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Pope calls for prayer, fasting for peace on Ash Wednesday

VATICAN CITY (CNS)—Warning that the world was drifting toward the “logic of war,” Pope John Paul II called for a day of prayer and fasting for peace on Ash Wednesday.

The pope announced the move on Feb. 23 as he appealed once again against war in Iraq. He said armed conflict in the Persian Gulf state could throw the entire Middle East into turmoil and raise tensions across the globe.

A peaceful future for the world cannot be won by terrorism or by war, the pontiff said from his apartment window above St. Peter’s Square.

“For months, the international

community has lived in great anxiety over the danger of a war that could upset the entire region of the Middle East and aggravate tensions which unfortunately are already present at the start of the third millennium,” he said.

“Believers, whatever their religion, should proclaim that we will never be able to be happy opposing each other, and that the future of humanity can never be assured by terrorism and the logic of war,” he said.

He said Christians in particular are called to be “sentinels of peace” in the places where they live and work, and to help make sure people do not give in to

selfish interests, lies and violence.

Therefore, the pope said, he was asking Catholics in every country to fast and pray for peace—especially in the Middle East—on Ash Wednesday, March 5, the start of the Lenten season.

“We will above all implore from God the conversion of hearts and the wisdom of just decisions to resolve with peaceful and adequate means the disagreements that hinder humanity’s pilgrimage in our time,” he said.

He said particular attention should be given that day to praying the rosary—in families, parishes and Marian sanctuaries

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Pope John Paul II is asking Catholics in every country to fast and pray for peace—especially in the Middle East—on Ash Wednesday, March 5, the start of the Lenten season.

USS Indianapolis survivor tells story of faith and hope from World War II

The USS Indianapolis sailed off the Mare Island Navy Yard in California on July 10, 1945, after her final overhaul and repair of combat damage. Twenty days later, she would be resting on the bottom of the Pacific Ocean after being torpedoed by a Japanese submarine.



Photograph from the Bureau of Ships Collection in the U.S. National Archives

By Brandon A. Evans

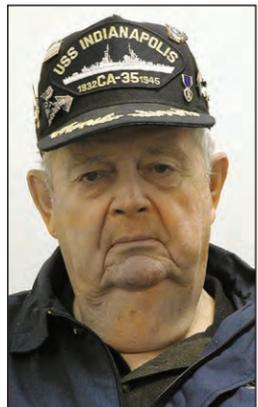
It wasn’t until the sun came up that the men realized there were sharks in the water near them.

Over the course of the next four days, many men would die of exhaustion and shark attack. It would go down in history as the U.S. Navy’s worst tragedy at sea.

Of the 1,197 men on board the USS

Indianapolis on the early morning of July 30, 1945, only 317 survived—only 317 saw the Second World War end several days later thanks to their efforts.

James O’Donnell, a member of Holy Spirit Parish in



James O’Donnell

Indianapolis, is a survivor of the ordeal and one of only about a hundred crew members still alive today.

He recently contributed to *Only 317*

Survived!, a book of the collected stories of many of the survivors of the USS Indianapolis.

Now he, like many other Americans, is watching the impending war with Iraq with great concern.

Thousands of U.S. military troops are being sent to the Middle East and Americans are preparing for possible terrorist attacks at home by buying duct tape and plastic sheeting.

Although he hopes for a peaceful resolution, O’Donnell seems resigned to the fact that war now seems certain.

“It’s not good, but I guess there’s going to have to be something done,” he said.

John Gromosiak of Indianapolis, an active member of the USS Indianapolis Survivors Organization (though himself a veteran of the Korean War), said that “war should always be the last resort,” but said there seems to be no alternative now.

O’Donnell knows about the sacrifices that men and women make when their country goes to war.

He has shared his story many times and still makes presentations at least once a week in places ranging from schools to Kiwanis Club meetings.

O’Donnell said that *Only 317 Survived!* is a chance for the story of the flagship of the Pacific Fifth Fleet to be

told from the perspective of the men who were there.

Some of the men, however, “just don’t want to talk about it,” he said. “It brings back too many memories.”

O’Donnell, 25 years old at the time, was asleep when a Japanese submarine spotted the Indianapolis four days after she left the island of Tinian, having delivered top secret cargo: the atomic bomb that was dropped on Hiroshima on Aug. 6, 1945.

“The first torpedo hit the bow, and I was awakened,” he wrote in *Only 317 Survived!* “The second torpedo hit midship, igniting the ammunition magazine. The enormous ship was mortally wounded.”

The blasts triggered a complete electrical failure and the crew was unable to call for help.

“Unfortunately, the engines continued to run and the mighty ship maintained its speed and course,” he wrote. “In its forward movement, the USS Indianapolis was scooping water into the damaged bow.”

In only 12 minutes, the ship sank beneath the dark Pacific waters, leaving hundreds of men—those who made it off—drifting in the warm, oil-drenched

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Pope tells British Prime Minister Blair ‘no’ to war

VATICAN CITY (CNS)—In a private audience with one of the staunchest supporters of possible military action against

Iraq, Pope John Paul II told British Prime Minister Tony Blair to make every effort to avoid war and “spare the world new divisions.”



Tony Blair

The encounter at the Vatican on Feb. 22 was the most prominent in a week of meetings, speeches and peace initiatives by Church leaders at the Vatican and around the world.

In a strongly worded public appeal a day after the Blair meeting, the pope said a new war in Iraq could “disturb the entire region of the Middle East” and aggravate tensions around the world. He said all believers should reject the violence of terrorism and the logic of war.

Blair, who with U.S. President George W. Bush has led the push for a potential military strike against Saddam Hussein’s regime, has recently emphasized what he calls the “moral argument” for war. The

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INDIANAPOLIS

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water. For those men, the trial was just beginning.

Remembering those days, O'Donnell said that faith and hope played a crucial role.



John Gromosiak

"No matter what you're doing," he said, "if you give up or lose faith or hope, why, you're just not going to make it."

And so, his eyes burning with oil, the young O'Donnell resolved that he was going to make it through

this. Like the others, he thought that help was on the way.

But, in fact, it was not.

The dawn of the first day revealed no rescuers and as time went on the survivors began to drift, in groups, miles apart.

"We faced our worst nemesis the first morning in the sea," he wrote. "Sharks were in the area and had started to attack the defenseless men. The crew was scattered. We were in groups of 10 or 15. You had to stay in a group. If you didn't, the sharks would get you."

By the second day, O'Donnell said that the people were praying out loud. Planes were flying high above them but took no notice.

Gromosiak recalled the stories of a Catholic chaplain who swam from survivor to survivor to encouraging them.

On the third day, the chaplain perished. O'Donnell never saw him.

Other men report that God was always with them, and that the power of prayer was what saved them.

"By the third day, the elements and the sharks had exacted their toll on the survivors," he wrote. "Now, after 72 hours,

nearly half were gone. After so much time in the water, some of the men gave up. They would duck their head under the water and drink the salt water. After about four hours, they were gone.

"Men began to hallucinate. In other groups, men were found lifeless in their vests. Removing the life vests from the dead and passing them to the living was common," he recalled.

Other men reported people swimming off to mirage islands, or claiming that they swam to the bottom and had seen the *Indianapolis*. Still others reported friends that simply gave up in the face of such seemingly hopeless circumstances.

"The thought of giving up was inconceivable," O'Donnell wrote. "I wasn't going to give up no matter what. I wanted to live. No matter how tight the spot, you can never give up."

After 100 hours of torment, a PV-1 Ventura bomber on routine submarine patrol spotted the men. Within hours, the *USS Doyle* and the *USS Bassett* arrived.

"The men were too weak after nearly five days in the elements to rejoice or celebrate," O'Donnell wrote. "Some were incoherent and did not realize they were being rescued. Some drowned while attempting to swim to rescue boats."

O'Donnell was pulled onto the *Bassett*, and by the fall of 1945 was back home and had taken a position with the Indianapolis Fire Department.

As for his faith, he said that the events of 1945 didn't change much. "I've always been a strong Catholic," he said.

"My personal opinion was the ones that were saved, the good Lord had his arm on their shoulder," he said.

Gromosiak suggested that O'Donnell was spared to keep the story of the *Indianapolis* alive, but he dismissed the idea.

"You don't know why you were the one that was saved, you just were, that's all," he said.

Nevertheless, O'Donnell has been active in informing a new generation about his lost shipmates, and played a key role in the building of the *USS Indianapolis* memorial in Indianapolis. It was a role that won him the title "Man of the Year" in 1995 from *The Indianapolis Star and News*.

O'Donnell believes that, when it comes



Survivors of the sinking of the *USS Indianapolis* are en route to a hospital following their rescue, in early August 1945. The men spent nearly five days in the water, covered with oil and surrounded by sharks. The ambulance in the background is marked "U.S.N. Base Hospital No. 20," which was located on Peleliu.

down to it, the young people of the modern day will do their duty—as he did—to defend the homeland, but he added that it will not be with the same eagerness as his generation.

"We were just coming out of a depression," he said, "and nobody had anything. At least you'd get a meal [in the military]. A piece of bread with some mustard on it was a meal. I don't think many people's children today would go for something like that unless they were starving."

"There's a lot of good kids," Gromosiak said. "It's just that they've never had to have the sacrifices a lot of us older people had to make."

"Well, that's our fault," O'Donnell said. He is the father of four and the grandfather of 11. "We didn't want ours to have it as bad as we had it, and ours don't want theirs to have it as bad as they had it. It's just an up-step generation, that's all."

He said that the crew of the *Indianapolis* made a large sacrifice for their delivery of the atomic bomb.

"Sometimes, when you do something drastic, you pay a price," he said. In this case, that price was a "great ship" and 880 men.

O'Donnell said that he has gotten many compliments about *Only 317 Survived!* The 517-page book shows the severity and struggle of those five days from numerous perspectives—all of them the perspectives of the last survivors.

"There's so much about it," O'Donnell said. "If you weren't there, you'll never know."

(Copies of *Only 317 Survived!* can be obtained for \$30, plus \$5 shipping, by calling John Gromosiak at 317-972-6897 or writing to him at 412 N. Alabama St., Apt. 305, Indianapolis, IN 46204). †



Members of the *USS Indianapolis* crew pose in the well deck during World War II. This photograph was taken prior to her final overhaul in July 1945. The *Indianapolis* was used to deliver the key components of the atomic bomb dropped on Hiroshima to Tinian. Four days later, the ship sank.

Group offers 'care packages' for Catholic troops

FRONT ROYAL, Va. (CNS)—Spiritual "care packages" are now available to Catholic members of the U.S. military from Catholics in the Military, thanks to the generosity of anonymous donors.

Each package contains a New Testament, a handmade rosary, a religious medal and small crucifix that can be worn on a dog-tag chain, a Catholic prayer book and two holy cards.

The packages may be requested by a member of the U.S. armed forces or by his or her relatives or friends.

Catholics in the Military, based in Front Royal, is an organization

dedicated to strengthening Catholic families in the military, promoting priestly vocations and supporting bishops who allow their seminarians and priests to serve as chaplains in the U.S. Archdiocese for the Military Services.

"This packet is provided and sent directly to the designated Catholic troop at no cost, as a way of spiritually supporting our Catholics in uniform," said an announcement on the organization's Web site at www.catholicmil.org/html/care_req.html.

Only one packet may be sent per request and only to locations served by U.S. postal delivery (APO). †



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Pope thanks Indianapolis students for feeding the hungry

By Jennifer Lindberg

Students at St. Joan of Arc School in Indianapolis were stunned to learn that the pope knew about what they had done to help hungry children.

Students raised \$1,250 for the World Food Program that will go to a school program for hungry children across the world.

Jim Morris, executive director of the World Food Program, a branch of the United Nations, came to the Indianapolis school on Feb. 21 to receive the check and present the students with an apostolic blessing from Pope John Paul II.

The framed blessing will hang in the halls of St. Joan of Arc School.

Morris, who works in Rome, met recently with the pope about the World Food Program. The two spoke about the needs of children throughout the world and the necessity of bringing God's message of love to them.

During the meeting, Morris told the pope about his upcoming visit to St. Joan of Arc School, where his daughter, Jennifer Schaefer, is the assistant principal.

"The Holy Father has sent a message that he loves you and that God loves you. That is pretty important stuff," Morris said. The students agreed.

"I was so surprised," said Gabrielle Bibeau, an eighth-grader and a member of the parish. "I never even thought he would tell the pope."

The students also didn't know that their money will be used to help feed more than 5,000 children in the world.

"What you have done is help feed children who are so hungry, so poor and need so much help," Morris said. "You have

shown love for them and that they are God's children just like you are. They just aren't as fortunate as you."

Morris spoke about his recent trip to Africa, where hunger is great, especially among girls. He shared a story of a 14-year-old girl in Zambia who takes care of five siblings—all undernourished and poor.

Morris said it's children such as that little girl that St. Joan of Arc students have reached out to help.

St. Joan of Arc has 173 students who raised the \$1,250. They did it through a carnival and "kiss the pig" contest.

Piggy banks were set in each classroom, where students donated pennies, dimes and nickels. The class that raised the most money got to see their teacher kiss a pig. The runner-up class teacher had to hug the pig.

Schaefer said the idea for the World Food Program started during Catholic Schools Week because the theme was "Making a World of Difference." Students used the special week to raise the entire amount.

As students learned about different countries that week, they also incorporated their learning into a carnival.

Each student paid a dime to play such games such as the cakewalk or pin the hat on the pope. They also could buy concession items for a dime.

Samantha Taylor, a sixth-grader at the school, said giving students a chance to mix having fun and raising money was a good idea.

"I felt involved," she said. "I felt I could really help them if we all worked together."

Patrice Patton, an eighth-grader, thinks all Catholic schools should try to help



From left, Jim Morris, executive director of the World Food Program for the United Nations, presents Father Patrick Doyle, pastor of St. Joan of Arc Parish in Indianapolis, with an apostolic blessing from Pope John Paul II. Principal Diane Cole and assistant principal Jennifer Schaefer are pictured with St. Joan of Arc students. Morris spoke to St. Joan of Arc students, who raised more than \$1,000 for the United Nations' school food program in one week.

hungry students.

"If we had a Catholic Schools Week every month, there wouldn't be any more hungry people in the world," Patrice said.

Third-grader Derrick Morris said helping other children and being acknowledged by the pope was "a blessing and something that not everyone gets to do."

Morris told the students that it's when helping others that you feel the best about yourself.

He remembers collecting money for the Red Cross as a child, and continued to help others.

Before becoming executive director of the World Food Program, Morris was the

president of Lilly Endowment Inc. and chairman of the board of the Indiana Water Co. Originally from Terre Haute, he later settled in Indianapolis.

Schaefer, St. Joan of Arc's assistant principal, said she hopes to continue the tradition of St. Joan of Arc students helping others.

"I think it's important to help other kids around the world," Schaefer said. "It's important to understand how fortunate we are to have food, and this is an opportunity to help someone else."

(For more information about the World Food Program, visit www.wfp.org.) †

New Albany area students use musical to help Providence House

By Jennifer Lindberg

CLARKSVILLE—Catholic high school students are taking the story line they are performing for their spring musical off stage to help their community.

Students at Our Lady of Providence Jr./Sr. High School in Clarksville are using their performance of *Les Miserables* as a way to help disadvantaged children at the Providence House in New Albany.

"I think this experience, while overall it may be difficult to understand what these kids are going through, will help me strengthen my relationship with God," said Tristin Jones, a senior from New Albany. "I think this will help me minister to other people."

Providence House is a state-licensed group home for foster children ages 6 to 21. It is a ministry of the Sisters of Providence, whose motherhouse is near Terre Haute.

Dale Durham, director of the

performing arts department and the spring musical for the high school, hopes all students will learn how to minister to others better and learn to appreciate their blessings.

"This will make the students more aware of people in the community who need help," Durham said. "It will help them give back because much has been given to us through this school."

The musical is set in Paris during the French Revolution and tells the story of Jean Valjean, who steals a loaf of bread to feed his starving family and spends 19 years in prison for his crime.

Afterward, he steals some silverware from a bishop who gave him lodging. Captured by police and brought back to the bishop, the bishop states that the silverware was a gift and gives him an additional set of candlesticks. The bishop tells him to use the silver to become an honest man.

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Students at Our Lady of Providence Jr./Sr. High School in Clarksville practice for a play. The students are using their spring musical, *Les Miserables* to help the community by taking the story line off stage. They plan to help the less fortunate in their own community after portraying characters on stage that were in dire need.



The point is, that we need to bring God back to life in us, then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L. Ubich

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Editorial

A cry for peace

In a recent column, Archbishop Daniel M. Buechlein recalled the words of Pope Paul VI “when he appeared before the United Nations General assembly and gave the ringing cry in French: “*Jamias la guerre! Jamias la guerre!* Never again, war! War, never again!” The pope’s words were not simply an intellectual argument against international conflict. They were a cry for peace uttered from the very soul of humanity to world leaders who, presumably, were in a position to make a difference.

That was the 1960s and there was no peace—especially in Vietnam, in the Middle East, on the African continent and in Northern Ireland. Even in regions of the world that were untouched by the immediate horrors of war, there was the ever-present threat of a global nuclear catastrophe (the Cold War). To many, Pope Paul’s entreaty was simply a pious sentiment, one of a growing number of anti-war slogans. In the context of the times, the pope’s cry for peace (like his defense of human life, *Humanae Vitae*) seemed hopelessly naïve. In reality, it was the wisdom of bitter human experience gained through many ages of pointless and destructive conflicts among the nations and peoples of the world.

For the past 25 years, Pope John Paul II has continued his predecessor’s cry for peace. On every possible occasion, and in every region of the world, he has repeated the ringing phrase: “War, never again! Never again, war!”

This pope’s cry for peace is accompanied by a consistent call for the re-ordering of human society. Noting that the world community “has not yet succeeded in establishing, as alternatives to war, effective means for the resolution of international conflicts,” Pope John Paul II has repeatedly argued for a new social order.

The pope’s vision is of an

international community of peoples. This new worldwide social structure would respect the genuine and authentic differences among peoples of the world, but it would also ensure justice, human dignity and the authentic development of individuals and communities everywhere—in accordance with God’s will and the dictates of Natural Law.

Is this a hopelessly naïve utopian vision: A new world order based on freedom and justice that could bring an end to international conflict, terrorism and inhumanity in all its forms? Pope John Paul II, who survived the horrors of Nazism, communism and a very personal terrorist attack, and who has worked tirelessly to oppose evil and oppression in all its forms, doesn’t think so.

Building on a tradition of Catholic social teaching that now spans three centuries, the pope argues passionately for peace through just social, economic and political structures on a worldwide scale. Without hesitation, Pope John Paul II calls this challenge—to reorder society in order to make peace possible—“the most urgent problem the international community has yet to resolve.”

Disciples of Jesus Christ are called to believe that peace is possible even when it seems most hopeless. So, in solidarity with our pope, our archbishop and people of good will everywhere, we dare to seem naïve and utopian. We call for a new social order dedicated to justice and human dignity for all members of the human family.

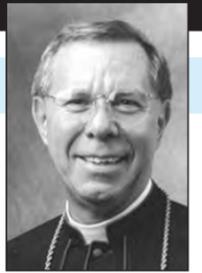
And we cry: “Never again, war! War, never again!”

— Daniel Conway

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

Seeking the Face of the Lord

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



Finding the ‘inner side of love’ this Lent

This time of year, the gray of winter wears on us and we long for the first crocus bloom. Ash Wednesday is welcome because in the natural order of things the approaching 40 days of Lent are the first harbinger of spring.

In the supernatural order, the 40 days of Lent signal Easter and the solemnity of the Resurrection. Spring and Easter mean hope and lift the spirit. Winter isn’t forever—naturally or spiritually. At least it doesn’t have to be so, because it isn’t so. Yet, if we are to experience the new spring of Easter fully we need to enter into a time of reflection on the true meaning of life in Christ.

We pass through winter on our way to spring. Jesus spent 40 days in the wilderness before beginning his public ministry on his way to Jerusalem, and ultimately on his way up to the Mount of Olives and the Mount of Calvary—to the supreme act of our redemption.

The number 40 is symbolic and it is packed with meaning. In his 40 days in the wilderness, it is as if Jesus resumes the 40 years in the wilderness of the chosen people of Israel on their way to the Promised Land. The 40 days in the wilderness, like Israel’s 40 years in the desert, is the time for learning, for preparation, for growth. It was so for Jesus as it was for the chosen people.

So the 40 days of Lent are intended for us to be once again a time for learning, for preparation and for growth.

In a recently published book, *God and the World* (Ignatius Press, 2002), Cardinal Joseph Ratzinger remarks that the wilderness experience of Jesus teaches us that without a period of renunciation, of stepping aside for quiet and recollection, no great mission can fully ripen.

Cardinal Ratzinger writes: “Fasting and praying, Jesus faces up to the whole abysmal emptiness of the wilderness. It symbolizes, on one hand, a special meeting with God, but at the same time the dangers of the world. It is the place where there is no life, no nourishment, the place of solitudes. Thus he walks through the whole world of perils, of human failure, of abandonment, the wilderness of hunger and thirst. At the same time Jesus takes upon himself human temptations; he suffers them himself, so as to start from there in bringing his great Word and sublime

message” (p. 252).

It is his preparation to win the battle for true love once and for all.

The pattern of Jesus’ 40 days in the wilderness suggests our pattern for the 40 days of Lent. The Church urges us to take up the austerity of fasting and time apart for reflective prayer. The Church proposes these 40 days as a time for special meetings with God as it was for Jesus in symbolic recollection of the chosen people’s 40 years in the desert. The Church invites us to go deeper into ourselves during these 40 days in order to probe the deeper meaning of life.

It is no accident that the images of wilderness and desert are presented to us for this special time of grace. Wilderness and suffering are a real part of life, although to say so is truly countercultural. Rightly, Pope John Paul II reminds us: “Suffering is a part of the mystery of being human.” But he doesn’t just mean the bad things that can and do happen to us in life.

As Cardinal Ratzinger says, “Anyone who really wanted to get rid of suffering would have to get rid of love before anything else, because there can be no love without suffering, because it always demands an element of self-sacrifice, because, given temperamental differences and the drama of situations, it will always bring with it renunciation and pain. When we know that the way of love—this exodus, this going out of oneself—is the true way by which man becomes human, then we also understand that suffering is the process through which we mature” (ibid. p. 322).

Cardinal Ratzinger calls suffering “the inner side of love” (p. 323).

This Lent, as we commemorate the Passion of Christ, will we recognize his suffering as the inner side of his love for us? In this recognition, we will find the special grace to go deeper into our own inner side of love.

Through the special observances of fasting, abstinence and extra prayer, we are given the opportunity to purify our lives of selfishness and the tendency merely to live on the surface of life. Lent is a gift for deepening our spiritual and moral maturity by rooting out the self-centeredness that truly darkens life like the grayest days of winter.

Thank God for the new crocus bloom! †

Archbishop Buechlein’s intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God’s call to priesthood and religious life.



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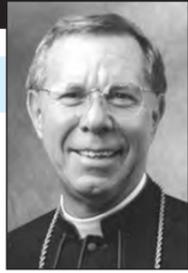
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Buscando la Cara del Señor

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



Hallar el “lado interno del amor” en la Cuaresma

En esta época del año el gris del invierno nos desalienta y añoramos los primeros retoños de azafrán. Le damos la bienvenida al miércoles de ceniza porque de acuerdo al orden natural de las cosas, los siguientes 40 días de la cuaresma son el primer presagio de la primavera.

En el orden sobrenatural, los 40 días de la Cuaresma señalan la Pascua y la solemnidad de la Resurrección.

Primavera y Pascua significan esperanza y elevan el espíritu. El invierno, sea natural o espiritual, no es eterno. Al menos no tiene que serlo porque no es así. Sin embargo, para experimentar a plenitud la nueva primavera pascual debemos dedicar tiempo a la reflexión sobre el verdadero significado de la vida en Cristo.

Debemos atravesar el invierno para llegar a la primavera. Jesús pasó 40 días en el desierto antes de comenzar su ministerio, avanzando hacia Jerusalén y finalmente ascendiendo al Monte de los Olivos y al Monte del Calvario, de camino al acto supremo de nuestra redención.

El número 40 es simbólico y está cargado de significados. En estos 40 días en el desierto, Jesús pareciera resumir los 40 años que pasó el pueblo escogido de Israel en el desierto en pos de la Tierra Prometida. Los 40 días en el desierto, al igual que los 40 años de Israel, representan un período de aprendizaje, de preparación, de crecimiento. Así fue para Jesús, al igual que para el pueblo escogido.

Así que los 40 días de la Cuaresma deben ser, una vez más, una época para aprender, prepararnos y crecer.

En el libro *Dios y el mundo* (Ignatius Press, 2002), recientemente publicado, el Cardenal Joseph Ratzinger destaca que la experiencia de Jesús en el desierto nos enseña que, sin un período de renuncia, de recogimiento para obtener tranquilidad y reflexionar, no se puede completar ninguna gran misión.

El Cardenal Ratzinger escribe: “A través del ayuno y la oración, Jesús se enfrenta al vacío abismal del desierto. Esto simboliza, por una parte, un reencuentro especial con Dios, y al mismo tiempo los peligros del mundo. Es un lugar donde no hay vida ni alimento, es un lugar de soledad. Por lo tanto camina por un mundo de peligros, de fracasos humanos, de abandono; desierto de hambre y sed. Al mismo tiempo Jesús experimenta las tentaciones humanas; las sufre en carne propia, y a partir de allí comienza a predicar su mensaje sublime y a brindar la promesa del nuevo mundo.” (p. 252)

Es su preparación para ganar definitivamente la batalla del amor verdadero.

El ejemplo de los 40 días de Jesús en el desierto nos sugiere el patrón a seguir durante los 40 días de la Cuaresma. La Iglesia nos exhorta a adoptar la austeridad del ayuno y recogimiento para dedicarnos a la oración reflexiva. La Iglesia presenta estos 40 días como un momento especial para reunirnos con Dios, como lo fue para Jesús en conmemoración simbólica de los 40 años del pueblo escogido en el desierto. La Iglesia nos invita a ahondar dentro de nosotros mismos durante estos 40 días para poder explorar el significado más profundo de la vida.

No es casual que este período especial de gracia esté representado a través de las imágenes del desierto. El desierto y el sufrimiento son una parte real de la vida, a pesar de que admitirlo sea verdaderamente adverso culturalmente. Con mucha razón, el Papa Juan Pablo II nos recuerda: “El sufrimiento es parte del misterio de la humanidad.” Pero no se refiere solamente a las cosas malas que pueden ocurrir y nos ocurren en la vida.

Como dice el Cardenal Ratzinger: “cualquiera que en verdad quiera deshacerse del sufrimiento tendrá que deshacerse del amor antes que nada, porque no puede existir amor sin sufrimiento, ya que siempre requiere un elemento de auto sacrificio, porque dadas las diferencias temperamentales y el dramatismo de la situación, siempre traerá consigo renunciación y dolor. Cuando entendemos que el camino del amor, ese éxodo, ir más allá de sí mismo, es el verdadero camino para llegar a ser humanos, entonces también entendemos que el sufrimiento es el proceso a través del cual maduramos.”

El Cardenal Ratzinger llama al sufrimiento “el lado interno del amor” (p. 323).

En esta Cuaresma, al recordar la Pasión de Cristo, ¿podremos reconocer su sufrimiento como el lado interno de su amor hacia nosotros? Al reconocer esto encontraremos la gracia especial para profundizar en nuestro propio lado interno del amor.

A través del cumplimiento del ayuno, la abstinencia y la oración, se nos da la oportunidad de purificar nuestras vidas del egoísmo y la tendencia a vivir la vida superficialmente. La Cuaresma es un regalo para ahondar en nuestra madurez espiritual y moral, desterrando el egoísmo que verdaderamente oscurece nuestras vidas como los días más grises del invierno.

¡Agradecemos a Dios por los nuevos retoños de azafrán! †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Letters to the Editor

A call to rally support for the Church and clergy

We lay Catholics should do something public to support our Church and priests.

The media surely does things publicly to criticize them. Why aren't we up and fighting for them publicly? Maybe it's the Irish in me, but I can't be content to only pray for our Church and the priesthood. If praying was all St. Vincent de Paul, St. John Bosco and Mother Teresa and so many others did, where would we be?

I am not a leader, but can be a very enthusiastic follower. Aren't there any Catholic organizations or influential people who could organize some kind of public demonstration of love and support and faith in our Church and priests? Our priests can't hardly do it, so it's up to us as devout, loving and grateful lay Catholics to do something so the world will know.

We did something special in 2000 for the Jubilee to show our love for our Church in Indiana. Why can't we do something public again to support our priests and the priesthood? Surely it can't be too much trouble and effort.

It's not too much trouble and effort for them to take care of us.

Judith M. Hilterman, Richmond

Telling the truth about the meaning of 'pro-choice'

It has occurred to me that the designation of the term “pro-choice” gives a false interpretation of its true meaning.

As a matter of information for Catholics and non-Catholics who are “pro-choice,” the only true choice

involved is whether or not a man and woman decide to engage in sexual activity, which may or may not result in pregnancy.

If pregnancy is the result, the choice has already been made. Taking the “pro-choice” stance actually means death to the baby. Otherwise, they would be pro-life. That fact seems very simple for me and easy for anyone with reasonable intelligence to understand.

Even though they try to excuse themselves from committing murder by calling the baby an “it” or a “fetus,” it's a baby that is alive and will be called a baby if allowed to live.

I believe that pro-life advocates would convey a much stronger message by correctly identifying “pro-choice” advocates as “pro-death” advocates, which is what they really are. Their only intention is to kill the baby, either at conception or at any time during the woman's pregnancy.

Ruth Grannan, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

Spirituality for Today/Fr. John Catoir

Is war the answer?

Many Catholics approve the action of going to war with the Iraqi dictator

Saddam Hussein. He continually has defied the United Nations' mandate to disarm. These Catholics agree that Hussein should be deposed.

Others see the U.S. government's desire to remove this ruthless dictator from power as

a power play to control the world's oil supply. Motivated by religious principles, they want peace not war. But do they want peace at any price?

The majority of U.S. Catholics will accept war reluctantly, but only as the last resort. They stand with the pope, and so do I.

Pope John Paul II has been doing everything he can to keep the peace. He insists that war must be the very last resort. He has always been a champion of peace, urging diplomacy above war countless times during his pontificate. He teaches us that we are all brothers and sisters, and that Jesus calls us to be peacemakers.

The questions remain, however, after you've tried diplomacy time and time again for 11 years only to find noncompliance, when the last resort is reached. Hussein was an unjust aggressor who invaded Kuwait. He was defeated and was allowed to stay in power provided he would disarm. He continually evaded the just demands of the United Nations as it tried to get him to open up and allow the inspectors to do their job.

He claims he has disarmed. Cautious observers want to give him the benefit of the doubt. They say the inspectors need more time. Do we give them days, weeks, months or years? Hussein already has had 11 years to show good faith.

This is a man who was the only chief of state in the world who did not

denounce the 9/11 terrorist attacks on the United States. He is also the only leader who has publicly joined with the terrorists in calling the Arab world to rise up against Americans everywhere. His real intentions are no secret.

How much more time do we need? When does the last resort come?

When terrorists destroyed the Twin Towers and attacked the Pentagon on Sept. 11, 2002, they rejoiced, calling it a declaration of war. America is now at war with an unjust aggressor. The terrorists attacked us first. Hussein has not disassociated himself from them. He is a threat to all of us.

Granted, this is a different kind of war. There is an enemy living underground among us. To their shame, this enemy even has denounced the good Muslims in America who want to live in peace with their neighbors.

How do we wage a just war against the real enemy and spare the innocent?

The just-war theory as we know it was designed in an era when armies fought against armies to conquer nations. It is outdated in today's circumstances. We have to re-examine the guidelines. Each of us must think this through.

Vatican Council II states that “conscience is the most secret core and sanctuary of the person ... where one is alone with God and there in one's innermost self perceives God's voice” (*Pastoral Constitution on the Church in the Modern World*, 16).

Dorothy Day influenced my conscience greatly in my early years. I knew her, admired her and even followed her, calling myself a pacifist. However, I was never an absolute pacifist, as she was. I believed that Hitler had to be stopped. And I believe today that Saddam Hussein must be stopped as well.

The question is, When?

(Father John Catoir is a columnist for *Catholic News Service*.) †

Check It Out . . .

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will present its **third annual Lenten Speaker Series, titled "Spaghetti and Spirituality,"** on Wednesdays in Lent from March 12 to April 9. There will be Mass in English at 5:45 p.m., a light, meatless dinner at 6:30 p.m. and a presentation at 7 p.m. Questions and answers will end by 8:30 p.m. and a book sale will immediately follow. Marianist Father John Putka, a professor in the department of political science at the University of Dayton, will present "From Jefferson to Nuremburg to Now: How American Law Has Become Hostile to Religious Values" on March 12. William Saunders, senior fellow for human life studies and the human rights counsel with the Family Research Council, will present "Catholics and the U.N.: My Experience Representing the U.S. Government" on March 19. Saunders was recently appointed by President Bush to serve on the U.S. delegation to the United Nations Special Session on Children. Bert Ghezzi, a regular columnist for *Catholic Parent* magazine and author of 15 books, including *Voices of the Saints, Being Catholic Today* and *Keeping Your Kids Catholic*, will present "Raising Saints: Help for Handing on the Faith to Your Kids" on March 26. Gerald Bradley, a professor of law at the University of Notre Dame Law School and nationally recognized expert in legal philosophy, constitutional law, and morality and law, will present "Same-Sex Marriages: Morality and Law" on April 2. William May, the Michael J. McGivney professor of moral theology at the John Paul II Institute for Studies on Marriage and Family at Catholic University in Washington, D.C., will present "The Trinity, the Family and Contemporary Bioethics" on April 9. May was appointed by Pope John Paul II to the International Theological Commission (1986-97), was a *peritus* for the 1987 synod of bishops and is a recipient of the *Pro Ecclesia et Pontifice* award. There is no cost for these events except a free-will donation. Reservations are requested no later than 5 p.m. on the Monday before each seminar. For more information or to make reservations, call 317-636-4478.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., in Indianapolis, will host **Fish Frys on Fridays in Lent**, starting on March 7 and continuing through April 11. Each dinner will be served in the basement of the school from 4:30 p.m. to 7:30 p.m. The basic dinner price is \$5.50 and a children's menu will also be available. In the church, Mass will be offered at 5:30 p.m., with Stations of the Cross at 6:15 p.m. followed by Benediction. For more information, call the parish office at 317-357-8352.

The **133rd annual St. Patrick's Day Celebration** of the Kevin Barry Division III Ancient Order of Hibernians of America will be held on March 16 at the Indiana Roof Ballroom in downtown Indianapolis. The event will begin with an 11 a.m. Mass at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis. There will be a procession to the Indiana Roof Ballroom following Mass. Danny Doyle, a balladeer, will be the guest and main entertainer for the evening. The theme is "Thank You" to priests, past and present, for their ministry. All priests will be admitted free.

Tickets are \$30 for adults and \$15 for children 12 and under. Reservations are required. For more information or tickets, call Chuck McGinley at 317-359-7147.

Maryknoll Father Roy Bourgeois, a former naval officer and recipient of the Purple Heart, will speak at St. Thomas Aquinas Church, 46th and Illinois streets, in Indianapolis, from 11 a.m. to 12:30 p.m. and celebrate Mass at 5:30 p.m. on March 15. He will speak about his experience with trying to close the Western Hemisphere Institute for Security Cooperation, formerly the School of the Americas. He spent five years ministering to the poor in Bolivia and worked in El Salvador after four U.S. Churchwomen were raped and killed by Salvadoran soldiers. In 1990, he founded the School of the Americas Watch to protest the training of Latin American soldiers at the Fort Benning, Ga., institute. His 1995 documentary film about the school, called *School of Assassins*, received an Academy Award nomination. Father Bourgeois will also give an evening address on a related topic at Northview Church of the Brethren, 5555 E. 46th St., from 7:30 p.m. to 9:30 p.m. on March 15. For more information, call the St. Thomas Aquinas Parish office at 317-253-1461.

A workshop and a reflection series are scheduled at the Providence Center at Saint Mary-of-the-Woods. Dr. Richard Johnson, director of behavioral sciences at St. John's Mercy Medical Center in St. Louis and former president of the American Association for Adult Development and Aging, will present a **workshop titled "Caring for the Aged"** from 7 p.m. on March 7 to 3 p.m. on March 9. The weekend is designed to help family members understand that caring for an aging parent is a ministry and that there are opportunities for spiritual growth through caregiving. It will help family members embrace the principles of elder-care responsibilities. The fee for the program is \$175 for those who commute and \$225 for overnight accommodations. **"Lenten**

VIPs . . .

F. Robert and Rosemary (Bowlen) Jennings, members of Holy Spirit Parish in Indianapolis, will celebrate their 60th wedding anniversary on March 6 with a private gathering. They were married on March 18, 1943, at the former St. Francis de Sales Parish in Indianapolis. The couple has nine children: Rosemarie Akles, Barbara Cripe, Beverly Davis, Brenda Hopkins, Betty Snodgrass, Rebecca, Brian, Bruce and Robert Jennings. They have 22 grandchildren and 14 great-grandchildren.

The archdiocesan Multicultural Ministry Commission has chosen officers for 2003. The chairperson is **David Weir**, a member of St. Thomas Aquinas Parish in Indianapolis; the vice-chairperson is **Michael Slaughter**, a member of Holy Angels Parish in Indianapolis; and the secretary is **Karen Oddi**, associate director of religious education, sacramental, adult and family catechesis in the Office of Catholic Education. †

Reflections: Jesus Died that We Might Have Life Abundant is the theme for this year's Lenten Series, scheduled from 7 p.m. to 8:30 p.m. on March 6, 13, 20 and 27 (all Thursdays). Providence Sisters Ruth Eileen Dwyer, Jeanne Knoerle and Bernice Kuper are the presenters. The theme concentrates on Lent as a time to deepen understanding of the depth of Jesus' love for humanity and all of the world. Reflections and discussions will center on Providence spirituality, personal experiences in the world, Lenten Scripture, tracing the experiences of Providence in individual lives and quiet time for prayer. The program is open to the public. Each session costs \$7, or \$25 for the full series. For more information or to make reservations for either event, call the Providence Center at 812-535-4531, ext. 161, or log on to www.sistersofprovidence.org.

The Cathedral High School Alumni Association is sponsoring a **First Friday Mass** at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at noon on March 7. After Mass, there will be a gathering at the Archbishop O'Meara Catholic Center, across the street, to renew friendships. To reserve a \$5 box lunch or for more information, call Carl McClelland at 317-276-5427 (work) or 317-257-3984 (home). †

Awards . . .

The Children's Museum of Indianapolis announced the winning finalists of the 19th annual Prelude Awards at the Prelude Awards Banquet on Feb. 7. The awards are a comprehensive creative arts competition and scholarship program designed to provide exceptional experiences about learning through the arts. Scholarships in the amount of \$2,000 are awarded the first place winner in each of the arts categories and \$2,500 for the first place collaboration team, to be divided equally among its members. **Daniel Beyer** and **Michael Pierce**, seniors at Cardinal Ritter High School in Indianapolis, were finalists in the video/film category. **Rachael Dalsing**, a junior at Brebeuf Jesuit Preparatory School in Indianapolis, was a finalist in the creative writing category. **Ashley Zachary**, a sophomore at Roncalli High School in Indianapolis, placed first in the dance category and **Caitlin Gudat**, a junior at Roncalli, placed second in the same category. **Cha Park**, a junior at Bishop Chatard High School in Indianapolis, placed first in the instrumental music category. In the collaboration category, first place went to Roncalli High School sophomores **Donnie Glowinski** and **Manuel de la Rosa**, juniors **Andy Betz**, **Ben Hewett** and **Matthew Lewis**, and seniors **Nathan Bohney** and **Erica Hagner**.

Sophia Hardy, a senior at Brebeuf Jesuit Preparatory School in Indianapolis, was honored as a "Black History Maker of Tomorrow" on Feb. 27 at a ceremony in the Indiana Statehouse Rotunda. Hardy joined 20 other central Indiana high school students who were chosen based on their academic achievement, character and community. Each student submitted an essay titled "Multiculturalism and Diversity . . . How do I plan to impact the changing face of Indiana." Each student received a \$1,000 college scholarship from McDonald's Restaurants of Central Indiana and USA Funds, and commendations from Governor Frank O'Bannon. †

"Called by Name"

Catholic Teacher Recruitment Day

Sponsored by

The Office of Catholic Education

and

The Archdiocesan Principals Association

Catholic Center
1400 N. Meridian Street
Indianapolis
May 9, 2003
8:00 a.m.-3:00 p.m.

Contact your placement office for information

or
Terri Rodriguez at 317.638.9068

Registration form obtained on-line
oce@archindy.org
Registration due April 8, 2003

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

Dark Blue (United Artist)
Rated **A-III (Adults)** because of some intense violence, constant rough language and racial epithets, an implied sexual encounter and fleeting nudity.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Gods and Generals (Warner Bros.)
Rated **A-II (Adults and Adolescents)** because of battlefield violence.
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

The Life of David Gale (Universal)
Rated **O (Morally Offensive)** because of a graphic depiction of a murder with nudity, a few sexual encounters, and recurring crude language and profanities.
Rated **R (Restricted)** by the MPAA.

Old School (Dream Works)
Rated **O (Morally Offensive)** because of recurring vulgarity, graphic sexual references and content, some nudity and pervasive misogyny.
Rated **R (Restricted)** by the MPAA. †

Lenten penance services are scheduled at parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

March 18, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
 March 19, 7 p.m. at St. Maurice, Napoleon
 March 25, 7 p.m. at Immaculate Conception, Millhousen
 March 26, 7 p.m. at St. Vincent de Paul, Shelby County
 March 27, 7 p.m. at St. Joseph, Shelbyville
 March 30, 3 p.m. at St. Joseph, St. Leon
 March 31, 7 p.m. at St. Peter, Franklin County
 April 1, 2 p.m. at Sisters of St. Francis Convent, Oldenburg
 April 1, 7 p.m. at St. Mary, Greensburg
 April 3, 7 p.m. at St. Lawrence, Lawrenceburg
 April 3, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 April 6, 7 p.m. at Holy Family, Oldenburg
 April 7, 7 p.m. at St. Louis, Batesville
 April 8, 7 p.m. for St. Magdalene, New Marion, and St. John, Osgood, at St. John, Osgood
 April 11, 7 p.m. at St. Charles Borromeo, Milan
 April 15, 7 p.m. at St. Anthony of Padua, Morris
 April 16, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock

Bloomington Deanery

March 12, 7 p.m. at St. Mary, Mitchell
 March 31, 7 p.m. at St. Agnes, Nashville
 April 2, 7 p.m. at St. Charles Borromeo, Bloomington
 April 9, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

March 11, 7 p.m. at St. Bridget, Liberty
 March 18, 7 p.m. at St. Elizabeth, Cambridge City
 March 20, 7 p.m. at St. Mary, Rushville
 March 22, noon at St. Mary, Richmond
 March 31, 7 p.m. at St. Anne, New Castle
 April 9, 7 p.m. at St. Gabriel, Connersville
 April 10, 7 p.m. at Holy Family, Richmond
 April 10, 7 p.m. at St. Michael, Brookville

Indianapolis East Deanery

March 12, 7:30 p.m. at Holy Spirit
 March 24, 7 p.m. at St. Simon the Apostle
 March 24, 7 p.m. at St. Thomas the Apostle, Fortville
 March 26, 7 p.m. at SS. Peter and Paul Cathedral
 March 26, 7 p.m. at Holy Cross
 March 26, 7 p.m. at St. Mary
 March 27, 1 p.m. at St. Philip Neri
 March 27, 7 p.m. at Our Lady of Lourdes
 March 27, 7 p.m. at St. Therese of the Infant Jesus (Little Flower)

Indianapolis North Deanery

March 7, 1 p.m. at St. Matthew School
 March 12, 7 p.m. at Immaculate Heart of Mary
 March 13, 12:30 p.m. at St. Luke School
 March 19, 7 p.m. at St. Pius X (First Reconciliation)
 March 23, 1:30 p.m. at St. Joan of Arc
 March 26, 7 p.m. at St. Andrew the Apostle
 March 27, 7 p.m. at St. Luke
 April 2, 7:30 p.m. at St. Lawrence
 April 8, 7 p.m. for St. Matthew and St. Pius X at St. Pius X
 April 9, 7 p.m. at Christ the King
 April 9, 7 p.m. at St. Thomas Aquinas
 April 10, 10 a.m. at St. Lawrence School
 April 11, 9:30 a.m. and 1 p.m. at Christ the King School

Indianapolis South Deanery

March 18, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 19, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
 March 24, 7 p.m. at Holy Name, Beech Grove
 April 7, 7 p.m. at St. Roch
 April 8, 7 p.m. at St. Mark
 April 8, 7 p.m. at SS. Frances and Clare, Greenwood
 April 8, 7 p.m. at St. Jude
 April 10, 7 p.m. at St. Barnabas
 April 13, 2 p.m. for Sacred Heart of Jesus, St. Patrick, Good Shepherd and Holy Rosary at Holy Rosary

Indianapolis West Deanery

March 18, 7 p.m. at St. Susanna, Plainfield
 March 19, 7 p.m. at St. Michael the Archangel
 March 24, 7 p.m. at St. Gabriel
 March 25, 6:30 p.m. at St. Monica
 March 26, 7 p.m. at St. Christopher
 March 27, 7 p.m. at Holy Angels
 March 27, 7 p.m. at St. Malachy, Brownsburg
 April 6, 2 p.m. at Holy Trinity
 April 6, 2 p.m. at St. Anthony
 April 8, 7 p.m. at Mary, Queen of Peace, Danville
 April 8, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

March 19, 9:45 a.m.-11:20 a.m. and 1:30 p.m.-3 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville

March 20, 9:45 a.m.-11:20 a.m. and 1:30 p.m.-3 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville

March 26, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart, Jeffersonville

March 26, 7 p.m. at St. Michael, Charlestown

March 27, 7 p.m. at St. Joseph Hill, Sellersburg

March 27, 7 p.m. at St. John the Baptist, Starlight

April 2, 7:30 p.m. at St. Mary, New Albany

April 3, 7:30 p.m. at Our Lady of Perpetual Help, New Albany

April 5, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs (First Reconciliation)

April 6, 7 p.m. at St. Mary, Lanesville

April 8, 7 p.m. at St. Michael, Bradford

April 8, 7 p.m. at St. Joseph, Corydon

April 9, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs

April 10, 7 p.m. at St. Anthony of Padua, Clarksville

April 10, 7 p.m. at St. Mary, Navilleton

April 10, 6:30 p.m. at St. Paul, Sellersburg

April 13, 7 p.m. at Holy Family, New Albany

Seymour Deanery

March 19, 7 p.m. at St. Patrick, Salem

March 21, 7 p.m. at American Martyrs, Scottsburg

March 21, 7:15 p.m. at St. Ann, Jennings County

March 25, 7 p.m. at St. Ambrose, Seymour

March 26, 7 p.m. for Our Lady of Providence, Brownstown, at St. Ambrose, Seymour

March 27, 7 p.m. at St. Bartholomew, Columbus

March 28, 7:15 p.m. at St. Joseph, Jennings County

April 8, 7 p.m. at St. Mary, North Vernon

April 9, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

April 13, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima

Tell City Deanery

April 3, 7 p.m. at St. Mark, Perry County

April 6, 6 p.m. for St. Michael, Cannelton; St. Pius V, Troy; and St. Paul, Tell City, at St. Paul, Tell City

April 8, 7 p.m. at Holy Cross, St. Croix

April 9, 7 p.m. for St. Boniface, Fulda; St. Martin of Tours, Siberia; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad

April 10, 7 p.m. at St. Isidore, Perry County

April 10, 7 p.m. at St. Augustine, Leopold

Terre Haute Deanery

March 16, 7 p.m. at St. Joseph, Rockville

March 20, 7 p.m. at Sacred Heart, Clinton

March 20, 7 p.m. at St. Paul the Apostle, Greencastle

April 3, 7 p.m. at Holy Rosary, Seelyville

April 6, 6 p.m. at St. Patrick, Terre Haute

April 10, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute

April 10, 7:30 p.m. deanery service at St. Benedict, Terre Haute

April 14, 7:30 p.m. at St. Margaret Mary, Terre Haute †

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EVANGELIZATION

BLAIR

continued from page 1

pope and his aides have argued just as forcefully that they do not see conditions for a just war in Iraq.

Blair, an Anglican, arrived at the Vatican with his wife, a Catholic, and three of their four children. He met alone with the pope for 30 minutes, then held a longer meeting with the Vatican secretary of state, Cardinal Angelo Sodano, and the Vatican's foreign minister, Archbishop Jean-Louis Tauran.

A Vatican statement after the meeting made it clear that the Church leaders had not changed their thinking on the war. It said the pope had expressed to Blair "the wish that every effort be made to spare the world new divisions in resolving the grave situation in Iraq."

It said the pope and his aides had emphasized the need for all sides to cooperate with the United Nations and utilize the "resources offered by international law, in order to forestall the tragedy of a war that is still considered avoidable by many parties."

"Special attention was given to the humanitarian situation of the Iraqi people, who have already suffered greatly during the long years of the embargo," it said.

It was Blair's first meeting with Pope

John Paul II, and the day before the papal audience he said he recognized that the two held different perspectives on the war.

"I obviously know the views of the pope very well, and they are very clear. Let me just make one thing also plain. We do not want war. No one wants war," he told reporters in Rome.

"But there is a moral dimension to this question, too. If we fail to disarm Saddam peacefully, then where does that leave the authority of the United Nations? And if we leave Saddam in charge of Iraq, with his weapons of mass destruction, where does that leave the Iraqi people, who are the principal victims of Saddam?" he said.

As Blair visited Rome, Catholic and Anglican leaders in Britain said the prime minister had not made a convincing case for war.

In a Feb. 20 statement, Cardinal Cormac Murphy-O'Connor of Westminster and Anglican Archbishop Rowan Williams of Canterbury said working though the United Nations and U.N. weapons inspections in Iraq "could and should render the trauma and tragedy of war unnecessary."

More than 1 million anti-war protesters marched in London on Feb. 15, a demonstration that was backed by Bishop Patrick O'Donoghue of Lancaster.

"With them, Christians want to strip themselves of all pride and prepare themselves to receive from God the greatest and most necessary gifts, in particular the gift of peace," he said.

In praying for Mary to guide the prayer and fasting initiative, the pope quoted from the beatitudes, "Blessed are the peacemakers, for they will be called children of God." He said that invocation needs to resound with new force in today's world and find practical application. †



British Prime Minister Tony Blair meets with Pope John Paul II at the Vatican on Feb. 22. The pontiff urged Blair to make every effort to avoid war and "spare the world new divisions."

PEACE

continued from page 1

around the world.

The pope said fasting on Ash Wednesday this year should be an "expression of penitence for the hatred and violence that pollute human relations."

He pointed out that Christians share the ancient practice of fasting with men and women of other faiths.

"My Christian conscience is troubled by the fact that hundreds of thousands of Iraqis will die as a result of a war. The World Health Organization estimates that there could be 100,000 casualties and another 400,000 affected by internal displacement and disease," Bishop O'Donoghue said.

At the Vatican, the pope and his aides met on Feb. 18 with U.N. Secretary-General Kofi Annan to discuss the Iraqi crisis. Afterward, the Vatican held out hope for "just and effective solutions" that would spare Iraqi civilians further suffering. It said the crisis should be resolved through the United Nations, which it described as the guarantor of international law.

Annan met with the pope for about half an hour and separately with Cardinal Sodano and Cardinal Roger Etchegaray, a retired French prelate who had just returned from a special Vatican mission to deliver a personal papal message to Iraqi President Saddam Hussein.

Cardinal Sodano, speaking later to reporters, said war with Iraq was not inevitable and expressed support for a resolution adopted on Feb. 17 by the European Union calling for the disarmament of Iraq through peaceful means.

The pope, speaking on Feb. 20 to religious leaders from Indonesia, a country with a Muslim majority, warned that a war on Iraq could damage international interreligious relations. War is not only a defeat for humanity, but a "tragedy for religion," he said.

Although the real risk of war looms on the horizon, "neither the threat of war nor war itself should be allowed to alienate Christians, Muslims, Buddhists, Hindus and members of other religions," he said.

Striking a similar theme, the Vatican's top official for interreligious dialogue warned that military action against Iraq could be misinterpreted as a Western war on Islam and provoke retaliation against Christians.

"It is not a war against Islam, but I believe it risks being interpreted that way by the populations of various majority Muslim countries, especially, but not only, in the Middle East," Archbishop Michael Fitzgerald, president of the Pontifical Council for Interreligious Dialogue, told Vatican Radio on Feb. 16.

"In addition, there could be retaliation against Christians, who are considered as allies of Western powers," he said.

At the United Nations, the Vatican representative again laid out the Church's main arguments against a military attack on Iraq. Archbishop Celestino Migliore told the Security Council on Feb. 19 that, with "the wealth of peaceful tools" available for resolving international disputes, it would not be just to "resort to force" to solve the Iraqi crisis.

He cited the "grave consequences" for Iraq's civilian population, the "dark prospects of tensions and conflicts between peoples and cultures," and the reintroduction of war as a way to resolve international problems.

Although the route of U.N. weapons inspections appeared somewhat slow, it remained an effective way to resolve the crisis and provide the basis for a lasting peace, he said.

Meanwhile, Catholics in the United States joined those of other faiths in marches, speeches and other events aimed at slowing what they see as a rush to war with Iraq by the Bush administration.

In Oregon, a new chapter of Pax Christi, an international Catholic peace movement, was formed. In the Diocese of Salt Lake City, Bishop George H. Niederauer called on all Catholics to make the weekend of Feb. 15 and 16 special days of prayer for peace. In Joliet, Ill., parishioners began a sign campaign against a war in Iraq.

The threat of war also meant that some Catholic families were saying goodbye to loved ones deployed in the Gulf region.

Father Michael Zuffoletto, a military chaplain stationed at Mayport Naval Station in Jacksonville, Fla., said he tries to respond to whatever concern an individual soldier may have—but there haven't been many concerns of conscience regarding the Iraqi situation.

"Based upon what happened with Desert Storm, people see this as a follow-up, a way to wrap up the loose ends that should have been taken care of then," Father Zuffoletto said.

"The possibility of going to war is not something that individuals are having problems with," he added. "The concern is family separation and the effects of being gone so long on the family." †

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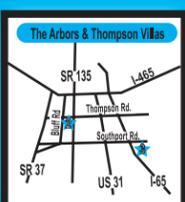
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Roberta Morris, religious education director at Mother of Good Counsel Church in Los Angeles, joins a Feb. 15 demonstration in Hollywood against a potential U.S.-led war in Iraq. "It's clear that this is an unjust war by our theology," she said.

Chaplain, firefighters overwhelmed by Rhode Island fire

WEST WARWICK, R.I. (CNS)—Father Robert L. Marciano, pastor of SS. Rose and Clement Parish in Warwick, received an emergency message on his pager from the Warwick police at about 11:30 p.m. on Feb. 20.

Minutes later, the Warwick fire dispatcher called and told the priest, who is chaplain for the city's police and fire departments, that he was needed immediately at The Station, a popular West Warwick nightclub.

A raging fire had erupted at the nightclub during a rock band's pyrotechnics display. The death toll was 97 as of Feb. 23, and more than 160 others were injured as the crowd frantically rushed out of the club.

As Father Marciano arrived at the scene, fire and rescue crews were converging at the nightclub, which was totally engulfed in flames, and patrons, including some who were on fire, were running out the door.

"Some were burned beyond recognition, some just had smoke inhalation, and some had broken bones from being crushed" by the crowd, Father Marciano told *The Providence Visitor*, diocesan newspaper, on Feb. 21.

The priest reported to a nearby restaurant where Warwick emergency crews had set up a triage center that the chaplain described as "organized chaos."

More than 60 ambulances and countless fire trucks and police cars converged on the scene. A police officer commandeered a bus to transport less-injured victims to nearby hospitals. At one point, Father Marciano was just 100 yards from the still-raging fire and he began ministering to victims and firefighters.

"Some of the victims were burned badly, but you didn't know how badly," he said.

The morning after the fire, the priest said veteran firefighters told him that "nothing in their lifetime ever compared to this—nothing even close."

"All of us were really overwhelmed by this," he added.

During the course of the night, the priest called a half-dozen priests from nearby parishes to urge them to go to area hospitals where burn victims had been taken or to a victims' center established inside a hotel in neighboring Warwick. Meanwhile, he stayed on the scene, first helping to comfort victims and their families, and later to listen and debrief rescue personnel.

While The Station has been reduced to a pile of burnt rubble, "the worst is yet to come," the priest said, noting that victims still needed to be identified and loved ones would have to be buried. He added that families and rescue workers will need long-term counseling to help them deal with the tragedy.

"I don't recall anything of this magnitude in our state's history," said Rhode Island Gov. Donald Carcieri at a Feb. 21 press conference. Carcieri had cut short a Florida trip when he was notified of the devastating fire.

Our Lady of Fatima Hospital in Providence received 16 of the injured victims. Spokesman Otis Brown said two victims were so severely burned that they were transferred to Massachusetts General Hospital in Boston.

Bishop Robert E. Mulvee of Providence issued a statement offering prayers and condolences for the victims and their families, saying, "All of us in Rhode Island are stunned and grieved by the horrific fire in West Warwick. There were so many lives lost, so many injured, so many lives devastated by this tragedy.

"As we mourn the sudden and tragic deaths of the victims, we ask God to comfort all those who weep at such a loss," he said. "May the great power of God's love strengthen and help to console them."

The bishop asked that all the victims of the tragedy be remembered in the prayers of the faithful at all Masses celebrated in the diocese during the weekend of Feb. 22-23.

Bishop Mulvee arrived at the charred nightclub on Feb. 21 and said a prayer over the remains of a body that had just been found before going to the Warwick victims' center to offer his support to the families. He said that while the tragedy of Sept. 11, 2001, had greater loss of life, this tragedy had a much more significant impact on him.

"Standing here, seeing the body go by me," he said, "was so much more difficult."

At the victims' center, Bishop Mulvee walked among the hundreds of family members and friends of those who had perished or were hurt or missing.

As most awaited word of the fate of their loved ones, the bishop placed an empathetic hand on some shoulders and offered a handshake to others, still obviously in shock.

The bishop stopped often, as he walked through the large conference room, offering words of comfort to those who had received the worst possible news and to those who waited to learn the fate of their loved ones still missing.

The bishop crouched down to talk to one woman who was crying. He placed a hand on her shoulder, said a few words, then placed a crucifix in her hand. She clutched it tightly as he walked away, with tears in his eyes. "This is so sad," the bishop said. "It's tragic."

Bishop Mulvee was accompanied by Father John J. Darcy, diocesan chancellor for canonical concerns, who also spoke of the grieving. Calling the fire a "tragedy of unbelievable proportions," Father Darcy said the clergy assembled at the victims' center, representing all faiths, including fire and police chaplains, conveyed the love and support of the entire state. †



Father Robert L. Marciano, right, talks with Sgt. Edward Pelletier on Feb. 21 at the scene of "The Station" nightclub fire in West Warwick, R.I. Police, firefighters and ATF agents were combing the scene for remains of victims the day after the disaster that took the lives of at least 85 people. The fire was reportedly started by an onstage pyrotechnics display as the band Great White performed.

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Terre Haute Carmel creates inspirational Web site

By Mary Ann Wyand

TERRE HAUTE—Just in time for Lent, the Discalced Carmelite nuns at the Monastery of St. Joseph in Terre Haute have created a new World Wide Web site devoted to helping people grow closer to God.

Their Web site, which can be accessed at www.heartsawake.org, features prayers and spiritual reflections that invite people to turn to God in faith and hope amidst the challenges of daily life.

The cloistered nuns, who wear traditional habits and maintain a secluded life of prayer in their monastery on a hill south of Terre Haute, officially launched their Web site in late January.

"It's been a three-year project and represents quite a new and exciting step in our life," said Carmelite Sister Veronica de Stockalper, the order's self-taught webmaster, who relied on prayer and more than 20 software program textbooks to create the complex computer codes and design the beautifully illustrated Web site.

The Terre Haute nuns decided to begin their Internet prayer ministry after talking with the Carmelite sisters of the Monastery of the Resurrection in Indianapolis, whose successful praythenews.com Web site has gained national and international attention since its creation three years ago.

"It was an exciting moment and a new leap into the deep for our community," Sister Veronica said after their site went "live" on the Internet last month.

"It's a great adventure indeed," she said. "I think of these words of the Holy Father, which really were a source of inspiration for me: 'For the Church the new world of cyberspace is a summons to the great adventure of using its potential to

proclaim the Gospel message. This challenge is at the heart of what it means at the beginning of the millennium to follow the Lord's command to put out into the deep.'"

Pope John Paul II's remarks and reference from Luke 5:4 to "put out into the deep" were part of his address, "Internet: A New Forum for Proclaiming the Gospel," released in January 2002 for the 36th annual World Communications Day observance last May.

The Web site's home page opens with the words, "The Carmelites of Terre Haute welcome you with joy."

Under a photograph of the monastery, illuminated at night, are the words, "Day and night, on Carmel's height, someone prays for you."

Icons of hearts direct "gentle readers" to access various sections on the site, including "Light for Living" pages titled "Healing," "Comfort," "Spirit and Joy," and "Youthful Hearts."

Sister Veronica said "Light for Living" topics range from inspirational features, which "speak of the marvelous ways in which faith can truly transform the experience of living," to a page created to help young people strengthen their faith.

The site also includes pictures of the sisters, a virtual tour of the monastery and an opportunity to shop online at the monastery art shop.

"We've also registered the domain name as www.heartsawake.com and www.heartsawake.net to protect the site," Sister Veronica said. "It can be accessed with the .org and the .com addresses."

Other goals of the Web site are to introduce the Terre Haute Carmel to a wider audience, share Carmelite spirituality and promote vocations, said Mother Anne Brackmann, the prioress.



Carmelite Sister Veronica de Stockalper, the webmaster for the Terre Haute Carmel, spent three years designing the order's new Web site. The sisters hope their new Internet ministry will encourage people to grow closer to God. The Discalced Carmelites founded the Monastery of St. Joseph on a hill south of Terre Haute in 1947.

"It originated totally within the monastery," Mother Anne said of the sisters' newest ministry, which complements their prayer and printing ministries.

"I think, at this particular point in history, it's an essential medium to utilize because it has tremendous potential for the good of individuals who are looking for resources for their spiritual life," she said. "I think it's also a wonderful opportunity to help Carmel become better known, and it provides an avenue of informing potential candidates for religious life about the Terre Haute Carmel. Hopefully, it will reflect the fact that we are a community that is alive and vibrant."

Acknowledging the challenges of living in this uncertain time, Mother Anne said the Web site also will reach out to people who are grieving the loss of loved ones or worrying about the possibility of war.

"I think people are searching for meaning in life," she said. "They're searching for answers to the current world situations. While diplomatic negotiations are very important and significant, ultimately it is going to be prayer that changes people's hearts, their attitudes, their ability to forgive and be reconciled, and also their ability to act according to the Gospel principles of love and nonviolence."

The Web site is a blessing, Mother Anne said, because the nuns are able to share Carmelite spirituality with the world, receive prayer requests and help support their community through the sale of their note cards, photo cards, books and icons without compromising their cloistered lifestyle.

"This is an overflow from our life of prayer," she said. "Our ministry is

exclusively a life of prayer. We are limited in our exterior apostolate, but we will respond to prayer requests as best as we can and offer a listening heart to people. We don't have all the answers to people's problems, but we are here to receive their needs and bring them into the presence of the Lord, to lift their intentions to God."

With the Web site, Mother Anne said, "we're trying to be true to Teresa of Avila's spirit as contemplatives and yet build on what God inspired her to do within the Church to bring Christ to others."

Prayer makes their other ministries fruitful, Sister Veronica said. "I think it's a fruit of the prayer that inspired me to create the Web site in this way."

The sisters researched other Carmelite Web sites, she said, and received positive responses from the nuns before they prayerfully decided to adopt this apostolic ministry.

Indiana University photography instructor Paul Hightower and Holy Cross Sister Alma Mary Anderson, who teaches computer graphics at the Bloomington campus, helped the sisters with pictures for the Web site.

Future plans for the site include a Web link called "Daily Inspiration," created by Don Lichty of California, which can be downloaded for inspirational quotations and biographical information about saints.

After working hard for three years to learn to program "the mysterious computer codes," Sister Veronica said, "I will be very excited if people visit our Web site, find what we've put there to be inspiring or helpful, and learn more about Carmel." †



These prayer cards, which feature Mary and the Infant Jesus, St. Teresa of Avila, St. Thérèse of Lisieux and other saints, were created to promote Terre Haute Carmel's novenas. Their novena to St. Joseph on March 11-19 will seek his intercession to "build peace in our hearts, in our homes and in the world."

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God draws us to the deepest levels of life and prayer

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

Lent is a reminder of the impermanence of the human condition: We are moving inexorably toward eternity.

What explains our tendency to forget the riches of Lent? What explains our tendency to stay on the surface of life rather than think of eternity?

Perhaps we are influenced by our hectic culture. We have automatic teller machines at the bank, “fast-food restaurants and “Headline News” on television. These conveniences keep us moving on the surface of everyday life.

We are much too much in a hurry to do anything substantive. Spiritual growth takes time, and time is at a premium. If only there were a fast and easy way—a spiritual “drive-through” where we could pick up a little grace.

Perhaps we have sad memories of Lenten seasons gone by. Winter can be a dreary and depressing time, and somber memories of past Lents can add to the darkness. A Lenten season filled with spiritual warmth, light and growth could ease the memory.

I find that I can remember Lents of my long-ago boyhood at St. Matthew Parish in Philadelphia. I can’t, however, recall what I resolved to do last year for my Lenten sacrifice.

The difference may be in the concreteness. When I was a boy, I gave up candy for Lent. That was something practical. It was a sacrifice. It ended at noon on Holy Saturday. At 12:01 p.m., I ate a piece of candy.

My recent resolutions have been more general and abstract. Thus they have been harder to keep.

This year, I will return to something concrete during Lent. I will fast from a particular food. I hope that every time I encounter this particular sacrifice, I will be reminded that Lent calls me to go deeper in the spiritual life. I have to set aside more time that day to pray. I hope that I can meet God in the small “doing without” and also in the prayer.

I also will take some extra time to share with my spiritual friends.

The patron of my religious community, St. Francis de Sales, often discussed the spiritual life with St. Jane de Chantal and the early Visitation sisters in the garden of their first convent in Annecy, France. They were growing spiritually together.

St. Francis de Sales’ writing in his letters and in his treatise on the love of God reflects this experience. God draws us to the deepest levels of life and prayer together.

I am beginning to think of this as collaborative mysticism. This implies that spiritual growth is not just between God and me, but often comes through interaction with others.

The experiences that others share with us give us a lot to pray over.

One friend sits quietly in prayer for 20 or 30 minutes a day, listening to God rather than speaking. I am beginning to do this more, although it cuts against the grain of my tendency to be always active. However, I know that God does speak in the quiet.

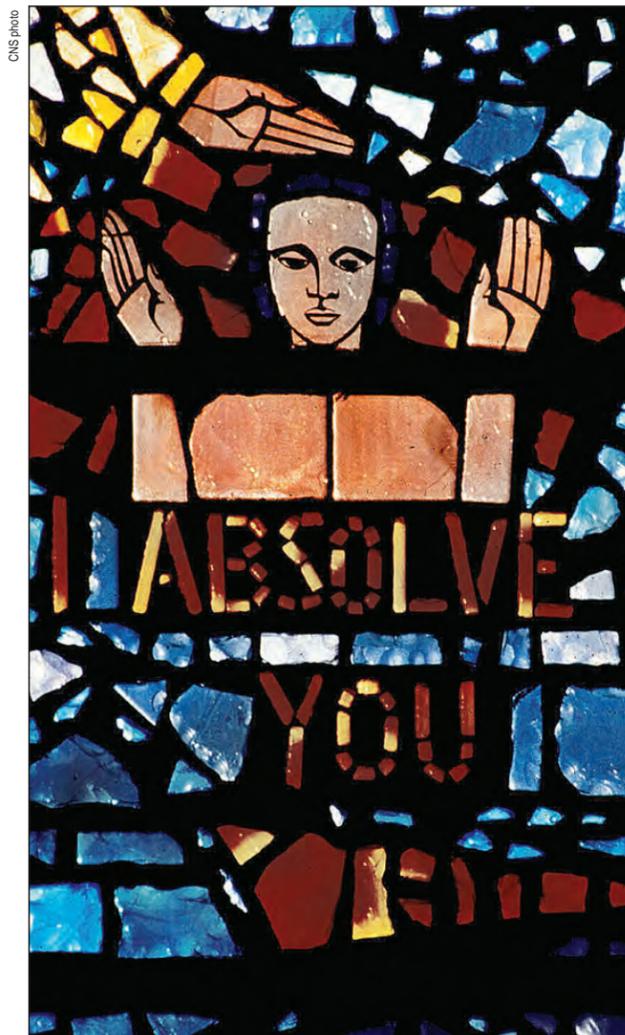
The example of others—often unbeknown to them—encourages us and shapes our own ways of acting.

The care a friend shows to her aging mother encourages me to show greater care and concern for my aging family members.

This year, I hope that Lent will not end, that at 12:01 p.m. on Holy Saturday I will not be finished with my Lenten observance, and that the practices of Lent will become habits for me.

My hope is that the habits of divine love will become more permanent in my daily life during Lent and throughout the rest of the year.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium. His latest book, Everyday Virtues, was published by Paulist Press last November.) †



Spiritual growth happens with God, and also with people that we interact with in daily life.

Lent prepares us to recommit ourselves to life in Christ

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

In the effervescence of the first Pentecost, new believers flocked into the Church in droves. As time went by, and the cost of Christianity rose to martyrdom, people chose baptism more cautiously but with the deep commitment of those who know they are putting their life on the line.

The Church began to consider what kind of preparation for baptism would strengthen faith in the face of challenge.

This sketch does grave injustice to complex historical facts, but it points to the pastoral need that gave birth to Lent as Easter became the primary time for baptism.

In third-century Rome, baptismal preparation lasted three years and included instruction in Christian belief,

introduction to Christian community, practice in Christian service to one’s neighbor and formation in Christian prayer. Intense preparations before Easter became what we know as Lent and culminated in full sacramental initiation.

This early preparation process became the model for the Rite of Christian Initiation of Adults program redeveloped after Vatican Council II to meet the need for grounding of adults in Gospel belief and life prior to baptism, ensuring that new Catholics would take the baptismal commitment seriously and live it faithfully.

The first door into eucharistic communion with Christ in the Church was baptism, and the second was sacramental reconciliation, offered to those who had seriously violated the community’s Gospel integrity and needed to be restored to full and faithful communion. A penitential

process, similar to the baptismal preparation process, but harsher in its demands, reached its most intense level during Lent, culminating in formal reconciliation on Holy Thursday.

In the early Church, Christian communities of faith and worship were small and characterized by a strong sense of mutual responsibility. Preparations for the celebration and renewal of baptismal vows at Easter, both then and now, included catechumens preparing for baptism, penitents preparing for reconciliation and the community preparing to receive them both.

We prepare, as individuals and communities, to commit or recommit ourselves to life in Jesus Christ. We are all in need of deeper conversion and reconciliation. The Church’s public sinners make all of us more and more aware of how subtly we can excuse ourselves for our

own betrayals, small and great, of our baptismal commitment.

The Lenten liturgy invites us to “rend our hearts and not our garments,” strip away rationalizations and examine how we have drifted or chosen to depart from our life in Christ, which is our sacramental right and responsibility.

The traditional good works of Lent are prayer, which puts us into conversation with Christ; fasting and other forms of dispossession, which free us from the clutches of all that drags us away; and almsgiving, which focuses our attention on the good of others. They deliver us from behavior that bars the road from death to life.

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

Discussion Point

Parish activities enhance Lent

This Week’s Question

What parish-centered activities are part of your Lenten journey?

“I will be part of a Scripture-sharing group here [St. Anne Parish in Manchester, N.H.], and in my work as director of religious education I’ll study the Way of the Cross with our children as they prepare for a multicultural presentation. I also work with our RCIA candidates as they journey through Lent toward the celebration of the sacraments.” (Marie Dancy, Merrimack, N.H.)

“At St. Mary Parish [Providence, R.I.], I attend the Lenten mission.” (Alberta Beaulier, Cranston, R.I.)

“I’m in the choir [St. Pius X Parish in Mission, Kan.], and we worship with special musical pieces during Lent.” (Lou Anne Wagner, Mission, Kan.)

“We [St. Raphael Parish in Springdale, Ark.] have a Lenten mission and a reconciliation service.” (Deacon Charles Marino, Springdale, Ark.)

Lend Us Your Voice

An upcoming edition asks: Describe one way you have used the Bible in personal, family or small-group prayer.

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



CNS photo

From the Editor Emeritus/John F. Fink

Important events: Gregory the Great elected

Eighteenth in a series

Pope Gregory the Great began his pontificate in 590. That's the 18th on my list of the 50 most important events in Catholic history. It's on the list because Gregory was the father of the medieval papacy.

Only two popes and four doctors of the Church are called "the great." Popes Leo I and Gregory I are both. (The other two doctors are Basil and Albert.) Gregory also has the distinction of being one of the four Fathers of the Western Church along with Ambrose, Augustine and Jerome.

A lot happened in the century and a quarter between the two "great" popes—and not much of it good. Barbarian tribes overran Italy shortly after Leo the Great's death and the line of Western emperors came to an end in 476. Rome was in ruins after being conquered four times in 20 years. At one point, only 500 people



lived there.

Gregory was a Benedictine monk—the first monk to be elected pope. His monastery had formerly been his own home, but he turned it into a monastery after he inherited it when his father died. (He also turned the family estates in Sicily into six monasteries.)

Gregory remained a simple monk for several years before Pope Pelagius II sent him to Constantinople as a papal ambassador. He remained there for about six years, becoming an expert on the Eastern Church, which was to serve him well in later years. After Pope Pelagius died, Gregory was consecrated pope.

He was a strong administrator. He conducted a reform of the clergy, enforcing celibacy and removing unworthy priests from office. He launched a series of charitable programs to feed the poor throughout Italy.

Early in his pontificate, Gregory wrote one of his most important works—the *Pastoral Guide*, on the responsibilities of a bishop. He also wrote *Dialogues*, an account of the lives and miracles of saints, including a life of St. Benedict.

Of his other writings, 40 short homilies on the Gospels, 22 longer homilies on Ezekiel, two homilies on the Song of Songs, part of a commentary on the First Book of Samuel and about 850 letters survive.

He was particularly interested in the liturgy. About 80 prayers in what later was called the *Gregorian Sacramentary* are attributed to him. Gregorian Chant is also named after him although Gregory's role in its development is questioned.

Gregory was also responsible for the conversion of England. He sent 40 monks from his own monastery to England, under the leadership of the man who has gone down in history as St. Augustine of Canterbury. He instructed the monks to purify rather than destroy pagan temples and customs, and to take over pagan rites and festivals and turn them into Christian feasts.

Gregory was pope for 13 years. He also had to fill the vacuum that existed in the civil government of Rome. As Leo negotiated with Attila the Hun, so did Gregory with Agilulph the Lombard. After nine years, he negotiated a truce. †

Cornucopia/Cynthia Dewes

It's not good manners to revise history

It's not nice to fool with Mother Nature, or with Miss Manners either. So, it is with deep regret and ladylike restraint that I wish to take to task the latter eminent arbiter of etiquette.

In a recent newspaper column, Miss Manners discussed the dating customs of 50 years back. She said that modern young people long for those days, when they think the sexes (and, as she points out, "there were officially only two") showed more respect for each other than they do today.

These people believe that young men courted young ladies without impure expectations of bodily expressions of gratitude in return. Young ladies responded to male courting coyly and, although it is unspoken by Miss Manners, teasingly. And thus was romance created.

Things went in an orderly progression, according to this opinion, from mild flirting to dating to going steady or fraternity/sorority "pinning," engagement and marriage. Aside from religious pre-nuptial instruction or obligatory parental "talks,"

there was no mention of sexual conduct.

Such things were not supposed to occur until marriage, even among those who were not obligated to chastity by religious beliefs. And if such a thing occurred, the result was a shotgun marriage "from which there was no escape, ever."

Despite the bleakness of Miss Manner's assessment of ancient courtship practice, she found the "orderliness" of it worthy. And that's about all. She claimed people say they dumped this kind of dating because they hated it, especially the "sexual repression" they felt. But, she believes the chief reasons for the "sexual revolution" in dating lay elsewhere.

According to Miss Manners, the old dating system fostered loneliness in those without dates, and nasty competition between the "haves" and "have-nots" among daters. She said it did not allow non-romantic relationships between the sexes, and suppressed friendships not geared toward courtship and marriage.

"The progression from courtship to marriage lacked a stage for the development of friendship," Miss Manners wrote. Still, in comparing then to now, she also complained of "... the chaotic situation today, where intimacy is tied to no stage

and can disappear as quickly as it strikes."

Having had much personal and second-hand dating experience of the ancient variety, I must now beg to differ with Miss Manners. Friendship between the sexes was not only alive and well, but was, in fact, another name for courtship! Physical attraction was not the only magnet attracting girls and boys to each other.

Furthermore, dating without the pressure of sexual relations permitted a couple to examine their attitudes and values with more clarity. Their vision of each other was not clouded by the kinds of pleasure meant for the growth of two people's love into a happy and stable family.

The two lovers could consider more carefully what a lifetime with the other might actually entail. If they were lonely, repressed or competitive, the problem was theirs alone and not the system's.

This assurance comes from two of us who, without benefit of a shotgun, emerged from those dark ages of dating into a marriage from which there will be no escape, ever. Thank the Lord!

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

Faithful Lines/Shirley Vogler Meister

Shepherding foreign children in need

My husband and I were among the thousands of people stranded in blizzards

in many states last month. We're among the lucky ones, finding safety with other travelers jammed into the first official Tennessee rest stop heading south to Nashville.

Shortly after escaping the standstill traffic, a Cincinnati couple arrived with nine of their children, who quickly settled into one corner. They quietly entertained themselves, supervised by the parents and three of their biological children. (Eldest daughter, Kristen, is at college, hoping to be a missionary.)

Soon interacting myself, I learned the youngest children were special-needs children adopted from other countries.

Early into our six hours there, I saw God's grace in action—people helping people. Two other women and I, concerned about lack of food for the children, retrieved from cars a half loaf of bread,

cheese and apples. Hours later, a trucker, also worried about the youngsters, phoned for four pizzas from a nearby town.

Delivery wasn't possible, so one of the two exhausted rest stop attendants arranged for a friend to bring the pizzas when he rescued her via a little-known back access road. After the children ate, there was enough left for many adults to savor slices, too.

I felt privileged helping the charming children, and I admire their parents, Scott and Kathy Rosenow. Their second oldest daughter was born with learning disabilities and kidney disease. Doctors weren't encouraging about her future. Yet there was Erin, 19, with her two capable younger brothers, Allan, 17, and Ryan, 12, expertly shepherding the younger siblings. (Ryan was born without a hand.)

Because of their experience with medical challenges, the Rosenows decided to help other children needing special care and adopted Meghan, 6, Robyn, 4, and Stephen, 2, from China. They also adopted Nathan, 5, and Colin, 4, from Bolivia and Carlin, 2, from Romania. They are waiting to finalize the adoption of two other

children—Aiden, 2, who is in China and Madlin, 4, in Haiti.

Three years ago, the Rosenows founded a non-profit Christian organization—the Shepherds Crook Ministries—to assist other couples with adoption problems and to help with ensuing adoption challenges and adjustments. Kathy and Scott are "striving to rescue the neediest orphans of God's flock from any place on earth." (Please read Ezekiel 34:15-16.)

The Rosenows are Presbyterians, but "have supportive and loving Catholic families on our update list who are passionate about what we are doing."

Their complete story and an introduction (with photos) to each child can be obtained at www.theshepherdsCrook.org or by writing for a pamphlet from P.O. Box 773, West Chester, Ohio 45071. Their son, Allan, is a webmaster for an informative site that includes links to other adoption help as well as information about waiting orphans.

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

Faith and Family/Sean Gallagher

God is there to lift us up when we fall

I am experiencing a new change in my life. My son, Michael, has begun to crawl.



But even for a period before that, he was certainly mobile. A few weeks ago, I took him to my office and sat him on the floor in front of my large desk with some of the toys that he usually prefers.

But within a few minutes, I heard the sound of CD cases falling off some shelves that were about five feet from where I had put him. Michael had scooted himself across the floor, and was pulling dozens of CDs off of my shelves and chewing on the cases.

I just had to smile. I wasn't mad. When I saw that he had moved across the floor like that, I knew that he had entered the phase of exploration. He wanted to reach out further and further beyond himself. When he had been born only a handful of months earlier, something like this could never have happened.

And so the growth that I had witnessed in him gave me a physical confirmation of what it means for human beings to be created in the image and likeness of God. Still, with every tumble he takes, with every struggle he makes, I also see the reflection of how all human beings strain against the effects of original sin.

Throughout history, humans have strived for that transcendence which is of God. Men and women have sailed the seas, climbed mountains, and gone to the top and bottom of the world. They have thrust themselves past the bonds of Earth and reached into the stars. Others have explored the depths of wisdom and knowledge. Mystical souls have, by the grace of God, soared to the heights of the Spirit.

And yet, we are still just creatures made in the image and likeness of the Creator. We are not the Creator himself. In all of our attempts for transcendence, there have always been and will be failures. And as we begin the observance of Lent in about a

'The constant threat of doom and our struggles with the effects of original sin need not fill us with despair.'

week, we will be given the opportunity to face this stark reality—our constant experience of failure and sin in the midst of our striving for transcendence.

But the constant threat of doom and our struggles with the effects of original sin need not fill us with despair. For although our first parents, Adam and Eve, fell from that pristine image of God in which they were created, God has redeemed us through his Son.

Through Christ's death and resurrection—the culmination of the season of Lent—each one of us who believe and are baptized are born anew, born as the adopted sons and daughters of his, and now our, heavenly Father.

Surely our Father looks upon us in our striving for transcendence, just as I look upon Michael as he struggles to move across a room. Just as I take love-filled wonder in his every movement and lift him up when he tumbles down, our heavenly Father marvels in his own redeemed image shining forth in us in all of our exploration.

Yet, when we fall because of our own brokenness, God is always there to lift us up with his grace. My son, Michael, has indeed entered the phase of exploration. May it be a stage that he, and indeed all of us, never leave behind.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

Eighth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 2, 2003

- Hosea 2:16b, 17b, 21-22
- 2 Corinthians 3:1b-6
- Mark 2:18-22

The Book of Hosea is the source of the first reading this weekend.



Hosea was a prophet in ancient Israel. He is designated a Minor Prophet. This designation does not demean his contribution to the human understanding of God, but it means that his writings are not as long as those of the so-called Major Prophets.

Little is known about this prophet. There is no evidence of his birthplace or many details of his life. It is known, from his writings, that he was the son of Beeri. His wife was unfaithful to him. He had two sons and a daughter.

Some scholars think that he was a priest or of the priestly caste. He lived in the northern kingdom, which is more commonly known today as the central part of the West Bank, or Samaria.

In this reading, God speaks in the first person, but through Hosea. God speaks of the entire people, in a personalized way. God speaks of rescuing the people from Egyptian slavery.

The bond linking God with the people is so strong that it is akin to the vows between spouses. Indeed, God states a union with the people, as husband and wife, confirmed in love and in mercy.

Always, God pledges faithfulness to this relationship.

This prophecy was written in circumstances similar to those surrounding the other prophets. Fidelity to God was reluctant and tepid in all too many cases. Times were bad. The prophets saw the reason for the people's misfortune in their less than fervent religious practice and faith.

However, regardless of their religiosity, or lack of it, God would be faithful.

St. Paul's First Epistle to the Corinthians supplies this weekend's Liturgy of the Word with its second reading.

In this reading, the Apostle expresses his great care for the Corinthian Christians. He has no cause to produce credentials. Jesus called him. Paul needs to prove himself to no one.

Called by Jesus to be an Apostle, and uncompromisingly dedicated to the Lord,

the Apostle has the persons of the Christian community of Corinth deeply engraved upon his heart. He lives to bring them the Gospel. He is the channel by which they encounter Jesus, and by which they learn from Jesus the true path to salvation.

The last reading is from St. Mark's Gospel.

This story reports another occasion when Jesus had to debate with the Pharisees.

The Pharisees were quite taken with a strict observance of the Law of Moses. Any deviation from, or variation of, this law upset them. They accused the Lord's disciples of not fasting when the law required them to do so.

Jesus replied by saying that for the disciples everything was secondary to the fact that the Lord was with them.

Through Jesus, God offers salvation. However, it is not imposed. People must prepare themselves to receive it. Those who truly wish to live the life of grace must make of themselves new wineskins.

Reflection

Over the centuries, few groups of people have attained such universal rejection as have the Pharisees who were alive at the time of Jesus. Indeed, the very name has gone into the English language, "pharisaical," as a synonym for deceit and maneuvering.

Actually, all human beings are apt to be Pharisees, in the worst sense of the term. First, all humans are limited in their knowledge. No one knows everything, and even collective human knowledge is open to unhappy surprises.

Great disasters, such as the 1912 loss of the *Titanic* or the recent loss of the space shuttle *Columbia*, remind us that there always are questions that we have not fully answered.

We cannot provide for everything, but we—as they were in the first century A.D.—are quite content. We assume that we do know everything. We all easily connect outward observances with propriety.

In this Gospel reading, Jesus calls us to true discipleship. Nothing can stand between the Lord and us. He is everything. He is life. Most of all, we cannot permit ourselves individually to stand between God and us.

He also offers the key to life. The first reading, from Hosea, reminds us that God has been offering us life for a very long time. It is up to us to respond—to become new wineskins. †

My Journey to God

First Eucharist

The Master has dined here before
With two, maybe three, of his friends.
Tonight there will be several more,
At least that's the message he sends.

The meal should be something quite fine,
A supper they will not forget.
I'm serving my best homemade wine
That no guest has tasted as yet.

And now that I've greeted each guest,
I must see to the evening meal.
Because help is not of the best,
Results could be less than ideal.

I discreetly step out of sight,
But now and then catch what is said,
And if what I'm hearing is right,
The Master is blessing the bread.

Now I hear him blessing my wine.
What a special wine it will be.

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad.)



It seems there is something divine
Taking place that I cannot see.

I listen as guests take their leave,
I'm surprised to hear what they say.
It surely is hard to believe
What has taken place here this day.

Then another surprise is mine—
On the table, what do I see—
An offering of bread and of wine
That the Master left here for me!

By Dorothy M. Colgan

Daily Readings

Monday, March 3
Katharine Drexel, virgin
Sirach 17:19-27
Psalm 32:1-2, 5-7
Mark 10:17-27

Tuesday, March 4
Casimir
Sirach 35:1-12
Psalm 50:5-8, 14, 23
Mark 10:28-31

Wednesday, March 5
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Mathew 6:1-6, 16-18

Thursday, March 6
Deuteronomy 30:15-20

Psalm 1:1-4, 6
Luke 9:22-25

Friday, March 7
Perpetua, martyr
Felicity, martyr
Isaiah 58:1-9a
Psalm 51:3-6a, 18-19
Matthew 9:14-15

Saturday, March 8
John of God, religious
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, March 9
First Sunday of Lent
Genesis 9:8-15
Psalm 25:4-9
1 Peter 3:18-22
Mark 1:12-15

Question Corner/Fr. John Dietzen

Genesis says God promised Israel to his chosen people

The book of Genesis, Chapter 17,



seems to say that the Jews have a God-given right to the territories in dispute between the Palestinians and Israelis. Is this indeed the fact?

It is my understanding that the Palestinians settled and lived in these lands for hundreds of years, and the Israelis want to

take the land for their own homes. If the Scriptures are to be taken literally, should the Palestinian Arabs simply yield to the Jewish settlers and give up their homes? (Illinois)

As God formed Abraham and his descendants into his "chosen people," he is believed to have destined them for the territory comprising and surrounding the present state of Israel.

The cohesiveness they developed, under the covenants between God and the people, would be one way that God prepared the theological and social conditions for the saving message and work of Jesus.

Some Jewish people feel this divine plan still validates their claim to the land. My conviction, and the position of official statements by the Catholic Church, is that the Old Testament theological claim has little or no direct relevance to the present situation.

Settlement of the conflicts in that part of the world must be reached on the same basis of political, economic and social justice as might lead to the resolution of any other such dispute.

Clearly, that would require consideration of what has happened during the past 2,000 years at least as much as what occurred in the time before Christ.

I would like information about interfaith marriages. I am the product of such a marriage.

My Catholic grandfather never spoke to my mother after her marriage in 1936. When her children were born, he claimed we were bastards and of no concern to him. I knew him by sight since I resembled him, but when I rode on a bus with him he never spoke. How does this extend God's love to everyone, all of us made in his image?

Only the Catholic Church hinders us from being a family. When will I no longer be a bastard in the eyes of the Church? Sometime in the 21st century? (Massachusetts)

You have never been illegitimate in the eyes of the Church, back when you were born or now. If it's any consolation, you are not the only one who thought so back in those days.

Before going further, we must admit that the Catholic Church's attitudes and policies concerning "mixed marriages" were much more restrictive and severe when your parents were married than they are now. For a long time, the marriage of a Catholic and non-Catholic could not be celebrated in the church building. Most of these weddings took place privately and informally in the parish rectory.

Later, these marriages were permitted in church, but could be only at a side altar and, of course, no Mass was allowed under any circumstances.

For reasons too lengthy to discuss again here, that policy changed drastically over the years, as everyone knows.

Even under the narrowest regulations of the past, however, there was no question, as far as the Catholic Church was concerned, that couples properly entering a Catholic marriage enjoyed a valid marriage union, even if one partner was not Catholic. Their union was even, as now, considered a sacramental marriage if both spouses were baptized.

I'm sorry for the distorted understanding of his faith that led your grandfather to emotionally abuse his grandchildren over the years. That kind of mistreatment and insult to his family can be as serious and as scarring as physical abuse, as I'm sure you have discovered.

Whatever imperfections the Catholic Church may have suffered in this matter, I hope you can get past blaming the Church for what your grandfather did to your family.

(A free brochure in English or Spanish, answering questions Catholics ask about baptism practices and sponsors, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

Church offers ministries for post-abortion healing

By Mary Ann Wyand
First of three parts

Abortion is a decision that a woman must live with for the rest of her life.

The painful knowledge that she has chosen to kill her unborn child causes post-abortion stress, which includes feelings of loss, guilt, shame, anxiety, depression, loneliness, alienation from self or others, and fear of being separated from God. Denial, sleep disturbances, addictive behaviors and low self-esteem are other symptoms.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities in Indianapolis, ministers to women who are suffering from the aftermath of abortion.

Sister Diane said the Catholic Church's confidential Project Rachel and Rachel's Companions ministries, which encourage women to turn to God for healing, have helped many women recover mentally, emotionally and spiritually after experiencing abortion.

"The wounds of abortion go very deep, to the very depths of the soul, and only Christ can heal these women," Sister Diane said. "It's Christ's healing grace that brings a woman beyond the tragedy of abortion. I'm totally convinced that Catholic women cannot find true healing without the sacraments and without deepening their faith."

The next Rachel's Companions support group will begin meeting weekly on March 1 for three months at an undisclosed location in central Indiana, she said, and women are invited to call her for more information about this post-abortion ministry.

"When a woman calls, I tell her that God does not want her to be trapped in discouragement, misery or self-

deprecation," Sister Diane said. "He doesn't want her to despise herself because of what she did, even though it is wrong. He loves her unconditionally despite what she did, and he is moving her to a new point in her life and in her relationship with him."

Sister Diane said she encourages women to seek reconciliation with God through the sacrament of penance, and she refers them to one of a number of priests in the archdiocese with Project Rachel training.

"If she needs therapeutic intervention, I refer her to specific counselors in the archdiocese that are sensitive to abortion-related problems," Sister Diane said. "If she is a Catholic woman who is struggling with the aftermath of abortion, I suggest that she join Rachel's Companions, a confidential spiritual support group, for three months. The women who are facilitators of the group lead them in dialogue and prayer to help them discover healing, peace and reconciliation in and through Christ and the Church."

Many women who had an abortion years ago still are haunted by the experience, she said. "The experience of abortion influences them in the present in negative ways. They're looking for peace and forgiveness, and have a hard time forgiving themselves."

Often, Sister Diane said, a woman will tell her, "I had an abortion several years ago and I think I'm pretty much healed." Then, as we continue the conversation, she will break down and cry as she becomes overwhelmed by the painful memories and discovers that there are still issues surrounding the abortion that need to be dealt with."

An abortion claims at least two victims—the child who is killed and the mother who is scarred by the experience—as well as family members, Sister Diane said. "Rachel's Companions recognizes that the woman is a victim as well, and helps bring her beyond being a victim to being someone who is redeemed and loved and treasured by God. It can be a turning point in a woman's life as she is surrounded by other women who are journeying with her after experiencing abortion."

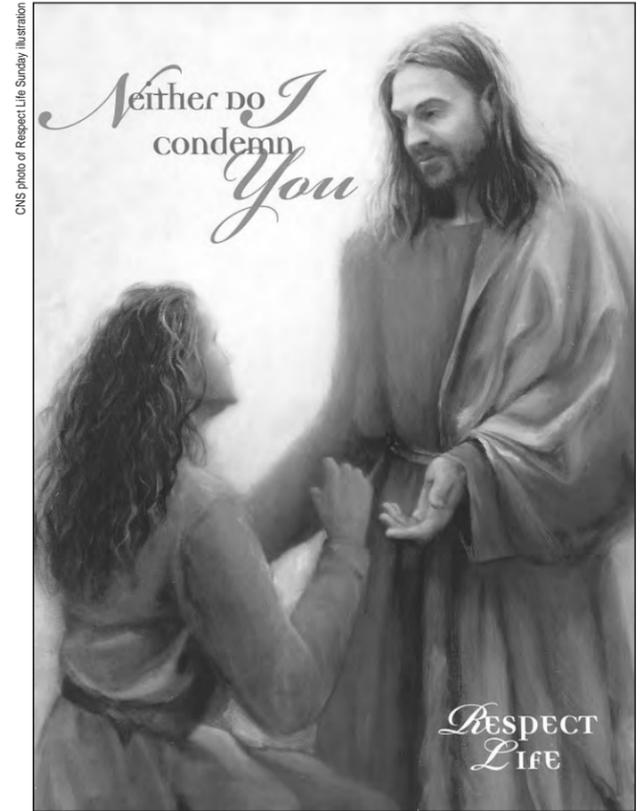
Sister Diane said the archdiocesan Office of Pro-Life Activities also is planning confidential healing Masses this spring and summer for women who have had abortions and for family members who also are experiencing the aftermath of abortion.

These abortion reconciliation ministries sponsored by the Church extend the healing power of the sacraments to hurting women and families, she said, and encourage them to turn away from despair and place their hope in God.

In his encyclical, "The Gospel of Life," Pope John Paul II encourages women suffering from the pain of abortion to seek help and healing.

"Certainly what happened was and remains terribly wrong," the pope wrote, "but do not get into discouragement and do not lose hope. Try, rather, to understand what happened and face it honestly. ... Give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace in the sacrament of reconciliation. You will come to understand that nothing is definitively lost, and you will also be able to ask forgiveness from your child, who is now living in the Lord."

(For information about Project Rachel, Rachel's Companions or the healing Masses, call Servants of the Gospel of Life Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521. All calls are confidential.) †



The U.S. bishops' Secretariat for Pro-Life Activities released this abortion reconciliation poster to mark Respect Life Sunday observances in 1999. The painting was created by artist Beverly A. Stautz of Virginia.



This Project Rachel poster promotes the Catholic Church's ministry of help for people affected by abortion.

Franciscan lecture series will examine women in Scripture

A lecture series about "Women in the Scriptures" will be presented in March in Oldenburg.

Each presentation will be offered twice, from 2 p.m. to 3 p.m. at the convent of the Congregation of the Sisters of the Third Order of St. Francis and from 7 p.m. to 8:30 p.m. at Olivia Hall.

The first lecture is March 6 and will explore "Anna," who is mentioned in the Gospel of Luke. Called a prophetess in the Gospel, Anna was awaiting the coming of the Messiah and was blessed to see him during his presentation at the Temple. Franciscan Sister Barbara Leonhard will talk about the significance of Anna.

On March 13, Franciscan Sister Ann Vonder Meulen will speak about "Esther" and how her story is a model for peace and reconciliation. Esther, considered a heroine, became the wife of King Ahasuerus and helped stop a massacre of her people.

On March 20, a program about "Unnamed Women of the Scriptures" will be presented by Franciscan Sister Sarah Page. She will talk about women who were identified as "the wife of or a woman," but given no name as other women were in the Bible.

On March 27, Franciscan Sister Francesca Thompson will dramatize "Hagar," who was the maid of Abraham's wife, Sarah, who told Abraham to take her as a mistress to bear a son because Sarah had no children. Hagar bore Ishmael, but was later driven away by Sarah. Sister Francesca will speak about Hagar's place in the Bible and reflect on the relationship between master and servant.

(The cost for the lecture series is \$20. Brochures are available upon request. For information or to register, call the Sisters of St. Francis of Oldenburg at 812-933-0835 or direct e-mail to Franciscan Sister Helen Eckrich at heckrich@toolkitmail.com.) †

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Indianapolis man spreads word of healing ministry in the Philippines

By Jennifer Lindberg

Once Julio Nasis, a parishioner at Little Flower Parish in Indianapolis, heard about Mother Ignacia, a nun who founded a religious order in the Philippines, he couldn't forget her.

Or what her order was doing in his native land.

Nasis promised the Sisters of the Religious of the Virgin Mary that he would spread news about their healing ministry and their founder, Mother Ignacia del Espiritu Santo, whose cause has been introduced for beatification at the Vatican.

Returning to the Philippines to visit his cousin who was very ill and had a possible tumor, Nasis first heard of the sisters and the Mother Ignacia Healing Center in Caloocon, northwest of Manila.

"At first, I was hesitant to go, thinking, 'What would I do there?'" said Nasis.

However, he soon found that he had a mission to tell others about the shrine.

Nasis said his cousin was healed after receiving a "healing bath" in which a sister washed him with holy water. The water reportedly comes from a miraculous spring.

Nasis' cousin, Eliseo "Benny" Villamor's skin had been turning yellow and tests showed that there was a blockage in his body that doctors feared was a malignant tumor.

Villamor went to the shrine, where he became very ill before his healing bath. Afterward, he still expected to have an operation, but when he visited his doctors all his tests came out normal.

Information about Villamor's experience has been sent to the sisters in the hope that it can be counted as a miracle for Mother Ignacia's beatification.

To be beatified, one of the first steps to sainthood, a person must have two miracles attributed to their intercession.

Mother Ignacia, a Filipino-Chinese founded her order in 1684. The Religious of the Virgin Mary has the country's largest community of Filipino nuns. Mother Ignacia's parents wanted her to marry, but marriage held no attraction for her. Making a retreat of the spiritual exercises of St. Ignatius, who founded the Jesuit order, she felt the inspiration to begin her own order.

The Jesuits helped direct the group, and a set of rules according to Ignatian spirituality formed the sister's charism.

Hundreds of people journey to her shrine to have the sisters pray over them. They state that everything comes through Christ. The most famous visitor to the shrine was former Philippine president Joseph Estrada, who went for healing with 1,000 police officers escorting him last year, Catholic News Service reported.

Holy water from the miraculous spring was poured over him and prayers were said.

Estrada was reportedly healed of knee problems. Since Estrada's reported healing, the shrine, which has been operating for about six years, has been growing in popularity.

Also, Manila Archbishop Jaime Cardinal Sin was known to pray to Mother Ignacia for her intercession when he was ill in 1998, *The Philippine Daily*



Julio Nasis, a member of Little Flower Parish in Indianapolis, experiences one of the healing baths at the Mother Ignacia Healing Center in the Philippines. Nasis is trying to promote Mother Ignacia, whose community is pursuing her beatification.

Inquirer reported.

One has to pass a network of dirt roadways with many chuckholes to arrive at the shrine—a former farm that has been renovated into a retreat center with tents, statues of the Blessed Mother, Christ and a bamboo cross.

Nasis, who taught at St. Simon School in Indianapolis from 1966-1979, has made the trip many times and said he has witnessed many healings—from a child who was able to walk again to a doctor whose hand was crushed and suddenly he could move it.

"This has very much helped me in my Catholic faith," Nasis said. "I think Mother Ignacia has helped me spiritually."

And physically. Nasis said he received a healing bath in hopes of curing emphysema, and upon returning to his doctor, he was not wheezing anymore.

Nasis said his goal is to spread the word about Mother Ignacia, particularly to his fellow countrymen who have

moved to the United States from the Philippines.

Nasis said that he has some holy water from the shrine and said that pictures of a person can be taken to the shrine for prayers if they cannot attend.

He also encouraged people to say special healing prayers to Mother Ignacia during their rosary.

"After each decade, mention Mother Ignacia intercede for us and say the name of Jesus 10 times," he said. "It's very effective for healing."

The main healing session at the shrine is on Saturday, but there are also healing days on Tuesdays and Fridays.

The sick that cannot come are asked to make a novena to Mother Ignacia. The shrine's address is 857 Bagumbong Road, Novaliches, Caloocon City.

Further information about the shrine schedule can be obtained by e-mail at: eastwind@edsamail.com.ph †



Julio Nasis visits with the Sisters of the Religious of the Virgin Mary. Mother Ignacia del Espiritu Santo founded the order. It is the largest community of Filipino nuns.

MUSICAL

continued from page 3

Valjean becomes a successful businessman and adopts a dying woman's child, who later falls in love with a man that Valjean doesn't approve of.

Being chosen for the cast meant that students had to agree to participate in the service activity with Providence House. About 100 students, from cast members to technical positions, will participate.

Senior Jonathan Ernstberger said he likes the idea because that's what Catholic schools are about.

"As a Catholic school, we are challenged to do more than if we were going to a public school," said Jonathan, a member of Holy Family Parish in New Albany. "We only have three more months of school left, and this is something positive we can do that lends to action and it's a great thing."

Leslie Mills, service-learning coordinator for the school, said the experience will count as service hour credit toward graduation. Providence requires students to perform a certain number of service hours to graduate.

Students have already collected toiletry items for the home and there our future plans to help furnish the home's laundry room, and decorate and furnish

a recreation and therapy room there for the residents.

Combining theater requirements with service helps students have a well-rounded education.

"An appreciation of theater comes if they see how it reflects our human condition," Durham said. "They can experience in some ways what the players [in *Les Miserables*] are experiencing in their pain and in being disadvantaged."

"This play takes place in Paris at a time when people are starving and struggling to live day to day, he said. "There are people in our society suffering like that."

Senior Brian Kerr said he hopes to take this experience with him into college.

"I think this will help us realize what we have," said Brian, who attends Holy Family Parish in New Albany. "I'll take it with me and never take for granted the things God has given me."

Ryan Wells, another senior, said he appreciates service activities.

"A service activity is always beneficial," said Ryan, who attends St. Michael Parish in Charlestown. "I love to help people. It's a great feeling. It's definitely something I want to keep doing. "Some may think it takes too much to do service for someone else, but once you get a taste of it, you see it's not hard to do." †

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The Active List

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

February 28

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

February 28-March 2

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Simplicity: A Way of Life," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu.

March 1

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Catholic Women's Convocation, "Making the Daily Divine," 8 a.m.-3 p.m. Information: 317-241-6314, ext. 100.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Dream Workshop," 9 a.m.-1 p.m., \$30 per person. Information: 812-535-3131, ext. 434.

St. Thomas Aquinas Parish, 4600 N. Illinois St., **Indianapolis**. "Movies, Marriage, Mayhem & More," program for married couples, 7-9 p.m. Information: 317-253-1461.

March 2

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

March 2-4

St. Anthony of Padua Church, 316 N. Sherwood, **Clarksville**. Lenten Mission, 7-8:30 p.m. Information: 812-282-2290.

March 4

Christ the King School, 5858 Crittenden Ave., **Indianapolis**. "Welcome Home" series, session 2, 7 p.m. Information: 317-255-3666.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-458-5412.

March 5

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Ash Wednesday services, 8:35 a.m. and 6:30 p.m. Information: 317-831-1431.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Ash Wednesday services, Mass, 6:30 a.m., 8:15 a.m., 7 p.m., 8 p.m. (Spanish), Communion service, noon. Information: 317-291-7014.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Fish fry, 5-7:30 p.m., carry-out available. Information: 317-291-7014.

March 6

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Lenten series, "Lenten Reflections: Jesus Died That We Might Have Life Abundant," 7-8:30 p.m., \$7 per session/\$25 series. Information: 812-535-4531, ext. 161.

March 7

SS. Peter and Paul Cathedral, 1347 N. Meridian St.,

Indianapolis. Cathedral High School Alumni Association, first Friday Mass, noon, box lunch, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., \$5. Information: 317-257-3984 or 317-276-5427.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Fish fry, 5-7 p.m.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m. Information: 317-357-8352.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Mass, 5:30 p.m., Way of the Cross and Benediction, 6:15 p.m. Information: 317-357-8352.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Fish fry, 5-7:30 p.m. carry-out available. Information: 317-291-7014.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Way of the Cross and Benediction, 7 p.m. Information: 317-291-7014.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology education series, "Introduction to Study the Gospel," 7:45-9:15 p.m. Information: 317-291-7014.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Men's Club, fish fry, 5-8 p.m. adult \$6, children \$4.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Way of the Cross, 6 p.m. Information: 317-831-1431.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Fish fry, 7 p.m. Information: 317-831-1431.

March 7-9

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Caring for the Aged," presenter, Dr. Richard Johnson, \$175 commuter, \$225 overnight. Information: 812-535-4531, ext. 161.

March 8

Cathedral High School, 5225 E. 56th St., **Indianapolis**. S.T.E.P./Teen workshop for parents, 8 a.m.-3 p.m. Information: 317-236-1526.

Michaela Farm, **Oldenburg**. Volunteer workday, 9 a.m.-3 p.m., snacks and drinks

provided. Information: 812-933-0260.

March 9

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

March 12

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. "Spaghetti & Spirituality," Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, "From Jefferson to Nuremberg to Now: How American Law Has Become Hostile to Religious Values," free-will donation. Reservations no later than 5 p.m. Monday prior to seminar: 317-636-4478.

March 14-16

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Spirituality In Our Everyday Lives," Benedictine Father Cyprian Davis, presenter. Information: www.saintmeinrad.edu.

Daily

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

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

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

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

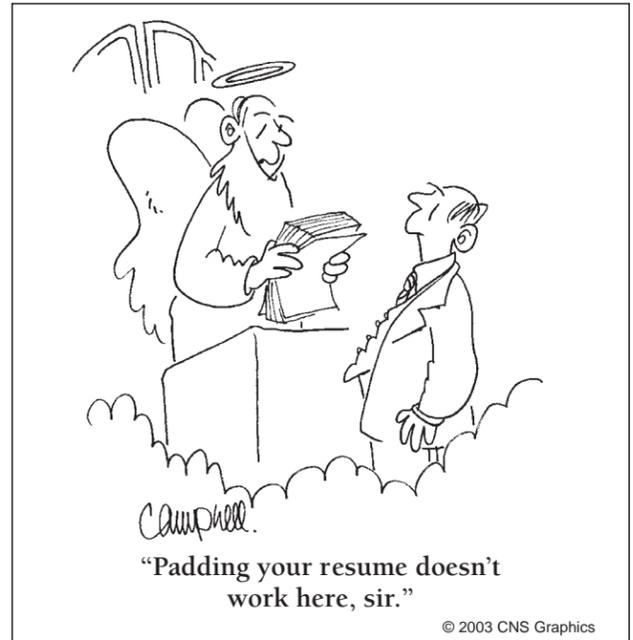
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

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

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



"Padding your resume doesn't work here, sir."

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

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

Mondays

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

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

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

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

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

Tuesdays

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

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

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer

group, 2:30-3:30 p.m.

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

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

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

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

Wednesdays

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

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

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

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

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

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

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

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

Thursdays

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

—See ACTIVE LIST, page 17

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6:00 p.m. — Mass
7:00 p.m. — Way of the Cross
(8:00 p.m. Spanish)

7:45-9:15 p.m. — Adult Education Series
Presented by: Theology faculty of Marian College

The Gospel of Mark

"Introduction to Study the Gospel"
"Mark and Mark's World."
The Baptism of Jesus"
"Jesus' Ministry in Galilee"
"Who do you say I am? Beyond Galilee"
"Jesus' Jerusalem Ministry in Mark"
"The Passion and Resurrection of Jesus"

March 7
March 14

March 21
March 28
April 4
April 11

Fr. Francis Bryan
Andy Hohman

Sr. Linda Bates
Donna Proctor
Dr. R. Michael Clark
Donna Proctor



The Active List, continued from page 16

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

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

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

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

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

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

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

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

Fridays

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

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

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

Saturdays

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

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

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

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

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

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**. Confession, 6:45 p.m., Benediction of the Blessed

Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. 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 "I" 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 8 a.m. Communion service-1 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.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley 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, 1752 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, 113 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, sacrament of reconciliation, rosary, meditations, 8 a.m.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th 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., **Mooreville**. 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, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

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

Third Mondays

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

Third Wednesdays

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

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

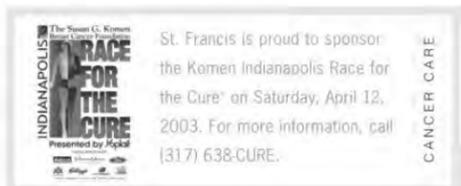
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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

BRUNER, Margaret H., 80, Prince of Peace, Madison, Feb. 15. Wife of Merle Bruner. Mother of Christina Abernathy, Joanna Sizemore, John, Lawrence, Mark and Stephen Bruner. Sister of Rita Kyle. Grandmother of 14. Great-grandmother of 10.

BRUNSMAN, Rosalie A. "Sally," 90, St. Mary, New Albany, Feb. 14. Sister of Clara and Frieda Merkel.

BURKHARDT, Roumilda, 91, St. Louis, Batesville, Feb. 14. Sister of Martha Hartman.

CODDINGTON, Nancy Ann, 81, St. Monica, Indianapolis, Feb. 20. Mother of Michael and William Coddington. Grandmother of four. Great-grandmother of two.

DAMMANN, Edward F., 90, St. Ann, Terre Haute, Feb. 16. Husband of Marguerite Dammann. Father of Dorothy Austin, Mary Kay Hollinden, Christopher, Daniel, Edward II and James Dammann. Grandfather of 16. Great-grandfather of 14.

DIERCKMAN, Bernard H., 81, St. Louis, Batesville,

Feb. 12. Husband of Lorraine Dierckman. Father of Clara Jane Downer, Florence Giesey, Theresa Neumann, Margaret Schwier, Mary Ann, Alvin, Leo and Nicholas Dierckman. Brother of Martha Prickel. Grandfather of 17.

EHR SAM, Rex A., 69, Mary, Queen of Peace, Danville, Feb. 15. Husband of Geraldine Ehrsam. Father of Angela Lofton, Mary Phillips, Julie Wafford, Eric, James and Michael Ehrsam. Grandfather of 14.

FESKE, Mary Margaret, 94, St. Thomas Aquinas, Indianapolis, Feb. 15. Mother of Mary Ann, David and Thomas Feske.

HAIR, Gilbert L., Sr., 80, St. Benedict, Terre Haute, Feb. 1. Father of Theresa DeBaun, Connie Lewis, Mary Susan, Gilbert Jr., James and Samuel Hair. Grandfather of 12. Great-grandfather of 11.

HARRIEDER, Anna, 98, St. Paul Hermitage, Beech Grove, Feb. 9. Mother of Johanna Austill and Mary Stahl. Grandmother of seven. Great-grandmother of 13. Great-great-grandmother of one.

HELTON, Michael Ray, 45, St. Thomas More, Mooresville, Feb. 8. Husband of Margaret "Peggy" Helton. Father of Amanda Viles, Megan and Bradley Helton. Son of Alice Helen (Freeman Helton) Jones. Stepson of Ross Jones. Grandson of Curtis and Vivian (Gilbert) Freeman. Brother of Valerie Bailey, Alice Drake,

Rhonda Justus, Rhonda Rolfsen, John Helton, Dr. Marc Jones and Thomas Parr.

HIGGS, Charles Edward, 82, St. Anthony, Indianapolis, Feb. 13. Husband of Verna Marie Higgs. Brother of Dorothy Thomas and Robert Higgs.

HOELKER, William A., 91, Holy Family, Oldenburg, Feb. 14. Husband of Martha Hoelker. Father of Cecelia Hartley, Elizabeth Wrobel and William B. Hoelker. Brother of Louis Hoelker. Grandfather of three.

KILBRIDE, Diana F., 59, St. Lawrence, Indianapolis, Feb. 13. Wife of Bernie J. Kilbride. Mother of Erin, Adam, Eric and Mark Kilbride. Daughter of Marie (Congleton) Allega. Sister of Jean Brown, Joan Nichols and Richard Hingsbergen. Grandmother of five.

NGUYEN, Cho Do Thi, 70, St. Lawrence, Indianapolis, Feb. 4. Mother of Xuan "Susan," Dung "John," Thu, Hung "James," Thuy "Angela," Curong "Steven," The "Michael," Loan and via Chi Nguyen.

PHILIPS, Dallas O., 74, St. Joseph, Shelbyville, Feb. 13. Husband of Sue (Brannin) Phillips. Father of Sandra Hucker. Brother of Betty Pickett. Grandfather of four. Great-grandfather of four.

POYNTER, Richard Lee, 61, Holy Spirit, Indianapolis, Jan. 29. Husband of Karen (Dwyer) Poynter. Father of Sarah, Bryan and Mark Poynter. Brother of Patty Keen, Peggy and Tom Poynter. Grandfather of three.

SCANLAN, George, 84, Holy

Spirit, Indianapolis, Jan. 30. Uncle of several.

SCHARSCHMIDT, Elizabeth Ann "Betty," 57, St. Mary, Rushville, Feb. 15. Wife of Thomas J. Scharshmidt. Mother of Amy Gordon, Carrie Lowe, Jodi Poulter and Rhonda Romalotti. Stepmother of Robert and Thomas Scharshmidt Jr. Sister of Mary Ellen Meyer, Janet Rawlins, Donald, George, James and Richard Bouzek. Grandmother of seven.

SCHILLMILLER, Louis J., 87, St. Mary, Navilleton, Feb. 9. Father of Virginia Ann Gilkey, Peggy Rissler and Joe Schillmiller. Brother of Lucille Fessel, Mary Rugh Kutter and Vincent Schillmiller.

SHERMAN, George V., 81, St. Bartholomew, Columbus, Feb. 18. Husband of Millie (LaTona) Sherman. Father of Jan Banister. Grandfather of three.

TALASKA, Richard, 72, St. Bartholomew, Columbus, Feb. 15. Husband of LaVerne Talaska.

TURNER, Helen A., 86, St. Benedict, Terre Haute, Jan. 15. Mother of Linda Sturtevant and Robert Turner. Grandmother of one. Great-grandmother of three.

UBELHOR, Agnes, 99, St. Michael, Greenfield, Feb. 10. Mother of Carole Gilliland and Ronald Ubelhor. Sister of Blanche LaGrange and John Kelly. Grandmother of 11. Great-grandmother of 22. Great-great-grandmother of three.

WASHBURN, James T., 56, St. Anthony, Indianapolis, Feb. 12.

WETRICK, Raymond J., Jr. 75, St. Vincent de Paul, Shelby County, Feb. 4. Father of Laura Kessler, Brenda, Elizabeth, Janice, Sharon and Joseph Wetrick. Brother of Lillian Webber. Grandfather of five.

WILT, Morris I., 87, Holy Family, New Albany, Feb. 11. Husband of Cleo "Rudy" Wilt. Father of Cheryl "Cheri" Harshey and Darryl Wilt. Brother of Dorothy Hancock. Grandfather of five.

ZERR, Thomas F., 72, St. Malachy, Brownsburg, Feb. 4. Father of Alice Lamberger and John Zerr. Brother of Catherine Heckman. Grandfather of one. †

Jean Sutherland worked for archdiocese in the vocations office for 24 years

Forty-four priests concelebrated the funeral Mass for Jean E. (Heilwagen) Sutherland, a 24-year employee of the archdiocesan Office of Priestly and Religious Vocations, on Feb. 19 at SS. Peter and Paul Cathedral in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis. Archdiocesan seminarians often called her "Mom." Sutherland, who was known for her smile and laughter, was also described as an "icon" of the Archbishop O'Meara Catholic Center by priests and diocesan employees who knew her for nearly a quarter century. Sutherland died on Feb. 16 of complications from a lung ailment. She was 53. She attended Mass at St. Matthew Parish. Surviving are two sons, Jack R. III and Jason R. Sutherland; her parents,



Jean Sutherland

Russell W. and Audrey R. Heilwagen; and two sisters, Sharon K. Donohue and Mary Jo Tarvin. Memorial contributions may be made to the archdiocesan vocations office for the Future Education of Priests Fund in care of the Vocations Office, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206. †

Franciscan Father Edmund Moore was a native of New Albany

Franciscan Father Edmund Moore, who was the founding principal of Bishop Luers High School in Fort Wayne, died on Feb. 16 of congestive heart failure. He was 84. A Mass of Christian Burial was held on Feb. 19 at his home parish, St. Mary Church in New Albany. Burial followed at St. Michael Cemetery in Louisville. A native of New Albany, Father Edmund spent 37 of his 58 years as a priest working in education ministry. His last assignment was at St. Boniface Parish in Louisville, Ky., where he resided until he retired in 1998 to live at the Bishop David Apartments, also in Louisville. Born Raymond Moore, he was the son of Clarence and Bertha (Knable) Moore. He attended St. Francis Seminary in Cincinnati, Ohio, for his high school education, and was invested as a friar at St. Anthony Shrine/Novitiate, also in Cincinnati, in 1937. He made his solemn profession in 1940 during his years at Duns Scotus College in Southfield, Mich., and was

ordained a priest in 1945 at Holy Family Theologate in Oldenburg. After two years in parochial ministry at Our Lady of Sorrows Parish in Kansas City and St. George Parish in Cincinnati, he was assigned to Roger Bacon High School in Cincinnati. After one year there, he became the first principal of Bishop Luers High School in Fort Wayne and was instrumental in the construction of the school and the friars' residence. After six years there, he moved to St. Francis College in Fort Wayne and ministered as a chaplain and teacher until 1970, when he returned to Roger Bacon for 14 years. During most of that time, Father Edmund served as provincial coordinator of studies and chair of the education advisory board. He then moved to Duns Scotus Friary in Southfield to assist with the chapel ministry. He is survived by a brother, Marc Moore of Evansville, and several nieces and nephews. †

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All applicants must be practicing Catholics and hold a master's degree with certification in administration. 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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Fast and abstinence rules for Catholics during Lent

Lent begins with Ash Wednesday on March 5, opening the season of the penitential period that leads to the celebration of Easter on April 20.

Parishes throughout the archdiocese will begin Lent with the blessing and distribution of ashes during or following Ash Wednesday liturgies. Readers are advised to check with their local parishes for schedules.

Ashes

Archbishop Daniel M. Buechlein will celebrate Mass and distribute ashes at the noon Mass on Ash Wednesday at SS. Peter and Paul Cathedral in Indianapolis.

Fast and abstinence

Ash Wednesday, March 5, and Good Friday, April 18, are days of fast and abstinence. All Fridays of Lent are days of abstinence.

Fast: Binds all persons over 18 and under 59 years of age. On days of fast, only one full meal may be eaten. Two other meals, sufficient to maintain strength, may be taken according to one's needs. Together, these two smaller meals should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence: Binds all persons over age 14. On days of abstinence, no meat or meat products may be eaten.

Note: When health or ability to work would be seriously affected, the law does not oblige. If a person is in doubt concerning fast and abstinence rules, he or she should consult a parish priest or a confessor.

Easter duty: Catholics are obliged to perform their Easter duty, the obligation to receive Holy Communion sometime between the First Sunday of Lent, March 9, and Trinity Sunday, which is celebrated June 15. †

News briefs

U.S.

Church U.N. role is to show how God lifts up the world, says official

NEW YORK (CNS)—The Church's role at the United Nations is not to offer "technical solutions or remedies" to world problems but to show the international community how God lifts up the whole world, according to the Vatican's new U.N. nuncio. Archbishop Celestino Migliore was celebrant and homilist for a Mass on Feb. 23 at Holy Family Church, whose parish bounds include the U.N. headquarters and many of the national U.N. missions. To illustrate the Church's mission, he recalled Archimedes, a Greek of the third century B.C. who was said to have stated that by the principles of physics he theoretically could devise levers capable of moving any amount of weight. "Give me a place to stand and I will move the world," he reportedly said. The nuncio said that God is the one who "can lift up the entire world. By her presence among the nations, the Church wants to share with the peoples of the world this treasure, this lever outside the world which enables her to lift it up," he said.

U.S. Chaldean Catholics share fears of their relatives in Iraq

SAN DIEGO (CNS)—U.S. Chaldean Catholics from Iraq say they share the fears of relatives in their homeland that a military attack there could cause casualties exceeding those of the 1991 Gulf War. U.S. data show that during the Gulf War an estimated 100,000 Iraqi soldiers were killed, 300,000 were wounded, and 150,000 deserted and were taken prisoners. Human rights groups claimed higher numbers of Iraqi deaths. As for U.S. losses in the conflict, U.S. Department of Veterans Affairs sources reported that 148 American troops were killed in battle, 145 were killed in accidents and 467 were wounded in action. U.S. Chaldean Catholics say their relatives in Iraq still relive the Gulf War's "psychological nightmare," according to Saad Marouf, chair of the Michigan-based Chaldean Federation of America. Iraqis were packed like sardines in Baghdad's underground shelters, where they listened to exploding bombs and worried if their homes had been destroyed. †

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