A father's loss leads to a celebration of faith and family

By Mary Ann Wyand

Love is the main ingredient of monthly Dad’s Day breakfasts that bring fathers and their teen-age sons or daughters together for a meal and inspirational early-morning program during the school year. In the winter months, it’s still dark and cold outside as fathers and sons or fathers and daughters gather at 6 a.m. for breakfast to celebrate God’s priceless gifts of faith, family, friends and time with loved ones. Yawns are mixed with laughter during these special mornings that begin with coffee, juice and varied breakfast menus then continue with introductions, a motivational speaker and conversations which create memories that will last a lifetime. Fathers introduce their sons or daughters during one gathering then the teen-agers introduce their dads at the next breakfast by offering compliments about each other.

“My father was a professed religious who died unexpectedly in his sleep from a viral heart infection on Jan. 5, 2002,” said Jonathan Page of Roncalli Rebels running back Jonathan Page of Cathedral High School junior and athlete, died unexpectedly in his sleep from a viral heart infection on Jan. 5, 2002, sacrificial offering, to bring about a regime change in Iraq.

The Vatican’s latest statistics show a continuing decline in the number of priests in the world, but an increase in the number of seminarians. Meanwhile, the worldwide Catholic population increased 1.6 percent at the end of 2001, an increase of nearly 1 percent from the previous year. The statistics were released on Feb. 8 when the latest edition of the Vatican yearbook annuario was presented to Pope John Paul II.

Bycardinal Roger Etchegaray, the Vatican’s equivalent of foreign minister, and officials of the Pontifical Council for Justice and Peace, and later detailed his Vatican presentation at a Feb. 10 Rome symposium organized by the U.S. Embassy to the Vatican.

Novak argued that Iraqi President Saddam Hussein reversed an agreement that would have permitted the United Nations inspections to continue, thereby “putting at risk the lives of thousands of Iraqis who have access to most weapons and fighting defensively,” the theologian said.

U.S. theologian defends war with Iraq

VATICAN CITY (CNS) —U.S. theolo-
Archdiocese of Indianapolis and University of Dayton offer classes online

By Jennifer Lindberg

Adults in the archdiocese can take college-level courses on the Catholic faith without leaving their home.

All that’s needed is a computer, Internet connection and e-mail to begin taking courses on Church history, the sacraments, Mary, ecclesiology, evangelization and Scripture.

The Archdiocese of Indianapolis has partnered with the University of Dayton to make the courses available online through the Virtual Learning Community in Faith Formation.

The program is operated by the Institute of Pastoral Innovation at the University of Dayton and is open to teachers, catechists or other adults who are interested in learning more about their faith.

Harry Dudley, associate executive director of faith formation for the Archdiocese of Indianapolis, said the partnership is a way to “reach out to those who wish to be involved in the Church and to bring people back or those who have drifted away.”

The courses are taught by professors of theology from the University of Dayton, who are members of the archdiocese.

The spring semester begins March 10 and consists of four eight-week sessions, with the fall semester beginning Sept. 7.

Cafeteria in Greenwood, near Interstate 65 and the Greenwood exit. The program is being offered by the archdiocese’s Evangelization Commission, the Office of Catholic Education and local participants in the National Alliance for Parishes Restructuring Into Communities.

Registration begins at 9 a.m. and the program starts at 9:30 a.m. After an opening prayer and an overview of the seminar, Father Clem Davis, pastor of St. Bartholomew Parish in Columbus, will give a presentation on the history and place of small groups and communities in the life of the Church. His talk will be followed by a panel composed of a pastor, a parish life coordinator and a director of religious education. They will reflect on small communities and groups, and their benefits for a parish.

After lunch, there will be a set of six breakout sessions: 1) Starting, Sustaining, and Integrating Small Groups, 2) Resources for Small Groups, 3) Small Communities of Faith in the Rite of Christian Initiation of Adults Process, 4) Reflection and Relational Style in Parish Life, 5) Small Communities of Faith and the Christian Initiation of Adults, and 6) Life Stages of Groups. These sessions will be presented twice. The cost of the retreat is $20 per person and includes lunch. There is a brief listing of the schedule for the day online at www.archindy.org or at the breakfast that includes a link to a copy of the brochure. The brochure can also be obtained from the Office of Catholic Education at 317-236-7325 or 800-382-9836, ext. 1448. 

For the more information on the retreat or to attend the dinner, call 317-377-0592. 

Small communities of faith seminar is Feb. 22 in Greenwood

By Jennifer Lindberg

Are small faith communities a recent development or have they been around for a while? Our current day has seen some faith-sharing groups. How do we go about it? Our small community has been meeting for a long time. We are looking for new resources. Our group seems to be drifting apart. How can we recapture the old fire?

These are a few of the questions and topics that will be addressed during a seminar on small communities of faith to be held on Feb. 22 at the Jonathan Byrd Community Center.

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Mundell & Associates, Inc.
Tragedy and religious faith

Tragedies always affect people's faith, sometimes making them question it and sometimes making them turn to it for consolation. That was the case after our country's latest tragedy, the loss of the shuttle Columbia and seven astronauts. President Bush's first statement about the tragedy revealed his faith in life after death when he said, “I got on this project because it'll probably be the nearest thing to heaven I'd ever get and I wanted to make the most of it.” He was more serious, though, after his return to space in 1998 at age 77 when he said, “To look out at this kind of creation and believe in God is to me impossible.”

When Apollo 8 became the first flight to fly around the moon, there were numerous similar expressions of religious faith. Rick Husband, the commander on Columbia's final flight, previously was a crew member of a shuttle in 1999. After that flight, he echoed John Glenn's comment when he said, “I am a strong believer and a Christian. I look out that window at what a beautiful creation God has made.”

Religion was included during Columbia's flight when the astronauts bowed their heads in silent prayer at 11:39 a.m. on Jan. 17 to mark the 17th anniversary of the explosion of the shuttle Challenger. They did not, of course, expect that their shuttle wouldn't make it back to earth, but all of them knew that it was a possibility.

Michael Anderson, a physicist and crew member of Columbia, was known to be a man of deep faith. He had told the media that he believed that heaven, rather than space, was his final frontier.

Some members of the secular media seem surprised by statements like that, which reflects their own lack of belief. They seem to think that science and religion are incompatible. But members of the Church cannot also be people of deep religious faith. The fact is, of course, that there can be no incompatibility between science and religion since God is the author of science.

We appreciate a statement made by Francis Collins, who heads the National Human Genome Research Institute. He told the Web site Beliefnet, “I find my appreciation of science is greatly enriched by religion. When I discover something about the human genome, I experience a sense of awe at the mystery of life, and say to myself, ‘Wow! Only God knew before.’ It is a profoundly beautiful and moving sensation, which helps me appreciate God and makes science even more rewarding for me.”

The Church encourages scientists to learn as much about the marvels of God's creation as they can, for the betterment of all human beings, as long as they use moral methods to do so. At present, controversy swirls around the possibility of using stem cells from embryos. The Church is for ethics for medical research for various illnesses. The Church opposes this because it cannot be done without destroying the embryos, which are part of human life. The good end of discovering new cures does not justify the means.

The Church does, however, encourage space explorations like the shuttle's mission. Just as the exploration of Christopher Columbus, Vasco da Gama and the other explorers of six centuries anticipated risks, so do they today. The experiments being conducted in space today are done to benefit those of us on earth, and over the decades they have proved beneficial indeed. We have every confidence that the problems that brought down Columbia will be solved and more astronauts in the future will continue to learn more about, and glory in, God's creations.

— John F. Pirk

The good work of the St. Vincent de Paul Society

In the severe cold of winter, the needs of the poor and the homeless are even more severe. So are the needs of the homebound, who not only need physical help, but also experience a greater sense of loneliness.

There is a large cadre of people who in a quiet way go about serving the poor and those who are homebound. Many of you good-hearted people do so, but at the moment I am thinking of those of you who serve in the name of the St. Vincent de Paul Society.

My dad was one of you. He went about it quietly, so I don’t really know a lot of details about all that was involved. I know that as treasurer of the conference in the Jasper, Ind., area, I would be working on the society’s checkbook and records at our kitchen table. I know he went to Tuesday night meetings. And he made a lot of home visits, especially after he retired, and before he could no longer get around.

As I think of it, he never really retired from being an active member of the society. My dad didn’t have a lot of money, but he gave the gift of his time and tried to do his part for the poor and the lonely.

Each year, the local leaders of the St. Vincent de Paul Society visit me in order to present an update on some of the services provided by the society in our archdiocese. The society has a long and amusing presence of volunteer “servants” like my dad in our local Church.

There are 48 conferences (groups usually associated with parishes) around the archdiocese that serve the poor in the local communities. The visiting leaders spoke of their hopes to establish more conferences in some of our other parishes. I want to encourage them.

There is a major distribution center operated by the society here in Indianapolis—arguably the largest such center in the United States. There is also a major “client choice” food pantry serving the south and east sides of the city, with hopes for a food pantry for the north and west sides in the near future.

I don’t have many statistics at hand for the operations of the other conferences outside of Indianapolis, but I believe there are at least 13 food pantries and other sources for the distribution of merchandise for our poor. And all of them provide visits to our homebound.

I do have at hand some local statistics for the Indianapolis area. Though they may be a bit dated by now, they tell an important story not only for greater Indianapolis, but suggest the good work in other conferences.

Not counting the hours that members of each conference around the archdiocese give in their home visits, almost 70,000 volunteer hours are given in service to the poor each year at the Indianapolis distribution center and in the food pantry. What kind of value could you put on the gift of those hours?

The food pantry serves about 1,800 people per week. Also, dozens of home deliveries are made from the pantry each week. Merchandise valued at nearly $3.2 million was handled at the distribution center this past year. Refrigerators (650!), washers, stoves, dishwashers, TVs, clothing, pots and pans are some of the commodities available for people in need. More donations of merchandise are needed. The charity ends up buying washing machines and refrigerators from a used appliance store because the demand is so great.

The expense budget for the year 2002-03 is $668,050. Expected revenues are $593,050, mostly received through mailing solicitations. The deficit has to be made up from other donations. The “Fifth Sunday Collection” is the major source for the conferences. Approximately 3 percent of contributions come from local businesses. Other sources are provided by our local society. It is number one in foreign twinning—with 68 conferences in foreign countries. Every Saturday morning, “Beggars for the Poor” volunteers load a truck with hot sandwiches, coffee, lemonade, clothes, bags of groceries and toiletries from the warehouse and serve around 100 homeless people in the North and Michigan streets area in Indianapolis. The Gennesaret Free Clinic organization, served by volunteer doctors, offers medical services at the food pantry on Tuesday, Thursday and Saturday. An Alcoholics Anonymous group meets on Monday evenings.

I do not account for the charity provided by so many people, many of them in retirement, who do not seek public recognition. Rather, the leaders of the St. Vincent de Paul Society represent an account of the service they provide. They ask for help in raising funds so that the needs of the poor are increasing and so is the need for donations and volunteer hands.

God bless all of you who serve our poor and the homebound, humbly, faithfully and so well!”

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.

The good work of the St. Vincent de Paul Society

This page is page 4 of the Criterion, a weekly newspaper of the Archdiocese of Indianapolis. It contains an editorial by Archbishop Daniel M. Buechlein, O.S.B., on the good work done by the St. Vincent de Paul Society in serving the poor and homeless in the Indianapolis area. The article highlights the various services provided by the society, including a major distribution center, a food pantry, and homebound visits. It also mentions the financial support and volunteer efforts that contribute to the society's work. The article concludes with an appeal for continued support and a note of gratitude to those who serve in the name of the St. Vincent de Paul Society.
La buena obra de la sociedad San Vicente de Paúl

Sin contar las horas que invierten los miembros de cada conferencia en la arquidiócesis haciendo visitas a hogares, se dedican casi 70,000 horas de servicio voluntario a los pobres cada año en el centro de distribución y comedor de Indianápolis. ¿Cómo podemos ponerle un precio a esas horas donadas? El comedor sirve a alrededor de 1,200 personas por semana. Asimismo, cada semana el comedor realiza decesos de envíos a domicilio. El año pasado se entregó mercancía valorada en casi 1.3 millones de dólares en el centro de distribución. Refrigeradores (6,500), lavadoras, estufas, camas, televisores, ropa y cacerolas son algunos de los artículos a disposición de las personas necesitadas. Se necesitan más donaciones de mercancía. Debido a que la demanda es muy grande la sociedad termina comprando lavadoras y refrigeradores de tiendas de artículos usados.

El presupuesto de gastos para el año 2002-2003 es 688,050 dólares. Los proyectos más costosos son 593,530 dólares, recibidos mayormente a través de solicitudes por correo. El déficit ha de cubrirse con otras donaciones. La colecta de los quintos domingos (“Fifth Sunday Collection”) es la mayor fuente de ingresos para las conferencias. Aproximadamente el tercio por ciento de las contribuciones proviene de negocios católicos. Nuestra sociedad local proporciona otros servicios. Es la conferencia nacionalmente, bajo la coordinación con 68 conferencias extranjeras en países en el exterior. Cada sábado por la mañana los voluntarios de “Beggars of the Poor” cargan un camión desde su almacen con sándwiches calientes, afeites, polos, botas de mercado y artículos de cuidado personal, y sirven a cerca de cien desamparados en el área del norte y la calle Michigan en Indianápolis. La organización Genesaret, formada por tres doctores, ofrece servicios médicos en el comedor los martes, jueves y sábados. Un grupo de Alcohólicos Anónimos se reúne los sábados por la noche.

Mis estadísticas no le hacen justicia a la felicidad brindada por muchas personas, muchas de ellas jubiladas que no buscan reconocimiento público. En vez de esto, los líderes de la sociedad San Vicente de Paúl justifican el servicio que proporcionan. Ellos pueden atraer a otros a la iglesia, pero también a sus miembros. Dios bendiga a todos aquellos que sirven a nuestros pobres y desvalidos con humildad, lealtad, y tan bien traducido por: Language Training Center, Indianápolis.

Letters to the Editor

Thank you, pro-life marchers

Congratulations on the impressive article “Archdiocesan youth march in support of life” in the Jan. 24 Criterion. I, for one, was delighted and felt very proud of those who sacrificed to make this trip. This was truly a way for all those from the archdio- cese who attended the March for Life in Washington to witness to their faith and to represent all of us who would have loved to be there but, were unable to do so.

My husband and I are truly proud of our archdiocese, Archbishop Daniel M. Buechlein for his leadership. Servants of the Gospel of Life Diane Carollo of the archdiocese’s Office of Pro-Life Activities, pro-life office volunteer Tom Pottratz for his organizational skills, and all the students, teachers and chaperones who made the trip.

We know it wasn’t easy and we so admire all of you for stand- ing up and being counted for life.

My children, who have been designing the pro-life T-shirts for the archdiocesan pro-life groups for several years—what a talent and time-sharing you gave. A big thank you!

May Our Lord bless you abundantly for being there for our unborn babies and all who are unable to attend themselves.

Dorothy Moody, Indianápolis

Disagrees with columnist on public schools

Columnist Cynthia Dewes’ Jan. 24 column in The Criterion supporting gov- ernment schools is a perfect example of why it is so dangerous for a free people to allow the government to dictate what children learn in school. Dewes believes that government schools are indispensable for students “as the history and moral vision that underlie our American experi- ence.” She even swallows the whopper that “Founding Fathers saw public education as a necessary tool for making democracy work.”

In fact, the government takeover of pri- mary and secondary education did not begin until a century after the Founding Fathers’ time. The Founding Fathers knew the danger of government control over sources of information, which is why they mandated freedom of the press. Had they foreseen that governments would try to control what children would be taught in school, they would have mandated freedom of education as well.

Dewes is correct that the motive for founding government schools was initially to instill in Protestant white immigrants who were too fre- quently Catholic. However, once in place, the truth regarding government schooling as its prime objective exactly of that all other bureaucracies; that is, to extract an ever- increasing proportion of the citizen’s wealth for its own purposes. And the best way to do that for this particular bureau- cracy was to continually teach captive audiences the double lie that it was both useful and indispensable.

Judging from Dewes’ column, this is perhaps the only thing that government schools have been successful in teaching. Of course, the government’s schools remain anti-Catholic, but the reason has changed. Government school bureaucracies would dislike any institution that so demonstrably operates schools, which turn out a far better product at far less cost. Dewes cites the many areas beyond educa- tion where the government school bureaucracy has expanded its empire at the expense of parents and especially taxpay- ers, but she strangely believes that we have asked for this interference, rather than hav- ing shoved it down our throats.

When a lie has been told to one through- out one’s life, it can be difficult to see it for what it is. It is time for Americans to see the truth regarding government schools. They are neither useful nor indispensable. And the first step in slaying this dragon is to wish to escape.

Thomas J. Born, Indianápolis

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Comunio et Progressio, 1986).

Letters from readers are welcome and every effort will be made to include letters from as many people as possible in as many viewpoints as possible. Letters should be informed, relevant, well- expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sen- sitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, fre- quent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to “Letters to the Editor,” The Criterion, PO. Box 1717, Indianápolis, IN 46201-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.
St. Thomas the Apostle Parish, 510 S. Maple St., in Fortville, is adding a 5 p.m. Sunday evening Mass to its schedule. The current Mass schedule remains the same with liturgies at 5:30 p.m. Saturday and 8 a.m. and 10:30 a.m. Sunday. For more information, call the parish office at 317-485-5102.

Holy Name Parish in Beech Grove is hosting its “Sow the Seeds Mardi Gras Dinner and Dance” at 7:30 p.m. on March 1 at Primo Banquet Hall, 2615 National Ave., in Indianapolis. Tickets are $25 each and proceeds will bene-

fit the students at Holy Name School. Seating is limited and reservations are required. For more information or to make a reservation, call Leann Boehte at 317-788-6344.

Cathedral High School, 5225 E. 56th St., in Indian-
apolis, is hosting its 2003 Shamraunchofta, “La Bella Tradizione de la Cathedral Famiglia” (“The Beautiful Traditions of the Cathedral Family”), from 5 p.m. to mid-

night on Feb. 22. Cocktails and hors d’oeuvres will be served at 5 p.m., a grand buffet will be at 6 p.m., the oral auction will begin at 8 p.m. and there will be a midnight buffet. The cost of the evening is $125 person, and black tie is optional. Included in the cost is admission to the preview party from 7 p.m. to 9 p.m. on Feb. 21. Wine and cheese will be served and everyone will be able to view the auction items. For more information, call the school office at 317-542-1481.

Anyone interested in learning more about Third Order Franciscans can attend a lecture from 3 p.m. to 5 p.m. on Feb. 23 at Marian Hall, Room 251, on the cam-
pus of Marian College, 3200 Cold Spring Road, in Indian-
apolis. Franciscan Sister Ann VonderMullen will discuss life as a Third Order Regular, Jon Riley will discuss the Oldenburg Associates Program for lay men and women, and Joe Kuszczkowski, associate dean of liberal arts at Indiana University-Purdue University Indianapolis, will share his perspective as a member of the Third Order Secular Franciscans. Refreshments will follow the lec-
tures, which are free and open to the public. No registra-
tion is required. For more information, call the college office at 317-695-6000.

Theology on Tap is having its 2003 Winter Gala from 7 p.m. to midnight on Feb. 22 at The Rathskeller, 401 E. Michigan St., in Indianapolis. The black-tie optional event will include a variety of appetizers and a band. The cost is $35 per person and tickets will be available at the door. For more information, call Kevin McDowell at 317-698-4398.

The Saint Mary-of-the-Woods College Theater Department will present William Shakespeare’s “As You Like It” at 8 p.m. on Feb. 21 and 22, and at 2 p.m. on Feb. 23. The play is a comedy of mistaken identity and love triangles that will be set in the late 1950s. Tickets are $8 for adults and $5 for students and senior citizens. For more information or to reserve tickets, call 812-535-5265.

The women of St. Christopher Parish, 5301 W. 16th St., in Indianapolis, invite all women to join them for the Catholic Women’s Convocation from 8 a.m. to 3 p.m. on March 1. Denise Roy, a licensed marriage and family ther-
aplist, will present “Making the Daily Divine.” For more information, call Nancy Meyer at 317-241-6314, ext. 100, or e-mail irmeyer@saintchristopherparish.org.

Students interested in attending Saint Mary-of-the-Woods College in the Distance Education Program are invited to attend the college’s Distance Education Cam-
pus Visit on Feb. 19. Registration will be at 12:45 p.m., and prospective students will have the opportunity to speak with staff members in financial aid, admissions and career development as well as faculty in their major areas of interest. The day will conclude at 4:15 p.m. with an optional campus tour. The program is for women, how-
ever, men with a bachelor’s degree can use the program to obtain a teaching degree or take individual classes. For more information or to make a reservation, call the Saint Mary-of-the-Woods College Office of Distance Education Admission at 812-535-5186 or 800-926-7602.

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

How to Lose a Guy in 10 Days (Paramount) Rated A-III (Adults) because of sexual references, fleeting violence, some rude slang expressions and occasional profanity. Rated PG-13 (Parents are Strongly Cautio-
ed) by the MPAA.
speech to the Sant’Egidio Community, an Italian lay group that has worked for peace around the world.

Cardinal Etchegaray, an 80-year-old Frenchman and the former head of the Pontifical Council for Justice and Peace, was accompanied on his mission by Msgr. Franco Coppola, an official of the Vatican Secretariat of State.

In an interview with the Rome newspaper La Republica, Cardinal Etchegaray said the pope’s aim was to promote any possible avenue of preserving peace in the region. “War would be a catastrophe in every respect,” he said. “Above all, it would have grave consequences for the Iraqi population and would also make it increasingly difficult for nations to decide for the unity of the human family,” Cardinal Etchegaray said.

The pope said a war would aggravate relations between the West and Muslim countries. Latin Rite Archbishop Jean Benjamin Sleiman of Baghdad told Vatican Radio on Feb. 10 that Catholics in Baghdad were informed during Sunday Masses about Cardinal Etchegaray’s arrival. Many were hopeful that his mission would bring peace to Iraq, he said.

“This visit will certainly be important because it will let the voice of the Catholic Church be heard, and above all the voice of the Holy Father, who has been a great advocate for peace in the world, especially in this region,” the archbishop said. He said Cardinal Etchegaray’s visit came at a moment of “great anguish” for Iraqis in the capital.

“Many people are trying to move out; they’re already fleeing from the war,” he said. Archbishop Sleiman said he hoped diplomacy would bring a “more rational and more humane solution” than war.

“As is well known, it is the civilian populations who always suffer the worst. It is the civilians who die and are wounded, and many remain disabled for the rest of their lives,” he said.

The pope was due to meet with Iraqi Deputy Prime Minister Tarq Aizir on Feb. 14, and Vatican officials have engaged in meetings with foreign officials—publicized and unpublicized—in an effort to help defuse the crisis.

On Feb. 18, the pope was scheduled to meet with U.N. Secretary-General Kofi Annan to discuss the Iraqi crisis, Vatican officials said.

Last fall, the pope wrote to U.S. President George W. Bush and Saddam Hussein, making the arguments for a peaceful resolution of the crisis. In recent weeks, Vatican officials have strongly warned against a pre-emptive military attack on Iraq, especially if it were carried out without U.N. authorization.

In his talk to the Sant’Egidio group, the pope said it was increasingly important to announce “another path to peace, to a humanity strongly tempted by hatred and violence.” He said dialogue was the real path to peace, and that prayers were important, too.

Although he did not refer explicitly to the situation in Iraq, he cited the biblical account of the patriarch Abraham’s appeal to God to spare the cities and innocent populations of his land from destruction in the passage. Abraham asks whether God will “sweep the innocent away with the guilty.”

“We live in a world of war,” the pope said. “But an argument based on traditional use of force is not the only way to deal with the situation in Iraq. It has been a great advocate for peace in the world, especially in this region.”

In January, Pope John Paul II spoke out against a possible war, telling Vatican-accredited diplomats that military force always must be “the very last option.” He said “war is not always inevitable” and “is always a defeat for humanity.”

While in Italy, Novak also pressed his case before a wider audience, appearing Feb. 7 on a nationally televised evening talk show and giving Vatican Radio an extensive interview, which was broadcast in edited form on Feb. 10 and posted in its entirety on the radio’s One-O-Five Live Web site.

In the radio interview, Novak praised the Vatican’s insistence on international diplomacy and examined the possible motives of France, Germany, Russia and China.

“Some people believe that if a threat poses a sufficient threat to justify war, that threat is sufficient to justify military action, ‘neither conventional military movements, nor visible signs of attack, nor the authority of a hostile nation state,’” he said.

The responsibility of determining whether a threat poses a sufficient threat to justify war falls to civil leaders like U.S. President George W. Bush, Novak said, citing the Catechism of the Catholic Church.

Not only do civil authorities have a primary duty to protect the lives of their people, but they are also the closest to the facts and are privy to highly restricted intelligence information, he said.

“Others have a right and duty to voice their own judgments of conscience. But the judgment belongs to public authorities,” he said.

U.S. Ambassador to the Vatican Jim Nicholson, who sat in on the final meeting with Archbishop Tauran, told Catholic News Service he was “very pleased” with how the visit went, and that “a good discussion ensued.”

In recent months, a growing chorus of Catholic officials has warned against resolving the Iraqi disarmament problem through military means, saying the use of military force would not appear to be justified based on available evidence regarding Iraq’s potential threat.

Pope John Paul II waves to throngs of tourists in St. Peter’s Square during his Sunday blessing on Feb. 9. The pontiff appealed for prayers to avert war in Iraq and sent a personal message to President Saddam Hussein through Vatican emissary Cardinal Roger Etchegaray. The cardinal was accompanied by Msgr. Franco Coppola, an official of the Vatican Secretariat of State.
Mary Jo Thomas-Day
St. Monica Parish in Indianapolis has been honored as an example for others.

Mary Jo Thomas-Day, director of religious education for the parish, will accept the Mustard Seed Award from the Parish Religious Education Association’s Department of Religious Education for the state of Indiana.

Thomas-Day attributes her success to a parish that is spiritually led with people wanting more.

By Jennifer Lindberg

Applications for the award were received for the award this year.

“This reaffirms the parish that we believe in religious education,” said Thomas-Day, who has been the DRE there for 25 years. “We believe parents are the primary educators of their children, but we will assist them in that role and not let them walk alone.”

The Mustard Seed Award is focused on parishes that do the best job of identifying parent leadership and program involvement.

Thomas-Day oversees the religious education program for children age 3 through the sixth-grade that serves 400 students in its Sunday school faith formation classes and has 60 catechists. She also directs the Order of Christian Initiation for Children (OCIC), Children’s Liturgy of the Word and Vacation Bible School.

She said 98 percent of the catechists are parents who are trained through professional in-service opportunities. Each of the 24 religious education classrooms also has a room parent.

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The Order of Christian Initiation for Children first introduced Bonnie Jackson-Harping, a parent and a Sunday catechist, to the Catholic faith.

Her son was attending Catholic school and wanted to be baptized. Jackson-Harping, who was not Catholic at the time, said she learned a lot about Catholicism and “the misgivings I had were taken away totally.”

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“It makes us want to be better Christians,” she said.

St. Monica is also a parish that reaches a variety of parents.

Yet this grant is only available to ordained clergy. It does not include lay and religious leaders.

There is, however, a yearly opportunity from The Louisville Institute, a Lilly Endowment program for the study of American religion based at Louisville Seminary, which is open to more candidates.

The institute, through its Sabbatical Grant for Pastoral Leaders program, offers annual grants for six-week ($6,000), eight-week ($8,000) and 12-week ($12,000) sabbaticals for any type of Roman Catholic or Protestant pastoral leader in North America.

“Our hope is that, beginning in 2004, we’ll be able to increase [the number of grants] to 30,” he said.

Applications for the next round of grants will not be mailed out until April, and will be due on Sept. 13.

The Louisville Institute was launched in late 1990 and “encourages research and leadership in ways that are mutually beneficial to both scholars and religious leaders.”

The Institute gives out grants to religious institutions, seminaries, churches and other non-profit organizations. It also funds and convenes conferences and other activities that foster conversation among religious leaders and researchers.

(For more information or to request an application, call 502-985-3411, ext. 251, or send e-mail to klkiechty@louisville-institute.org.)

St. Monica Parish earns national award

By Jennifer Lindberg

St. Monica Parish in Indianapolis has been honored as an example for others.

Mary Jo Thomas-Day, director of religious education for the parish, will accept the Mustard Seed Award from the Parish Religious Education Association’s Department of Religious Education for the state of Indiana.

Thomas-Day attributes her success to a parish that is spiritually led with people wanting more.

By Jennifer Lindberg

Applications for the award were received for the award this year.

“This reaffirms the parish that we believe in religious education,” said Thomas-Day, who has been the DRE there for 25 years. “We believe parents are the primary educators of their children, but we will assist them in that role and not let them walk alone.”

The Mustard Seed Award is focused on parishes that do the best job of identifying parent leadership and program involvement.

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Parish leaders can apply for grant to take Sabbatical

By Brandon A. Evans

Ordained clergy within the state of Indiana can apply for sabbatical grants from the Lilly Endowment Inc., and now so can anyone involved in full-time parish leadership.

Last fall, Father Clem Davis, pastor of St. Bartholomew Parish in Columbus, took a sabbatical to Ireland that was paid for by the Lilly Endowment. The money he received covered his travel expenses, tuition for a program at the Maynooth Centre in Dublin and the costs of his absence at the parish.

The grant he received was from the Indiana Clergy Renewal Program, which is funded by the Lilly Endowment, and totaled almost $30,000.

In all, 37 pastors from around the state received awards, including Father William Marks, pastor of St. Teresa Benedicta of the Cross Parish in Bright.
Families need to maintain unity, deal with challenges

By Fr. Herbert Weber

At Sunday Mass, I can look out on the assembly and see families of all kinds. There are many nuclear families of mother, father and children as well as numerous blended families. Single parents with children are very much in evidence. There are aging parents living with adult children, married or unmarried, and there are grandparents that have taken over the custodial responsibilities of their grandchildren.

With all these various styles of family life, one cannot think about family with any single image. Likewise, with many models of family, there are a variety of challenges to family life.

Perhaps the two most pressing challenges for families, regardless of the family’s makeup, are finding ways to maintain unity and dealing with outside influences. Failure in either of these can jeopardize family life.

One family in the parish epitomizes unity; another family, though the sons and daughters are all married, is this family laughably boasts about the way they still are expected to come to the grandmother’s house for dinner every Sunday, a tradition that goes back dozens of years. The grandmother is the center of the family and keeps the children grounded in family life.

Understanding each other is not easy to accomplish. Several parents said they find it hard to have meals together. With children in sports, piano lessons, and more, after-school time is filled and family members often eat in shifts.

Some families try to counteract this tendency by limiting children’s activities outside the home. Other families create a sacred space and time around family events, meals, church attendance, birthdays and other special days.

Michelle told me she and her husband learned that quantity time is as important as quality time, meaning that they needed time just to hang out with their children. Like praying together, she said, the family that plays together stays together.

Striving for unity overlaps with the challenge to limit outside influences on families. Some external influences can be very destructive, such as the content on some TV programs, movies, video games or the Internet. I recall a family visit during which the boys wanted me to see their new video game. The parents normally exhibited great control over what came into the home, but they totally overlooked the violence in the games their children were playing every day.

Some families in our parish, indicating they are very afraid of what children have to face in the world, shield their children from almost any outside influence.

Other parents have chosen not to insulate their children from the world, but to help them learn to make good judgments about what they encounter.

Dorothy’s two adolescent daughters asked her if they could see a popular movie with a questionable moral. She agreed to take them only if they would watch it together and discuss it later on. The girls were not interested about being seen at the theater with their mother, but they accepted the deal. The follow-up discussion was most helpful in preparing them for future decision-making.

When it comes both to creating family unity and filtering outside influences, the burden in family life rests upon the parents. On one hand, parents are limited and cannot control everything their children have to face in life. On the other hand, there is a lot parents can do to protect their children. Primarily, they can provide leadership and direction.

As I work with families in our parish school, it becomes evident that most parents want to do their job well. Many feel, however, that there is an invisible bar of expectation for them to jump over. Added to that are pressures from the outside to conform to what other parents are allowing.

Some parents vacillate between being too strict and too lenient. This inconsistency itself makes it hard for children to learn limits.

Finally, there are parents who are afraid to be parents. They want to be popular with their children or they are too tired to hold firm to their convictions, so they give in to children’s requests.

One day, I happened to overhear a child say to her mother in a very exaggerated tone: “I hate you! Why can’t I have a good mother?” It was a harsh reminder for me that parenthood sometimes face in trying to live up to certain standards.

Family life is not easy, that’s for sure. Nonetheless, it is through the grace of families striving every day that countless young people get their start in life, discovering the art of living with respect and compassion.

(Father Herbert Weber is pastor of St. Peter Parish in Mansfield, Ohio.)

Maintaining unity and dealing with challenges are important aspects of family life. St. Monica parishioners Betsy and Louis Paiz, with their five-month-old daughter, Emily Rose, of South Bend, Ind., pray during the National Prayer Vigil for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Staying connected requires effort

By Tim Clark

Every vacation is the same. The night before we leave, we are up until midnight packing and organizing.

“Never again,” we say. “Next time we’ll start getting ready two days sooner.”

We are determined to load the car and be on the road early, but it is midmorning before we leave. After double-checking what we've forgotten and determining whether we need to go back to get it, there is silence as we settle into our music or magazine or other distraction. At noon, we stop for lunch and begin to reconnect.

During our vacation, we will re-establish connections that have begun to fray. We will share meals, stories and adventures. We will listen to one another. We will recover a sense of reverence for each other that has been too easily left behind in the frantic pace of everyday life.

If stillness and quiet are essential to the spiritual life, then speed and noise are its enemies. They are enemies of family life as well. The pace of our lives separates us. In our hurry to have more and do more, we become isolated from family members. Relationships don’t come simply as a consequence of living together. They require an investment of time and energy.

Dorothy Day wrote, “To love each other we must know each other.” It is difficult to know each other if we don’t spend time together by slowing down and talking more.

Another challenge to families is that they also have to make their way through what Mother Teresa of Calcutta called “the desert of noise.”

The constant chatter of cable TV, the Internet, the car radio and the cell phone provide an ongoing distraction. We are with each other, but we are not there.

Taking a vacation helps to slow us down and remove the distractions, but we can’t leave town every time that life’s pace or volume gets to be too much.

We can observe Sunday together, though, or share a meal. We can create a space at home that is free of technology’s distraction. We can find time and space for one another and now and then.

If we do, we may find our sense of reverence growing for our families and also for the rest of the world as well.

(Tim Clark is youth minister at Pax Christi Parish in Eden Prairie, Minn.)

Discussion Point

Family life thrives on faith, love

This Week’s Question

What do you consider the most harmful form of pressure on today’s family as an institution? Why?

“Television. I’m just amazed at how free it has become these days in terms of language and sexuality.” (Denise McGinty, Newcastle, Wyo.)

“We’re often multitasking on so many different things. We need to allow ourselves the time to slow down, to pray and to just be together as a family.” (Randy Raus, Marietta, Ga.)

“The media all around because we are pounded by it day after day.” (Monique Mierlot, Elk Grove, Calif.)

“Parents and children can get involved with so many activities—all of which are good in and of themselves—that family time suffers. Also, faith is not first anymore.” (Lauren Alvarez, Mobile, Ala.)

Lend Us Your Voice

An upcoming edition asks: What does “mercy” mean in your own words? What is one way you can exercise mercy?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2003 by Catholic News Service.
Celebrating love all day, every day

The world according to Oprah has a lot to say about love. Love, Oprah says, shows up in courthouses, or the lack thereof, proximity to a wedding dress rather than a wedding, and so on. She’s even gone so far as to dub a “clone” named Dr. Phil, who hands out no-nonsense advice to the lovelorn and the simply “kom.”

This is not a criticism of Dr. Phil. I believe we need to examine cultural attitudes about love, and my hat is off to them for trying to raise our awareness of such things. It’s just that, for an agnostic like myself, what’s revealed on her show is often more disturbing than enlightening. We see couples who’ve lived together for years now planning extravagant weddings to mark their official coupling, complete with the white dress and other vulgar accoutrements. They seem clueless as to the significance of the event or the trappings thereof.

We hear about fractured families who’ve forgotten, or never knew, that children are the heart of married love. Or, sad folks who mistake submission for sharing, and worship for self-sufficiency, and then complain of being disappointed with love and life. And then there are the words like “soul,” and sometimes the trappings of Jesus Christ were united in one person in Christ. The Holy Spirit is the third person of the triune God, who is love intrinsic in soul, body and spirit. God’s divine affection for his creatures, and they for him are reflected in the marital, fraternal and communal love of humans. Or, it should be.

God’s love for us is eternal and unconditional. Our love for him, our spouses, relatives, friends and community should be the same.

St. Paul wrote to the Corinthians: “There are four things that last: faith, hope and love, and the greatest of these is love.” We believe in God and we hope that his promise will be fulfilled. But, when we love as he loves us, we’ll celebrate St. Valentine’s day every moment of our lives. (Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.)

Valentine cards and candy have been displayed in stores since the day after New Year’s, sometimes side-by-side with post-Christmas merchandise. Mingle the multiple choices of candy, chocolate strongly predominating thereof, since chocolate remains the most accepted of sweet gifts for most special occasions, according to the reports I’ve read over many years.

Although, traditionally, men buy chocolate for the women in their lives, this trend seems to be turning. Men seem to be much more relaxed about enjoying chocolate, too, especially since research shows that chocolate is proving to be a healthful, not unhealthy, gift. Yet, it was a lady-produced newsletter that I learned about this health factor. In the winter issue of Women & Healthcare from St. Paul the Apostle Parish in Greencastle, I read that “chocolates may have some of the same disease-fighting antioxidants found in fruits, vegetables, tea, red wine and soy products.” Chocolate and cocoa contain high concentrations of flavonoids. The antioxidants include polyphenols, which help ward off cancer and flavonoids, which promote elasticity of blood vessels. (The so-called “good cholesterol level”.) HDL, protects the heart by carrying away excess cholesterol from the arteries. The antioxidants are found in varying degrees in cocoa and cocoa bute as well as milk and dark chocolate.

The downside is that stressed people tend to overeat, and overeating causes weight gain. Chocolate is also high in sugar and it contains caffeine. The hospital newsletter also said, “Chocolate isn’t a joke term. That’s because some chocolate-lovers can become addicted, hating their habit and then feeling guilty and out of control.” This is the same feeling I had when I walked away years ago when I realized that I, myself, was in the grips of liking chocolate too much.

Now that I’m older, alas I am holder in saving this hunger attack.
But don’t be in panic; my habit is under control. Others share in my glut: ‘bust out, books are written ‘causes cancer.’”

What’s important is loving chocolate in moderation. As St. Paul said to the Philippians (Phil 4:5): “Let your moder- ation be known to all men.” No, he wasn’t talking about chocolate. If we ponder his point, however, it surely applies, because “moderation” means “measuring” a willingness to weigh one’s rights to something.

Can’t we wait to do this “waivy-” until next month when Lent begins?

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

The rosary is making a comeback

Sometimes we see them hang from rearview mirrors. Others, we see them wrapped around the horns of the corpse as the enactors of a rosary have one somewhere. Many people carry one in their pockets or keep it in a purse. They reveal their Catholic identity and may pull them out when going through metal detectors. Children often carry them as part of their First Communion. The rosary is a distinctive as a symbol of Roman Catholicism. No doubt about it, the rosary is a cultural “icon” of Catholic life.

But, in recent years, it has been little more than a religious accessory. While many Catholics, myself included, may already have carried a rosary in our pockets, I had hardly ever actually prayed it. For a long time, I stopped praying the rosary because I just didn’t like it. It seemed mindless, repetitious, dreary. It was never something I focused on or really knew, that Mary was the mother of God, it. It was still being debated in the fifth century. The Council of Ephesus in 431 condemned Nestorianism, which denied that Mary was the mother of God. It confirmed that Jesus was only one person, not two as Nestorius had taught.

That didn’t satisfy everyone. One who disagreed was the monk Eutyches, who lived in Constantinople. He was convinced that Jesus was only one person, not two as Pope Leo had several representative at the council, but they spoke only Latin and couldn’t understand what the bishops of Greek or make themselves understood.

Eutyches was later called Monophysitism. Theodosius died in 450. The new emperor, Arcadius, agreed to call a new council, this one in Chalcedon, directly across the Bosphorus from Constantinople.

Important events: The Council of Chalcedon

You would think that the First Council of Nicaea and the First Council of Constantinople had decided that question, but it was still being debated in the fifth century. The Council of Ephesus in 431 condemned Nestorianism, which denied that Mary was the mother of God. It confirmed that Jesus was only one person, not two as Nestorius had taught.

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The Sunday Readings

Sunday, Feb. 16, 2003

**Leviticus 13:1-2, 44-46**

*One Corinthians 10:31-11:1*

*Mark 1:40-45*

The Book of Leviticus provides this weekend’s liturgy with its first reading. Leviticus is one of the five books of the Old Testament. Collectively called the Pentateuch, from the Greek word for “five,” these books historically have been the most important documents of the Jewish religion. They are the basic law of life and are attributed to Moses. This does not mean that at some point Moses literally put pen to paper and composed these books. Rather, it means that they contain traditions and beliefs that are believed to have come down through the generations from Moses. Theologically, all in the books of the Pentateuch are detailed, almost pedantic, instructions about the most basic activities of human life. In this context, this weekend’s reading is not at all unusual.

For a very, very long time, people of the Middle East were tormented by chronic, progressive and highly destructive dermatological problems that they called “leprosy.”

Modern scientists do not think that this health problem was Hansen’s disease, or modern leprosy, a disease that is familiar to millions of American Catholics because of the ministry of Blessed Father Damien de Veuster in Moloka’i in Hawaii. For many years, the U.S. government operated a hospital in Carville, La., for persons suffering from Hansen’s disease. Development of the “miracle drugs” and antibiotics around the time of, and after, World War II greatly relieved the problem of Hansen’s disease.

However, even if the ancients suffered from something else in the sense of clinical definition, they suffered greatly from this malady. People long ago had no idea of causation, but they knew that proximity to an infected person was a risk.

“Lepers” were ostracized in the most dramatic way. They were forced to keep their distance from others, even from relatives. They could not enter into any commerce. It is easy to imagine how desperate their lives must have been.

Also, Jews of those days long ago thought that such a devastating disease could only result from serious sin. Nothing else could set nature awry to that extent. At the time of Jesus, therefore, and before, people assumed lepers themselves once had sinned, or perhaps their parents had sinned and handed on to their descendants the awful effect of their sins. This reading gives the Mosaic law that lepers should separate themselves from society.

St. Paul’s First Epistle to the Corinthians is the second reading this weekend. The people of Corinth were notoriously lax. Actually, even in the generally immoral world of the Roman Empire, Corinthians were considered virtually as libertines.

Paul had to face many physical shortcomings when he wrote to the people of Corinth. He had to urge the Christians of Corinth to restrain themselves from all physical excesses. This reading is an example of his teaching in this regard.

The Gospel of Mark supplies us with the Gospel reading.

The story is easy to imagine, given the attitudes and realities of life among the contemporaries of Jesus. A leper appears on the scene, and he approaches Jesus. The leper believes in Jesus, saying that if it is the Lord’s will, the leprosy will be cured. Indeed, Jesus cures him.

A moral world of the Roman Empire, Christians were considered virtually as libertines.

The Church brings us the story of this miracle as told in Mark’s Gospel. It sets the stage with the reading from Leviticus.

Several elements are important in Mark. First, the leper believes in Jesus and he approaches Jesus. In effect, the leper defies the Law of Moses, but a greater person than Moses is present in the person of the Lord. Secondly, Jesus allows the leper to approach him. Few others, if any, would have dared to allow a leper to come so close.

Thirdly, Jesus acknowledges the leper’s faith when he cures him.

Essential to understanding the story is the theory about sin’s connection with leprosy. Not only does Jesus heal the man of an illness, he also eradicates the effect of sin. In the end, the man is whole and greatly joyful.

Leprosy, of whatever clinical description, rarely occurs among the United States. Sin, however, is everywhere. So are the effects of sin: guilt, intense regret, hopelessness and despair.

Jesus has the power to relieve all this. Indeed, Jesus cured the leper. He will cure us, if we approach, and if we believe.

Q: We don’t often visit other churches for Mass. But the confusion about standing, sitting and kneeling is amazing.

A: Before responding to your question in detail, it is worth reminding ourselves that the posture we assume at the celebration of Mass is more than mere etiquette or manners.

As the instructions for Mass point out, the entire eucharistic liturgy is carried out by signs that express, nourish and strengthen our faith.

The postures and gestures (sitting, kneeling, standing and bowing) we assume as the assembled body of Christ at Mass are among the most obvious and meaningful of those signs. We do them as responses of faith to what is going on at that time in the celebration.

We also need to remember that, because of cultural differences, these postures change from time to time and place to place.

Kneeling, for example, is not the sign of reverence in other countries that it is for us.

For centuries, even in Europe, people never knelt at Mass, which explains why numerous older churches have no kneelers.

Standing was obligatory and the normal posture during Mass on Sundays and during the Easter season. Bishops in some countries have policies different from ours even today.

Now to answer your question, conflicting news stories over the past several years, and in some places premature adoption of “official” practices which, in fact, were only tentative regulations never officially adopted, have resulted in a bewildering variety of customs concerning postures at Mass, in some regions of the country more than others.

In 2002, the U.S. bishops adopted a standard policy for all dioceses in the United States. Theologically, this policy, based mostly on provisions in the revised Roman Missal, should be in effect for all parishes in the United States.

In the Archdiocese of Indianapolis, the policy is as follows:

**Introductory rites and Liturgy of the Word**

- Sit from the beginning of Mass until the first Scripture reading.
- Sit during the first and (on Sundays) second readings.
- Sit from the preparation of the gifts until the prayer after Communion until the end of Mass. But the confusion about standing, sitting and kneeling is amazing.
- Stand from the “Let us pray” before Eucharistic Prayer.
- Sit during the homily.
- Stand during the creed and general intercessions.
- Stand from the Our Father until after the “Lamb of God.”
- Kneel after “The Lamb of God” until the distribution of Communion begins.
- Sit from the preparation of the gifts until the end of the priest’s prayer beginning “Pray brethren . . . ”
- Stand when receiving Communion.
- Sit of kneeling during the reflection time after Communion.
- Stand from the “Let us pray” before the prayer after Communion until the end of Mass.

Most of these instructions reflect long-standing practice in the United States. One or two are newer. They are, however, the present standard for U.S. parishes.

My Journey to God

The Sky Is Less Grand

(In Memoriam)

Dreams explode above a murmuring landscape, bearing a panorama of images, wrapping history in somber tones that linger like smoking trails of postponed revelations.

Emulating Emerson, we “look upon the sky as less grand as it sets down across the worth in the population.”

With tears that clear the smoky clouds, we then empower the Holy Ghost to challenge the firmament again, honoring the permitted pioneers and igniting freshened dreams.

By Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis and is a regular columnist for The Criterion. She wrote this poem after the Challenger disaster in 1986 as a tribute to astronauts that have died during space missions.)
The Active List

The Criterion welcomes announcements of archdiocesan events and community news for inclusion in “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. No phone number for verification. No announcements will be accepted by mail.

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) or 212 Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

February 14
Marian College, St. Francis Hall, 3200 Cold Spring Road, Indianapolis. Catholic Charities, Annual Fund dinner. 5 p.m.-7:30 p.m., Info: 317-968-7979.

February 14-16
St. Joseph, 2655 E. 56th St., Indianapolis. Holy Thursday, 7 p.m.-8 a.m.; Good Friday, 7 a.m.-8 a.m.; Holy Saturday, 6 a.m.-11:30 a.m.; Good Friday, 7 a.m.-8 a.m.; Palm Sunday, 12:30 p.m.; Easter Vigil, 7 p.m.; Easter Sunday, 8:30 a.m. and 10:30 a.m.; Easter Monday, 10 a.m. Information: 317-968-7979.

February 15
Confidential House of Prayer, 3650 E. 46th St., Indianapolis. Confession, 7 p.m. Information: 317-543-0145.

February 15
Oldenburg Academy, 1 Twister Circle, Oldenburg. Registration for Class of 2007, 9-11:30 a.m. Information: 812-934-4440, ext. 231.

February 15

February 18

February 18
Mary, Queen of Peace Church, 1005 W. Main St., Danville. Parish mission, “We Are His People.” empties, Father Peter Schatzki and Daniel presentaers, 6:30 p.m. Information: 812-868-3951 or e-mail mahercleak@xma.us.

February 18-23
Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Systema Training for Effective Parenting (STEP) programs, 6:30-8:30 p.m. Information and registration: 317-955-6451.

February 18-25
Archbishop Edward T. O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Indiana Diocesean Deanery of Catholic women, third quarterly meeting, 10 a.m. Information: 317-874-5524.

February 20
Indianapolis State University, entrance sign, Indianapolis. Celebrating Our Ancestry, Mass, 11 a.m.-1 p.m., food and Tither following Mass. Information: 317-632-9349.

February 20
Sacred Heart of Jesus Church, 1535 E. 10th St., Indianapolis. Rededication Mass, 2 p.m. Information: 317-636-5551.

February 21
Fatima Retreat House, 5533 E. 56th St., Indianapolis. Pre-Cana Conference for engaged couples, 2-6 p.m., $30. Information: archdiocese Office for Family Ministries, 317-236-1596 or 800-382-8936, ext. 1596.

February 21
Mary’s King’s Village Schouscht, Brexley (located on 92d.)

Men’s Retreat — March 4, 5
With Dr. John Cuddeback of Christendom College & St. Boniface Roman Catholic Church 318 N. 9th Street, Lafayette, Indiana Open with Mass at 8 a.m., ends at 3 p.m. Meditation, Adoration, Confession Please call by Feb. 25 to register — 765-742-1551

Dr. John Cuddeback, Prof. of Philosophy, will be giving the men retreat opportunity to help Catholic men cope with the challenges of our modern culture.

Living the Spiritual Life in the Culture of Death

Seminarians Matthew J. O’Keefe and Mark B. Thomas

The lives of religious men and women are often the most difficult to celebrate. They are not celebrated with a church liturgy, but rather an announcement in the newspaper, and perhaps a brief mention on a radio program. While a life lived according to a religious vocation is often the most difficult to achieve, it is also the most rewarding. The life of a religious man or woman is a life of sacrifice, a life of suffering, a life of obedience, a life of poverty, a life of simplicity, a life of prayer, a life of solitude, a life of silence, a life of silence and a life of Eucharist. The lives of religious men and women are often the most difficult to celebrate. They are not celebrated with a church liturgy, but rather an announcement in the newspaper, and perhaps a brief mention on a radio program. While a life lived according to a religious vocation is often the most difficult to achieve, it is also the most rewarding. The life of a religious man or woman is a life of sacrifice, a life of suffering, a life of obedience, a life of poverty, a life of simplicity, a life of prayer, a life of solitude, a life of silence, a life of silence and a life of Eucharist.

The Active List, page 13

See ACTIVE LIST, page 13
Pro-life director promotes ministries on EWTN

By Jennifer Lindberg

A recent appearance on the Eternal World Television Network by Servants of the Gospel of Life Sister Diane Carollo of Indianapolis has people talking and calling about pro-life issues.

Sister Diane, also the director of the Office of Pro-Life Activities for the Archdiocese of Indianapolis, appeared on the Catholic global television network last month in Irondale, Ala., where she was interviewed by Jesuit Father Mitch Pacwa about pro-life issues and the order she established specifically to promote pro-life goals.

“We have received a lot of phone calls on everything from post-abortion syndrome, vocations and donations to Birthline to how to start pro-life groups,” said Sister Diane.

Father Pacwa has been the host of EWTN’s main talk show since Mother Angelica, who founded the cable network, became ill.

About 30 people traveled with Sister Diane and Msgr. Joseph F. Schaefer, vicar general of the archdiocese, to the taping at EWTN and for a visit to Mother Angelica’s shrine in Hanceville, Ala.

“When you walk into the shrine, there is an 8-foot monstrance with the Eucharist,” Sister Diane said. “When you walk into the shrine, Jesus is right in front of you. You don’t have to go searching him out. You don’t need a map or a guide to locate the Blessed Sacrament. He is where he should be.”

Sister Diane said the trip reaffirmed her goals and gave her a venue to speak about pro-life issues, the establishment of the Servants of the Gospel of Life religious community in the archdiocese, and the importance of the Eucharist as a call to adoration, prayer and unity.

“The Eucharist is the source and summit of our lives,” she said.

Embracing the Eucharist will help others to be consistently pro-life, she said.

“Each person is called to give witness to the dignity and sanctity of life,” Sister Diane said. “Witness has to be given in the home, at work and in the parish. There is no area of life that a witness and a celebration of life should not be exhibited.”

On the EWTN show, Sister Diane spoke about how to minister to women who have had abortions, discussed the Vatican’s recently released “Doctrinal Note on some questions regarding the participation of Catholics in the political life,” and explained the goal of her new order and how to get involved.

(We restore joints & inspire strength.)

In your mind, you’re the same person you’ve always been. Ready to walk, run, play and compete like you always have. It’s your body that won’t cooperate. Maybe it’s an old sports injury. Or a recent fall. Or even arthritis. There are hundreds of reasons you may not be as active as you used to be. Fortunately, there’s one place you can count on to help. The Center for Joint Replacement Surgery at St. Francis Hospital & Health Centers, Beech Grove and Indianapolis.

The Center is part of a complete program providing expert diagnosis and treatment of orthopedic injuries and arthritis. Here, you’ll experience quality care from orthopedic specialists who are leaders in the field of hip and knee replacement surgery as well as state-of-the-art joint restoration. The comfort and security of private rooms, backed by the full benefits of a full service hospital. And an entire team committed to doing everything they can to help you regain your strength, and re-energize your life.

Inscribed to learn more? For information on our comprehensive Orthopedics program, including the Center for Joint Replacement Surgery, call (317) 782-7997.

www.StFrancisHospitals.org
1971, after being elevated to the hierarchy by Pope Paul VI, he was ordained auxiliary bishop of the Diocese of Fort Wayne-South Bend by Bishop Leo A. Pursley.

Two years later, Bishop Crowley became chairman of the U.S. Bishops’ Committee on Communications. In his six years as chairman, from 1973-79, he spearheaded the creation of a national collection to improve Catholic communications. Since its inception, the Catholic Communication Campaign has collected about $5 million annually for dioceses and grants.

“My great love was for St. Matthew Cathedral,” Bishop D’Arcy said. “He was loved by Catholics and Jews. He taught religion in St. Matthew School. He never lost his love for people. He was always at the bedside of the sick and dying. His soul.” †

Franciscan Sister Carmen Hielt was a teacher

A Mass of Christian Burial for Franciscan Sister Carmen Hielt was celebrated on Feb. 10 in the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg. Burial followed in the sisters’ cemetery.

Sister Carmen died on Feb. 7, at the age of 84.

She was born in Kansas City, Mo. Josephine Hielt entered the Oldenburg Franciscan community in 1937 and professed her final vows in 1943. Sister Carmen taught at Little Flower School, St. Lawrence School, Our Lady of Lourdes School and the former Holy Name School, all in Indianapolis.

She also taught at St. Mary School in New Albany and at the former St. Michael School in Crown Point as well as at St. Joseph School and St. Agnes School, both in Evansville, Ind., in the Diocese of Evansville. She also taught at Catholic grade schools in Ohio, Illinois and Michigan.

From 1975 until 1994, Sister Hielt served as a switchboard operator and receptionist at the motherhouse convent in Oldenburg. She retired in 1994.

She is survived by a sister, Teresa Hielt, of Kansas City, Kan.
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- Green pearl glass beads on a silver lock-link chain
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- Green pouch keeps the rosary safe when not in use

The *IRISH ROSARY* with POUCH will be sent for an offering of $15 or more to support the work of the Missionary Oblates around the world.

**St. Patrick's Novena**

Special Masses for friends of the Missionary Oblates will be celebrated at the National Shrine of Our Lady of the Snows in Belleville, Illinois, and at the Shrine of Our Lady of Knock in Ireland from March 9-17. We'd like to pray for you and your needs in our Mass Novenas. Please write your petitions below and return to the address above.

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**Missionary Oblates of Mary Immaculate**

National Shrine of Our Lady of the Snows
Belleville IL 62223-1160 • www.oblatesusa.org
1-618-398-4848 • 1-888-330-6264 (7:00 a.m. - 7:00 p.m. CST)

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Dear Fr. Studer, enclosed is my offering in support of the ministries of the Missionary Oblates.

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