Vatican backs efforts to prevent Iraq war, disarm Saddam

VATICAN CITY (CNS)—With diplomatic moves and moral encouragement, the Vatican backed international efforts in mid-February to prevent a new war in Iraq and promote the country’s peaceful disarmament.

Meanwhile, Catholic leaders and organizations joined a growing anti-war movement that stretched across the globe and spilled into the streets of major cities on every continent.

After sending a personal envoy to confer with Saddam Hussein in Baghdad, Pope John Paul II met privately with Iraqi Deputy Prime Minister Tariq Aziz at the Vatican on Feb. 14 and asked Iraq for “concrete commitments” to respect U.N. disarmament resolutions.

The Vatican said the talks underscored “the danger of an armed intervention in Iraq, which would add further grave sufferings for those populations which are already tried by long years of embargo.”

Aziz said he told the pope that a Western-led war against Iraq would provoke negative reaction in the Arab Muslim world and “poison” Christian-Muslim relations.

The meetings at the Vatican came a few hours before top U.N. weapons inspectors delivered a mixed report on Iraq compliance with U.N. Security Council resolutions and urged more time for the inspection process.

On Feb. 15, papal envoy Cardinal Roger Etchegaray met with Saddam Hussein for an hour and a half and delivered a papal message to the Iraqi leader. Cardinal Etchegaray later said the talks covered “concrete issues,” but he would not elaborate.

“I am convinced that Saddam Hussein wants to avoid war,” Cardinal Etchegaray told reporters in Baghdad. “He seems to want to avoid war.”

Carr described the country’s unease over possible war, a looming recession, terrorism and other issues as exactly the conditions under which the Catholic Church should be most prepared to step forward to speak for those who are voiceless.

The fact that the Church itself is going through a traumatic time over the scandal of how cases of sexual abuse by priests were handled is not a reason to withdraw from a public role, he said.

One of the worst consequences for the Church would be “if we were to lose our voice and compromise our values, or withdraw into a defensive shell,” said Carr.

“The way forward is both greater protection and accountability, and greater commitment to our social mission and message.”

Church social ministry, Carr said, must not be paralyzed by current events.

“It’s not just a matter of being concerned about what happens within the Church, he explained, “but by a renewal and recommitment to our call to be the salt of the earth and the light of the world. And that’s the work of the whole Church.”

Indianapolis parish rededicates fire-ravaged church

By Mary Ann Wyand

Snow and icy roads couldn’t keep Sacred Heart of Jesus parishioners from celebrating the rededication of the historic Indianapolis South Deanery church on Feb. 16 with Archbishop Daniel M. Buechlein, Franciscan and diocesan priests, and some of the people who helped recreate the interior of the ornate brick church after it was gutted by an early morning electrical fire on April 27, 2001.

Fragnant incense rising to the arched ceiling of the painstakingly restored sanctuary during the rite of dedication provided a sharp visual contrast to memories of the raging fire and thick smoke that destroyed the elaborately decorated worship space nearly two years ago.

Founded in 1875 at 1530 Union St., Sacred Heart of Jesus Parish is noted for its beautiful Gothic revival church created by skilled German craftsmen. The church was consecrated by Bishop Francis Silas Chatard on Oct. 4, 1891.

Many people refer to Sacred Heart Church as the “jewel” of the archdiocese and after the fire some of the heartbroken people doubted that the church could be restored to its former beauty.

When Archbishop Buechlein was notified of the fire, he said the archdiocese would replicate the altar and high altar, statuary, stained-glass windows and artwork on the walls and ceiling.

Some of the craftsmen hired to re-create the church interior are from:

Right, Archbishop Daniel M. Buechlein celebrates the rededication Mass on Feb. 16 in the recently restored Sacred Heart of Jesus Church in Indianapolis. Franciscan Father Kenneth Capalbo, provincial vicar of the St. Louis Province of the Sacred Heart, also concelebrated the liturgy with Franciscan and diocesan priests.

Sacred Heart parishioners thank firefighters

By Mary Ann Wyand

Fire and smoke filled Sacred Heart of Jesus Church in Indianapolis early in the morning on April 27, 2001, as about 40 Indianapolis firefighters worked to save the historic south-side church.

Many Sacred Heart parishioners later said it was a miracle that the firefighters were able to extinguish the fire before flames consumed the entire church.

Inspectors determined that the fire was caused by frayed electrical wires located near the high altar.

Some of the firefighters returned to the recently restored church for a Mass of Thanksgiving on Feb. 9 and sat in the front pews as honored guests.

“You thank you for saving our church so we could restore it,” Franciscan Father Michael Barrett, pastor of Sacred Heart of Jesus Parish in Indianapolis, told the group of firefighters.

During the liturgy, Father Michael invited the eight men present who had battled the early morning electrical fire said later that they were amazed to see the historic brick church restored to its
we remember that we are the shoulders
Have gone before us, and this afternoon
“We stand on the shoulders of those who
By challenges, Archbishop Buechlein said.
When it is filled with people of faith and
Beauty of this church is truly complete
He said. "And it's good to remember that
Founded this parish so many years ago,"
"Thank you for your patience and your faith. I know some of you doubted.
Obviously, we have seen the fruits of your faith, hope and prayers." Father Michael also offered his thanks to parishioners and friends of Sacred Heart for their patience and faith since the fire nearly two years ago.
"Thank you for your emotional support, financial support and the time that has been given to Sacred Heart Parish, its present and its future," Father Michael said. "God bless you all."
The fire also damaged the church organ and pipes, which were replaced as part of the restoration.
St. Mark parishioner Carol Sweeney of Indianapolis has served Sacred Heart Parish as the organist for three years. The organ had deteriorated over the years," Sweeney said. "After the fire, we were able to keep about 60 percent of the original pipes. The console is new. Playing an organ that actually works well is wonderful." Sweeney said she enjoyed participating in the special liturgy. "It was exciting for me," she said. "This was the first dedication I have participated in, and I thought it was beautiful. It means a lot to me to provide the music in order for everyone else to be able to enjoy and experience the Mass." Mary Woodard, music director, said Sacred Heart parishioners were happy to finally return to the church for liturgies on Dec. 1, 2002, the first Sunday of Advent.
Restoration of the church lasted about 19 months, she said, and Masons were celebrated in the Sacred Heart Parish Hall, a former bank building at 1125 S. Meridian St. that is four blocks north of the church.
"I think it's so important for the parish community to be back in the church for Masses," Woodard said. "We feel so blessed that the organ has been completely restored. I think, had it not been for the fire, we wouldn't have had the money to do that. It's been said that 'when you sing you pray twice,' and there's no better way to do it than to raise your voices in a space like this and really allow your faith and your spirit to rise to the Lord."

After the fire, parishioner Rick Hermann's company, Wm. Hermann & Son Inc., refurbished the church pews that were made by his grandfather.
"It's just wonderful having the archbishop here," Hermann said after the rededication Mass. "It's the end of almost two years of hard work. I had no doubt [that the church would be restored] because I knew that there are people who can do this kind of work. Somebody said to me, 'You can't afford to do this kind of work anymore. Nobody can afford it.' Well, they afforded it back then [when the church was built] and it wasn't easy." Hermann said he hopes people will visit the restored church, which is finished except for the statutory depicting the Crucifixion and the Sacred Heart of Jesus statue that will be in place on the high altar before Easter.
"Please come down for Mass," he said. "This church is the jewel of the archdiocese. Come down and enjoy it."

The restored walls of Sacred Heart Church "represent the coming together in faith and hope of many generations of faithful believers," the archbishop said.
"This magnificent church, sisters and brothers, testifies to your vitality and faith and hope."
"It's important this afternoon to think of those ancestors of our faith who founded this parish so many years ago," he said. "And it's good to remember that God doesn't need this splendiferous, sacred dwelling. It's an expression of our love for him. We are the ones who need beautiful churches where we gather, so that we, as St. Paul reminded us, may become and remain a dwelling place of God. The beauty of this church is truly complete when it is filled with people of faith and hope and love."
The history of every parish is marked by challenges, Archbishop Buechlein said. "We stand on the shoulders of those who have gone before us, and this afternoon we remember that we are the shoulders for future generations. And always, always we remember that our foundation stone is Jesus Christ."
St. Paul reminds us that being a Christian means being at home with God and with each other, the archbishop said, because we also are God's house.
"With incense and oil and holy water and fire, we will reclaim this sacred church as God's house," he said. "We will reclaim it as a holy and sacred place. We will reconsecrate this house, dedicated to the Sacred Heart of Jesus, to God. Sisters and brothers, this church is an awesome dwelling place of God."
At the conclusion of the Mass, Sacred Heart parishioners gave Archbishop Buechlein a replica of the cross patonce, a plaster medallion that marks the bose, the point where the transept and nave cross on the ceiling. A plaque on the framed medallion reads, “From a grateful parish to Archbishop Daniel M. Buechlein, O.S.B., Mass of Rededication, Feb. 16, 2003, Sacred Heart of Jesus Parish.”
After accepting the gift, which he plans to display in the Archdisocesan O’Meara Catholic Center, Archbishop Buechlein said, "Thank you for your patience and your faith. I know some of you doubted. Obviously, we have seen the fruits of your faith, hope and prayers."

Franciscan Father Michael Barrett, pastor of Sacred Heart of Jesus Parish in Indianapolis, incenses the historic church during the rededication Mass on Feb. 16.

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Teachers turn spotlight on students on their night to shine

By Jennifer Lindberg

It was a night to honor teachers, but instead the teachers preferred to give the praise to their students. It’s what can be expected of teachers, said Annette “Mickey” Lentz, secretary of Catholic education and faith formation. After all, teachers “lead by example,” Lentz said, not seeking their own gain but instead their students’ gain.

“Teachers help create the heroes of the future,” Lentz said. “When the world is faced with instability, you are indeed our stabilizers.”

The Mother Theodore Guérin Awards Dinner, held on Feb. 12 at Primo Banquet Hall in Indianapolis, was started as an annual event to showcase teacher talent, give teachers their own special night and highlight the good that Catholic education accomplishes.

This year’s awards dinner featured four teachers who spoke about their ministry as teachers.

Asked why she keeps teaching in a Catholic school, Laura Jo Tebele, a second-grade teacher at St. Mary School in Greensburg, said she tried to come up with something creative to try.

“But every year I keep coming back to the same reason,” Tebele said. “It’s the children.”

“What keeps a child learning is a puzzle. I can bring God into all my discussions,” she said in a speech she read for her. At the last minute, she could not attend the awards dinner.

“I believe God blessed me with a gift,” she said. “God has led me to this ministry and allowed me to do what I love—teaching.”

Archbishop Daniel M. Buechlein said he was humbled to be in the teachers’ presence.

Today, in an anti-Catholic world and anti-life stance, the need for “Catholic education as is great as it ever was,” the archbishop said.

Parents and teachers sacrifice to provide a quality Catholic education, he said. “I am aware you could earn a larger salary elsewhere,” the archbishop said. “That is one reason why I am humbled to be with you this evening.”

The other reasons included the teachers’ commitments to their students’ lives, their dedication and talent, he said.

“You are appreciated,” he said. Catholic schools have the ability to evangelize and share the Good News of Jesus Christ, the archbishop said.

Nickell Powell, the religion chair at Bishop Chatard High School in Indianapolis, shared how he tries to be a spiritual model for his students.

But Powell said he’s not the model.

“What type of model do you want? The best one you have is Jesus himself,” Powell said. “You’ve got the best faith. Live it for the students, but first and foremost demonstrate love.”

“Always forgive and always forget,” Powell said, whether it’s a student who has saidsomething unkind or a parent. “Be Jesus to them and always be forgiving,” he said.

Inviting others to the teaching ministry in a Catholic school isn’t only about listening to students’ dreams or molding students for the future, teachers said.

Instead, it’s about being able to discover God in the students’ lives, said Carolyn Mensher, an eighth-grade teacher at St. Jude School in Indianapolis, who spoke about how she would invite others to the teaching ministry.

“What other profession do you have a chance to share with so many people in so many different ways?” Mensher said.

Sister Christine was among numerous recipients of the award that honors teachers.

Immaculate Heart of Mary Reparatrix Sister Christine Nantaba accepts her Mother Theodore Guérin Award from Archbishop Daniel M. Buechlein and Annette “Mickey” Lentz, secretary for Catholic education and faith formation, on Feb. 12.

Sister Christine was among numerous recipients of the award that honors teachers.

Mother Theodore Guérin Award recipients

Gary Asher
St. Therese of the Infant Jesus (Little Flower) School, Indianapolis
Vicki Auger
St. Roch School, Indianapolis
Mariluyn Bardos
St. Michael the Archangel School, Indianapolis
Katherine Beckman
Sacred Heart School, Clinton
Sheryl Brevn
Father Thomas Scicena Memorial High School, Indianapolis
Linda Bloomer
St. Susanna School, Plainfield
Estelle Brinner
St. Rose of Lima School, Franklin
Patty Brown
St. Philip Neri School, Indianapolis
Nancy Buening
St. Mary School, Greenburg
Millie Castagner
St. Vincent de Paul School, Bedford
Carol Cox
St. Joseph School, Shelbyville
Pam Curley
St. Barnabas School, Indianapolis
Linda Eagan
St. Lawrence School, Indianapolis
Lisa Elhusch
Sacred Heart School, Terre Haute
Christine Evans
St. Christopher School, Indianapolis
Susan Flemming
St. Mary (Immaculate Conception) School, Rushville
Cheryl Flem
St. Anthony of Padua School, Clarksville
Gail Gentry
St. Simon School, Indianapolis
Cindy Gesewer
St. Michael School, Greenfield
Smack Glenn
Holy Cross Central School, Indianapolis
Barb Gohn
St. Elizabeth Ann Seton School, Richmond
Kathleen Gries
Nativity of Our Lord Jesus Christ School, Indianapolis
Denise Hackney
Father Michael Shane Memorial Jr./Sr. High School, Madison
Robin Hammond
Our Lady of Perpetual Help School, New Albany
Rebecca Heger
Cathedral High School, Indianapolis
Father Michael Hildeman
Our Lady of Providence Jr./Sr. High School, Clarksville
Sandale Hinson
St. Thomas Aquinas School, Indianapolis
Laurie Iert
St. Monica School, Indianapolis
Brenda Jackson
Cardinal Ritter Jr./Sr. High School, Indianapolis
Theresa Joray
St. Ambrose School, Seymour
Lillian Kemel
St. Louis School, Batesville
Ann Kinney
St. Mark the Evangelist School, Indianapolis
Pam Kauf
St. Michael School, Brookville
Sister Heidi Marie Krak, O.S.B.
St. Matthew School, Indianapolis
Andrew Kopf
St. Mary School, New Albany
Cathryn Loe
All Saints School, Indianapolis
Patricia McCarthy
Brebeuf Jesuit Preparatory School, Indianapolis
Theresa Mendez
Central Catholic School, Indianapolis
Nancy Meyer
St. Judi School, Indianapolis
Kay Wrather
St. Paul School, Sellersburg
Ann Ellen Moore
Pope John XXIII School, Madison
Ann Moreau
Immaculate Heart of Mary School, Indianapolis
Jenifer Lampke Schaefer
St. Joan of Arc School, Indianapolis
Sister Christine Nantaba, I.H.M.R.
Holy Angels School, Indianapolis
Yvonne Nichols
St. Malachi School, Brownsburg
Donna Nicholson
St. Barbara School, Columbus
Margaret O’Connor-Campbell
St. Andrew & St. Rita Catholic Academy, Indianapolis
Cynthia Osborne
St. Patrick School, Terre Haute
Angela 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
Jennifer Tello
St. Joan of Arc School, Indianapolis
Kay Smith
Christ the King Borecomo School, Bloomington
Susanne Sullivan
St. Luke School, Indianapolis
Kathy Taber
St. Pius X School, Indianapolis
Ellen Taylor
Holy Name School, Beech Grove
Bob Talley
Roncalli High School, Indianapolis
Lisa Vogel
St. Mary’s School, North Vernon
Betty Walter
Sacred Heart School, Jeffersonville
Dianne Warrenburg
Our Lady of Loretto School, Indianapolis
Melissa Weissmiller
St. Lawrence School, Lawrenceburg
Lisa Zettler
St. Gabriel School, Indianapolis
Marla Zinkan
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THE CRITERION Friday, February 21, 2003 Page 3
The Archdiocese of Chicago recently announced the successful completion of its $200 million Millennium Campaign. This campaign was distinctive for several reasons. First, like our archdiocese’s Legacy of Hope Generation to Generation campaign, the campaign was based on spiritual principles of prayer and discernment rather than on financial needs or fundraising methodologies. Second, it was predominately parish-based with 80 percent of all the funds raised used to strengthen parish ministries. And third, the Chicago Millennium Campaign was conducted, in part, during the worst public scandal in the history of the Catholic Church in the United States.

According to Cardinal Francis George, the dual purpose of the Archdiocese of Chicago’s Millennium Campaign was: 1) To help Catholics become better stewards, and 2) To help put Chicago parishes and schools on a firm financial foundation.

“We wanted to accomplish these important objectives,” the cardinal said, “by calling attention to our Church’s most fundamental mission, which is to make Christ’s gifts visible in word and sacrament and action so that they can be shared generously with others. This is the true meaning of stewardship—to nurture and share Christ’s gifts out of a profound sense of gratitude for all that we have been given and as a response in faith to the Lord’s invitation to become his disciples and follow him in faith to the Lord’s invitation to become his disciples and follow him.”

We rejoice with Cardinal George and our sisters and brothers in the Archdiocese of Chicago as they celebrate the success of their Millennium Campaign.

We know from our own experience that the spiritual principles of prayer and discernment make the best possible foundation for an archdiocesan stewardship campaign. We also know from experience that no matter how successful an archdiocesan’s capital campaign may be, the financial needs of parishes, schools and Catholic institutions continue to grow in the face of increasing challenges and new opportunities to carry out the Church’s ministry.

As Cardinal George says, “The practice of sharing Christ’s gifts teaches us, by experience, to be grateful and generous stewards of all His gifts—both spiritual and material.” Let’s pray that the spirit of generous sharing, which is at the heart of Christian stewardship, will continue to sustain our Church as it confronts the opportunities and challenges of the new millennium.

—Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

The rest of the story

The bishops of Indiana, Illinois and Wisconsin are spending this week of Feb. 16th marking our annual spiritual retreat. Our retreat is truly an oasis, a time to step aside and give full and unbroken attention to the Lord. It is also a time for spiritual rest, and is always welcome because of the rightful demands made on the schedule of a bishop.

Like everyone else, under ordinary circumstances there are plenty of reasons for a leader of the Church to seek spiritual refreshment. No one will be surprised to hear that the past year has had more than the ordinary reasons for stress. I look forward to the opportunity to step back and view the challenges presented by the ordeal of clergy sexual abuse in proper spiritual perspective.

I continue to pray steadfastly that those victims who have been tragically abused may find healing and inner peace. I respect the prayers of our priests to help victims as best as we can. I renew my commitment as archbishop, along with our priests, to do everything possible to ensure that our children and youth are not only safe, but also that we continue to minister to them with the care and attentiveness of Christ.

I personally renew my commitment “to be there” for our generous priests with their pastoral care. They are not only overextended in their pastoral responsibilities, but they have also experienced the unfair burden of being shamed publicly because of the sins of a few. And I will be steady in my responsibility to provide the personal care for those few who find themselves accused, rightly or wrongly, of being abusers.

A highlight of my retreat will be the renewal of my commitment to serve all the members of our archdiocese as best as I can in my role as chief teacher, pastor and priest.

Last summer, in the face of the shameful unfolding of the tragic situation, I wrote a series of 11 weekly columns to look at various facets of the sex-abuse story. The Criterion column titles tell the story: “Lifting the veil on sex abuse,” “Accountability to the victims of sex abuse,” “The Church is always in need of reform,” “The Church will survive until the end of time,” “How the Church works,” “The Church and society need priests,” “Two priests talk about celibacy,” “Praying for one another in troubled times,” “The sins of a few can’t stop God’s work,” “Screening candidates for the priesthood,” “The beauty of the Church remains.”

The media had a significant, sad and complicated story to tell. And we were and continue to be embarrassed by the story. I remember commending the media in my homily at the Holy Week Chrism Mass if their intent was to shed light on the problem of child abuse and to protect our children and minors.

I also asked that they “tell the whole story and the story of the rest.” By the rest of the story, I meant the unerring, generous ministry provided by the overwhelming majority of priests. By the whole story, I meant the fact that sexual abuse of children and minors in our society is of vast proportions beyond the tragedy of abuse by Church personnel.

The societal problem remains largely un-addressed in the public forum. Print and TV media personnel are challenged to tell a story that is complex in an impatient world. I must admit that I resonate with those who are concerned about some dimensions of the coverage. For example, some coverage of the sex-abuse issue has been oversimplified and, unfortunately, has been misleading.

One has to pay close attention in order to realize that the number of clergy involved in sex abuse over the last 50 years is less than 2 percent, which, while tragic, is not as widespread as it appears.

One has to pay close attention in order to realize that the bishops as a group were not involved in an intentional “cover-up” and payment of untoward “hush money.”

The role of the psychological profession that advised bishops and others that abusers could be cured and reassigned tends to be overlooked. Oversimplification is not helpful.

Nonetheless, overall, my retreat thoughts will move to gratitude in my prayer. Our priests continue to serve all the more faithfully and courageously. We have more semi- narians stepping up to the plate.

And where the Church lives—in the parish communities and religious communities—the vast majority of you laity and religious are so supportive, and you continue to keep the faith. As I think of that, it’s that biggest untold story of all and it is touching! I keep you all in prayer.

Archbishop Daniel M. Buechlein, O.S.B.
Los obispos de Indiana, Illinois y Wisconsin pasarán este fin de semana del 16 de febrero realizando un retiro espiritual anual. Nuestro retiro es verdaderamente un oasis, un momento para apartarnos y dedicarle toda nuestra atención sin interrupciones al Señor. También es el momento para un descanso espiritual que siempre es bienvenido debido a las exigencias bien justificadas de la agenda de un obispo. Como cualquier otra persona en circunstancias normales, existen muchas razones para que un líder eclesial se olvide de lo que nos espera ansias la oportunidad de poder sen- tarse y analizar desde un punto de vista espiritual apropiado, el retiro es lo que está haciendo el terrible escondido de abuso sexual del clero.

Centrándonos especialmente para que todas las víctimas que han sido abusadas trágicamente puedan encontrar consuelo y paz para el alma. Nuestra promesa de ayudar a las víctimas en todos los lugares. Renueno mi compromiso de que los arquidiócesis, junto con sus sacerdotes, de hacer todo lo posible para asegurarnos, no sola- mente de que nuestros niños y jóvenes estén a salvo, sino también continuar nuestro ministerio con el cuidado y la atención de Cristo. 

Yo personalmente renuevo mi com- promiso de “estar allí” para nuestros sacerdotes que trabajan en los medios de comunicación y pastoral especial. No solamente se han extrañando en sus responsabilidades pastorales sino también en el impulso del progresista y, a menudo, el im- pacto de que la injusta de abuso cometido por miembros de la Iglesia. El problema social permanece desenmascarado en el aire de la cultura. El personal de los medios de comuni- cación impresos y televisión enfrentan el reto de no hacer descalificar a un alto círculo de personas. Los medios de comunicación deben ser consi- derrados como una fuente de abuso sexual infantil en nuestra sociedad en las proporciones, más allá de la tragedia de abuso cometido por miembros de la Iglesia. 

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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 therapist, will present “Making the Daily Divine.” For more information, call Nancy Meyer at 317-241-6314, ext. 100, or e-mail tmyever@stchristopherparish.org.

Archbishop Daniel M. Buechlein has given permission for the Tridentine Latin Mass to be offered at St. Patrick Parish, 1807 Poplar St., in Terre Haute, on a trial basis each month. Father Norbert Kieferle, a retired priest, will offer the special Mass at 3 p.m. on Feb. 23 and March 23, then on every fourth Sunday of the month. For more information, contact Msgr. Lawrence Moran, pastor of St. Patrick Parish, at 812-232-8518 or Mike Moroz at 812-466-5856.

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U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting
movie ratings
Dared devil (20th Century Fox) Rated A-IV (Adults, with Reservations) because of sympathetic treatment of vigilant justice, some brutal but stylized violence, a discreet sexual encounter and an instance of profanity.
Rated PG-13 (Parents are Strongly Cautioned) by the Motion Picture Association of America (MPAA).
The Jungle Book 2 (Disney) Rated A-1 (General Patronage).
Rated G (General Audiences) by the MPAA.

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Forgiveness is essential for family harmony

By Dan Luby

In personal relationships, we cannot treat everyone precisely the same way, measuring out the spaces of our lives equally for every friend and family member and colleague, regardless of circumstances.

Children usually require more attention than adults. One friend may have greater needs for material assistance or verbal support or emotional connection than another friend. Differing circumstances demand different responses.

Establishing and maintaining well-proportioned relationships can be demanding. It requires close attention to the needs and life situations of the people around us.

Communication has to be consistent and mindful. Sometimes the equally valid needs of different people in our lives exceed our capacity to meet them both.

Relationships—civic life, friendship, marriage and family—are hard work. When the wear and tear of everyday reality causes relationships to slip out of sync, to lose their right proportions, then reconciliation is needed to restore them.

Reconciliation is the work of putting things right, of re-establishing pleasing, harmonious proportions in our relationships.

As I see it, reconciliation is much less about equality and fairness than about generosity and vulnerability and paying careful attention to the needs of those with whom we share life.

When family members injure each other, we all too often do, through thoughtlessness or neglect or selfishness or even malice, restoring balance and proportion often begins with listening.

Listening with the goal of reconciliation requires being clear that the aim of our listening is to understand the other person’s feelings. That means letting go of the desire to win an argument, to persuade the other person to change, to be right.

Instead, listening to restore harmony requires that our aim be to truly hear and see and perhaps even feel life from the other person’s point of view. That can be an arduous, even scary proposition for many of us.

Restoring right relationship also means giving the other people in our families the space they need at this particular point in life. It might be some physical space for privacy. Often it’s emotional space that people need, “space” for developing their interests and gifts.

Especially in circumstances of reconciliation, the “space” we may need to afford others is time for cooling off, for thinking things through, for healing.

Reconciliation in families cannot be achieved painlessly. To heal family rifts demands the vulnerability that accompanies forgiveness, both asking for it and extending it.

To ask for forgiveness with humility means to give up our desire to blame other people for our pain.

While it doesn’t demand that we deny the injury done by others, reconciliation does require that we acknowledge our own contribution to the pain suffered without demanding a corresponding admission from others. This may not be fair, in the strict sense of the word, but it may be necessary to rebuild what was lost in the relationship.

In the end, reconciliation in families relies on our experience of the generosity of God. It means acting as God acts, remembering that God always meets us more than halfway in our struggle to maintain a right relationship with him.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)

Reconciliation teaches us how we ought to live

By Fr. Lawrence E. Mick

A married couple once told me that they had a banner hanging in their bedroom that read, “Love is a lot of hard work.”

It reminded them that love is more than a feeling, more than sex, more than pure emotion. It takes a lot of self-sacrifice to maintain a relationship of love.

The sacrament of penance is a gift Christ gave us to make our relationship with God last throughout life. It is designed to restore and deepen the love that binds us to God. Such restoration is a reason for celebration, but it too often requires some hard work.

None of us really likes to admit failures and sinfulness. We want others to think well of us, and we want to maintain a positive image of ourselves. So it is always hard to confess our sins and to ask for forgiveness.

This is true when we confess our sins to a priest. It is also true when we need to admit our failings to a member of our family. Yet no family can survive well for long without a willingness to ask for and to grant forgiveness to one another.

When I speak to parents of children preparing for their first experience of the sacrament of penance, I remind them that children will understand the sacrament more easily if they see reconciliation happening at home. I urge parents to teach by example, saying “I’m sorry” and “I forgive you” when those words are appropriate in family situations.

The learning can also flow in the other direction. If we learn to express our sorrow and receive forgiveness in the sacrament of reconciliation, we might learn to do the same in our daily lives.

Like most things that are hard to do, admitting our failings usually becomes a bit easier with practice. Repeated experience of God’s forgiveness can help us to risk asking forgiveness from others we have offended. Regular use of the sacrament of penance can teach us how to say we are sorry and remind us of the joy that comes once we have reconciled.

Like all the sacraments, reconciliation teaches us how we ought to live in every part of our lives. Just a few minutes spent watching the nightly news will reveal many situations in our world in need of forgiveness and reconciliation.

Whether in church or at home or at work, reconciliation always requires hard work. If we are willing to undertake that work, however, it will find that it usually leads us to a deep joy and a rich celebration of God’s healing power at work in our lives.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

Resolve differences by listening

This Week’s Question

Name some essential first steps toward healing a “rift” at home.

“First, find out what the problem is. Then talk things through. Then try to direct the person involved to a solution of some sort. And, of course, pray over the situation.” (Denise Coolsombe, Fall River, Mass.)

“Communication. Perhaps outside support from elders. Perhaps just interjecting a little exercise and fresh air.” (Father Dave Anderson, Tossook Bay, Alaska)

“The essential first step I take toward healing any rift at home is to pray first, with the full awareness that my relationship with every person is a relationship in Christ. Then I ask Jesus to give me the love, wisdom, understanding and the forgiveness, if necessary, for taking the steps to setting things aright.” (Erika Martinez, Kirkland, Wash.)
Important events: Benedict writes his rule

St. Benedict wrote his rule around the year 529 as a guide for the monastic organization at Monte Cassino, located between Rome and Naples. That is the Universe of themental, important events in Catholic history, and much of its influence not only on monasticism but also on the Church. Benedict himself had lived as a hermit and attracted followers. After developing some monastic institutions at Subiaco, he left there and went to Monte Cassino around 525 and lived there the rest of his life. His twin sister, Scholastica, founded the Benedictine nuns nearby in 529. Benedict modeled his rule on earlier rules, such as those of John Cassian, the Benedictine nuns nearby in 529. The rule and hence the development of monasticism spread throughout Europe. Pope Gregory the Great (one of 23 Benedictine popes) sent Benedictines to England under the leadership of Augustine of Canterbury in the sixth century. After Benedict’s rule reached England, the more austere rule of Columbanus in England, the Benedictine monk Boniface took it to Germany in the eighth century. In 817, Emperor Louis decreed that monastic communities throughout the empire adopt Benedict’s rule. Movements to restore austerity to monasteries have come at various times, Benedict Anianus tried to restore the original austere French monasticism in the ninth century. William of Aquitaine established an abbey in Citeaux in 1098. The Benedictine abbots stressed prayer and worship rather than manual labor, and the Cluniac Reform had great influence in France, Germany, Spain and Italy. The 11th century saw spin-offs, notably the Carthusians, Cistercians and Camaldolese, all with more severe rules than that of the Benedictines. The 15th century saw adoption of the system of confraternities founded under the rule. The rule was to be safeguarded by the abbots of each community, who applied it for the good of all. The Benedictines and the development of monasticism spread throughout Europe. From the Editor Emeritus/...was to be safeguarded by the abbot of confraternities founded under the rule. The rule...
The Book of Isaiah supplies this weekend’s Liturgy of the Word with its first reading.

When Isaiah wrote, religious practice was lax among God’s Chosen People. They were either indifferent to God or they outright sinned. The prophet looked upon either circumstance as an abomination. Moreover, he saw in this drift from fervor and fidelity the cause of all the society’s woes. However, Isaiah hardly wished the people to languish in the sin situation their irreverence had created.

Isaiah reminded the people that God was forever faithful to them. God had formed them as a people. He had pledged his everlasting mercy and protection. He would not relent. He would refresh them and their lives, as a rush of water would refresh an arid terrain. He would wipe away all their offenses and forgive their sins.

In these words, the prophet called the people to repent. They were not doomed, if they chose not to be doomed. They could rely upon the goodness of God if they renounced their sins and humbly asked for forgiveness. Then, the second point to consider is that of sin. All people sin. Sin disrupts our lives, and so it disturbs all human society. It is the root of everything we dread and suffer. However, if we turn away from sin, we can enjoy God’s mercy. God will forgive us. In this forgiveness, our union with God will be restored. What if we have sinned habitually or quite viciously? It is of no consequence if we turn to repent. God will forgive us, if we humbly ask, and we will be restored to wholeness, just as the paralyzed man was cured.

Question Corner/Fr. John Dietzen

Council of Trent defined books of New Testament

Q Your recent answer about the authority of the Bible confused me. You state on one hand that the Bible is the word of God, and then say any one can write a book and declare in it that it is the word of God. True authenticating of the Bible, according to you, is by some group of Christian believers. Doesn’t this suggest that the Bible has been authenticated, so we can believe it is the word of God? Please clarify. Who is the authority that says it is the inspired word of God? (New Jersey)

A As you are aware, the Bible is a series of books which together are called the canon, the authoritative list of books contained in the Bible, designated by the Church as God’s revealed word. It is important to note that not all holy writings, even some letters or “gospels” supposedly written by the Apostles or other early Christian leaders, are included in the canonical books of our Scripture. Who determines which specific “sacred writings” can be proposed to Christian believers as the word of God and source of God’s revelation? How do we know which ones to accept as God’s revealed truth and which ones not to accept?

In Catholic belief, the identity of the true books of the Bible is determined by the tradition of the Church through the centuries. The community of believers, in communion with teachings of the bishop of Rome and other bishops, determines which are the sacred books demanding biblical faith. The process by which the canons of the present Christian Bible were formed by Catholics and Protestants, especially the Old Testament, is long and complex. It began in the first decades after Jesus, and continued for centuries.

The 27 books of the Catholic biblical canon was finally defined in 1546 at the ecumenical Council of Trent. This canon includes, in the New Testament, the four Gospels, the Acts of the Apostles, 14 letters traditionally attributed to St. Paul (Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon and Hebrews), as well as 1 and 2 Peter, 1, 2 and 3 John, James, Jude and Revelation. There is a significant difference between inspiration and canonization. Inspiration, according to our understanding, means that a document was authored by God, using a human writer as his instrument. A book is canonical, part of the biblical canon, when, as I explained, it is recognized by the Church as inspired and is proposed to Christian believers as the word of God and a source of revealed truth. †
corner beauty.
"When we came around the corner, we saw fire through the stained-glass windows," said Cpl. Jim Hackleman, an engineer who drives an aerial truck from Station 29 on the south-side. "We made an aggressive attack on the fire. We had to open up the roof to let the smoke and hot gases out. We just went about our jobs and did whatever needed to be done."

For Hackleman and some of the other firefighters, that meant carrying fire hoses in the dark along a foot-wide plank in the attic to attack the fire from under the roof of the Gothic revival church.

Capt. Robert Morgan, a member of St. Rose of Lima Parish in Franklin who also serves at Station 29, said when he saw the fire his only thought was saving enough of the church so there wouldn’t be serious structural damage.

"Our first responsibility was to get water to the seat of the fire, which we did," Morgan recalled. "We went in the side door and went straight to the altar and the sanctuary and started putting the fire out. Our second responsibility was to get a hole in the roof to ventilate the church so the firemen could see to fight the fire."

Morgan said he was sorry to see the church gutted by the fire and he’s glad it could see to fight the fire."

"We had him unlock the door," Baskerville said. "But I told him not to open it. We went in as soon as we had our lines charged. As we came in, the plaster ceiling was dropping on us. I’d been to church there before, and I could see that the sacristy and the altar were nothing but solid flames that were going up and across the top of the church. We made the initial [fire] stop at the altar."

Members of “the ladder companies really had their hands full,” he said, “because they had to get up above the ceiling on the catwalk, which was only about a foot wide and probably 80 feet off the ground. If somebody had accidentally stepped off of the catwalk, all he would go through was a little bit of wire mesh and plaster then he would drop the rest of the way [to the ground]."

Firefighters were able to extinguish the initial fire within an hour or so. Baskerville said, but they continued to work on other fires that had spread along the walls and ceiling and to secure the fire scene for four or five more hours. Baskerville and Pvt. Rick Robinson, a member of St. Matthew Parish in Indianapolis, carried the heavy tabernacle out of the church while other firefighters continued to spray water on the blaze.

"The tabernacle weighs about 300 pounds," Baskerville said. "It took two of us to move it. The altar was wood and the tabernacle would have dropped through the floor to the basement if we hadn’t carried it out of there."

Robinson said he handled a hose line and worked with other firefighters to get water on the fire.

"I figured we might have a hard time saving the whole church," he said. "That’s how bad the fire looked when we first got there. I was kind of surprised when we got inside and got it knocked down as fast as we did."

"I wanted to see the church after it was done," he said, "and I was amazed that they were able to do everything in the reconstruction process. It’s really nice. They did a wonderful job."

Hackleman smiled when he was told that Sacred Heart parishioners and archdiocesan officials think the firefighters did a wonderful job, too.

"It’s all in the line of duty," he said. "It’s what we’re trained to do."

Social

This is not the time to hunker down... but to stand up for what we believe and who we really are.

He encouraged the group of leaders of parish and diocesan social ministries to try not to let our hurt and anger turn into cynicism and alienation.

"Do not let our sorrow and embarrassment lead to disengagement or self-pity," he told them. "Do not let our frustration and fear turn into indiscipline and self-righteousness. Do not let the difficulty of our task—the lack of many victories—turn into excuses for inaction."

Carr said as he travels around the country he finds "an enormous thirst for mission" among Catholics who feel the repercussions of the sex-abuse scandal. And there’s plenty of work to be done by the Church’s social ministries, in what he called “confusing, confusing times.”

Carr noted the Bush administration is pushing for a war with the backing of a Congress in which, he said, only one senator has a child serving as an enlisted member of the military. It is a policy “that sends other peoples’ children off to war,” he said.

It is a time when the administration’s proposed budget would ensure that “some will lose their [welfare] benefits and push for a war with the backing of a Congress in which, he said, only one senator has a child serving in the military. It is a policy ‘that sends other peoples’ children off to war,’” he said.


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VATICAN CITY (CNS)—After extensive talks with Iraqi President Saddam Hussein, a Vatican envoy said he was hopeful that a new war could be avoided and that the work of U.N. weapons inspectors could continue in a climate of trust.

During their 90-minute encounter in Baghdad on Feb. 15, Cardinal Roger Etchegaray gave the Iraqi leader a letter from Pope John Paul II. Vatican sources said the pope had emphasized the need for full cooperation from Baghdad to spare the country another devastating war.

Cardinal Etchegaray said afterward he thought Hussein had gotten the message. "I am convinced that Saddam Hussein wants to avoid war. He seems seriously aware of the responsibility he faces with regard to his people," Cardinal Etchegaray told reporters. "I pressed him to reflect, to be more open and to do all he could to avoid an armed conflict," the cardinal said.

In official statements released after the meeting, Cardinal Etchegaray said the talks had touched upon "concrete questions" regarding the current crisis over U.N. weapons inspections. He said he would not divulge the specific points he raised out of respect for the pope and the Iraqi president.

"It was a matter of seeing that everything was done to guarantee peace and re-establish a climate of trust that allows Iraq to take its place again in the international community," Cardinal Etchegaray said.

Cardinal Etchegaray said Saddam had listened long and carefully to arguments for peace. The cardinal said that in the wake of the U.N. Security Council meeting on Feb. 14, there was a sense that a respite had been gained in the momentum building toward war. He said it was important that everyone use this opportunity "to respond to the requirements of the international community, in a spirit of mutual trust."

Cardinal Etchegaray said he had expressed the Vatican’s deep concern for the fate of the Iraqi people, who have endured "so many years of suffering" from the effects of war and an economic embargo. Before leaving the country, he referred to Iraq as a "land unjustly cut off from others." The Vatican has long opposed the embargo, saying it hurts the civilian population the most.

Cardinal Etchegaray waited four days in Baghdad to see Hussein, and the meeting took place after the cardinal was picked up and driven in a government caravan through the capital to an undisclosed location.

The cardinal, who had described his visit as a "mission to the extreme limits of hope," sounded cautiously optimistic after his encounter with Hussein.

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Continued on next page.
Speaking with reporters in the apostolic nunciature in Baghdad, he said he thought the meeting would “help disperse the dark clouds that are building up on the Iraqi horizon.”

He said the fact that Hussein had met him for an hour and a half was a measure of the respect the Iraqi leader holds for the moral authority of the pope.

Cardinal Etchegaray said the key to defusing the current crisis was re-establishing an atmosphere of trust.

“That’s a big job and requires time. It begins with small gestures. It is important, then, to have confidence in the work of the United Nations inspectors,” he said.

In its account of Cardinal Etchegaray’s meeting with the Iraqi president, Iraq’s state TV said Hussein told the cardinal that some Western powers “want to attack us only because we are Muslim.”

Hussein asked the cardinal, according to the TV report, why Iraq was being accused under “false pretexts” of having weapons of mass destruction, while Israel is known to have such weapons of nuclear, biological and chemical capabilities.

The cardinal said he was impressed by the warm welcome he received in Iraq, especially by the affection shown him by the majority Christian community. He said that aside from a few isolated incidents, Christians live in a climate of tolerance among the Muslim majority.

“The Christians here are considered authentic Iraqis and they will share in the fate of their country,” he said.

In its account of Cardinal Etchegaray’s meeting with the Iraqi president, state TV said Hussein told the cardinal that some Western powers “want to attack us only because we are Muslim.”

Hussein asked the cardinal, according to the TV report, why Iraq was being accused under “false pretexts” of having weapons of mass destruction, while Israel is known to have such weapons and is oppressing the Palestinian people.

Cardinal Roger Etchegaray distributes the Eucharist during a liturgy in Baghdad on Feb. 12. The cardinal, in Iraq as special envoy from Pope John Paul II, appealed for Iraqi cooperation with the United Nations to avert war.
seriously aware of the responsibility he faces with regard to his people.” The cardinal said everything should be done to help end the international isolation of Iraq and the suffering of its people. He called war the “worst solution” to the Iraqi crisis.

According to Iraqi TV, Saddam Hussein told Cardinal Etchegaray that some Western powers “want to attack us only because we are Muslim.” The Iraqi leader denied Iraq had weapons of mass destruction. During his six-day visit to Iraq, Cardinal Etchegaray visited Catholic communities and presided over liturgies in Baghdad and the northern city of Mosul. Vatican officials said that while the Christian minority in Iraq has constitutional protections, the 12-year economic embargo against the country and the prospects of a new war have led many Catholics to leave. In Baghdad, the number of Catholics has shrunk from 500,000 to 175,000 since 1991. At the Vatican, the Iraqi crisis was on the pope’s mind throughout the week. In a meeting on Feb. 13 with Rabbi Riccardo Di Segni and other Rome Jewish leaders, the pope said it was important for Christians and Jews to pray for peace at a time when “the dangerous rumblings of war can be heard.”

Marking the World Day of the Sick, the pope called on sick people around the world to transform their suffering into an ardent prayer for peace. On Feb. 15, Church groups were among the millions of people who demonstrated against a war in Iraq in cities around the world. In Rome, parish delegations were evident in a massive march of more than 1 million people through the city center. Several churches were open for prayer vigils the night before.

In Washington, U.S. policy toward Iraq came in for consistent criticism during three separate discussions on the subject on Feb. 10 as part of the 2003 Catholic Social Ministry Gathering in Washington. Several speakers said starting a war against Iraq would violate one or more criteria of Catholic just-war principles.

“What we’re really talking about is people—the civilians who would be caught up in this,” said Christine Tucker, the Egypt-based Middle East regional director for Catholic Relief Services. It is believed that war would add 900,000 displaced Iraqis to the 1 million already displaced within the country, with an estimated 600,000 to 1.5 million heading to neighboring countries.

The chairman of the U.S. bishops’ Committee on International Policy, Bishop John H. Ricard of Pensacola-Tallahassee, Fla., reiterated that a war against Iraq would be “difficult to justify” due to a lack of evidence that the country posed an imminent danger to the United States. Cardinal Roger Mahony of Los Angeles said on Feb. 14 that a pre-emptive use of force would create a dangerous precedent, and that a war may well have devastating effects on the civilian population.

“War is not the solution,” Cardinal Mahony said. He said he was praying that world leaders would have the wisdom to “forge a new road to peace.”

**Social**

Others will get tax cuts,” he said, adding “this is the first time in wartime where we’ve cut taxes instead of raising them.” It’s a time when some citizens, notably immigrants, are losing their freedoms, while others go about “business as usual,” he said.

He encouraged the audience, who would be making visits to members of Congress the next day, to talk about “shared sacrifices and who is bearing the burden and who is left behind.”

Carr said Washington also presents a confusing face when the “conventional wisdom is that Iraq’s potential nuclear weapons demand war and North Korea’s wisdom is that Iraq’s potential nuclear weapons require diplomacy.”

He also finds it confusing, he said, that “Republicans who used to insist, in fact, demand—they wanted to put it in the Constitution—that the budget should be balanced every year, are now for spending as far as the eye can see, saying it will all work out in the end. And Democrats, who used to like spending—they called it investment and said the deficits will take care of themselves—are now the deficit hawks.”

Carr called it confusing for the government to raise the national terrorism alert status and then tell people to go about their lives as usual, and confusing for Republican Sen. John McCain of Arizona to “say the Bush tax cuts help the rich at the expense of the poor” and for Sen. Hillary Clinton, D-N.Y., to say “go get Saddam Hussein.”

The two phrases least used in Washington today, Carr quipped, are “the poor” and “Osama bin Laden.”

“It’s a confusing, confusing place,” he added.

He also finds it confusing, he said, that “Democrats, culture trumps economics,” he said. “For the Republicans, culture trumps compassion.”

Carr also found it odd that at the same time all the Democratic candidates got together was not at a homeless shelter,” he said. “It was at the National Abortion Rights Action League, where they fell all over themselves to say the most fundamental issue was protecting abortion at all times and places. No discussion. Remember when they called us ‘single issue’ Remember when they said, ‘You shouldn’t impose litmus tests?’”

Carr also found it odd that at the same he was addressing the social ministers the Bush administration was sending a theologian to Rome to present an alternative view to the Church’s conclusion that the country posed an imminent danger to the United States. He cited Republican congressional leaders blocking an extension of unemployment benefits late last session to protect funds they wanted for a tax cut. They later “caved in,” he said, but only because “it was the Clinton administration.”

On the other hand, Carr said, the Democratic Party “won’t tolerate debate on choice, whether it’s dissent on personal principles.”

He cited Republican congressional ministers the Bush administration was sending a theologian to Rome to present an alternative view to the Church’s conclusion that the country posed an imminent danger to the United States. He cited Republican congressional leaders blocking an extension of unemployment benefits late last session to protect funds they wanted for a tax cut. They later “caved in,” he said, but only because “it was the Clinton administration.”

On the other hand, Carr said, the Democratic Party “won’t tolerate debate on choice, whether it’s dissent on personal principles.”

Remember when they called us ‘single issue’ Remember when they said, ‘You shouldn’t impose litmus tests?’”

“May you have read that the Bush administration, their Vatican ambassador, is bringing a theologian over to try and persuade the Vatican that pre-emptive, preventative war is moral,” he explained. “Imagine what would have happened if the Clinton administration had brought some theologian over to try and persuade the Vatican that their approach to population control is wrong.”

**Mature Life Choices Section—Continued**

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Workshop addresses ministry of eldercare

“Caring for the Aged,” a workshop to help family members understand that caring for an aging parent is a ministry that offers many opportunities for spiritual growth, is planned on March 7-9 at Saint Mary-of-the-Woods west of Terre Haute.

More than 75 percent of all families eventually face eldercare responsibilities, which can become overwhelming, relentless in demands and cause great stress that ultimately drives an emotional wedge between adult children and their aging parents.

Without a spiritual dimension, such a scenario often spawns guilt, sadness, anger, frustration, irritation, loneliness and even illness.

The workshop will help family members embrace the principles of eldercare responsibilities.

Dr. Richard Johnson, the keynote presenter, is a nationally known authority on care of the elderly.

His presentation will focus on 10 fundamental principles for effective caregiving, including:

• clear understanding of aging parents’ real needs,
• establishing boundaries with aging parents to love and honor them as completely as possible,
• recognizing the value of simple and direct communication,
• learning that “letting go” is a most valuable ally,
• helping aging parents tell their life story, and
• embracing the spiritual ministry that accompanies the commitment to caring for the aged.

The program is open to the public. It will be offered in the Providence Center conference room beginning at 7 p.m. on March 7 and ending at 3 p.m. on March 9.

Johnson is a former president of the American Association for Adult Development and Aging. He also served as director of behavioral sciences at St. John’s Mercy Medical Center in St. Louis. He is the current president of the Association for Lifelong Adult Ministry and also is an adjunct associate professor at Saint Mary’s University of Minnesota, Institute for Pastoral Ministries.

The workshop is part of the SpiritPro series sponsored by the Sisters of Providence of Saint Mary-of-the-Woods, Providence Center and Saint Mary-of-the-Woods College.

(The workshop fee is $175 for commuters and $225 for overnight accommodations. For information or to register, call the Providence Center at 812-535-4531, ext. 161, or visit the Web site at www.sistersofprovidence.org.)

World Day of the Sick
Cardinal Miguel Obando Bravo of Nicaragua anoints a woman during a special Mass closing the World Day of the Sick observance on Feb. 11 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

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Sunday

St. John of the Greenwood Parish, 335 S. Meridian St. Greenwood. Perpetual adoration session, 9:30-11:30 a.m.

Holy Rosary Church, 520 Stevens St., Indianapolis

Tridentine Mass, 9:30 a.m. Information: 317-357-3546.

St. Mary Church, 413 E. Eighth Ave., Indianapolis. Adult bible study, 6 p.m. Information: 317-638-8416.

St. William Church, 335 S. Meridian St. Greenwood. Adult religious education, 7:30 p.m. Information: 317-638-5558.

St. Luke Church, 7577 Holloway Dr. E., Indianapolis. Marian Movement of Priests prayer cence, 7:30 p.m. Information: 317-824-5550.

Holy Spirit Church, 7243 E. 104th St., Indianapolis. Bible study, Grace of God, 7-8 p.m. Information: 317-353-9044.

Cordiflame House of Prayer, 3650 E. 46th St., Indianapolis. Thurs. adoration, 7-9 p.m. Information: 317-543-0154.

Tuesdays


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

Thursdays

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Weekday, 9:30 a.m.-1:30 p.m. Information: 317-831-9414.

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

Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30-3:30 p.m. Information: 317-295-1431.


St. Luke Church, 7577 Holloway Dr. E., Indianapolis. Marian Movement of Priests prayer cence, 7:30 p.m. Information: 317-824-5550.

Holy Spirit Church, 7243 E. 104th St., Indianapolis. Bible study, Grace of God, 7-8 p.m. Information: 317-353-9044.

Cordiflame House of Prayer, 3650 E. 46th St., Indianapolis. Thurs. adoration, 7-9 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. Parish prayer group, 7:30 p.m. Information: 317-834-8688.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis.

St. Elizabeth Seton Church, 3405 W. 30th St., Indianapolis. Marian Mass. 5 p.m.

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

St. Thomas More Church, 1200 N. Indiana, Greenlawn, Mass, 6:30 p.m. Information: 317-331-1146.

St. Andrew Broun Ave., Indianapolis. Young adult bible study, 6 p.m. Information: 317-632-9349. St. Mary Church, 413 E. Eighth Ave., Indianapolis. Adult bible study, 6 p.m. Information: 317-632-9349.

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The Active List, continued from page 16

Saturdays
Class for Women (abortion clinic), 3:00 W. 16th St., Indianapolis. Pro-life rosary, 9 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.

Monthly
First Sundays
St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer service, 7:45 a.m. Information: 317-244-4555.
Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.
Holy Cross Church, 125 N. Oriental St., Indianapolis. Mass for Men in Recovery, 5 p.m. Information: 317-637-3260.

First Mondays
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m.
First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., Indianapolis. Confessions, 6:45 a.m. Benediction of the Blessed Sacrament, 7:30 p.m.
St. Joseph Church, 2605 St. Joseph Ave., Indianapolis. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.
First Fridays
St. Vincent de Paul Church, 1723 “T” St., Bedford. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m. reconciliation, 4-6 p.m.
Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m. devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.
St. Peter Church, 1207 East Road, Brookville. Exposition of the Blessed Sacrament after 7 a.m. Communion service, 5 p.m.
Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.
Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.
Our Lady of Lourdes Church, 3333 E. Washington St., Indianapolis. Adoration of the Blessed Sacrament, prayer service, 7:30 p.m.
St. Anthony Church, 379 N. Warman Ave., Indianapolis. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.
St. Joseph Church, 1375 S. Mackey Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m. Mass, 5:45 p.m. Information: 317-244-9002.
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m. holy hour, 6-7 p.m. Information: 317-632-9349.
Sacred Heart Chapel, 1530 Union St., Indianapolis. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.
Our Lady of Perpetual Help Church, 1732 Scheller Lane, New Albany. Adoration, concluding with confessions at 6 p.m. Benediction at 6-45 p.m.
St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.
St. Joseph Church, 311 S. 5th St., Terre Haute. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Devotions, Mass, reconciliation of consecration, rosary, meditations, 8 a.m.
Holy Angels Church, 740 W. 2200 S., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.-noon.
St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 15th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.
St. Anthony Church, 379 N. Warman Ave., Indianapolis. Reconciliation, 7-45 a.m., Mass, 8:15 a.m. followed by rosary.
St. Thomas More Church, 1200 N. Indiana St., Indianapolis. Mass, 8:35 a.m. Information: 317-831-1431.
St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 p.m. Mass.
St. Nicholas Church, 6416 E. 1040 N. Post Road, Indianapolis. Mass and rosary, 6 p.m. Information: 317-849-5840.
St. Joseph Church, 1375 S. Mackey Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

First Sundays
St. Paul Church, 379 N. Warman Ave., Indianapolis. Mass and anointing of the sick, 6:30 p.m.
St. Thomas More Church, 1200 N. Indiana St., Moorseville. Mass and anointing of the sick, 6:30 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9061 Haverbrook Road, Indianapolis. Mass, 2 p.m.
St. Elizabeth’s, 2500 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, noon, dessert and beverages served. Information: 317-849-5840.
St. Joseph Church, 1375 S. Mackey Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays
St. Patrick Church, 1827 Kessler Blvd., E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.-7 p.m. (Monday), rosary, 8 p.m. Open until midnight.
St. Joseph Church, 1375 S. Mackey Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

The Criterion Friday, February 21, 2003
Page 18

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Providence Sister Virginia Eileen Meagher taught in Bogota, Colombia

Providence Sister Virginia Eileen Meagher died on Feb. 6 in Karcher Hall at Saint Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on Feb. 11 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters’ cemetery.

The former Virginia Mary McFadden was born April 23, 1914, in Chicago, Ill. She entered the congregation of the Sisters of Providence on Feb. 9, 1944, professed first vows on Aug. 15, 1947, and professed final vows on Aug. 15, 1951.

Providence Sister Michael Ann Murphy taught at schools in five states

Providence Sister Michael Ann Murphy died on Feb. 9 in Karcher Hall at Saint Mary-of-the-Woods. She was 85.

The Mass of Christian Burial was celebrated on Feb. 14 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters’ cemetery.

The former Mary Murphy was born April 8, 1929, in Medford, Mass. She entered the congregation of the Sisters of Providence on Feb. 2, 1949, professed first vows on Aug. 15, 1946, and professed final vows on Aug. 15, 1951.

Sister Michael Ann taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California. She also taught in Bogota, Colombia.

In Indiana, she taught at St. Simon School and Washington Catholic High School in Washington, Ind., in the Evansville Diocese, and at Central Catholic High School in Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese. Surviving are a sister, Anne (Murphy) Sweeney of Irvine, Calif., a brother, William Murphy of Boston; and nieces and nephews.

Providence Sister Margaret Ringe ministered to the poor and elderly

Providence Sister Margaret Ringe died on Feb. 11 in Karcher Hall at Mary-of-the-Woods. She was 79.

The Mass of Christian Burial was celebrated on Feb. 17 in the Church of the Immaculate Conception at a motherhouse. Burial followed in the sisters’ cemetery.

The former Margaret Hering, Lucille Ringe was born on April 16, 1923, in Washington, D.C. She entered the congregation of the Sisters of Providence on Nov. 9, 1945, professed first vows on Jun. 23, 1945, and professed final vows on Jan. 23, 1950.

She was also known as Sister Mary Ethel. 
Sister Margaret taught in schools staffed by the Sisters of Providence in Texas, Nevada, Maryland, Oklahoma, Indiana, Ohio, Massachusetts, and Washington, D.C., for 26 years. She ministered to the poor and elderly in residential and other settings for 31 years. 
In the archdiocese, she served in parish and other settings for 31 years.

Provision, Mary Jo, 64, St. Anthony, Indianapolis, Feb. 13. Husband of Margaret Stangel. Great-grandfather of one.

StHILL, Mary L., 78, St. Anne, New Castle, Feb. 10. Mother of Dr. Susan Curran, James, Joe and Larry Stillwell. Sister of Margaret DeCote, Elizabeth and Mary Adkins. Great-grandmother of five. Great-grandfather of six.


Principal

Bishop Chatard High School, a Roman Catholic second- 
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All applicants must be practicing Catholics and hold a master’s degree in education or related field. Candidates with experience in school administration will be given preference. Strong organizational and interpersonal skills and knowledge of curriculum development are needed. Interested candidates should contact the parish office at the address below to request an application packet. 
The deadline for application is Friday, March 14, 2003. 

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Positions Available

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St. Charles Borromeo Parish 
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Principal

Director of Music and Liturgy

Holy Spirit at Geist Parish is seeking a qualified 
musician/liturgist to fill a part-time position. 
Responsibilities include planning and coordinating 
music for weekend Masses, Holy Days and special 
services, pla ying org a n or w eekend Ma ss ses w hen 
needed, playing for funerals and special services; 

coordinating all liturgical ministries, working with 
Liturgical Committee to prepare for the seasons of 
Advent/Christmas, Lent/Easter. 

Applicant should be combat-able with both tradi- 
tional and contemporary musical styles, must 
be a committed Catholic, be competent in 
organ, voice and other instruments, and be 
reliable. 

Send resume or inquiries to: 
Holy Spirit at Geist Parish 
10355 Glaser Way 
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Attn: Music/Liturgy Position

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