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Pope sends Cardinal Laghi to confer with Bush on Iraq

VATICAN CITY (CNS)—Pope John Paul II sent a personal envoy, Italian Cardinal Pio Laghi, to Washington to confer with President George W. Bush and press for a peaceful solution to the Iraqi crisis.

The move, which had been under discussion at the Vatican for weeks, was the pope's latest effort to head off a war he fears could cause a humanitarian crisis and provoke new global tensions.

Cardinal Laghi, a former Vatican

ambassador to the United States and a long-time friend of Bush's father, former President George H.W. Bush, was expected to arrive in Washington on March 3 bearing a papal message for the current president.

In Washington, a spokeswoman for the current papal nuncio, Archbishop Gabriel Montalvo, said only the Vatican could confirm Cardinal Laghi's schedule in Washington.

When questioned by reporters March 3,

White House spokesman Ari Fleischer said no meeting with Cardinal Laghi was scheduled that day and he would keep reporters informed "as events warrant and as events come closer."

Cardinal Laghi told the Italian newspaper *Corriere della Sera*, "I will insist, in the pope's name, that all peaceful means be fully explored. Certainly there must be the disarmament of Saddam Hussein and

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Italian Cardinal Pio Laghi is pictured in an undated file photo. Pope John Paul II dispatched the cardinal to Washington to confer with President George W. Bush and press for a peaceful solution to the Iraqi crisis.

Pro-Life Victory



Anti-abortion activist Joseph Scheidler talks with the media outside the U.S. Supreme Court building last Dec. 4 after the court heard arguments in the cases *Joseph Scheidler and the Pro-Life Action League vs. the National Organization for Women and Operation Rescue vs. NOW*. The court ruled 8-1 that that a federal racketeering law did not apply to abortion clinic protesters. Scheidler has been involved in this legal battle for 17 years.

U.S. Supreme Court sides with pro-life groups

By Jennifer Lindberg

The U.S. Supreme Court's decision last week to overturn a federal racketeering judgment against a coalition of pro-life groups took away a major legal strategy by abortion advocates to keep protesters away from abortion clinics.

For the past 17 years, Joseph Scheidler, a former monk at Saint Meinrad Archabbey, has battled the National Organization for Women and two abortion clinics over whether they could use the federal Racketeer Influenced and Corrupt Organizations Act, known as RICO, to show that the pro-life demonstrators were involved

in a nationwide conspiracy and using extortion to put them out of business.

Under RICO, pro-abortion groups would have been entitled to triple damages from any legal victories—a financial liability that no pro-life group would have the ability to pay.

To celebrate the Supreme Court's 8-1 decision on Feb. 26, Scheidler, who lives in Chicago, said he's going to have a victory party.

"I'm going to find a great big hall and have a party with some action," said Scheidler, the director of the Pro-Life Action League.

"I want to let the abortion industry know they are on their last leg," he said from his Chicago office, having just

returned from praying and counseling women outside an abortion clinic. "America has come to life."

The Supreme Court ruling that abortion rights supporters can't use RICO to sue the Pro-life Action League, Operation Rescue or their leaders reverses a lower court ruling in which the plaintiffs won total damages of \$257,780.

Writing for the majority, Chief Justice William H. Rehnquist said the RICO law was not used correctly against the protesters.

"Even when their acts of interference and disruption achieved their ultimate goal of shutting down an abortion

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Catholic faith helped Scheidler battle on

By Jennifer Lindberg

Despite the threat of losing his home and being compared to a gangster for fighting the abortion industry, Joseph Scheidler never lost hope.

In fact, he never thought that he would lose his 17-year court battle that began when the National Organization of Women sued him and Operation Rescue for their protests outside abortion clinics.

"Christ has said so many times, 'seek and you will find, ask and you shall receive,'" Scheidler said. "That's God talking to us. He's truth itself, and

eventually we will win the whole battle [on abortion]."

A former newspaper reporter who taught journalism, Scheidler was working for Chicago Mayor Richard J. Daley as a public information officer when he quit to work for anti-abortion groups. Later, he formed his own group, the Pro-Life Action League in Chicago.

Soon he became one of the most active members in the pro-life movement and one of the most feared by abortion supporters.

Scheidler often mentions that his training as a monk helped him rely on God through one of the toughest court battles

facing the pro-life movement. In the 1950s, Scheidler was a monk at Saint Meinrad Archabbey in St. Meinrad.

Discerning that it wasn't God's will for him to stay at the monastery, Scheidler, who still has family in the Archdiocese of Indianapolis, left. He later married Ann and together they have seven children.

Scheidler began fighting for pro-life causes soon after the U.S. Supreme Court's *Roe v. Wade* decision in 1973 made abortion legal.

In the early days of the pro-life movement, Scheidler would go into

See **SCHEIDLER**, page 8

Archbishop Buechlein asks President Bush to spare life of inmate

By Mary Ann Wyand

Archbishop Daniel M. Buechlein has asked President George W. Bush to grant clemency to federal death row inmate Louis Jones, a decorated Gulf War veteran and convicted murderer who is scheduled to be executed at 7 a.m. on March 18 at the U.S. Penitentiary in Terre Haute.

Jones, who is black, will be the third federal death row inmate to be executed by chemical injection at the prison since the U.S. government ended a 38-year moratorium on the death penalty in June 2001.

Oklahoma City bomber Timothy J. McVeigh was executed there on June 11, 2001, and convicted drug smuggler and murderer Juan Raul Garza of Brownsville, Texas, was put to death at the prison on June 19, 2001.

The 52-year-old Jones, who was a master sergeant in the Airborne Rangers, retired from the Army in 1993. During 22 years in the military, he earned a meritorious service medal, a Southwest Asia service medal with three bronze service stars, a Kuwait liberation medal, badges for marksmanship and parachuting, and a good conduct medal.

Jones was working as a bus driver at Goodfellow Air Force Base in San Angelo, Texas, in 1995 when he abducted, raped and killed Tracie Joy McBride, a 19-year-old Army private stationed there.

He admitted murdering McBride and was sentenced to death later that year.

During the trial in Lubbock, Texas, defense experts testified that Jones suffered from brain damage caused by childhood abuse and post-traumatic stress related to combat service in the Persian Gulf and in Grenada.

Jones claims that exposure to nerve gas

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CARDINAL

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his regime, but as far as possible this should be done without the use of arms.”

The cardinal said that in his talks with Bush he would underline the suffering that war would bring to innocent people and the possible global repercussions.

“A conflict would move the world toward a very dark future. What would happen to dialogue with Islam in such a future? Is it right to create a new gulf between people?” he said.

Cardinal Laghi said he also would underscore the Vatican’s position that decisions on Iraq be made by the United Nations.

In announcing the move, the Vatican



Iraqi boys light candles during a vigil and anti-war demonstration in Baghdad on Feb. 26.

said simply that the cardinal would “have the opportunity to illustrate the position and the initiatives undertaken by the Holy See to contribute to disarmament and peace in the Middle East.”

The Vatican’s statements about the Iraqi situation have been increasingly critical of a possible military strike, especially if undertaken without specific U.N. approval.

In turning to Cardinal Laghi, the pope chose a man who came to know and appreciate the United States while serving as the Vatican’s representative in Washington from 1980 to 1990. During those years, he became friends and a frequent tennis partner with Vice President—and later President—George H.W. Bush.

Cardinal Laghi, 80, who retired in 1999 as head of the Vatican’s education congregation, is known in the Roman Curia as someone who understands the U.S. point of view on global terrorism and other international issues.

He was one of the first Vatican officials to pray at ground zero in New York after the Sept. 11, 2001, terrorist attacks, and he also prayed at the Pentagon for those who lost their lives there.

In a recent interview with an Italian television network, Cardinal Laghi said the pope and President Bush share a common vision on many issues because both believe in the values of real democracy.

Indiana Catholic Conference and as the Catholic archbishop “in whose archdiocese the U.S. Penitentiary at Terre Haute is located,” the archbishop told the president, “Be assured of my prayers for you as you struggle with this decision.

“We recognize the importance of justly punishing Mr. Jones’ crime,” Archbishop Buechlein noted in the letter, “but we believe the appropriate punishment for Mr. Jones would be life imprisonment without the possibility of parole.”

The archbishop quoted the *Catechism of the Catholic Church*, emphasizing that, “We believe that in this day and age, life imprisonment without the possibility of parole is an action sufficient to protect society from murderers” (#2267).

He also quoted Pope John Paul II’s remarks, from the same passage in the cate-

writings of St. Faustina Kowalska.

The Polish nun, who began the Divine Mercy devotion, is known for her invocation, “Jesus, I trust in you.”

Pope John Paul told the seminarians that in the inevitable trials and difficulties of life, “as well as in moments of joy and enthusiasm, entrusting yourself to the Lord fills the soul with peace, leads you to recognize the primacy of divine initiative and opens your spirit to humility and truth.”

The March 1 audience was the first time that Pope John Paul marked the feast of the seminary’s patroness at the Vatican, rather than at the seminary.

Although the move was made to save the 82-year-old pope’s energy, after finishing his brief prepared remarks he continued speaking to the seminarians, sharing



Lisa Hippely and Brad Deeren pose on Feb. 19 for wedding photographer Marie-Louise Wolfe outside St. Patrick Church in Anchorage, Alaska. Their ceremony, originally set for June, had to be moved up because of his deployment with the U.S. Air Force.

But he said that just as former President Bush ran into the pope’s strong criticism of the Persian Gulf War of 1991, the current president is having to deal with the pope’s clear opposition to the idea of “preventive war” against Iraq.

In February, the pope sent another

envoy, French Cardinal Roger Etchegaray, to Baghdad, Iraq, to meet with Iraqi President Saddam Hussein. The cardinal gave Saddam a personal message from the pope. Sources said it asked the Iraqi leader to show a greater commitment to disarmament through concrete gestures. †

EXECUTION

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during the Gulf War in 1991 led to his psychological problems that precipitated the abduction, rape and murder.

In a Feb. 13 letter to President Bush, Archbishop Buechlein explained that Catholics believe relying on the death penalty as a form of punishment shows disrespect for human life.

“Mr. President, I believe that you are a good man concerned about the dignity of human life,” the archbishop said in the letter. “Please have the courage to step forward and put an end to the death penalty in our beloved country. Begin by sparing the life of Louis Jones.”

Writing as general chairman of the

chism, that “cases in which the execution of the offender is an absolute necessity ‘are very rare, if not practically non-existent.’”

St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International USA, said she talked with Jones’ lawyers, who told her they asked the president to grant clemency for Jones.

“Here we have a man who has been a war hero,” Burkhart said. “He was on the front lines in the Gulf War, was gassed a number of times and has been diagnosed with post-traumatic stress disorder. Jones has been a model citizen in a lot of ways, but he experienced some psychological problems that led to the murder.”

Burkhart said she hopes President Bush will grant clemency or a stay of execution so Jones can be more thoroughly tested

for symptoms of Gulf War syndrome.

“Mr. Jones is asking for life in prison without parole,” she said. “He’s very remorseful. There’s no doubt that he’s sorry for what he did.”

Burkhart said opponents of the death penalty plan to march from the federal building to the courthouse in Terre Haute at 6 p.m. on March 17. After speeches on the courthouse lawn, they will walk to St. Margaret Mary Parish at 2405 S. Seventh St. to rest for a few hours before boarding government buses at Fairbanks Park, on First Street between Farrington and Oak streets, in the early morning hours for transportation to the U.S. Penitentiary grounds. Outside the prison, the pro-life demonstrators will participate in a one-hour silent prayer vigil from shortly before 6 a.m. until the time of Jones’ execution. †

Pope recounts days of clandestine study for seminarians

VATICAN CITY (CNS)—Pope John Paul II told Rome diocesan seminarians that he learned to trust completely in the Lord while clandestinely studying for the priesthood in Poland.

The act of trust and of abandoning oneself to God “is a basic point of strength because it can transform one’s life,” he said at a March 1 audience with students and faculty of Rome’s diocesan major seminary.

“I learned this trust in the clandestine seminary in the terrible years of the war,” he told the seminarians and their family members, as well as students from other seminaries in the city.

The pope’s annual audience with the seminary community marking the feast of Our Lady of Trust included the performance of an oratorio based on the

writings of St. Faustina Kowalska.

The Polish nun, who began the Divine Mercy devotion, is known for her invocation, “Jesus, I trust in you.”

Pope John Paul told the seminarians that in the inevitable trials and difficulties of life, “as well as in moments of joy and enthusiasm, entrusting yourself to the Lord fills the soul with peace, leads you to recognize the primacy of divine initiative and opens your spirit to humility and truth.”

The March 1 audience was the first time that Pope John Paul marked the feast of the seminary’s patroness at the Vatican, rather than at the seminary.

Although the move was made to save the 82-year-old pope’s energy, after finishing his brief prepared remarks he continued speaking to the seminarians, sharing

his experiences as a secret seminarian during World War II.

“All of the seminaries were closed” during the German occupation of Poland, he said, but his bishop organized a clandestine—“one could say catacomb”—seminary.

Working in the Solvay factory, he said, he would take his books with him to study during breaks in his eight-hour day or night shifts.

The other workers, he said, often offered to take his watch so that he could study or sleep.

The Rome seminarians laughed

sympathetically when the pope said he even studied metaphysics on his own, “without the help of professors.”

The pope said, “I never would have thought in those days when I was a laborer that one day as bishop of Rome I would speak of that experience to Rome seminarians.

“There are other things I remember and would like to tell you, but we cannot keep this audience going indefinitely,” he said.

After long applause and a word whispered in the pope’s ear by an aide, the pope told the students, “They tell me I must give you my blessing—now.” †

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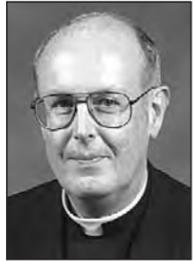
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Archdiocesan pilgrimage to Ireland is Oct. 19-29

By Jennifer Lindberg

An 11-day pilgrimage to experience the Catholic heritage of Ireland, visit places where saints have walked and experience the Irish culture is set for Oct. 19-29.



Msgr. Joseph F. Schaedel

Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, will be the spiritual director for the pilgrimage that will take pilgrims to the grave of

St. Patrick, the Knock Shrine where the Blessed Mother appeared, and through the Irish countryside known for its beauty, castles and history.

Daily Mass and a daily rosary, along with excursions of interest to various places in Ireland and various shrines, are included.

The cost of the trip is \$2,495 for double occupancy or \$2,609 for single occupancy. Airfare, first-class hotels, motorcoach, daily breakfast, daily dinner except for one night, hotel portage and guide is included in the cost.

Pilgrims begin their journey on Oct. 19 by flying from Indianapolis to Shannon, Ireland, where they will visit the Cliffs of

Moher, which rise 700 feet above the Atlantic and stretch for five miles along the coastline.

On Oct. 20, pilgrims will travel by motorcoach through the Connemara region, known for its Irish marble, and through the hills of the Maamturk Mountain and the Twelve Bens Mountains before visiting the Kylemore Abbey, a 19th-century Gothic mansion that is now a girls' school supervised by Benedictine nuns.

Afterward, pilgrims will pass Croagh Patrick, where St. Patrick went for fasting and rest. The mountain rises in a cone shape 2,510 feet into the air.

Next they will visit Knock Shrine, where according to tradition the Blessed

Mother, St. Joseph and St. John the Evangelist appeared in 1879. Pope John Paul II and Mother Teresa have visited the shrine. Mass will be celebrated at the shrine.

Oct. 22 brings the pilgrims through Limerick to Adare, famous for its thatched homes, before taking a drive through Killarney National Park in a horse-drawn car. Two nights will be spent in Killarney. On Oct. 23, an excursion from the city will be made to the Dingle Peninsula to view the mountains and coast before traveling through Sleat Head to view the Blasket Islands.

A visit to the Gallarus Oratory, an

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'Spaghetti and Spirituality' series to cover pro-life, pro-family topics

By Brandon A. Evans

Catholic speakers from as far away as Washington, D.C., and Florida will be coming to Holy Rosary Parish in Indianapolis to offer continuing education this Lent.

"Spaghetti and Spirituality" is the title of the third annual Lenten speaker series at the parish, located at 520 Stevens St.

Five prominent speakers will address various pro-family and pro-life topics.

Bruce Konicek, the pro-life coordinator at Holy Rosary Parish, has spent nearly six months conceiving and implementing the series.

"I am elated we have such talented and reputable professionals to provide us with an educational and informative series," Konicek said. "This year's theme addresses Catholic family and culture. One of the key focus points is how each family can strengthen and preserve a Catholic identity amidst a secular culture that in many ways runs contrary to that which is taught by the Church.

"In our society, there exist pressures and influences that must be challenged and overcome by first identifying what those threats are and learning how to work in the light of the Catholic Church's teachings," he said.

The series will take place on each of the five regular Wednesdays in Lent—March 12 to April 9—starting with a English Mass at 5:45 p.m. Confessions will be offered before Mass.

Afterward, there will be a light, meatless dinner, followed by a speaker at 7 p.m. By 8:30 p.m., the question and answer segment will be ending and there will be a book sale.

There is no charge for the series except a free-will donation.

"Catholics will have the opportunity for five consecutive Wednesdays at Holy Rosary to obtain the sacrament of penance, attend Mass and receive the Blessed Sacrament, enjoy an Italian dinner among friends and family, listen to

exceptional speakers on a most important topic series, ask questions to the speakers, and purchase good, Catholic books that will be on sale—all within only a few hours," Konicek said.

The most well-known speaker is probably William May, the Michael J. McGivney Professor of Moral Theology at the John Paul II Institute for Studies on Marriage and Family at The Catholic University of America in Washington, D.C.

The renowned moral theologian was appointed by Pope John Paul II to the International Theological Commission from 1986 to 1997 and was named a *peritus* for the 1987 synod of bishops.

May has also received the *Pro Ecclesia et Pontifice* medal and the Cardinal Wright Award from the Fellowship of Catholic Scholars.

He will present "The Trinity, the Family and Contemporary Bioethics" on April 9.

May said that in his presentation he wants "to contrast the fatherless families fostered by contemporary contraceptive/reproductive technologies vs. families based on God the father; the ethics of child avoidance and baby "making" fostered by these technologies vs. a Christological bioethics of sacramental fruitfulness; and the spiritless market ethics for womb and nursery that goes hand in hand with these technologies vs. families led by the Spirit."

"For myself," said Konicek, "I am particularly interested in ethics, and Dr. William May is one of the world's leading experts in this study."

On March 12, Marianist Father John Putka, a professor 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."

Father Putka who has been teaching for more than 40 years, was named "Outstanding Educator of the Year" by the Jaycees and has served on the Educational Advisory Board for *TIME*

Magazine.

William Saunders, a 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 George W. Bush to serve on the U.S. delegation to the United Nations' Special Session on Children. He is the author of many books on topics such as stem-cell research and cloning, and is deeply involved in the struggle for human rights in Sudan.

On March 26, Bert Ghezzi, a regular columnist for *Catholic Parent* magazine, will present "Raising Saints: Help for Handing on the Faith to Your Kids."

Ghezzi is married with seven children and lives in Florida. He has written 15 books, including *Voices of the Saints*, *Being Catholic Today* and *Keeping Your Kids Catholic*.

"For parents who struggle to raise their children in the Catholic faith," Konicek said, "Dr. Bert Ghezzi will offer very helpful suggestions based on several books he has authored on the subject."

Gerard Bradley, a professor of law at the University of Notre Dame Law School, will present "Same-Sex Marriage: Morality and Law" on April 2.

Bradley is a nationally recognized expert in legal philosophy, constitutional law, and morality and law. He is the former president of the Fellowship of Catholic Scholars.

"Finding speakers who are nationally recognized experts requires a lot of networking and patience," Konicek said. "I prefer inviting speakers from outside our diocese simply because most people probably have not heard their presentations and this makes the series more intriguing."

He said that the parish pro-life committee sponsors some fundraisers during the year that help pay for this series. Other funds come from parishioners, generous

private donors and free-will donations from those who attend.

Konicek is grateful for the help of the volunteers that pull the event together by helping advertise and set up for the series.

"My greatest respect goes to the volunteers who begin five or six hours prior to each seminar in preparing our noted Italian cuisine for hundreds of visitors."

Last year, the cooks made more than 700 meals for people.

The numbers for last year were also double the previous year, and Konicek hopes that the pattern continues.

"I think this reflects the need and desire Catholics have for education in these issues," he said.

Konicek said that this year interest in the series should be universal because all of us are part of a family, and the topics deal with issues of the family.

"I am most hopeful that people will take away from this series a greater understanding that our Catholic faith must remain the central part of our lives and be at the core of our family bond, guiding us through difficult times, strengthening each one of us and providing support for one another," he said.

"Just as children are educated and reared by their parents' teachings and actions, we as adults, spouses and parents must be reminded that we too are children of God and must be strengthened to maintain his presence in our lives," he said.

As to the series' yearly placement in Lent, Konicek said that it "is an excellent time to host this seminar series because people are usually geared to do something unique for this liturgical season."

"I think what we offer will be powerful and will make Lent more meaningful for those who want to put forth an effort in making this year's Lent more worthwhile," he said.

(This series is open to all, however, reservations are requested no later than 5 p.m. on the Monday prior to each seminar. To make reservations, call 317-636-4478.) †

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Editorial

Saying yes to God

Two thousand years of experience have confirmed—over and over again—that the most basic principle of Christian spirituality is openness to God’s will.

The Blessed Virgin Mary is rightly honored as the first Christian because she said yes to God in spite of all her fears. Mary’s “yes” was a profound spiritual decision based on her absolute trust in divine providence, but it was also a simple, practical choice. It meant accepting Joseph as her husband and taking on the life of an ordinary Jewish mother in a time of political, social and religious upheaval.

Mary’s choice represented a leap of faith and a commitment to do whatever was necessary to carry out God’s will for her.

Every day, followers of Jesus Christ are called upon to say yes to God in the diverse circumstances of life. Sometimes these are momentous decisions that completely change the way we live. An alcoholic surrenders to God through Alcoholics Anonymous. Or a modern day Ebenezer Scrooge learns to place family and community above business and the accumulation of great wealth. Or a state governor makes a controversial decision to commute the sentences of prisoners on death row rather than place his trust in a flawed judicial system.

Most often, however, the choices that Christian disciples make appear ordinary—even inconsequential—in the grand scheme of things. Most of the saints were not heroes. They were ordinary women and men who struggled to discern and do God’s will. When times were tough, they made choices that reflected their willingness to suffer, as Christ did, for the sake of others. When times were good, they accepted the Lord’s challenge to be good stewards of God’s blessings and to share them generously with others.

The initial years of this new century

(the third millennium of Christianity) have been extraordinarily challenging for “ordinary” folks who have been called to follow Jesus Christ without counting the cost.

The boom years of the 1990s have ended all too abruptly, and the fragile peace that accompanied the end of the cold war is now severely threatened. The culture of death continues to betray the sanctity of life, and the poor and homeless (who were always with us) have become visible once more. We have witnessed the unspeakable horrors of terrorism at home and abroad, and we have been subjected to relentless media images of the most unimaginable scandals.

What real choices do Catholic Christians have? How do we follow Jesus in these uncertain times? Let us look to Mary and all the saints (especially Francis Xavier and Mother Theodore Guerin). What would they do? How would they give witness to their faith if they were here with us now?

Two thousand years of Christian history reveal the answer. The holy men and women who left everything to follow Jesus (and take up his cross) struggled to discern God’s will in the most confused and challenging situations. Through prayer, and through acts of genuine charity, they sought to discover and do the Father’s will, as Jesus did. They knew that saying yes to God was their only real choice—the only real way to find freedom, peace and abundant life in a troubled world (like ours).

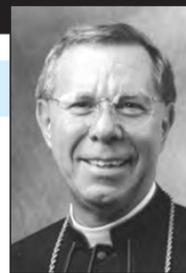
Openness to God’s will is the daily challenge of Christian life. Through the intercession of Our Lady of Guadalupe, patroness of all the Americas, may we find the courage and the grace to say “yes” always.

— 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.



The sacraments can help us know ourselves

“Know thyself!” As I think about the opportunities the season of Lent provides, I think of the admonition of St. Augustine: “Know thyself.” Our Lenten charge is to turn away from sin and return to the Gospel. And the Gospel of Christ is a call to holiness. Many a spiritual writer has urged that if we want to do that—to become holy—we need to know ourselves. What might that mean?

When Cardinal Francis George, archbishop of Chicago, was 13 years old, he contracted polio. Anyone who knows him knows that the cardinal is not deterred by the physical limitations caused by his polio. Yet, when he climbs or descends stairs, he readily accepts a helping hand without question or apparent embarrassment.

There is an association of medical professionals concerned about the needless occurrence of polio in some Third World countries even to this day. Funding and health care personnel are not available to administer the preventive medication that is entirely effective. This association for the prevention of polio asked the cardinal to address them about his personal experience as a child victim of the disease Cardinal George, who does not ordinarily like to talk about himself, agreed to do so for this group.

He told them that he had come to two personal conclusions as a 13-year-old polio victim. First, a person is not an object and should not be treated as such. He said that even as a child, when he was rolled on a gurney before an amphitheater of medical students for their examination and learning, he felt that his personal dignity was not respected. While, with hindsight, he understands why he was the object of study, at the time he felt used as if he were an object.

He said the second conclusion he came to is that true freedom is found in coming to terms with one’s limitations. As a young boy, he liked to run. He liked to play ball. Because of polio, he could no longer do those things again.

Cardinal George said that his parents and his doctors helped him to deal with the question: “How can you make use of what you’ve got without resentment because of your physical limitations?”

He had to face his physical limitations, and learning to face them was a valuable lesson for life.

As an aside, the cardinal said parents really shouldn’t tell their

children that they can be whatever they desire in life. To teach children they can be whatever they dream is setting them up for failure and resentment because the human condition always has limitations. Every person has limits. Motivation to achieve is important, but needs to be taught carefully to children. And, I submit, it is a lesson to be relearned for our own adult selves.

The season of Lent and the special graces available in this time of preparation for Easter and the renewal of our baptismal profession of faith is an excellent time to reclaim our human dignity and to recover anew the freedom born of facing our limitations before God. “Know thyself,” as St. Augustine and saints who made it to the kingdom urge us.

The boyhood learning of Cardinal George is instructive. He recognized instinctively that severe illness did not and does not lessen one’s human dignity. Human limitations like illness, whether physical or emotional, do not lessen our human dignity. Nor should we allow inevitable human imperfections—yes, even sin or crime—to allow us to consider or treat others or ourselves as objects as if they or we are less human and unworthy of respect.

The cardinal also learned to resist the temptation to resentment that comes with the helplessness of human limitations that are beyond our control. This is truly an important learning because bitterness and resentment not only stifle goodness but also lead to sin.

Not only did Cardinal George move on (with a noticeable limp) to use the considerable human and spiritual gifts God gave him for the good of countless other people, he does so with an admirable simplicity and humility.

But he doesn’t do it alone. He readily accepts a helpful hand as he ascends and descends challenging stairways. He learned as a child to accept the help he needed to make his way. That, too, is a parable for us on our spiritual journey.

Especially during Lent, the Church encourages us to accept the helping hand of the sacraments, particularly penance and the Holy Eucharist. Facing our limitations in the humble confession of our sins is freeing. Holy Communion is strengthening. Time spent in the special presence of Christ in the tabernacle at our nearest church is a sure way to “know thyself.” I guarantee it. †

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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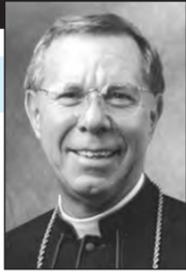
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Buscando la Cara del Señor

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



Los sacramentos nos pueden ayudar a conocernos

“**C**onócete a ti mismo!” Cuando pienso en las oportunidades que nos brinda la época de la Cuaresma, pienso en la admonición de San Agustín: “Conócete a ti mismo.” Nuestra misión durante la Cuaresma es alejarnos del pecado y volver al Evangelio. Y el Evangelio de Cristo es un llamado a la santidad. Muchos autores espirituales han señalado que si queremos hacerlo – volvernos santos – debemos conocernos a nosotros mismos. ¿Qué puede significar esto?

Cuando el Cardenal Francis George, Arzobispo de Chicago, tenía 13 años contrajo poliomielitis. Cualquiera que lo conozca sabe que el Cardenal no está impedido por las limitaciones físicas causadas por la poliomielitis. Sin embargo, al subir o bajar escaleras está presto a aceptar ayuda sin cuestionamientos o vergüenza aparente.

Existe una asociación de profesionales médicos que se preocupa por la incidencia interminable, aun hoy en día, de casos de poliomielitis en algunos países del tercer mundo. No hay a la disposición dinero ni personal de cuidados de salud para administrar los medicamentos preventivos que son totalmente efectivos. Esta asociación para prevención de la poliomielitis le pidió al Cardenal que se dirigiera a ellos para contarles sobre su experiencia personal como niño víctima de la enfermedad. El Cardenal George, a quien generalmente no le gusta hablar de sí mismo, aceptó hacerlo para este grupo.

Les contó que había llegado a dos conclusiones particulares como un niño de 13 años víctima de la polio. Primero: que las personas no son objetos y no debe tratarseles como tal. Dijo que, aun de niño, cuando lo llevaban en camilla frente a un anfiteatro lleno de estudiantes médicos para examinarlo y aprender, sentía que no se respetaba su dignidad. A pesar de que, en retrospectiva, entiende por qué era objeto de estudio, en aquella oportunidad se sentía que lo estaban usando como si fuera un objeto.

Comentó que la segunda conclusión que sacó fue que la verdadera libertad está en aceptar las limitaciones propias. De niño le gustaba correr. Le gustaba jugar pelota. Debido a la polio no pudo volver a hacerlo.

El Cardenal George dijo que sus padres y doctores le ayudaron a lidiar con la pregunta: “¿Cómo puede uno sacar provecho de lo que se tiene sin resentirse por las limitaciones físicas?”

Tuvo que enfrentarse a sus limitaciones físicas, y aprender a sobrellevarlas fue una lección valiosa para la vida.

Como una nota al margen, el Cardenal dijo que los padres no deberían decirle a sus hijos que pueden ser todo lo que deseen en la vida. Enseñarle a los niños que pueden ser lo que sueñen es exponerlos al fracaso y al resentimiento

porque la condición humana siempre cuenta con limitaciones. Cada persona tiene sus límites. Es importante tener la motivación para alcanzar metas, pero debe inculcarse con mucho cuidado a los niños. Y, agregó, es una lección que debemos aprender nosotros como adultos.

La época de la Cuaresma y las gracias especiales con las que contamos en este período de preparación para la Pascua y la renovación de nuestra profesión de fe bautismal, son un momento excelente para recobrar nuestra dignidad humana y reponer nuevamente la libertad que nace de enfrentar nuestras limitaciones ante Dios. “Conócete a ti mismo” – como nos exhortan San Agustín y otros santos que entraron al Reino.

El aprendizaje de la infancia del Cardenal George nos sirve como ejemplo. Él reconoció instintivamente que las enfermedades severas no menoscaban la dignidad humana. Limitaciones humanas como las enfermedades, ya sean físicas o emocionales, no cercenan nuestra dignidad humana. Así como tampoco debemos permitir que las imperfecciones humanas inevitables (sí, aún el crimen y el pecado), nos hagan considerar o tratar a otros, o a nosotros mismos, como objetos, como si ellos o nosotros fuéramos menos humanos o no fuéramos dignos de respeto.

El Cardenal también aprendió a resistir la tentación del resentimiento que viene junto con la vulnerabilidad de las limitaciones humanas y se escapan de nuestro control. Esta es una lección verdaderamente importante porque la amargura y el resentimiento no solamente endurecen la bondad, sino que también conducen al pecado.

El Cardenal George no sólo aprendió a seguir adelante (cojeando visiblemente), utilizando los grandes dones humanos y espirituales que Dios le dio para el bien de un sinnúmero de personas, si no que también lo hace con una sencillez y humildad admirables.

Pero no lo hace solo. Está pronto a aceptar ayuda mientras sube o baja escaleras que representen un desafío. Aprendió de niño a aceptar la ayuda necesaria para seguir adelante. Esto también es una parábola para nosotros en nuestra travesía espiritual.

Especialmente durante la Cuaresma, la Iglesia nos invita a aceptar la ayuda de los sacramentos, especialmente la penitencia y la eucaristía. Enfrentar nuestras limitaciones en humilde confesión de nuestros pecados nos libera. La comunión es vigorizante. El tiempo que pasamos en la presencia especial de Cristo en el sagrario de nuestra iglesia más cercana es una manera cierta de “conocerse a sí mismo”. Se los garantizo. †

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

Public schools versus Catholic schools

Articles and “Letters to the Editor” have often made me feel the need to comment, but this is my first time to do so. I will address two concerns.

First, Thomas Born wrote in the Feb. 14 issue of *The Criterion* a letter concerning our public schools and referred frequently to Cynthia Dewes’ column of Jan. 24.

To say that our Catholic schools “turn out a far better product” than do the public schools is a generalization which offends me. Of the 38 years I spent as a secondary and university teacher, two were in a Catholic college. My classes were composed of nuns and lay students. One of the sisters found it amusing that a lay student was surprised that I actually knew the subject matter! My experience has been that there are excellent teachers in Catholic schools, and poor teachers in Catholic schools. The same is true of public schools—indeed in any profession—medical, clerical, legal—because we are human.

Also, Born states that public schools are anti-Catholic. During my 20 years as a high school teacher, I never saw or heard anything to substantiate such a remark.

Finally, remember that when a child is enrolled in a Catholic school, the parents are involved as they are in any financial investment they make. They are aware that if their child is repeatedly insolent, disobedient or contentious, expulsion can result. How often do teachers in public schools long for the same option!

The second concern on my agenda is a lack of compassion for priests who have been accused of “sexual misconduct,” whatever that means. We are urged to pray for the “victims”—that is, persons who make accusations against priests. Why not pray for the men who have devoted their lives to helping others, even if somewhere along the line they may have made some misjudgments? I find such lack of consideration, respect and charity inexcusable.

Julia C. Shumaker, Greencastle

Ferdinand, Ind., Benedictine sisters work in archdiocese

“Important events: Benedict writes his rule” by editor emeritus John F. Fink on page 8 of the Feb. 21 edition was especially interesting to a member of the Benedictine order like me. For purposes of clarification to the general reader, I submit the following expansion of the last three words in his article: 10 (Sisters of St. Benedict from Ferdinand monastery in ministry in the Archdiocese of Indianapolis).

Sister Carlita Koch, O.S.B.
Pastoral Associate/Coordinator of Religious Education for St. Mary Parish in Mitchell

Who are the ‘young Catholics’?

In his Feb. 21 column in *The Criterion*, James D. Davidson takes issue with Colleen Carroll’s book titled *The New Faithful*. Davidson argues that there is no statistical proof that younger Catholics are more orthodox in their faith. Specifically, Davidson contends that Carroll’s study did not include non-white or blue-collar Catholics. Davidson also asserts that empirical data do not support the conclusion that younger Catholics are more orthodox than other Catholics.

First, we note that one has to define what one means by “young Catholic.” A process of self-selection may be at work. Those “young Catholics” who do not care much for the Church, and have not taken the time to study why a certain Church

teaching exists, may have left the faith years ago. Yet social scientists may still call these people “young Catholics.”

If Davidson includes these “young Catholics” in his statistics, there is no doubt that his column is correct. On the other hand, young Catholics who have remained within the Church may have “selected” the Church because of its teachings. They probably tend to believe in Church teachings that less orthodox “young Catholics” have rejected. Those young believers who have embraced the Church’s teachings may be the ones who Carroll calls “Catholic.”

Finally, as Father Richard John Neuhaus, a Catholic priest who converted from Anglicanism, has said, “Young people will believe in a mystery but not in a question mark.”

If young Catholics who remain active in the Catholic Church are more orthodox, it is because they seek an alternative to today’s relativism, which holds that right and wrong is irrelevant. Witness the huge crowds of pilgrims that Pope John Paul II draws at World Youth Days and the mass of young Catholics in Indianapolis for the National Catholic Youth Conference in 2001.

Young people who perceive that their faith is important want to be guided in living holy lives. Perhaps in the practices of their grandparents—the rosary, the Way of the Cross and eucharistic adoration—they are finding ways to recapture the reverence and mystery they have seen lacking.

Carlos F. Lam, Indianapolis

(Carlos F. Lam is director of Indianapolis-based Catholics Allied for the Faith Inc.)

God is the answer

The news report on CNN was quite clear. The inevitable reality of war with Iraq had taken another turn. A second resolution was in the making to the United Nations and inspections were continuing. My impatience with this situation led me to try another channel. MSNBC was showing an important special on the crisis in North Korea. As I watched and listened, my inability to do anything about this caused me to stop and think.

Over the past two years, my family and friends have been bombarded by reports of tragedies and impending bad news. My thoughts continued.

Terrorists, suicide bombers and airplane explosions. A civil war in Venezuela, mounting tensions between the Palestinians and Israelis. Homeland Security and federal takeover of the airports.

After considering all these things, a question developed which I’m thinking needs an answer. In the midst of all this tragedy and confusion, the question is, “Yeah, but what about God?” The more I thought about this question, the more my thoughts were activated. Perhaps others like me have become overwhelmed with “tragedy thinking” and have forgotten some of our basic beliefs.

As Christians, I believe we need to focus on God as the ultimate solution to our crucial, modern-day questions. We need to pray and recall the One known as “The Alpha and the Omega.”

John R. Williams, 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.

Check It Out . . .

A **Holy Week Triduum Silent Retreat** is scheduled for April 17-20 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The retreat will provide a chance to withdraw from the hectic pace of life to focus on Jesus during these holiest days of the Christian year. There will be quiet time for personal prayer, reading and reflection. Optional activities include morning, noon and evening prayer as well as Mass with the Benedictine community of Our Lady of Grace Monastery, group Scripture reflection, use of the art room and pool, and private spiritual direction. The cost of the retreat is \$150 per person or \$110 per person for commuters. For more information, call 317-788-7581.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis, is having its **annual auction** on March 19. Silent auction booths will be open for viewing at 5:30 p.m., dinner will be served at 6 p.m., and team bidding begins at 7 p.m. Tickets for the event are \$25 per person. For more information or to make

reservations, call Gia Spalding at 317-351-5976, ext. 1308, or e-mail gspalding@scecina.org.

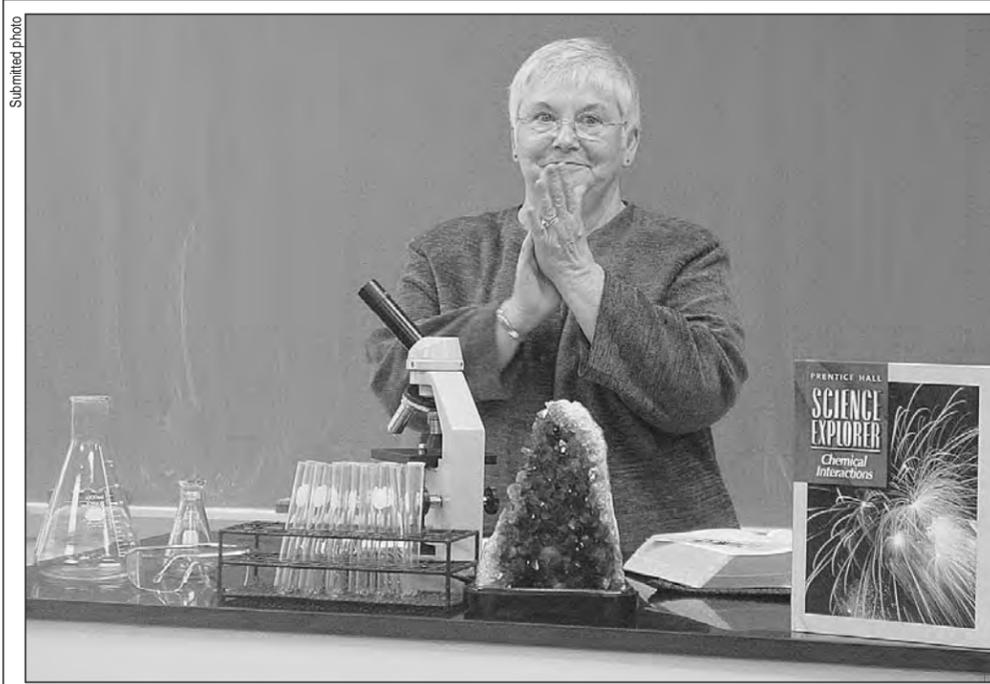
Indianapolis' Colts coach Tony Dungy will speak at a luncheon from 11:30 a.m. to 1 p.m. on April 10 at the Marriott Hotel, 350 W. Maryland St., in Indianapolis. **Anne Ryder, a news anchor for WTHR Channel 13**, will be the emcee. The topic of the luncheon will be "Overcoming Adversity," and the event will be a fundraiser for St. Elizabeth's Pregnancy and Adoption Services in Indianapolis. Tickets are \$50 per person or \$400 for a table of eight. For more information or to make reservations, call St. Elizabeth's at 317-787-3412 or e-mail stelizabeths@stelizabeths.org.

A workshop on "**The Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)**" of the Second Vatican Council will be offered by Saint Meinrad School of Theology's "Exploring Our Catholic Faith" series from 9:30 a.m. to noon on March 15 and

March 22 at Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis. Benedictine Father Matthias Neuman will be the presenter. The course will help participants understand the Church's involvement in dealing with the great problems facing humanity, including the global economy and world peace. The cost is \$35, less for seniors. For more information or to register, call the Indianapolis office of Saint Meinrad School of Theology at 317-955-6451.

The Sisters of the Third Order of St. Francis of Oldenburg are presenting the **annual Sister Mary Carol Schroeder Lecture Series** at their motherhouse on Thursdays from March 6 to March 27. On each day, there will be a lecture from 2 p.m. to 3:30 p.m. in the convent that will be repeated from 7 p.m. to 8:30 p.m. in Olivia Hall. The theme for the series is "Women in the Scriptures." Franciscan Sister Barbara Leonhard will present "Anna" on March 6. Franciscan Sister Ann Vonder Meulen will present "Esther" on March 13. Franciscan Sister Sarah Page will present "Unnamed Women of the Scriptures" on March 20. Franciscan Sister Francesca Thompson will present "Hagar" on March 27. The cost for the series is \$20, and reservations are required. For more information or to make reservations, call Franciscan Sister Helen Eckrich at 812-933-6437 days or 812-933-0835 evenings.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, is having a **traditional Jewish Seder Supper** at 4 p.m. on March 16, sponsored by the parish's Adult Catechetical Team. Steven Sherman will explain connections between Passover and the Last Supper. Tickets are \$5 per person or \$15 per family. The event includes a "festive meal" with chicken and noodles. Reservations are required by March 9. For more information or to make reservations, call 317-783-9591. †



Science lab

Kris Duncan, principal of St. Gabriel School in Indianapolis, applauds at the dedication of a new science lab on Jan. 29. The state-of-the-art facility was completely funded by a donor and is to be used primarily for grades fourth through eighth. Duncan said the lab will give students more hands-on opportunities to experience science prior to high school.

Awards . . .



Dr. Timothy J. Kelly, director of medical services at Fairbanks Hospital in Indianapolis, was the recipient of the Fred McCashland Outstanding Alumnus Award at Brebeuf Jesuit Preparatory School's third annual awards dinner on Feb. 21. The award is the highest that a Brebeuf alumnus may receive, and was given to Kelly for his

"outstanding contributions and leadership to community, personification of the fundamental Ignatian principles and values of Jesuit education, and commitment to strive for excellence in his personal, business and family life." Kelly is an active member of the Brebeuf community, serves as a team doctor for Brebeuf athletics and is married with three children. He graduated from the high school in 1971.

Five other alumni were honored at the dinner with Father Paul O'Brien, SJ, Alumni Services Awards in recognition of their long-term outstanding and unselfish service to the school. The recipients were **Jim Kiefer, Michael Drew, Mike Hebenstreit, Marty Hill and Patricia Hebenstreit Lane**.



The new logo for the **Sisters of Providence of Saint Mary-of-the-Woods** received a Silver Addy Award (second place) for logo development during the annual

Addy Awards program on Feb. 15. The logo was designed by Borshoff Johnson Matthews of Indianapolis to be part of a new marketing program for the Sisters of Providence. The Ad Club-Indianapolis sponsors the competition each year to honor creativity and innovation in advertising. †



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Fr. Kevin Callahan
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ALASKA. Eight days, seven nights by air to Seattle/Vancouver, Canada where we board our luxury cruise ship. On board

Norwegian Wind of Norwegian Cruise Line for seven days, cruising the Inside Passage, we visit Juneau, Skagway, Haines, a glacial passage, and Ketchikan, Alaska. The Russian Cathedrals as well as Jesuit missions have a long history of religious endeavor in Alaska. From our ship cabin (all with lower beds) we pass massive glaciers and snowcapped mountains. Price includes ship, air, cruise port/airport transfers, all meals, and entertainment. Discount for child or third person sharing with two full fares paid

July 2003

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Fr. Henry Kuykendall
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The land of Saints and Scholars. Ten-day trip with flight to Shannon, Ireland. We include meals, Shrine of Our Lady of Knock, Tuam, Killarney, Galway Bay, Blarney, Cliffs of Moher. On this trip, instead of hotels, we use B&Bs (beautiful Irish homes we share with Irish families). These homes are clustered near one another, each having several guest rooms, each with private bath. Ireland is a great place to visit, this wonderful island that "the angels said looked so peaceful!"

May, 2003

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- EGYPT, 9 DAYS IN NOVEMBER\$2,388
- BARCELONA/MEDITERRANEAN CRUISE, 12 DAYS IN NOVEMBERFROM \$2,131
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- SPAIN & PORTUGAL, 12 DAYS IN NOVEMBER \$2,020

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

Cradle 2 the Grave (Warner Bros.)
Rated **O (Morally Offensive)** because of excessive violence, a sexually suggestive scene and sexual references, much rough language, racist remarks and a few instances of profanity.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA). †

Parishes schedule communal penance services for Lent

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, Millhousesen
 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. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at our Lady of Lourdes

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

continued from page 1

clinic, such acts did not constitute extortion” because the petitioners did not obtain property, Rehnquist wrote.

Justice John Paul Stevens was the only dissenter in the ruling stating the extortion law was meant to be read more broadly.

At the heart of RICO was the claim by NOW that Scheidler and his organization were extorting abortion clinics because he interfered with an abortion clinic’s ability to conduct business and make money.

RICO was originally intended for criminals, such as gangsters, who tried to shut down businesses by coercion.

Under RICO, a nationwide order was issued against blockades.

The ruling strips NOW and other proabortion organizations of a powerful

legal weapon used against pro-life protests that carried severe penalties when applied.

Scheidler predicts more people having an interest in abortion protests and coming out to the clinics to pray and counsel women.

“What we want to do through this is bring [pro-life] people back to the clinics,” said Scheidler.

The lawsuit caused some hesitancy in the pro-life movement, Scheidler said, leading to some of his talks being canceled by pro-life groups because they feared repercussions.

But with the new ruling, Scheidler said there’s no room for fear, and never really was because God always wins.

“We need to cast out fear,” he said. “It is so effective when people are at the clinics. Women know what they are doing is wrong, and if they see a bunch of good

people praying, even if they don’t talk to them, it makes a difference.”

The RICO law could have damaged the pro-life movement and other social protest movements.

The case got the attention of groups, such as People for the Ethical Treatment of Animals, and actor Martin Sheen, who while not agreeing with Scheidler’s pro-life stance, felt threatened by how the RICO was being applied.

The law would have meant that all social protests would have been in danger, said Thomas Jipping, senior fellow in legal studies for Concerned Women of America in Washington, D.C.

“This would have shut the door on all social protest movements,” Jipping said. “All Americans who care about any issue would have been affected.”

The ruling had no complicated points or splinters, Jipping said.

“It’s one of the clearest opinions I’ve seen, and I’ve been studying Supreme Court decisions for 15 years,” he said.

Those in the pro-life movement are

applauding the ruling.

“The Supreme Court ruling simply gives Christians the opportunity to present the liberating truth of the Gospel of Life to the people of our society,” said Servants of the Gospel of Life Sister Diane Carollo, the director of pro-life activities for the Archdiocese of Indianapolis.

Carollo, who is forming a religious community devoted to the pro-life cause, said RICO was intended for mobsters, not Christians “who are trying to awaken the conscience of Americans to the national tragedy of abortion on demand.”

The ruling means the Supreme Court has basically said, “Go pray at clinics, walk on public sidewalks carrying signs, counsel women,” Scheidler said.

“I take it as a mandate. We can’t sit this out. Go to the abortion clinics. See what they are doing and what is happening in America.

“It’s absolutely critical that Americans be part of the solution to this crisis,” Scheidler said. †

SCHEIDLER

continued from page 1

abortion clinics, sit in the waiting room with women ready to have an abortion and try to talk them out of it.

He interrupted a commencement speech by then-Sen. Birch Bayh (D-Ind.) at a Catholic college by taking a bullhorn into the bleachers and “giving a short talk that this was a scandal and disservice to young people on graduation day” because Bayh supported abortion.

He remembers the “old lock and block” tactics, where protesters would chain themselves to the abortion clinic doors to block women from entering the clinic.

However, those strategies don’t work anymore, Scheidler said.

They were popular when the pro-life movement was beginning. Today, praying outside clinics, carrying signs, keeping an active presence at clinics and counseling women on public sidewalks is the most successful, Scheidler said.

He lambasted any violence in the pro-life movement. He’s also tried to talk to those who believe killing abortion doctors is acceptable. He’s visited the men convicted of such crimes—sometimes he’s been accused of being on their side—to try to help them understand that only the peaceful route is needed in the pro-life movement.

Scheidler has launched numerous initiatives to stop abortion and educate the public about why it’s wrong and how it harms women physically and emotionally.

His “Face the Truth Campaign” is known nationwide. Pro-lifers take to the streets with signs that show the horrors of abortion.

During Scheidler’s years in the movement, he has witnessed abortion doctors turn away from the industry and seen many conversions.

Scheidler didn’t let the court case stop him from his work.

“I felt their objective was clear,” he said. “They were trying to bankrupt me, scare me and put me out of business. That encouraged me to get out to the clinics more and give more talks.”

Every day, he prayed the third decade of the rosary for those suing him and attended daily Mass to strengthen his prayer life.

He believes that some day abortion will have the same memory in people’s minds as slavery does today.

“You don’t see many slave auctions these days,” Scheidler said. “One of these days, abortion will be so unthinkable because the humanity of the child will have been established.”

(To find out more about Scheidler and the Pro-Life Action League and how to work to end abortion, visit the Web site at www.Prolifeaction.org.) †

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No nukes

South Korean Christians holding their national flag and the flag of the United States rally against North Korea’s decision to restart an atomic reactor at the heart of its suspected nuclear weapons ambitions. About 20,000 people turned out for the demonstration on March 1 in Seoul.

Indiana's informed consent law for abortion is blocked again

By Mary Ann Wyand

An informed consent law regulating abortion that is intended to educate and protect women was temporarily blocked in Marion Superior Court in Indianapolis on March 3 a week after the U.S. Supreme Court declined to hear an appeal sought by abortion supporters.

The 1995 law, which has been tied up in court for eight years, would strengthen Indiana's abortion requirements by mandating that women receive abortion counseling in person from the physician, physician assistant or advanced practice nurse at least 18 hours before undergoing the surgical procedure to kill unborn babies.

Marion Superior Court Judge David J. Dreyer granted a request for a temporary restraining order sought by abortion providers. A hearing is set for March 11.

The Supreme Court justices declined to accept the appeal on Feb. 24 and also did not comment on the decision by a three-judge panel of the 7th U.S. Circuit Court of Appeals in Chicago last fall.

The eight-year-old law was never fully implemented because of court challenges. During the appeal process, women are allowed to receive abortion counseling by

telephone.

The informed consent law mandates that the doctor, doctor's assistant or advanced practice nurse inform the woman about the abortion procedure, medical risks associated with the abortion procedure and possible consequences for subsequent pregnancies, as well as the probable gestational age of the unborn child and a picture or drawing of an unborn child.

The physician or designee must also tell the woman about alternatives to abortion, including the possible availability of medical benefits for prenatal care, childbirth and neonatal care, as well as availability of printed materials prepared by the Indiana Department of Health that describe the development of the unborn child and list private and public agencies that can assist the woman if she chooses to carry her baby to term.

The law also requires the doctor and the institution to carry medical malpractice insurance.

"We believe now, as we did in 1995, that the state's compelling interest in the physical and mental health of the mother as well as protection of the unborn child clearly justifies requiring complete information and sufficient time to ensure that

this serious decision is not made in unnecessary haste," M. Desmond Ryan, executive director of the Indiana Catholic Conference, said in a statement issued by the conference on behalf of Indiana's bishops.

The informed consent law has faced numerous legislative and legal obstacles since then. State Rep. R. Michael Young of Indianapolis introduced House Bill 1134, a version of the informed consent bill to regulate abortion in Indiana, in 1995.

The bill was amended and passed both legislative chambers as Senate Bill 311, then was vetoed by former Gov. Evan Bayh, now a U.S. senator.

The governor's veto of Senate Bill 311 was overridden by state representatives and senators, but challenged by Planned Parenthood and tied up in legal proceedings for eight years until the Supreme Court decision last week.

The new temporary restraining order puts the law back in a holding pattern.

Planned Parenthood officials and other opponents of the informed consent law claim that it places an undue hardship on poor women and women who lack access to transportation and medical facilities by requiring them to make two trips to an

abortion clinic.

After the Supreme Court declined to review the appeal, some Indiana abortion providers said they would appeal the decision in state court.

Reacting to news of the restraining order this week, Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, said, "The people of Indiana deserve the truth regarding the development of unborn life and the potential medical risks to the mother seeking abortion."

Sister Diane said "suppressing the truth is the weapon of choice in vogue today, and it has been operative since the Supreme Court decriminalized abortion in 1973."

Even if a waiting period and medical information is required before an abortion, Sister Diane said she is concerned that the abortion provider is allowed to present this critical information to pregnant women.

"Unless pro-life agencies are consulted," she said, "the woman is in danger of remaining an essentially uninformed victim of choice. Millions of women suffer from post-abortion syndrome today." †

Be fearless in proclaiming Christ, cardinal tells catechists

MIAMI (CNS)—Modern Christians are engaged in "a battle for the soul of the modern world," Cardinal Dario Castrillon Hoyos told an intercontinental gathering of catechetical leaders on Feb. 27 in Miami.

To win, they must use every method at their disposal, from the Internet to television, said the cardinal, a Colombian native who is prefect of the Vatican Congregation for Clergy. But they must never resort to diluting the Christian message in order to make it palatable, and they must always keep Christ at the center, he said.

"It is quite easy to seek a respectable accommodation with the world," Cardinal Castrillon told more than 100 bishops, catechists and religious education directors from nearly every nation in the Americas who gathered in Miami Feb. 25-March 1.

But "good intentions alone can take us far afield and lead us to every sort of error," the cardinal said.

The role of catechists in the "new evangelization" proposed by Pope John Paul II is to fearlessly confront the modern culture so that the Gospel might once again transform society from within.

Cardinal Castrillon made a one-day, round trip between Rome and Miami to spend a few hours with conference participants.

"I had to come," the cardinal said, "because I consider this congress extremely important.

What happens here, in large part, will determine the future of the Church."

The gathering, on "The New Evangelization and Catechesis: America Speaks of Its Experience," marked the first time that representatives of the Canadian, Latin American and U.S. bishops' conferences came together to compare notes on their catechetical and

evangelization experiences.

Their goal was to come up with new strategies for preaching and teaching the Gospel in response to the call for "a new evangelization" issued by Pope John Paul II after the 1997 Synod for

'This new pagan, the cardinal said, is not to be found in remote jungles ... but in the concrete jungles of modern cities.'

America.

In his talk, Cardinal Castrillon urged catechists to target their evangelization and educational efforts at the "new man" of the modern world, someone profoundly aware of his personal freedom, certain of his own intelligence, who demands answers to his questions yet finds comfort in "natural religiosity" and an "elemental philosophy of life."

This "new pagan," the cardinal said, is not to be found in remote jungles where America's early missionaries trod. Today's missionaries must have the

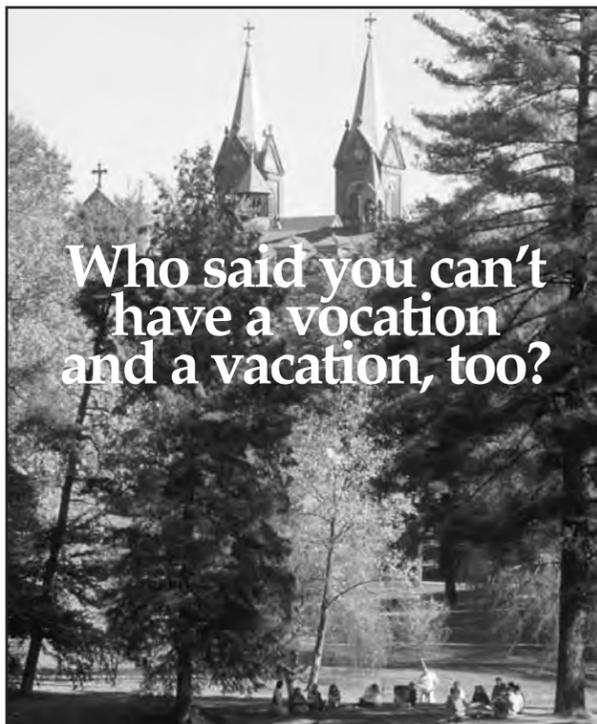
courage to approach him in the "concrete jungles" of modern cities, amid the intellectual elites who exalt science and technology and vigorously oppose the Gospel message, he said.

Cardinal Castrillon suggested that catechists preach the Gospel with the convincing simplicity of the early Christians, a primitive Church which, by word and deed, ultimately overcame both the intellectual objections of the Greeks and the paganism of Rome.

Catechists, he said, must be rooted in Christ and bound to the magisterium of the Church. "They must communicate Christ through what they teach and what they do."

Christianity, after all, is not just a cultural tradition, not merely a coherent doctrine or philosophy of life, but "a vital and personal encounter with Christ," he said.

The role of catechists, therefore, is to "open the door of faith so that Christ the redeemer can enter people's lives," Cardinal Castrillon said. †



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IRELAND

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example of an early Christian Church built in the sixth century without mortar but using a corbel vaulting technique, will end the excursion before pilgrims return to Killarney for the night.

On Oct. 24, Mass will be celebrated at St. Finbar's Oratory, a small stone chapel on an island. A visit to Blarney Castle is next, where the tradition of kissing the Blarney stone, or "stone of eloquence," can be experienced.

Pilgrims will visit Waterford on Oct. 25, the oldest continuously settled site in Ireland. A tour of the Waterford Crystal Factory and visits to Jameson Heritage Centre in Middleton will finish the day.

The Tower of Cashel, where St. Patrick once preached, will be visited on Oct. 26 before continuing to Dublin, where pilgrims will stay in a 12th-century castle.

The monastic settlement founded by St. Kevin at Glendalough greets pilgrims on Oct. 27, along with a day for shopping or other excursions.

On Oct. 28, pilgrims travel near the



Pilgrims will view one of the many castles that dot Ireland's landscape during their Oct. 19-29 trip that begins in Shannon, Ireland, and ends near Dublin.

border of Northern Ireland to Down-Patrick for Mass at the cathedral and a visit to St. Patrick's grave site before returning to Indianapolis on Oct. 29.

(For more information or to register for the pilgrimage, contact Carolyn Noone, associate director for special events, at 317-236-1428 or 800-382-9836, ext. 1428.) †

A visit to the Cathedral of St. Patrick in Dublin is scheduled on the last day of the pilgrimage. Pilgrims may also visit the gravesite of St. Patrick before returning home Oct. 29.



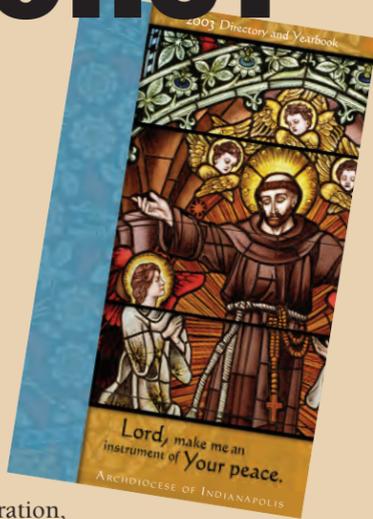
Photos by Greenlight Tours



Coming upon a shepherd along Ireland roads is still a common sight. Pilgrims will get to see the sites of Ireland and the countryside that it is known for during their trip.

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First mystery of light: Christ's baptism at the Jordan

By Fr. Lawrence Boadt, C.S.P.

Few events in Jesus' ministry are recorded in all four Gospels. Among those that are is Jesus' baptism by John the Baptist at the Jordan.

The four Gospels share certain points in common: John the Baptist was preaching by the Jordan River in Judea and baptizing people to symbolize their repentance from sin. All the Gospels also agree that John was to be seen as a prophet who fulfilled the words of Isaiah 40:3 ("A herald's voice calling in the wilderness: 'Prepare the way of the Lord, clear him a straight path!'"), and that he announced the coming of one greater than he who would baptize with the Holy Spirit.

Missing in the Gospel of John but found in all the others are further details: John dressed and ate like Elijah, and a voice from heaven was heard when Jesus came out of the water, quoting loosely a combination of Psalm 2:7 ("You are my son") and Isaiah 42:1 ("This is my beloved son on whom my favor rests").

But each Gospel also differs slightly from the others and reflects the Gospel writer's special perspective as he makes use of this important event in Jesus' life to establish the theme for his whole Gospel.

Since this is the year of Mark's Gospel in the Lectionary readings for Sunday, the Gospel's opening scene (Mk 1:1-15) that includes Jesus' baptism can be a powerful lesson for us, showing that the Gospel writers were not primarily interested in verifying historical details of the major

stories of Jesus' ministry but in highlighting the theological and spiritual meaning these stories communicate to us.

Mark opens with the declaration: The good news of Jesus Christ, Son of God (Mk 1:1). Note these four terms:

- "Good news"—The Gospel preached by the Apostles is the good news. In ancient usage, this means the announcement of victory, deliverance and salvation.
- "Jesus"—Who will bring this good news? Jesus will—the man of Nazareth, whom the disciples knew firsthand.
- "Christ"—In what way will he bring it? He is the Christ, the Messiah prophesied by the Scriptures ("Christos" is Greek for "messiah" in Hebrew).
- "Son of God"—It is the fourth term that is astounding: This Jesus, the Jewish Messiah, also will redeem pagans and gentiles everywhere as the "Son of God." This title was used occasionally in the Bible for the king (Ps 2:7), for a just person (Wis 2:13), even for Israel itself (Ex 4:22 and Hos 11:1). But the title most frequently was used by pagan religions for people favored by the gods and given special divine privileges. It becomes a title to remind us that Jesus includes gentiles in his saving mission. Mark will end his Gospel with a scene in which the pagan Roman centurion witnesses Jesus' death and declares, "Surely this was the Son of God!" (Mk 15:39). With that great fourfold theme stated,

Mysteries of light teach us about Jesus

By David Gibson

The addition of five mysteries of light to the rosary's familiar joyful, sorrowful and glorious mysteries was encouraged in an apostolic letter that Pope John Paul II published in October 2002.

The pope accented the rosary as a means of contemplating Christ's face.

He said the rosary is one way people can immerse themselves "in the mysteries of the Redeemer's life," ensuring that what he has done "is profoundly assimilated and shapes our existence."

The rosary is "based on the constant contemplation—in Mary's company—of the face of Christ," the pope wrote in the apostolic letter.

The mysteries of light—mysteries of

Christ as the light of the world—are "mysteries of Christ's public ministry between his baptism and his passion," he said. These mysteries represent "particularly significant moments in [Jesus'] public ministry."

The new mysteries of light are Christ's baptism in the Jordan River, his self-manifestation at the wedding of Cana, his proclamation of the kingdom of God with his call to conversion, the Transfiguration, and his "institution of the Eucharist as the sacramental expression of the paschal mystery."

Each of these mysteries, said the pope, "is a revelation of the kingdom now present in the very person of Jesus."

(David Gibson edits Faith Alive!) †



Christ's baptism can be a powerful lesson for us, showing that the Gospel writers were not primarily interested in verifying historical details of the major stories of his ministry. Rather, the Gospel narratives highlight the meaning that these stories communicate to us.

Mark now develops its beginning in four steps:

In Mk 1:1-8, he affirms the common Gospel designation of John the Baptist as the messenger sent ahead of the Messiah, adding to the common quote in Is 42:1, the words of the prophet Malachi, "Behold I sent my messenger before me to prepare my way" (3:1).

His second step (Mk 1:9-11) is the actual description of Jesus' baptism by John in which the Holy Spirit descends on Jesus as he comes out of the Jordan, and the heavenly voice makes clear that Jesus is Isaiah's servant prophet who will redeem Israel by suffering (see Is 42, 49 and 53).

Mark is unique among the Gospels in adding that at this moment the heavens were "torn apart," citing Is 63:19, part of a great prophetic passage in that chapter of Isaiah announcing that God will not just send a messenger, but will himself save his people.

In a resounding call to action, Is 63:15 cried out, "Hold not back, Lord, for you are our father!" By referring to this prophecy, Mark reinforces his point that

Jesus is not just a human Messiah like David, but is the Son of God in a divine role.

In Mark's third step, Jesus goes into the desert to be tempted (Mk 1:12-13). Not only is it the beginning of the battle between Satan and the Spirit, but Jesus triumphs in this first encounter, and the battle is on!

The final step is the actual beginning of Jesus' work as he announces his mission in Mk 1:14-15, saying: "The time of fulfillment is here, the kingdom of God is at hand: Repent and believe the good news!"

This kingdom will include Jews and gentiles, it will be brought about by Jesus in the power of the Holy Spirit and it will fulfill God's promise to come in person to save.

From this point forward, Mark will unfold Jesus' works of healing, his parables, his example and, above all, his teaching that only by embracing the cross with him will a disciple, Jew or gentile, be part of that kingdom.

(Paulist Father Lawrence Boadt is the publisher of Paulist Press in Mahwah, N.J.) †

Discussion Point

Lenten programs help the poor

This Week's Question

Describe a way that people in your parish practice "alms-giving," broadly defined.

"All Saints Catholic Parish [in Portland, Ore.] is part of a coalition of churches [Metro East Portland Interfaith Hospitality Network] who take turns hosting homeless families four or five times a year for a week at a time in our parish facilities. We support the St. Vincent de Paul Society ministry with food drives, collections, an annual bundle Sunday and supplies for a pantry. Parishioners also help support neighboring St. Francis Parish with their dining hall, which provides meals to anyone in need." (Margaret Nolan, Portland, Ore.)

"We [Blessed Sacrament Parish in Grand Island, Neb.] send money monthly to two foreign missions. We have

a parish thrift store where people can purchase merchandise at discounted prices. We give to the school, and we have occasional food drives." (Kevin Pfeifer, Grand Island, Neb.)

"We have an ongoing special-needs collection here [St. Anne Parish in Bismarck, N.D.], and we occasionally have food drives." (Diane Krupinsky, Bismarck, N.D.)

Lend Us Your Voice

An upcoming edition asks: Describe a custom or ritual in your home connected to Easter.

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



CNS photo by Elizabeth Weiks, Catholic Voice

From the Editor Emeritus/John F. Fink

Important events: Iconoclasm condemned

Nineteenth in a series

In 731, Pope Gregory III condemned Iconoclasm. That's the 19th of my 50 most important events in Catholic history.



indeed throughout Christianity.

When God gave Moses the Ten Commandments, the First Commandment was, "You shall not have other gods besides me. You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below"

(Ex 20:3-4). For that reason, Jews do not have statues as Christians do.

The first Christian representation of sacred subjects by way of images was in the catacombs. Christians believed that holy images draw the mind and heart to the worship of the invisible realities that

they represent.

In Eastern Christian Churches, icons take the place of the statues of the West. In their churches, icons are painted on a wall, a partition separating the sanctuary from the people, or a wooden panel.

In the eighth century, Iconoclasts (which means "breakers of images") in the Byzantine Empire took the biblical ban on carving idols as their argument against icons. They believed that icons fostered idolatry. The influence of Muslims, who also do not believe in icons, was being felt, and Iconoclasts believed that Christian icons were preventing the conversion of both Jews and Muslims.

In 726, Emperor Leo III declared all icons to be idolatrous and ordered their destruction. Naturally, Leo's edict immediately met bitter opposition, especially from the Eastern Church's monks, who had long taught the fine art of painting icons.

John Damascene, protected from Emperor Leo because he was in Muslim territory, wrote three defenses of the veneration of icons, one in 728 and two more in 730. He made the now-classic distinction between adoration and worship given only to God and honor and veneration

given to creatures. He said that, in cherishing icons, Christians were not worshipping or venerating the images themselves but those who were pictured.

Then Pope Gregory III held two synods in Rome that condemned Iconoclasm. The emperor ignored them, as did his son, and the controversy continued in the Byzantine Empire until Empress Irene, serving as regent for her son, Constantine VI, reversed the decree in 787. The empress summoned the Second Council of Nicaea, which upheld the veneration of icons, using the same reasoning as that of John Damascene.

Still the controversy would not die. In 814, Byzantine Emperor Leo V again ordered the destruction of icons and the persecution of those who opposed him. This time, many monks suffered martyrdom, imprisonment, or exile over the issue.

Once again, it took a woman to put an end to the controversy. This time it was Empress Theodora, who was serving as regent for her son, Michael III. She restored the veneration of images in 842 with a decree that the Eastern Orthodox Church continues to celebrate as the feast of Orthodoxy. †

Cornucopia/Cynthia Dewes

Listening when it's time to say goodbye

Sometimes, in the lifelong struggle to be caring people, we miss a cue and then



wonder how we could've been so callous or apathetic or just plain dim in failing to respond to others as we should.

Hindsight is always accurate, and what we see now as errors were not necessarily viewed that way when

we made them. Still, ignorance is no excuse, especially when we're talking about people's feelings.

Over time, I've come to believe that those who are dying often know when they're going to leave us. They sense the end somehow, so they try to say goodbye to those they love. And we should be listening to them.

My dearest friend died when we were both 43. She became ill in the spring, spent most of the summer in the hospital and died in mid-September. Over those months, we talked on the phone and visited in her hospital room, sharing our lives as we always had.

So, I was surprised one late afternoon in early September when she phoned me

around suppertime. She seemed to have no particular reason to call, and I was slightly annoyed that she would call me at such a busy time. As a mother of a large family, surely she knew it was a bad time for me.

But we visited for a few minutes and "caught up" on what was going on. She seemed to feel no better or worse than she had the last time we talked. When we said goodbye, I gave it no more thought.

A week later, her husband called to tell me she was gone. My thoughts were consumed with the grief I felt over losing my wonderful friend. I was so devastated that my college-age children mailed me sympathy cards.

When my wits finally returned and I could reflect on the events of my friend's death, I realized that her inconvenient phone call was her way of trying to tell me goodbye, I love you, I'll see you again someday. If only I'd had the sense to recognize what she was doing.

Years later, our son Peter was coming to the end of his time on earth. After years of permitting him to enjoy an even more joyous life than most people experience, his genetically damaged heart finally started to fail. He was forced to quit a job he loved, but he also loved being a stay-at-home dad to his baby daughter while

his wife worked to support them.

Peter was frequently in the hospital, and crises began to occur more and more often. For his last New Year's Eve, Peter and his wife invited all their family members and friends to a party. Strangely, he was insistent that we all be there, and even asked as many as possible to stay overnight.

Next March, just before we were going to visit another son in Georgia, Peter phoned. As with my friend earlier, he seemed to have no special reason except to visit. And, again, I wondered about the call.

In a few days, we were summoned home from Georgia to Peter's hospital bed. He didn't look good, and was obviously in pain. We chatted, kissed him goodnight and told him we'd see him in the morning. He passed that night.

Peter and my friend were trying to say goodbye, and, although they knew I was happy to talk to them, they probably didn't hear from me what they'd longed to. One day, when it's my turn to say farewell, I hope my dear ones will be better listeners.

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

Faithful Lines/Shirley Vogler Meister

Happiness—not elusive, but a choice

When my brother, Michael Vogler, and his wife, Betty, once lived in Grand



Island, Neb., she read in a newspaper about a Buddhist celebration called "A Day of Happiness." This inspired them to create "10 Days of Happiness" between their birthdays. Hers is March 3; his is March 13.

During this time, they eat out on each birthday, make a special effort to do meaningful things for one another and exchange gifts. Betty says this is "more the remembrance of each other and spending time together than anything extravagant."

There is never extravagance with Michael and Betty, for they are majors in the Salvation Army, now doing God's work in Grand Rapids, Mich., after also serving in Anderson, Ind. They've worked in other areas, too, but wherever they go, they try to create a happy home.

If there's one thing they've done in their careers, it's helping others be happier, too. In the case of the Buddhist celebration, Betty says those celebrating "took balloons and gifts to folks in a Grand Island nursing home." They did what an old song suggests: "Make someone happy ... if you make someone happy, then you will be happy, too."

My sister, Beverley, had a small encounter recently that proves the point. While regularly visiting a relative in a nursing home, she always noticed a sad woman in a recliner chair. One day as she passed by, the woman's slipper came off. Bev replaced it on her foot. For the first time, Bev saw the woman smile. This, of course, made Bev feel wonderful, too.

After she told me this, I mused: *Just think how a nursing home employee must feel each time a resident or patient is helped!*

However, then I quickly remembered something from years past when I monitored loves ones in nursing homes. I was always puzzled as to why so many staff

members seemed unhappy. Overworked and overwhelmed? Very true! Most are.

Yet, in the 10 years I've volunteered weekly at St. Augustine Home for the Aged in Indianapolis, I've never seen or felt such negativity. Their work is difficult, too, but it's joyful.

Why is that? Because the Little Sisters of the Poor, their staff and their volunteers try to see their co-workers, residents and families through the heart and mind of God. Some religions or philosophies call this "Christ Consciousness." It happens when truly living unconditional love with joy, oneness, inner peace, forgiveness and compassion.

The culmination of this is "Beatitudo"—a perfect happiness and complete well-being in the afterlife through following Jesus Christ now. Next week, "Faithful Lines" will consider some of the ways to be happy in the meantime.

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

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

Small Communities of Faith Seminar draws 160 people

"This is way beyond what I expected."

"The spiritual energy in this room in incredible." "I am in awe of what is happening here." "I thought the planning, execution and materials were all excellent." "Wonderful, lots of ideas." "Very beneficial." "Great presenters, great talks."



As these comments from both team members and participants indicate, the 160 people who braved another approaching snowstorm to take part in the Small Communities of Faith Seminar clearly felt the effort was worth it. The group gathered at the Jonathan Byrd Cafeteria in Greenwood on Feb. 22.

Father Clem Davis, pastor of St. Bartholomew Parish in Columbus, gave some context by using Scripture to show how the Church began in small communities meeting in house churches. He then fast-forwarded to the present and used documents from international meetings to show how small Christian communities are a worldwide phenomenon.

From the historical/theoretical, the program turned to the experiential. Three panelists told how small communities benefited their parish communities.

Alice Steppe, director of religious education at Immaculate Heart of Mary Parish in Indianapolis, talked about facilitating the development of small communities in two parishes.

Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, spoke of the communities that he inherited when he became pastor and how they have evolved.

Benedictine Sister Mildred Wanne-muehler, parish life coordinator at St. Agnes Parish in Nashville, illustrated one of the variations that small communities can take by sharing about the group that gathers regularly for morning prayer in Nashville.

After lunch, participants attended one of six break-out sessions. Lynne Brennan and John Langham of St. Monica Parish presented a nuts-and-bolts session on "Starting, Sustaining and Integrating Small Groups." Michelle Vander Missen offered an extensive overview of resources for small communities.

Karen Oddi, associate director of religious education in the Office of Catholic Education, worked with those interested in exploring how small communities can integrate with the Rite of Christian Initiation of Adults process.

Father Jim Farrell, pastor of St. Barnabas Parish in Indianapolis, spoke on reflection and relational style in parish life.

Bob Leonard, director of Catechetical Ministry for the New Albany Deanery's Aquinas Center, highlighted ways that small communities contribute to adult faith formation. Mary Ann Swinehart and Franciscan Sister Norma Rocklage of Marian College walked people through the life stages of groups.

Although the feedback on the day was highly positive, the team sees it as an initial step. They plan to process the evaluation forms to identify future offerings. In addition, they will work out ways of responding to the 25 parishes requesting help.

If you were unable to participate in the seminar but would like to be included in the database of those receiving information about events and resources pertaining to small groups and communities, contact Jesuit Father Joe Folzenlogen at 317-236-1489 or 800-382-9836, ext. 1489, or e-mail him at evangelize@archindy.org.

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

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 9, 2003

- Genesis 9:8-15
- 1 Peter 3:18-22
- Mark 1:12-15

The Book of Genesis provides the first biblical reading for this First Sunday of Lent.



Usually, Genesis is associated with the stories of creation. Over the years, but perhaps most especially in the last century and a half since Charles Darwin's theories gained acceptance in scholarly circles, Genesis has had a

tortured experience. People have hung on to every word, and more often than not they have "read" into this first book of the Bible more than is there.

Genesis refers to events very, very long ago. It is important to recall that this book was not written at the time of the events it describes, nor was it written by anyone who actually saw these events.

As is customary in the Scriptures, the author of Genesis left no details about the book's composition. For instance, the date, or more likely the dates, of its composition are a matter of question.

It is a compilation of traditions and ancient stories, given as explanations for very basic conditions in human life, such as sickness, death and sin.

The first rule to remember in reading Genesis is that it is a religious book, and it was designed to be a religious book. It is to teach us about God.

This weekend's story is familiar. It is about Noah and the great flood. Not read in this reading, but essential to understanding this passage and indeed the entire narrative, is the fact that sin and human wickedness drastically disordered creation. Sin brought death, from a force as powerful as a flood. Not even today, with all the engineering skills of this generation, can every flood be anticipated or controlled.

However, God did not leave the people, or creation itself, hopelessly doomed in the face of this flood. The people did not know what to do. Noah himself, albeit virtuous and loyal to God, did not know what to do.

God instructed Noah, telling Noah how to survive the flood. Noah was told to take his own family into a specially constructed vessel, and also to take partners of all living creatures. These partners were to be male and female so that they could reproduce. Humans, and all other creatures, reproduce but, in these processes of

reproduction, they are instruments of God's mighty and creative power.

Noah obeys. He, his family, and the creatures escape drowning. The world lives. God renews the pledge of the Covenant. He will protect the truly devout. They will never die. God's creative life continues.

The second reading is from the First Epistle of Peter.

Only occasionally does the Liturgy of the Word turn to one of the two Epistles of Peter. Most often, the New Testament reading in the Liturgy of the Word, other than the Gospel itself, is from St. Paul's epistles.

This epistle leaves many questions unanswered. For instance, its first audience is a matter of dispute. Was it written to Jewish converts to Christianity? Some scholars believe that it was. Other experts believe Gentiles accounted for the first readership.

In any case, the Church always has highly venerated this epistle, and its companion, as somehow expressing the teaching of Peter, the chief of the Apostles.

The reading this weekend is rich in its message and symbolism. First, it proclaims Christ as Savior. He died to reconcile humankind with God. He died in the wake of human sin.

Just as God saved creation and humanity through Noah, God saves humanity through Jesus.

Then, the reading compares the flood to baptism. The ark rode atop the waters of the flood, and all those on board, the people and the animals, survived the flood. Through them, earthly life endured.

The genuinely holy endure the waters of baptism. Indeed, in baptism, they attain everlasting life. The Church will refer to this symbolic link between Noah and Christ, between flood and baptism, during its splendid Holy Saturday Easter Vigil liturgy.

St. Mark's Gospel is the source of the third reading.

Jesus went into the desert, presumably the Judean desert located between Jerusalem and the Jordan River, for a long period of time to pray. In prayer, Jesus was with God. He also was with the wild beasts, revealing to us that nature and its creatures are of God. He was of God, as angels were there.

After this time of prayer, Jesus faced the task of redeeming the world, and of calling people to repentance and to life in union with God.

Reflection

Baptism is inseparably linked to Lent.

Daily Readings

Monday, March 10
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, March 11
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 12
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 13
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, March 14
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 15
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, March 16
Second Sunday of Lent
Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 116:10, 15-19
Romans 8:31b-34
Mark 9:2-10

Across the country, many people are in the final stages of preparation for baptism. At the Easter Vigil, they will be baptized, becoming members of the Church. In this union with the Church will be their union with Jesus, the Son of God, the Messiah so eloquently described in First Peter.

For others, a repetition of original baptismal promises will be an essential part of all the Easter Masses. Even if not baptized this Holy Saturday, any baptized Catholic will be asked to renew the promises of faith and love first spoken perhaps many years ago.

The Church calls us all to the waters of baptism, there not to die, but rather to rise

from them to true life.

This weekend, the Church begins Lent in earnest. The season began a few days earlier at Ash Wednesday. This weekend is the time that most people will be in churches to hear the Lenten invitation.

Jesus is our model. First Peter beautifully makes this clear. As did Jesus, we must face the world. We must proclaim God's goodness in our actions and words. This is discipleship.

But we model Jesus, and we admit our limitations and our sins, by praying as Jesus prayed, and by committing ourselves to God. This is the purpose, and the process, of Lent. †

Question Corner/Fr. John Dietzen

Matthew and Mark state that Jesus had brothers and sisters

The news media recently reported evidence that Jesus had a brother James.

An inscription to this effect was supposedly found on a burial container. If this is true, why has the holy family only been referred to as Jesus, Mary and Joseph?

We are aware that, years ago, brothers and sisters did not necessarily refer to real brothers and sisters as we call them. Considering our belief that Mary was a virgin even after the birth of Christ, how do we interpret these findings? (Wisconsin)



The Gospels of Matthew (Mt 13:55-56) and Mark (Mk 6:3) mention four brothers of Jesus: James, Joseph (Joseph), Judas (Jude) and Simon, along with some unnamed sisters.

As you note, in the Bible the title "brother" in conversation may refer to a close friend or fellow member of a group. As a family reference, however, as in these passages, brother seems always to have meant a blood relative.

Accepting the ancient Christian belief that the virgin Mary had no other children, various explanations have been offered about who these sisters and brothers might be. One is the possibility you mention, that they were cousins or distant relatives of Jesus.

After long examination of other tentative explanations, the predominant assumption today, I believe, is that these brothers and sisters were children of Joseph by a previous marriage.

As unfamiliar, perhaps even unpleasant, as this may appear to some people, it is not a new idea, nor does anything in the Gospels or in official Catholic teaching conflict with this possibility.

Early Christian documents, among

them the second-century Gospel of Peter and the Proteoangelium (First Gospel) of James, identify the brothers of Jesus as children of a union before Joseph's marriage to Mary.

While these Gospels are not in our canon of Scripture, they are valuable windows into the thoughts and beliefs of the first 100 or 200 years of Christianity. Many Christian traditions that we readily accept find their source in these documents. The names of the parents of Mary, Joachim and Anne, for example, come to us from the Proteoangelium.

Similarly, their view of the sisters and brothers of Jesus seems most probable. If this explanation is true and Joseph was deceased before Jesus began his public life, it helps explain also why Mary would have accompanied these brothers and sisters, as Mark and Matthew tell us, and perhaps even raised them.

As anyone familiar with Christian art is aware, a long-standing assumption in Christian devotion is that Joseph was somewhat older than Mary. If that is true, an earlier marriage could explain the "brothers and sisters," causing people in those days to assume that Jesus was their half-brother.

As I indicated, this explanation in no way reflects negatively on the Church's doctrine concerning the perpetual virginity of the mother of Jesus and that she had no other children.

Please note that I am speaking here about official Catholic doctrine. Later private revelations, beginning from the Middle Ages to modern times, spread the opinion that Joseph, like Mary, lived a virginal life before and after Christ's birth.

Perhaps this trend is what led to the decline of the older "previous marriage" theory. Whatever the case, private revelations to saints or other visionaries about details of Joseph's life may be fascinating. They are not, however, a necessary part of Catholic belief. †

My Journey to God

St. Joseph, Pray for Us

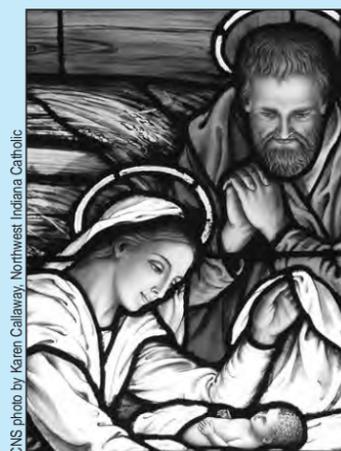
Joseph, you were a strong presence of stability and faith in the uncertainties and dangers of Jesus' childhood. You built your life firmly on truth, justice, love and peace.

Our times are also threatened with violence and fear. Help us to be strong and persistent makers of peace, in our words, in our deeds and in our prayer. Put courage and hope in our hearts on our journey, and enable us always to be builders of peace.

Amen.

By Carmel of Terre Haute

(The Discalced Carmelites of the Monastery of St. Joseph in Terre Haute are offering a novena on March 11-19 to "seek the intercession of St. Joseph to build peace in our hearts, in our homes and in our world." March 19 is the feast of St. Joseph. Prayer requests may be directed to the nuns in care of www.heartsawake.org.) †



CNS photo by Karen Callaway, Northwest Indiana Catholic

More than \$220 million pledged for Chicago parishes, archdiocese

CHICAGO (CNS)—The Archdiocese of Chicago's Millennium Campaign, believed to be the largest fund raising project ever conducted by any diocese in the history of the Catholic Church, has passed \$220 million in pledges.

Cardinal Francis E. George and other archdiocesan officials announced the campaign's success at a Feb. 27 news conference at Old St. Mary Church in Chicago.

The goal of the Millennium Campaign, which has been under way in archdiocesan parishes since 2000, had been \$200 million, but generous parishioners topped that figure.

Several parishes are still completing their campaigns and Ray Coughlin, director of the Office for Stewardship and Development, said he expected the total proceeds to reach \$230 million.

The archdiocese is already using the

funds to support education programs, to build new facilities for ministries and services, and to renovate scores of schools and churches, including Old St. Mary's.

"These results are a wonderful expression of faith by parishioners of different cultural and economic backgrounds in our parishes," Cardinal George said. "They are 'good stewards' who have responded to the larger needs of the local Church in faith and in gratitude for the many gifts the Lord has provided to them."

Jimmy M. Lago, archdiocesan chancellor, also acknowledged the success of the campaign and said more than 80 percent of the funds remained in the parishes for capital and ministerial improvements.

The remainder will be used to provide grants to assist needy parishes, to fund the Bishop Lyne Retirement Home for Priests in Lemont and for infrastructure repairs at

St. Mary of the Lake University/Mundelein Seminary.

"Despite a tough economy, the growing possibility of war, and a high-profile scandal in the Catholic Church, parishioners are pledging and contributing their hard-earned money at an extraordinary level," Lago said.

Campaign leaders said the Millennium Campaign did more than bring financial resources to parishes. It also uncovered reservoirs of people just waiting to be asked to get involved.

"There are all kinds of people in every parish who are just waiting to be invited to help," said Chicago Auxiliary Bishop John R. Gorman, who served as chairman of the pastors' steering committee. "When someone asks them, they say, 'Sure, I'll help.' That's the key to evangelization—inviting people."

At the same time, the campaign educated both pastors and parishioners about the meaning of stewardship instead of simply asking them to open their checkbooks.

"Stewardship puts everything in the context of faith," Bishop Gorman said. "We're not owners—God has sort of entrusted things to us. So the motivation to give back is kind of a response to God's generosity to us."

"This campaign was very low-key, and the emphasis was not money, but participation," Coughlin said. "When we did that, the money came, too."

Some pastors reported that 30 to 40 percent of registered parishioners participated in some capacity, whether by making a few phone calls or making a pledge. It worked by asking parishioners to evangelize one another. †

Forty-six Christian Churches asked to consider unity plan

WASHINGTON (CNS)—A plan to foster a greater united Christian witness in the United States has been sent to 46 Christian Church bodies for consideration.

The proposal for what is provisionally called Christian Churches Together in the U.S.A. outlines a vision for the most inclusive Christian organization ever in the United States, said a Feb. 28 news release from the U.S. Conference of Catholic Bishops.

The news release outlined the proposal and quoted from supporters, including Cardinal William H. Keeler of Baltimore.

"Please God, we are moving toward creating an instrument that will help make more visible the spiritual bonds among Christians in the United States," said the cardinal.

Cardinal Keeler led the eight-member

Catholic delegation at a Jan. 27-29 meeting in Pasadena, Calif., of representatives of 46 Christian Churches. The proposal was drafted at the meeting.

The main aims of Christian Churches Together include fostering Gospel-based evangelism, speaking to society with a common voice whenever possible and promoting the common good of society.

Membership would be open to national-level Churches, communities and organizations that:

- Believe in Christ as God and savior, according to the Bible.
- Worship and serve God as Father, Son and Holy Spirit.
- Work together to present a more credible Christian witness in the world.

The proposal divides Christianity into five families: evangelical/Pentecostal,

historical Protestant, Orthodox, racial/ethnic such as predominantly African-American Churches, and Catholic.

Christian Churches Together would be governed by a General Assembly of representatives of member organizations and a steering committee with three representatives from each family plus several at-large members. Decisions would be by consensus and would require that representatives of all five families be present at the vote. The plan also provides for issuing minority opinions on topics.

Each of the 46 groups at the Pasadena meeting have been asked to take the proposal to their top decision-making bodies for a vote. Implementation would require at least 25 Churches representing all five families to approve the plan.

Paulist Father Ronald Roberson,

associate director of the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, said he expected the bishops' Committee for Ecumenical and Interreligious Affairs to discuss the proposal at its April meeting as a first step to getting it before the entire body of bishops.

A 1993 Vatican document, "Directory for the Application of Principles and Norms on Ecumenism," issued by the Pontifical Council for Promoting Christian Unity, addresses ways in which the Catholic Church can participate in national and regional ecumenical organizations.

Currently, the U.S. Conference of Catholic Bishops is not a member of the National Council of Churches but participates in some of its commissions. Current NCC members are 36 Orthodox and Protestant Church bodies. †

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Church renewal will come through prayer, says author

NATICK, Mass. (CNS)—The crisis facing the Catholic Church today “undermines the very meaning of the Church,” but can be overcome with prayer, best-selling author Father Benedict Groeschel told an audience at St. Patrick Parish in Natick.

“The ax is being laid to the root of the tree,” said Father Groeschel, a Franciscan Friar of the Renewal and spiritual director of the Archdiocese of New York, in a talk to more than 1,000 people who braved the aftermath of the area’s worst snowstorm in 25 years.

“No diocese in the country is suffering as much as Boston,” he said, adding that the crisis has shaken the faith of some like never before.

Those who are most scandalized, according to Father Groeschel, are the “Church people,” a term he used to describe those who are Catholic “because everyone in their family is a Catholic.”

“Right now, it’s very hard to be a Church person, particularly in Boston,” he said.

Because of the recent clergy abuse scandal, “the fact that the Church in the United States has been deathly ill for 30 or 40 years has been made obvious by all,” said Father Groeschel.

Using a medical analogy, he likened the scandal to lesions on the skin, which are indicative of a “systemic infection of the Church here in the United States.

“One of the most sinister symptoms is the disrespect shown toward the eucharistic presence,” he said. “We have become irreverent, unbelieving, skeptical.”

This irreverence, he said, has its roots in the Enlightenment—an 18th- and 19th-century school of thought he said was “minimalistic, materialistic and denied the concept of mystery.”

It is this type of thought which has led philosophers to question the legitimacy of the Gospels, he said.

However, according to Father Groeschel, the final blow came with the publication of *Humanae Vitae*, Pope Paul VI’s 1968 encyclical reaffirming the

Church’s teaching against artificial contraception.

Rather than obey the teachings of the Church, most people chose to disregard the Church’s stance on artificial birth control, he said. Suddenly, “you no longer had to follow the Catholic teaching to call yourself Catholic.

“People wanted not to have to struggle. So, instead of following the Gospel, you had to ‘be nice.’ The Church got nice, religious education got nice, everything got nice, and that’s not the Gospel,” he said.

Father Groeschel criticized Catholic seminaries and colleges that do not hold to the teachings of the Church, calling it a “sin of dishonesty.” He noted that in his 29 years of experience working with former priests, “many of them lost their faith at the seminary. That’s a disgrace!” he exclaimed.

According to Father Groeschel, this very scandal may be the catalyst to begin a change within the Catholic Church in

the United States.

“The devil often bites his own tail. Out of this terrible catastrophe ... there will come the reform of the Catholic Church,” he said.

Father Groeschel said the renewal of the Church will be achieved through prayer and living the Gospel.

“For 30 or 40 years now, all we’ve been doing is glitzy things,” he said. “All we’re asking people to do now is to say their prayers—pray for the Church, for the purification of the Church, for the healing of the victims.

“If I could have just one wish it would be for a renewal of devotion to Jesus Christ centered around the eucharistic presence, and all the other things would follow,” he said.

Acknowledging that the road ahead is a long one—perhaps taking as long as 30 years for the Church to recover—Father Groeschel said he believes that, with prayer and time, “at the end of the day the Church will be purified.” †

Manchester Diocese issues report in response to sex abuse documents

MANCHESTER, N.H. (CNS)—“On behalf of myself and leaders of the Church in New Hampshire—past and present—we are sorry for our inadequacies, but most of all we are sorry for the harm done to persons who were abused by priests and to the Catholic faithful who have been scandalized,” Bishop John B. McCormack of Manchester wrote in a letter posted on the diocesan Web site on March 3.

The letter was an introduction to an accompanying report that examined how the diocese responded to allegations of sexual abuse of minors by priests during the past 60 years.

The 5,200-word report, “Restoring Trust: A Report to the People of New Hampshire by the Diocese of Manchester,” coincides with the state attorney general’s release of 9,000 pages of documents and a 200-page report, the result of a yearlong investigation.

The release of the documents by the attorney general was part of an agreement reached with Bishop McCormack on Dec. 12. At that time, the diocese acknowledged that the state had evidence that would likely sustain a conviction and, in the interest of the common good, consented to the agreement. As a result, the state agreed not to prosecute

the diocese.

“The Church ought to be a sanctuary for every human person, especially for children and young people,” Bishop McCormack wrote. “Sanctuary means protection from injustice. As we, the Church, work together to help victims heal, we also work to help care for persons who have harmed others. As challenging as these tasks are, our firm hope in the ways of the Lord and in the power of the Holy Spirit within us ensures our success. We will have a safe Church, one that witnesses the life of Christ in us by rooting ourselves in his healing truth and love.”

The diocesan report released on March 3, which was to be distributed in parishes on March 8 and 9, acknowledges that some of its actions in the past were “inadequate and ineffective ways to deal with abusive individuals. Essentially, the diocese learned that those who sexually abuse minors cannot be adequately supervised or monitored. That is why today, if there is one credible allegation of sexual abuse of a minor by a priest, the bishop will remove the priest from ministry, and if the accusation is determined to be true, that priest will not be allowed to serve in ministry again.” †

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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).

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.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Catholic Charismatic Renewal, Mass and healing service, teaching 7 p.m., praise and worship, Mass and healing service. Information: 317-927-6900.

Knights of Columbus, 1040 N. Post Road, **Indianapolis**. "All You Can Eat" Lenten buffet, 5-8 p.m., \$8 adults, \$5 children 10 and under. Information: 317-897-1577.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Stations of the Cross,

6 p.m. Information: 317-545-7494.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary and Way of the Cross, 7 p.m. Information: 317-283-5508.

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. adults \$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 work day, 9 a.m.-3 p.m., snacks and drinks provided. Information: 812-933-0260.

March 9

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass, 10 a.m., Lenten table, "AIDS and Almsgiving: A Matter of Family Living." Information: 317-545-7494.

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

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

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 11

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, meeting, 12:30 p.m. Information: 317-359-3569.

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.



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Good Shepherd Parish, 1109 E. Cameron St., **Indianapolis**. "Prayer, Spirituality and Health," Providence Sister Ann Matilda Holloran, presenter, 7-9 p.m. Information: 317-783-3158.

March 13

Sisters of Saint Francis, **Oldenburg**. Lecture series, "Women in the Scriptures," session 2, Franciscan Sister Ann Vonder Meulen, presenter, convent, 2-3:30 p.m., Olivia Hall, 7-8:30 p.m., series fee \$20. Information: 812-933-6437 days or 812-933-0835 evenings.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Lenten series, session 2, "Lenten Reflections: Jesus Died That We Might Have Life Abundant," 7-8:30 p.m., \$7 per session. Information: 812-535-4531, ext. 161.

March 14

Marian College, 3200 Cold Spring Road, **Indianapolis**. Spirituality Conference for Nurses, "Nurturing Your Spirit," 8 a.m.-4 p.m., \$35, includes lunch. Information: 317-955-6132.

St. Elizabeth Seton Parish, 10655 Haverstick Road, **Carmel, Ind.** (Lafayette Diocese). Couple to Couple League of Indianapolis, Natural Family Planning, 7:30-9:30 p.m. Information: 317-228-9276.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Stations of the Cross, 6 p.m., Lenten fish fry, 4-7 p.m. Information: 317-545-7494.

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.

March 15

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop, "The Pastoral Constitution on the Church in the Modern World (*Guadium et Spes*)," Benedictine Father Matthias Neuman, 9:30 a.m.-noon, \$35, less for seniors. Registration: 317-955-6451.

St. Thomas Aquinas Church, 4600 N. Illinois St., **Indianapolis**. Maryknoll Father Roy Bourgeois, 11 a.m.-12:30 p.m., Mass, 5:30 p.m. program about School of the Americas Watch. Northview Church of the Brethren, 555 E. 46th St., **Indianapolis**. Presentation about School of the Americas Watch, 7:30-9:30 p.m. Information: 317-253-1461.

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.

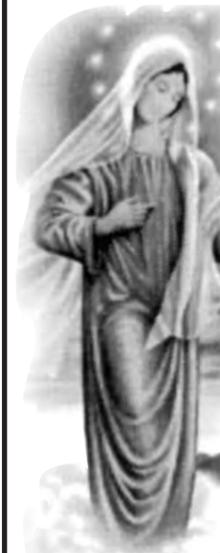
March 16

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**, Mass, 11 a.m.; Indiana Roof Ballroom, 140 W. Washington St., Kevin Barry Division III Ancient Order of the Hibernians of America, St. Patrick's Day celebration, \$30 per person. \$15 children 12 and under. Reservations: 317-359-7147.

Holy Cross Parish, Kelley Gym, 125 N. Oriental St., **Indianapolis**. St. Patrick's Day Party,

—See ACTIVE LIST, page 17

FEBRUARY 25, 2003
MESSAGE TO THE WORLD
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"Dear children!
Also today I call you to pray and fast for peace. As I have already said and now repeat to you, little children, only with prayer and fasting can wars also be stopped. Peace is a precious gift from God. Seek, pray and you will receive it. Speak about peace and carry peace in your hearts. Nurture it like a flower which is in need of water, tenderness and light. Be those who carry peace to others. I am with you and intercede for all of you. Thank you for having responded to my call."

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The Active List, continued from page 17

4-7 p.m., \$5 adults only. Information: 317-637-2620.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass, 10 a.m., "AIDS and Youth: A Matter of Education that Leads to Liberation," Stations of the Cross after Mass. Information: 317-545-7494.

March 19

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten retreat day, 9 a.m.-3 p.m., free-will offering, "brown bag" lunch, beverages provided. Information: 812-923-8817 or e-mail mtst-fran@cris.com.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass, 7:30 a.m., reconciliation service and healing Mass, 6 p.m. Information: 317-545-7494.

March 21

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Stations of the Cross, 6 p.m., Lenten fish fry, 4-7 p.m. Information: 317-545-7494.

March 22

Ritz Charles, 12156 N. Meridian St., **Carmel**. Birthline Guild, annual "Love Works Magic" fashion show and luncheon, cash bar, 11:30 a.m., luncheon, noon, donation \$22. Information: 317-466-9656.

Daily

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

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

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

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

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

Weekly

Sundays

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

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

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

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

Mondays

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

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

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

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

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

Tuesdays

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

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

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

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

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian

Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

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

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

Wednesdays

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**.

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

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

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

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

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

Thursdays

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

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament,

7 a.m.-5:30 p.m. Mass.

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

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

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

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

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

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

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.

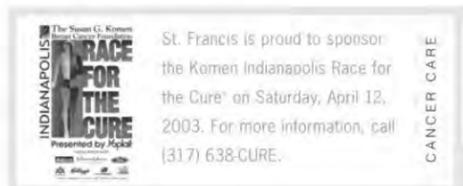
St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

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

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Rest in peace

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

ARMSTRONG, Nadine, 76, Prince of Peace, Madison, Feb. 23. Mother of Frank, Michael and Tim Armstrong. Grandmother of 10.

AUGUSTINE, Joan C., 61, St. Gabriel, Connersville, Feb. 22. Mother of Deborah Ann Rouse, James Augustine, Brian, David, Kevin and Mark Brammer. Daughter of Stella Lalik. Grandmother of 17.

BOLAND, Catherine (Burke), 87, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 14. Sister of Louise Falk, Virginia Nix and Margaret Reid.

BRADY, Jane C., 85, St. Luke, Indianapolis, Feb. 14. Wife of Dr. Thomas Brady. Mother of Jane Waller, Patricia and Thomas Brady. Grandmother of four. Great-grandmother of five.

BYRNES, Lawrence Matthew "Jack," 86, St. Augustine, Jeffersonville, Feb. 13. Husband of Mary Agnes Byrnes. Father of Margaret Bratcher, Sally Burns, Jan Chesser, Jean Murley, Julie, Laura, Rose Marie, Donnie, Fred, John, Marty, Larry, Paul and Thomas

Byrnes. Brother of Nancy Langlois, Kay Plymell and William Bragg. Grandfather of 28. Great-grandfather of several.

CASSERLY, Thomas J., Sr., 87, St. Philip Neri, Indianapolis, Feb. 21. Father of David, Michael, P. Daniel and Thomas Casserly Jr. Grandfather of eight. Great-grandfather of two.

CASTRO, Raymundo D. Castro, 40, St. Luke, Indianapolis, Feb. 15. Husband of Lourdes "Lulu" Castro. Father of Anne, Cylvia and Maria Castro. Brother of Choz Dublado, Eric and Romy Castro.

CODDINGTON, Nancy (Suiter), 81, St. Monica, Indianapolis, Feb. 20. Mother of Bill and Mike Coddington.

DUNKIN, Cleora, 79, St. Benedict, Terre Haute, Feb. 17. Wife of Jim Dunkin. Mother of Beverly Horrall and Billy Dunkin. Sister of Clara Deakins and Dorothy Kessler. Grandmother of three. Great-grandmother of three.

FLOREANCIG, Mario P., 69, St. Roch, Indianapolis, Feb. 20. Husband of Barbara (Jones) Floreancig. Father of Becky Quillen. Brother of Ada Lucas, Geno, Robert, Ted and Tony Floreancig. Grandfather of two.

HENGST, Frances M., 83, St. Andrew the Apostle, Indianapolis, Feb. 12. Sister of Margaret Cornell, Florence Patton, Peggy Ritchie, John, Joseph, Larry and Robert

Lahrman. Grandmother of three. Great-grandmother of two.

KAESSEL, Robert, 74, St. Anthony, Indianapolis, Feb. 20. Brother of Mary Kaesel.

KAHREN, James Paul, Sr., 74, St. Luke, Indianapolis, Feb. 9. Husband of Mary (Banti) Kahren. Father of Nancy Mandeville, James Jr., John and Michael Kahren. Brother of Lorraine Vasicek. Grandfather of seven. Great-grandfather of one.

KIESEL, Frederick H., 74, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 15. Husband of Mary K. (Donahue) Kiesel. Father of Monica Kiesel.

MORALES, Manuel M., 72, St. Lawrence, Indianapolis, Feb. 23. Husband of Josefina Quintanilla Morales. Father of Paulina Fracaro, Lety Parker, Antonio "Tony," Jose, Juan, Pablo and Tomas Morales. Brother of Concepcion Castanion, Francisca Trevino and Pedro Morales. Grandfather of 14. Great-grandfather of three.

NEVITT, Joseph Leon "Red," 96, St. Barnabas, Indianapolis, Feb. 27. Husband of Malvalena F. (Riley) Nevitt. Father of Mary Laker, Kenneth and Ronald Nevitt. Grandfather of 13. Great-grandfather of 15.

OEDING, Eleanora C., 94, St. Benedict, Terre Haute, Feb. 23. Mother of Dorothy Moreland. Sister of Nancy Miller, Helen Stewart, Arthur, Joseph and Robert Lubbehusen. Grandmother of three. Great-grandmother of two.

PHILLIPS, Anna Louise, 78, Holy Name, Beech Grove, Feb. 15. Mother of Barbara

Chaffee, Donna, John and Thomas Phillips. Sister of Caroline Pond, Edward, Harold and Raymond Busald. Grandmother of five. Great-grandmother of four.

PRATHER, William H., 71, Nativity, Indianapolis, Feb. 23. Husband of Delores Prather. Father of Donna Dugan, Diane Lane, James and William Prather. Grandfather of 11. Great-grandfather of eight.

REHME, Frank J., 83, St. Joseph, Shelbyville, Feb. 20. Father of Dr. Christopher Rehme. Brother of Clara McCabe and Mary Stadtmiller. Grandfather of two.

ROBERTS, Thomas W., 85, St. Barnabas, Indianapolis, Feb. 23. Father of Marie and Bernie Roberts. Grandfather of two.

WAY, Vivian E., 90, St. Augustine, Jeffersonville, Feb. 18. Mother of Martha Davis, Rosemarie Soukop and JoAnn Wiggins.

WEIGEL, Daniel J., 72, St. Louis, Batesville, Feb. 22. Husband of Karen Weigel. Brother of Donald and William Weigel.

WILLIAMS, Curtis A., 74, St. Thomas More, Mooresville, Feb. 19. Husband of Donna J. (Bailer) Williams. Father of Jennifer Chamness, Lisa Dixon, Linda Searless, Colleen Shew, Ronald and Kenneth Human Jr., Curtis Jr., Timothy and Thomas Williams. Grandfather of 22. Great-grandfather of nine.

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

Bishop William Higi presides at Mass for state legislators

By Margaret Nelson

Members of the 2003 General Assembly were honored at a Feb. 13 Mass at St. John the Evangelist Church in Indianapolis, with Bishop William L. Higi of the Diocese of Lafayette presiding.

Using the votive Mass for justice and peace, Bishop Higi thanked "those who serve us in elective office." In his homily, he challenged the legislators to reflect their religious faith in public service.

Father Thomas Murphy, former state representative and pastor of St. John Parish, and Father James Rogers, retired priest from the Evansville Diocese, concelebrated the eucharistic liturgy.

State Sen. Nancy Dembowski, (D-Dist. 5, Knox) read the Genesis passage. State Rep. Donald J. Lehe (R-Dist. 15, Brookston) offered the petitions. State Rep. Sheila J. Klinker (D-Dist. 27, Lafayette) brought the assembly's gifts to the bishop. All are from the Lafayette Diocese.

Bishop Higi said that, just as Jesus helped the woman in the day's Gospel story, legislators must respond to those who need attention even when they are fatigued.

"The demands that elected officials and their staffs face together with the 'mission impossibles' that are laid at their feet, and the good faith efforts they make to address those demands deserve recognition," Bishop Higi said. "Politics is a noble profession, but not an easy one."

He said the annual Mass is one way of expressing gratitude to the public servants and seeking God's blessing on them and on their endeavors to promote the good of the state.

He reminded the legislators of the expectations of the Church from them and the voting public, referring to "Doctrinal Notes on Some Questions Regarding the Participation of Catholics in Political Life," recently issued by the Holy See.

"Read through the lens of faith, it proclaims that Catholic men and women can make a great contribution to the political sphere both by their participation and by bringing to that process properly formed convictions based on moral principles and values rooted in our human nature and in our Catholic faith," said Bishop Higi.

He said that the Catholic bishops of the United States have a long tradition of stressing "the fundamental and inalienable ethical demands of human nature that support the life of every human person, from conception to natural death. This respect for the human person extends to the safeguarding of the family, promoting education, protecting minors, defending religious freedom, assuring a just economy and fostering peace."

Bishop Higi said it is not acceptable to commit to one area of life to the exclusion of others, but to maintain a consistent life ethic. He referred to Pope John Paul II's reminder to politicians from 95 countries during the Jubilee year—that any law that fails to respect the right to life of every human being from conception to natural death is not a law in harmony with the divine plan.

The bishop said John F. Kennedy's campaign promise to keep his Catholic faith out of public service resulted in a "fracture between public behavior and religious belief" following the 1960 presidential election.

Bishop Higi quoted John Adams statement that: "Statesmen may plan and speculate for liberty, but it is religion and morality alone which can establish the principles upon which freedom can securely stand."

"My prayer today is that those who serve in our Statehouse and their staff members will not succumb to pressure to separate religious faith from public service," the bishop said.

"To paraphrase St. Paul's Epistle to the Thessalonians: 'Even though you are doing your best to integrate the teachings of your Church into your public life, knowing that God has called each of us to holiness, strive to do so even more completely,'" said Bishop Higi.

The legislators and their staffs were invited to the St. John rectory dining room for a luncheon. The event was sponsored by the Indiana Catholic Conference.

(St. Andrew the Apostle parishioner Margaret Nelson of Indianapolis is a freelance writer for *The Criterion*.) †



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Healing Hidden Hurts helps women cope with abortion

By Mary Ann Wyand

Second of three parts

A grace-filled Christ Renews His Parish weekend 17 years ago was a life-changing experience for St. Gabriel parishioner Debbie Miller of Indianapolis that enabled her to grow closer to God, return to her Catholic faith with her children and later seek abortion reconciliation.

Turning to God for help and healing from the pain of an abortion that happened early in her 31-year marriage also led her to begin a confidential peer ministry for other women harmed by abortion.

Miller founded Healing Hidden Hurts, a one-on-one post-abortion ministry, three years ago to guide women affected by abortion through a 10-step process that enables them to define and understand post-abortion trauma, determine personal abortion connectors, identify hurts and judgments, restore broken relationships with God and others, establish a relationship with the aborted baby and learn self-help methods.

Symptoms of post-abortion syndrome include anxiety, regret, guilt, sadness, feelings of loss, drug and alcohol abuse, repeat abortions, nightmares, sexual dysfunction, self-destructive behavior, suicidal impulses, anger, rage, severe emotional pain, blunting or denial of emotions, desire for secrecy about the abortion, inability to sustain an intimate relationship and feelings of hatred toward anyone connected with the abortion.

In the process of healing through the sacrament of penance and an abortion reconciliation experience, Miller said she came to know God as the giver of second chances, unconditional love and forgiveness.

"The abortion recovery process is lifelong," she said. "There's always more room to grow and to heal. The pain is so devastating that sometimes you can't put words to it. I don't think you ever completely reach a healing place. A lot of women are really traumatized by it and suffer in silence and alone. But there's no need for that isolation."

Post-abortion reconciliation ministries like the ecumenical Healing Hidden Hurts and the Catholic Church's Project Rachel and Rachel's Companions give women hope for a new beginning in life.

Father Vincent Lampert, pastor of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and the spiritual director for Healing Hidden Hurts, encourages women suffering from the pain of abortion to reach out for

help through these confidential ministries.

"Reaching across barriers like race or religion, the sole purpose of Healing Hidden Hurts is to let women know that they do not have to suffer alone," Father Lampert said in an article for *The Mercy Messenger* newsletter.

"There are others who are concerned for them and who want to help them experience healing in their lives," he said. "Healing Hidden Hurts allows a woman still suffering the effects of her abortion to go through a 10-step process of spiritual healing with another woman who herself knows the painful realities of abortion."

This 10-week reconciliation process gently guides a woman back to the time in her life leading up to the abortion, progresses through the pain of realizing that she has chosen to kill her baby and to the abortion itself, then helps her accept what she has done, name her aborted baby and ask her baby for forgiveness.

"Most women feel like they didn't have a choice," Miller said. "Can you imagine the pain of knowing that you have willingly and deliberately destroyed your baby? Can you imagine how much grief and sadness and shame you feel because of it? The shame is overwhelming. That's why women are silent about it."

Miller said she often thinks about her aborted baby.

"Her name is Anna Marie," she said. "I think about her with love and the hope that I will see her again one day. Sometimes I pray to her and ask her to intercede for me."

When women do share their abortion experience with family members or friends, Miller said, they frequently are told to "get over it and go on with their lives."

Abortion reconciliation helps women remember and learn to live with their abortion, she said, not "get over it" by trying to forget about or deny the reality of this life-changing experience.

"Living with it means living life in a new and different way because of what has happened," Miller said. "A woman who is working through the process of reconciliation has to first acknowledge what she's done then give it to God and let go of the pain. Christ came to heal sinners."

Miller trained to be a peer facilitator with Elizabeth Verchio of Chicago, executive director of Victims of Choice, an international post-abortion reconciliation ministry, before founding Healing Hidden Hurts in 1999. She also volunteers as a facilitator for the archdiocese's Rachel's Companions support group.

"A lot of women say they don't want anyone else to go



Healing Hidden Hurts, a one-on-one peer ministry for women affected by abortion, is based on a 10-step reconciliation process that reinforces the message of Psalm 147:3, which reads, "He heals the brokenhearted and binds up their wounds."

through the pain they've had to go through," Miller said. "I think God is touching the hearts of these women to enable them to find the courage and the strength to speak the truth about abortion, and the truth will set us free."

The gift of listening is one of the most important gifts people can give to each other, she said. "It's so important to have someone you can trust to turn to for help, someone who will really listen without trying to offer advice all the time."

When women progress through the abortion reconciliation process and finally let go of their burdens, Miller said, their entire physical appearance changes as they move from pain and sadness to healing and peace.

"It's an incredible transformation," she said. "They have found peace in their life that comes from accepting what they have done, which they knew was wrong, and accepting forgiveness from God and from themselves. When they are able to create a relationship with their [aborted] child, it frees them from so much of the pain."

"One of the things I've learned from this ministry is just how much God loves us," Miller said. "He is so loving and compassionate and forgiving. You just have to place yourself in his arms and accept his love and help."

(For more information about Healing Hidden Hurts, call Debbie Miller at 317-297-7578, the ministry's confidential telephone line.) †



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