike Murphy (R-Indianapolis); Rep. Vanessa Summers (D-Indianapolis).

Indiana Catholic Conference executive Director Glenn Tebbe's report on the week's legislative activities follows Archbishop Daniel Buechlein's weekly radio broadcast at 11:05 a.m. on Saturday and Sunday mornings on Indianapolis Catholic Radio WSPM 89.1 FM. †

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MEYER

continued from page 3

fighters sin and Satan. That's the life of a priest."

The poster has connected Father Meyer with young men interested in being priests and with parents who want their children to be priests. Fellow priests on college campuses have also ordered the posters to share with students.

Still, not everyone saw the poster idea as a perfect approach. Lawyers for United Artists were concerned about copyright issues concerning the poster and asked that some small changes be made. Father Meyer said he complied with their requests.

"The whole thing started as a joke—a joke—but apparently the Holy Spirit didn't think so," Father Meyer said.

That ability to add joy to the serious concerns of faith motivates Father Meyer in his work with young people. Performing rap at retreats is part of the journey for him. One of his raps is a version of the song "Sanctuary."

"Lord, prepare me
 "To be a sanctuary
 "Pure and holy
 "Tried and true
 "With Thanksgiving
 "I'll be a living
 "Sanctuary for you."

"I see teens flock to him because he presents a side of faith they haven't seen for a long time," said Sarah Watson, the youth minister at St. Michael the Archangel Parish in Indianapolis. "He brings out a faith in them that I don't think they realize they have."

That's one of Father Meyer's main goals as he succeeds Father Robert Robeson. The archbishop appointed Father Robeson as chaplain of young adults. Father Robeson will continue as director of the Bishop Bruté House of Formation at Marian College in Indianapolis.

Father Meyer formerly served as the associate director of youth and young adult ministry for two years—since he was ordained on June 28, 2003.

"Faith is a total joyful pursuit," Father Meyer said. "When people look at the crazy things I do for the Lord,

they see you can still be a Catholic, you can still serve the Lord and you can still have a good time. A lot of people see being a Christian as being stuffy. But when you live your faith, you have the freedom to take on the world with God's grace." †

BIBLE STUDY

continued from page 3

no materials to buy. And if participants have to miss a session or two, they can keep up with the study by following its Bible readings, which are posted in the parish bulletin. The program's presentations are also recorded for people to listen to later.

"The only thing you really need to do is bring yourself, bring your Bible, and bring your willingness to learn more about Scripture and how that ties into our Catholic faith and identity," Father Lampert said.

There are no small-group discussions so those who are not drawn to that kind of format need not stay away. Instead, a presenter speaks about the scriptural passages assigned to each session.

At the same time, there is a large amount of time during the 7 p.m. to 8:30 p.m. Wednesday sessions allocated for questions and comments, Father Lampert said.

Barton said she liked that aspect of the program. "It's a group discussion," she said. "We're encouraged to ask questions. One question will stimulate somebody else. It's going to get people talking."

Childcare is also provided in a co-op format by parents and youth in the parish. Bacon said there are enough parents in the program that an individual mom or dad would only have to miss a session to work in childcare once every six to eight weeks.

The large response to the program has convinced Father Lampert to offer more Bible studies and adult faith formation programs after this one is finished.

"We will be doing something every Wednesday night from now on," he said.

(Members of other parishes are welcome to attend SS. Francis and Clare's Bible study. To learn more about it, call the parish office at 317-859-4673.) †

DRIVING

continued from page 4

We are living in a time of war, and in a time of record government spending on social programs to help disadvantaged people with free food, free housing, free education and free healthcare (WIC, food stamps, public housing, public assistance, public schools, Medicare, Medicaid, walk-in acceptance of everyone at hospital emergency rooms—I could go on).

Christians who obey Christ's teachings want those who receive such gifts to do so from a legal standpoint. To accept—or offer—they illegally is theft.

Christians who obey Christ's teachings are not opposed to anyone, regardless of whether they may "look different or speak a different language."

Rather, we welcome everyone, regardless of appearance or color or language—as long as they, too, obey the law. Christ did not advocate breaking the law or stealing from one another.

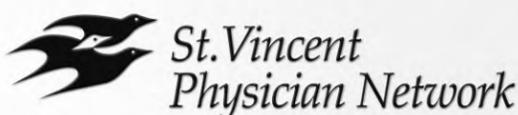
I urge Murphy to learn more about the history of our country, and about the teachings of Christ. We can only hope and pray that he will then advocate legislation protecting all Americans by making those who receive her gifts first become Americans.

Mark Gasper, Indianapolis



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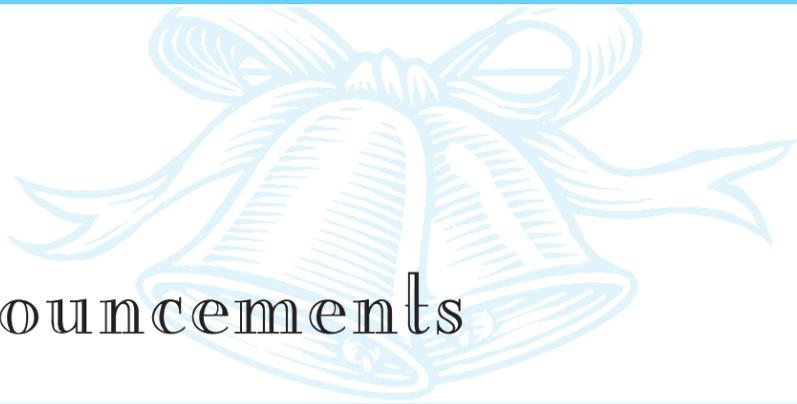


Marriage: a Sacrament of Love



Kelly Elaine Mitchell and Nathaniel H. Hill were married on May 21, 2005, at St. Rita Church in Indianapolis. Divine Word Father Stephan Brown, pastor, witnessed their exchange of vows. The bride is the daughter of Ruth Ann Barnett of Indianapolis. The groom is the son of Nathaniel and Cheryl Hill of Nashville, Tenn.

Wedding Announcements



Bischoff-Seals

Lea Michelle Bischoff and Michael L. Seals will be married on May 27 at Holy Guardian Angels Church in Cedar Grove. The bride is the daughter of Leroy and Monica Bischoff. The groom is the son of Gary and Janet Seals.



Burgess-Lecher

Alison Marianne Burgess and Matthew Charles Lecher will be married on April 22 at St. Thomas More Church in Mooresville. The bride is the daughter of Harold and Gail Burgess. The groom is the son of Charles and Ruth Lecher.



Byer-Bewsey

Anna Byer and Tony Bewsey will be married on May 13 at Holy Rosary Church in Indianapolis. The bride is the daughter of Lou and Winnie Byer. The groom is the son of Jim Bewsey and Kathy Close.



Cobb-Spearing

Desirae Christine Cobb and Eric Douglas Spearing will be married

on June 16 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Mike Cobb and Theresa Purdy. The groom is the son of Patrick and Mary Lou Spearing.



Coonce-Neal

Melissa Michelle Coonce and Andrew L. Neal will be married on June 24 at St. Pius X Church in Indianapolis. The bride is the daughter of Charles and Elizabeth Coonce. The groom is the son of Mike and Kay Neal.



Didion-Thomas

Samantha Delores Didion and David William Thomas will be married on June 17 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Mike and Jeanette Van Wye. The groom is the son of Ted Thomas and Maria Thomas.



Giesting-Racanelli

Kristine Ann Giesting and John Vito Racanelli will be married on June 17 at St. Louis Church in Batesville. The bride is the daughter of Lee and Mary Lou Giesting. The groom is the son of Eugenio and Claire Racanelli.



Giovanoni-Kohut

Laura Terese Giovanoni and Matthew John Kohut will be married on May 20 at Holy Rosary Church in Indianapolis. The bride is the daughter of John Giovanoni and Marie Lofgren. The groom is the son of Carl Kohut and Carolyn Kramer.



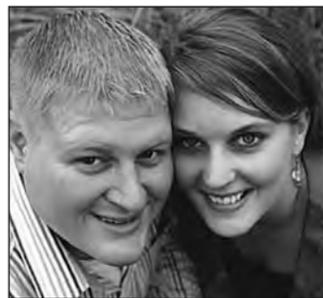
Harmeyer-Maple

Lori J. Harmeyer and Nicholas M. Maple will be married on June 3 at St. Louis Church in Batesville. The bride is the daughter of Rob and Mary Jane Harmeyer. The groom is the son of Donald and Margie Maple.



Helms-Padgett

Heather Rae Helms and Ryan David Padgett will be married on June 10 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Warren and Debra Helms. The groom is the son of Philip and Thea Padgett.



Klaiber-Beckwith

Lisa Diane Klaiber and David Joseph Beckwith will be married on April 22 at St. Mark the Evangelist Church in Indianapolis. The bride is the daughter of Kevin and Janice Klaiber. The groom is the son of Don and Karen Beckwith.



Knecht-Goedeker

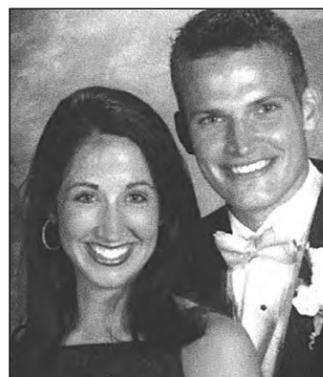
Marissa Brooke Knecht and Bradley Jacob Goedeker will be married on June 10 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Ty and Sonja Knecht. The groom is the son of Paul and Darlene Goedeker.



Leppert-Watko

Gretchen Hope Leppert and Paul Edward Watko will be married on

Sept. 9 at St. Luke Church in Indianapolis. The bride is the daughter of John and Joy Leppert. The groom is the son of Edward Watko and Patricia Watko.



Lindblom-Bruggeman

Jamie Elizabeth Lindblom and Chad Derek Bruggeman will be married on June 17 at Our Lady of Perpetual Help Church in New Albany. The bride is the daughter of Ron and Mary Anne Lindblom. The groom is the son of Mark and Debbie Bruggeman.



Loi-Lewis

Janelle R. Loi and Damon M. Lewis will be married on June 16 at St. Mary Church in Navilleton. The bride is the daughter of John and Jan Loi. The groom is the son of Steve Lewis and Ellen Murphy.



McNulty-Hadley

Molly Maureen McNulty and Douglas Alan Hadley will be married on July 1 at Holy Spirit Church in Indianapolis. The bride is the daughter of Jim and Terri McNulty. The groom is the son of John and Susan Richards.

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Wedding Announcements



Merkel-Motyka
Julie Kathleen Merkel and Andrew Russell Motyka will be married on June 10 at St. Barnabas Church in Indianapolis. The bride is the daughter of Martin and Constance Merkel. The groom is the son of Peter and Patricia Motyka.



Rosswurm-Lecher
Elizabeth A. Rosswurm and Scott S. Lecher will be married on June 24 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Mark and Annette Rosswurm. The groom is the son of Charles and Ruth Lecher.

Sleva. The groom is the son of Carl and Beth Beauchamp.



Tran-Scobell
Martin Tran and Brice Scobell will be married on Feb. 18 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Hung and Kim Tran. The groom is the son of Nancy Wilkins.

is the son of John and Cecile Garbarino.



Willis-Beikes
Jennifer Lynn Willis and Joseph Timothy Beikes will be married on May 6 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Jerry Willis and Cathy Hargrave. The groom is the son of Bill and Peg Beikes.

married on Feb. 25 at Holy Spirit Church in Indianapolis. The bride is the daughter of Steven and Ivy Youngs. The groom is the son of Joseph and Gay Myer.



Zeiser-Drake
Kristen Marie Zeiser and Jeffrey Alan Drake will be married on June 3 at the Chapel of the Immaculate Conception in Oldenburg. The bride is the daughter of David and Ellen Zeiser. The groom is the son of Daryl and Judy Drake. †



Mills-Perry
Emily J. Mills and Joseph T. Perry were married on Sept. 10, 2005, at St. Mary Church in Indianapolis. The bride is the daughter of Michael and Linda Mills. The groom is the son of Joseph Perry and Marla Perry.



Roy-Carignan
Stephanie Ann Roy and Wade Edward Carignan will be married on April 29 at St. Ambrose Church in Anderson, Ind. The bride is the daughter of Daniel Roy and Diana Roy. The groom is the son of Jerry and Annette Carignan.



Underhill-Garbarino
Jennifer A. Underhill and Michael J. Garbarino will be married on June 24 at St. Luke Church in Indianapolis. The bride is the daughter of Stephen and Marianne Underhill. The groom



Youngs-Myer
Shirley Kay Youngs and Christopher Blaine Myer will be



Missi-Milliner
Allison Renee Missi and James Andrew Milliner will be married on June 10 at St. John the Baptist Church in Starlight. The bride is the daughter of Michael and Rebecca Missi. The groom is the son of James Milliner and Paula Huddleston.



Sleva-Beauchamp
Katherine E. Sleva and Brian S. Beauchamp will be married on June 24 at St. Vincent de Paul Church in Bedford. The bride is the daughter of William and Kathy



Programs help couples prepare for marriage

Couples planning to be married in the Catholic Church are required to participate in a marriage preparation class on the parish or diocesan level.

Marriage preparation programs include one-day Pre Cana Conferences, Tobit Weekends and parish-based mentoring with sponsor couples and priests.

Pre Cana Conferences are scheduled on a Sunday afternoon each month, except in November and December, at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis to help engaged couples prepare for the sacrament of marriage.

This year, Pre Cana Conferences are scheduled on Feb. 19, March 5, March 26, April 2, April 30, May 21, June 4, July 23, Aug. 6 and Oct. 22.

"Volunteer couples, priests and other professionals facilitate the afternoon session by sharing their experience and knowledge of Christian marriage," according to the Pre Cana Program brochure.

Presentations cover "Family of Origin Theory," "Communication Styles," "Christian Marriage" and "Natural Family Planning."

The program is sponsored by the archdiocesan Office of Family Ministries. The program fee of \$30 per couple includes the workbook *Perspectives on Marriage* as well as a light lunch.

Tobit is "a program designed to make your Christian marriage a success," according to the brochure. The Tobit Weekend was designed and started in 1976 by Franciscan Father Martin Wolter, who ministered at the former Alverna Retreat House in Indianapolis.

The brochure explains that a priest and volunteer mentor couples present discussion topics intended to help couples "enter into a deeper relationship with Christ and realize the importance of having him at the center of your relationship."

The Tobit program is held at Our Lady of Fatima Retreat House, beginning at 7 p.m. on Friday and concluding at about 11:30 a.m. on Sunday, and costs \$280 per couple.

Tobit Weekends are scheduled on Feb. 24-26, April 21-23, May 19-21, June 16-18, July 21-23, Sept. 15-17, Oct. 20-22 and Nov. 17-19.

(For more information about the Pre Cana Conference, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. The program fee is nonrefundable. For more information about Tobit Weekends, call Fatima Retreat House at 317-545-7681.) †

The Criterion's
Fall Marriage Supplement
will be published on July 21, 2006.

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Archdiocese participates in national survey on marriage

By Daniel Sarell

Last year, the U.S. Conference of Catholic Bishops (USCCB) initiated an extensive consultation on marriage in the Catholic Church.

The archdiocesan Office of Family Ministries has been coordinating focus groups with various parishes, which were selected for their diversity.



Daniel Sarell

Our initial plan was to cover a broad range of married couples, divorced individuals, Spanish-speaking couples, inter-church couples and single young adults.

At this time, we have completed interviews with married couples, whose marriages have ranged from under five years to nearly 25 years, and one group of divorced or separated Catholics.

Once the interviews were conducted, we found that all the participants indicated that the experience was mutually enriching.

We have already sent our initial report to the USCCB, but we hope to continue interviewing more groups.

The feedback we received will be invaluable to future pastoral planning as well as to the U.S. bishops, who will be writing a new pastoral letter during the next few years.

All the couples we interviewed emphasized children as the primary blessing in their marriages. Honesty, growing together (especially in parenthood), communication, and shared faith and values were also prominent answers.

A couple married for four years with

two children told us that starting their family early was very helpful to their marital relationship because parenthood helped solidify and mature their personal relationship. Another couple, however, noted that they benefited most by being friends before marriage and waiting to marry until both were in their 30s.

Issues related to time management, dual careers and other parenting topics, like discipline, were identified by the participants as the greatest challenges they face today. Disciplinary issues with children were emphasized by parents with school-age children, while younger parents especially noted the pressures of not having enough time as their greatest struggle.

Regarding the resources that the couples reported utilizing to deal with these challenges, faith (including prayer, the support of their pastor and regular participation in the Eucharist), good couple communication (especially problem-solving) and the support of family were most commonly mentioned.

When asked what areas of Church teachings have helped to strengthen their marriages, the themes emphasized included 1) the sacramentality and sacredness of marriage and 2) their sense of commitment—how they feel accountable to God, their spouse, their families and their faith tradition to honor their vows.

The married couples stressed that the need to “stay together,” or the permanence in marriage despite the pressures they feel from peers and society, is especially vital. Setting an example for their children and believing that marriage is a vocation were also mentioned as was one man’s stated belief that the “totality” of the Catholic faith strengthened his commitment to marriage.

From the focus group of divorced or

separated Catholics, the commonly shared positive aspects of their lives since their separations related to the benefits they experienced from leaving their contentious marriages. Growing in faith, social opportunities and self-esteem were also mentioned as post-divorce “positives.”

In terms of challenges they have faced since separating from their spouses, it seems that the very things they mentioned as positives also presented challenges—namely, changes in family and parenting dynamics as well as the loss of social opportunities and self-esteem (especially feelings of abandonment) were all identified as trials with which they live as separated or divorced Catholics.

These individuals identified prayer, family and group support, and antidepressants as resources they use to cope with these difficulties.

Perhaps surprisingly, the similarities stood out, not the differences, between the married couples and the divorced or separated individuals.

Still, all the participants felt that pastoral development for making marriages stronger and preventing the number of divorces through preventative measures is urgently needed.

The divorced Catholics in particular said they have not always felt supported and cared for by their parishes, and they noted feeling invisible to the Church.

What do we learn as an archdiocese from this feedback?

Obviously, we would always like to provide more and better pastoral support to married couples and to those who are divorced, but as the feedback indicates, time and other resources are always limited.

Multiplying programs is not always the best solution when many existing



Nathan and Kelly Hill of Indianapolis hold hands after their wedding on May 21, 2005, at St. Rita Church in Indianapolis.

programs in parishes or those offered by the archdiocese are insufficiently publicized and attended.

While we are certainly committed to providing varied and flexible options for enrichment and healing, the focus groups indicated that parishes could reach out more effectively by sharing resources and collaborating more with each other.

For our part, the archdiocesan Office of Family Ministries now has the capability to send our bimonthly newsletter, *Ministering to Families*, by e-mail, which saves postage costs and allows us to expand our circulation to whoever would like to receive it.

(To receive a free subscription for *Ministering to Families*, send an e-mail to dsarell@archindy.org. Continued updates on the national marriage initiative will be forthcoming. Daniel Sarell is the director of the archdiocesan Office of Family Ministries.) †



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Couples look to Christian courtship to find deeper love

By Elizabeth Wells
Catholic News Service

Young adults across the country are choosing Christian courtship over dating.

While the language is contemporary, the courtship is based on biblical ideals and promises hope to those looking for a better way to find their spouses.

Kathy Martin and her husband, John, courted before marriage. The couple, who live in Omaha, Neb., said it has been the key to their more than six happy years of marriage so far.

They didn't kiss until their fourth outing. By their sixth date, "we sat down and said if we were going to date there needed to be some boundaries," she said. "One was that clothing would always stay on. There was always mutual respect. I knew that John respected me and wanted to be with me for who I was as a person, not sexually."

Father T. G. Morrow, author of *Christian Courtship in an Oversexed World*, published by Our Sunday Visitor in 2003, said the sexual revolution changed traditional dating.

"A lot of young people want to try something different because [dating] isn't working," said the associate pastor at St. Catherine Laboure Parish in Wheaton, Md.

The book encourages developing solid relationships built on respect long before sex is part of the equation.

That way, "when sexual intimacy comes into play, selfishness will not take over," Father Morrow wrote.

Engaging in sexual activity before marriage often stunts the growth of the "more fundamental loves: agape, friendship and affection," he noted.

Other negative consequences are unwanted pregnancies and sexually transmitted diseases (STDs), said Martin, who also teaches abstinence-only programs.

"One in three sexually active young adults in Omaha has an STD," she said.

She referred to the "Hooking Up, Hanging Out and Hoping for Mr. Right" study conducted by the Institute for American Values for the Independent Women's Forum.

Of the 1,000 college-age women polled on the subject of dating, sex and marriage, Martin said, "76 percent reported having shame as their most predominant emotion following uncommitted sex."

Shame and depression are caused by the deep bond women form when they become sexually involved, Father Morrow said, but men don't necessarily feel committed after sex.

Kaitlin Parlor, a freshman at the College of Saint Mary in Omaha, said she knows the "desire to have someone love you," but has also seen what uncommitted sex has done to her friends.

"I know a girl who said she was in love," Parlor said. "They had sex and two days later they broke up. She had huge feelings of loss."

Sexual love "is such a sacred gift God gives us," she said. "Why give that away to someone you're not going to spend the rest of your life with?"

"The culture we live in makes it so difficult" to maintain these ideals, said Bob Whearty, a member of Our Lady of Lourdes Parish in Bethesda, Md. "We are barraged with lots of images."

He said he struggles with "not letting passions get the best of you."



Courtship should be a time for deciding if the person will be a good, lifelong mate. Many young adults are choosing Christian courtship over dating because they want to focus on developing a solid relationship based on respect. Conversation helps lay the foundation for building mutual respect.

Friendships with others who share similar values help, he added, noting that the Church must provide more support to singles as they look for their partner.

Christian courtship isn't a hands-off affair, however. "I think there is a need to rehabilitate affection," Father Morrow said, "and explore affection in a non-exploitive way."

He said it's good to be able to hug in a chaste way in high school and give a tender goodnight kiss when the courtship process begins.

"For a lot of people, the whole goal of dating is to get closer physically," said Joe Selzle, a student at the University of Nebraska at Omaha. "It is more important and more fulfilling for me to be closer emotionally."

He said he expresses affection through small gestures, including walking arm-in-arm, holding a door and giving flowers.

Selzle acknowledged that temptation is ever present, but said choosing to date within a Christian lifestyle takes the pressure off physically.

"Then I can be concentrating on the emotional aspect of it," he said.

That means a lot of conversation with those with whom one dates, such as "listening to them tell stories, where they

have been and what their plans for the future are," Selzle said. "That's all important stuff when you are trying to find someone to spend the rest of your life with."

Conversation also lays the foundation for building mutual respect.

"If you don't respect the other person," Selzle said, "then you're just using them, and that's not very wholesome or Christian."

Martin said courtship should be a time for deciding if the person will be a good, lifelong mate.

"We spent that time really going through some of the bigger life issues and learning what we were getting into," she said. "I thought it was very exciting, and I felt loved at a very deep level." †



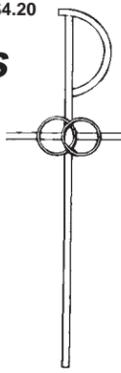
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New Cristo Rey high school to open in Archdiocese of Washington

WASHINGTON (CNS)—The Archdiocese of Washington plans to open its first new high school in more than 55 years in fall 2007, and it will replicate the work-study model of Cristo Rey Jesuit High School that opened in Chicago in 1996.

The coeducational school primarily for low-income students will be co-sponsored by the Washington Archdiocese and the Eastern province of the Salesians of Don Bosco, a part of the national Cristo Rey Network. The school will be on the site of Our Lady of Sorrows School in the Washington suburb of Takoma Park, Md. The parish school is closing at the end of this academic year because of declining enrollment.

In a letter to parishioners and school parents announcing the transition, Father Raymond Wadas, pastor of Our Lady of Sorrows, said that, "while we can no longer support an elementary school, we do have a school building and a commitment to Catholic education."

The initial Cristo Rey enrollment of 100 students is expected to grow to 500 students. Students attend classes four days a week and work in a local business one day a week through a job-share arrangement. The businesses pay a nonprofit internship corporation for the students' work and those funds cover most tuition costs.

There are currently 11 Cristo Rey schools in the United States and another eight are slated to open in the next two years.

The Sisters of Providence of Saint Mary-of-the-Woods are working with the archdiocese to open a Cristo Rey High School in Indianapolis later this year.

"We are very pleased the Cristo Rey Network approved our request to open a school. This region already has wonderful Catholic high schools, but Cristo Rey offers moderate- and low-income families something new," said Patricia Weitzel-O'Neill, superintendent of schools of the Archdiocese of Washington.

"The Cristo Rey model not only makes a quality Catholic high school education affordable, but it also engages the business and broader community directly in these young people's lives, increasing their opportunities for success beyond high school," she said in a statement.

School officials will help Our Lady of Sorrows students transfer to nearby Catholic schools in fall 2006.



Emedy Hernandez, left, gets some coaching on how to present herself in front of a group from Molly Quinn, director of development at St. Martin de Porres High School in Waukegan, Ill., a member of the Cristo Rey Network, in this CNS file photo from Aug. 18, 2004. A new Cristo Rey high school is slated to open in the Archdiocese of Washington in the fall of this year. The Sisters of Providence of Saint Mary-of-the-Woods are working with the archdiocese to open a Cristo Rey high school in Indianapolis later this year as well.

Since 2001, the school has lost 44 percent of its enrollment, and tuition has increased by 46 percent. It has operated at a significant deficit for a number of years.

"It was difficult for Our Lady of Sorrows and the archdiocese to recommend transitioning the students to other schools. Yet, it was clear after several years of effort that it was no longer possible for the parish to continue to provide the quality Catholic education that the children deserve," Weitzel-O'Neill said.

Salesian Father Steve Shafran, the former director-president of Don Bosco Preparatory High School in Ramsey, N.J., will be the new school's project manager.

The success of the first Cristo Rey School led to the founding of the Cristo Rey Network, which aims to replicate the Cristo Rey model in high schools across the country. Dioceses and Catholic religious orders interested in establishing a Cristo Rey school must undertake a rigorous feasibility study and be approved by the Cristo Rey Network.

The Archdiocese of Washington feasibility study took one year to complete. It included broad community input, including focus groups and 1,500 parent surveys conducted in more than 20 parishes. The study also involved meetings with business and community leaders, and analyses of demographics and area business centers to ensure the school would be accessible to low-income families and to potential employers.

"We have worked with the Archdiocese of Washington for the past year, exploring the possibility of opening a high school. There is much work still to do, yet with the vision of so many economically deprived youth in the Washington area before us, we go forward with zeal and trust," said Salesian Father James Heuser, Eastern provincial for his religious order. †

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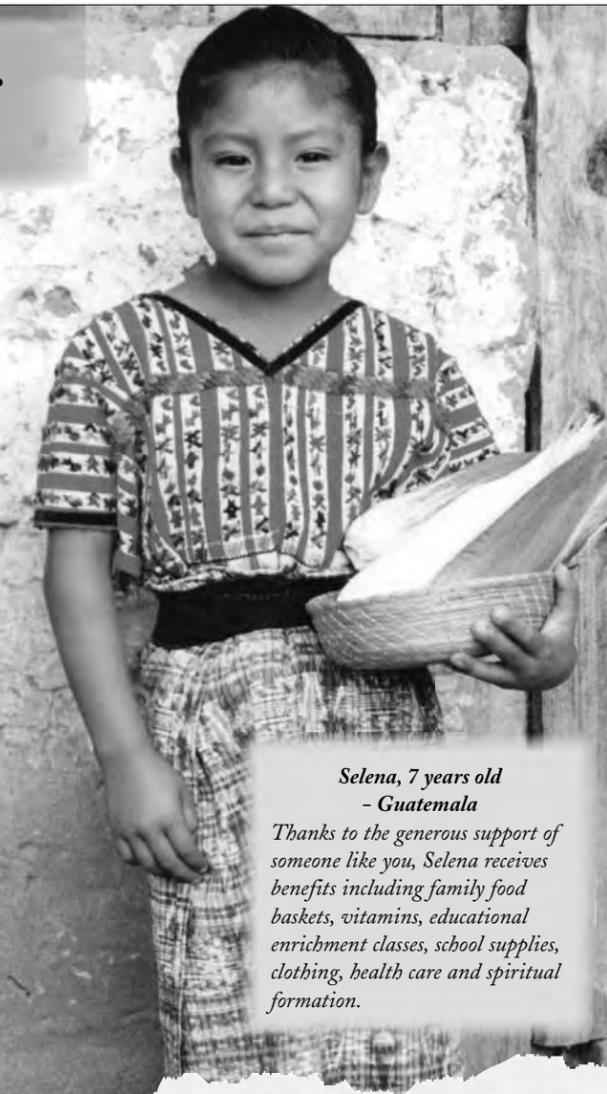
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To be a welcoming parish, members must reach out to everyone

By Fr. Herbert Weber

Blessed John XXIII Parish in Perrysburg, Ohio, had its first Mass in August 2005.

As people assembled in the multipurpose room at the local public high school, there was an air of excitement. Volunteers quickly offered to be greeters, welcoming people at the doors. Others passed out song sheets and church bulletins. Some people even made name tags to wear.

During the homily, I proposed four principles for our new parish to hold before itself as it develops.

One of those was "hospitality." Other words like "community" or "welcoming" could have been used. What I said in explanation was that the parish had the challenge of being a place of warm hospitality with a genuine spirit of inclusion.

Since that first Mass, people in the parish have taken my challenge seriously and even expanded upon it. Gradually, we all are learning what it means to be a welcoming parish.

Many parishes say they need to be welcoming. Some have assigned greeters to stand at church doors. At the same time, it is unclear what it truly means to be welcoming. So it is necessary to examine the concept of "hospitality" to understand that welcoming goes way beyond having greeters.

First, I believe, the value of welcoming has to be seen as an intrinsic part of what a parish is. It cannot simply be window dressing or something added on.

Hospitality is critical to parish life

By David Gibson

What is at stake for the Church community in trying to live out the virtue of hospitality on Sundays?

Paulist Father Robert Rivers, who is on the staff of the Paulist National Catholic Evangelization Association in Washington, D.C., raised that question during a 2005 speech.

"This issue is about acknowledging a fundamental reality in the body of Christ, our radical equality," Father Rivers said. "Every single member deserves to be welcomed as an equal."

Hospitality is "not about being back-slapping friendly," he said. "Beyond the issue of making people feel welcome in



CNS photo Gregory A. Steinitz, Long Island Catholic

Most people's sense of Church is based on their experience of a parish as a community. This point has become especially clear at our new parish because we do not own land or have an actual church building.

Although we eagerly await our own space, we have had to take seriously the many ecclesiastical statements that the Church is the people of God coming together. That gathering of God's people has to become a faith community. Building such a faith community requires inclusion and welcoming.

In short, people want to belong and know they belong. Perhaps more than any

other statement that I hear from parishioners as they join our new parish is their need to be part of a vibrant body of people traveling the journey of faith "together."

The spirit of welcoming begins at Sunday Masses. I believe that the entire assembly has to be ready to accept others. Before our first Christmas, I wrote a letter to parishioners reminding them to smile at newcomers, introduce themselves, provide a good seat and, if need be, step back so others would have a better place in which to participate in the liturgy.

Welcoming takes effort and can require parishioners to extend themselves beyond their comfort zones. Much of this takes place in what happens elsewhere in parish life beyond Sunday Mass.

A frequent complaint from many organizations in parishes is that they need new members. A woman at one parish always said their group needed new blood. I was able to steer some younger members toward that group.

But a few months later, I heard that the new participants were quitting the organization. When I asked them why, they answered that they did not feel wanted or appreciated. They had offered some new ideas, which quickly were discarded.

To welcome new people means to listen to them and allow them to make a difference. I would say that a welcoming parish needs to consciously find ways to include people and their talents. For its part, the parish should offer many opportunities for involvement.

The spirit of inclusion which should be demonstrated in every parish requires recognizing that all parishioners want to be considered important.

the sense of acceptance, there is the added and important dimension of reaching out to them in warm, friendly hospitality."

This is a task for the entire community, Father Rivers said. "Organizing people into small faith communities can do an awful lot to create communities within the larger community in some of our huge parishes that have 3,000-plus family units."

Sadly, he said, "many parishes are so big that parishioners have the feeling that no one cares about them while they are there or misses them when they are gone."

(David Gibson edits Faith Alive!) †

Discussion Point

Hospitality requires effort

This Week's Question

Do you think of your parish as a hospitable, welcoming place? Why?

"We're a small town, a small community. We know everyone so when there's someone new we reach out to them. Also, we have a good support group here." (Mary Wollin, Soda Springs, Idaho)

"There's a great desire of families who've been here to reach out to new families. Also, our parishioners are Hispanic and Anglo, and they reach out to both groups through bilingual Masses and other celebrations." (Ron Smith, Jerome, Ariz.)

"Before each Sunday Mass, the celebrant asks visitors to stand and be recognized. They tell where they're from and are given a 'shell lei' in appreciation of their attendance. More locally, some of us are fortunate enough to attend daily Mass and join together at

[a restaurant] for breakfast. Visitors are invited to join us. We also have a welcoming committee that meets new parishioners and a formal hospitality gathering with coffee and doughnuts ... the last weekend of each month." (Chuck Furr, Kailua, Hawaii)

"I had a mandate from our previous pastor to head the hospitality committee, which includes the ushers and greeters. The bottom line is that it all emanates from our liturgy." (Doug Pulick, Riverside, Mass.)

Lend Us Your Voice

An upcoming edition asks: Where do you pray together with others? How does your small group or community pray?

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



CNS photo by Michael Alexander, Georgia Bulletin

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: One or two Marys?

I don't have any Gospel readings to assign this week. Rather, I thought we could explore a question I started last week: Was the Mary who anointed Jesus' head and feet at Bethany Mary Magdalene? When I wrote about the anointing at Bethany, I said that the tradition grew through the centuries that the penitent sinner who washed Jesus' feet in Luke's Gospel was the same one who did something similar at Bethany, and that it was Mary Magdalene.

In other words, were there one or two Marys? Were Mary of Magdala and Mary of Bethany the same person?

Anyone who has read my columns for a while knows that I've written before that there is no evidence anywhere that Mary of Magdala was a repentant sinner. The tradition that she had been a sinner came from Luke's statement that seven demons had come out of her, but that

usually meant some kind of mental illness. Rather, Mary of Magdala (also called the Magdalene) was the leader of the women who traveled with Jesus and his Apostles, and "provided for them out of their resources."

But could Mary of Magdala also be Mary, the sister of Lazarus and Martha, who lived at Bethany? Those who believe she was offer this argument: It is not improbable that a wealthy Jewish family could have homes in both Judea (where Bethany was located) and Galilee (where Magdala was located). Nothing in the Gospels tells us how Jesus, a Galilean, became friends with this family in Bethany, so perhaps he got to know them in Galilee and was thus invited to their other home in Bethany.

The argument continues: Mary of Bethany was so absorbed in contemplation of Jesus that her sister, Martha, asked Jesus to tell her to help her. She was also the one who anointed Jesus while he was at dinner. It seems improbable that such a woman would not have traveled the few miles to Jerusalem to be

with him on Calvary. We know that Mary Magdalene was there. If there were two Marys, where was Mary of Bethany?

Similarly, it would seem likely that it would be Mary of Bethany who would go to the tomb early on the Sunday after the Crucifixion. Mark's Gospel says that she took spices to anoint the body. Wouldn't the woman who anointed Jesus at Bethany be the type of woman who would want to anoint Jesus in the tomb?

Finally, they ask, if Mary of Magdala wasn't the one who anointed Jesus at Bethany, where was she during that dinner? That one's easier to answer: She was probably with all the other women who came from Galilee to Jerusalem for the feast of Passover and who would be watching the Crucifixion from a distance.

Unfortunately, there is no way for us to know definitively whether these two Marys were the same person or two different women. It seems likely, though, that the Gospels would have made some indication that they were the same person if, indeed, they were. †



Cornucopia/Cynthia Dewes

Ah, sweet mystery of life—and death!

Once upon a time, we couldn't wait to hear a weekly radio program called "I Love a Mystery." But then, don't we all love a mystery?



One reason the show was so effective was just because it was on the radio. Listeners had to use their imaginations to set the scenes and flesh out the characters presented in the

radio scripts, with no visual aids to help (or hinder) them.

In fact, this was the best way to make the stories mysterious since human imagination is more creative than any ready-made picture story. Other radio programs of that time, including "Suspense" and "Inner Sanctum," were equally frightening.

The fact that so many of us listened regularly to these stories proves once again that we love to surrender ourselves to mystery. There's something delicious about the unknown, the possibilities of terror and the irrational in ordinary lives. There's something so satisfying about solving the mystery and putting the scary thing away—whatever it is.

Perhaps this love of mystery is not just coincidence but, rather, a kind of built-in need for divinity. It's very human to ponder life's beginnings and endings, the meanings of events and all the unknowns in our existence. But the important thing is the answer we give ourselves.

The Catholic Church seems to be one of the few remaining Christian Churches that claims mystery as an essential component of the faith. Our entire Scripture and tradition are involved with mystery: the mystery of a supernatural, omniscient, omnipotent God who made us, and our world, just to share God's love.

Other mysteries flow from the first. There is the mystery of the Trinity, of the Virgin Birth, of the Resurrection and the Ascension. There are the mysteries concerning the Blessed Virgin Mary, including the Immaculate Conception and the Assumption, and the mysterious miracles that have occurred throughout history.

Then there are the mysteries of grace, which the Father gives us to help us on our life journey, mysteries of redemption and renewal and nourishment in the Blessed Sacrament. Only God is perfect. Human creatures need help, which God gives us purely out of the same love

shared in our creation.

Sad to say, surrender to divine mystery is not present in some Churches today, or in the lives of people who don't think they need to believe in a God. Somehow, listening to God in silence, praying to know God's will and waiting patiently for God to act are considered cop-outs in light of all the world's needs.

Instead, Churches must become social service agencies or political blocs or advocates for this or that human right, cause or need. We're sure that human scientific knowledge will provide all explanations. We, not God, are responsible for everything, and it's we who must solve every human problem.

Wow. What a terrible load we put upon ourselves. What a depressing burden life becomes when we realize our inadequacy, as we always will, no matter how good our intentions.

Instead, let's have some humility here.

Without ceasing to constantly serve human needs, let's also surrender to the mystery of the truth of God's love. Let's live in joyful hope every day of our lives.

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

Faithful Lines/Shirley Vogler Meister

Keeping our 'here and now' more orderly

An aunt was recuperating in a hospital intensive care unit. Shortly after serious emergency surgery, her son was allowed a few moments to talk with her.



"Do you know where you are, Mom?" he asked. She responded, "I'm here." Prodding a little more, he added, "Do you know where that is?" She asked, "Have they moved me?" He said, "No"—so she said, "Then I'm still here."

Years ago, I mentioned this anecdote in a column, but recalled it again recently when reading the "Mutts" cartoon by Patrick McDonnell (distributed by King Features Syndicate and featured in *The Indianapolis Star*).

In the cartoon, the dog asks the cat, "Hey, Mooch, do you know what time it is?" The cat says, "Sure, it's now. It's always now. Here, look at my watch." Of course, the watch shows only the

word "NOW—and the cat adds, "It's never wrong."

Between my aunt's and Mooch's responses exists my nearly daily reminder that this very moment vibrates with "the here and now." In fact, the "here and now" is really all that each of us has from moment to moment.

I am reminded of this every time I write a column. Sometimes there are distractions around me, causing interruptions; sometimes I am completely quiet with my thoughts, letting words flow into the computer in logical (or illogical) ways. Other times, especially when generally being too busy, I struggle for inspiration—a sign I need quiet time to reflect and pray.

That is when I often remember a sign I once discovered in a story about a sermon. A priest held up a sign saying "GODISNOWHERE." Only one youngster read this as "God is now here" rather than as "God is nowhere." If we can always remember that God is now here, surely we would live more fully with the blessed assurance that the Lord is

present in everything we think, do and say. This should relieve the pressure no matter what comes along.

One way we stay in the "here and now" but still look ahead is with a calendar. A couple Decembers ago, I featured a day planner called "Orderly Days," created primarily for women by Kate Conway. She has produced another for men (but also used by women) titled "Orderly Days in the Workplace 2006." (Perhaps a good Valentine's Day gift?)

Kate is a "cradle Catholic" and a graduate of Cathedral High School in Indianapolis, who claims she's really "a born-again Catholic" after exploring other faiths. She said, "The Lord led me time and time again back to our Catholic faith," which she considers "a privilege."

To learn more about her new product and her mission, log on to www.motherhoodpress.com or visit Holy Family Books and Gifts in Carmel, Ind.

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

For the Journey/Effie Caldarola

The holiness of all vocations

What does your average 10-year-old Catholic think about vocations?



When I arrived at the fourth-grade classroom to be the first guest speaker for Vocation Awareness Week, the room was empty.

I realized I was five minutes early, and a glance at the blackboard revealed, in neat

Catholic school penmanship, that my presentation followed research in the library. So that's where the 19 members of St. Elizabeth Ann Seton's fourth-grade were, along with their teacher.

No matter. It gave me time to take off my coat, put down my notes and sink into that warm feeling I always had in these classrooms when my own three children went to school here.

Orderliness prevailed. The desks stood in straight rows. You could locate the lives of the saints on the bookshelves. A ladder led to a small reading loft filled with colorful pillows.

I was nervous. How does one convey to children that the Church invites them, needs them, depends on them to be Catholics who are vocal, articulate, prayerful, thoughtful, supportive and, yes, sometimes even a little noisy and argumentative?

To most Catholics my age, it's a cliché to talk about the "old" concept of vocations. When we were children, a vocation meant you were called to be a priest, sister or brother. Period. Now we are happy—and challenged—to live in a Church that realizes we all have vocations, that our baptism calls us all to discipleship.

Indeed, when the fourth-grade teacher phoned she asked me to speak about what it means to have a vocation to married life, to motherhood, to writing.

I introduced myself to the class then handed out note cards and asked everyone to write down what they thought vocation meant.

Then we started to talk. Did they have a vocation now?

Several would-be veterinarians, a potential doctor and even a wannabe comedian threw their hands into the air.

Yes, those are wonderful goals, I prompted. God often uses our deep desires to point the way to what he wants.

But did anyone feel they had a vocation right now? Hands shot up.

"Being obedient to our parents."

"Studying."

And then: "Praying."

Ah, yes, I said. We all, all of us, have a vocation to prayer. It's how God lets us know what he really wants of us. God calls each of us to prayer. And he calls each of us to live our lives for him.

We talked about how some vocations require lifelong commitments: marriage, holy orders, perpetual vows to religious communities.

We talked about shorter commitments, like joining the Jesuit Volunteer Corps for a year or two. This prompted a young hockey player, with braces and a sweet smile, to suggest that you couldn't last long in the National Hockey League either.

So true, I smiled back.

Then we looked at the cards they had written earlier. Their definitions ranged from the clueless—"Vocations means to get penance"—to the secular—"Vocation means that it is a job you really want to do"—to that throwback, "A vocation is a job to serve God like a priest, deacon, sister and missionary."

And someone wrote, "A holy job."

How does one convince a 10-year-old, or any of us, that with God's grace the marketplace, the kitchen, the classroom are all holy places with holy work to be done?

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

Fifth Sunday of in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 5, 2006

- Job 7:1-4, 6-7
- 1 Corinthians 9:16-19, 22-23
- Mark 1:29-39

The Book of Job is the source of this weekend's first reading.



This book furnishes few details about the identity of Job. It is nonetheless one of the great literary works in the Old Testament since it so remarkably captures the struggle experienced by many believers as they try to match their faith in the

merciful God to problems in their lives.

Scholars disagree as to when this book was written.

A misreading of Job has led to a phrase that has gone into English common speech. It is a reference to the "patience of Job." Clear in many places in this book is the fact that Job was not always so patient with God.

In this weekend's reading, Job vents his impatience. He asks if life on earth is not in reality drudgery. Each human being, Job writes, is a slave. Personally, Job says that he has been assigned "months of misery" and he believes that "I shall not see happiness again."

St. Paul's First Letter to the Corinthians provides the second reading.

The same source has given earlier weekend liturgies this winter their second readings.

In this passage from First Corinthians, Paul insists that he was free to accept the call to be an Apostle or to spurn the call. He chose to accept the call.

He evangelizes. He proclaims the Good News. He explains the identity, and mission, of Jesus.

Paul's own Christianity compels him to evangelize. It is an act of service, and of love, given to people who otherwise would not know Jesus.

People's needs in this regard are so great that Paul's obligation, correspondingly intense, makes him the people's slave.

For its final reading, the Church offers us a selection from St. Mark's Gospel.

It is the story of the Lord's curing of Peter's mother-in-law. Matthew and Luke have their versions of the same story.

The story is clear. Merely by touching her hand, Jesus cured the woman. She was so fully cured, in fact, that she immediately rose from her sickbed and began to wait on Jesus and the disciples. She was healthy again, but she used her health to care for

others.

For all Christians, the impulse to serve others is true health.

While the cure is extraordinary, Mark does not make the fortunate mother-in-law the centerpiece of this reading. Rather, Jesus is the focus of the story.

Christians have long remembered the miracle. Indeed, archeologists have found traces of this mother-in-law's house in Capernaum. They confirmed their discovery by the fact that ancient Christian inscriptions were found written on the walls.

As the story continues, Jesus heals the sick and drives demons away. He orders the demons not to speak, and they obey him.

Then, alone, Jesus goes to a distant place to pray. Since there are no deserts in the vicinity of Capernaum, Jesus must have gone some distance, or at least to a barren place.

Simon and the others pursue Jesus, longing to be near the Lord, needing to be with the Lord. When at last they find Jesus, the Lord reminds them that the messianic role is to reach all people.

Reflection

The Church continues to introduce us to Jesus, a process begun weeks ago at Christmas and underscored in the lessons of the Feast of the Epiphany and in those of the Feast of the Lord's Baptism.

Jesus is Lord, the Son of God, with all the power thus implied. His role is to bring God's mercy and perfection to humanity.

The condition of Peter's mother-in-law, and the anxiousness with which Peter and the others search for Jesus, tell us about ourselves.

Conditions occur in life as overwhelming as those faced by Job. We are powerless to overcome them. Jesus overcomes them.

His Apostles continued to exercise this saving mission. †

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

Come to Me

In the dark of the night, I heard you say,
"Come to me. There's no other way."
"Be still and know that I am God."
Revealed to man is the eternal Word.

"Give up your will, and give me your all.
"It is through Love you hear my call.
"Forsake the world that holds you bound.
"Give me your heart, for Love you've found."

"I am the Truth, there is no other.
"Listen to me, I am your loving Father.
"Trust in me with all your heart.
"Believe in me and we will never part."

By Sandy Bierly

(Sandy Bierly is a member of Our Lady of Perpetual Help Parish in New Albany. A sign showing an image of Mary and the Christ Child is displayed in the crowd during the 33rd annual March for Life on Jan. 23 in Washington, D.C.)



CNS photo/Bob Roller

Daily Readings

Monday, Feb. 6

Paul Miki, religious and martyr
and his companions, martyrs
1 Kings 8:1-7, 9-13
Psalm 132:6-10
Mark 6:53-56

Tuesday, Feb. 7

1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, Feb. 8

Jerome Emiliani, priest
Josephine Bakhita, virgin
1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, Feb. 9

1 Kings 11:4-13

Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, Feb. 10

Scholastica, virgin
1 Kings 11:29-32; 12:19
Psalm 81:10-15
Mark 7:31-37

Saturday, Feb. 11

Our Lady of Lourdes
1 Kings 12:26-32; 13:33-34
Psalm 106:6-7, 19-22
Mark 8:1-10

Sunday, Feb. 12

Sixth Sunday in Ordinary Time
Leviticus 13:1-2, 44-46
Psalm 32:1-2, 5, 11
1 Corinthians 10:31-11:1
Mark 1:40-45

Question Corner/Fr. John Dietzen

Gospels don't reveal that Mary knew Jesus' fate

Q Did Mary, the mother of Jesus, know beforehand, perhaps at the



Annunciation or Presentation, of her son's suffering and death?

She did say yes to God about the Incarnation and heard the words of Simeon at the Presentation. (Illinois)

A There is no evidence in the Gospels that Mary had any explicit knowledge of future events in the life of Christ.

In fact, one of the foundations for honoring her as the "first Christian," a woman of immense faith and holiness, is that, at the Annunciation, she generously accepted the invitation of the angel, not knowing what it was exactly that God was calling her to, but nevertheless ready to accept whatever God willed for her.

Several passages in the New Testament would imply that she was operating out of pure faith in God's providential presence in what was taking place. She was not acting out a role in a drama for which she knew how the "third act" would end.

Luke tells us that when the shepherds left the place of the Nativity, Mary kept all these things, reflecting on them in her heart (Lk 2:18).

After finding Jesus in the temple, his mother complained: "Son, why have you done this to us? Your father and I have been looking for you with great anxiety" (Lk 2:48).

When he told them he needed to be in his Father's house, "they did not understand what he said to them" (Lk 2:49-50).

Later, as Jesus was preaching and healing, causing somewhat of an uproar, Mary was among a group of relatives or friends who apparently were concerned about his mental stability and wanted to rescue him from what they considered a danger (Mk 3:21, 31).

His role and his mission were still not clear to her.

It is a fact, of course, that the Gospels reveal very little about the life and words and thoughts of Mary.

For that matter, all early Christian

teaching is, with few exceptions, silent not only about her, but about the private lives of Jesus and his entire family before his baptism at the River Jordan.

There may be several reasons for this. One is that in his revelation God seems uninterested in satisfying our curiosity, only in telling us what we need to know about him and how we are to respond to his desire for an intimate, loving relationship.

In addition, as Jesuit Father John McKenzie notes in his *Dictionary of the Bible*, relatives of Jesus were members and leaders of early Christian communities, and there is reason to suspect that occasionally they were considered entitled to special honor.

For whatever reasons, the evangelists generally resisted any suggestion that family connections to Jesus substituted for faith in him.

The above passage from Mark is only one of many Gospel references to the truth that Jesus is no more of a savior, or Messiah, to the Jews or to his relatives than he is to anyone else who believes in him.

The Gospels also serve to keep holy things in perspective. In Mary's case, this would include keeping focus on the truth that whatever other glories and wonders we might ascribe to her, they all find their source and crown in her glorious title of Mother of our Savior, Mother of God.

Some private individuals in recent centuries claim to have received revelations that Mary had clear knowledge beforehand of the whole of Jesus' ministry, death and resurrection. But that is not Catholic teaching and is not in the public revelation given by the Holy Spirit to the Church.

Q I am Catholic and my husband is not. May he be buried in a Catholic cemetery? (Illinois)

A People who are not Catholic may normally be buried in a Catholic cemetery, and Catholics may be buried in a non-Catholic cemetery.

In the latter case, the grave is blessed at the time of the burial, as it would be in a Catholic cemetery (*Code of Canon Law*, #1240). Each diocese has regulations which may differ slightly so it's best to ask your parish priest about details. †

Rest in peace

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

ALBANO, Seldon, 83, Holy Family, Richmond, Jan. 15. Husband of Florence Albano. Father of Sandy Black and Robert Albano. Grandfather of three. Great-grandfather of one.

ALLFORD, William E., 77, St. Michael, Greenfield, Jan. 11. Husband of Joyce Allford. Father of Amy Godbey and Jenny Lovell. Grandfather of six. Great-grandfather of three.

APEINIS, Viktorija R., 89, Christ the King, Indianapolis, Jan. 13. Mother of Rena Chedd, Irene Woods, John and Tom Apeinis. Grandmother of two.

BACHMAN, Cecilia, 80, St. Mary, Lanesville, Dec. 17. Wife of Russell J. Bachman. Mother of Grace Anne Engleman, Miriam Robertson, Rose Marie Rogers, Constance Terry, Elaine, Anthony, Bernard, J. Henry and Martin Bachman. Grandmother of 20. Great-grandmother of two.

BAKER, Catherine (Eckerle), 101, St. Mary, New Albany, Jan. 22. Mother of Jacqueline Barr, Barbara Gray and Russell Baker II. Grandmother of 14. Great-grandmother of 22. Great-great-grandmother of two.

BENNETT, Dolores C., 82, Prince of Peace, Madison, Jan. 14. Mother of Patricia Hampson, Ed Bennett and Dan Bodine. Grandmother of nine. Great-grandmother of seven.

BLAKELY, Ned R., 68, St. Agnes, Nashville, Jan. 15. Father of Krista Moser and James Westin Blakely. Brother of Susan England, Martha Peters, Kit and Wes Blakely. Grandfather of two.

BOAS, Rita Mae, 59, Sacred

Heart of Jesus, Indianapolis, Jan. 16. Wife of Jack Lyttleton Boas. Mother of Matthew Alan and Craig Lyttleton. Grandmother of two.

BOTTORFF, Raymond L., 94, St. Augustine, Jeffersonville, Jan. 12. Father of Patricia Franks, Jeanne Waterman and Marilyn Wilson. Brother of Kathryn Harbison. Grandfather of 14. Great-grandfather of 29. Great-great-grandfather of 10.

BROWN, Nola J., 73, St. Mark the Evangelist, Indianapolis, Jan. 16. Mother of Jill Mendoza and Terry Russell. Grandmother of two.

CLINTON, Barbara J., 67, St. Lawrence, Indianapolis, Jan. 16. Wife of Earl Clinton. Mother of Jeff and Jim Zweck. Grandmother of four.

COLLINS, Marion J., 92, St. Vincent de Paul, Bedford, Jan. 12. Wife of Bert Collins. Mother of Mary Ohl, Sally Collins and Linda Raab. Grandmother of three.

COPELAND, Frances M., 87, St. Michael the Archangel, Indianapolis, Jan. 6. Mother of Kathleen Skorjanc and Ralph Copeland Jr. Sister of Katherine Darby. Grandmother of four.

COSTIN, Dorothy A., 76, St. Paul, Sellersburg, Jan. 14.

Wife of Harland Costin. Mother of Wanda, Dennis and Ray Costin. Sister of Aline Wright. Grandmother of three. Great-grandmother of three.

DIEKHOFF, Mary Theresa (Grote), 78, St. Mark the Evangelist, Indianapolis, Jan. 25. Mother of Nancy Burton, Anne Marie Kiel, Jayne McCoy, Gary and Kenneth Diekhoff. Grandmother of 20. Great-grandmother of nine.

EUBANKS, William S., 81, St. Joseph, Indianapolis, Jan. 15. Husband of Eileen Eubanks. Father of William Martin. Stepfather of Jennifer Bracken, Lisa Greig, Kathleen Mesalam and Maura Miller. Brother of Carrie Fraley.

GOEKE, Robert William, 71, St. Luke, Indianapolis, Jan. 12. Husband of Marilyn Goeke. Father of Cynthia Sweeney, Lynda and Robert Goeke.

GUARINO, Norma J., 81, Prince of Peace, Madison, Jan. 21. Mother of Kathleen Frederick, Andy, Gary and John Guarino. Grandmother of eight. Great-grandmother of three.

HAGMAN, Mary Ann, 71, St. Michael, Greenfield, Jan. 3. Sister of Betty Jones and Carole Maynard.

HEISSERER, Curtis Lee, 27,

St. Lawrence, Indianapolis, Jan. 12. Father of Curtis Ray. Son of Karl and Barbara Heisserer. Brother of Eric, J.P., Jim, Michael and Robert Heisserer. Grandson of Clyde Curtis, Ralph and Mary Lou Heisserer.

HELD, James O., 86, St. Malachy, Brownsburg, Jan. 10. Husband of Judith Held. Father of Barbara Baito, Susan Bryant, Diane Icenogle, Marilyn Wittman, Judith, David, J. Michael and Joseph Held. Stepmother of Glynis and Gareth Parry. Brother of Audrey Scanlon, Jerome and Thomas Held. Grandfather of 18. Great-grandfather of four.

HILL, Joseph Michael, 83, Holy Name, Beech Grove, Jan. 11. Husband of Marjorie (Simpson) Hill. Father of Margaret, Charles, Kenneth and Thomas Hill. Brother of Rosemary Bowers. Grandfather of eight.

HOG-TUAN, Gloria, 78, St. Gabriel, Connersville, Jan. 11. Mother of eight. Sister of one. Grandmother of nine.

JAMISON, Mary J., 62, St. Mary, New Albany, Jan. 19. Daughter of Margaret Jamison. Sister of David, Norman and Robert Jamison.

KOPP, Lillian Margaret, 90,

St. Vincent de Paul, Bedford, Jan. 16. Mother of Linda Fitzpatrick and Charles Kopp. Sister of Catherine Burton, Imogene Jones and Clint Bledsoe. Grandmother of five. Great-grandmother of 11.

KRIER, Barbara, 49, St. Pius X, Indianapolis, Jan. 1. Mother of Theresa, Drew and Matt Krier. Sister of Pat Hall, Kate Lewis, Jan Roberts and Nancy Ullicki.

KRIER, Joseph, 49, St. Pius X, Indianapolis, Jan. 1. Father of Theresa, Drew and Matt Krier. Son of Betty Jean Krier. Brother of Mary Clayton, Anne Drake, Suzanne Hewitt, Carolyn Friedman, Beth Ann, George, Jim, John, Tom and William Krier.

LANEY, Russell C., 72, Our Lady of Perpetual Help, New Albany, Jan. 13. Husband of Margie Laney. Father of Carolyn Baylor, Regina Gudgeon and Sarah Pitman. Brother of Frank and Norman Laney. Grandfather of nine. Great-grandfather of seven.

LAYDEN, Mary Ellen, 87, St. Luke, Indianapolis, Jan. 12. Wife of Michael Layden. Mother of Sara Molen and Peter Layden.

MALONE, Erika (Lackner), 83, SS. Francis and Clare, Greenwood, Jan. 6. Mother of Rose With and Chester Malone. Grandmother of one.

MARTIN, Lucy, 100, St. Mary, New Albany, Jan. 5. Wife of Thomas O'Neill. Mother of Rose Marie Martin.

MESSICK, Ronald J., 65, Christ the King, Indianapolis, Jan. 21. Husband of Suzanna K. Messick. Father of Michelle Johnson and Cynthia Lee. Son of Anna Messick. Brother of Benedictine Father Severin Messick. Grandfather of three.

MICHAELIS, Kathryn (Kiernan), 83, St. Lawrence, Indianapolis, Jan. 14. Mother of Kathleen Humphrey, Nancy Marchand, Patricia Taylor, Robert and Phillip Michaelis. Sister of Mary Ryan. Grandmother of 11. Great-grandmother of three.

MILLER, Helen, 82, St. Pius X, Indianapolis, Jan. 17. Wife of Robert E. Miller. Mother of Margaret Hall, Deborah Nelson and Mary Miller. Sister of Sophie Dolan and Margaret Milligan. Grandmother of four. Great-grandmother of one.

MILLER, Ruth Katherine, 67, St. Mary, Aurora, Dec. 31. Wife of Philip Miller. Mother of Ruthie Sostito and Robyn Woodruff. Sister of Linda B Bowling and Frances Meigs. Grandmother of three.

MOODY, Dorothy Elizabeth (Bear), 85, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 23. Wife of Winferd Moody. Mother of Barbara Lawless, Marilyn Zeilinga, Anita and Stephen Moody. Grandmother of one.

MURRAY, Estelle, 94, Our Lady of the Greenwood, Greenwood, Jan. 14. Mother of Barbara Sipes. Sister of Jeanne Dillon. Grandmother of three. Great-grandmother of three.

O'MALIA, David P., 74, St. Jude, Indianapolis, Jan. 12. Husband of Jane E. (Gaughan) O'Malia. Father of Monica Baugh, Maureen Leslie, Patrick and Sean O'Malia. Grandfather of four.

RAMILO, Napoleon L., 86, St. Mark the Evangelist, Indianapolis, Jan. 11. Husband of Teresita Briones-Ramillo. Brother of Nelia Ebrénica, Gloria Morton and Pepito Ramilo. †

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Review of applicants will begin on February 6, 2006, with interviews scheduled in early March.

Administrative Assistant
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continued from page 1

to get out there and tell people about it. It means a lot to see so many people here that are my age and younger, and all the support from the people passing by [during the pro-life walk] was very emotional for me."

Holy Rosary parishioner Lauren Senac of Indianapolis, the office manager of Right to Life of Indianapolis, said more than 400 people of all ages attended the interdenominational Memorial Service for the Unborn.

"The memorial service and walk give the pro-life community of Indianapolis a chance to stand up for their views," Senac said. "Right to Life of Indianapolis is a non-denominational organization and we were pleased to have seven pastors here from different denominations, including an Orthodox priest, a Messianic Jewish rabbi and two Catholic priests. It was so nice to see these men from different religious backgrounds unified on this issue. Right to Life is trying to unify all the pro-life groups."

Father Robert Robeson, director of the

Bishop Bruté House of Formation at Marian College in Indianapolis and the chaplain for young adult ministry in the archdiocese, and Father Shaun Whittington, associate pastor of St. Monica Parish in Indianapolis, were among the clergy who offered prayers for an end to abortion and euthanasia.

"I've been going to Washington for the [national] March for Life for 12 years," Father Robeson said after the prayer service. He served as a pilgrimage director on one of the archdiocesan buses this year.

"It's such an awesome witness to see all those people marching and affirming the ... need to protect the sanctity and dignity of life from the moment of conception until natural death," he said. "On our bus, we prayed the rosary and read the meditations for the unborn, then sang praise and worship songs for probably an hour and a half after we prayed the rosary. I think, for the youth on the trip, there was a sense that it was a spiritual pilgrimage, something we were doing as a prayer witness and an act of faith."

Roncalli High School senior Tracey Horan, a member of St. Jude Parish in

Indianapolis, said after the prayer service that participating in the 33rd annual March for Life on Jan. 23 in Washington, D.C., was "really great because ... you have strength from so many people coming from all over the country."

Tracey said she was glad she could carry a sign during the memorial walk in Indianapolis because "it's exciting to see how many people are pro-life at home and that we have strength in numbers here."

She said about 60 Roncalli students who are active in the Indianapolis South Deanery interparochial high school's pro-life group also visit elderly residents of nursing homes.

"It's important to remember the elderly," Tracy said. "Spending time with the elderly and talking one-on-one with them makes you realize that you need to reach out to help people living in nursing homes."

Cathedral High School senior Matthew Hale of Indianapolis told the pro-life gathering that he is a member of Lifesavers, a Christian group dedicated to prayer, chastity and promoting pro-life issues.

Matthew also participated in the national

Photo by Mary Ann Wyard



SS. Francis and Clare parishioner Cyndi Kelly of Greenwood carries her 17-month-old daughter, Aida, during a pro-life walk on Jan. 29 in downtown Indianapolis.

March for Life and said he was "amazed at the diversity of people" there and the unity they demonstrated while promoting respect for life in the nation's capital. †

ENCYCLICAL

continued from page 1



Fr. Denis Robinson, O.S.B.

in Christian culture," Father Denis said.

Doucette said that the joining of these two dimensions is mysterious in the Christian understanding of love.

"Christian love is characterized by sacrifice, service and self-renunciation," she said. "The paradox, of course, is that this way of loving gives more joy to the lover than if he only loved for his own satisfaction."

Doucette said that joining *eros* and *agape*

is important both for those called to marriage and those who live lives of consecrated celibacy as priests or religious.

"Both vocations can excite a certain passion and happiness, [a kind of] *eros*," she said, "but will only endure if each person focuses more on, in the words of the pope, 'the good of the beloved, ready and even willing for sacrifice,' [a kind of] *agape*."

Passion is the word that Msgr. Joseph F. Schaedel, archdiocesan vicar general, focused upon when speaking about how *eros* and *agape* were perfectly joined in Jesus, noting that it is the word commonly used to describe his suffering and death.

"The passion of the Christ is that God was so on fire with love for us that God was willing to do anything to redeem the human race," he said. "His heart burns—it's on fire

with a passion for his people."

Pope Benedict noted in his encyclical that *eros* and *agape* are wholly unified in Jesus and that this is most clearly demonstrated for us in his crucifixion.

He later wrote that Jesus also gave this perfect love an "enduring presence" through the Eucharist (#13).

David Siler, executive director of the Secretariat for Catholic Charities and Family Ministries, said that the pope's connection of love to the Eucharist in his encyclical was fitting coming as it did shortly after the conclusion of the Year of the Eucharist.

"For love to really take root in us, we have to have an encounter with God," he said. "We just came out of the Year of the Eucharist recently. It took us back to the

deepest and the most intimate encounter we can have with God, which is in the Eucharist. But if it just stops there, then, for me, it's not very real. It has to then be passed along."

Indeed, Pope Benedict wrote that in the celebration of the Eucharist, "love of God and love of neighbor are now truly united" (#14).

From this reflection on the role of love in the Eucharist, the pope moved forward into Part II of his encyclical, where he considered the meaning of Christian love as it is embodied in the Church's ministry of charity.

(Next week: Catholics in the archdiocese will explore the relevance of Pope Benedict's teaching on the Church's charitable activities in his encyclical.) †

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