



**The**

# Criterion

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## 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 planned to retire after 17 years of faithful service, the move put into place a series 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.

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

Schellenberger said that it is only because Williams was willing to give of her personal time that such things were able to be accomplished.

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.

"She has been Catholic Charities in the New Albany Deanery for many years," Gaybrick said. He will miss her "wisdom and dedication," and is grateful that she

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## St. Vincent de Paul Society

### Brown County society finds needs are great

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

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A Brown County resident applies for assistance on Dec. 19 at the St. Vincent de Paul Society distribution center in Nashville. St. Agnes parishioners began their St. Vincent de Paul ministry 13 years ago to provide free food, clothing, household supplies and toys to the rural poor. In addition to government commodities, food is donated by parishioners and purchased in bulk from a food bank with funds from a monthly collection at Masses.

## Society's Indianapolis ministries need volunteers

By Mary Ann Wyand

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, funding 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.

See VOLUNTEERS, page 2

## Vatican: Christians who buy New Age goods should ask what they seek

VATICAN CITY (CNS)—While buying crystals, soaking in a tub with aromatic oils 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."

Its 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

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# NEEDS

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as well as a bag of personal care items and cleaning supplies, also donated by parishioners. Every family got a bag of candy and toys for their children. Many of the toys were new and were donated by the people of St. Agnes and many other folks who remember us at Christmas. [The parish] St. Vincent's group also added another \$300 to buy toys and new underwear and blankets when we were short.

"The luckiest volunteers are the ones who help the families pick out toys for their children," she said. "While it's not as much as we'd like to give them, we're really privileged to be able to help just a little. [The parish] St. Vincent [de Paul conference] also gave the Brown County Sheriff's Department about 40 stuffed animals to distribute to local families. I know all of us feel like we receive far more than we give."

By early January, Beckman said, the supply of food at the society's distribution center on Clay Lick Road was gone.

"We have no government commodities left," Beckman said in the article. "We will be buying food from Hoosier Hills Food Bank and waiting for the next shipment of commodities, which should be soon."

People in need also appreciate donated winter coats, she said, which quickly "find" new owners. A 3-year-old boy, who was wearing only thick socks, smiled when he received a pair of shoes in December.

"Looking ahead, it probably will be a hard year," Beckman said. "We foresee a cold winter, and that could make things tight. If you find something in your closet, bring it to us."

Father William F. Stumpf, priest moderator and sacramental minister, said St. Agnes parishioners embrace the parish mission of hospitality and the Gospel call to serve the spiritual and physical needs of all people by enthusiastically supporting the St. Vincent de Paul ministry during collections at Masses.

"Brown County is one of the poorest areas in the state," he said. "There's a lot of poverty here. Our St. Vincent de Paul Society is probably one of the largest community outreach organizations in Brown County. They probably reach more of the poor than any other agency in the county."

Benedictine Sister Mildred Wanne-muehler, parish life coordinator, said "the needs are great" in Brown County throughout the year.

"If we are known for anything," she said of the parish, "we are probably known for our work with the poor."

St. Agnes parishioner Fred Schilling of Morgantown, chairman of the parish St. Vincent de Paul ministry, said volunteers distribute food to the poor on the third Thursday of the month and clothing, furniture and other household supplies every Monday and Saturday morning.

"The most we've ever had [apply for food on one day] was 127 families," Schilling said. "Brown County doesn't have much of a middle class. People are either pretty wealthy or poverty-stricken. We average about 80 families [a month] throughout the year and give out about 4,500 to 5,000 pounds of food a month. We also help a lot of poor people with their utilities."

St. Agnes Parish started the St. Vincent de Paul ministry at the church 13 years ago, he said, but soon needed more space. The parish rented part of a storage barn then a larger building, both located on State Road 135, before moving to property owned by the Archdiocese of Indianapolis adjacent to the Catholic Youth Organization's Camp Rancho Framasa on Clay Lick Road.

"The archdiocese gave this area to us and we built a pole barn," Schilling said. "The archdiocese also gave us \$7,500, and six parishioners donated \$1,000 each so we had enough to build it and put in shelves."

Members of the 310-household parish show their concern for the poor by donating as much as \$1,400 to the St. Vincent de Paul ministry in the monthly collection, he said. "That's pretty good for a parish this size. The people are so loving



Brown County resident Merrie Sloan of Nashville relies on the St. Vincent de Paul Society for help with food, clothing and toys. A single mother, Sloan lives with her own mother and stays at home to care for her 7-month-old daughter, Maybelle.

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

continued from page 1

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."

Benjamin said the food pantry building also houses a Gennesaret Free Clinic site, a separate not-for-profit volunteer ministry that provides free health care and prescription medicine to low-income and homeless people.

The Salvation Army offers a job placement assistance program at the food pantry, he said, and other social service

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 neighborhood 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 society's distribution center at 1201 E. Maryland St., he said. "We provide a wide range of warm clothing, shoes, coats, beds, blankets, 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 distribution 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.) †

## Priest for archdiocese placed on administrative leave

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 advisers.

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 a 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 victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan assistance coordinator, Suzanne L. Magnant, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410 or call her at 317-236-7325 or 800-382-9836, ext. 7325.

Archbishop Buechlein has asked for prayers for all persons who are suffering from sexual abuse in the Church and in society in general. †

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## 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



Blessed Mother Theodore Guérin

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" Lentz, 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 their students, and how they would invite others to the teaching ministry. †

## Mother Theodore Guérin Award recipients

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

**Vicki Auger**  
St. Roch School, Indianapolis

**Marilyn Bardon**  
St. Michael the Archangel School, Indianapolis

**Katherine Beckman**  
Sacred Heart School, Clinton

**Sheryl Bevan**  
Father Thomas Seccina Memorial High School, Indianapolis

**Linda Bloomer**  
St. Susanna School, Plainfield

**Estelle Britner**  
St. Rose of Lima School, Franklin

**Patty Brown**  
St. Philip Neri School, Indianapolis

**Nancy Buening**  
St. Mary School, Greensburg

**Millie Castagnier**  
St. Vincent de Paul School, Bedford

**Carol Cox**  
St. Joseph School, Shelbyville

**Pam Curley**  
St. Barnabas School, Indianapolis

**Lisa Eilbracht**  
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 Gesswein**  
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 Shawe Memorial Jr./Sr. High School, Madison

**Rebecca Heger**  
Cathedral High School, Indianapolis

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

**Sandra Hines**  
St. Thomas Aquinas School, Indianapolis

**Laurie Ifert**  
St. Monica School, Indianapolis

**Brenda Jackson**  
Cardinal Ritter Jr./Sr. High School, Indianapolis

**Lillian Kennel**  
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

**Cathryn Loe**  
All Saints School, Indianapolis

**Patricia McCarthy**  
Breuf Jesuit Preparatory School, Indianapolis

**Theresa Mendez**  
Central Catholic School, Indianapolis

**Nancy Meyer**  
St. Jude School, Indianapolis

**Kjersti Milliner**  
St. Paul School, Sellersburg

**Ann Ellen Moore**  
Pope John XXIII School, Madison

**Ann Moreau**  
Immaculate Heart of Mary School, Indianapolis

**Jennifer Morris Schaefer**  
St. Joan of Arc School, Indianapolis

**Sister Christine Nantaba, I.H.M.R.**  
Holy Angels School, Indianapolis

**Yvonne Nichols**  
St. Malachy School, Brownsburg

**Donna Nicholson**  
St. Bartholomew School, Columbus

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

**Cynda Osborne**  
St. Patrick School, Terre Haute

**Angeline Powell**  
St. Gabriel School, Connersville

**Sue Richardson**  
Holy Spirit School, Indianapolis

**Ruth Roell**  
Bishop Chatard High School, Indianapolis

**Jill Rowe**  
Holy Family School, New Albany

**Marianne Samuelson**  
Our Lady of the Greenwood School, Greenwood

**Kay Smith**  
St. Charles Borromeo School, Bloomington

**Susanne Sullivan**  
St. Luke School, Indianapolis

**Kathy Taber**  
St. Pius X School, Indianapolis

**Ellen Taylor**  
Holy Name School, Beech Grove

**Bob Tully**  
Roncalli High School, Indianapolis

**Lisa Vogel**  
St. Mary School, North Vernon

**Betty Walter**  
Sacred Heart School, Jeffersonville

**Diane Warrenburg**  
Our Lady of Lourdes School, Indianapolis

**Missy Weismiller**  
St. Lawrence School, Lawrenceburg

**Lisa Zetzl**  
St. Gabriel School, Indianapolis

**Marla Zinkan**  
Christ the King School, Indianapolis

# 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 religions and lay persons. Oldenburg Franciscan Sister Ann VonderMuellen will discuss life as a Third Order Regular. Judy Hilman will discuss the Oldenburg Associates Program for lay men and women, and Joe Kuczowski, associate dean of liberal arts at IUPUI, will share his perspective as a member of the Third Order Secular Franciscans.

The lectures are free and open to the public. Refreshments will be served. †



ONS photo courtesy of Vatican Library



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## Editorial

# 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 the “lay apostolate” met a warm response as Catholics joined such groups as the Young Christian Students, the Young Christian Workers and the Christian Family Movement. We were told then that Christian 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 inaccurate. It’s not “the apostolate of the hierarchy” and the laity are not just collaborators. We are all members of the same apostolate, the bishops at the council said, and we all have the right and duty to exercise the Christian apostolate.

The council fathers were strong about it, too. A Christian, they said, “who does not work at the growth of the body [of Christ] to the extent of his possibilities must be considered useless both to the Church and to himself” (*Decree on the Apostolate of the Laity*, No. 2).

In recent months, because of the sex-abuse scandal and the way it has been handled by some members of the hierarchy, we have seen calls for “structural reform” and for more lay “empowerment” in the governing of the Church in the United States. That’s all well and good, but how prepared are some members of the laity to accept leadership roles in the Church?

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 our culture or are we succumbing to it?

As our American Catholic population

has become the most educated in history, our society has become more secular. There has been a breakdown in sexual mores and family life, and respect for human life has declined. Catholics are taking their places among the leaders of our country, but without much thought of evangelizing it. It’s a scandal that so many pro-choice legislators are Catholics.

Yes, the Church has long called for lay men and women to take leadership positions within the Church. The problem is that so few of those who have demanded more lay control of the Church have prepared themselves for such positions. Often, their knowledge about basic Catholic teachings is abysmal. Catholics who were less educated about secular subjects back in the early 20th century had a better knowledge of the basic teachings of the Church than well-educated Catholics today.

Popes have been sending regular encyclical letters to us ever since Pope Leo XIII’s *Rerum Novarum* in 1891. How many lay people have bothered to read them? The U.S. bishops continue to try to instruct us with their messages. How many lay people are paying attention?

The sad fact is that the lay people who are clamoring for “lay empowerment” often are not faithful to the teachings of the Church, but rather dissenters who want to use positions of authority to change those teachings. Is it surprising that bishops and priests are reluctant to give power to such people?

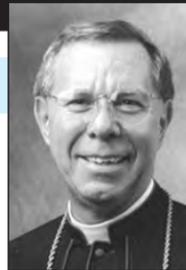
Fortunately, there are encouraging signs. Many lay people are forming study groups to read Church documents, Catholic history, the catechism and lives of the saints. But perhaps the most encouraging sign is evidence that Catholic young people seem to be taking a greater interest in the teachings of the Church. Pope John Paul has been an inspiration to them.

We hope that proves to be the case because the future of the Church in the United States is going to depend heavily on an educated laity able and willing to accept their responsibility as Christian witnesses in our secular society.

— John F. Fink

## Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



# My ‘wealthy’ relatives

This week, I tell a story that might have been the basis for a homily never given.

Another of my dad’s sisters went home to God just before Christmas. Aunt “Fronie” (Veronica) lived a long and extraordinary life. Preceded in death by her husband two years ago, she was an amazing mother of 13 beautiful children. She and Uncle “Romie” (Roman) Schmidt somehow raised their 13 children out of poverty in difficult times. It is a story that deserves to be told.

You may recall the three Schmidt boys—quarterback, fullback and tailback—of the Jasper High School football team that gave our Roncalli High School football team a run for the spot in the recent state finals. They are three of (I don’t know how many) Schmidt grandchildren. Their father and more than a couple of their uncles were all-star football players for Jasper a generation and more ago.

Uncle Romie was inducted into military service during World War II. Aunt Fronie carried on, making a home and taking care of four or five of her children. I remember that my dad taught her how to drive a car in her husband’s absence. I also remember that her third daughter, Margie, and I made our First Communion together and we had a family reception for both of us.

On his return from the war, Uncle Romie worked long hours and late into life at the Jasper Cabinet Co. I can’t remember when she started, but I know that, for many years, Aunt Fronie cleaned rooms at the Holiday Inn in order to help make ends meet. She eventually became the supervisor of the cleaning staff. With the help of football scholarships and other financial aid, most of the children who wanted went to college. All of the children have careers of their choosing.

Aunt Fronie and Uncle Romie lost a son to leukemia only a couple of years after he was married. They anguished with their children over this loss and other unfair turns life can take. In their senior years, the tables were turned and their 13 children, their spouses and families looked after the needs of their parents and grandparents. Holidays, birthdays and anniversaries were truly festive occasions.

The Schmidts began their married and family life in a truly small house, which, if my memory serves me right, may have been an old

one-room schoolhouse next to our Grandfather Buechlein’s farm.

In their early years the Schmidt children learned a lot about life and work on the farm from Grandma and Grandpa Buechlein. And that small house kept getting enlarged with add-on bedrooms—the fruit of simple living and hard work. By the end of their lives, Aunt Fronie and Uncle Romie lived in a lovely brick home in one of the new housing subdivisions in Jasper. I don’t know it for sure, but I wouldn’t be surprised if they were able to have that new home with the help of their children.

I realize there are many of you who have similar stories to tell. I offer this story about Aunt Fronie and Uncle Romie as an illustration of steady commitment to the primacy of family life and family love. In a sense, they risked a lot in trying to raise 13 children in simple circumstances at best.

We hear so much about the quality of life these days. We tend to equate quality of life with wealth. The Schmidt family knows that family love is more important than family wealth.

One way or the other, true family love is the fruit of sacrifice. One of my bishop friends often remarks that friendship costs. And he isn’t talking about money.

Whether we think about the love of parents or grandparents or of children and grandchildren, true love is born of self-sacrifice. Learning to make things work in a large family is a necessary lifelong lesson in sharing, and that means sacrificing.

It is natural and admirable that parents and grandparents want their children “to have it better than they had it.” That is exactly why Aunt Fronie and Uncle Romie worked and worked so hard until late in life.

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. †

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

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

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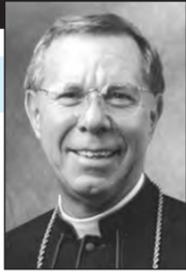
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## Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



# Mis familiares “ricos”

Esta semana les contaré una historia que podría haber servido como tema para una homilía nunca celebrada.

Otra de las hermanas de mi padre volvió a casa a reunirse con Dios antes de la Navidad. La tía “Fronie” (Verónica), vivió una vida larga y extraordinaria. Precedida en la muerte por su esposo hace dos años, era madre ejemplar de trece hermosos hijos. Ella y el tío “Romie” (Roman) Schmidt se las ingeniaron para criar a sus trece hijos en medio de la pobreza y tiempos difíciles. Es una historia que merece contarse.

Seguramente se acordarán de los tres hermanos Schmidt (quarterback, fullback y 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 de los (no sé cuántos) 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. La tía Fronie se continuó haciéndose cargo de la casa y de cuatro de sus cinco hijos. En ausencia de su esposo, recuerdo que mi papa le enseñó cómo conducir un auto. También recuerdo que su tercera hija, Margie, y yo hicimos nuestra Primera Comunión juntos y tuvimos una reunión familiar para los dos.

A su regreso de la guerra, el tío Romie trabajaba muchas horas y lo hizo hasta su vejez, en la compañía Jasper Cabinet Co. No puedo recordar cuándo comenzó, pero sé que por muchos años la tía Fronie limpió habitaciones en el Holiday Inn para ayudar a cubrir los gastos. Con el tiempo se convirtió en supervisora del personal de limpieza. Con la ayuda de las becas del fútbol y otras ayudas financieras, la mayoría de los hijos que quisieron ir a la universidad, lo hicieron. Todos los hermanos tienen la profesión de su escogencia.

La tía Fronie y el tío Romie perdieron un hijo a causa de leucemia, a tan sólo dos años de haberse casado. Se afligieron junto a sus hijos por la pérdida y por los giros injustos que da la vida. En sus años de vejez los papeles se cambiaron y sus trece hijos, sus cónyuges y familiares velaron por las necesidades de sus padres y abuelos. Los días feriados, cumpleaños y aniversarios eran verdaderamente ocasiones de fiesta.

Los Schmidts comenzaron su vida familiar y de casados en una casa realmente pequeña, la cual, si mal no recuerdo, debió ser una escuela de un

salón al lado de la granja de nuestro abuelo Buechlein.

A temprana edad los hermanos Schmidt aprendieron mucho sobre la vida y el trabajo en la granja del abuelo y la abuela Buechlein. Y aquella pequeña casa seguía creciendo con habitaciones anexadas: fruto de una vida simple y trabajo arduo. Al final de sus vidas la tía Fronie y el tío Romie vivían en una hermosa casa de ladrillo en una de las nuevas urbanizaciones de Jasper. No estoy seguro, pero no me sorprendería que sus hijos les hubieran ayudado a conseguir esa nueva casa.

Comprendo que muchos de ustedes podrían contar historias similares. Les ofrezco esta historia sobre la tía Fronie y el tío Romie como un ejemplo de compromiso firme a la primacía de la vida familiar y el amor de familia. De alguna manera, arriesgaron mucho tratando criar trece hijos en circunstancias simples, para decir poco.

En estos días escuchamos tanto sobre la calidad de vida. Solemos comparar calidad de vida con riqueza. La familia Schmidt sabe que el amor familiar es más importante que la riqueza de la familia.

De una forma u otra, el verdadero amor familiar es fruto del sacrificio. Uno de mis obispos amigo recalca con frecuencia que la amistad cuesta. Y no está hablando de dinero.

Ya sea que pensemos en el amor de padres o abuelos, o de hijos y nietos, el verdadero amor nace del auto-sacrificio. Aprender cómo hacer para que todo marche bien en una familia grande es una lección de por vida sobre cómo compartir, 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 Romie trabajaron y trabajaron tan arduamente hasta su vejez.

Pero el valor del mejoramiento espiritual necesita tener las mejoras correspondientes en lo social y lo material. No es extraño oír a los jóvenes de hoy en día que tienen todos los bienes materiales necesarios, decir: “me falta algo.” A veces hablan de buscarle a la vida un sentido más profundo.

El mayor regalo que la tía Fronie y el tío Romie le dieron a sus hijos (además del impulso para trabajar arduamente), fue una fe vehemente en Dios y fidelidad para con la Iglesia. Estoy seguro de que continúan cuidando a sus familias con una oración amorosa. †

Traducido por: Language Training Center, Indianapolis

## La intención del Arzobispo Buechlein para vocaciones en febrero

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

## Letters to the Editor

### The death penalty should be reexamined

There has been much written and many opinions have been offered on Illinois Gov. George Ryan’s decision to commute all death sentences in Illinois. We would like to add our thoughts and beliefs to this list of opinions.

First, let us say we are sensitive to the emotional upheaval being felt by many of the families and friends of the victims of violence. Some people have expressed their belief that those who took the lives of their loved ones deserve the sentences they received. These commutations force victims’ families to revisit once again their terrible loss and all the horrors connected with the murder.

Although Gov. Ryan’s action is unprecedented since the death penalty was reinstated in 1976, the facts are: he pardoned four people; he reduced the sentences of three other people; he turned the death sentence of 160 men and four women into life sentences without the possibility of parole.

Gov. Ryan’s actions have thus opened the door to force the judiciary and the citizens of the United States to take a closer look at a very flawed penal system.

In his address, Gov. Ryan stated:

“Thirty-three death row inmates had

been represented by attorneys who later were disbarred or suspended from practicing law. Thirty-five of 160 condemned convicts were African-Americans convicted by all-white juries. In fact, more than two-thirds of those awaiting the death penalty were black. Forty-six inmates were convicted on the often-suspect testimony of jailhouse informants, many of whom received reduced sentences as a result. Less than 2 percent of the roughly 1,000 murder defendants prosecuted in Illinois yearly end up receiving the death penalty. The overwhelming majority are the poor, the uneducated and minorities.”

The death penalty is the only fatal and absolutely irreversible punishment, and it is still administered with extreme randomness. We agree with thousands of others who believe that innocent people have been executed. The 164 prisoners who remain in Illinois prisons with the sentence of life without parole still have the opportunity to have their innocence proven if they have been charged unjustly.

We urge other state and federal leaders to take a long, hard look at our entire criminal justice system, particularly as it relates to the death penalty.

Sister Rita Clare Gerardot, S.P.

Sister Jenny Howard, S.P.

Saint Mary-of-the-Woods

### Research for the Church/James D. Davidson

## 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 50 states (not counting Catholics in the Eastern Rite or people living in Puerto Rico, Guam and the Virgin Islands)? Is the answer 61 million, 71 million or 81 million?

According to the 2002 edition of *The Official Catholic Directory*, the answer is 61 million. But, wait. How does the *Directory* arrive at a figure like 61 million, and what does that number mean? Does it refer to Catholics who agree with Church teachings, people who attend Mass regularly, registered parishioners or people who identify themselves as Catholic?

Every year, the *Directory* asks Church leaders to report the number of Catholics in their parishes and dioceses. The *Directory* does not require leaders to use a specific theological or behavioral criterion when making their estimates. For example, it does not say to report only those Catholics who attend Mass weekly, use Sunday envelopes, participate in parish activities or accept Church teachings. It leaves it up to diocesan and parish leaders to use whatever criteria they think are best.

Not long ago, colleagues and I asked leaders in five dioceses what criteria they use. In one diocese, leaders said they report the number of Catholics who are registered parishioners. In another, they said they consider two factors: the number of registered parishioners and the average number of people attending Mass in October (known as a pew census). In a third diocese, leaders said they rely most heavily on parish registration lists, but also take other things into account (such as the October pew census and pastors’ estimates). In two other dioceses, leaders simply said they use a variety of methods.

Thus, Church leaders use multiple methods, but are most likely to report the number of people who have enough connection to local parishes to be on parish rolls and/or counted when parish leaders do a pew census. Therefore, the *Directory*’s

figure of 61 million could reflect one of two things. It could indicate the number of Catholics who are registered parishioners (a narrow interpretation). Or, it could signify the number of registered parishioners and other Catholics who, even though not registered parishioners, attend Mass often enough to be included in an October head count (a broader interpretation). There is no way of knowing for sure which interpretation is most accurate.

In two recent national studies, colleagues and I have found that only two-thirds of Americans who say they are Catholic are registered parishioners. Another 16 percent or so say they are not registered parishioners, but that there is “a parish they attend more often than any other.” The rest, another 16 percent or so, have no connection to a local parish.

Thus, we have two options. We could assume the *Directory*’s figure indicates the number of registered parishioners and other Catholics who, although not on parish rolls, attend Mass often enough to be included in an October head count (the broader interpretation). Based on this assumption, we would have to multiply 61 million by about 16 percent to account for the people who say they are Catholic but have no connection to a parish. Doing that produces an estimate of 71 million American Catholics.

On the other hand, we could assume the *Directory*’s figure reflects only the number of registered parishioners (the narrow interpretation). Making this assumption, we would have to multiply 61 million by one-third to account for the Americans who identify themselves as Catholic but are not on parish rolls. Using this approach, the estimate is that there are about 81 million Catholics in the United States.

In either case, the *Directory*’s figure of 61 million U.S. Catholics almost certainly underestimates the total number of Catholics in this country. Depending on which assumption one makes, the real number is closer to 71 or 81 million.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book is *American Catholics: Gender, Generation, and Commitment*.) †

## Check It Out . . .

**Tobit Weekend retreats**, for couples preparing for marriage, will be held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on Feb. 14-16, Feb. 28-March 2, April 11-13, May 2-4 and June 13-15. The focus of the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and see how important it is to have Christ at the center of a marriage. The cost is \$250 for a couple. For more information, call 317-545-7681 or e-mail [fatima@archindy.org](mailto:fatima@archindy.org).

**Pre-Cana Conferences** will be held each month at Fatima Retreat house, 5353 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, Christian marriage and other important relationship topics. 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. 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. 22. The public is invited to attend the free health screening event for colon screening, cholesterol screening, blood pressure screening, osteoporosis screening, diabetes risk assessment and kidney disease education/information. There will also be a discussion on weight loss and St. Vincent Bariatric Weight Loss Services. For more information, call St. 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 St. Augustine Parish Hall, 316 E. 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 812-948-0438.

The Saint Meinrad Abbey Guest House at St. Meinrad is hosting several upcoming retreats. **"Simplicity: A Way of Life"** will be presented by Benedictine Father Noël Mueller on Feb. 28 to March 2. The weekend will explore the popular trend toward 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 Cyprian Davis on March 14-16. The weekend will explore Gospel examples in modern dress and virtues and vices in the contemporary setting, and examine spirituality in everyday life. **"Rings and Things"** will be presented by Benedictine Father Noël Mueller on March 28-30. 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 the many aspects of love and ways to practice it. The cost of each retreat is \$175 per person or \$300 per couple. For more information or to register, call the guest house at 812-357-6585 or 800-581-6905 or e-mail [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu) or log on to [www.saintmeinrad.edu/abbey](http://www.saintmeinrad.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 presented by Benedictine 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 is \$25. Sister Joan Marie will also present 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 Grace Monastery for 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 [smb@doc-ecp.org](mailto:smb@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 reconsecrate the restored church after a fire nearly two years ago. Archbishop Daniel M. Buechlein will preside, and many Franciscan and archdiocesan priests will concelebrate. For more information, call the parish office at 317-638-5551.

Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis, will present its annual **"Chatard-a-Bratton"** from 7 p.m. to 11:30 p.m. on Feb. 22. The \$150 ticket admits two people to the event and includes hors d'oeuvres, complimentary beverages, live and silent auctions, a band with dancing and all other Chatard-a-Bratton activities. For more information or to buy a ticket, call the school office at 317-251-1451. †

## Awards . . .



The 2003 Golden 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 spent her after-school time as an adviser to the junior class. †



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

**Biker Boyz** (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

continued from page 1

cardinal said.

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

movement 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 Osorio 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,

magicians and angels—they are not evil," said Father Fleetwood, who now works at the Council of European Episcopal Conferences.

Their uses in the Harry Potter books and films, he said, are "not a banner for an anti-Christian ideology ... but are used to teach the difference between good and evil.

"I see absolutely no problem with Harry Potter," he said.

On the surface, the New Age concern for the environment and its promotion of interreligious tolerance are positive, Cardinal Poupard said, and they are concerns shared by the Catholic Church.

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. †

## 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, 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. †



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# MERGE

continued from page 1

plans to stay with the new agency in a consultive 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 Floyds 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 steward-

ship 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



Keith Stormes

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 because people will know what is going on in the different areas better than before.

Gaybrick stressed that no services or jobs would be lost in the transition and the offices of both agencies—which are across the street from one another—will be maintained for the foreseeable future.

Stormes thinks that the situation is "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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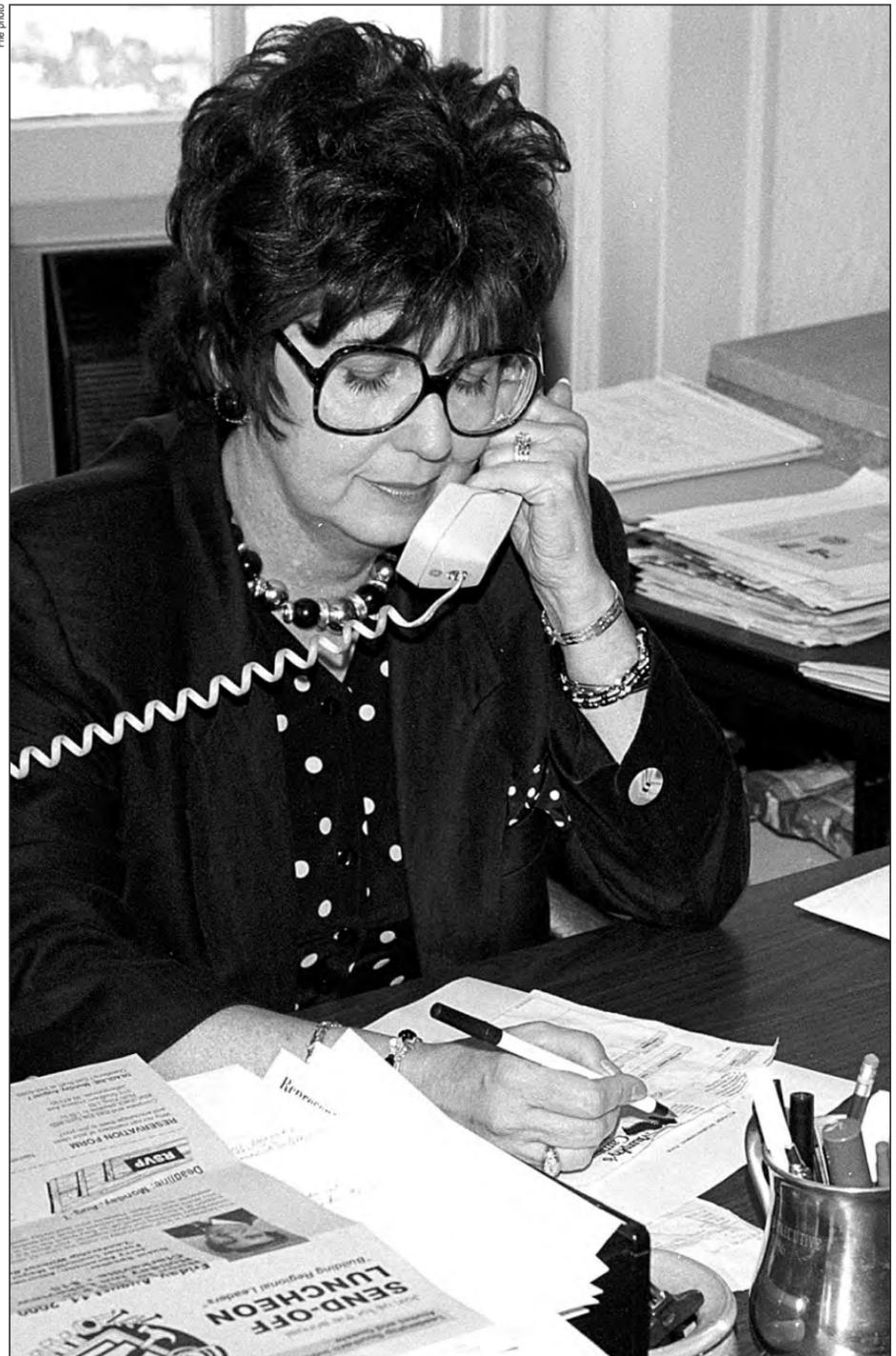
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Barbara Williams, who has been the executive director of Catholic Charities of South Central Indiana for 17 years, retired on Jan. 31. During her tenure, she not only did direct social work, but also was responsible for administrative work, fundraising and financial management. St. Elizabeth's Regional Maternity Center has merged with Catholic Charities of South Central Indiana to become St. Elizabeth-Catholic Charities. Keith Stormes is the executive director.

# 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 Magdalen 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. 23, 1950.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in education and a second master's degree in history from Indiana State University in Terre Haute.

Sister Agnes Eugene taught at the former St. Ann School in Terre Haute from 1954-55, Gibault School in Terre Haute from 1971-72 and the former Schulte High School in Terre Haute from 1972-73. She taught at the former St. Mary School in Richmond from 1946-48 and at St. Andrew the Apostle School in Indianapolis from 1955-56. She taught at St. Joseph School in Hammond, Ind., from 1950-52.

She also served as sacristan, local

treasurer for the congregation, driver, health-care aide, manager and buyer of personal supplies, coordinator of transportation and staff member at The Gift Shop at the Providence Center, all at Saint Mary-of-the-Woods.

Sister Agnes Eugene also ministered as bookstore supervisor and manager, and as director of maintenance for convent buildings and grounds at Mother Theodore Guérin High School in River Grove, Ill. She also taught at schools in Illinois, Washington, D.C., and Massachusetts.

**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.

Sister Mary Pat taught at St. Thomas Aquinas School in Indianapolis from 1953-56, Holy Family School in New Albany from 1967-69, St. Charles Borromeo School in Bloomington from 1970-71 and Our Lady of Providence High School in Clarksville from 1971-76.

She served as a pastoral associate at St. Augustine Parish in Jeffersonville from 1976-85. She also taught at St. Jude School in Fort Wayne, Ind., from 1948-49, St. John the Baptist School in Whiting, Ind., from 1949-53 and St. John School in Vincennes, Ind., from 1961-67.



Sr. Agnes Eugene Cordak, S.P.



Sr. Mary Pat Cummings, S.P.



Sr. Alma Marie Earus, S.P.



Sr. Thomasine Griffin, S.P.



Sr. Dorothy Evelyn Laughlin, S.P.



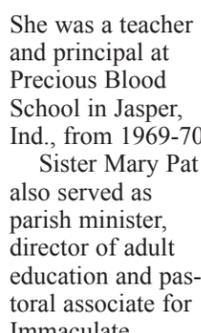
Sr. Ann Patrick McNulty, S.P.



Sr. Eleanor Pierce, S.P.



Sr. Margaret Ringe, S.P.



Sr. Mary Magdalen Schwartz, S.P.



Sr. Mary Slattery, S.P.



Sr. Marie Kevin Tighe, S.P.

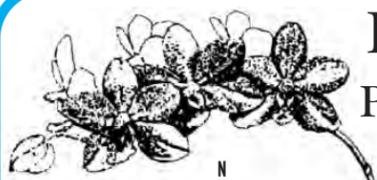
She was a teacher and principal at Precious Blood School in Jasper, Ind., from 1969-70.

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 Northampton, Mass. She currently ministers in prayer at Saint Mary-of-the-Woods.

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

See JUBILARIANS, page 10



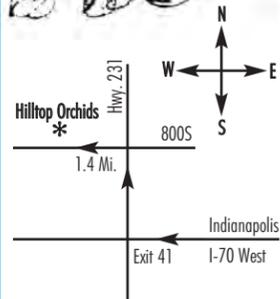
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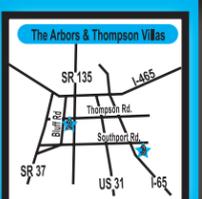


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# JUBILARIANS

continued from page 9

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

Sister Alma Marie served as a nurse's aide in health care from 1979-81 and on the residential services staff from 1999-2000 at Saint Mary-of-the-Woods. She taught at Sacred Heart School in Whiting, Ind., from 1950-53. She ministered as a cook and also in convent services and volunteer social services at St. Joseph Convent at Quincy, Mass. She taught at other schools in Illinois, Maryland, New Hampshire, Massachusetts and Washington, D.C.

**Sister Thomasine Griffin** is a native of Boston. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Thomasine entered the congregation on July 20, 1942, from St. Thomas Aquinas Parish in Jamaica Plain, Mass., and professed perpetual vows on Jan. 23, 1950.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in biology. She received a master's degree in education counseling from the University of New Hampshire.

Sister Thomasine taught at Holy Cross School in Indianapolis in 1950 and at St. Joan of Arc School in Indianapolis from 1950-52. She taught at the former St. Ann School in Terre Haute from 1952-54 and at Our Lady of Providence High School in Clarksville from 1966-68. She served as co-manager and manager of the Providence Co-op at Saint Mary-of-the-Woods from 2000-01.

She also ministered as a provincial councilor for St. Raphael Province in Fall River, Mass., and in parish services in the Boston area. She served as a teacher and principal at other schools in Illinois, Massachusetts and Texas.

**Sister Dorothy Evelyn Laughlin** is a native of New York City. She currently ministers as a member of the residential services staff at Saint Mary-of-the-Woods.

Sister Dorothy Evelyn entered the congregation on July 19, 1942, from St. Joan of Arc Parish in Indianapolis and professed perpetual vows on Jan. 23, 1950.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in English. She received a master's degree in English from Indiana State University.

Sister Dorothy Evelyn taught and/or served as assistant principal at the former St. Agnes Academy in Indianapolis from 1966-69, the former Ladywood School in Indianapolis from 1969-70 and the former Ladywood-St. Agnes School in Indianapolis from 1970-76.

She served as registrar and attendance officer, and ministered as a volunteer at Roncalli High School in Indianapolis from 1980-95, as a volunteer at Roncalli High School from 1995-2001 and as a coordinator for the St. Agnes Academy Alumnae Association in Indianapolis from 1996-2001.

She taught and served as registrar and an attendance office staff member at Marquette High School in Michigan City, Ind., from 1976-80. She also taught at other schools in California, Washington, D.C., and Illinois.

**Sister Ann Patrick McNulty** is a native of Indianapolis. 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 received a master's degree and a doctorate in education from Indiana University in Bloomington.

Sister Ann Patrick taught or served as principal at St. Charles Borromeo School in Bloomington from 1953-59 and 1961-66, St. Susanna School in Plainfield from 1966-67, St. Matthew School in Indianapolis from 1972-79, the former St. Francis de Sales School in Indianapolis from 1979-80 and St. Philip Neri School in Indianapolis from 1986-94. She also served as a tutor at St. Philip Neri School from 1994-97 and ministered as a substitute teacher at Holy Spirit School in Indianapolis from 1997-2001.

She taught at Saint Mary-of-the-Woods College in 1972 and served on the residential services staff at the congregation's motherhouse in 2001.

Sister Ann Patrick ministered as supervisor and consultant in the archdiocesan 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 1983-86. She also taught at schools in Oklahoma and California.

**Sister Eleanor Pierce** is a native of Chelsea, Mass. She currently ministers in convent and school services for St. Rose Parish in Chelsea.

Sister Eleanor, the former Sister Reparata Marie, entered the congregation on July 20, 1942, from St. Rose Parish in Chelsea and professed perpetual vows on Aug. 15, 1950.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education. She received a master's degree in education administration from Rivier College.

Sister Eleanor taught at the former St. Mary School in Richmond from 1947-50 and St. Patrick School in Terre Haute from 1961-63. 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 Beltsville, Md., and professed perpetual vows on Jan. 23, 1950.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in education.

Sister Margaret served as a member of the health care services staff at Saint Mary-of-the-Woods from 1982-83 and in 1986. She ministered in special works for Project Apartments in Somerville, Mass., in diversified works for St. Therese Parish in Wilson, N.C., and as a nurses' aide for St. Augustine Parish and Roosevelt Hotel in

Washington, D.C.

She served as a pastoral minister for St. Raphael Parish in Rockville, Md., director of social ministry for St. Charles Borromeo Parish in Oklahoma City, parish minister for the Sisters of Providence of Ruillé, France, in London, England, and assistant director of Osage Hills Apartments in Tulsa, Okla. She served as social concerns director for St. Martin Parish in Gaithersburg, Md., outreach staff member for the elderly for Catholic Charities in Washington, D.C., receptionist for Catholic Charities in Silver Springs, Md., and program manager for Rollingcrest Commons in Hyattsville, Md. She taught at schools in Illinois, Texas, North Carolina, Maryland, Massachusetts and Washington, D.C.

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

Sister Mary Magdalen entered the congregation on Feb. 2, 1941, from St. Richard Parish in Chicago and professed perpetual vows on Jan. 23, 1950.

She graduated from Saint Mary-of-the-Woods College with a bachelor's degree in mathematics. She received a master's degree in physical science from the University of Notre Dame in Notre Dame, Ind.

Sister Mary Magdalen served as registrar for Saint Mary-of-the-Woods College from 1977-79. 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 served as administrator for the Sisters of Providence regional development office in Park Ridge, Ill. She also ministered as director of communications, teacher and planned giving coordinator for Providence-St. Mel School in Chicago, area assistant in holistic health care for the Sisters of Providence in Chicago and tutor for Providence Family Services in Chicago.

Sister Mary Magdalen served as a volunteer at Mother Theodore Guérin High School in River Grove, Ill. She also taught and served as principal at other schools in Massachusetts, Illinois and Missouri.

**Sister Mary Slattery** is a native of Los Angeles. She currently ministers in prayer at Saint Mary-of-the-Woods.

Sister Mary 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 graduated from Saint Mary-of-the-Woods College with a bachelor's degree in music education. She received a master's degree in theology from Spalding University.

Sister Mary taught at St. Joan of Arc School in Indianapolis from 1957-64, St. Andrew the Apostle School in Indianapolis from 1964-68, Immaculate Heart of Mary School in Indianapolis from 1968-69, Roncalli High School in Indianapolis from 1975-78 and Cathedral High School in Indianapolis from 1980-85.

She served as director of religious education for the Terre Haute Deanery from 1969-71, the Seymour Deanery in 1971-72 and the Batesville Deanery from 1972-75. She ministered as a clerical assistant for the congregation's St. Gabriel Province in Indianapolis from 1978-80 and as pastoral associate for St. Patrick Parish in Indianapolis in 1989-99.

Sister Mary also taught at Sacred Heart School in Evansville, Ind., from 1946-48. She served in companion services from 1999-2002. She taught at other schools in Illinois, Maryland and Oklahoma.

**Sister Marie Kevin Tighe** is a native of New Albany. She currently ministers as promoter of Blessed Mother Theodore Guérin's Cause at Saint Mary-of-the-Woods.

Sister Marie Kevin 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 social studies. She received a master's degree in education from Indiana State University and a master's degree in spirituality from St. Louis University.

Sister Marie Kevin served as a member of the corporate renewal team at Saint Mary-of-the-Woods from 1972-76, associate spiritual director and teacher at Saint Meinrad College at St. Meinrad from 1980-81, and associate director of spiritual formation and instructor in the School of Theology there from 1981-84.

She taught at St. Philip Neri School in Indianapolis from 1953-55, St. Luke School in Indianapolis from 1961-64 and the former Chartrand High School in Indianapolis from 1964-65. She taught and served as principal at the former St. Anne School in New Castle from 1955-61. She taught at St. Joseph School in Hammond, Ind., from 1951-53, and taught and served as principal at Washington Catholic High School in Washington, Ind., from 1965-68.

Sister Marie Kevin served as director of the Office for Pastoral Councils for the Archdiocese of Indianapolis from 1984-92 and as provincial councilor for the congregation's St. Gabriel Province from 1968-72, residing in Peru, Ind., and Indianapolis. She served in corporate renewal in ecclesial groups and as a staff associate for the Center for Planned Change in St. Louis.

She also served as a staff associate for the Archdiocese of Boston's Center for Planned Change and as a staff member for group renewal and development in Indianapolis. She taught at other schools in Illinois. †



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**St. Thomas Aquinas School**  
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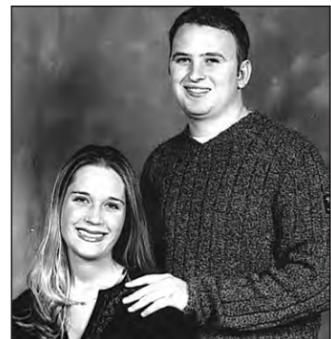


Jennifer Claire Blackburn and Casey Joseph Richardson were married on Oct. 12 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of John and Anne Blackburn. The groom is the son of Don Richardson and Rita Richardson.

Photos courtesy of Waldek Photography

Together Forever

# 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.



**Barone-Schmalenberg**  
Erin D. Barone and J. Nicholas Schmalenberg will be married on Oct. 18 at the Bellarmine Chapel on the campus of Xavier University in Cincinnati, Ohio. The bride is the daughter of Dan and Andrea Barone. The groom is the son of John and Nancy Schmalenberg.



**Bedel-Screwvalla**  
Kimberly Ann Bedel and Cyrus Farrokh Screwvalla 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 Screwvalla.

**Feltman-Plummer**  
Teresa Ann Feltman 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 Feltman. 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 Tim and Linda Hahn. The groom is the son of Steve and Betsy Bartlett.



**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.



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



**Antolik-Cravens**  
Cristine Antolik and Matthew R. Cravens were married on Oct. 26 at Holy Cross-Immaculata Church in Cincinnati, Ohio. The bride is the daughter of George and Janice Antolik. The groom is the son of Steve and Betty Cravens.

**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.



**Burton-Fleck**  
Kacie 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.



**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 Martin Brown and Sally Carboneau.



**Jones-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.



**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.



**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.



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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.



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



**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.



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

**Schutz-Koors**  
Sarah Ruth Schutz and Anthony William Koors will be married on Feb. 15 at St. Jude Church in Indianapolis. The bride is the daughter of Mary Schutz. The groom is the son of Jim and Glorian Koors.

**Scieszka-Martin**  
Monica Lynn Scieszka and Matthew Alan Martin will be married on June 28 at Holy Spirit Church in Indianapolis. The bride is the daughter of Michael and Mary Ann Scieszka. The groom is the son of Thomas and Kathy Martin.

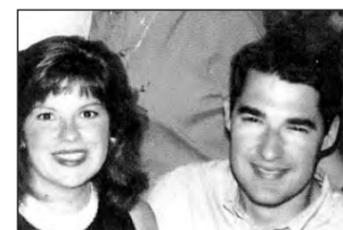


**McCartin-McCauley**  
Stacy Ann McCartin and Chad William McCauley will be married on June 28 at St. Louis Bertrand Church in Louisville, Ky. The bride is the daughter of Thomas and Rose McCartin. The groom is the son of James and Diane McCauley.

**Niehoff-Tuohy**  
Joanna Niehoff 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 Niehoff. The groom is the son of James and Frances Tuohy.



**Redelman-Diez**  
Miriam Delores Redelman and Andrew James Diez will be married on May 3 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.



**Spiliopulos-Morrone**  
Julia Anne Spiliopulos and Dominic Angelo Morrone will be married on June 7 at St. Edmund Church in Oak Park, Ill. The bride is the daughter of Rosemary Spiliopulos and the late George Spiliopulos. The groom is the son of Antone and Doris Moroné.

**LeBeau-Weinzierl**  
Mandy S. LeBeau and Joel R. Weinzierl 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.

**McCrery-Crotzer**  
Dr. Rebecca McCrery and Dr. David R. Crotzer will be married on April 26 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Dr. Jerry and Jane McCrery. The groom is the son of Gerald and JoEllen Crotzer.



**Paas-Steele**  
Lisa Renee Paas and John Edward Steele will be married on June 14 at St. Pius X Church in Indianapolis. The bride is the daughter of Terry and Pat Paas. The groom is the son of John and Vivian Steele.



**Robertson-Moyars**  
Anne Marie Robertson and Jason Moyars will be married on June 7 at Holy Spirit Church in Indianapolis. The bride is the daughter of John and Rozanne Robertson. The groom is the son of John Moyars and Sandi Higdon.

**Tebbe-Redelman**  
Marilyn Kay Tebbe and Kevin Jerome Redelman will be married on May 24 at St. Mary Church in Greensburg. The bride is the daughter of James and Irene Tebbe. The groom is the son of Delores Redelman and the late Alfred Redelman.



**Lorch-Guimont**  
Courtney Bridget Lorch and Rodney Lewis Guimont will be married on June 14 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Tom and Kathy Lorch. The groom is the son of Rod and Maureen Guimont.



**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.



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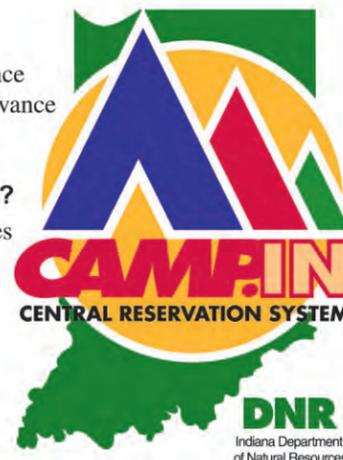


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# Couple prays 'together' at the same time every day

By Colette S. Fike  
Special to The Criterion

*"At morn—at noon—at twilight dim,  
Maria! thou hast heard my hymn!  
In joy and woe—in good and ill  
Mother of God, be with me still!  
When the Hours flew brightly by,  
And not a cloud obscured the sky,  
My soul, lest it should truant be,  
Thy grace did guide to thine and thee.  
Now, when storms of fate o'ercast  
Darkly my 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.

Bells 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 in my petition.

"Again, I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are 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 observation 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 silence, service and words shared with sacred intent, our recognition of God's hand in these holy moments rings out, joining the pealing 'round 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.) †*



Colette and Bill Fike pray "together" at the same time every day regardless of their location. They were married on April 27, 2002, at St. Christopher Church in Indianapolis. He is a longtime member of St. Christopher Parish. She was previously a member of Christ the King Parish in Indianapolis.

## Tobit Weekend, Pre Cana Program help prepare couples for marriage

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 5353 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.

Marilyn 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.

"A lot of parishes offer sponsor couple 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. "Since 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 1:45 p.m. and concludes at 6 p.m. The 2003 dates are Feb. 16, March 9, April 13, May 4, June 8, July 20, 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. 1596.

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' promotes Natural Family Planning

By Brandon A. Evans

"Nothing Between Us," a Natural Family Planning (NFP) 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 Archbishop 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 Bedford, helped plan the conference with her husband, Dale, and other couples from the Archdiocesan Pro-Life Speakers Bureau.

She said the conference will give engaged couples a chance to hear about the Catholic Church's teachings on sexuality and get an excellent introduction to NFP.

While the Church does not forbid a family to space

their children because of "just reasons" that are "not motivated by selfishness but ... in conformity with the generosity appropriate to responsible parenthood" (*Catechism of the Catholic Church*, #2368), it does teach that to use artificial methods of contraception to achieve this end is gravely immoral and destructive to marriages.

Many couples have found the benefits and joys of practicing NFP, which allows a couple to carefully monitor a woman's body and only have intercourse during those times when she is infertile. Even these acts, though, are naturally open to conception.

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

In a culture that often tries 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.

"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 sacrament of marriage, along with the other sacraments, she said, it is possible.

Besides, she said, couples that have waited until marriage to have sexual relations are already accustomed to abstaining from intercourse despite their strong desires.

Siefker said that NFP is not just intended for couples to live within the boundaries of the natural law as dictated by the Church, but provides many other benefits.

"It's going to help their marriages so much," she said. "Natural Family Planning is not just a method of spacing children ... it's a philosophy of life."

She said it helps the couple manage their temporal needs by encouraging them to be open with each other, talk more, even about sex, and be better parents, and also helps them tend to things eternal.

"It helps them together shoot for heaven," she said.

Siefker added that NFP teaches a couple to be truly selfless and give themselves totally to the other person, which is what real love is all about.

"Real love is, as Jesus Christ taught us, ... about the total self-donation," she said.

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 address "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 NFP-only physician from Jasper, Ind., in the Diocese of Evansville, will discuss "Family Planning the Pro-Life Way."

Siefker said he will talk about the 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 Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities. "It prepares the couple to reject the gift of life and be self-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 Matthews, 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," Siefker 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-family organizations.

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

Siefker hopes many engaged couples will take this opportunity to find out about NFP and learn how it is giving some Catholic couples so much joy.

(For more information or to register, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569.) †

## Pope's *Theology of the Body* addresses Christian sexuality and relationships

By Zygmunt Mazanowski IV

Special to The Criterion

The *Theology of the Body*. What exactly is it?

It's the title for 129 addresses by Pope John Paul II in the beginning years of his pontificate. This theology offers a new and fresh perspective on Christian sexuality and relationships.

The pope conveys this theology by looking at God's original plan in Genesis and reflecting on the significance of Christ's life, teachings and sacrifice for us. He also concentrates on Christ as our hope for living out a holy and pure sexuality and as our ultimate avenue for achieving a grace-filled sexual life.

After author George Weigel read and reviewed *Theology of the Body*, he stated in his book *A Witness to Hope*: "The *Theology of the Body* is one of the boldest reconfigurations of Catholic theology in centuries... These 129 catechetical addresses, taken together, constitute a kind of theological time bomb set to go off with dramatic consequences, sometime in the third millennium of the Church" (pp. 383, 343).

The Indianapolis chapter of the Frassati Society, which meets on the last Friday of every month for a dinner and discussion at St. Luke Parish, decided that the time for this teaching to be integrated into the lives of young adults was not in the future, but in the present. Thus, we have dedicated four months to the topic.

After studying Pope John Paul II's work, Christopher West, a theologian, professor and husband, decided to dedicate the rest of his life to popularizing the *Theology of the Body* for American Catholics. His conferences, tapes and books are slowly creating a stir in Catholic circles around the country.

During the young adult discussion times, Frassati Society members used material from West's presentations and writings.

I have found that after reading many of the pope's addresses and West's book titled *The Good News about Sex and Marriage*, and attending West's conference, "Naked Without Shame," in Chicago, the drama that Weigel referred to has already begun in my own life.

As a man who feels called to celibacy, but not to

seminary at this moment, I have found a much clearer perspective on how to have a healthy Christian sexuality than I ever knew existed.

I have especially been amazed at the pope's words and insights on the beauty, dignity and worth of a holy, sacramental, Christian marriage. He even goes so far as to refer to marriage as a sign that makes visible the invisible mystery of God in the Trinity. The ultimate sign of this mystery of marriage, he believes, is found in the act of making love and/or sexual union between a man and woman committed to each other through the sacrament of marriage.

In the past, it was easy for me to downplay marriage as I considered a possible call to celibacy. What I learned through the *Theology of the Body* is that this attitude is the exact opposite perspective of the man who has faithfully, fervently and profoundly led the Catholic Church as pontiff for the past 25 years.

The other grace that has come through the integration of this theology into my life is the grace of a deeper purity in mind, heart and intention.

West does a great job in bringing this out in his tapes and books as he describes his own inner transformation from lust to purity during the years he has embraced this theology.

As I look into the world with new eyes and a new heart, I see others as my brothers and sisters created in the image and likeness of God, and I now have a stronger love for them in the midst of their circumstances, struggles and joys. This reality of relating to my friends as brothers and sisters has intensified after contemplating, discussing and reading the *Theology of the Body*.

It is my hope that many Catholic young adults throughout this country will be exposed to this life-transforming Christian sexuality. May the grace and clarity it has to offer bring forth a purer, more fully redeemed and more holy generation of Catholics.

(Zygmunt Mazanowski IV is a member of St. Luke Parish in Indianapolis and is pursuing a Master of Arts degree in Theology at Saint Meinrad Seminary. He is a graduate of Bishop Chatard High School in Indianapolis. For information about the Frassati Society, call 317-259-4373) †

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# Couple puts Christ at the center of their marriage

By Jennifer Lindberg

The stairs 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, juggled 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 what would be one of the happiest days of our lives.

Leaning on our faith during this emotional time helped us. We embraced the

teaching of the Communion of Saints and knew that, while not present in body, Gary's mother, Lois, was there in spirit.

We also got busy trying to make sure we knew everything we could about marriage, such as how the Church views it, why it is a sacrament, and why it's important for spouses to share themselves entirely by being open to children and not using artificial contraception in their marital relations.

Taking marriage preparation courses from the priest, a married couple and then Natural Family Planning classes helped us share everything and kept us focused on the true meaning of the sacrament that we would bestow on one another.

In the Catholic Church, the priest acts as the witness to the marriage and celebrates the Eucharist, and the bride and groom actually marry each other.

Our instruction from the married couple helped us tremendously. They shared their faith life with us, talked about the reality of marriage, like who's going to set the alarm clock, along with the deeper meaning of how a wedding is a covenant between the couple and God.

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



Gary and Jennifer Lindberg were married on Nov. 23, 2002, at Our Lady of Lourdes Church in Indianapolis. Their marriage preparations helped them keep their focus on Christ during this hectic time.

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'd brought the custom back with me after a pilgrimage to Medjugorje, Bosnia, in 1998. 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 or they don't need it. I'd encourage them to take another view.

With high divorce rates and the demeaning 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*, #1639).

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'd been preparing for, 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. †



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# Faith *Alive!*

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## A family is holy because God's grace is at work in it

By H. Richard McCord Jr.

In bold lettering, her T-shirt proclaimed, "Our family puts the fun in dysfunctional."

Clever, even brilliant, I thought.

The message? We need to abandon the quest to become a perfect family. It gets in the way of living and growing, and maybe even of having some fun.

A family cannot always be successful. Normally, success is something one achieves by accomplishing goals. But family is not an achievement or a set of tasks to master. A family is a complex set of relationships weaving together the good and bad, the ugly and beautiful.

Families experience success and failure. They're functional and dysfunctional at the same time.

A family is not a project. It is a web of relationships. The concept of success needs to be re-imagined if it's to have meaning for those of us struggling along, trying to do our best and occasionally finding the fun in being dysfunctional.

In "Follow the Way of Love," their 1994 pastoral message to families, the U.S. bishops wrote, "A family is holy not because it is perfect but because God's grace is at work in it, helping it to set out anew every day on the way of love."

Over the years, I've found that this is the most often quoted passage in the entire document.

On one level, family "success" is a false myth, but in a deeper sense it can be defined as faithfulness—our faithfulness in all relationships we call family along with God's unconditional faithfulness, which makes possible our loving commitments.

One family has struggled a long time with a child who has a serious manic-depressive condition. Another family has just seen their son sentenced to 10 years in prison for violating probation and selling drugs. Another couple agonizes over their daughter's inability to form stable relationships with men. A large, close-knit family tries to keep one member's alcoholism under control. These are a few of the successful families I know!

They are successful because, often despite strong odds, they've stayed together. And not with a static, resentful feeling of entrapment, but with a determined sense of "us." They are committed to being a family. It's how they see themselves. They tend to grow strong at the weak spots in their lives.

Some families survive, and even thrive, while others do not. What makes the difference? Experts point to a collection of beliefs and behaviors called "family strengths," which are the ties that bind.

These are factors responsible for healthy functioning. For Christian families, they can promote growth in holiness. Grace builds upon nature.

Some often-cited family strengths include good communication, problem-solving skills, flexibility, clear norms and willingness to ask for help. At the top of the list, though, is a belief in one's family and a sense of commitment to it. I call it "family faithfulness." This strength is foundational. It is also a bedrock Christian virtue.

Family faithfulness is not an abstraction. It's a web of commitments made to and by spouses, parents, children, elders, siblings and extended family members.

Faithfulness means a commitment extending over time along with the assurance we give the other person that we will be there for him or her, even when that person makes it difficult.

The biblical story in both the Old and New Testaments is a saga of God's fidelity to the human family. God refuses to give up on a wayward people, pursuing a relationship with them that climaxes in Jesus redeeming us for a life of communion with God and one another.

God shows us how to be faithful. A family is the first and best place where we imitate the divine example.

Fidelity is learned one step at a time by making and keeping commitments, being faithful in large and small matters, and failing and trying again.

Forgiving and being forgiven play a big role in family faithfulness. Resentment, recrimination, vindictiveness, harboring grudges and the like are termites eating away at our commitments.

Like love and commitment, forgiveness is a choice. We must decide to forgive ourselves as well as others. Forgiveness enables us to see a basic goodness while disapproving certain activity. When we lay hold of this goodness, we can make or re-make a commitment to the person.

Commitments become the glue holding family relationships together. By cooperating with God's grace, any family—no matter how broken it might feel at times—can develop the habit or virtue of faithfulness.

The family that keeps its promise to be an intimate community of life and love, and whose members bear with one another in forgiveness and fidelity, is successful in God's eyes. In the end, that's what counts.

(H. Richard McCord Jr. is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †



Family faithfulness is not an abstraction. It's a web of commitments made to and by spouses, parents, children, elders, siblings and extended family members.

## 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 Laux, 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."

It also needs a foundation at its base, and from our perspective that foundation is the Catholic faith." (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. †



From the Editor Emeritus/John F. Fink

## Important events: Jerome translates Bible

Fifteenth in a series

St. Jerome finished translating the Bible into Latin in 405. That's the 15th event on my list of the 50 most important events in Catholic history. Jerome's translation made it possible for Catholics in the West to have the Bible read to them.

As we saw in the 12th column in this series, by the latter half of the fourth century there was general agreement about which writings should be in the New Testament. The Christian Church had also accepted the Old Testament, rebuffing men like Marcion who rejected it. Justin, for example, asserted that his conversion to Christianity came about because he was convinced that it was the fulfillment of the Old Testament prophecies.

The trouble was that by the late fourth century only the learned 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.

Then along came Jerome. Learned in Latin, Greek, Hebrew, Aramaic and Chaldaic, he had studied the Scriptures both while living as a hermit and in Constantinople under St. Gregory Nazianzen. He had traveled extensively in Palestine, carefully marking each spot of Jesus' life. He earned a reputation as an avid scholar. St. Augustine said of him, "What Jerome is ignorant of, no mortal has ever known."

In 382, Pope Damasus convened a council to deal with a schism in Antioch. Jerome accompanied the Bishop of Antioch and was appointed secretary of the council. He so impressed Pope Damasus that the pope kept him in Rome as his personal secretary.

Pope Damasus recognized the need for a Bible in the people's language, so he asked Jerome to translate the New Testament from Greek to Latin. Jerome began his work in Rome in 382.

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

There he finished translating the New Testament and began on the Old Testament, translating directly from the Hebrew. The only books he did not translate were the Books of Wisdom, Ecclesiasticus, Baruch and the two Books of the Maccabees.

Jerome's Bible, called the Vulgate because it was in the "vulgar" (or common) language of the people, became the official version of the Bible, and it lasted through the 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 Origen'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. †



Stories, Good News, Fire/  
Fr. Joe Folzenlogen, S.J.

## Four laws of effective Church outreach

A few weeks ago, I attended a seminar on "Four Laws of Effective Church Outreach." The program was presented by Outreach Marketing. Our facilitator for the day was Rev. Chad McCallum, the young pastor of a Wesleyan church south of Grand Rapids, Mich.

I would like to report that we were 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 communicating your identity. (3) Connect attendees to your church. (4) Equip members to be inviters.

Rev. McCallum frequently shared experiences from his own congregation. One Sunday, he passed out notecards and asked worshippers to write one word that described their congregation. About 85 percent of the people wrote down "friendly." Then, over the next few weeks, he would ask people in restaurants and other public places what they thought of the church. Nobody used the term friendly. There can be a gap between what we think our church is and what other people see it as.

Our identity needs to be grounded in our mission and vision. Rev. McCallum offered examples of different parish mission statements. His own church uses "To know Him, show Him, go for Him." Another church strives "To bring 'em in, raise 'em up, send 'em out." Another very young pastor simply said "More Christians and better Christians."

Each church attending the seminar received a printout of the demographics of the area surrounding them. We were asked to note some of the key data in that report. Then we were asked to list the same data for our church. Did the patterns match? Did our congregation really mirror the community in which it was located?

It is not enough to have a good mission statement and an identity consistent with that. We have to communicate that to create an atmosphere in which the Holy Spirit can attract people to our churches. We have to deal with factors like strategic timing, aiming at targeted and receptive

*"There can be a gap between what we think our church is and what other people see it as. Our identity needs to be grounded in our mission and vision."*

audiences, trying to make our message compelling, and using appropriate communication methods.

Effective outreach does not stop with getting people through the doors. A good liturgy is not enough. People have to connect with people. Research shows that if people do not make seven friends in the first six months, they tend to move on.

Research also shows that only 25 percent of the population in the United States has been invited to church. An amazing 15 percent of those who had not been invited said they would accept an invitation. That translates into 34 million people. Both individually and as Churches, we have a whole list of excuses for not inviting. We need to learn ways to overcome our reluctance.

The next seminar in Indianapolis will be on June 12. Information can be found at [www.outreachmarketing.com](http://www.outreachmarketing.com).

*(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †*

Cornucopia/Cynthia Dewes

## Proclaiming the no-fault gospel

Here I was, happily reading through a book review and minding my own business, when a jarring paragraph interrupted me. A good review (meaning one with which I agree) of a book giving insights into the "fattening of America" suddenly turned woolly-brained.

The disappointing reviewer, Michael Pollan, was discussing *Fat Land*, written by Greg Critser. He said the book argues that our population is waning just as our ability to produce food is growing. Thus, in order to make profits or increase them, the food industry has devised ways to encourage overconsumption of food.

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

The reasoning was that people don't want to appear piggy, so they won't order seconds. But they will go for larger portions, even beyond what satisfies them.

And somehow, increased eating leads inevitably to increased appetite.

Such machinations eventually led to a need for bigger seats in public places, lawsuits claiming that food caused people's obesity, and so on and on. Suddenly, a simple need such as food had become a political issue. Could anything be more human?

Okay, fine. So far, so good. Here I was, nodding in agreement at the logic of the piece, when I arrived at the following paragraph: "Indeed, the question of responsibility looms large in the growing debate over obesity, and it is here that Critser loses his footing a bit. While *Fat Land* does an excellent job connecting the dots between government and corporate policies and the fattening of America, by the end of the book the problem has largely, and somewhat inexplicably, been redefined in terms 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, Critser ends by imploring us to eat less, get off our duff and, incredibly, bring back gluttony as a leading sin."

In effect, the reviewer is saying, let's get the government to beat up on food purveyors so they'll stop their sinister practices.

Then the poor wimps who buy their products won't be tempted to overeat.

Didn't we try this once before with Prohibition? Did it work? This is the same wrongheaded argument which is used against tobacco companies to win exorbitant legal settlements for lifelong smokers. Except that, instead of too much food, the "smoking gun" is literally a smoking cigarette. And both, like alcohol, are legal products.

This is where I part company with the woolly-brained. I believe no one forced a moviegoer to eat jumbo popcorns and sandwiches for years, just as no one stuck cigarettes into smokers' mouths and forced them to puff away their health.

But, it's an addiction, counter the sympathetic. The "victims" (especially the smokers) can't stop themselves once they're hooked.

It's time to ask: Can people avoid temptation? Or, if they give in, can they ever change? Wasn't this public problem a personal problem first, requiring a personal solution? And isn't this the very nature of free will?

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

Faithful Lines/Shirley Vogler Meister

## Young boy captures hearts with poetry

If I had his 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 coincidence. I'd written a column in which I used the term "Heartsongs" after finding a long-lost gift (a notepad) with these anonymously written words: "A friend knows the song in my heart and sings it to me when my memory fails."

Later, I learned about Mattie's *Heartsongs* poetry.

Mattie and his mother, Jeni—active members of a Catholic parish in Upper Marlboro, Md.—are challenged by forms of muscular dystrophy. The same disease took the lives of Mattie's three siblings. Theirs is a remarkable story I will share in a later column. It's Mattie's poetry that I'm featuring now. His books make thoughtful gifts for anyone.

According to Mattie's publisher,

Hyperion Books, "Mattie's struggle with muscular dystrophy has never kept him from feeling deep love for his family, friends, country and faith—heartfelt emotions."

The more I read his work, the more I understand why former President Jimmy Carter agrees that Mattie's "a poet and a peacemaker." Let me share some lines gleaned from the three *Heartsongs* books I have. There is also a fourth.

In one, he explains: "I have a song, deep in my heart/And only I can hear it/If I close my eyes and sit very still/It is so easy to listen to my song ... My Heartsong sounds like this—/I Love you! ... How happy you can be!/How happy you can make/This whole world be! ... Everyone ... has a special Heartsong."

In another is this prayer-poem, "Thank you, God/Not just for life/But for our journey through life/Life is a miracle ..." A poem about the Vietnam War Memorial ends this way: "May we be forever blessed by its/Structure and fortitude and support/And may we be forever reminded/Of the eternal divisions of war."

In writing "Unanswered Questions" about a late brother, he realizes that Jamie's in heaven: "... I know why he died/But I also don't know why ... And sometimes I think/That maybe/I didn't hold his hand tight enough."

These are mature, touching thoughts for one so young.

In a poem about wisdom, Mattie writes "You may be tall/I may be small/But inside/We are the same/Length of Strength." And in "Both Sides," he observes: "Every privilege/Comes with/A responsibility/Sounds tough/Every responsibility/Comes with a privilege/Sounds durable." And in "Future Reminiscing," he says: "It is good/To have a past/That is pleasant/To reflect upon/Take care/To create/Such a gift/For your future."

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

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





## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

### February 7

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7 p.m. teaching, 7:30 p.m. praise and worship followed by Mass. Information: 317-927-6900.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Fish fry, 4-7:30 p.m. Information: 317-632-9349.

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. Couple to Couple League, Natural Family Planning class, 7-9 p.m. Information: 317-865-5554.

The Fountains, 502 E. Carmel Dr., **Carmel, Ind.**, Lafayette Diocese. St. Luke Parish, Indianapolis, fundraiser, Extravaganza 2003, 6:30 p.m., \$75 per person. Information: 317-255-7938.

St. Luke United Methodist Church, 100 W. 86th St., **Indianapolis**. Pilgrimage of Trust, Brothers of Taizé, 8 p.m. Information: 317-359-3270.

### February 7-9

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Married couples retreat, "Journeying with Jesus Christ," \$95 per person. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

### February 7-21

Saint Mary-of-the-Woods College, Art Gallery, 132 Hulman Hall, **St. Mary-of-the-Woods**. "When Sight Meets Sound," presentation by Indiana composer and artist Jeffrey Hoover, Tuesday-Friday, noon-4 p.m. Information: 812-535-5151.

### February 8

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Second annual Indianapolis West Deanery Catholic Men's Conference, "A Catholic Approach to Living a Moral Life," 8 a.m.-3:45 p.m., \$25 per person includes lunch. Information: 317-241-6314, ext. 126.

St. Patrick Church, 1807 Poplar

St., **Terre Haute**. Terre Haute Deanery, Candlelight Mass for married couples, 7:30 p.m., reception following Mass. Information: 812-232-8400.

### February 9

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month, Mass, 10 a.m. Information: 317-632-9349.

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Ladies Sodality, Valentine Breakfast, 7:30 a.m.-noon, freewill offering.

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

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink)

### February 9-13

St. Malachy Church, 326 N. Green St., **Brownsburg**. Parish mission, "A Spirituality for an Evangelizing Parish," Paulist Father Charles Brunick and Charity Sister Virginia Blend, presenters, 7 p.m. Information: 317-852-3195.

### February 13-16

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Encountering the Glory of God: The Work of the Parish Secretary," Father John Thomas, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### February 14-16

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 per couple. Information: 317-545-7681.

### February 15

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, freewill offering. Information: 317-543-0154.

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Registration for Class of 2007, 9-11:30 a.m. Information: 812-934-4440, ext. 231.

Mary, Queen of Peace Parish, 1005 W. Main St., **Danville**. Valentine dinner, "Share Your Heart," \$12.50 per person, child-care available, advance takeout orders. Information: 317-745-4284.

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, \$50 couple. Information: 317-786-4371.

St. Gabriel's Loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, Valentine party, 8-10:30 p.m. Information: 502-491-8789.

### February 16

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30. Information: archdiocesan Office for Youth and Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Dedication Mass, 2 p.m. Information: 317-638-5551.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month, "Celebrating Our Ancestry," Mass, 10 a.m., soul food dinner following Mass. Information: 317-632-9349.

### February 16-20

Mary, Queen of Peace Church, 1005 W. Main St., **Danville**. Parish mission, "We Are His People," Redemptorist Fathers Peter Schavitz and Daniel Andree, presenters, 6:30 p.m. each evening. Information: 317-745-4284.

### February 18

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop, "The Dogmatic Constitution on Divine Revelation (*Dei Verbum*)," presenter, Benedictine Father Matthias Neuman, 7-9 p.m., \$30, less for seniors. Registration: 317-955-6451.

### February 21

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Shamrauction 2003 preview party, "La Bella Tradizione de la Cathedral Famiglia," ("The Beautiful

Traditions of the Cathedral Family"), 7-9 p.m., \$125 per person includes preview party and Shamrauction on Feb. 22 at the school. Information and reservations: 317-542-1481.

### February 22

Jonathan Byrd Banquet Center, 100 Byrd Way (I-65 at the Greenwood exit), **Greenwood**. "Small Communities of Faith" seminar, 9 a.m.-3 p.m., \$20 per person includes lunch. Information: 317-236-1430 or 800-382-9836, ext. 1430.

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Shamrauction 2003, "La Bella Tradizione de la Cathedral Famiglia" ("The Beautiful Traditions of the Cathedral Family"), 5 p.m. cocktails and hors d'oeuvres, 6 p.m. grand buffet, 8 p.m. oral auction, midnight, buffet, black tie optional, \$125 per person includes preview party, 7-9 p.m. on Feb. 21, at the school. Information and reservations: 317-542-1481.

### Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

### Weekly

#### Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

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

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

### Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

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

### Tuesdays

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

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

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

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

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

### Wednesdays

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

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

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

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

St. Thomas More, 1200 N. Indiana, **Mooreville**. Mass, 6:30 p.m. Information: 317-831-1431.

### Thursdays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult bible study, 6 p.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-8416.

—See ACTIVE LIST, page 21



**JANUARY 25, 2003**  
**MESSAGE TO THE WORLD**  
of the Blessed Virgin Mary  
(Medjugorje, Bosnia-Herzegovina)

"Dear children!  
With this message I call  
you anew to pray for  
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when peace is in crisis,  
you be those who pray  
bear witness to peace.  
Little children, be peace in  
this peaceless world.  
Thank you for having  
responded to my call."

For additional information, please contact:  
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654 Washington St. • Braintree, MA 02184  
781-356-5000  
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# Catholics grieve and pray for Columbia astronauts

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 Cmdr. William C. McCool, 41, was a Catholic. It was his first space mission.

McCool's pastor, Carmelite Father J.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—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 "more 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 3,500-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 1990.

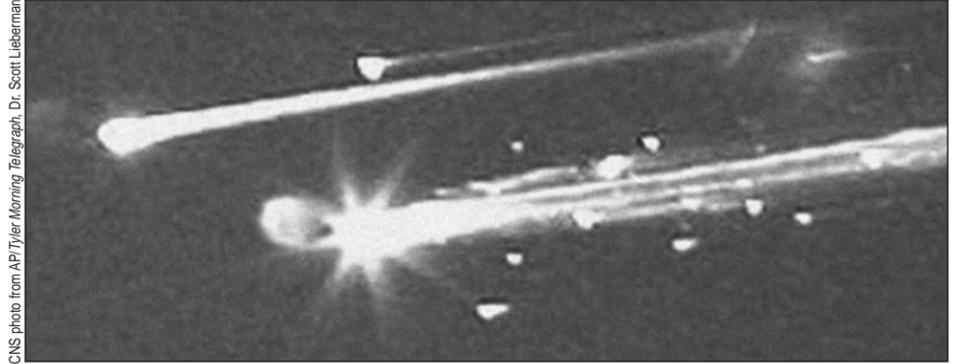
He called Anderson, who had planned to visit the campus in April, "a man of faith" who "lived in the pursuit of new knowledge. He was a true 21st-century pioneer."

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 keep him in his prayers during the mission.

In addition to McCool and Anderson, the others killed in the Columbia disaster were Ilan Ramon, 48, the first Israeli astronaut to go into space; Kalpana Chawla, 41, an Indian-American; David M. Brown, 46; Laurel Blair Salton Clark, 41; and Rick D. Husband, 45.

According to a Feb. 1 announcement by the Archdiocese of Detroit, Cardinal Adam J. Maida called "on the priests and the people of the archdiocese to remember in prayer those whose lives have been impacted by the space shuttle Columbia disaster—the crew members, their families and the support teams. May God hold them all in the palm of his hand."

Bishop Borgess High School in the



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.

Detroit suburb of Redford Township had sent an experiment with the space shuttle on how viruses and antibiotics are affected by radiation. It was one of only 10 schools from around the country selected to have their experiments taken aboard Columbia.

Ron Ferenczi, 52, the Bishop Borgess science teacher whose students designed the experiment, said after the shuttle disaster, "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.

"As NASA determines what went 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." †

## The Active List, continued from page 20

tion: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

### Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

### Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

### Monthly

#### Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday), rosary, 8 p.m. Open until midnight.

#### Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

### Third Wednesdays

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

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

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

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

### Third Thursdays

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

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

# Pope offers prayers for astronauts and families

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 killed.

"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. Flying on the space ship with six U.S. crew members was Israel's first astronaut, Ilan Ramon, a former fighter pilot and father of four.

Also on board was the first Indian-born woman astronaut, Kalpana Chawla, who became a naturalized citizen after immigrating to the United States.

In Jerusalem, Father Shawki Batarian, chancellor of the Latin Patriarchate, said Patriarch Michel Sabbah had made special mention of the seven astronauts in his daily prayer for all victims of accidents and violence.

"We are all very sad for the victims of this tragedy and we pay our respects to the families of the victims," said the chancellor. †

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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.

**BECKER, Marcella L.**, 82, St. Michael, Brookville, Jan. 18. Mother of Amy and Leon Becker and Melvin and Wilfred Bruns. Sister of Marie Connolly, Edna Lambert, Elvira Moorman and Rita Obermeyer. Grandmother of 10. Great-grandmother of six.

**BEGGS, Marie**, 74, St. Mary, Aurora, Dec. 22. Wife of Lester Beggs. Mother of Vicki McKinley, Robert and William Beggs.

**BERRY, Jack W.**, 83, Prince of Peace, Madison, Jan. 23. Husband of Mary L. (Flynn) Berry. Father of Valerie Konzett. Stepfather of Peggy Brawner and John Schuring. Brother of W.P. Berry. Grandfather of eight.

**BLANFORD, Bernard M.**, 92, St. Paul, Tell City, Jan. 15. Husband of Vivian T. Blandford. Father of Linda Reynolds, Bob and Dick Blandford. Grandfather of 10. Great-grandfather of four.

**BONTE, Donald Joseph**, 67, Sacred Heart of Jesus, Terre Haute, Jan. 17. Husband of

Glenda (Sparks) Bonte. Father of Susan Eley, Cathy Ferrand, Vickie Magill, Donald Jr. and James Bonte. Brother of Rosemary Maehler. Grandfather of 11.

**BOOK, Rita**, 48, St. Anthony of Padua, Clarksville, Jan. 22. Wife of Carl Book. Mother of Megan Cortes, Carly and Cassie Book. Daughter of Mary Agnes Goffinet. Sister of Mag Young, Marsha, Mike and Steve Goffinet.

**BRINKSNEADER, Norman H.**, 74, St. Paul, Tell City, Jan. 17. Husband of Wanda Lee Brinksneider. Father of Norma Sweat, Chris, Norman and Steve Brinksneider. Brother of Shirley Garrett, Marilyn Lawson, Virginia Ramsey, Ben, Marvin and Vernon Brinksneider. Grandfather of seven. Great-grandfather of one.

**BRYANT, Catherine**, 83, Sacred Heart, Jeffersonville, Jan. 16. Mother of Carolyn Ross, Catherine Trammell, Elaine Welty, Art, Charles, James, John and Neal Bryant. Sister of Cecilia Schindler, Dorothy Tetley, Jim and Walter McCartney. Grandmother of 20. Great-grandmother of three.

**CAPPEL, Elsie**, 82, St. Mary, Aurora, Jan. 13. Mother of Ann Lusk, Kenneth, Norbert and Thomas Cappel.

**CLINE, William Taggart**, 44, St. Luke, Indianapolis, Jan. 20. Father of Alexa, Jennifer, Lindsay and Ryan Cline. Son of Ann McGrath and William T.

Cline. Brother of Kelly Waltman, Jane Zahn, Mark and Thomas Cline.

**DAVIS, Charles Donald**, 72, St. Mary, Navilleton, Jan. 16. Husband of Agnes Davis. Father of Nancy Amy, Phyllis Clark, Brenda Kadel, Jane Witten, Kathy, Charles, Glenn, Jerry and Tom Davis. Brother of Jean Kimitch, Marilyn Ohlmann, Bill, Carroll, J.E. and Robert Davis. Grandfather of 15.

**DELUCIO, Mary**, 91, St. Mary, Richmond, Jan. 23. Wife of Nick Delucio. Mother of Loretta Delucio, Nickie Ross and Rose Suveges. Grandmother of six. Great-grandmother of one.

**ELLIOTT, James "Jim,"** 81, Sacred Heart, Jeffersonville, Jan. 20. Husband of Roberta Elliott. Father of Nancy Ganote, Pat Golde and James Elliott. Brother of Nancy Stewart and Eli Elliott. Grandfather of seven. Great-grandfather of four.

**FISCHER, James M.**, 84, St. Mary, Aurora, July 28. Husband of Lois Fischer. Father of Bonnie Woodward, James and Stephen Fischer. Brother of John Fischer.

**GILPIN, Harold E.**, 72, St. Augustine, Jeffersonville, Jan. 20. Father of Julia Kuhman, Elizabeth Willibaum, Harold "Tony," Michael and Timothy Gilpin. Stepson of Dorothy Hill. Brother of Nancy Langlois, Kay Plymell and William Bragg. Grandfather of 12. Great-grandfather of two.

**GREULICH, Dixie L.**, 82, St. Meinrad, St. Meinrad, Dec. 14. Wife of Leo Greulich. Mother of Connie Schmidt and Eric Greulich. Grandmother of five. Great-grandmother of one.

**GUMBLE, Loretta Marie (Michaelas)**, 76, Holy Spirit, Jan. 24. Mother of Janet Baier and Susan Jinks. Sister of Pauline "Mike" Schalk and Larry Michaelas.

**HAGAN, James A.**, 80, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 20. Husband of Rita G. Hagan. Father of Corrine, Chris, Kevin and Randy Hagan. Brother of Margaret McKeand. Grandfather of five. Great-grandfather of two.

**HARVEY, Ruth Margaret**, 92, St. Mary, North Vernon, Jan. 13. Aunt of several.

**HERZOG, Mary**, 85, St. Mary, Aurora, Jan. 7. Mother of Carla Cofield, Ann Rinard, Jan Schuck, Dana "Judy" Slaughter, John and William Herzog.

**HINKLE, Richard Alan**, 65, St. Malachy, Brownsburg, Jan. 22. Husband of Judith Haley. Father of Lara Dotson, Kelly McCarroll, Alane Serio, Lisa Sorgius and Steven Haley. Brother of Norma, Donald, Paul and Victor Haley. Grandfather of 13.

**HUDDLESTON, Scotty Lee, II**, 18, St. Jude, Indianapolis, Jan. 22. Son of Kathy M. (Sauer) Huddleston. Stepson of Leonard Ragsdale. Brother of Sarah Huddleston. Grandson of Mary Ann (Botzum) Sauer and Robert and Virginia Bruce.

**HUNTER, Robert William**, 76, Sacred Heart of Jesus, Terre Haute, Jan. 12. Husband of Luna Helen Hunter. Father of Janis Coffman, Linda Harper and Judith Liston. Brother of James Hunter. Grandfather of eight.

**JONES, Jennifer K.**, 20, St. Paul, Tell City, Jan. 16.

Daughter of Jeff and Betty (Richard) Jones. Sister of Jeremy Jones. Granddaughter of Jim and Virginia George and Merle and Sharon Mullis.

**JUNE, David R. Peck, Sr.**, 80, St. Lawrence, Indianapolis, Jan. 22. Husband of Mabel June. Father of Melinda Gordon, Bob, David Jr., Jack and Rick June. Brother of Carol Hommel, Rosemary Thorpe and Bill June. Grandfather of 12. Great-grandfather of 14.

**KUNTZ, Colleen Ann**, 74, St. Michael, Brookville, Jan. 16. Wife of Robert Kuntz. Mother of Lori Hamman, Ann Neu, Donald, John and Thomas Kuntz. Sister of Catherine Harrington, Mary Jean, Robert and Thomas Morin. Grandmother of 10.

**LAMPING, Joseph E.**, 70, St. Anne, Hamburg, Jan. 25. Husband of Eydie (Merkel) Lamping. Father of Diane Fullenkamp, Donna Hoeing, Cindy, Dan, Greg and Mike Lamping. Brother of Angela Demoret, Bernadette Harpring, Irene Meyer, Rosemary Nobbe, August, Carl, Cletus, Jerome and John Lamping. Grandfather of four.

**LISTON, James**, 32, Sacred Heart of Jesus, Terre Haute, Jan. 10. Son of Richard Liston and Jeanne Liston. Brother of Joel Mitchell.

**LUSH, Patricia E.**, 48, St. Mary, Lanesville, Jan. 25. Daughter of William Lush. Sister of Mary Alice Beach and Carl Lush.

**MADLEY, Clara A.**, 77, Holy Trinity, Indianapolis, Jan. 20. Sister of Henry Madley.

**MARREN, Mary Rita**, 84, Our Lady of Lourdes,

Indianapolis, Jan. 24. Wife of Frank Marren. Mother of Frank, Michael and Steven Marren. Grandmother of four.

**MERCURIO, Marilyn**, 77, St. Mary, Richmond, Jan. 23. Sister of Margie Borros and Jean Reding.

**MYCIO, Anthony, Jr.**, 49, St. Joseph Hill, Sellersburg, Jan. 20. Husband of Lisa Mycio. Father of Jerame Shaughnessy, Emily Walther, Robin, Stephanie, McKenzie and Anthony Mycio III. Son of Anna Mycio. Brother of Lydia Bilyk. Grandfather of four.

**OHOLOROGG, Mary M.**, 51, Holy Spirit, Indianapolis, Jan. 25. Wife of Kenny Oholorogg. Mother of William Oholorogg. Sister of Bill, John and Lew Robinson. Grandmother of three.

**PAYNE, John W.**, 43, St. Michael, Cannelton, Jan. 17. Son of Mary Payne. Brother of Frances Gibson, Patricia Tooley, Joe and Tom Payne.

**PEICZKO, Helen I.**, 83, Holy Trinity, Indianapolis, Jan. 14. Sister of Irene Jones, Amelia and George Pieczko.

**POWERS, Mary Emma "Mac,"** 102, St. Mary, Aurora, Nov. 5. Sister of Rosella Randolph. Aunt of several.

**REMBUSCH, Mary Agnes**, 88, Christ the King, Indianapolis, Jan. 25. Mother of Gracie Bill, Mary Cay Johnson, Kevin, Michael and Patrick Rembusch.

**SCHAEFER, Carl Leo**, 91, St. Paul, Tell City, Jan. 15. Father of Carol Voges. Grandfather of four. Great-grandfather of six.

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

**SMITH, Alan F.**, 82, St. John the Baptist, Osgood, Jan. 23. Husband of Catherine A. (Borgman) Smith. Father of Nancy Lemon, Theresa and Dr. Alan Smith Jr. Brother of Robert E. Smith. Grandfather of five. Great-grandfather of one.

**STEEB, Bernard J. "Bernie,"** 75, Holy Name, Beech Grove, Jan. 19. Husband of Rosalie "Rosie" (Wagner) Steeb. Father of Constance Gorman, Karen Van Paris, Dennis and Kenneth Steeb. Grandfather of nine.

**STEINER, George**, 76, St. Lawrence, Indianapolis, Jan. 26. Husband of Margaret (Crowley) Steiner. Father of Fritz, Janet, Chris and William Steiner. Grandfather of six.

**THOLA, Kathryn**, 90, St. John the Baptist, Osgood, Jan. 15. Mother of Betty Daum. Grandmother of two. Great-grandmother of five.

**TOMLINSON, Robert T.**, 81, Holy Name, Beech Grove, Jan. 14. Father of Mary Beth Johnson, Ed, Joe, Mike and Robert "Tommy" Tomlinson. Grandfather of 10.

**TREMPER, George W.**, 87, St. Paul, Tell City, Jan. 12. Husband of Orris Tremper. Half-brother of Wilma Dean de Langland, James and Jack Billingsley.

**WALLEN, Cleodus "Charlie" C.**, 68, St. Jude, Indianapolis, Jan. 23. Husband of Shirley R. (Barker) Wallen. Father of Rebecca Kimling and Emily Wallen. Brother of Cora, Jean and Mary Wallen. Grandfather of two.

**WILMER, Urban B.**, 76, Immaculate Conception, Millhouse, Jan. 23. Husband of Donna (McKee) Wilmer. Father of Benny, Gary and Mark Wilmer. Brother of Edna Harp, Alvina Hodapp and Vernon Wilmer. Grandfather of nine. Great-grandfather of three. †



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EOE

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(765) 482-5558

or email st\_joe@in-motion.net to receive a job description and application form.

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