Columbus Catholics celebrate new church
By Mary Ann Wyand

COLUMBUS—The bells of St. B’s no longer call Columbus Catholics to Mass at 545 E. 18th St, which was built in 1891 to replace a frame church constructed there in 1841.

A new era for the church and former St. Columbus parishioners began on March 5 with the dedication of a spacious contemporary and architecturally distinctive brick and stone church topped by a modern bell tower, which graces a curve on High Avenue adjacent to St. Bartholomew School and the former St. Columbus Oratory at 1308 27th St.

Blending traditions from both former worship spaces, the new church features an historic marble altar, a stained glass window dedicated to Good Shepherd and a refurbished 800-lb. bell from the old St. Bartholomew Church. Liturgical art from the former St. Columbus Church includes the corpus from the crucifix, which was refurbished and mounted on a new cross, and statues of Mary and Joseph.

This marriage of liturgical furnishings from both churches symbolizes a new beginning for the Catholic Community of Columbus, which has been in the process of merging two parishes for 20 years. But the transition from the old St. Bartholomew Church and the former St. Columbus Church—which was founded as a parish in 1963 then designated as an oratory and merged with St. Bartholomew Parish in 1994—has been bittersweet for many members of the two faith communities. The last Mass at the former St. Columbus Oratory was celebrated on June 25, 2000.

“It’s been a long time coming in the fact that it’s combined both the parishes, and I’m very glad of that,” said longtime St. Bartholomew parishioner Judy Jackson of Columbus. “But I belonged to St. Bar- tholomew downtown, so it’s a little bit frustrating to see the new church.”

Columbus Catholics celebrate new church
By Mary Ann Wyand

Fallen Hero
Former Hoosier dies in Afghanistan
By Jennifer Del Vechio

One week before Army Ranger Matthew Commons was killed in the fiercest battle of the war in Afghanistan, he told his mother that he felt very close to God.

“Matthew was a good Christian, a good person,” said his mother, Patria Marek, formerly of St. Bernadette Parish in Indianapolis. “He’s my hero, and I hope a hero for other people. He did a job that he was trained to do.”

Commons, 21, was one of seven soldiers killed on March 4 in the largest allied air and ground offensive of the war against al-Qaeda and Taliban soldiers.

He died after his unit, which was part of Operation Anaconda, came under heavy fire to rescue another soldier. The helicopter he was riding in was hit by enemy fire and crash-landed in the rugged mountainous terrain in eastern Afghanistan.

The operation was expected to last 72 hours, but continued for more than a week as allied forces encountered heavy resistance from as many as 1,000 al-Qaeda and Taliban fighters hiding in the mountains. The soldiers’ deaths are the largest number of fatalities in a single battle since the war began five months ago.

Matthew’s parents, Patria Marek and Gregory Commons, are former Indianapolis residents who now reside in Virginia. Marek’s parents, Marge and Harry Marek, were founding members of St. Bernadette Parish.

The Commons family attended St. Joan of Arc Parish in Indianapolis.

During telephone interviews, Commons’ parents spoke of their son as a young man who loved his country.

Above: Greg Commons salutes the casket containing the remains of his son, Army Ranger Matthew Commons, during burial services at Arlington National Cemetery on March 11. Also near the casket, from left, are his mother, Patria Marek; his grandmother, Martha Commons; and younger half-brother, Thomas.

Left: Greg Commons holds his son, Thomas, at the cemetery.

Bishop resigns over past sexual misconduct
By Jennifer Del Vechio

WASHINGTON (CNS)—The scandal over sexual abuse of minors by priests took a new turn on March 8 as Bishop Anthony J. O’Connell of Palm Beach, Fla., admitted past sexual misconduct with a teenage seminarian in Missouri and submitted his resignation to Pope John Paul II.

O’Connell said another victim from the same parish in Missouri and submitted his resignation on March 8 as Bishop Anthony J. O’Connell of Palm Beach, Fla., admitted past sexual misconduct with a teen-age seminarian in Missouri and submitted his resignation to Pope John Paul II.

He did not elaborate.

O’Connell said another victim from the same parish in Missouri and submitted his resignation on March 8 as Bishop Anthony J. O’Connell of Palm Beach, Fla., admitted past sexual misconduct with a teen-age seminarian in Missouri and submitted his resignation to Pope John Paul II.

Priest resigns over past sexual misconduct
By Jennifer Del Vechio

Pope John Paul II accepted the resignation last Thursday of Cardinal William E. O’Brien, 70, a former archbishop of Detroit.

O’Brien was accused of sexual misconduct with a seminarian in 2001 and his name was mentioned in a 1969 sexual misconduct case in Nebraska.

He had been named archbishop of Detroit in 2000 and worked for four years as an Assistant Secretary in the Holy See’s General Administration before becoming a cardinal in 1983.

In other developments, at least four Missouri priests were removed from ministry in late February or early March because of past allegations of sexual abuse, and a fifth priest was placed on leave after police raided his rectory and confiscated his computer in a child pornography investigation.

In Rock Hill, S.C., police arrested Oratorian Father Juan Carlos Castano, 44, a priest working temporarily in Hispanic ministries in the Charleston Diocese, and charged him with having fondled a 4-year-old girl in September 2000.

In Pittsburgh, Bishop Donald W. Wuerl instituted a stricter policy against allowing priests to return to ministry if they have credible allegations of sexual misconduct against them.

The new policy led to the recent removal of several priests, according to the diocesan spokesman.

The diocese did not publicly name the priests removed. Bishop Wuerl said he would not do so because if any of the accusations are false, the priests have a right to not have their reputations destroyed.

In Maine on March 9, Bishop Joseph J. Gerry of Portland overruled parish council recommendations and removed two pastors, each of whom recently admitted publicly that he had abused a teen-ager more than 20 years ago. Shortly before a final decision on their fate, one of the priests was accused of having made sexual advances toward another teen-ager as well, and Bishop Gerry said the new accusation
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March 15, 2002

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SURVIVOR

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Jewish children—from French nuns who hid his foster brother, Eric, to the people who made the Kindertransport possible—stood up and said what the Nazis were doing was wrong.

Harberer spoke at the Indianapolis South Deeney interparochial high school as part of Roncalli’s Respect Committee project.

The committee was started last year to make students aware of their actions and how those actions affect others, said senior Victoria Sahm, a member of St. Jude Parish in Indianapolis.

Victoria said students would stand in the hallways, making it difficult for other students to pass. Students also cut in the lunch line, and often students weren’t using common courtesies like saying “please” and “thank you” to teachers, other students or school staff members.

“We wanted students to be aware of these things,” Victoria said. “I don’t think most students are aware of being disrespectful, but now they are more aware of it.”

During the assembly with Harberer, students were given stickers that stated, “It starts with you.”

Harberer closed up that theme in his talk, telling the students that the way to right any wrongs begins with one step.

Harberer grew up in Villicum, Germany. He remembers having stones thrown at him and being called a “dirty Jew.”

Because his father was a Jew, he lost his job and the family was poor. As a child, Harberer also was told that he could not go to school because he was a Jew. Sensing further bad things ahead for his son, his parents decided to send him away.

Harberer’s story relates the sorrow of being a lost youth—a boy who was making poor grades and suffering from the effects of losing his parents. He became depressed after being thrust into a strange culture with a strange language, and he didn’t speak to anyone for two years.

But Harberer said that his problems, which were caused by being sent away as a child due to his race, do not give him an excuse to be bitter.

“Hat is not useful,” he said. “Hate is bad, and I learned to deal with my problems and take responsibility for myself.”

He moved to America to pursue a teaching career at San Francisco State University in California. Later, he became a professor at Purdue University in West Lafayette, Ind., where he recently retired from teaching political science. He is married, and has four children and two grandchildren.

Roncalli senior Kristen Hewett said listening to Harberer recount his struggles showed her that “no matter what the obstacles, you can overcome them.”

“Respect and dignity should be afforded to all people,” Kristen said. “If not, there are terrible results.”

Students said Harberer’s theme of forgiveness, and not harboring hate for those who killed his parents and his fellow Jews, resonated with them in their Catholic teachings on forgiveness.

“One person can make a difference,” said sophomore Emma Charlesbion of St. Barnabas Parish in Indianapolis.

“You have to be motivated to make that difference.”

HERO

continued from page 1

his family and his faith.

As part of Army regulations, Commons was not allowed to wear a crucifix or the St. Aedward’s Medal, a meaning that his mother had bought for him. Only dog tags are allowed by military regulations.

Commons followed the Army’s rules, but still wanted to express his faith. He had a Crucifix tattooed on his back with the word “Jesus” written in Hebrew.

“He told me, ‘I can’t carry my cross on my neck—I’ll carry it on my back,’” said his father, Greg. “He had a deep love for God.”

His mother said Matthew recently read a Christian book that was passed around his unit.

“Here are these soldiers out there and they are reading a religious book,” Marek said. “I don’t think most students are aware of being disrespectful, but now they are more aware of it.”

His faith always played a role in his life, speaking affectionately as a child. He would always have a happy and smiling [was] a very gentle person.

Commons served in the Army in a 1st Ranger Battalion for 19 months, and was deployed overseas for the war in January. He was posthumously awarded a Silver Star from First Class to Corporal for his actions under enemy fire in defense of his country.

His family lived in Boulder City, Nev., and spread across the United States. His mother, grandparents, who were in poor health, made the drive from Colorado to Virginia with other family members in a two-van caravan to attend the funeral on March 15 in Virginia.

His paternal grandmother, Mary Commons, is a member of St. Matthew Parish in Indianapolis.

She remembers his “beautiful smile,” and said he was “a happy child, full of life.”

“He enjoyed sports, having fun, and had a lot of friends,” Greg said. “He was very affectionate as a child. He would always give you a hug. He was a special young man who would write to his grandma from the service.”

She still has most of his letters, which always included how he was missing his mother.

“He was a good person who followed his conscience and what he believed,” Mary Commons said. “He was where he needed to be.”

In 1999, Matt graduated with honors from Boulder City High School in Nevada, where he played soccer and was a Student Council officer.

He attended the University of Nevada for one year before following in his father’s footsteps by serving his country.

Matt’s father entered the Marine Corps, serving during the Vietnam War as an embassy guard in Czechoslovakia. He is now a junior high school history teacher in Virginia.

“Told him not to join the Marines,” Greg Commons said. “I wanted his focus to be using his brain and going to school to get an education.”

One day, Matthew called him and told him that he wanted to join the Army.

He said, “At least I’m not doing what you told me not to and joining the Marines,” his father recalled. “He was in an Iborine A’training and set a goal for himself to go through the toughest training.”

The last time he saw his son was in December. Matthew came to his father’s history classes dressed in his battle dress uniform and told the students about his duties as an Army Ranger.

His son’s commitment to fight against those “dedicated to disrupt our way of life and freedom” makes Greg proud of his son.

“I wish the tragedy had passed me by, but I’m proud of him,” Greg Commons said. “He went in to rescue and paid the ultimate price with his life.”

His son’s sacrifice is an example of faith to the rest of the family and an inspiration for them to live the Gospel teachings in their own lives.

“I’ve forgiven the people who have killed my son,” he said. “Christ would do it. I can’t be bitter or hate. It would take away the importance of what MAtt did. He gave his life for another human being. It’s what Christ calls us to do.”

His mother said that if it wasn’t for her faith she would be handling the death of her son much differently.

While she wonders why God didn’t take her instead, her son’s last words to her about being close to God have comforted her. Her family’s faith is also strengthening her.

“Still, it is hard to believe, and at first she wanted to close her ears to the parish priest who visited the family soon after she learned of her son’s death.”

“I was bitter and I was very close and bitter and angry,” she said. “I was mad and didn’t want to listen to Father’s words, I was closing my ears.”

After the priest left, Marek said she was sitting and talking with family members who had been praying for her at that exact time.

“They called everyone together to kneel and pray the rosary,” Marek said. “They asked God to give me a sign that Matthew was in heaven. It was at that moment that she opened the rosary. I knew it was Matthew.”

While she always prayed for Matthew’s protection, she said God is protecting him now and that she can think of him in heaven.

Memorial services for Matthew Commons were held in Alexandria, Va., as well as in Boulder City, Nev., and Indianapolis. He was laid to rest with full military honors in Alexandria National Cemetery in Arlington, Va.

In addition to his parents, Commons is survived by three brothers, Aaron, Patrick and Thomas, a stepmother, Linda Chapman; and grandparents, Harry and Marie Meark, Martha Commons, and Marvin and Judy Chapman.
Columbus Catholics have been “so cramped for so long” in both former worship spaces, Father Davis said. Since St. Columba Oratory was closed 18 months ago, some members of the Catholic Community of Columbus have attended a Sunday evening Mass celebrated by Father Davis or Father Lawrence B. Dodge, associate pastor, at the nearby North Christian Church, Disciples of Christ, on Home Avenue.

“Having been involved in building programs at St. Monica Parish (in Indianapolis) and now at St. Bartholomew Parish,” he said, “I’ve learned that what’s most enjoyable is settling into a new worship space and allowing that space to help form worship and build community. I look forward to doing that here.”

St. Bartholomew parishioner John Dorenbusch of Columbus, who co-chaired the archdiocesan Legacy of Hope capital and endowment campaign with his wife, Louise, also served as the chairman of St. Bartholomew’s master planning committee and was a member of the building committee for the new church.

“It’s been a long road, but it’s been wonderful,” Dorenbusch said. “I think tonight it will place the Blessed Sacrament in the tabernacle after Communion. Truly it’s the moment for a lot of people who worked very hard to make this new church possible.”

During the liturgy, Archbishop Buechlein offered his “heartfelt congratulations for your splendid new church” to members of the 1,530-household faith community.

“These walls of brick and mortar represent the coming together of this community,” Archbishop Buechlein said. “This magnificent church testifies to your vitality as a community of hope. Through prayer, and especially through the Eucharist, you are most visibly the local Church in the community of St. Bartholomew Parish. You have built a special dwelling place for God.”

Recalling the gifts of ancestors who founded the Catholic churches in central and southern Indiana, a archbishop Buechlein said, “The beauty of this sanctuary is truly complete when it is filled with people of faith and people of love.”

Noting that “the history of every Church community is a pilgrimage marked by challenge,” he said, “We who are the community of faith today stand on the shoulders of those who have gone before us here in central and southern Indiana. I doubt that the founding pastors of St. Bartholomew Church and the subsequent church of St. Columba envisioned the extent to which this parish community would be challenged to migrate to this new and larger sanctuary in order to worship God as one faith community.”

Catholics believe that “our foundation, our capstone, is Jesus Christ, the son of God,” Archbishop Buechlein said. “We will mark this sacred church as God’s house, as a holy and sacred place. We will consecrate this house of God and, most importantly, we will place the Blessed Sacrament in the tabernacle after Communion. Truly it is the sacramental presence of Jesus that will continue to hallow and consecrate this beautiful church forevermore.”

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Vouchers: educational choice for the poor

At the end of last month, the United States Supreme Court heard arguments concerning the constitutionality of educational vouchers. The Court's decision, expected sometime before it recesses in June, will have far-reaching effects on parents' abilities to exercise educational choice for their children.

Those who oppose vouchers argue that vouchers put tax funds into the hands of religious schools (thus violating the U.S. Constitution's Establishment Clause), or that they endorse or promote religion, or that they divert needed funds from financially strapped government schools.

As we have pointed out in this space before ("Helping the poor, not the Church"). The Criterion, Jan. 14, 2000), we believe that access to educational vouchers is ultimately about children and a family's right to choose quality education for them. We especially believe that vouchers are about poor children and a poor family's right to choose quality education.

A poll conducted a few years ago by the Milwaukee Journal Sentinel (Milwaukee has a voucher program for a decade), found that 74 percent of African-Americans in Milwaukee support their voucher program. It's curious to note that despite this broad support in the African-American community, the National Association for the Advancement of the African-American community, the NAACP, one of the groups that has filed a brief with the Supreme Court opposing vouchers! The same Milwaukee poll also found that 77 percent of Hispanics and 81 percent of those with very low income were also in favor of vouchers.

According to Catholic News Service, Most Holy Trinity Sister Judith Wulk, principal of St. Rocco School in Cleveland (the city whose voucher program is the subject of the Supreme Court review), believes vouchers are really about keeping family units together.

It's not about money for Catholic schools or exiting Catholic school enrollment, she said in an interview with CNS, because most of the St. Rocco students with vouchers were already attending the school and their parents were working two or three jobs just to send them there. "If the Church subsidizes the school, where tuition is $3,435 per student while the cost per pupil is $2,600." The vouchers, Sister Judith says, help stabilize the family—parents have more time to spend at home with their children because they don't have to work so many jobs to pay the tuition.

So, as the Supreme Court justices ponder this case, let's hope they can regard our wayward ways as harmful to ourselves and not really of any relevance to God. Some of our critics would go so far as to assert that "Catholic guilt" may well be an invention of the Church so that the Church is needed to redeem us. For a good number of us, there are not really sins, only "problems" that should be handled by qualified experts, for example, therapists. I hasten to add that problems certainly do exist and they need professional care. But the possibility of freely committed sins also exists and needs spiritual care.

Most reasonable people would not consciously deny the existence of God, but some might implicitly deny him because our belief in God and our sense of sin are interrelated.

Our need for that forgiveness disappear, in effect God disappears. Cardinal Joseph Ratzinger once remarked, "Sin has disappeared and with it so has forgiveness, but something else has emerged to replace them—an excuse mechanism. M odern man has a permanent "excuse mechanism" only creates aggression, not healing. Blaming society to take sin seriously. After all, "We are only human." If anything, we are more likely to regard our wayward ways as harmful to ourselves and not really of any relevance to God. Some of our critics would go so far as to assert that "Catholic guilt" may well be an invention of the Church so that the Church is needed to redeem us. For a good number of us, there are not really sins, only "problems" that should be handled by qualified experts, for example, therapists. I hasten to add that problems certainly do exist and they need professional care. But the possibility of freely committed sins also exists and needs spiritual care.

Most reasonable people would not consciously deny the existence of God, but some might implicitly deny him because our belief in God and our sense of sin are interrelated. In a sincere face to face encounter with Jesus in prayer, the truth of ourselves is revealed in Jesus Christ. The Church's sacrament of penance and reconciliation, effected through the ministry of a priest, gives us the opportunity to confess and repent from sin, and it gives us the assurance that we are beneficiaries of Christ's mercy and forgiveness. Where there is mercy and forgiveness, there is healing, and thus we find peace. Don't we and every other human person hunger for peace of soul? Deep thought leads us to understand the spiritual logic of the Church's liturgical season of Lent and its spiritual practices. We are led to renew ourselves once more for our baptismal profession of faith at Easter, a renewal of our entitlement to the salvation from sin and death made possible only because of God's love for us. Yet, there is sin and we sense it all the more deeply if we humbly and intensely believe in God's love and mercy for each of us. He loves us, not just generically when, eons ago he set all of this created world in motion, but personally and now in Lent.

Christ's merciful forgiveness and healing peace are as near as our parish church. Now is the time to say "yes" to Christ's invitation to repent and believe in the kingdom. You will be welcomed!
Crees que el pecado personal es una necesidad de ser perdonando porque la necesidad de ser perdonando porque no puede perdonar ya que no tiene otro que perdonar. ¿Es posible que en este mundo en movimiento, sino perdonar, no exista el perdón por lo cual no existe el perdón por lo cual está prohibido hacer. El perdon es desaparecido haya que buscar el perdón del perdón de las cosas. ¿No estamos nosotros y todos nosotros y todos nosotros y todos nosotros necesitamos de la misericordia y del perdón de Cristo. ¿No estamos nosotros y todos nosotros y todos nosotros necesitamos de la misericordia y del perdón de Cristo. ¿No estamos nosotros y todos nosotros y todos nosotros necesitamos de la misericordia y del perdón de Cristo. ¿No estamos nosotros y todos nosotros y todos nosotros necesitamos de la misericordia y del perdón de Cristo. ¿No estamos nosotros y todos nosotros y todos nosotros necesitamos de la misericordia y del perdón de Cristo. ¿No estamos nosotros y todos nosotros y todos nosotros necesitamos de la misericordia y del perdón de Cristo. ¿No estamos nosotros y todos nosotros y todos nosotros necesitamos de la misericordia y del perdón de Cristo. ¿No estamos nosotros y todos nosotros y todos nosotros necesitamos de la misericordia y del perdón de Cristo.

¿En un sincero encuentro “cara a cara” con Jesús en la oración. La verdad de nosotros mismos es bastante clara. Cómo otra manera de entender, no somos nosotros mismos y no somos nosotros mismos y no somos nosotros mismos y no somos nosotros mismos y no somos nosotros mismos y no somos nosotros mismos y no somos nosotros mismos y no somos nosotros mismos. Nuestro perdón no es un perdón como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios y como a Dios and
The National Catholic Ministry to the Bereaved and the archdiocesan Office for Youth and Family Ministries will sponsor Ministry of Consolation Training on April 5-7 at Fatima Retreat House, 3533 E. 58th St., in Indianapolis. The three-day training program will include presentations on the ministry of consolation, the Order of Christian Funerals, the grief process, listening and communication skills, support groups, planning parish programs, and caring for the minister. The training will conclude with a commissioning ceremony. The presenters are Roy J. Despel, director of bereavement services for Hospice Suburban Park in South Park Forest, Ill., and Christian Community Sister Mary Ann Wachtel, a hospice chaplain at a Jewish Heartland Hospice in St. Louis, Mo. For registration costs and additional information, call the archdiocesan Office for Youth and Family Ministries at 317-238-1296 or 800-382-9383, ext. 1156, before the March 20 deadline.

St. Augustine Parish, 1840 E. Eighth St., in Jeffersonville, is offering a concert titled “Fauré Requiem” at 7:30 p.m. on March 15 in the church. The concert is being sponsored by the parish. Call the archdiocesan Office for Youth and Family Ministries at 317-238-1290 or 800-382-9383, ext. 1156, before the March 20 deadline.

“Celebrate… Dance to the Music” is the theme of the spring concert titled “Fauré Requiem” on March 15 at St. Augustine Parish. Tickets are available for $100 per person at the door or by calling 812-558-1290. Proceeds will benefit the archdiocesan Office for Youth and Family Ministries.

The board of trustees of Marian College in Indianapolis has unanimously approved the appointment of six new board members for three-year terms. The new members are Jannie W. Atkins, a minister of St. Luke Parish in Indianapolis; Jefferson W. Brougher of Indianapolis; Clark H. Byrum from St. Luke Parish in Indianapolis; John T. Cardis of Los Angeles, Calif.; William P. Eckman of Lafayette, Ind.; and Margie Diaz Kintz of Austin, Texas.

Michael P. Maxwell has been named the new chief academic officer and dean of faculty for Marian College in Indianapolis. The position, which has been vacant for more than two years, is the highest ranking academic office and a key management position. The appointment begins July 2. Maxwell currently serves as a faculty member in the Department of Theology and Philosophy. He also is an adjunct professor at the Saint Meinrad School of Theology’s Indianapolis campus.

The U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting movie ratings are:

- The Time Machine (DreamWorks)
  Rated A-I (Adults and Adolescents) because of intermittent sci-fi violence with a few grisly images and scantily clad women.
  Rated PG-13 (Parents are Strongly Cautioned) because of the Motion Picture Association of America (MPAA).

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

First Communion Dresses and Veils

Dresses Sizes 6-14

VIPS...

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The U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting movie ratings are:

- The Time Machine (DreamWorks)
  Rated A-I (Adults and Adolescents) because of intermittent sci-fi violence with a few grisly images and scantily clad women.
  Rated PG-13 (Parents are Strongly Cautioned) because of the Motion Picture Association of America (MPAA).

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

First Communion Dresses and Veils

Dresses Sizes 6-14
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"CFCA is a dedicated organization working on behalf of the poor."

Archbishop James P. Keleher, Kansas City, Kansas – sponsors José Muños of Honduras.
Benedictine Peace Torch is lit at Saint Meinrad

A delegation from Norcia, Italy, the birthplace of St. Benedict, visited the Benedictine monastery of Saint Meinrad Archabbey at St. Meinrad on March 6 for a special lighting ceremony of the Benedictine Peace Torch.

The lighting of the peace torch at Saint Meinrad marks the first time the ceremony has been held outside Europe. The delegation from Norcia, including Archabbot Riccardo Fontana and the town’s mayor, Alberto Natichioni, asked Benedictine Archabbot Lambert Reilly of Saint Meinrad to accept the honor of lighting the Benedictine Peace Torch this year.

Also present at the ceremony were Indianapolis Archbishop Daniel M. Buechlein and Benedictine Father Cassian Folsom, prior of the Monastery of San Benedetto. The Italian delegation numbered 19 members.

The Benedictine Peace Torch has been lit in a different European capital each year to retrace the steps of the Benedictine tradition and seek the common Christian roots of the different European peoples. The lighting ceremony is held each year near the date of the feast of St. Benedict on March 21.

Archabbot Lambert gave permission to light the torch this year because of his role in helping a new monastic community get its start. The monastery was founded in September 1998 in Rome, under the patronage of Mary, Seat of Wisdom, by the then-abbot priate, Benedictine Abbot Marcel Rooney, who also attended the ceremony.

Archabbot Lambert gave permission for Father Cassian, a Benedictine monk of Saint Meinrad Archabboty, to be assigned to the new monastery as its founding prior and superior.

In December 2000, with the approval of the archbishop of Spoleto-Norcia, the new community transferred from Rome to Norcia, marking the first time in nearly 200 years that Benedictine monks have lived in the birthplace of St. Benedict.

While the new monastery has no formal connections with Saint Meinrad Archabboty, the civil and ecclesiastical authorities of Norcia visited Saint Meinrad to show their appreciation to Archabbot Lambert for his generosity.

“December 2, of the year 2000, the day which the monks returned to their hometown, is a day which has rekindled hope in our city,” Mayor Natichioni said, “healing that ancient wound which the violence of history has inflicted on the most profound identity of the city.

"Even though such a short time has gone by," he said, "the community has already contributed to the cultural and social and, above all, the spiritual growth of the city. Norcia without Benedictines would be like Assisi without Francis. Their presence is vibrant and the people understand their importance and observe their hard work."

The torch was lit by Archabbot Lambert at Saint Meinrad’s Medio Loyola beneath a large mural of St. Meinrad, the archabbot’s patron.

Following the lighting, three Italian athletes ran the torch to the nearby chapel of Monte Cassino to ask the intercession of Our Lady. The running of the torch by local athletes has been a tradition passed down since the first torch was lit in 1960, and was inspired by the torch run during the Olympic Games.

“The torch ... has as its goal each year to bring peace, hope and solidarity to the peoples of the countries on its way,” Natichioni said. “After having touched the major European capitals, this year the torch has crossed the ocean to bring its light as a sign of profound gratitude to the home abbey of the prior of Norcia and to bear witness to this country, victim of the terrorist attacks of September 11, that in the name of St. Benedict, it is possible to arrive at a true culture of peace.

“As a small gesture, but at the same time significant, we light the Torch of St. Benedict, who is recognized not only in Italy and in Europe, but throughout the whole world, as a messenger of peace, a teacher of unity and civilization, a herald of religion,” the mayor said.

“His values and his message are to be considered irreplaceable in this new millennium.”

After leaving Saint Meinrad on March 8, the delegation traveled to New York City, where it was to be received by Archbishop Renato M artino, permanent observer of the Holy See to the United Nations.

The Benedictine Peace Torch was to be blessed by Cardinal Edward Egan, archbishop of New York, before continuing to Rome, where Pope John Paul II also will bless the torch.

The three Italian athletes who carried the torch at Saint Meinrad will be joined by 50 other athletes, who will carry the torch from Rome to Norcia, where it will arrive on March 20, the eve of the Feast of St. Benedict.

Born in Norcia about A.D. 480, St. Benedict is considered the father of Western monasticism and the patron of Europe. He wrote a “rule” for living a spiritual life, now called the Rule of St. Benedict, which is still followed today by Benedictine monks, nuns and sisters.
Christ's life offers a model of true strength

By Sr. Genevieve Glen, O.S.B.

When we were children, we learned to divide the world into people who were stronger than we were and people who were weaker.

"Stronger" meant people who could make what they wanted, usually because they outweighed us physically. They were taller, heavier, faster with their fists. They were the playground bullies, the big kids or even the grown-ups.

"Weaker" meant people we could make do what we wanted. As life got subtler and we learned other kinds of force, the categories expanded to include "the smallest and the dumbest," "the more popular vs. the less popular" and so on.

The basic criterion remained the same, though: Who had the power?

In a world where surviving and thriving matter, we tend to admire strength because it marks those who both survive and thrive.

As the awareness of suffering and death begin to color our world, we add a new dimension to our picture of strength. We catch a glimpse of the human spirit's true greatness, the power to endure and go on.

Consider the story of a couple that lost three children in a hideous school bus accident. They have grieved their loss deeply and have continued to make a warm, loving home for their other two children and an aging parent.

Or consider the example of a gifted guitarist, who had a stroke that paralyzed one hand and now devotes all that creative energy to teaching music at a local rehabilitation program for other stroke survivors.

The Beatitudes paint a picture of strength as power and endurance, but with that odd Gospel twist that sets all ordinary ideals of good on their head, feet way out on the line as they feel for a new vision of the world to stand on.

In the daily arena, there are plenty of ads for life's "power tools"—fitness, health, beauty, savvy, money, top jobs—but few for the tools of endurance—courage, integrity, selflessness—and still fewer for such things as "poverty of spirit," "meekness" and "mercy." Yet when we see a photo of missionary shot down because they hungered and thirsted for justice more than they did for their own lives, we begin to see a kind of strength we would not have recognized in their playground days.

The Beatitudes sketch an ideal for us the strength we see in Jesus. As God's own Word made flesh, Jesus had a claim on the strength we see in Jesus. As God's own power, and did, when others' welfare was at stake. In playground terms, he was stronger than the storm on the lake, and stronger than the demons he drove out of the sick and suffering.

But we see true strength, Beatitude-style, in the fact that "though he was in the form of God, he did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross" (Phil 2:6-8).

People can—and many do—use whatever physical advantages they may have to win out over opponents—enemies or just someone weaker who happens to get in the way of their pursuit of the almighty "self." People can—and many do—use their capacity for endurance out of pride or, worse, revenge.

Only the truly strong, in the sense that Jesus was strong, can channel all their power and all their capacity for endurance into looking out not for "No. 1" but for their neighbor and even, hardest of all, for their enemy.

What we hear in the Gospel accounts of the Passion proclaimed during Holy Week and the Easter Triduum is One who chose freely "not to call upon the rescue forces of 'regions of angels' (M 26:53) to which he was entitled but rather to accept suffering and death for the sake of all people—including the politicians and people intent upon destroying him for their own sakes.

We see One who chose "not" to stop at mere endurance. We see One who chose, at great cost, to refuse every temptation to hate those who condemned, tortured and killed him. The temptations in the desert were nothing compared to that inner urge to destroy those who destroy us.

We see One who chose, instead, to love them, even to his last breath: "Father, forgive them, for they know not what they do" (Lk 23:34).

We see One who chose to remain among us, not enraptured in splendor but consumed in broken bread.

M ore over, playground bullies. M ore over, fitness stars. M ore over, those who look death in the face and do not flinch.

Here we see what the Beatitudes really mean. Here we see the human face of God, who holds all power, who endures forever—and who is love (1 J 1:4).

(Benedictine Sister Genevieve Glen is a religious at the Abbey of St. Walburga in Virginia Dale, Colo.)

Strength of character develops over the course of a lifetime

By Fr. John W. Cressin, O.S.F.S.

When I think of strength, I think first of physical strength. Then I think of the courageous people I know.

I think of Sue, who endures chemotherapy and radiation treatments as she fights breast cancer. She maintains a positive attitude in the midst of pain. And I think of Kevin, who now says: "I have cancer," not "I had cancer," because he realizes that his particular cancer likely will recur. He writes about the "gift of cancer." Strength is character, not just physical strength that develops over a lifetime. It comes through a series of deliberate decisions made throughout life.

These decisions include imitating men and women of sterling character, acting from principled convictions rather than from momentary feelings, and following the light of Christ.

As a physical strength wanes, our strength of character can grow. Such strength underlies the virtue of courage. It is strength to confront the challenges of life, not to deny their existence.

A strong person is clear-eyed and persistent, adjusts to the realities of illness, and is not dismayed by human frailty.

Weaknesses, strength's opposite, is part of our humanity.

It is strength to admit our dependence on others. A s a humans, we need to give and receive love. Our deepest strength is in our loving ties. It is our loving, spiritual friends—people like Sue and Kevin—who support and challenge us as much by their example as by their words. St. Paul reminds us (1 Cor 1:4) that when we are weak, we are strong. In moments of weakness, when we falter in the race, we realize our dependence on Christ; And in Christ, we have the strength to empty ourselves as he did, to overcome our fears, to turn our deepest affections toward doing good.

(Obiata F. after John W. Cressin is executive director of the Washington Theological Consortium in Washington, D.C.)

Discussion Point

Integrity is a part of strength

This Week's Q. Question

Describe the kind of strength you consider virtuous.

"Integrity. If you say you believe in something, you do not waver. If you say you're going to do something, you do it. You should be a man or woman of your word." (Barbara Sherman, Reno, Nev.)

"I consider the strength to hold your tongue and really listen when someone is in need to be very virtuous. Those who are smarter vs. the dumber," “the more popular vs. the less popular” and so on.

"Very virtuous.” (Barbara Sherman, Reno, Nev.)

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Lend Us Your Voice

An upcoming edition asks: What does it take to communicate better at home?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2002 by Catholic News Service.
The Torah means to the Jews

What the Torah means to the Jews

serials in a room of one's own

"Theo" means "divine teaching." It's much broader than "the Law" of the five books of the Jewish Bible, the Torah, although it is both of those. In this essay, I will speak of the Torah—Genesis, Exodus, Leviticus, Numbers, Deuteronomy—and it has the greatest author: God. The prophets are second in authority.

The order of Jewish Scriptures—the Tanakh—differs from the Christian Old Testament. The prophets—Nevi'im—follow the Torah and they are followed by the written words—Ketuvim. The Tanakh ends with Second Chronicles, with King Cyrus telling the Jews they are free to return to Jerusalem.

The Jews believe that "God speaks in voices," that in addition to the written words of the sacred writings—Ketuvim. The Takakh—Tanakh—is different from the Christian Bible. Some of the words that are omitted in the Christian Bible are added back in the Hebrew Bible. The Jews believe that "God speaks in voices."

Auntie Sarah was the first Irish Catholic I ever knew, and one of the best people I ever met. She was truly fascinating. As a child, I visited the Church, funny, kind, quick and charmingly real. She was tall and slender, with beautiful eyes set in a rather plain face. Of course, by the time I knew my great-aunt she was among the oldest living women. She wore a white hair. She dressed in dramatic colors and patterns and wore lots of clunky costume jewelry, which she kept heaped in a bunch in her center of the dining room table.

Sarah Dunne was a maidly woman living with her aged parents in a primly Victorian house in St. Paul. When my great-uncle, Pete, took a room there as a boader, he was a high school graduate in a day when many women were not, living at home and having her own way. She was a researcher. She kept the same small company's books and patterns and wore lots of clunky costume jewelry, which she kept heaped in a bunch in her center of the dining room table.

When Pete and Sarah met, they were both in their 40s, but romance blossomed and they were married. The timing being what they were, I'm sure neither her family nor his was thrilled by this "mixed" marriage. But the couple stayed on in Sarah's parents' home, with opinionated Tillie, long after the old folks passed away.

From the Editor Emeritus

Important and equally binding. The oral law—Gemara together make up the Talmud. Tillie, an uneducated country woman who appeared as a kind of Greek chorus to the goings-on in the house. She also became Uncle Pete's ally and defender from the moment he arrived.

Great-Uncle Pete was a big Norwegian Lutheran with a hearty laugh and deep voice. He liked joking, fishing, hunting and fixing automobiles, which became his profession because he was good at it. A youthful immigrant to the United States, he drove an American military truck around the back alleys of Fargo during World War II.

When Pete and Sarah met, they were both in their 40s, but romance blossomed and they were married. The timing being what they were, I'm sure neither her family nor his was thrilled by this "mixed" marriage. But the couple stayed on in Sarah's parents' home, with opinionated Tillie, long after the old folks passed away.

Auntie Sarah prepared our feast. After a bit, her life, despite having many rooms of her own and becoming a famous writer. Making such places "outdoor retreats" or "nature chapels." The Archdiocesan Initiation Committee has been working hard during the last year to provide resources and programs to enhance knowledge and skills for ministry personnel journey. Last summer, they hosted an orientation journey. Last summer, they hosted an initiation event. The room is that in which the first two keys of freedom for a woman represent a person and an individual, as God intended. When Waterproof doesn't exist, we need to be creative about the best of what we have is a better alternative. The room is that in which the first two keys of freedom for a woman represent a person and an individual, as God intended. When Waterproof doesn't exist, we need to be creative about the best of what we have is a better alternative.
The Book of Ezekiel is the source of this Lenten weekend’s first reading.

Looking across the vista of Hebrew history, very few periods actually were good times. In fact, they might be only during the reigns of David and Solomon. However, some times were more trying than others. Certainly, the generations spent in Babylon were a miserable time.

Those confined in Babylon in wretchedness, and as a minority, yearned for a day when they would be able to return to their homeland. By the time deliverance finally came, few of the exiles probably had memories of the homeland. Their grandparents or parents recalled their home, but they had been removed to Babylon years earlier.

Still, all felt the lure of the dream and the hope to have dignity, to be rooted, and to live in peace and free from want. Ezekiel built upon this theme of hope and expectation. As did all the prophets, he saw a release from Babylonian bondage, not as an accident or a happy turn of events, but as a result of God’s mercy and of fidelity to God. Thus, in this reading, the Lord speaks. He promises to his people that they will have deliverance. In their great faith, the grieving sisters call upon Jesus, and the Lord restores Lazarus to life. Several important themes occur in the passage. First, of course, is the active, life-giving love of Jesus. In the mystery of the Incarnation, Jesus knows and expresses human love. Secondly, the faith of Martha and Mary is unqualified. Upon careful reading, it is obvious that there is a certain parallel between the Resurrection of Jesus and the restoration of earthly life to Lazarus. In each account, a mourning Mary is an essential part of the story. A stone closes the cave. The body is dressed, and a face cloth, customary in Jewish burials of the time, covers the face. The stories mention these clothes. Finally, in each story, Thomas has a very visible role.

Reflection

Next week will be Palm Sunday. The Church will invite us to learn, and to worship, in the most intense liturgical days of its year. It will call us to Christ, and with ancient drama and the most compelling symbolism, it will proclaim Jesus as Savior and as Risen Lord.

This weekend, the Church prepares us for Holy Week. It gives us the beautiful story of Lazarus. This story resembles, in a certain sense, the story of the Lord’s own Resurrection. The message is clear. If we are united with Jesus, as Lazarus and his sisters were united, then in God’s power we will have everlasting life. However, this eternal life will occur only if we seek Jesus, and if we seek Jesus in the faith displayed by Martha. Only Jesus can give us life. For everyone on earth, life can be taxing. Without grace, life is impermanent. Death awaits us all. Ezekiel assures us that God will give us true life. It will be the life of holiness, the life that never ends. St. Paul reminded us that this divine life actually is in Jesus. As a Lent pro- gresses, as Lent anticipates its culmina- tion, the Church calls us to Jesus, the Lord of life.

Question Corner/By John Dietzen

Extreme unction is for the sick and the dying

A t the for the terrorists attacked New York on Sept. 11, newspapers reported that priests on the scene gave the “last rites.” Is this what we call extreme unction? I thought that sacrament was replaced by the anointing of the sick.

It is not quite cor- rect to say that anointment replaced another. Rather, a different name is now given to what is the same sacrament. The name “extreme unction” came from the Latin “extrema unctio,” the last anointing.

For centuries, most people came to assume this meant the anointing should be given in the final hours of a person’s life. Soon we still remember when a dying person’s family hesitated to call a priest to minister this sacrament, fearing the sick person would panic and assume death was imminent.

The actual meaning of the term was something different. It implied that this was the last of four possible sacramental anointings of the Church—the other three being baptism, confirmation, and holy orders.

The Constitution on the Liturgy of Vatican Council I addressed this confusion. “Extreme unction,” it said, “which may also and more properly be called anointing of the sick, is not a sacrament only for those at the point of death. Hence, as soon as one of the faithful begins to be in danger of death from sickness or old age, the fitting time for that person to receive this sacrament has cer- tainly already arrived” (#73).

“Last rites,” therefore, is not a proper designation for this sacrament, though I imagine it will continue to be used, especially in trying circumstances like Sept. 11.

Q

Each year, our parish staff has a dis- cussion about whether the crosses and statues in church should be covered during Lent. Our pastor and liturgy coor- dinator say no. Yet we regularly see it still done in other parishes. Is there any rule more or is it up to each parish? (Florida)

A

Before 1970, crosses and other Catholic church relics traditionally were covered with purple veils during the final two weeks until the celebration of the Lord’s passion on Good Friday (for crosses) or until the beginning of the Easter Vigil (for other images). These rubrics are found at the end of the Missal for Saturday of the Fourth Week of Lent and were repeated by the Vatican worship congregation in 1973. However, the 1993 Conference of Catholic Bishops never has voted to continue the rubric of covering images, the practice has not been permitted in this country for 20 years.

Individual parish governors have no authority to reintroduce the practice on their own. (A free brochure describing basic Catholic prayers, beliefs and moral pre-cepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

Catholic prayers, beliefs and moral pre-cepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651.

TheCriterion Friday, March 15, 2002
The former seminarian, Christopher Dixon, said Bishop O’Connell was one of three priests who abused him as a high school student at St. Thomas Aquinas Seminary in Hamilton, Mo. In 1996, the Jefferson City Diocese, where the seminary is located, gave Dixon $125,000 as a settlement of his complaint.

Bishop O’Connell, now 63, was the seminary rector at the time of the abuse. At a press conference announcing his resignation, he acknowledged that he touched Dixon inappropriately in bed when Dixon came to him for counseling, beginning in his freshman year at the seminary. He said one other man could come forward with a similar story.

Dixon was ordained, but left the priesthood in 1995 when he was assigned to teach at the seminary under the supervision of Father Manus Daly, a priest that Dixon said tried to seduce him while he was in the seminary.

In early March, the Jefferson City Diocese removed Daly and another priest, who was not identified, from ministry.

In a statement published on March 9 in his diocesan newspaper, The Catholic Missourian, Bishop Gaydos outlined the “more restrictive standard for the placement of priests who have had allegations of sexual misconduct” and removed two pastors from their parishes.

Under the new standard, he said, “no priest with any substantiated allegation of sexual abuse of a minor will be assigned to any parish or any ministry with children ... even though they have been evaluated as posing no risk.”

In a separate development in the St. Louis Archdiocese, police investigating child pornography raided the rectory of Sacred Heart Church in Florissant on March 6 and seized the computer of the pastor, Father John Hess.

A rector had suspended Father Hess and urged him to cooperate with the police. The archbishop celebrated the Saturday afternoon M as at the parish on March 9 and read a letter he had asked priests throughout the archdiocese to read at weekend M asses. In it, he reiterated the tougher archdiocesan policy and said the safety of children “is and must be our high- est priority.”

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Lenten penance services are set around the archdiocese

**Batesville Deanery**
- March 17, 7 p.m. for Sacred Heart of Jesus, St. Patrick
- March 18, 7 p.m. for St. Pius X and St. Matthew at Indianapolis North Deanery
- March 19, 7 p.m. at Holy Guardian Angels, Cedar Grove
- March 17, 1 p.m. at St. Anne, New Castle
- March 16, noon at St. Mary, Richmond

**Connersville Deanery**
- March 22, 7 p.m. at St. Mary, Greensburg
- March 20, 7 p.m. at St. Vincent de Paul, Shelby County
- March 18, 7 p.m. at St. Mary, North Vernon

**Indianapolis West Deanery**
- March 19, 7 p.m. at St. Joseph
- March 21, 7 p.m. at Holy Rosary and Good Shepherd at Good Shepherd
- March 19, 7 p.m. at St. Mark
- March 20, 7:30 p.m. at Our Lady of the Greenwood
- March 24, 4 p.m. at St. Jude

**Indianapolis West Deanery**
- March 17, 2 p.m. at Holy Trinity
- March 20, 7 p.m. at St. Joseph
- March 21, 7 p.m. at St. Thomas More, Moresville

**New Albany Deanery**
- March 16, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St., (hand deliver); P.O. Box 1771; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

March 15

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


St. Thomas More, 3000 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

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

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

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

St. Malachi Parish, Hall Hall, 326 N. Green St., Brownsburg. 4 p.m., Labre fish fry, 56 fish dinners, a la carte available, 5-7 p.m.


St. Augustine Church, 1840 E. Eighth St., Jeffersonville. St. Augustine Parish with Indiana University Southeast’s Department of Music, Fauré Requiem, 7:30 p.m., donations at the door. Information: 812-282-0423.

March 16

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Saint Meinrad School of Theology, workshop on Church Notary. “The Counter-Reformation and the Shape of the Trinitarian Church,” Fri., 7-9 p.m., Sat. 9:30 a.m.-4 p.m., $50, less for seniors. Registration: 317-955-6451.

March 17


Kordes Retreat Center, Fardinand. “Grace and Grit: The Lessons and Rewards along the Journey,” Gerry Boylan, presenter, Fri. 8 a.m.-5 p.m., Sun. Information: 800-880-2777 or 812-367-2777.

March 16

St. Malachi School, gymnasium, 317-357-8352.

St. Andrew Church, 1326 N. Green St., Brownsburg. Women’s Club, arts and crafts fair, handmade arts and crafts, religious articles, food available, 9 a.m.-3 p.m.

Michele汉字, Antoun House, Oldenburg. “My One with Creation,” 9 a.m.-5 p.m., $45. Information: 812-933-0661.

March 17


St. Lawrence Church, 542 Walton St., Lawrenceburg. Lenten fish fry, carryout available, 5:30-7:30 p.m. Information: 317-545-7681.

March 16


St. Mary Church, 777 S. 11th St., Mt. Carmel. “A Taste of Talent” fund-raiser, food, booths, 6:30 p.m. Information: 317-849-3570.

March 17


March 17

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Hall fair, handmade crafts, food available, 9 a.m.-3 p.m. Information: 317-635-2221.

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Holy Rosary Church, 520 Stevens St., Indianapolis. “Spaghettis and Spirituality,” Lenten Pro-Life Speaker Series, Mass, 5:30 p.m., dinner, 6:15 p.m., speaker, 6:45 p.m., free-will donation. Reservations (or 3 p.m. Monday prior to programs). 317-636-4478.

St. Paul X Church, 7200 Sarto Dr., Indianapolis. Catechism of the Catholic Church, first of three-part series, Patrick Murphy, Ph.D., and Alice Sleepe, M.A., presenters, bring copy of the catechism, 7:30 p.m. Information: 317-257-1085.


March 22-24


March 23
St. John Parish, 331 S. Buckeye St., Greenfield. Lenten one-act play, “The Last Supper with Jesus and His Apostles,” 7:30 p.m., free-will offering.


St. Rita Parish, gymnasm, 1733 Dr. A. Andrew Brown Ave., Indianapolis. Rummage sale, 10 a.m.-5 p.m. Information: 317-632-9349.

Our Lady of Lourdes Parish, 333 S. Washington St., Indianapolis. “Spring into Wellness” Health Fair, free screenings, blood pressure, bone density, diabetes, hearing, workshops on spirituality and health, 10 a.m.-10 p.m. Information: 317-358-2278.

March 23-24

March 24
St. Roch Parish, Parish Life Center, 3609 S. Meridian St., Indianapolis. Spring dessert card party, 1:30 p.m., tickets available at the door $5.50. Information: 317-784-9135.

Mary’s King’s Village Schoenstatt, Revenville (located on 925 South 8 mile east of 421 South, 12 miles south of Versailles.“Instrument Spiritually,” 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 317-889-2451 or e-mail atheonix@stfrancishospitals.org.

March 27
St. Luke Church, 7575 Holliday Dr., E., Indianapolis. Choral Tenneange service, 7:30 p.m. Information: 317-259-4373, ext. 227.
You know St. Vincent. But you might not know we offer your children the same remarkable care we offer you. Actually, we’ve been providing pediatric care in Indiana for years. Care that extends to the whole family, treating parents and sons and daughters in body, mind and spirit. That’s the promise we make to anyone seeking extraordinary care for children.

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To learn more about St. Vincent Children’s, call 317-338-CARE (2273).
Franciscan Sister Jane Marie Deters

taught schools in the archdiocese

A Mass of Christian Burial for Sister Jane Marie Deters was celebrated on March 4 at the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis of Assisi. Sister Jane Marie Deters was buried on March 4.

In the archdiocese, Sister Jane Marie taught at Holy Rosary School in Indianapo-

lis, the former St. Anthony of Padua School, and Holy Name School in Beech Grove.


1. The Criterion  Friday , March 15, 2002

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BIBB, Dr. Thomas A., 84, St. Andrew the Apostle, Indianapolis, March 3. Husband of Laura (Roberts) Bibb. Father of Tom and Jennifer Bibb.

BIBB, Margaret (Duffin), 88, St. John the Evangelist, Indianapolis, March 4. Sister of Dorothy Duffin.

BOYD, James B., 81, St. Jude, Indianapolis, March 4. Sister of Linda (Blakeslee), Don, John and Kathy Boyd.

BOYD, Margaret (Lough), 81, St. Jude, Indianapolis, March 4. Sister of Donna Lough, Suzie Boyd and Jeff Lough.

BROOKS, Rev. Thomas J., 82, St. Andrew the Apostle, Indianapolis, March 4. Father of Thomas and Jennifer Brooks.

BRUCKNER, Gertrude Palm, 90, St. Andrew the Apostle, Indianapolis, March 4. Mother of Sister Mary Josephine and Mary Mack.


Parish Operations Manager  
St. Louis Parish in Batesville, Indiana, a faith community comprising 1500 families, is seeking a full-time Parish Operations Manager. The Parish Operations Manager (POM) reports to the Parish President. The POM will manage and coordinate all Parish operations. The POM will have a four year business-related degree, preferably in Finance or Accounting, along with 3-5 years of experience in a position with similar responsibilities. Experience within another Catholic Parish community is not required, but is a definite plus. Person with similar experience at non-profit or volunteer organization will also be considered. The position also requires excellent communication skills, including the ability to interact with parishioners and others from a variety of backgrounds and experiences. 
St. Louis offers a competitive salary and full range of benefits, including health care, vacation and 401-K. If interested please send resume to: 
St. Louis Parish, Parish Operations Manager  
15 St. Louis Place  
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PRINCIPAL  
Parish Elementary School  
Saint Albert the Great Parish in suburban Kettering, Ohio is seeking a principal for our elementary school. Mr. James J. Manning, Pastor  
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Deadline March 27, 2002
Expert opposes embryonic stem-cell research

By Mary Ann Wyand
First of two parts

There’s no valid reason to destroy human embryos to acquire stem cells for research and treatment, Dr. David A. Prentice told more than 100 people attending the third Lenten Pro-Life Lecture program on March 6 at Holy Rosary Parish in Indianapolis.

Adult stem cells and stem cells collected from umbilical cord blood are better suited for research and treatment than embryonic stem cells, Dr. Prentice said, and no lives are lost in the process of trying to discover cures or treat existing diseases.

Dr. Prentice, a professor of life sciences at Indiana State University in Terre Haute and an adjunct professor of medical and molecular genetics at the Indiana University School of Medicine in Indianapolis, has testified before the U.S. Congress and spoken to state legislatures as well as to the European and Canadian parliaments about ethical issues related to stem-cell research and cloning.

“I’ve been finding as I go around different states and speak with people in Congress, even speak with people in the media, that most people don’t have the basic facts about stem-cell research or about cloning,” he said. “The key consideration for stem cells, if you look at the list the Centers for Disease Control [and Prevention] puts out of the top 15 issues of death in the United States, most of them are what we term degenerative diseases, like heart disease, stroke, cancer, chronic liver and lung disease. But they don’t talk about those things in the U.S., as well as in any industrialized nation, that tend to kill people the most now.”

“The idea of growing stem cells [in a petri dish] would be that we would be able to regenerate or rejuvenate the tissue that is dying during these degenerative diseases,” Dr. Prentice said. “There are two characteristics of a stem cell. Number one, the cells continue to grow and proliferate so you always have a pool of growing cells available. Number two, given the right signal, those cells can form any one of all of the possible differentiated tissues of our body.”

“There are many sources of stem cells in the body, he said. “The ones you’ve heard the most about, obviously, are the embryonic stem cells because they’re controversial. Embryonic stem cells are taken from a very early human embryo, about five to seven days old, and at that point in time, we all look like a hollow ball with some cells inside of it. It’s the cells inside that are the embryonic stem cells.

“To harvest embryonic stem cells, Dr. Prentice said, “you have to destroy that human embryo, to break it apart. You have to destroy a human life. That’s getting around that. Now, in theory, the purported advantages of embryonic stem cells are that they can grow indefinitely in a culture (in a petri dish). You can just keep them growing forever. And a number two, that they can make any tissue of the body.”

“These are simply unsubstantiated, especially in terms of their particular type of cell or tissue. What they’re finding is that science says it doesn’t work well at all. In fact, there are many, many problems with being able to get embryonic stem cells to form all of the different tissues. What they’re finding is, as soon as you put them into that [petri] dish, you lose the ability to direct their development into a particular type of cell or tissue. What they’re finding is that, with the science, on the published scientific evidence, the claims that have been made for embryonic stem cells are simply unsubstantiated, especially in terms of their reported advantages over other types of cells such as adult stem cells.”

“Now, there are no current clinical treatments on record using embryonic stem cells, he said. “No human beings have been treated with an embryonic stem cell yet. We are years, maybe decades, if ever, away from a clinical treat-

ment using embryonic stem cells. But when they have tried to treat animal models of disease, they have had very poor results. Three their best examples of trying to cure diseases just in animals relate to spinal cord injury ... Parkinson’s disease ... and diabetes.”

He said, “Embryonic cells injected in lab-

oratory rats have caused brain tumors and death.

Next week: Ethical arguments and cloning.†
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