Catholic Charities and St. Elizabeth’s in Southern Indiana merge

By Brandon A. Evans

When Barbara Williams, the director of Catholic Charities of South Central Indiana, announced last year that she plans to retire on Jan. 31, she started a chain of events that have culminated in the “blending” of Catholic Charities of South Central Indiana with St. Elizabeth’s Regional Maternity Center.

The two ministries have become St. Elizabeth-Catholic Charities—a name chosen to preserve their unique identities. Offices for the ministries are based in New Albany. Thomas Gaybrick, secretary for Catholic Charities and Family Ministries for the archdiocese, said the merger will create new opportunities for serving people in southern Indiana.

“The motivating factor was efficiency—a chance to unite the two ministries under one director,” Gaybrick said.

The new executive director is a familiar face to people in southern Indiana: Keith Stormes, who up until Jan. 31 was the executive director of St. Elizabeth’s Regional Maternity Center. He officially took on his new duties on Feb. 1—the day that the merger took effect.

St. Elizabeth’s mission is to provide for the physical, emotional and spiritual needs of a crisis pregnancy. As to the merger, Stormes said that “we didn’t really even consider it until Barbara Williams announced her impending retirement.”

She has served as the only executive director of Catholic Charities of South Central Indiana since 1985. She not only handled the administrative work, the fundraising and financial management, but also was involved with the actual social work of the agency.

Peggy Schellenberger, a member of Holy Family Parish in New Albany and president of the former Catholic Charities agency council, said that the agency often took on the needs of the community wherever it was possible.

By Mary Ann Wyand

NASHVILLE—The “season of giving” continues all year at St. Agnes Parish in Nashville, where St. Vincent de Paul Society volunteers minister to the rural poor in Brown County by providing free food, clothing, household items and toys.

On Nov. 21, they gave 4,674 pounds of food to 82 families in need of assistance before the Thanksgiving holiday. Four weeks later, on Dec. 19, they served 108 impoverished families by distributing 8,536 pounds of food. With just seven days before Christmas, the free food—as well as gifts of clothing, toys and household items—helped make the Christian holiday brighter for poor people living in isolated, rural areas of the scenic southern Indiana county that attracts more than 2 million tourists a year.

“We often hear, ‘This is all I’ll be able to give the kids this year,’” St. Agnes parishioner Linda Beckman of Nashville explained in an article about the parish St. Vincent de Paul Society’s annual Christmas food and gift distribution that was published in the January 2003 issue of The Grapevine newsletter.

“Our volunteers were busy carrying food [and] helping with clothes, new underwear and pajamas for children as well as blankets and toys,” Beckman said. “Each family got either a ham or a roast and extra canned goods that were donated by St. Agnes parishioners.”

St. Agnes parishioner Peggy Schellenberger, a member of Holy Family Parish in New Albany and president of the former Catholic Charities agency council, said that the agency often took on the needs of the community wherever it was possible.

The agency worked in counseling, programs for divorce, service to the mentally and physically handicapped, and supervised visitation, to name a few.

Though she does have a small staff and many “freelancers,” Williams did so much of the work that Stormes said that he doubts she could have been replaced.

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VATICAN CITY (CNS)—While buying crystals, soaking in a tub with aromatics or listening to pipe music does not mean one embraces the New Age movement, the Vatican said Christians who buy the products should ask themselves what they are seeking.

“Almost all the things in New Age have a good side,” said Archbishop Michael Fitzgerald, president of the Pontifical Council for Interreligious Dialogue.

“Music that relaxes you is good, but if this music empties prayer and turns into just listening to music and falling asleep, you cannot call that prayer,” he said at a Feb. 3 press conference marking the release of a Vatican “reflection” on the New Age movement.

Cardinal Paul Poupard, president of the Pontifical Council for Culture, which produced the 93-page document with Archbishop Fitzgerald’s office, said the growth of the New Age movement is a response to people’s longing for “peace, harmony and reconciliation with themselves, with others and with nature.”

It’s success, he said, must be seen as a wake-up call to the Church.

“It is obvious the Church must ask why people go looking elsewhere for that which we believe is our reason for being: Jesus, the bearer of the water of life,” the Vatican explained in an article about the parish St. Vincent de Paul Society’s annual Christmas food and gift distribution that was published in the January 2003 issue of The Grapevine newsletter.

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St. Vincent de Paul Society volunteers at archdiocesan parishes are dedicated to helping people suffering from personal disasters such as unemployment, illness, disability and other unexpected financial misfortunes.

“The Society of St. Vincent de Paul gives direct free help to the poor in your community without regard to race, religion or national origin,” said Holy Spirit parishioner Ray Benjamin of Indianapolis, founding chairman for the society’s archdiocesan council, in a recent appeal letter to Catholics.

“Every dollar we receive goes directly to helping the poor,” he said, “as all of our work is done by volunteers. Not a penny is spent on wages or salaries. Our programs don’t just provide a holiday meal, but feed hungry people all year long.”

Benjamin said there are many ways to help the St. Vincent de Paul Society serve the poor as a volunteer on the parish and archdiocesan levels.

The St. Vincent de Paul Client Choice Food Pantry in Indianapolis, which helps feed more than 1,800 low-income people every week, needs volunteers and donations.
The archdiocese also gave us $7,500, and we built a pole barn," Schilling said. "The archdiocese gave this area to us so we had enough to build it and put in shelves."

Members of the 310-household parish show their compassion for the poor by donating as much as $1,400 to the St. Vincent de Paul ministry in the monthly collection, Schilling said. “That’s pretty good for a parish this size. The people are so loving and so generous with their time and money. It’s a terrific parish.”

Brown County resident Merrie Sloan, who relies on the St. Vincent de Paul ministry for help, is a single mother who lives near Nashville with her own mother so she can stay at home and take care of her 7-month-old daughter, Maybelle.

“Taking care of Maybelle is a full-time job,” Sloan said. “I’ve been nursing her, so having healthy food to eat is really important. It means a lot to me not to have to worry about buying food right now. I think it’s wonderful that people get together and do this kind of thing to help others.”

VOLUNTEERS

Vera Thompson, manager of the food pantry at 2111 E. Spann Ave., said volunteers are needed any day of the week.

Many volunteers are retired and take vacations in warmer states during the winter months, she said, so more volunteers are needed to help stock pantry shelves or make home deliveries.

Volunteer help is especially needed at the pantry from 6:30 a.m. to 8 a.m. on Saturdays and from 11 a.m. until 1 p.m. and 5 p.m. to 7 p.m. on Wednesdays.

The food pantry also needs help from parishes, schools, groups or individuals that are willing to collect food items for the ministry, said Judy Clemans, assistant manager.

Without volunteerism, the pantry could not exist,” Clemans said. "We send heartfelt thanks to all who participate."

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Father Micheal H. Kelley, 50, who resigned in August 2002 as pastor of St. John the Baptist Parish in Starlight, because of past sexual misconduct with young adult men, has been placed on administrative leave by Archbishop Daniel M. Buechlein, following the archbishop’s review of the case and in consultation with canon lawyers and other advisors.

Under the terms of the administrative leave, Father Kelley is forbidden to perform any ministry, including the celebration of the Mass and the sacraments.

Father Kelley was ordained in 1985 and has served as associate pastor, administrator and pastor of number of parishes throughout the archdiocese since that time.

The archdiocese continues to urge people to come forward to report sexual misconduct so that it can reach out to the victims with pastoral care. Anyone who believes that he or she has been a vicin will also be asked to attend parenting classes there.

Groups offer Alcoholics Anonymous meetings, general education degree courses and parenting classes there.

The St. Vincent de Paul Society also provides financial support for other neighbor-hood food pantries, Benjamin said, and helps with distribution of food to homeless people.

Each year, more than 25,000 people receive material assistance from the soci-ety’s distribution center at 2121 E. Maryland St., he said. “We provide a wide range of warm clothing, shoes, coats, beds, blank-ets, furniture, household goods [and] even refurbished appliances that help struggling families keep going. These items are distributed at no charge. In a typical week, we give over 100 beds, 70 sets of men’s and women’s clothing, 100 sets of children’s clothing, 15 kitchen stoves and many other items to those in need.”

(For more information about helping with St. Vincent de Paul Society ministries, visit the organization’s Web site at http://web.inct.net/stvdepaul/index.html).

To donate items or volunteer time, call the food pantry at 317-972-9788 or the distribu-tion center at 317-687-1006. Spanish-speaking volunteers are also needed. The St. Vincent de Paul Society’s Helpline for people in need of material assistance is 317-687-0169.)

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The Criterion (ISSN 0574-4350) is published weekly except the last week of November, first week of January.

St. Thomas the Apostle Parish
510 S. Maple St.
Fortville, IN
is adding a 5:00 p.m. Sunday evening mass. The current mass schedule remains the same: 5:30 p.m. Saturday; 8:00 and 10:30 a.m. Sunday.

For more information, call the parish office:
317-485-5102
Fr. Joseph Pesola, Administrator
Catholic teachers to be honored for outstanding work

By Jennifer Lindberg

Teachers from throughout the archdiocese will be honored for their accomplishments and devotion to Catholic schools at the second annual Blessed Mother Theodore Guérin Award dinner. More than 60 teachers will be recognized for their outstanding work and will receive a Blessed Mother Theodore Guérin Award at a dinner at 6 p.m. on Feb. 12 at Primo Banquet Hall South in Indianapolis.

“Teachers are our most important asset. They are our unsung heroes,” said Annette “Mickey” Lenz, secretary for Catholic education and faith formation. “The commitment and sacrifice they make to teach in our Catholic schools is greatly valued.

“They are making a difference in this world in which we live. God bless them,” Lentz said.

The annual event is named after the Sister of Providence who founded the Sisters of Providence congregation and Saint Mary-of-the-Woods College near Terre Haute.

Blessed Mother Theodore is known for educating youth.

Four teachers will give testimonies at the dinner about various aspects of teaching in a Catholic school. They will speak about why they chose to teach at a Catholic school, what keeps them teaching at a Catholic school, how they see themselves as spiritual models for young people, and how they would invite others to the teaching ministry.

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The Marian College lecture series will explore Franciscan spirituality.

By Jennifer Lindberg

Helping people understand what it means to be Franciscan and how they can apply it to their daily lives is the goal of a lecture series at Marian College in Indianapolis.

The Winter Lecture Series will focus on what it means to be Franciscan, whether as a vowed, ordained member or a secular Franciscan, who could be single or married.

“There is a hunger among many persons for experiencing God more fully in their ordinary everyday lives,” said Franciscan Sister Norma Rocklage, senior vice president for mission effectiveness and student life at Marian College. “Franciscan spirituality is one way in which many persons can find a path to God.”

The series will be presented by people who live their life based on Franciscan ideals.

Sister Norma said that Franciscan spirituality leads people to try and live “no matter where they are or what they do by following the footprints of Jesus.”

St. Francis of Assisi was the first Franciscan, who founded his own order in Italy. The son of a wealthy cloth merchant, he left the wealth behind to follow Christ. He also received the stigmata and preached the value of poverty.

The series explores how various people have responded to the words of St. Francis shortly before his death: “brothers and sisters, I have done what the Spirit has called me to do; now you must do what the Spirit calls you to do.”

Franciscan Father Fred Link will conduct the first series from 3 p.m. to 5 p.m. on Feb. 9 in Marian Hall, Room 251 on the Marian College campus. Father Fred, the provincial for the St. John the Baptist Province of the Order of Friar Minor, will be joined by Poor Clare Sister Diane Short, a member of the second order Poor Clares. The Poor Clares is the branch started by St. Clare of Assisi and modeled after St. Francis.

Both will discuss the work, faith and teachers of first and second order vowed religious.

The second series will be held from 3 p.m. to 5 p.m. on Feb. 23 in Marian Hall, Room 241. The discussion will be about the Third Order, which includes vowed religious and lay persons. Oldenburg Franciscan Sister Ann VonderMuehlen will discuss life as a Third Order Regular.

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Marian College lecture series will explore Franciscan spirituality

Mother Theodore Guérin Award recipients

Gary Asher
St. Therese of the Infant Jesus (Little Flower) School, Indianapolis

Vicki Auger
St. Roch School, Indianapolis

Marylin Barden
St. Michael the Archangel School, Indianapolis

Katherine Beckman
Sacred Heart School, Clinton

Sheryl Bevan
Father Thomas Seccia Memorial High School, Indianapolis

Linda Bloomer
St. Susanna School, Plainfield

Estelle Briner
St. Rose of Lima School, Franklin

Patty Brown
St. Philip Neri School, Indianapolis

Nancy Burns
St. Mary School, Greensburg

Millie Castagnaghi
St. Vincent de Paul School, Bedford

Carol Cox
St. Joseph School, Shelbyville

Pam Conley
St. Barnabas School, Indianapolis

Lisa Elbracht
Sacred Heart of Jesus School, Terre Haute

Christine Evans
St. Christopher School, Indianapolis

Susan Flemming
St. Mary (Immaculate Conception) School, Rushville

Cheryl Freund
St. Anthony of Padua School, Clarksville

Gail Gentry
St. Simon School, Indianapolis

Cindy Gessow
St. Michael School, Greenfield

Snick Glenn
Holy Cross Central School, Indianapolis

Barb Gohn
St. Elizabeth Ann Seton Elementary School, Richmond

Kathleen Gries
Nativity of Our Lord Jesus Christ School, Indianapolis

Denise Hackney
Father Michael Swere Memorial Jr./Sr. High School, Madison

Rebecca Heger
Cathedral High School, Indianapolis

Father Michael Hildred
Our Lady of Providence Jr./Sr. High School, Clarksville

Sandra Himes
St. Thomas Aquinas College, Indianapolis

Laurie Ivert
St. Monica School, Indianapolis

Brenda Jackson
Cathedral Ritter Jr./Sr. High School, Indianapolis

Lillian Kernell
St. Louis School, Batesville

Ann Kinney
St. Mark the Evangelist School, Indianapolis

Pam Kolb
St. Michael School, Brookville

Heidi Marie Krack
St. Matthew School, Indianapolis

Andrea Kraft
St. Mary School, New Albany

Carlynn Lee
All Saints School, Indianapolis

Patricia McCarthy
Brookfield Joint Preparatory School, Indianapolis

Theresa Mendoza
Central Catholic School, Indianapolis

Nancy Meyer
St. Jude School, Indianapolis

Kjersti Milliner
St. Paul School, Sellersburg

Ann Moore
Pope John XXIII School, Madison

Ann Moran
Immaculate Heart of Mary School, Indianapolis

Jennifer Morris-Schaeler
St. Joan of Arc School, Indianapolis

Gerry Nester
St. Mary of the Woods College, Indianapolis

Millie Castagnier
St. Mary School, Greensburg

St. Rose of Lima School, Franklin

Father Michael Shawe Memorial Jr./Sr. High School, Indianapolis

Sister Christine Nantaha, I.H.M.
Holy Angels School, Indianapolis

Yvonne Nichols
St. Malachi School, Brownsburg

Donna Nicholson
St. Bartholomew School, Columbus

Margaret O’Connor-Campbell
St. Andrew & St. Rita Catholic Academy, Indianapolis

Cynthia Osborne
St. Patrick School, Terre Haute

Angeline Powell
St. Gabriel School, Connersville

Sue Richardson
Holy Spirit School, Indianapolis

Barb Rozell
 Bishop Chatard High School, Indianapolis

Jill Rowe
Holy Name School, New Albany

Marianne Samuelson
Our Lady of the Greenwood School, Greenwood

Kay Smith
St. Charles Borromeo School, Bloomington

Susanna Sullivan
St. Luke School, Indianapolis

Kathy Taber
St. Pius X School, Indianapolis

Ellen Taylor
Holy Name School, Beech Grove

Bob Tully
Riordan High School, Indianapolis

Lisa Vogel
St. Mary School, North Vernon

Betty Walter
 Sacred Heart School, Jeffersonville

Diane Warrenburg
Our Lady of Lourdes School, Indianapolis

Maressa Wissmuller
St. Lawrence School, Lawrenceburg

Lisa Zetzl
St. Gabriel School, Indianapolis

Mark Zinkan
Christ the King School, Indianapolis

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Age of the Laity

Pope John Paul II has frequently referred to the laity as a “sleeping giant.” Some people within the Church have predicted that the 21st century will be “the age of the laity.” As the numbers of the clergy continue to decrease, it’s recognized that it’s time for that “giant” to awaken from its sleep and start taking its rightful place in the Church.

It’s not like the laity were not called upon to do that during the 20th century. Back in the 1930s, ’40s and ’50s, the call to “lay apostolate” met a warm response as Catholics joined such groups as the Young Catholic Students, the Young Christian Workers and the Christian Family Movement. We were told then that Catholic Action meant “the collaboration of the laity in the apostolate of the hierarchy.”

Then came the Second Vatican Council in the 1960s. It said that that definition was accurate. It’s not “the apostolate of the hierarchy” and the laity are not just collaborators. We are all members of the same apostolic body—bishops at the council said, and we all have the right and duty to exercise the Church’s apostolate.

The council fathers were strong about it, too. A Christian, they said, “who does not work at the growth of the family and society, who does not work at the growth of the Church in the world, is a Christian who has no life.” We laity are called upon to evangelize our society and culture. As Pope John Paul said in Baltimore in 1995, “Sometimes witnessing to Christ will mean challenging the culture, especially when the truth about the human person is under assault.” Are we challenging the culture, especially as priests and religious.

In recent months, because of the sexual abuse scandal and the way it has been handled by some members of the hierarchy, we have seen calls for “structural changes” often are not faithful to the Church. But the value of spiritual betterment needs to keep social and material betterment in proper perspective. It is not unusual to hear youth of today, who have all the material goods they need, say “something is missing.” Sometimes they talk about searching for a deeper meaning in life. The greatest gift Aunt Fronie and Uncle Romie gave their children—along with the incentive to work hard—was an uncompromising practice of faith in God and fidelity to our Church. I am sure they continue to look after their large family with loving prayer.
Buscando la Cara del Señor

E ntre las historias que le contaré una historia que podría haber servido como tema para una homilía nunca compartida por mí. Otro día, de repente, una señora de las hermanas de mi padre volvió a casa a reunirse con Dios antes de morir. (Verónica), vivió una vida larga y extraordinaria. Precedida en la canción de la muerte por su esposo hace dos años, era madre ejemplar de sus propios hermanos hijos. Ella y el tío “Roman” (Romie) se las arreglaron para criar a sus trece hijos en medio de la pobreza y los tiempos difíciles. Es una historia que merece contarse.

Somos descendientes de los tres hermanos Schmidt (quartet, fullback and tailback) del equipo de fútbol de Jasper High School, quienes pusieron en aprietos a nuestro equipo de fútbol de Roncalli High School para calificar en la reciente final estatal. Son tres (y no se cuentan) nietos de Schmidt. Su padre y algunos de sus tíos fueron jugadores de fútbol estrella para Jasper hace más de una generación.

El tío Romie fue reclutado por el servicio militar durante la Segunda Guerra Mundial, y más tarde, cuando volvió, continuó trabajando con los niños. Como el tío Roamie trabajó para las finanzas, la mayoría de los hijos no les ayudaron a conseguir una nueva casa. En lugar de eso, hicieron. Todos los hermanos tienen la profesión de su escogencia. La tía Fronie y el tío Romie como un ejemplo, se una fue una vejez en la primacía de la vida familiar y el amor de familia. De alguna manera, y de muchos de ustedes podrían contar historias similares. Le ofrece esta historia sobre la tía Fronie y el tío Romie como un ejemplo, porque me asombra lo que nos enseña.

De una forma u otra, el verdadero amor familiar es fruto del sacrificio. Uno de mis hermanos mayor recala con frecuencia que la amistad cuesta. Y no está hablando de dinero. Ya que eres parceles en el amor de padres o abuelos, de hijos y nietos, el verdadero amor nace del amor sacrificio. Aprender cómo cuidar para que tanto el bien en una familia grande es una lección de por vida que se comparte, y eso significa sacrificio. Es natural y admirable que padres y abuelos quieran que sus hijos "tengan lo que ellos no tuvieron." Es exactamente por ello que la tía Fronie y el tío Roamie trabajaron y trabajaron tan arduamente hasta su vejez.

Pero el valor del mejoramiento espiritual necesita tener las mismas corresponsales y el material. No es extraño oír a los jóvenes de hoy en día que tienen que ganar todos los bienes materiales que la riqueza de la familia. De una forma u otra, el verdadero amor familiar es fruto del sacrificio. Uno de mis hermanos mayor recala con frecuencia que la amistad cuesta. Y no está hablando de dinero. Ya que eres parceles en el amor de padres o abuelos, de hijos y nietos, el verdadero amor nace del amor sacrificio. Aprender cómo cuidar para que tanto el bien en una familia grande es una lección de por vida que se comparte, y eso significa sacrificio. Es natural y admirable que padres y abuelos quieran que sus hijos "tengan lo que ellos no tuvieron." Es exactamente por ello que la tía Fronie y el tío Roamie trabajaron y trabajaron tan arduamente hasta su vejez.

El ministro que la tía Fronie y el tío Roamie le dieron a sus hijos (además del impulso para trabajar arduamente) es un ejemplo increíblemente en Dios y fidelidad para la Iglesia. Estoy seguro de que continuarán cuidando de sus familias con una oración amorosa.

Tradicado 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.

Mis familiares “ricos”

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Tradicado por: Language Training Center, Indianapolis

Research for the Church/James D. Davidson

Research for the Church

How many Catholics are there in the United States?

Here’s a question for you. How many Catholics are there in the United States? More precisely, how many Roman Catholics live in the United States? It is the purpose of this investigation to determine exactly how many Catholics there are, to give the most accurate figures possible of the total number of Catholics in the United States.

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Page 6  The Criterion  Friday, February 7, 2003

Check It Out . . .

Tobit Weekend retreats, for couples preparing for marriage, will be held at Fatima Retreat house, 5535 E. 56th St., in Indianapolis. The Sunday afternoon program starts at 1:45 p.m. and concludes at 6 p.m. The upcoming dates are Feb. 16, March 9, April 13, May 4 and June 8. The conference, which includes a Mass, will address family of origin, communication, Catholic marriage and other important relationship topics. The cost is $30 per couple, which includes a workbook and tickets to the workshop, other materials and lunch. Advance registration is required. For more information or to register, call the Office of Youth and Family Ministries at 317-326-1596 or 800-382-9836, ext. 1596.

St. Vincent Westfield Primary Care, 14828 Greyhound Court., Suite 100, in Carmel, Ind., will host a free Health and Safety Fair from 9 a.m. to 1 p.m. on Feb. 16. The public is invited to attend the free health screening event for colon screening, cholesterol screening, blood pressure screening, osteoporosis screening, diabetes testing, hearing and vision screen and receive health care resource information. There will also be a discussion on weight loss and St. Vincent Bariatric Weight Loss Services. For more information, call Vincent Westfield Primary Care at 317-338-2273.

Catholic Charities of South Central Indiana is presenting a Divorce and Beyond Workshop from 7 p.m. to 9 p.m. on four consecutive Tuesdays from Feb. 11 to March 4 at the Christian Life Center Hall, 316 N. Maple St., in Jeffersonville. The evenings are intended for those who are divorced or who have filed for divorce. There is no charge for the workshop. Registration is requested by Feb. 10. For more information or to register, call Barbara Williams at 812-948-0436.

The Saint Meinrad Abbey Guest House at St. Meinrad is hosting several important retreats. “Simplicity: A Way of Life” will be presented by Benedictine Father Noël Mueller on Feb. 28 to March 2. The workshop will explore the purpose of simplicity and suggest ways that Christians today can live fully in the Lord’s life-giving admonitions in the midst of a consumer-oriented society. “Spirituality in Our Everyday Lives” will be presented by Benedictine Father Cyril DPS on March 14-16. The workshop will explore Gospel scriptural and moral elements and virtues in the contemporary setting, and examine spirituality in everyday life. “Rings and Things” will be presented by Benedictine Father Noel Muller on March 28. The retreat will focus on the spiritual elements hinted at and openly expressed in J.R.R. Tolkien’s Lord of the Rings trilogy. Some acquaintance with The Hobbit and The Lord of the Rings is encouraged. There will be a mid-week retreat titled “Love is a Many-Splendored Thing” on Feb. 11-13. Benedictine Father Eric Lies will present the retreat, which will look at all the many aspects of love and ways to practice it. The cost of each retreat is $157 per person or $314 per couple. For more information or to register, call the guest house at 812-357-6585 or 800-581-6905 or e-mail mroeller@stmeinrad.edu or log on to www.stmeinrad.edu/abbey.

Two Lenten miniretreats are scheduled at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The Ash Wednesday Morning Retreat will be held on Feb. 6. The Sister Joan Marie Massura from 8:45 a.m. to noon on March 5. The morning offers participants a chance to begin Lent by reviewing their commitment to love as God loves, as well as to learn some practical ways to live out their Christian life amidst hectic schedules. The cost of the morning session is $25. Sister Joan Marie said anyone interested in the Ash Wednesday Twilight Retreat from 5 p.m. to 9 p.m. on March 5. Participants will join the Benedictine Sisters of Our Lady of Grottoes in responding to the Ash Wednesday Mass and distribution of ashes, as well as take time to look into their souls and discover the presence of God, who wants a personal relationship with everyone. The cost of the evening is $30. Free childcare is available for both events. The deadline for the miniretreats is Feb. 19.

For more information, call 317-788-7581.

St. Francis Hospital and Health Centers sponsors a breast cancer support group on the second Thursday of each month from 6:30 p.m. to 8:30 p.m. at the hospital’s Indianapolis campus, 8111 S. Emerson Ave. The next session will be held on Feb. 13. Each meeting will take place in the breast center conference room. Participants should enter at the Women’s Health entrance of the hospital and follow the signs to the conference room. An oncology nurse and social worker will facilitate the meetings. For more information, call Janice Leak at 317-782-6704.

The Daughters of Charity invite single, Catholic women who are between 18 and 40 years old to come to a Discernment Retreat on March 21-23 at the Mater Dei Provincialate, 9400 New Harmony Road, in Evansville, Ind., in the Diocese of Evansville. The retreat is especially for women that have thought about a vocation and wish to know more about the lives of prayer, community and service of the Daughters of Charity. The cost of the retreat is $50. For more information, call Daughter of Charity Mary Beth Kubera at 812-963-7556 or e-mail umby@doc-ecp.org.

Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis, will have a Rededication Mass at 2 p.m. on Feb. 16 to recommit the church after a fire nearly two years ago. Archbishop Daniel M. Buechel will preside, and many Franciscans and archdiocesan priests will participate in the ceremony. For more information, call the parish office at 317-638-5551.

Bishop Chatard High School, 5885 N. Crichten Ave., in Indianapolis, will present its annual “Chattard-a-Bration” from 7 p.m. to 11:30 p.m. on Feb. 22. The $5 ticket admission to this social event includes hor d’oeuvres, complimentary beverages, live and silent auctions, a band with dancing and all Chatard-alums in attendance. For more information or to buy a ticket, call the school office at 317-251-1451.

Awards . . .

The 2003 Shamrock Award was presented to Ursuline Sister Thomasita Hayes for her role in the history of Shawe Memorial Jr./Sr. High School in Madison. The award is given annually to a person who has made a significant impact on the Catholic schools in Madison. Sister Thomasita joined the Ursuline Sisters in 1952. She joined the Shawe Memorial faculty in 1969 and ministered there until her retirement in 1999. She taught all levels of mathematics and science on her after-school time as an adviser to the junior class.

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

Biker Boys (DreamWorks)
Rated A-III (Adults) because of brief violence, much peril, occasional sexist stereotypes and some crude expressions.
Rated PG-13 (Parents are Strongly Cautioned) by the Motion Picture Association of America (MPAA).

Final Destination 2 (New Line)
Rated O (Morally Offensive) because of excessive, gory violence, some recreational drug use, a flash of nudity and intermittent profanity and rough language. Rated R (Restricted) by the MPAA.

The Guru (Universal)
Rated O (Morally Offensive) because of a priest’s approval of the active gay lifestyle, sexual situations with vulgar dialogue and brief nudity, and some rough language.
Rated R (Restricted) by the MPAA.

The Recruit (Touchstone)
Rated A-III (Adults) because of brief violence and torture, an implied affair, occasional profanity and an instance of rough language.
Rated PG-13 (Parents are Strongly Cautioned) by the MPAA.
**NEW AGE**

The document contrasts the New Age movement's expectation of a coming "Age of Aquarius," the zodiacal water-bearer, with Christianity's faith in Jesus as the one who gives the water of salvation and eternal life.

While the New Age label has been placed on everything from music to philosophy, the Vatican document said, in its depths it:

- Opposes institutional religions.
- Replaces the Judeo-Christian profession of a personal God with an interconnected cosmic web of energy.
- Denies the uniqueness of Jesus Christ, labeling him as just one example of a man who attained enlightenment.
- Denies the existence of sin and evil, focusing instead on bad energy or ignorance as the sources of personal and societal ills.
- Promotes self-realization and self-redemption, denying that salvation is a gift of God.
- Father Peter Fleetwood, who worked on the document when he was an official at the council for culture, said that in the United States and Great Britain the label "New Age" is increasingly replaced by "holistic" sounding terms such as "mind-body-spirit," but the fundamental ideas remain intact.

"In a cultural environment marked by religious relativism, it is necessary to signal a warning against the attempt to place New Age religiosity on the same level as Christian faith, making the difference between faith and belief seem relative," the document said.

The Vatican offices said the permeation of New Age philosophy, spiritualism and religiousness in Western culture, including mandatory workplace training sessions and Catholic retreat houses, calls for greater attention to the beliefs the New Age espouses. Even when products are sold under a New Age label mainly as a marketing technique, they are sold with an un-Christian assumption that they can harness positive energy or change negative energy, it said. In embracing elements of ancient pagan religions, some strains of the New Age movement also promote magic and the occult, the document said.

"We should not ignore the fact that magic and sorcery are being promoted in modern culture," said Teresa Orsotto Goncalves, an official of the interreligious dialogue office, who worked on the document. "I think this is why U.S. Protestants reacted so strongly to Harry Potter," the books by J.K. Rowling and the films based on the books.

"The Catholic reaction has been more balanced, looking at the impact on children," she said.

"I don’t think any of us grew up without the imaginary world of fairies, magic and sorcery being promoted in modern culture," said Teresa Osorio Cardarelli, a dialogue office, who worked on the document. "But New Age sees the earth as Gaia, a goddess, and promotes a universal religion in which all traces of the Judeo-Christian God will be erased. "What worries me is that many people involved in certain types of oriental or indigenous spirituality are not truly able to be fully aware of what is hidden behind the New Age’s agenda," he said.

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**Assessing apparitions: Vatican considers guidelines to help bishops**

**VATICAN CITY (CNS)—**In response to a boom in reported Marian apparitions and other "private revelations," the Vatican is preparing new guidelines to help bishops judge such phenomena and, in some cases, curb the enthusiasm of their followers.

Officials of the Vatican’s Congregation for the Doctrine of the Faith said in January they were updating a set of 25-year-old guidelines because of new risks and a need for greater doctrinal clarity—especially in places where lay groups have rallied around the apparitions in defiance of local bishops.

In a report last year, the doctrinal congregation noted a steady increase in reports of "presumed Marian apparitions, messages, sages, stigmata, sweating statues of the Blessed Virgin or Jesus Christ, eucharistic ‘miracles’ of various kinds, etc." In dioceses all over the world, the congregation said, local groups of faithful have pressured bishops to recognize the authenticity of such occurrences. When the bishop delays or says no, there can be "persistent and worrisome tensions that threaten the unity of the local Church," it said.

The problem is not new; prophetic visions and apparitions have been reported throughout the Church’s history, and many saints have been on the receiving end of supposedly divine communications.

But Vatican officials said the phenomenon seems to be spreading, fueled by modern means of communications like the Internet and often characterized by apocalyptic warnings.

When a group of Brazilian bishops visited the Vatican in January to report on the status of their dioceses, almost every one of them spoke of local apparitions and the effects on their Catholic communities, one Vatican source said.

Cardinal Joseph Ratzinger, head of the doctrinal congregation, has described the multiplication of Marian apparitions as a spiritual "sign of the times," but evidently he also recognizes some dangers.

Behind the hierarchy’s careful approach is a basic Church teaching: that public revelation ended with the New Testament, and that no private revelation will add anything essential to the faith.

That’s why even recognized apparitions are not "required belief" for anyone in the Church.

News that the Vatican was working on new guidelines spread quickly on Internet sites dedicated to apparitions, prompting apprehension among some groups and gratitude among some bishops.

At the doctrinal congregation, the reactions were seen as premature.

"A new document is needed, but so far we haven’t written a word," said one official, who spoke on the condition of anonymity. He said the congregation was just beginning its study of the problem, with an aim not to replace the 1978 guidelines, but to update and strengthen them from a pastoral point of view.

The new document probably will be addressed to bishops and the Catholic faithful and is expected to be made public.

The idea is not for the Vatican to take over the local bishop’s authority in judging apparitions, but to clarify the criteria and remind everyone of the doctrinal issues involved.
plans to stay with the new agency in a consultative mode for a while.

“She’s a great lady,” said Stephanie Warren, president of the former St. Elizabeth’s agency council and a member of St. Mary-of-the-Knobs Parish in Floyd’s Knobs. “It’s really obvious to me … that she’s highly capable.

“There’s just no doubt that she’ll be missed,” Warren said.

“I am retiring now to spend more time with my family,” Williams said. Her 86-year-old mother just moved to the area, and Williams also has three young grandchildren.

Schellenberger said that at the time of Williams’ retirement announcement, the major concern became figuring out how to fill her shoes. Father Clifford Vogelsang, dean of the New Albany Deanery and pastor of St. Augustine Parish in Jeffersonville, spoke with Gaybrick and mentioned to him the possibility of combining the two organizations into one—a solution that Schellenberger has said worked naturally, almost like a marriage.

The missions of the agencies, Father Vogelsang said, are very similar. Warren agreed. “I think it’s going to be good because both agencies are about … the same mission,” she said. “We’re all about helping human beings in need reach their full potential,” as well as reaffirming life in all its stages.

Gaybrick made the suggestion to the separate agency councils. In time, members from each council formed a task force to discuss the idea.

“We delved into it right away,” Warren said. “Everybody was very helpful in terms of the whole process.”

She said the individuals on the task force set aside “turf issues” and examined the critical issues of a merger.

“We spent a lot of hours together as a task force,” Warren said. “I think it shows good stewardship on the part of everyone involved.”

Gaybrick said members of the task force reported back to their respective councils and the idea met with approval. An outside facilitator was brought in and an executive plan was compiled.

That plan was presented to Archbishop Daniel M. Buechlein on Jan. 30 and approved the same day.

In coming months, the councils will meet to decide how the new agency will be governed.

“Clearly, there’s a tremendous amount of work yet to be done,” Gaybrick said.

“It’s going to take a while to complete the blending,” Father Vogelsang said.

Carla Dolan, a member of Our Lady of Perpetual Help Parish in New Albany, has been hired as the director of social work, and will take over many of Williams’ responsibilities in regard to ministry.

Dolan has 25 years of experience working in protective services at the Floyd County Department of Family and Children and is excited about starting her new job.

Gaybrick said that Williams retirement has freed up money that can be used to hire new people. Stormes will also have staff members helping him by taking over many of the ministry portions of the agency.

“We have brought some people on board who have a strong background in social service delivery,” Gaybrick said.

“Keith will oversee the business aspect of this new, blended agency.”

“I feel that it is very, very good stewardship of time and talent, as well as treasure,” Williams said of the new structure.

“I think Keith will do an outstanding job,” Gaybrick said. “[He] is a good administrator, a good manager.”

“He has the heart for human services,” Williams said.

“Keith has proven his ability to run the organization and to do a good job and to be a good leader,” Warren said. She also said that the people that will work with him in positions of direct service are very talented and will make his job much easier.

One benefit that Stormes already sees with the new agency is that referrals of clients from one part of the agency to the other will be simpler.

“Win-win,” and that the ministry of the blended agency can be stronger than ever.

“I think with an emphasis on growth, managed growth anyway, we can actually provide services to a larger clientele,” he said.

Schellenberger said the two agencies will be able to do more by working as one than they could have done separately.

“I think that it’s going to be a very good thing for the Catholic community and for the broader community,” Father Vogelsang said.

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**Let Us Share The Gift Of Faith We Have Received**

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

Join in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

I bequeath to the Society for the Propagation of the Faith the sum of … for its work with the poor in our missions at home and abroad.

Your gift will live on.

**The Society for the Propagation of the Faith**

1400 N. Meridian St. • Indianapolis, IN 46206
Sisters of Providence honor diamond jubilarians

Eleven Sisters of Providence of Saint Mary-of-the-Woods recently celebrated their diamond jubilee for 60 years of ministry and were honored during a eucharistic liturgy in the Church of the Immaculate Conception at the motherhouse.

They are Sisters Agnes Eugene Cordak, Mary Pat Cummings, Alma Marie Earus, Thomasine Griffin, Dorothy Evelyn Laughlin, Ann Patrick McNulty, Eleanor Pierce, Margaret Ringe, Mary Magdalene Schwartz, Mary Slattery and Marie Kevin Tighe.

Three of the jubilarians are natives of the Archdiocese of Indianapolis, and all the sisters currently minister or formerly served in the archdiocese.

Sister Agnes Eugene Cordak is a native of Chicago. She currently ministers as a Resource Center staff member at Saint Mary-of-the-Woods.

Sister Agnes Eugene entered the congregation on Sept. 14, 1941, from Maternity of the Blessed Virgin Mary Parish in Chicago and professed perpetual vows on Jan. 7, 1942, from the former Holy Trinity Parish in New Albany and professed perpetual vows on Aug. 15, 1949. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education and a second bachelor’s degree in education. She received a master’s degree in education from Indiana State University and a master’s degree in religious studies from Spalding University in Louisville, Ky.


She was a teacher and principal at Precious Blood School in Jasper, Ind., from 1969-70. Sister Mary Pat also served as parish minister, director of adult education and pastoral associate for Immaculate Conception Parish in Chicago. She taught at other schools in Illinois, Maryland and Washington, D.C.

Sister Alma Marie Earus is a native of New Albany. She currently ministers in prayer at Saint Mary-of-the-Woods.


Sister Marie Kevin Tighe was a native of Chicago. She currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods. Sister Mary Pat, the former Sister Marie Janice, entered the congregation on Jan. 7, 1942, from the former Holy Trinity Parish in New Albany and professed perpetual vows on Aug. 15, 1949.

Sister Mary Pat also served as parish minister, director of adult education and pastoral associate for Immaculate Conception Parish in Chicago. She taught at other schools in Illinois, Maryland and Washington, D.C.

Sister Mary Pat Cummings is a native of New Albany. She currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

Sister Mary Pat, the former Sister Marie Janice, entered the congregation on Jan. 7, 1942, from the former Holy Trinity Parish in New Albany and professed perpetual vows on Aug. 15, 1949. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She received a master’s degree in education from Indiana State University and a master’s degree in religious studies from Spalding University in Louisville, Ky.


She was a teacher and principal at Precious Blood School in Jasper, Ind., from 1969-70. Sister Mary Pat also served as parish minister, director of adult education and pastoral associate for Immaculate Conception Parish in Chicago. She taught at other schools in Illinois, Maryland and Washington, D.C.

Sister Alma Marie Earus is a native of New Albany. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Margaret Ringe was a native of Chicago. She currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

Sister Margaret Ringe entered the congregation on Jan. 7, 1942, from the former Holy Trinity Parish in New Albany and professed perpetual vows on Aug. 15, 1949. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She received a master’s degree in education from Indiana State University and a master’s degree in religious studies from Spalding University in Louisville, Ky.


She was a teacher and principal at Precious Blood School in Jasper, Ind., from 1969-70. Sister Mary Pat also served as parish minister, director of adult education and pastoral associate for Immaculate Conception Parish in Chicago. She taught at other schools in Illinois, Maryland and Washington, D.C.

Sister Margaret Ringe also ministered as a pastoral associate for Immaculate Conception Parish in Chicago. She taught at other schools in Illinois, Maryland and Washington, D.C.

Sister Marie Kevin Tighe was a native of Chicago. She currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

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Sister Alma Marie Earus is a native of New Albany. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Margaret Ringe entered the congregation on July 20, 1942, from St. Rose Parish in Chelsea, Mass., and professed perpetual vows on Jan. 23, 1950.

Sister Marie Kevin Tighe was a native of Chicago. She currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

Sister Margaret Ringe entered the congregation on Jan. 7, 1942, from the former Holy Trinity Parish in New Albany and professed perpetual vows on Aug. 15, 1949. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She received a master’s degree in education from Indiana State University and a master’s degree in religious studies from Spalding University in Louisville, Ky.


She was a teacher and principal at Precious Blood School in Jasper, Ind., from 1969-70. Sister Mary Pat also served as parish minister, director of adult education and pastoral associate for Immaculate Conception Parish in Chicago. She taught at other schools in Illinois, Maryland and Washington, D.C.

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Sister Margaret Ringe entered the congregation on Jan. 7, 1942, from the former Holy Trinity Parish in New Albany and professed perpetual vows on Aug. 15, 1949. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She received a master’s degree in education from Indiana State University and a master’s degree in religious studies from Spalding University in Louisville, Ky.


She was a teacher and principal at Precious Blood School in Jasper, Ind., from 1969-70. Sister Mary Pat also served as parish minister, director of adult education and pastoral associate for Immaculate Conception Parish in Chicago. She taught at other schools in Illinois, Maryland and Washington, D.C.

Sister Alma Marie Earus is a native of New Albany. She currently ministers in prayer at Saint Mary-of-the-Woods.
Sister Ann Patrick entered the congregation on Jan. 7, 1942, from St. Philip Neri Parish in Indianapolis and professed perpetual vows on Aug. 15, 1949. She graduated from Saint Mary-of-the-Woods College with a bachelor’s degree in education. She taught at Saint Mary-of-the-Woods College from 1955-61. From 1961-66, she was a principal at St. Susanna School in Plainfield. In 1966-69, she was a director of the Southeast Multi-Service Center in Indianapolis from 1961-67 and was an assistant director of the Adult Education Center in Indianapolis from 1981-83. She also taught at schools in Oklahoma and California.

Sister Ann Patrick taught at the former St. Mary School in Richmond from 1947-50 and St. Patrick School in Terre Haute from 1951-54. She taught at St. Patrick School in Fort Wayne, Ind., from 1951-54. She served as coordinator of schools and facilities for the Archdiocese of Washington, D.C. She also taught and served as principal at other schools in Illinois, Oklahoma, Massachusetts, Maryland, New Hampshire and Washington, D.C.

Sister Margaret Ringe is a native of Washington, D.C. She currently ministers in prayer at Saint Mary-of-the-Woods. Sister Margaret entered the congregation on July 22, 1942, from St. Joseph Parish in Richmond, Ind. She taught at St. Patrick School in Fort Wayne, Ind., from 1951-54. She served as co-manager of the PROVIDENCE Office of Catholic Education from 1967-69, was program manager for the Southeast Multi-Service Center in Indianapolis from 1982-83 and was assistant director of the Adult Education Center in Indianapolis from 1981-83. She also taught at schools in Oklahoma and California.

Sister Ann Patrick taught at the former St. Mary School in Richmond from 1947-50 and St. Patrick School in Terre Haute from 1951-54. She taught at St. Patrick School in Fort Wayne, Ind., from 1951-54. She served as coordinator of schools and facilities for the Archdiocese of Washington, D.C. She also taught and served as principal at other schools in Illinois, Oklahoma, Massachusetts, Maryland, New Hampshire and Washington, D.C.

Sister Margaret Ringe is a native of Washington, D.C. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Margaret, the former Sister Mary Ethel, entered the congregation on July 22, 1942, from St. Joseph Parish in Richmond, Ind. She taught at St. Patrick School in Fort Wayne, Ind., from 1951-54. She served as coordinator of schools and facilities for the Archdiocese of Washington, D.C. She also taught and served as principal at other schools in Illinois, Oklahoma, Massachusetts, Maryland, New Hampshire and Washington, D.C.

Sister Margaret Ringe is a native of Washington, D.C. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Margaret, the former Sister Ethel, entered the congregation on July 22, 1942, from St. Joseph Parish in Richmond, Ind. She taught at St. Patrick School in Fort Wayne, Ind., from 1951-54. She served as coordinator of schools and facilities for the Archdiocese of Washington, D.C. She also taught and served as principal at other schools in Illinois, Oklahoma, Massachusetts, Maryland, New Hampshire and Washington, D.C.

Sister Margaret Ringe is a native of Washington, D.C. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Margaret entered the congregation on Feb. 2, 1941, from St. Richard Parish in Chicago and professed perpetual vows on Aug. 15, 1949. She taught at Saint Mary-of-the-Woods College with a bachelor’s degree in mathematics. She received a master’s degree in education from the University of Notre Dame in Notre Dame, Ind.

Sister Magdalen Schwartz was a native of Chicago. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Magdalen entered the congregation on Feb. 2, 1941, from St. Richard Parish in Chicago and professed perpetual vows on Aug. 15, 1949. She taught at Saint Mary-of-the-Woods College with a bachelor’s degree in mathematics. She received a master’s degree in education from the University of Notre Dame in Notre Dame, Ind.

Sister Magdalen Schwartz was a native of Chicago. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Magdalen taught as registrar for Saint Mary-of-the-Woods College in Indiana from 1989-99. She taught at Holy Cross School in Indianapolis in 1945 and St. Philip Neri School in Indianapolis from 1946-49. She taught at Central Catholic High School in Fort Wayne, Ind., from 1961-64 and Reitz Memorial High School in Evansville, Ind., from 1967-68. She currently ministers as a pastoral associate for the Sisters of Providence region.

Sister Margaret entered the congregation on Feb. 1, 1942, from SS. Peter and Paul Cathedral Parish in Indianapolis and professed perpetual vows on Aug. 15, 1949. She taught at Saint Mary-of-the-Woods College with a bachelor’s degree in music education. She received master’s degrees in music at Catholic University.

Sister Margaret entered the congregation on Feb. 1, 1942, from SS. Peter and Paul Cathedral Parish in Indianapolis and professed perpetual vows on Aug. 15, 1949. She taught at Saint Mary-of-the-Woods College with a bachelor’s degree in music education. She received master’s degrees in music at Catholic University.

Sister Magdalen taught as registrar for Saint Mary-of-the-Woods College in Indiana from 1989-99. She taught at Holy Cross School in Indianapolis in 1945 and St. Philip Neri School in Indianapolis from 1946-49. She taught at Central Catholic High School in Fort Wayne, Ind., from 1961-64 and Reitz Memorial High School in Evansville, Ind., from 1967-68. She currently ministers as a pastoral associate for the Sisters of Providence region.

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Jennifer Claire Blackburn and Casey Joseph Richardson were married on Oct. 12 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of John and Anne Blackburn. The groom is the son of Don Richardson and Rita Richardson.

Photos courtesy of Waldek Photography
Wedding Announcements

Amrhein-Rippetoe
Sarah Elizabeth Amrhein and Michael David Rippetoe will be married on June 7 at St. Louis Church in Batesville. The bride is the daughter of Michael and Donna Amrhein. The groom is the son of Delbert and Debbie Rippetoe.

Antolik-Cravens
Steve and Betty Cravens. Antolik. The groom is the son of the daughter of George and Janice Cravens were married on Oct. 26 at Holy Cross-Immaculata Church in Indianapolis. The bride is the daughter of Dan and Andrea Barone. The groom is the son of John and Nancy Schmalenberg.

Barr-Simmons
Sara A. Barr and Jason S. Simmons will be married on July 26 at St. Jude Church in Indianapolis. The bride is the daughter of Robert and Becky Barr. The groom is the son of Linda Simmons and the late Alan B. Simmons.

Bedel-Screwsala
Kimberly Ann Bedel and Cyrus Farrokh Screwsala will be married on April 26 at St. John the Evangelist Church in Enochsburg. The bride is the daughter of Tom and Judy Bedel. The groom is the son of Farrokh and Ellen Screwsala.

Beatty-Maloney
Phyllis F. Beatty and David A. Maloney will be married on March 1 at St. Matthew Church in Indianapolis. The bride is the daughter of Mary Cole. The groom is the son of Joseph and Dorothy Maloney.

Burton-Fleck
Katie Beth Burton and Alex Andrew Fleck will be married on June 14 at St. Roch Church in Indianapolis. The bride is the daughter of Mark Burton and Shelley Burton. The groom is the son of Larry and Andrea Fleck.

Erdly-Purichia
Lisa M. Erdly and Mark S. Purichia will be married on May 31 at Holy Trinity Church in Indianapolis. The bride is the daughter of Charles Erdly and Evelyn Erdly. The groom is the son of the late Nicholas and Elaine Purichia.

Felman-Plummer
Teresa Ann Felman and Martin Andrew Plummer will be married on June 21 at St. Roch Church in Indianapolis. The bride is the daughter of Richard and Diana Felman. The groom is the son of William and Anita Plummer.

Hahn-Bartlett
Emily Anne Hahn and Kyle Richard Bartlett will be married on June 14 at Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of Tom and Linda Hahn. The groom is the son of Steve and Betty Bartlett.

Hucker-Brown
Katherine Walker Hucker and Jason Arthur Brown will be married on July 5 at St. Monica Church in Indianapolis. The bride is the daughter of Brian and Kathleen Hucker. The groom is the son of Gary and Pat Conant.

Johnson-Conant
Juliana Marie Jones and Brian Scott Conant will be married on May 2 at St. Michael Church in Greenfield. The bride is the daughter of John and Roselee Jones. The groom is the son of Gary and Pat Conant.

Jenkins-Kruchten
Anne Elizabeth Jenkins and Michael Joseph Kruchten will be married on June 14 at St. Lawrence Church in Minneapolis, Minn. The bride is the daughter of Richard and Janet Jenkins. The groom is the son of Jerome and Leona Kruchten.

Johnsen-Woehlke
Leanne M. Johnsen and John M. Woehlke were married on Jan. 4 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Joanne Johnsen and the late Lonnie Johnson. The groom is the son of Tom and Marie Woehlke.

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Wedding Announcements

Kelly-O'Brien
Shawna L. Kelly and Patrick D. O'Brien were married on Sept. 7 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Tim and Terry Kelly. The groom is the son of J.J. and Jan O'Brien.

Lorch-Guimont
Rodney Lewis Guimont will be married on May 17 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Stephen and Joan LeBeau. The groom is the son of Robert and Jan Weinzierl.

LeBeau-Weinzierl
Mandy S. LeBeau and Joel R. Weinzierl will be married on April 5 at St. Louis Bertrand Church in Louisville, Ky. The bride is the daughter of Jim and Diane McCauley.

Lorch-Weinzierl
Mandy Lorch and Joel Weinzierl were married on May 17 at St. Louis Bertrand Church in Louisville, Ky. The bride is the daughter of Jim and Diane McCauley.

Maitzen-Adams
Michaela Ann Maitzen and Matthew Dennis Adams will be married on June 14 at the Marian Chapel in Indianapolis. The bride is the daughter of Michael and Ann Maitzen. The groom is the son of Dennis and Barbara Adams.

McCarty-McCaulley
Stacy Ann McCarty and Chad William McCaulley will be married on June 28 at St. Louis Bertrand Church in Louisville, Ky. The bride is the daughter of Thomas and Rose McCarty. The groom is the son of James and Dwayne McCauley.

McCreery-Crotzer
Dr. Rebecca McCreery and Dr. David R. Crotzer will be married on April 6 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Dr. Terry and Jane McCreery. The groom is the son of Gerald and Jolene Crotzer.

McNulty-Bretz
Maghan Colleen McNulty and Brian Patrick Bretz will be married on April 5 at Resurrection Church in Evansville, Ind. The bride is the daughter of Jim and Terry McNulty. The groom is the son of Patrick and Judy Bretz.

Michel-Barnes
Angela Elizabeth Michel and Jason David Barnes will be married on May 3 at St. Monica Church in Indianapolis. The bride is the daughter of Bill and Julie Michel. The groom is the son of Dave and Cheryl Barnes and Bruce and Leigh Stuart.

Nichoff-Tuohy
Joanna Nichoff and William B. Tuohy will be married on May 17 at St. Luke Church in Indianapolis. The bride is the daughter of Ralph and Jan Nichoff. The groom is the son of James and Frances Tuohy.

Paquette-Kaiser
Nina Catherine Paquette and James Arthur Kaiser Jr. will be married on May 10 at St. Bernardette Church in Indianapolis. The bride is the daughter of Donald and Stephanie Paquette. The groom is the son of James Jr. and Linda Kaiser.

Redelman-Diez
Miriam Delores Redelman and Andrew James Diez will be married on May 5 at St. Mary Church in Greensburg. The bride is the daughter of Delores Redelman and the late Alfred Redelman. The groom is the son of Arthur and Kathleen Diez.

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By Colette S. Fike
Special to The Criterion

“At morn—at noon—at twilight dim, Marial! thou hast heard my hymn! In joy and woe—in good and ill Mother of God, be my witness still! When the Hours flew brightly by, And not a cloud obscured the sky, My soul, let it stand unrtauant, Thine grace did guide to thine and thee. Now, when storms of fate o’ercast Our Present and my Past, Let My Future radiant shine With sweet hopes of thee and thine.”

“Hymn” by Edgar Allen Poe

When my watch alarm goes off at three o’clock each day, I silently join my husband, Bill, in prayer.

Early in our relationship, I was leaving town for a camping vacation and we agreed to meet in prayer at the same time every day.

That very first day, my watch alarm rang while I was taking a picture of fog rolling across a valley in West Virginia, bringing us together across the miles.

We now have a string of similarly beautiful memories; we continued our regular prayer time when I returned home. We found that pausing to raise our thoughts to God at these moments gives them a whole new dimension, enriching both our lives and our relationship.

Belles calling us to prayer has a long history in the Roman Catholic Church; its roots are in the monastic tradition of the Liturgy of the Hours, a collection of prayers recited daily to keep the Church in perpetual prayer.

Though not a Catholic, Edgar Allen Poe wrote the above poem about the Angelus, another simpler series of regular daily prayers announced by the church bells.

Unlike the prayers we recite the rest of the day, the evening prayer at our house allows us time for reflection, silence and petitions.

This was awkward for me when we started praying together, but now I find this deep sharing moves our relationship forward, spurs my personal growth and allows me to fall more deeply in love every day. I persisted because I believe the power of my prayer is magnified when another joins my petition.

“Again, I say to you, if two of you on earth agree on something, it shall be granted to them by my heavenly Father. For where there are two or three gathered in my name, there am I in the midst of them” (Mt 18:19-20).

It’s not surprising that married couples find this type of prayer hard, even when they share a common religious tradition. I used to believe prayer was meant for God alone, so it felt uncomfortably revealing to talk to God aloud in front of my husband.

If families are called to be the domestic Church, isn’t “the community” enriched by the intimacy of shared prayer?

A couple I know takes daily walks and talks about how they experienced God that day. When we have the opportunity to copy that practice, a simple observance that might have seemed too insignificant for normal conversation sparks a deep and meaningful discussion. It gives us an opportunity to be attentive to each other and to learn something new about God.

When we are in relationship with others, we also have opportunities to pray without words: the small sacrifices we make, the way we approach our daily responsibilities and the way we keep our commitment to spend time together in prayer. We, too, can be a sacred community; we are part of a vast prayer network that gives us a feeling of being part of the world at morn, three and twilight dim.

This story is reprinted with permission from the January 2003 issue of Reflections, the newsletter of Fatima Retreat House in Indianapolis. Colette Shanahan Fike is associate director of programs for the archdiocesan retreat house.

By Mary Ann Wyand

Engaged couples in the archdiocese can enjoy the beauty of Fatima Retreat House in Indianapolis while completing Church-required marriage preparations.

The archdiocesan retreat center at 5335 E. 56th St. is the host for the monthly Pre Cana Program sponsored by the archdiocesan Office for Youth and Family Ministries and the monthly Tobit Weekends presented by Fatima staff members, trained volunteer couples and a priest.

Kevin DePrey, director of the retreat center, said the staff enjoys providing hospitality and guest services for both marriage preparation programs.

Marlyn Hess, assistant director of the Office for Youth and Family Ministries, said engaged couples that are planning to marry in the Catholic Church must participate in some form of marriage preparation program on the parish or diocesan level.

“Many parishes offer sponsor couples programs,” Hess said. “Some parishes have daylong programs. We encourage marriage preparation at the parish level as well as participation in the archdiocesan Pre Cana Program or the Tobit Weekend.”

DePrey said the Tobit Weekend also gives engaged couples an introduction to retreat ministry.

“Many couples say this retreat, which gives them a deeper understanding of their partner, is a welcome escape from the stress of wedding planning,” he said.

“For the weekend’s focus is on the marriage and not the wedding, the [follow-up] evaluations reveal an overwhelming delight in the experience.”

DePrey said highlights of the Tobit Weekend include time to relax as a couple and the experience of participating in a eucharistic liturgy in “slow motion,” a prayerful experience that helps participants understand the meaning behind the prayers and traditions of the Roman Catholic Mass.

Both programs address family of origin, communication, Christian marriage and other important relationship topics.

The Pre Cana Program is a Sunday afternoon session that starts at 1-4 p.m. and concludes at 6 p.m. The 2003 dates are Feb. 16, March 9, April 13, May 4, June 8, July 25, Aug. 3, Sept. 28, Oct. 19 and Nov. 16. The cost is $30 per couple, which includes a Perspectives on Marriage workbook, other materials and lunch. Advance registration is required.

For more information or to register, call the Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 150.

The Tobit Weekend costs $250 per couple, which includes the program, meals and overnight accommodations. The weekend begins at 7 p.m. on Friday and concludes before lunch on Sunday. The dates are Feb. 14-16, Feb. 28-March 2, April 11-13, May 2-4, June 13-15, July 11-13, Aug. 1-3, Sept. 19-21, Oct. 17-19 and Nov. 28-30. Advance registration is required. For more information or to register, call Fatima at 317-545-7681.

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Nothing Between Us,” a Natural Family Planning conference this month, will offer engaged couples a unique opportunity to learn how to make their future marriages stronger and more loving.

The NFP conference will be held from 9 a.m. to 1 p.m. on Feb. 22 at the Archdiocese O’Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

The program is described as “a day of education, reflection and prayer for all engaged and married couples ... who desire to come to a better understanding of God’s gift of sexuality.”

Clergy and religious are also encouraged to attend the conference to learn more about Natural Family Planning.

Monica Siefker, a member of St. Vincent de Paul Parish in Indianapolis, will be one of the speakers at the conference.

Siefker said that she wants to be open with engaged couples about the difficulties of living according to the wisdom of the Church, but that in the long run the difficulties are far fewer than those of a typical marriage and bear wonderful fruit.

In a paradox to run from the crosses that Christ gives us, she said, “you just don’t have a resurrection without the cross.”

Abstinence is the cross that many couples worry about with NFP. A couple wishing to avoid pregnancy must abstain from sexual intercourse during a certain part of each month.

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The conference, she said, “is definitely the place to get the introduction to Natural Family Planning.”

The first speaker will be Father C. Ryan McCarthy, associate pastor of Prince of Peace Parish in Madison, who will discuss Pope John Paul II’s Theology of the Body.

Father McCarthy wants people to know that “chastity is not something that restricts, but frees.”

His presentation will be a unique introduction to the theology of the body in the context of teaching and training young adults the virtue of chastity.

Dr. J. R. Hoffman, a general practice and NPN-physician from Jasper, Ind., in the Diocese of Evansville, will discuss “Family Planning the Pro-Life Way.”

She said she will bring forth a pro-life message and discuss the root causes of the problem of abortion.

“Contraception is directly linked to abortion,” said Servants of the Gospel of Life, director of the archdiocesan Office of Pro-Life Activities. “It prepares the couple to reject the gift of life and to be centered and selfish. These are the ingredients that prepare the couple to discover reasons to reject a so-called unplanned pregnancy that demands a response of love.”

Elizabeth Mary, a mother of 10 and author of Precious Treasure: The Story of Patrick, also will speak at the conference.

She is going to talk about children and the blessing they are,” Sieker said. Matthews believes that children are meant to help their parents become sanctified.

There also will be question-and-answer panel discussions with clergy, physicians, and married couples as well as refreshments, door prizes and exhibitors from a variety of pro-life and pro-life organizations.

The conference is free, but donations will help defray costs. Advance registration is requested.

For more information or to register, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9386, ext. 1569.

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The world has us believe that it’s impossible,” she said. “It seems daunting, but the graces are there.”

Especially with the grace of the sacrifice of marriage, along with the other sacraments, she said, it is possible. Besides, she said, the difficulties are far fewer than those of a typical marriage and bear wonderful fruit.

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Couple puts Christ at the center of their marriage

By Jennifer Lindberg

The stars were lined with people as I prayed the rosary with my bridesmaids at Our Lady of Lourdes Church in Indianapolis. My mother was on one step, and various friends sat on the others. All of them had something to do with helping Gary and me prepare for the day when our lives would be joined forever.

Keeping Christ at the center of our wedding preparations was important to both of us. As we dealt with the loss of Gary’s mother only two months before our wedding, juggling with trying to find a reception site at the last minute—our original one was damaged by a tornado—ordered tuxes, and found my dress and veil, Christ was the foundation that kept us from being overwhelmed by all the strain.

Frequently, wise women who have been married for many years kept telling me to focus on the sacrament. God would work out the rest. I wanted to heed their advice, and I wanted to make sure that we lived our engaged life as a stepping-stone to how we would live out our faith life in the Church as a married couple.

Keeping your eyes focused on Jesus in the middle of wedding preparations is not easy. Your attention is being pulled in numerous directions. It’s easy to get distracted, and you wonder what consumed your life before wedding preparations took it over.

With the loss of Gary’s mother in the middle of those preparations, we dealt with deep grief while trying to think ahead to the middle of wedding preparations is not easy. Our Natural Family Planning couple shared their home with us, their five children and their wealth of knowledge about how NFP helps a couple grow closer together and communicate with one another better.

Our priest, Father James Farrell, helped us plan our liturgy and listened intently to our desires to model our marriage after the Holy Family. We tried to do all this in specific ways that our friends and family could also share. We really prayed about how we could dedicate our marriage to God.

Taking the Holy Family as our model, we began a nine-day novena to the Holy Family prior to our Nov. 23 wedding. We asked for God’s will in our lives and blessings on our families and friends. Our families and our wedding party joined us in the novena.

The Catholic wedding ceremony has an optional Prayer of the Couple that can include a prayer written by the couple and approved by the priest. We decided to use a crucifix as our Prayer of the Couple as a way to remind us to always follow Christ. I brought the custom back with me after a pilgrimage to Medjugorje, Bosnia, in 1996. There, couples have a crucifix blessed at their wedding as a sign of following the cross.

During Mass, Father Farrell blessed the crucifix, which now hangs in our bedroom above our dresser next to a statue of the Blessed Mother. We hope to always take our joys, sufferings and struggles to the Cross of Christ.

God blessed us during our wedding preparation. Many couples may not see the value in such preparation or think it’s too much work. They don’t need it. I’d encourage them to take another view.

With high divorce rates and the declining of marriage in secular society, understanding the marriage covenant and the vows you speak at your wedding is very important and very fulfilling.

Delving into the Church teachings shows the great reverence the Church has for marriage and her great desire for marriages to succeed and bring couples closer to Christ.

The vows you say to your spouse are to last a lifetime. They are sealed by God himself (Catechism of the Catholic Church, 1163).

While I looked for the “perfect dress” as all brides do, and did all the wedding preparations, I tried not to let my whole focus be taken up with that. Instead, I tried to balance the two.

In the end, what’s important isn’t the perfect reception site or a dress that moths will destroy sooner or later. Gary and I also knew we would receive grace from the sacrament of matrimony to help us in our marriage.

To continue that, we decided to use our honeymoon as a pilgrimage to pray together and learn more about each other while enjoying time with each other. Journeying to Rome, we were blessed to meet the Holy Father. Pope John Paul II will greet all newlyweds personally if you call or write to your local chancery office to request special tickets for his weekly general audience.

We will always cherish that brief meeting when we greeted the Holy Father and he made the sign of the cross over us. We also traveled to Assisi and to Medjugorje, a welcome respite from the craziness and loudness of Roman street traffic.

We chose this type of honeymoon to see the world, view the treasures of our Church and start our marriage in prayer so we could continue that practice throughout our lives. Our biggest test on our honeymoon was when the bus drivers went on strike in Rome and we decided to walk to the catacombs. We knew it was quite a distance, but didn’t realize we’d be walking 15 miles, which took us about three hours. Encouraging one another along that long walk was an opportunity to witness to some of what we’ve been preaching, such as how we would deal with frustrating situations together and still keep our faith in the middle of it.

We took out our rosaries and began praying as we walked. This left little room for grumbling and gave me a sense of peace while Italians whizzed by in their cars as we walked on the side of a narrow road. There aren’t many sidewalks on the Appian Way, and if you’ve ever been in Roman traffic, “Pray for us sinners now and at the hour of our death” in the Hail Mary takes on new significance.

Arriving at the catacombs, we were actually joyous in our suffering, despite the unexpectedly long and tiring walk. We learned more about the faith of ancient Christians and knew that we could have that same faith. We just need to keep our eyes on Jesus. ♦
A family is holy because God’s grace is at work in it

Faith strengthens family bonds

By David M. Thomas

“If you think it’s hard to predict the weather, try to predict family survival. It just can’t be done.”

I was talking with a friend who is a family therapist. She said she sees miracles every day, but also has witnessed terrible failures.

“Family life is about the craziest thing on earth,” she said. “There are forces and sources of strength that surprise me all the time.”

Fifty years ago, psychological researchers began to wonder why some people survive life’s difficult challenges while others don’t.

The best-known analysis of this came from psychologist Victor Frankl. Survivors, he observed, retained meaning for their life and believed that their personal existence was worth saving.

One leader in the study of family resilience, Dr. Froma Walsh, is a widely respected researcher and professor in the School of Social Service Administration at the University of Chicago. She studies success in marriage and family life.

The helping professions focus on failures, Walsh said, but she knows from her clinical work and professional research that many marriages and families beat the odds by overcoming major challenges.

Her research shows that resiliency actually is created in the midst of difficulty. Ironically, one’s worst times can turn into one’s best times. Hardships can bring out the best in people.

Walsh and her colleagues have been studying a set of patterns or strengths that help to secure survival.

One of the first findings about resilient families was that they stayed together during difficulties. If they sought help, they did it together. These families would say that as long as they were together they could make it. Fidelity to each other was their saving virtue. They also did things together. They took part in family rituals, ate together, talked about difficulties and valued each other.

“That’s what I noticed the most,” the therapist said. “When they came to my office, they respected each other. Even the little ones were allowed to speak. I used to listen very carefully to the little ones. Often, they had the answer.”

Family resilience comes from deep within the family. Many families have experienced terrible poverty, chronic illness or disability, but still hang together. They almost always have a belief that they must stay together and deal with whatever comes as a family.

Maybe part of the explanation for their surprising strength comes from being connected with a source of power deep within, whose name begins most prayers.

(David Thomas is family life editor with Benziger Publishing.)

Discussion Point

Faith and love unite families

This Week’s Question

What specific strength does a family need to survive and thrive?

“To survive and thrive, a family needs to truly love one another—with all that true love entails. If that can be achieved, the rest will take care of itself.” (Dave Lau, Mishawaka, Ind.)

“In our home, it’s the love of Christ and the love of family.” (LeWayne Pietz, Honolulu, Hawaii)

“It needs unconditional love and, at times, tough love.” (Fred Omodt, Sandpoint, Idaho)

Lend Us Your Voice

An upcoming edition asks: What is your primary notion or understanding of God—of what God is like?

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

A family is holy because God’s grace is at work in it
Teenage boy captures hearts with poetry

If I had my home address, I would send a Valentine to Matthew (Mattie) J.T. Stepanek, a 12-year-old who captured my heart last year after a conference. I’d write: “February 14, 2001. I received a letter which I used the term “Heartsongs” after flipping through a long-lost gift (a notepad) with the anonymous address. The letter friend knows the song in my heart and sings to me when my memory fails.”

Mature, touching thoughts for one young man.

In writing “Unanswered Questions” about a late brother, he realizes that James’s “in heaven” – “I know why he died, I don’t understand why I sometimes I think/That maybe/I didn’t hold his hand tight enough.”

Mattie, a teenager and his friend, are different from most of the people who write to me. They have a special focus, and I am grateful for their correspondence. They write about their faith and their hope in life after death.

However, Jerome was not an easy man to get along with and he made enemies in Rome. Pope Damasus died in 384. Jerome decided it was better for him to return to the East. He eventually settled in Bethlom because Jerome. Jerome learned next to the one where Jesus was born.

There he finished translating the New Testament into the Vulgate (the Latin language of the people), which translated to the official version of the Bible, and it lasted through centuries. The Council of Trent, in the 16th century, formally declared it to be the authentic text to be used in the Church.

Besides translating the Bible, Jerome wrote commentaries on the Bible, brought an ecclesiastical history up to date, translated Oregan’s works, and wrote treatises against the heresies of his day. But his most important contribution to the Church was his translation of the Bible.

The disappointment reviews are that the work of the church has largely, and somehow, increased eating leads inevitably to bigger bodies, and obesity, and so on and so on. Suddenly, a simple need such as food has become a political necessity, when a jarring truth is that a jumbo bucket of cheese for years, just as no one stuck cigarettes for years, just as no one stuck comparing to win exorbitant legal settlements for smoking lungers. Except that, instead of too much food, the government to beat up on food purvey-ers. And, both, like alcohol, are legal products.

This is where I part company with the woolly-braided. I believe no one forced a moviegoer to eat popcorns and sand-wiches for years, just as no one stuck cigarettes for years, just as no one stuck.

We have to deal with factors like strategic problem first, requiring a personal change? Wasn’t this public problem a personal problem, requiring a personal solution? And isn’t this the very nature of personal responsibility?”

Excuse me? Did he say inexplicably? But the review continues: “So instead of seriously entertaining any public solutions to what is a public problem, Crister and his equivalents are using jizz-off and, incredibly, bring back glutony as a leading sin. “Oh, the reviewer is saying, let’s get the government to beat up on food purvey-ors so they’ll stop their sinister practices.

I used the term “Heartsongs” after flipping through a long-lost gift (a notepad) with the anonymous address. The letter friend knows the song in my heart and sings to me when my memory fails.”

One such scheme is credited to a man who worked for a chain of movie theaters in the 1960s. He invented “super-sizing,” which translated to the jumbo bucket of popcorn served with a jumbo drink at the movie, and later into the jumbo hamburger and fries.

And now, our reluctance.

Our facilitator for the seminar received a printout of the demographics of the area surrounding them. We were asked to list the same data for our church. Then we were asked to list the same data for our church. Then we were asked to list the same data for our church. Then we were asked to list the same data for our church.

In a poem about Vietnam, Mattie writes: “V, you never talked about Vietnam, but under what I write are the same Length of Strength.” And in “Both Sides,” he observed that “you’re very alone with/A responsibility/Sounds tough/Every responsibility/Come with a privilege/Sounds durable.” And in “Future Reminiscing,” he said: “It is Good/To have a past/That is Pleasant/To reflect upon/Take care/To create/On our Future”.

Mature, the National Goodwill Ambassador for the Muscular Dystrophy Association, has received multiple awards for his work.

Finally, Jerome finished translating the Bible into Latin in 405. That’s the 15th event on my list of the 50 most important events in church history. Jerome’s translation of the Bible is not only possible for Catholics in the West to have the Bible in their language, but also because it was convined that it was the fulfillment of the Old Testament prophecies.

We have to communicate that to create that. We have to communicate that to create that. We have to communicate that to create that. We have to communicate that to create that. We have to communicate that to create that. We have to communicate that to create that.

I would like to report that we have been given the magic answer to bringing hordes of people into our parishes, but that quick solution was not available. Instead, we covered a comprehensive set of ideas and practices that a parish could use in forming and implementing outreach strategies.

The four laws are: (1) Create an identity for outreach. (2) Attract visitors by com- munication. (3) Connect individual and spiritual needs to the parish. (4) Equip members to be inviters.

According to Mattie’s publisher, Michael Pollan, was discussing the book the problem has largely, and some- what inexplicably, required personal responsibility in terms of personal responsibility.

The trouble was that by the late fourth century only the educated could read the books that comprised the Bible. By that time Latin had become the language of people who lived in the West. The Old Testament was written in Hebrew with a little Aramaic thrown in, and the New Testament was all written in Greek. So strong was the conviction that it was the fulfillment of the Old Testament prophecies. The trouble was that by the late fourth century only the educated could read the books that comprised the Bible. By that time Latin had become the language of people who lived in the West. The Old Testament was written in Hebrew with a little Aramaic thrown in, and the New Testament was all written in Greek. So strong was the conviction that it was the fulfillment of the Old Testament prophecies.

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The Book of Job is the source of the first biblical reading. In popular lore, Job usually appears as a person who faced many adversities in his life. However, it is assumed that he was constantly silent amid these challenges. Nothing could be farther from the truth. Job faced many difficulties in his life. He experienced rejection, heartache and pain, yet he was not silent and unquestioning. He had to struggle with his faith and the distress visited upon him.

In this reading, Job’s anguish is clear. He says that a man is like a slave, and that he has been given months of misery. He means that the days come to an end without hope and, writing in the first person, declares that he will not hope again.

It is a very dismal passage. In reading this section of Job, one should best see him as Everman, rather than as just one individual person. Hardships and setbacks confront every human being. It also helps to recall that in the end is satisfaction and relief. Job succeeded in life because he endured and survived, but never rejected God. Life is hard, but it is not hard because God wills that humans be hurt and unhappy. Circumstances of our nature, and our own doing, bring unhappiness upon us.

St. Paul’s First Epistle to the Corinthians provides the second reading. The Apostle always wrote to encourage, but also to challenge, his readers. It was an especially trying task when it came to writing to the Christians of Corinth. Serious temptations continually arose to lure the Christian Corinthians away from their love of discipline. Therefore, in his letters to the Christians of Corinth, Paul often was blunt but also eloquent.

During the first century A.D., many impostors evidently moved through the tiny Christian world. These impostors claimed to have been special followers of Jesus or to have special insights. Paul frequently insisted upon his own authentic vocation to be an Apostle. He does so in this reading. Christ called Paul. Paul assumed no role for himself. However, Paul responded fully and without hesitation. He became a “slave” to his vocation, and therefore was a “slave” to the people of Christ.

St. Mark’s Gospel furnishes us with the third reading for this weekend.

Important in this reading are Peter—or Simon—along with Andrew, and James and John. Already the apostolic company was forming. Simon’s mother-in-law was very sick. Jesus touched her and cured her. As the day progressed, and as afternoon was passing, the people of the town brought many sick people to Jesus. Actually, the crowd was quite large. He cured the sick and expelled demons.

The next morning, Jesus went to a secluded place to be alone in prayer. Simon and the other Apostles searched for Jesus. Finding the Lord, they exclaimed, “Everybody is looking for you!” Jesus went with them to the neighboring villages in Galilee, and in these villages proclaimed the Good News of salvation.

Reflection

There is an important link between Job and those who were searching for Jesus, as told in the Gospel of Mark. The pain and dismay of Job are evident. He was very troubled. Much bothered him. He plodded along, fearing the coming of the next day.

Those who searched for Jesus and prompted the Apostles to find the Master probably also had many sick persons searching for him because the preceding afternoon Jesus had cured so many.

The readings therefore make these points. Human life is no bed of roses. It can overwhelm us in its demands and riddles. Jesus is the answer. He is life. He is peace. Another component of this lesson is in the presence, and the action, of the Apostles in Mark’s Gospel. Akin to this is the self-identification of Paul.

For us, as for them long ago, our connection with Jesus is in and through the Apostles. Peter never wanted Paul to be a role given to him by Jesus. The memory of the Apostles forms our creed. The bodies of faithful believers they brought together continue in the modern Body of Christ, the Church.

The Catholic Church, we find Jesus in Word and Sacrament. We meet the Apostles. We receive the gifts of peace and eternal life.

My Journey to God

On Entering the Storm

Peace, I give you, my peace I leave with you. It is my peace I give you, my peace I leave with you. He said, but what he gave so freely has been flung away and now we hunger for its loss and every day prepare ourselves for the whirlwind, the devil’s dance of death we call a war.

Our young, our brave, our innocent have always died to buy the freedom of the world.

Oh, God, before we send them once again into the storm, send your warm Spirit to melt the hearts of tyrants and give to those who lead in peace, the gift of Solomon, the gift of Wisdom, Lord, that they may know

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)

Question Corner/Fr. John Dietzen

Catholic Church in China is suppressed by government

Q What is the status of the Catholic Church in China?

A The situation of the Catholic Church in mainland China is complex and not at all easy to understand. Particularly under the communist regimes of the 20th century, Catholics have suffered savage persecutions.

For all practical purposes, the Catholic Church ceased to exist, at least openly, as part of Chinese society.

In July 1957, the government established the CCPA (Chinese Catholic Patriotic Association), a “Catholic” Church independent of papal authority, which has validly, but not licitly, ordained its own bishops without Vatican approval.

Many Catholic clergy have disappeared or are under house arrest for refusing to join the CCPA.

Since 1957, the CCPA has existed alongside a larger “real” Catholic Church, which is in communion with the bishop of Rome. Priests and bishops of this second group, and apparently many from the first, periodically walk an almost impossible political tightrope to keep the Catholic faith alive in some traditional manner for the Chinese people and for Catholic foreigners in the country.

China and the Vatican do not have diplomatic relations, but Pope John Paul II is striving to change that.

In October 2001, he apologized for past actions by Catholics that offended China or gave an impression of disrespect for its culture, and renewed his plea for official dialogue with the government of mainland China. The pope was speaking on the 400th anniversary of the arrival in Beijing (formerly Peking) of Father Matteo Ricci, a Jesuit missionary and scientist whose knowledge and love for the Chinese people had won profound respect for him and for the Church among some high-ranking Chinese scholars and government leaders.

As Father Ricci noted, Ricci was a man whose love for China and for the Church was seen in everything he did. He invented a Chinese terminology for Catholic theology and liturgy that “created the conditions for making Christ known and for incarnating the Gospel message and the Church within Chinese culture.”

Unfortunately, because of a lack of understanding of Chinese culture on the part of some powerful Catholic officials in Europe and a whole complex series of personality conflicts and controversies, the potential of Father Ricci’s extraordinary achievement was never fulfilled, and Catholic influence in China was set back hundreds of years.

This is part of the Catholic failures for which the pope expressed regret, and for which he apologized, nearly two years ago.

The liturgy you experienced, which probably involved Catholic priests and perhaps a small group of Chinese people with Rome, and the status of the Catholic Church in that country, need to be understood in this context.

Open, if limited, practice of the Catholic faith is most likely to be found in those areas of China which attract larger contingents of foreign (especially American or European) business people, tourists and diplomatic officials.

In spite of the present limitations and suppression, the pope has hope. "It is no secret,” he said, “that the Holy See, in the name of the whole Catholic Church and, I believe, for the good of the Chinese family, hopes for the opening of some form of dialogue with the authorities of the People’s Republic of China.”

(Send questions for this column to Fr. John Dietzen, P.O. Box 325, Peoria, IL 61615 or by e-mail in care of jjdietzen@aol.com)
The Active List

Dear children! With this message I call you anew to pray for peace. Particularly now when violence is increasing, you are those who pray for peace. Little children, be peace in yourself wherever you are. Thank you for having responded to my call.

Oldenburg Academy, 1 Twister Circle, Oldenburg, Registration for Class of 2007, 9-11:30 a.m. Information: 317-954-4440, ext. 231.

Mary, Queen of Peace Parish, 1005 W. Main St., Danville. Valentine day Mass, 10 a.m., 7 p.m. $5 for person, child-care available, advance ticket order Information: 317-742-4284.

Primo Banquet Hall, 2615 National Ave., Indianapolis. Seventh annual St. Jude Parish Sweetheart Dinner/Dance, Mass, 6:30 p.m., dinner 7:30 p.m., $25 per person, 550 couple. Information: 317-786-4371.

St. Gabriel’s Loft, 5505 Bardessone Road, Indianapolis. Catholic Singles Adults Club, Valentine party, 8-10:30 p.m. Information: 502-491-8789.


St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Tridentine Mass, 9:30 a.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., Indianapolis. Marian Movement of Priests prayer cenacle for families, 7 p.m. Information: 317-257-6947.


Catholic Retreat House, 3650 E. 46th St., Indianapolis. Silent prayer day, 9 a.m.-2:30 p.m., lunch, bring freeway, Information: 317-543-0154.

Holy Rosary Church, 529 Stevens St., Indianapolis. Tridentine (Latin) Mass, Mon.- Fri. 9:30 a.m., Wed., 5 p.m. Information: 317-638-4478.

St. Joan of Arc Parish, 421 Central Ave., Indianapolis. Marian Movement of Priests prayer cenacle for families, 7 p.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., Indianapolis. Marian Movement of Priests prayer cenacle for families, 7 p.m. Information: 317-632-9349.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Indianapolis. Prayer group, 7 p.m. Information: 317-543-0154.


Holy Name, Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-5:30 p.m. Information: 317-632-9349.

St. Joan of Arc Parish, 421 Central Ave., Indianapolis. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7577 Holiday Dr. S., Indianapolis. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5550.

Holy Spirit Church, 724 E. 106 St., Indianapolis. Bible study, Gospel of John, 7:30-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., Indianapolis. Marian prayer for priests, 3-4 p.m. Information: 317-271-4016.


SS. Francis and Clare Church, 3901 Olive Branch Road, Indianapolis. Adoration of the Blessed Sacrament, between Masses, Noon-12:30 p.m. Information: 317-638-4478.

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


The Greenwood Church, 353 S. Meridian St., Indianapolis. Faith Sharing Group, 7 p.m. Information: 317-856-7442.

St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7-5:30 p.m. Mass. Information: 317-632-9349.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Faith Sharing, 6 p.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ and religious vocations, 7 p.m. Information: 317-632-9349.

St. Malachy Church, 326 N. Green St., Brownsburg. Liturgy of the Hour, 7:30-8:30 p.m. Information: 317-582-3195.

Christ the King Chapel, 1827 Kesler Blvd. E., Indianapolis. Marian prayer for priests, 3:30-8:30 p.m. Information: 317-638-4478.

Sacred Heart of Jesus Church, 7160 E. 70th St., Indianapolis. Marian prayer, 6-7 p.m. Information: 317-721-4616.


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

Holy Rosary Church, 529 Stevens St., Indianapolis. Adoration of the Blessed Sacrament, between Masses, Noon-12:30 p.m. Information: 317-638-4478.

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WASHINGTON (CNS)—Catholics grieved and prayed over the fate of the seven astronauts who perished on Feb. 1 when the space shuttle Columbia exploded on re-entry into Earth’s atmosphere over Texas following a 16-day mission.

The pilot, Navy Cdr. William C. McCool, 41, was a Catholic. It was his first space mission.

McCool’s pastor, Carmelite Father F.J. McCarthy of St. Bernadette Parish in the Houston suburb of Clear Lake City, Texas, said McCool left behind a wife and three children.

“We’re here to serve them,” he said.

Father McCarthy said St. Bernadette is one of three Catholic parishes with a large contingent of NASA workers and their families. He said he detected “shock, grief—and an outpouring of grief” on the weekend of the accident.

“The long-timers, they had the Challenger [disaster] some years ago [in 1986],” Father McCarthy said. “They see it as round two. They’re just stunned.”

Their wound, Father McCarthy added, is “too profound—a wound that had been healing” until the Columbia disaster.

They were hoping it would never happen again, he said, “and all of a sudden it does.”

Father McCarthy told Catholic News Service that Masses in the 3,000-household parish were full over the weekend, but “what seemed to be different to me was in the way people were coming to Mass. They were seeking an outpouring of faith and hope.”

He said the parish planned a prayer service for Feb. 3. Jesuit Father John P. Schlegel, president of Creighton University in Omaha, Neb., noted in a statement that Columbia’s payload commander, Air Force Lt. Col. Michael Anderson, 43, received a master’s degree in physics from Creighton in 1984.

He called Anderson, who had planned to visit the campus in April, “a man of faith” who “lived in the pursuit of new knowledge. He was a true 21st-century pioneer.”

Before Columbia’s Jan. 16 launch, Anderson sent an e-mail message to Jesuit Father Thomas McShane, a Creighton physics professor, asking that the priest pray for the crew members and their families. He wrote, “I almost passed out because I couldn’t believe it.”

The Associated Press reported that a Catholic service on Feb. 2 for U.S. troops stationed in Bagram, Afghanistan, included prayers for the shuttle crew and the hymns “On Eagles’ Wings” and “I’ll Fly Away.”

Sen. Sam Brownback, R-Kan., said in a Feb. 1 statement that, as chairman of the Senate Space, Science and Technology Subcommittee, he was prepared to help with NASA’s investigation of the accident.

“When it goes so terribly wrong, we will be diligent in doing everything we can in the Congress to give NASA all the support it needs to make sure we press forward with scientific advances, and that nothing like this happens again,” said Brownback, who is Catholic. “The inspiration these astronauts gave to children, educators and hopeful citizens around the world will not be forgotten. They will forever remain in our memories. May God bless them and their families.”

Rep. Chris Smith, R-N.J., another Catholic in Congress, said in a Feb. 1 statement, “It is now incumbent upon NASA scientists to do everything that is humanly possible to fully investigate this catastrophe and determine what went wrong. The work of manned space flight must continue.”

VATICAN CITY (CNS)— Pope John Paul II expressed his sadness at the explosion of the space shuttle Columbia and asked for prayers for the seven astronauts who died in the accident.

The pope was informed of the tragedy shortly after news agencies reported on Feb. 1 that the space shuttle had broken up on re-entering Earth’s atmosphere over Texas. Aides said he received the news with “extreme sadness” and prayed for all those touched by the disaster.

“Speaking to several thousand people at a noon blessing the following day, the pope expressed his spiritual closeness to the families and friends of those who died,” the Vatican said.

“The sad news of the tragic explosion of the U.S. space shuttle Columbia has stirred deep emotions in everyone. I ask everyone to pray for the victims, who died while fulfilling an international scientific mission,” he said. “At this time of difficult trial, I am spiritually close to the relatives, and I assure them of my prayers.”

Experts were investigating why the shuttle burst into flames and disintegrated on its way to a planned landing in Florida. Fibers from the space shuttle encountered the Earth’s atmosphere on Feb. 1, about 15 minutes before it was due to land in Florida.

Debris from the space shuttle Columbia streaks across the sky over Tyler, Texas, as the shuttle breaks apart following re-entry into the Earth’s atmosphere on Feb. 1, about 15 minutes before it was due to land in Florida.

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Rest in peace

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


Jones, Jennifer K., 80, St. Mary, Tell City, Jan. 16. Daughter of Jeff and Betty (Richardson) Jones. Granddaughter of Jim and Virginia George and Merle and Sharon Clark.


Liston, James, 72, Sacred Heart, Jeffersonville, Jan. 10. Son of Richard Liston and Jeanette Liston. Brother of Joe Liston.


Peck, John W., 43, St. Michael, Cannelton, Jan. 15. Husband of Frances Gibson, Patricia Teoody, Joe and Tom Payne.

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Rembusch, Mary Agnes, 88, Christ the King, Indianapolis, Jan. 22. Sister of Barbara Hill, Gracey Hill, Mary Cay Johnson, Kevin, Michael and Patrick Rembusch.


Segall, Nathaniel H., 80, St. Lawrence, Indianapolis, Jan. 24. Father of Monica Faurore and Kenneth Segall.


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This unwavering commitment to our patients has resulted in a respected cardiac and vascular care program. Advanced technology for the prevention, diagnosis and treatment of heart and vascular disease. And a philosophy of care centered on providing comfort, strength and reassurance. St. Francis brings it all together to keep the wonder of a beating heart strong. And the value of every life, protected.