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Criterion

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February 6, 2004

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Archbishop issues report on extent of sexual abuse

By Greg Otolski

Since 1950, the Archdiocese of Indianapolis has received sufficient information to support allegations of sexual abuse of minors by 20 priests and 12 laypersons who were serving on behalf of the Church.

Of the 20 archdiocesan priests whose allegations were found credible, nine are deceased, six have resigned from the priesthood and five have been removed from active ministry. All 12 laypersons resigned or were terminated.

Archbishop Daniel M. Buechlein issued a report on the extent of the sexual abuse allegations made in the archdiocese in advance of a national study of sexual abuse by clergy conducted by the John Jay College of Criminal Justice. The national study, which was commissioned by the U.S. Conference of Catholic Bishops, will report statistics of incidents of clergy abuse from 1950 to 2002. The national study is expected to be released on Feb. 27.

The archbishop's report on the Archdiocese of Indianapolis was mailed this week to all Catholic households in the

archdiocese, priests and parish life coordinators and was given to all non-Catholic students attending Catholic schools in the archdiocese. More than 98,000 copies of the report are being distributed throughout the archdiocese.

In the report, Archbishop Buechlein said he wants to present people "with a picture of the situation in our archdiocese," and he apologized to victims.

"Once again, I want to say to the victim-survivors of abuse by priests and laity of our local Church: I am sorry. We will continue to do all we can to offer

compassionate care and healing for you," Archbishop Buechlein said.

The archbishop also said he wanted to assure people that the "archdiocese is committed to do everything possible to keep our children safe."

(Archbishop Buechlein discusses the issue of sexual abuse in the Church in his "Seeking the Face of the Lord" column on page 5 in this issue of *The Criterion*.)

Suzanne L. Yakimchick, chancellor and victim assistance coordinator for the archdiocese, said that the six-member

See REPORT, page 2

Unearthing the Gospel in Middle Earth

How The Lord of the Rings books and movies embrace Catholicism

By Sean Gallagher
First of two parts

Humble hobbits, evil orcs, fierce warriors and the one ring that binds them all—such make up just a portion of the vast panorama of Middle Earth envisioned by J.R.R. Tolkien in his trilogy *The Lord of the Rings*.

Given such a mythical landscape of characters, it might be surprising that Tolkien, himself a Catholic, expressed in a letter to a friend, that his story was "a fundamentally religious and Catholic work; unconsciously so at first, but consciously in the revision."

The trilogy of novels that make up *The Lord of the Rings* is, essentially, the story of the long journey to destroy the ring that can bring the realm of Middle Earth under the power of the evil lord Sauron.

Sauron (himself a spiritual being not unlike the devil or a lesser demon) had created the ring long in the past. After he was defeated in a battle, the ring was eventually lost. But in an episode just before the opening of the trilogy (portrayed in Tolkien's novel *The Hobbit*) it had been found.

Sauron learned of its discovery and sought to bring it back to himself. It was then the quest of a group of leaders of Middle Earth to destroy the ring at the one place where this could happen: in

See RINGS, page 7



Gandalf, portrayed by actor Ian McKellen, wields a sword in battle during a scene from *The Return of the King*, the finale in *The Lord of the Rings* movie trilogy. J.R.R. Tolkien's novels tell the story of the journey to destroy—in the cracks of Mount Doom—the ring of power created by the evil lord Sauron.

In Lenten message, pope calls for more concern for children

VATICAN CITY (CNS)—Pope John Paul II spoke against violence directed toward children, including sexual abuse, human trafficking and the use of child soldiers.

In his annual Lenten message, the pope also spoke of "the tragedy of AIDS and its devastating consequences in Africa," especially its effects on children.

"Humanity cannot close its eyes in the face of so appalling a tragedy," the pope said in his message, dated Dec. 8 and released by the Vatican on Jan. 29.

At a press conference to release the pope's text, the Vatican also announced the launch of two initiatives to help African AIDS orphans.

In his message, Pope John Paul said, "There are young people who have been profoundly hurt by the violence of adults: sexual abuse, forced prostitution, involvement in the sale and use of drugs; children forced to work or enlisted for combat; young children scarred forever by the breakup of the family; little ones caught up in the obscene trafficking of organs and persons.

"What evil have these children done to merit such suffering?" the pope asked.

While human reason may not be able to answer the question, the pope said, "Only faith can make us begin to understand so profound an abyss of suffering."

He said children are "an incentive to rediscover the simplicity and trust which believers must cultivate in imitation of the Son of God, who shared the lot of the little ones and the poor."

See LENT, page 8

Scouts in archdiocese receive religious awards

By Brandon A. Evans

Hundreds of boys, girls, men and women—all involved in Scouting—gathered at St. Peter and Paul Cathedral in Indianapolis on Feb. 1 to be honored.

The annual religious emblem ceremony included songs, readings from Scripture, a homily, and the blessing and presentation of Scouting awards to those who have earned them in the last year.

The religious emblems, which vary from Boy Scouts to Girl Scouts, Cub Scouts to Webelos, honor hard work and the living of Catholic values.

The names and awards for people from each parish were read aloud by Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood. The

Scouts received their awards from Archbishop Daniel M. Buechlein.

The archbishop said that his own time in Scouting as a young man helped to build the virtues that he would need as a priest and bishop.

"It can build good lay leadership as well," the archbishop said.

"It's a place where kids learn to get along with each other, they learn how to play fair," he said. They also learn discipline.

The awards can serve as a form of encouragement, he said.

"I think it affirms them and encourages them to stay in and do the work that's needed," he said.

"It's a good way to get them to learn more about their faith," the archbishop

said, "which is what all these awards today were about."

Moreover, those receiving awards have the chance to see their peers being honored for the same hard work and dedication.

David Hilt, Scout and Cubmaster for Troop and Pack #104 in Acton and a member of Nativity of Our Lord Jesus Christ Parish in Indianapolis, agreed that it is good for the young people to see each other honored.

Hilt's son, Dakota Gray, received the Parvuli Dei award. Dakota said that the crowded cathedral was a surprise.

"I never thought there was going to be that many [people]," he said. He also said that his award took a lot of work to earn.

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REPORT

continued from page 1

Archdiocesan Review Board, which was appointed by the archbishop in August 2002, has reviewed every past and current case involving allegations of sexual misconduct by clergy and laity serving on behalf of the archdiocese.

"This report covers everything that we know of," Yakimchick said. "Once again, I want to urge anyone who has been abused, but has not made themselves known to us, or anyone who may know of an instance of abuse to please contact us so we can reach out to any victims with the pastoral care of the Church and provide them all the help we can."

Yakimchick also urged people to review the archbishop's report. She said anyone not receiving a copy can obtain one by writing her at P.O. Box 1410, Indianapolis, IN 46206-1410 or by calling her at 317-236-7325 or 800-382-9836, ext. 7325.

Archbishop Buechlein said that during the 52-year period reviewed by the John Jay College of Justice, 514 archdiocesan priests have served the Church in the archdiocese. He said Church records show that no minor has been abused by a priest in the archdiocese in the past 10 years.

In addition to reviewing every allegation of sexual misconduct and making recommendations to him on each case, Archbishop Buechlein said the Archdiocesan Review Board also has approved revisions to the archdiocese's long-standing policies and procedures for dealing with allegations of sexual misconduct to incorporate the provisions of the U.S. bishops' 2002 Charter for the Protection of Children and Young People.

Since 1950, the archdiocese has spent an estimated \$355,000 for sexual abuse-related expenses—approximately \$251,000 for counseling for victim-survivors and \$104,000 for attorney fees defending litigation. These expenses were paid out of the archdiocese's general operating funds. Five lawsuits involving sexual misconduct by clergy are pending.

In addition to apologizing again to victims in the report, Archbishop Buechlein said, "Finally, I want to say I am sorry to all of you who are hurt and angry about this tragic scandal that has embarrassed our Church and clergy. I assure you that we cooperated fully with our seminaries in order to provide careful screening and evaluation of our candidates for the priesthood. And we will continue to conduct regular criminal background checks on lay employees, volunteers and clergy of the archdiocese."

"Please join me in praying that we will respond to God's grace of spiritual renewal, which is always available in good times and in bad." †

Where can I find a copy of the sexual misconduct policies and procedures of the archdiocese?

Go to: www.archindy.org

Indiana Law

Indiana law requires suspected child abuse or neglect to be reported to: the local Child Protective Services agency

Hotline: 800-800-5556

or a local law enforcement agency.

Who should I contact if I would like to report a case of abuse to the archdiocese?

You can contact:

Suzanne L. Yakimchick
Victim Assistance Coordinator
and Chancellor
Archdiocese of Indianapolis
P.O. Box 1410
Indianapolis, IN 46206-1410

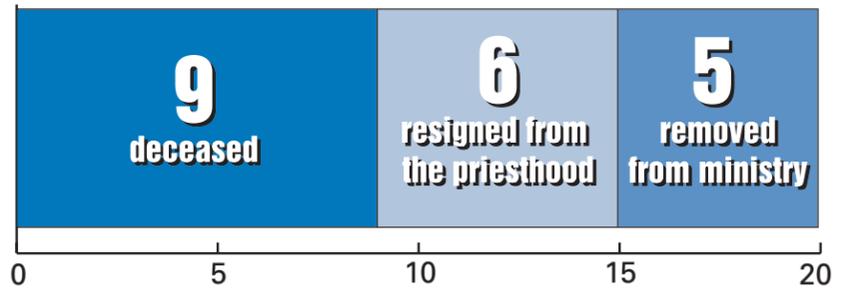
**317-236-7325 or
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Source: Archdiocese of Indianapolis

Accused Clergy

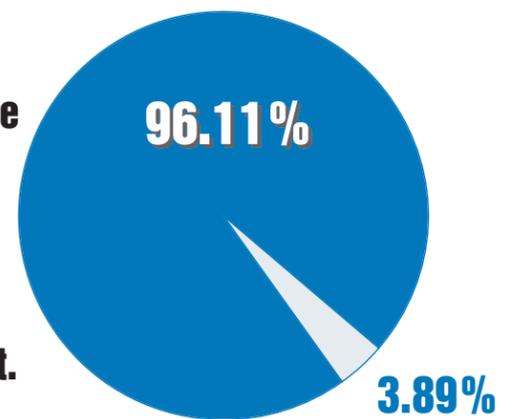
The archdiocese has received sufficient information to support allegations against 20 priests from 1950 to 2002.

What happened to the priests?



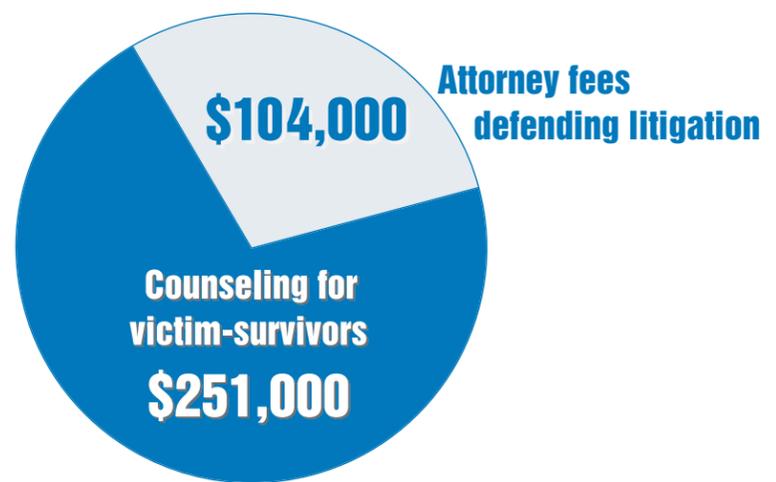
514 diocesan priests served the archdiocese from 1950 to 2002.

Of those, the 20 offending priests represent 3.89 percent.



Financial Impact

Estimated total the archdiocese has spent on sexual abuse since 1950 is \$355,000.



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St. Elizabeth's in Indianapolis gets a new director

By Brandon A. Evans

In January, Michelle Meer became the new director of St. Elizabeth's Pregnancy and Adoption Services in Indianapolis.

She fills the void that was left after David Siler was appointed executive director of Catholic Charities for the archdiocese.

"I could not be more proud or confident to hand the reigns of leadership of St. Elizabeth's to Michelle Meer," Siler said. "Michelle brings with her a wealth of experience that will match up well with the future direction for St. Elizabeth's."

Meer has a master's degree in social work from the Indiana University School of Social Work, and worked for nine years at Adoption Support Center Inc. in Indianapolis—four of those years as executive director.

Most recently, she spent time at Indiana University as a master's in social work field specialist. She worked with hundreds of students in the master's degree program.

"Actually, I was very happy at I.U.," Meer said, "but at the same time, this was a position that I have literally always dreamed of having."

More importantly, she wanted to get back into the "practice" side of social work. She also felt that God was calling her to this check out this new path.

Her passion for adoption began years ago when she and her husband suffered through infertility.

After a number of miscarriages, they decided to go through the adoption process. Their adopted son will be

16 years old this month. They also have a biological daughter that is eight years younger.

"Hence the reason the passion was born," she said.

But even more inspiring to her than that process was knowing that her son's birth mother "chose such an unselfish loving way to provide him a life," Meer said.

"I feel not only [that] my son lives in my heart," she said, "but also his birth mother lives in my heart as well, and this is for her and all the other mothers who have faced the question of adoption or parenting."

St. Elizabeth's not only handles domestic and international adoptions, but also provides a home for pregnant and new mothers up to 18 years old, and other support to those over 18.

Meer said the women that come to St. Elizabeth's are usually young and without much support—if any.

She tries to be Christ-like, and wants to treat them with compassion and love.

"You have mothers who are faced with pregnancies with little support. How would Christ react to that?" she said.

Meer wants to be a good steward of her talents, and is honored to be able to use her faith so directly at work.

"It's wonderful to be able to say, 'You know what? I work for the Catholic Church,'" she said.

She is also grateful to be able to work



Michelle Meer, the new director of St. Elizabeth's Pregnancy and Adoption Services in Indianapolis, began her pro-life ministry position in January. She replaces David Siler, who is now the executive director of Catholic Charities for the archdiocese.

under Siler, and know that he is close by whenever she needs advice. He did an "unbelievable job" in his time at St. Elizabeth's, Meer said, and admitted that "I have big shoes to fill, so to speak."

"Michelle will certainly have her work cut out for her," Siler said, "as she will be working with the St. Elizabeth's Advisory Council on developing a new strategic plan for the agency to provide direction for the next three to five years."

"Michelle will be working to increase the awareness within the community of this very important pro-life ministry of the archdiocese, increase the number of adoptive placements and continue to keep the agency financially viable in very tough

economic times."

Siler said that Meer is blessed with a good staff, and she agrees. They have been warm, welcoming and professional, she said.

Meer said that her first week was "a whirlwind," but that it was also very exciting.

A rough economy and lots of bad weather have made it more difficult for St. Elizabeth's, but have not dampened Meer's spirit.

"I have a really true passion for adoption and pregnancy issues with women," she said.

(St. Elizabeth's Pregnancy and Adoption Services has a new Web site that can be accessed by logging on to www.stelizabeths.org or www.pregnancyhelpnow.com.) †



Marian College enters partnership with Indianapolis Civic Theatre

By Brandon A. Evans

When the curtain goes up on the 91st season of the Indianapolis Civic Theatre, it will do so on the campus of Marian College.

The two neighboring, northwest side organizations are entering into a new relationship that will hopefully bring benefits to both.

The Civic Theatre, the nation's oldest continuously operating community theater, has already moved its administrative offices to Marian College, and this fall will begin performing on the campus in Marian Hall Auditorium.

Daniel Elsener, president of Marian College, said that the school "endeavors to enliven the liberal arts curriculum," and that part of that goal is to foster music, art and theater.

"One way to advance that interest more quickly and dramatically is to partner with somebody," he said.

The Civic, which has operated in the Indianapolis Museum of Art's Showalter Pavilion since 1973, will fund the

renovation of Marian Hall Auditorium, said Robert Sorbera, executive/artistic director of the Civic. It will cost about \$1.9 million.

Elsener said that the auditorium is "tired." It needs new seating and a serious update to its sound system.

Kristopher Steege, who teaches backstage theater at Marian, said that while the number of seats will actually decrease, there will be more of a stadium effect that will enhance viewing.

Once the renovation is complete, the Civic will begin using the facility for all of its productions.

After that, Marian and the Civic may begin "serious planning on a new fine arts complex," Elsener said.

The facility, which will have a theater, classrooms and common space, will be jointly funded by the two organization, if the Civic decides to make Marian its permanent home.

Both Marian and the Civic will be able to use the facility.

Sorbera said that he is pleased.

"Change is always exciting," he said.

"The project is full of opportunity for us."

"This is one step of what might be a longer journey," he said.

Both organizations stand to benefit from the collaboration, he said, and more opportunities may develop in the future.

"It's easy to imagine a lot of symbiotic opportunities for both organizations," he said.

Elsener said that the Civic draws in thousands of people a year, and its productions will give ample opportunity for involvement on the part of Marian students—from attending plays and concerts to actually helping produce them.

Steege, who has worked for the Civic as a tech director and scenic designer, agreed with Elsener.

"There's going to be a ton of things for [the students] to do," he said.

Presently, Steege is the only theater teacher on campus, and he hopes to see the college reestablish a theater major someday.

That may be possible, he said, by having those involved with the Civic become part-time teachers at Marian.

Sorbera said that having the Civic on

Marian's campus will eliminate their parking problems and give them a home as their lease expires this June with the Indianapolis Museum of Art.

He also said that there will be more positive attention drawn to Marian College.

Steege, who is currently a scenic designer for the Civic's upcoming production of *Swing*, said that even before this new partnership, there was a relationship between Marian and the Civic.

He said that he encouraged his students to work there, and that some students and alumni have performed in the Civic's plays.

"The Civic has given special deals to Marian students, even before any of these discussions started," Steege said.

Elsener agreed that the two have shared a good relationship in the past, and said that Marian and the Civic share a mission as far as art is concerned.

Elsener described the new partnership with the Civic as "a wonderful synergy" and a great example of working together.

"I think there's a lot of things that Marian can offer the Civic, and that the Civic can offer Marian," Steege said. †



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Editorial



CNS file photo by Nancy Wiehe

The bronze statue of Freedom imprinted with the motto *E Pluribus Unum*—"One From Many"—tops the U.S. Capitol in Washington. While freedom of conscience leaves Catholics free to choose among political parties and strategies for the common good, they cannot claim that freedom allows them to promote abortion, euthanasia or other attacks on human life, said the Vatican's Congregation for the Doctrine of the Faith in a document released last year.

Politics and relativism

The secular media have accustomed us to thinking about the red states and the blue states. That's how the television networks showed which states voted Republican (red) and which voted Democratic (blue) during the 2000 presidential election.

Not only that election, but later studies have shown that our country is severely divided between the red and blue states, and that people in the red states have more traditional values than do those in the blue states.

Several recent books have explored the division in values, including John Kenneth White's *The Values Divide*. White teaches political science at The Catholic University of America. He says, "People in the red states generally believe that there are absolute truths. There is right and wrong. On the other side are people who say, 'No, no, no. I want my morality writ small. My morality is for me but not necessarily for you.' For those folks, morality is an entirely personal matter and so is religion."

It's also a philosophy known as relativism, the belief that truth is relative and that every point of view is of equal value. That, of course, is the position of those Catholic politicians who say that they won't "impose" their morality on others.

The pope and other Vatican officials have condemned relativism frequently. The pope did so in his encyclicals *Veritatis Splendor* and *Fides et Ratio*, and the Congregation of the Doctrine of the Faith did so on Jan. 16, 2003, when it issued "A Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life."

Unfortunately, those who espouse relativism are unlikely to read or pay any attention to what the Congregation of the Doctrine of the Faith has to say.

The real scandal is that there are more Catholics in the blue states than in the red states. According to the Zogby Poll, in red America, 57 percent of voters are Protestant, 23 percent are Catholic and 1 percent Jewish. In blue America, 37 percent are Protestant, 33 percent Catholic and 4 percent Jewish. And the blue states tend to have larger populations than the red states.

John Zogby of the Zogby Poll says,

"But here's what blew me away: Fifty-two percent of the red-state voters attend a religious service weekly versus 34 percent of blue-state voters. That's an enormous difference, simply enormous." It's the people who are supposed to be Catholics, but who aren't going to church and who don't pay any attention to the Church's teachings, that comprise a large percentage of those who don't accept moral absolutes.

The Pew Research Center for the People and the Press made a survey last October to determine the most religious and least religious states based on church attendance, the importance of prayer in people's lives, and belief that everyone will be called before God on Judgment Day. It found the most religious states to be from Kentucky southward, except for Florida, and as far west as Texas—the area sometimes referred to as the Bible Belt. The least religious states were in the northeast, on the west coast, and Minnesota. (Indiana was neither among the most nor the least religious.)

This seems to show that the states with the lowest percentage of Catholics are the most religious and those with the highest percentage of Catholics are the least religious.

We don't mean to insinuate that Republicans are necessarily more religious than Democrats, but it's hard to get away from the fact that the states deemed most religious voted Republican in the 2000 election while those called least religious voted Democratic. Surveys among Catholics seem to indicate the same thing: Exit surveys during that election showed that Catholics who attended Mass weekly supported George W. Bush by a 7 percent margin while those who didn't attend Mass weekly voted for Al Gore by a 7 percent margin. Of all voters who identified themselves as Catholics, Gore won by a 50-46 percent margin.

What we are concerned about is the spread of relativism, which has nothing to do with the pluralism of political opinions. The Church must get across its message that there are indeed absolute truths. So far, it doesn't seem to have been able to do a good job of doing that.

— John F. Fink

Letters to the Editor

Let's do more to foster vocations

On Sunday, Feb. 1, I was handed notes from the archdiocese regarding projected rising membership versus the declining number of priests in the year 2012. I was obviously shocked and upset by the projection, but I was more disheartened at the lack of any suggestions to alleviate this problem.

I believe the Church has to do something about promoting vocations to the priesthood. Maybe we should start with a program that would periodically have priests conduct days of reflection, or maybe even weekend retreats, where priests could talk about answering the call to the priesthood and answer any questions young men might have. This could start as young as middle school and go on through high school.

I believe there are more young men out there that have the calling, but have not explored the possibility, and they need to be encouraged to do so. Obviously, these are just rudimentary ideas, but I do feel that they could be expounded upon with positive results.

Last, but certainly not least, I believe the entire Catholic community should make a commitment of daily prayer for vocations to the priesthood, as I have.

Bettie Hamner, Indianapolis

End abortion now

This is an open letter to all our Indiana legislators. I write this letter on Jan. 22, the 31st anniversary of the atrocious U.S. Supreme Court decision legalizing abortion. Abortion is wrong! I know it is wrong. You know it is wrong. Just about everybody else knows it is wrong.

It needs to be stopped and we need to stop hiding behind wishy-washy excuses like the right of a woman to choose. Choice is something we make between several rights. No one can choose something that is

wrong.

When we have a governor, a speaker of the house and at least 30 other elected representatives who proclaim to be Catholic, as well as most of the others who practice religions that are similarly anti-abortion, whom I know were taught and continue to be taught that abortion is wrong, it would seem to me that something would be done to correct this mistake.

The plank in the Democratic Party platform for a woman's right to choose needs to be removed, and all laws allowing or encouraging abortion need to be rescinded, and it needs to be done now.

Our country is losing its moral fiber way too fast to allow this to continue any longer.

Anthony J. Moster, Sunman

More about science and faith

This letter is in response to the recent letter criticizing Father John Catoir. After reading the letter "Science and faith are not mutually exclusive" in the Jan. 23 *Criterion*, I had to go back and reread the Jan. 9 column "Christ in the new year" by Father Catoir.

I thought Father Catoir's column was very uplifting and inspiring, and found it very interesting that the reader took such offense. Only one time in the whole column did Father Catoir make reference to scientists and intellectuals, and in that reference he said, "Many scientists and intellectuals reject the entire mystery of Christ's incarnation..." He didn't say *all* scientists and intellectuals.

God reaches each of us where we are, and each of us is broken and in need of Christ's love. If I am able to identify the parts of myself that are broken and in need of healing, my trust and faith in God will increase. If we open our hearts, not only our minds, and truly listen to what God is saying, he will be able to reach us at a much deeper level.

Gayle Schrank, Floyds Knobs

Letters Policy

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including

spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

Jerome Emiliani

c. 1481-1537

feast – February 8

Jerome enlisted in the Venetian army in 1511. He was captured and chained in a dungeon, but promised himself to God if released. That he later was able to walk out of his prison was considered miraculous. He

was ordained in 1518. When the plague struck, he cared for the sick and opened an orphanage. In 1532, he and two fellow priests formed the Clerks Regular Somaschi, now known as the Somascan Fathers. Jerome was declared the patron saint of orphaned and abandoned children in 1928.



ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The Church is working to protect children and young people

“Holy souls sometimes undergo great inward trial, and they know darkness. But if we want others to become aware of the presence of Jesus, we must be the first ones convinced of it.”

These words of Blessed Mother Teresa of Calcutta were included in a Christmas card from her Missionaries of Charity who serve the poor in Indianapolis. The message struck a chord as I first read it. Her words are timely in view of the pain and anguish we feel in a world threatened by terror and the constant news of war.

They are also timely in view of the pain and anguish caused by the abuse of children and youth by some of the priests and laity who served in the name of the Church in our archdiocese during the last 52 years. It is painful but necessary to acknowledge this sin among us.

Children and young people are God’s gift to our families and to our Church. Mother Teresa once remarked that it must be a great poverty indeed for a mother to choose to abort her child for any reason. To paraphrase her thought, it must be a great poverty and sickness indeed for someone to sexually molest a child or

young person. The tragedy of this latter reality among some of our own people has become quite vivid. And, I repeat once more that we will continue to do all we can to secure the protection of our children and young people. And we will continue to offer compassionate care to all victim-survivors.

Though I do not believe I am naïve, never in my worst worries would I have thought the problem of pedophilia and the abuse of adolescents was as common as it is. As a bishop since 1987, I have experienced a learning curve in the complex reality of sexual abuse as it existed not only within the ranks of those who serve our Church but also in society at large. To molest a child or adolescent is not only morally reprehensible, it is criminal. Sadly, as we have learned more recently, the psychological condition of one who is inclined to molest innocent children and youth is extremely difficult to cure in therapy. Too late, we have come to understand that recidivism—the tendency to continue to offend even after treatment—can be expected, even presumed. It has been a painful lesson and regrettably one learned far too late for

far too many victims. The delay of the learning curve has become part of the societal problem.

While we realize that ordained ministers are human persons with the ordinary limitations of humanity, we would never have thought the problem of sexual abuse among clergy would be as significant as we have learned in the last few years. A single case of abuse would be unacceptable and scandalous. Clearly, clergy and other pastoral leaders of the Church should be held to a higher standard—and we are.

The learning curve must continue. We need to continue to seek effective ways to help victim-survivors find healing and peace. We will continue to explore what characteristics of human personality might be early indicators of a pedophile or one who preys on teens, especially as we continue to evaluate candidates for the priesthood and other ministries in the Church.

Clearly—for all people of society—we already know that a fundamental preventative of personality dysfunction is love. Love begins at home. Blessed Mother Teresa said, “It is not how much we do, but how much love we put into what we do.” She also said: “The world today is hungry not only for bread but hungry for love; hungry to be wanted, to be loved.” It begins at home. Family love, not family wealth, is the great need of our society. And it is where every individual can make

a difference.

As I think about all of these things, another thought of Mother Teresa comes to mind: “Before you speak, it is necessary for you to listen, for God speaks in the silence of the heart. ... The fruit of silence is prayer, the fruit of prayer is faith, the fruit of faith is love, the fruit of love is service, and the fruit of service is peace.” She speaks of peace for us individuals, peace in our homes, in our Church and in our world.

Sex abuse of children and young people is heartbreaking. It also speaks of a spiritual and moral failure in our society. One of the grave disillusionments during this entire ordeal has been the spiritual and moral failure of a few of our clergy. Let’s pray fervently that the lack of reported cases of clergy sex abuse in the archdiocese in the last decade signals a spiritual purification and renewal.

Please, God, may it be so. †

Spanish translation

Due to production problems, the Spanish translation of Archbishop Daniel M. Buechlein’s “Seeking the Face of the Lord” column that normally appears on page 5 will not run this week. The column will run next week. *The Criterion* apologizes for any inconvenience to its readers. †

Archbishop Buechlein’s intention for vocations for February

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

The Human Side/Fr. Eugene Hemrick

How the laity’s faith and expertise can give support to priests

“How can we laypersons help priests?”

The question was posed to me by a layman I deeply respect.



“Keep your faith,” would be my first recommendation. Studies on the priesthood repeatedly report that one of the greatest sources of strength for priests is the laity’s deep faith.

It may come from a dying layperson who is at peace with God; a family that has been hit very hard but does not despair; an elderly person who is selfless; or a penitent whose virtuous life is inspiring.

No two things inspire priests more than celebrating Mass and seeing Christ lived in the daily lives of laity they serve.

The next thing that comes to my mind is Blessed Mother Teresa of Calcutta’s admonition: “Do not wait for leaders, do it alone and person to person.”

As a young priest, I experienced the work of the Catholic Family Movement, the Chicago Catholic Youth Organization, The Catholic Worker Movement and the Knights of Columbus. This is just to name a few Catholic organizations in which the laity took the lead and did a magnificent job in drawing people closer to Christ and the Church.

Today’s Church is confronted with a new breed of challenges that are calling for a new class of dedicated lay leaders. In the marketplace, in the worlds of medicine and biological experimentation, it is they who must take the lead in dealing with the ethics and morality of their work. It is they who ultimately must enforce moral standards in ecology, government, the workplace and the new globalization we are experiencing.

The Church more than ever today needs lay thinkers, doers and movers such as Jacques Maritain, Cesar Chavez, Maisie Ward, Dorothy Day and Mothers Seton, Teresa and Drexel (although sisters are in religious communities, canonically they belong to the laity) whose leadership qualities were stellar. Often, they worked side by side with bishops and priests. Sometimes they nudged them, and other times they hounded them. But as any priest who understands history knows, such people gave life to the priesthood by giving concrete meaning to the Church in action.

Another way the laity can help priests is to always be professional. This translates into avoiding pettiness, jumping to conclusions, letting resentments rule, losing respect, lowering the standing of our language and failing to strive for excellence.

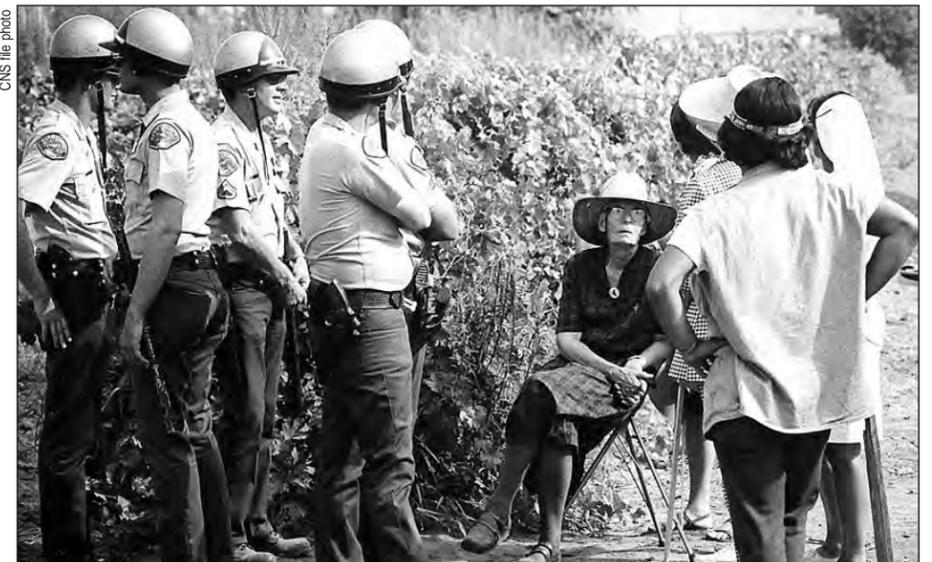
Priests, like laypersons, are human and don’t always act in a fully adult

manner. When this happens, the relationship between priests and laity can become childish. The more that laity maintain professionalism and adhere to the principles of civility, the better they help priests.

Priests can always use more professionalism, as can the laity. The more each practices it, the better they help each other.

Last, and most important, I hope the laity never cease praying for priests. Prayer turns us toward God and brings the best out of us. When lay people enter into this state of mind and heart, they will find ways never before imagined to help priests.

(Father Eugene Hemrick is a columnist for Catholic News Service.) †



Police and farm workers flank Catholic Worker founder Dorothy Day, seated in a farm workers’ picket line in Lamont, Calif., in 1973. She was arrested that day for violating an injunction limiting picketing. Day was chosen in 1999 by a group of Church historians and theologians as the 20th century’s most outstanding lay Catholic.

Check It Out . . .

There will be an **Indianapolis Marriage Encounter weekend** on March 5-7. For more information, call Steve and Judi Willem at 317-576-9785 or JudiWillem@cs.com.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, will present two **Ash Wednesday Mini-Retreats** from 9 a.m. to noon or from 6 p.m. to 9 p.m. on Feb. 25. It will be a chance to reflect on the symbols and rituals of Christianity as well as to renew the commitment to conversion and faith. Benedictine Sister Joan Marie Massura will present the mini-retreats. The registration deadline is Feb. 11. There will also be a retreat titled **"Introduction to Centering Prayer"** from 8:30 a.m. to 4 p.m. on Feb. 28. Benedictine Sisters Carol Falkner and Juliann Babcock will introduce this form of meditative prayer that will increase availability and openness to God's presence in each of us. The registration deadline is Feb. 14. For more information about either retreat, call 317-788-7581. **"Images of God: Monastic Vocation Retreat"** will take place on Feb. 20-22, and is open to all single, Catholic women, age 19-40, who are interested in discerning a call to Benedictine life. Benedictine Sister Antoinette Purcell will lead the retreat. For more information about this retreat, call Benedictine Sister Nicolette Etienne at 317-787-3287, ext. 3032, or e-mail discernosb@aol.com.

David Bethuram, associate executive director of the archdiocesan Office of Family Ministries, will speak at 7:30 p.m. on Feb. 11 at St. Pius X Parish, 7200 Sarto Dr., in Indianapolis. Bethuram will speak about **how to build a happy marriage**. The presentation will be of value to young and older married couples. For more information, call the parish office at 317-255-4534.

Saint Mary-of-the-Woods College students will **display their artwork** in the College Art Gallery during the college's Student Exhibit on Feb. 2-13. The gallery is located in Room 132 of Hulman Hall. For more information, call the College Art Gallery at 812-535-5265.

The Archdiocesan Deacon Formation Program will present another installment in a monthly series of informational programs from 1 p.m. to 4 p.m. on Feb. 8 at St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville. At 1 p.m., Benedictine Father Bede Cisco, director of deacon formation, will provide information about the order of deacons and give

an overview of the formation program. This will be repeated at each one of the sessions. At 2 p.m., the main program will begin. Advance registration is requested. For more information or to register, call 317-236-1491 or 800-382-9836, ext. 1491, or e-mail deaconformation@archindy.org.

There will be a **"Lenten Commencement" retreat** on Feb. 24-25 at the Providence Center at Saint Mary-of-the-Woods. Christian Brother Barry Donaghue will be the facilitator. The theme on Feb. 24 will be the gift of Jesus' public life, and the theme on Feb. 25 will revolve around the meaning of penance and the rhythm of passion, death and resurrection. The retreat will take place from 9:30 a.m. to 2:30 p.m. both days. The cost is \$35 per person. For more information, call 812-535-4531 or visit spiritpro@spsmw.org.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will present its **fourth annual Lenten Speaker Series, titled "Spaghetti and Spirituality,"** on four Wednesdays in Lent: March 3, 10, 24 and 31. There will be Mass in English at 5:45 p.m., a light, meatless dinner at 6:30 p.m. and a presentation at 7:15 p.m. Questions and answers will end by 8:30 p.m. and a book sale will immediately follow the program. Jesuit Father Joseph Fessio, chancellor of Ave Maria

University, will present "The Crisis in the Church and Her Response" on March 3. Father Fessio is the founder and editor of Ignatius Press, the founder of Campion College of San Francisco, the founder of St. Ignatius Institute at the University of San Francisco, and the publisher of *The Catholic World Report*, *Catholic Dossier*, *Homiletic and Pastoral Review* and *Catholic Faith*. Paul Thigpen, author of *The Rapture Trap* and the founder/executive director of The Stella Maris Center for Faith and Culture in Savannah, Ga., will present "The Rapture Trap: A Catholic Response to 'End Times' Fever" on March 10. Father John Trigilio of the Diocese of Harrisburg, Pa., president of the Confraternity of Catholic Clergy and co-author of *Catholicism for Dummies*, will present "Seeing with Catholic Eyes: Reintroducing the Faithful to the Catholic View of the World" on March 24. Conventual Franciscan Father John Grigus, spiritual director and staff member of Catholic renewal organizations, including the Pole John Paul II Eucharistic Association of Chicago, will present "Understanding the Eucharist as the Fulfillment of the Old Testament Passover Meal" on March 31. There is no cost for these events except a free-will donation. Reservations are requested no later than 5 p.m. on the Monday before each seminar. For more information or to make reservations, call 317-636-4478. †

Awards . . .

Catholic community leaders were honored with the Cardinal Ritter Values Award at the seventh annual West Deanery Recognition Dinner on Jan. 29 at Cardinal Ritter High School in Indianapolis. Those honored were **Deputy Mayor Mike O'Connor**; **Vi Jerin and Rose Warthen**, members of St. Thomas More Parish in Mooresville; **Mary Kay and Tom Garrison**, members of St. Malachy Parish in Brownsburg; **Trudy Davis**, a member of St. Joseph Parish in Indianapolis; **Mary Frances Mohr**, a member of St. Malachy Parish in Brownsburg; **Ray Brown Sr.**, a member of St. Michael the Archangel Parish in Indianapolis; and **Millie Holloran**, a member of Holy Trinity Parish in Indianapolis. The awards are given to those individuals who embody the principles of Cardinal Joseph Ritter, the first archbishop of Indianapolis, and of the Catholic spirit every day.

St. Mary School in North Vernon recently gave awards

to two people during Catholic Schools Week. **Helen Fox** was presented with the Volunteer of the Year Award. Fox has helped with art projects at the school, assisted with special Masses, volunteered as a substitute teacher, helped with First Communion and graduation receptions and gifts, counted the Sunday collection and volunteered with the Knights of Columbus. She also has volunteered extensively outside of the parish and school. **Dona J. Eder Thomas** was presented with the National Catholic Education Association Distinguished Graduate Award. Eder graduated from St. Mary School in 1964. She is a nurse practitioner and member of the National Honor Society for Nurses. She has been in family practice for several years at Jennings Family Care and has volunteered at the parish.



Providence Sister Rosemary Eyler, principal of St. Charles Borromeo School in Peru, Ind., in the Lafayette Diocese, recently earned a Robert J. Kealey Distinguished Principal Award from the National Catholic Educational Association. Sister Rosemary is the NCEA's principal of the year award recipient for the Great Lakes Region, which includes Indiana, Illinois, Ohio, Michigan and Wisconsin. In the archdiocese, Sister Rosemary served as principal at St. Matthew School in Indianapolis for 14 years, from 1978-92, and taught at St. Michael School in Greenfield. She also served as principal at the former St. Bridget School in Indianapolis from 1966-70. †



Memorial blessing

Above, Father John Meyer, pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay, blesses a tree in front of Shawe Memorial High School, with students from Shawe Memorial and Pope John XXIII School gathered around him. The tree honors Clara Bomholt, the mother of Jerry Bomholt, principal of Shawe Memorial, who recently passed away.

Right, a stained glass window inside Prince of Peace Church in Madison shows Christ knocking on a door. The image is based on a passage from the Book of Revelation: "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, [then] I will enter his house and dine with him, and he with me (Rv 3:20)."



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

The Big Bounce (Warner Bros.)
Rated **L (Limited Adult Audience)** because of a few sexual encounters with partial nudity, a casual attitude toward murder and larceny, an implied homosexual situation, recurring violence, some crude humor and language, as well as racial slurs.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Monster (Newmarket)
Rated **L (Limited Adult Audience)** because of a few lesbian sexual encounters with partial nudity, recurring violence including rape, stereotyping of conservative Christians, as well as pervasive rough and crude language.
Rated **R (Restricted)** by the MPAA.

The Perfect Score (Paramount)
Rated **A-III (Adults)** because of an instance of rough language, as well as some crude language, sexual humor and innuendo and several drug references.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

RINGS

continued from page 1

the cracks of Mount Doom in the heart of Sauron's homeland of Mordor.

Frodo Baggins, a member of a humble race of hobbits in Middle Earth, is unexpectedly chosen to be the ringbearer—the one who is ultimately charged to take it to its destruction.

Although an expression of Catholic beliefs and principles in a fantasy story such as this might startle some, it is a custom that, in the Christian tradition, is rooted in the practice of Jesus himself.

Joseph Pearce, Writer in Residence at Ave Maria College in Ypsilanti, Mich., as well as author of *Tolkien: Man and Myth* (Ignatius Press, 1999), made note of this in a recent interview.

"Our Lord made up stories to convey truth. He made up the story of the Prodigal Son," Pearce said. "It is likely that the forgiving father and the envious brother in the story, as well as the prodigal son himself, never existed in fact. They were figments of Our Lord's imagination.

"Tolkien was, therefore, merely following an ancient tradition in placing his truth in a fantastic context," he said.

Tolkien's faith, then, is deeply embedded within the text of *The Lord of the Rings*. But it is also present in the recent film adaptation of the trilogy, despite the fact that its director, Peter Jackson, as well as its writers, are not Catholic.

Steven Greydanus, who runs the Web site Decentfilms.com and who is the film critic for the *National Catholic Register*, reflected on the way in which Jackson and company expressed the Catholic aspects of Tolkien's story.

"It seems to me that while [director Peter] Jackson and his co-script writers are not Catholic and while Jackson particularly didn't want to make a religious film," Greydanus said, "all of them said that they wanted to avoid putting their own baggage into the film and to be true to the themes that Tolkien cared about."

Over the past three years, millions of people around the world have been introduced to Tolkien's story through their film portrayal created by Jackson.

His films have also reaped great critical acclaim. The last installment in the series, *The Return of the King*, recently won the Golden Globe award for best picture, drama. Jackson won a Golden Globe for his efforts in directing the film. And, recently, it was nominated for 11 Academy Awards.

So, then, these stories and their portrayal on film give Catholics in particular a chance to appreciate the beauty of Tolkien's art, a talent shaped by his faith. At the same time, the film's wide popularity and the renewed interest in the novels (last year they outsold Harry Potter books) give Catholics a unique opportunity to participate in the new evangelization, to bring the Gospel to the popular culture.

Greydanus, however, encourages Catholics to appreciate the stories and their film adaptations for their inherent merit and not just use them as a tool of evangelization.

"I think that Catholics are right to embrace the Catholic implications of *The Lord of the Rings* as part of a total effort to baptize our culture," Greydanus reflected. "[But] I would be saddened if Catholics were able to appreciate *The Lord of the Rings* only as an evangelistic point of departure and not for the stunning beauty... that they are."

There are many elements in the stories and in the movies that show forth the Catholic faith. The overarching theme of the journey is one of them, as Pearce explained.

"The journey is applicable to our life's journey. The carrying of the ring symbolizes our coping with our sin," Pearce said. "What goes hand in hand with that is the cross and Christ's archetypal carrying of it."

Greydanus noted that while great stories in every human culture are often focused upon a journey, the one that Tolkien created had a difference.

"In this story, the hero is small and humble," Greydanus explained. "Frodo is no Odysseus. He's able to get as far as he does because he is meek and humble."

There are other, more particular elements of the novels and the films that also show forth their Catholic nature. For example, a group of elves give Frodo and his traveling companions food for their journey called "lembas." There are several parallels between it and the Eucharist.

"Lembas" in the elvish language (which was created by Tolkien) translates into English as "life bread." Tolkien often referred to it in the novels as wafers. And in describing its amazing powers, he noted that those who ate it were given strength for several days and would empower their wills to carry on in the face of evil.

However, the example of lembas also shows the differences between the novels and the films. The nature of the lembas was explained in detail in the novels but was largely ignored in the films.

A crucial element in the story that shows its strong Catholic perspective that was also left out of the films was the date on which the ring was destroyed: March 25.

On that day, the Feast of the Annunciation, the Church celebrates the conceiving of Jesus in the womb of the Blessed Virgin Mary. It was thus on that day that the liberation of humanity from the rule of sin began. Pearce noted this omission breaks the "connection between original sin and the ring."

Nevertheless, at certain points, Jackson visually emphasized the Catholic aspects of the story in ways that the novels could not. For example, when the warrior Boromir was dying at the end of *The Fellowship of the Ring*, the character Aragorn marked himself with a motion that resembled the sign of the cross and made a prayer for peace for his friend.

These are just a few examples of the numerous aspects of Tolkien's story, both in the novel and in the films, that show it to be, as he described it, fundamentally Catholic.

And although the beliefs of the Church can be communicated in a variety of ways, their power can sometimes be expressed with greater force through the art of fiction.

Pope John Paul II acknowledged this in his *Letter to Artists* that he issued in 2000.

"Even beyond its typically religious expressions, true art has a close affinity with the world of faith," John Paul wrote, "so that, even in situations where culture and the Church are far apart, art remains a kind of bridge to religious experience."

Pearce reflected upon the Holy Father's words and believed that Tolkien would have approved. "[He] would have rejoiced in those words. The Holy Father encapsulated Tolkien's own philosophy of myth and art," Pearce said. "The key thing is that Tolkien said that we are made in the image of God, and that God is Creator, therefore creativity is the image of God in us. This forms a direct link between art and God. The making of art is the fingerprints of God in us." †



J.R.R. Tolkien's epic adventure *The Fellowship of the Rings* was brought to the big screen by New Line Cinema. Here, Sean Astin, Elijah Wood, Dominic Monaghan and Billy Boyd star in a scene from the production.

They improved the quality of my education.

Pictured are 2003 graduate Jason Morris and some of his favorite professors. Left to right are: Father Leopold Keffler, O.F.M. Conv., Ph.D., Pierre Atlas, Ph.D., Jason, and Raymond Haberski, Ph.D.



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Jason Morris

Currently attending New England School of Law in Boston.

Marian College, B.A. in Political Science '03 (with honors), minor in English
Brownsburg High School '99

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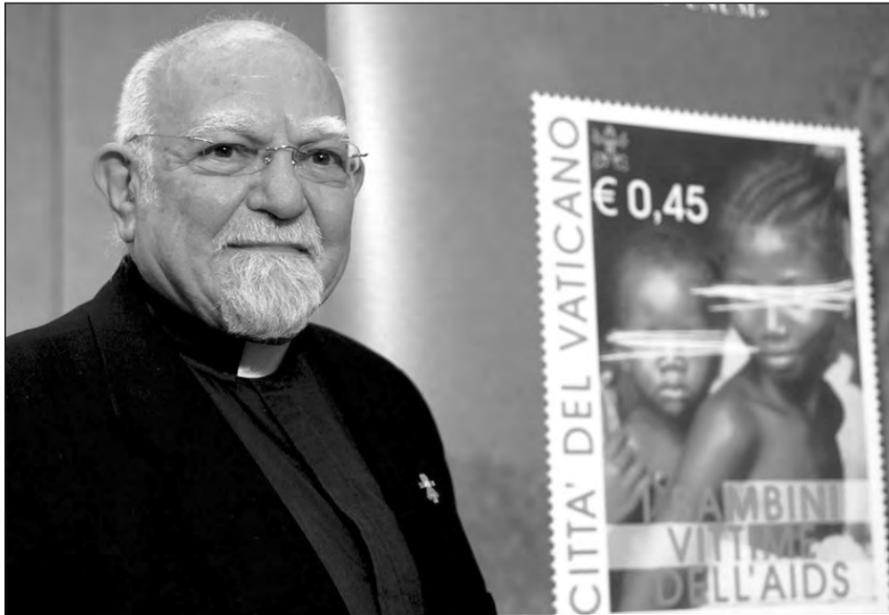
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The battle for the ring of power comes to life in the film version of J.R.R. Tolkien's *The Fellowship of the Ring*.

Jesuit Father Angelo D'Agostino displays the Vatican stamp dedicated to children living with AIDS on Jan. 29 at the Vatican. Proceeds from sale of the stamp will go toward a new project aimed at helping AIDS orphans in Kenya.

CNS photo by Giancarlo Guliani, Catholic Press photo



LENT

continued from page 1

The pope asked that this Lenten season, which for most Catholics begins on Feb. 25 this year, "be a time of ever greater concern for the needs of children, in our own families and in society as a whole: for they are the future of humanity."

He praised "all those committed to caring for underprivileged children and those who alleviate the suffering of children and their families."

At the press conference, the Vatican post office unveiled a stamp dedicated to children with AIDS; the stamp was issued at the request of the Pontifical Council *Cor Unum*, the Vatican's coordinating agency for Catholic charitable agencies.

Archbishop Paul Cordes, president of the council, said all proceeds from the sale of the stamp, which will sell for .45 euros, or about 56 cents, would be donated by Pope John Paul to a new project aimed at helping AIDS orphans in Kenya.

The Vatican also announced it was setting up a special bank account for Italian citizens to donate money for the project.

"It's quite rare for a Vatican stamp to be dedicated not to something from the Vatican's cultural or artistic heritage, but rather dedicated to a theme of social importance," Archbishop Cordes said.

The United Nations estimates that in Africa's sub-Saharan region more than 26 million people are living with HIV/AIDS and approximately 3.2 million people were infected by the virus last year.

The special-issue stamp—which will go on sale in May—pictures an African child and infant whose eyes seemingly have been scribbled out by a white marker. Written in large red capital letters below are the words in Italian, "Children, Victims of AIDS."

The stamps could raise up to 500,000 euros, or \$620,000, the archbishop said.

Archbishop Cordes said these initiatives would not entirely solve the problem of AIDS orphans, but he said, "It is a sign that beyond all the words, the Church does do work in the field and works effectively."

U.S. Jesuit Father Angelo D'Agostino—founder of the Children of God Relief Institute in Kenya, the beneficiary of the Vatican initiatives—said his organization currently cares for 93 abandoned children who are HIV-positive. The institute provides medical care and schooling in a residential environment.

The institute is expanding into the new project, Nyumbani Village, a cluster of homes that will care for 1,000 people, including AIDS orphans and 250 people "from another needy and forgotten group, the elderly," Father D'Agostino said.

He said the publicity surrounding the Vatican's fundraising initiatives would help his project by attracting potential new donors.

The Kenyan government has pledged land for the project, with construction scheduled to begin in a month, Father D'Agostino said.

Archbishop Cordes said the theme of the pope's Lenten message, "Whoever Receives One Such Child in my Name Receives Me," is a message of faith and "not a simple appeal for giving."

"The child is a particularly suitable model for us Christians," he said. The theme of the child is not meant to "stir up a naive sort of sentimentalism, but to reflect our behavior toward God." †

We know she likes to smile and sing. We know her favorite color is purple. And, we know her name is Kyra.

Kyra's spine was broken in a serious automobile accident. We knew what challenges she was to face. And, we had the medical and surgical expertise to help her overcome those challenges. While at St. Vincent Children's Hospital, Kyra underwent neurosurgery - followed by intensive care and rehabilitation. She got the chance to make a remarkable recovery. How remarkable? Well, just look at that smile.

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THE SPIRIT OF CARINGSM

CNS photo from Reuters



Pope John Paul II waves to youngsters during a special audience at the Vatican on Jan. 31. The pontiff met with 10,000 young people with the Turin-based Youth Missionary Service, known by its Italian acronym SERMIG. Through direct service and fund raising, the young people support initiatives to reduce hunger, fight injustice and promote peace through dialogue.

SCOUTS

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The requirements, which came in a workbook distributed by the National Catholic Committee on Scouting, involved a lot of family activities, such as reading Scripture and talking about their relationship with God.

Hilt was proud of his son. "It's huge," he said. "I earned my religious medal when I was a young boy."

"I think it was a great experience for the family for him to earn it—it's a very family-oriented project," he said.

Hilt's wife, Lori, is also involved in Scouting, as is his daughter, Jessica Gray.

Adults also received Scouting awards.

Msgr. John Ryan, pastor of St. Anthony Parish in Indianapolis, gave the homily at the event. In it, he urged the Scouts present

to remove the barriers in their life—those that keep them from God and others.

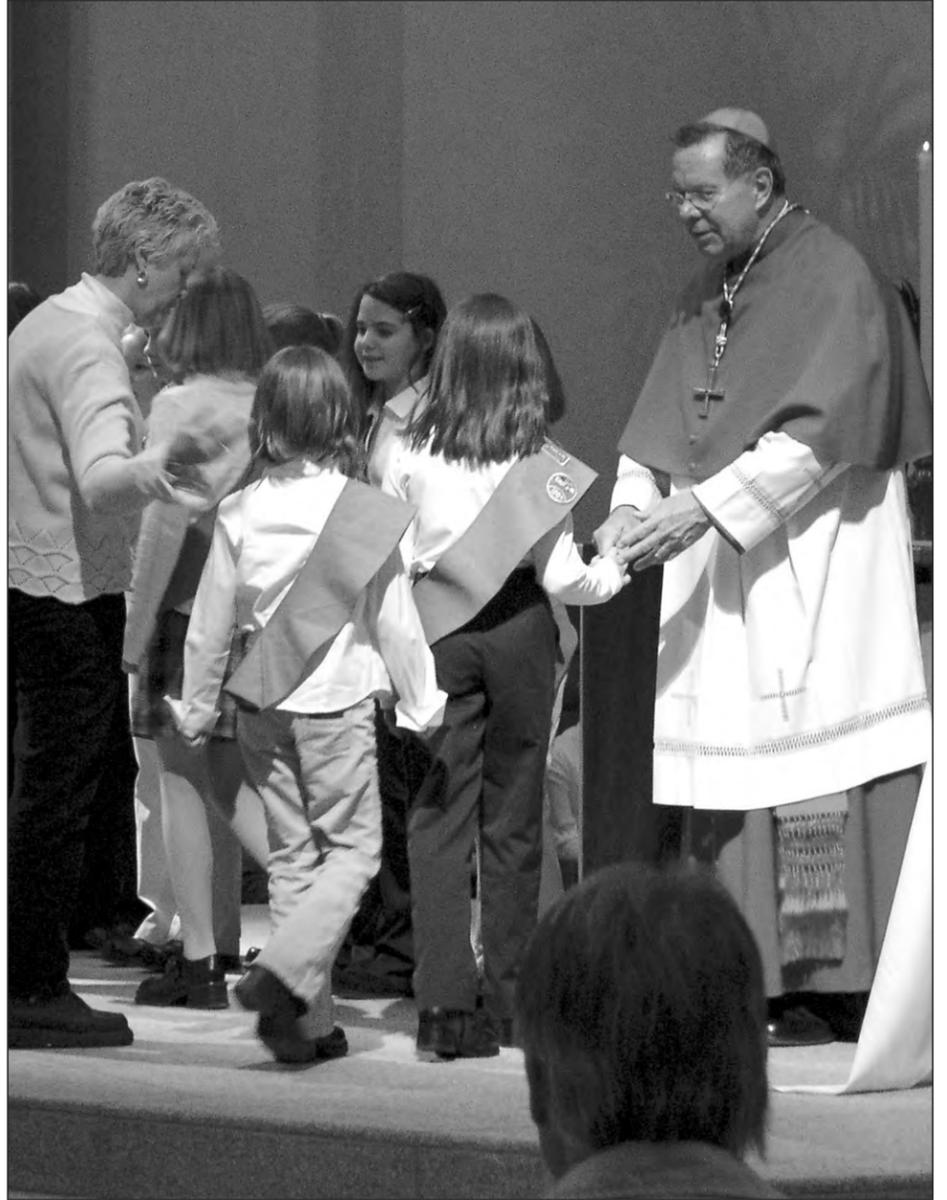
He recommended that, first of all, they put themselves in God's presence—at church, at home, before a crucifix—and ask God what he wants of them.

Msgr. Ryan reminded the Scouts that whenever they are kind to a friend, or give to the needy or visit the lonely, they tear down barriers.

"With God's help," he said, "remove the barriers that keep you from doing the good work that is expected of you and keep the flame of your lamp burning brightly so that you always clearly see what God wants and expects of you."

"God has lit a light and has put it in each one of us," Msgr. Ryan said. "We have to trim the wick and we have to keep the light burning brightly so we can see God's plan for us and ... be a light for others." †

Photos by Brandon A. Evans



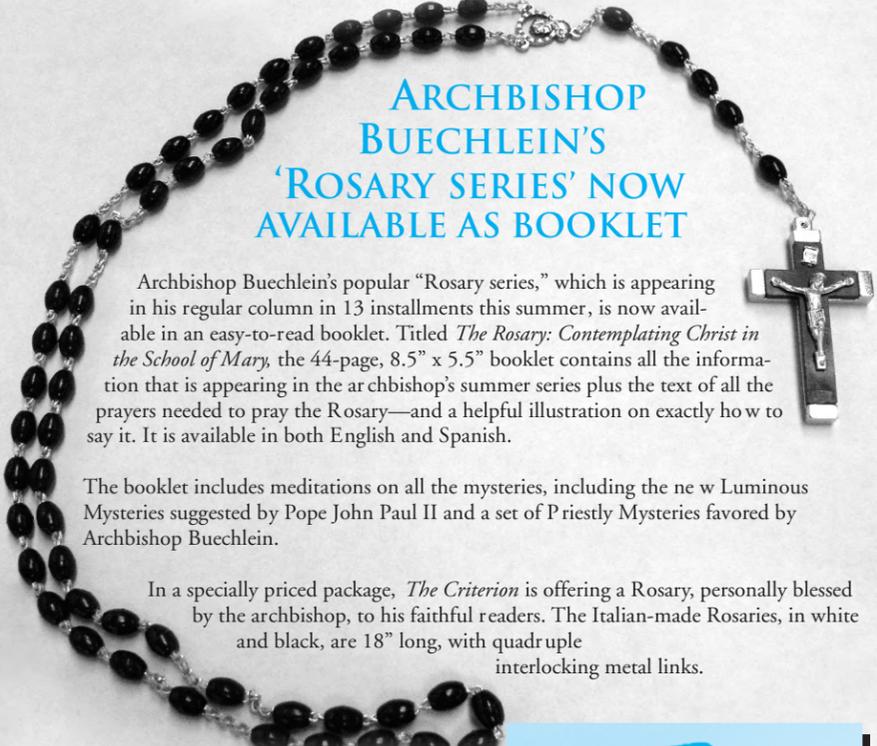
The archbishop greets a group of Brownies who received religious emblems along with hundreds of other Scouts. He posed for pictures with Scout groups from many parishes.



Archbishop Daniel M. Buechlein greets a Cub Scout at the annual Religious Emblem Ceremony for Scouts on Feb. 1 at SS. Peter and Paul Cathedral in Indianapolis. The archbishop personally greeted scores of youth and adults who received Scouting honors at the event.



Scouts from all over the archdiocese gathered at SS. Peter and Paul Cathedral in Indianapolis on Feb. 1 to receive religious emblems they earned after completing a program and service to the Church.



ARCHBISHOP BUECHLEIN'S 'ROSARY SERIES' NOW AVAILABLE AS BOOKLET

Archbishop Buechlein's popular "Rosary series," which is appearing in his regular column in 13 installments this summer, is now available in an easy-to-read booklet. Titled *The Rosary: Contemplating Christ in the School of Mary*, the 44-page, 8.5" x 5.5" booklet contains all the information that is appearing in the archbishop's summer series plus the text of all the prayers needed to pray the Rosary—and a helpful illustration on exactly how to say it. It is available in both English and Spanish.

The booklet includes meditations on all the mysteries, including the new Luminous Mysteries suggested by Pope John Paul II and a set of Priestly Mysteries favored by Archbishop Buechlein.

In a specially priced package, *The Criterion* is offering a Rosary, personally blessed by the archbishop, to his faithful readers. The Italian-made Rosaries, in white and black, are 18" long, with quadruple interlocking metal links.

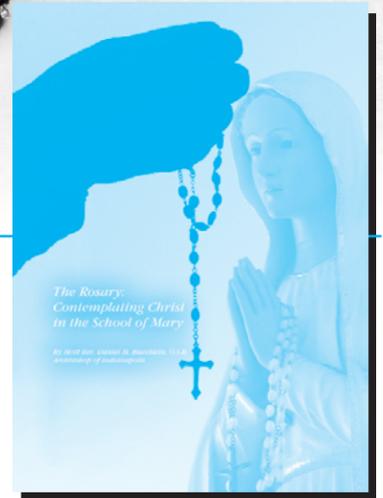
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A Church-state coincidence: Pope meets U.S. bishops in election year

VATICAN CITY (CNS)—With foreign policy in the spotlight and moral issues assuming a higher profile, the U.S. political campaign is drawing special Vatican attention this year.

Pope John Paul II, meanwhile, is busy preparing his own "Campaign 2004." Starting in March, he'll begin addressing groups of U.S. bishops during a round of *ad limina* visits, which offer him a frequent platform for commentary on a range of topics, including war and peace, abortion and family values.

A presidential campaign, held every four years, and the U.S. *ad limina* visits, made by heads of dioceses every five years, have overlapped only once before under Pope John Paul in 1988.

"I'm not sure whether the coincidence this year is good or bad," one senior Vatican official said in late January.

On the plus side, the official said, the pope's words probably will have a bigger echo in the United States, especially when he speaks on the many issues that involve moral teachings and civil legislation, like genetic manipulation, gay marriage and the death penalty.

But the election-year background also may crimp the pope's style.

"He'll certainly have to speak more prudently, because he can't be seen as supporting one candidate over another. A great principle of the Holy See is that the pope cannot enter into the battle of partisan politics," the official said.

The confluence of campaign politics and pastoral strategizing comes at a time when

religion once again has appeared on the U.S. electoral radar.

For Catholics, attention has focused on Archbishop Raymond L. Burke of St. Louis, who before leaving his Wisconsin diocese of La Crosse told priests there to refuse Communion to local Catholic politicians not in line with Church teaching against abortion or euthanasia.

That has led some to ask, for example, whether presidential candidates who identify themselves as Catholic but support legal abortion—such as Democratic Sen. John Kerry of Massachusetts and Rep. Dennis Kucinich of Ohio—should be pressed in a similar manner.

Several Vatican officials declined on-the-record comments about Archbishop Burke's action. Privately, some voiced support and others said it raised unanswered questions about Church law and pastoral effectiveness.

But most see the more aggressive approach in the political arena as a welcome sign of the times. In a document issued a year ago, the Vatican said Catholic politicians have a "grave and clear obligation" to oppose any law that violates Church teaching on the right to life. Another document in July made a similar point about opposing homosexual marriage.

"I think the Vatican has obviously given a psychological empowerment to certain bishops to take a stand that they would have been more hesitant to take prior to those documents," said U.S. Father Thomas D. Williams, a member of the Legionaries

of Christ in Rome.

One reason the Vatican issued those documents is that the political reality has changed in recent decades, in some ways for the worse, said one Vatican official who asked not to be identified.

"Thirty years ago, the Church would not have seen herself entering into these areas because the assumption was that governments and political leaders would do the right thing," the official said.

"Today, that assumption is gone—just look at the nightmare menu of genetic manipulation proposals. So the Church has turned to Catholic politicians and others to advance positions that are not only 'Catholic' but that are essential to the common good," he said.

U.S. Father Robert A. Gahl, an Opus Dei priest who teaches on morality and ethics in Rome, said he thought the question of same-sex marriage could turn into the big election-year issue because, even more than abortion, it is a legislative question in the United States.

What the pope says on that topic in his talks to U.S. bishops will have an impact, Father Gahl predicted. For one thing, he said, even when the pope makes a general pronouncement people tend to think he's talking about hot-button local issues.

"I think that throughout the year, there's going to be an interweaving between the United States and the Vatican, reasserting in a more expressive way those truths that are fundamental for humanity and fundamental to the faith, and looking at their implications for politics," he said.

The challenge, Father Gahl said, will be to make it clear that the pope is promoting moral principles and not a particular political strategy.

Father Williams, a 41-year-old native of Michigan who has taught moral theology and Catholic social doctrine at Rome's Regina Apostolorum University, said it's good that Church leaders are pushing moral issues into the public forum.

But he said the Church has to be careful when it appears to make single issues a "litmus test" for political candidates or parties. That can perhaps be done on the clearest-cut issues that weigh gravely on the common good, like abortion, but not others, he said.

"There's a Catholic teaching on contraception, but you're never going to want to make that a litmus test for Catholic politicians," Father Williams said.

"I think there has to be a real distinction made between issues. It's not like the Church is going to start presenting a checklist," he said.

Most Vatican officials follow U.S. electoral contests in the later stages, so few of them were poring over Democratic Party primary and caucus results in January. Once the winnowing process begins, though, interest picks up.

Throughout the election year, the pope generally avoids encounters that could be given a partisan spin. Because of that sensitivity, his meeting with Vice President Dick Cheney on Jan. 27 probably would not have happened a few months down the road. †

Pope says failure of marriage does not always mean it was invalid

VATICAN CITY (CNS)—The fact that a marriage has failed can never be adequate proof that the marriage was invalid from the beginning, Pope John Paul II said.

In a Jan. 29 speech to the Roman Rota, a Vatican court dealing mostly with marriage cases, the pope defended the Catholic Church's practice of presuming a marriage is valid unless serious proof is offered for its annulment.

The pope said the Church is sometimes criticized for that presumption because the critics believe it is "tied to social and cultural situations from the past."

The critics, he said, claim the presumption is a relic of a time when those who requested a Church wedding understood and accepted that the sacrament included a lifelong pledge of fidelity and openness to having children and educating them in the faith.

Pope John Paul said the Church's critics point to the number of failed marriages in many societies and claim that it might make more sense "to presume the invalidity of the marriage contract rather than its validity." But, the pope said, Church law is based on safeguarding the truth, the rights and responsibilities of believers and the common good.

Pope John Paul said that "support for matrimony must inspire all the activity of the Church" because it is objectively good for individuals and for society.

The pope also said the presumption of the validity of the marriage contract until proven otherwise is a basic attitude of all law to all forms of contracts.

The pope said that "unfortunately" in too many Catholic marriage tribunals there is a growing tendency to see the breakdown of a marriage as a clear sign the marriage was invalid from its beginning.

In those cases, he said, the annulment process becomes a search for "formal justifications" for a conclusion already reached rather than a search for the truth.

Assuming that all failed marriages were invalid from the beginning, he said, ignores the fact that "according to human experience marked by sin, a valid marriage can fail because of the misuse of the spouses' freedom."

The increasing number of situations in which an annulment seems justified must lead priests and those who prepare couples for marriage to take more seriously their obligation to ascertain the individual's ability to give consent and to fulfill the obligations of marriage.



Msgr. Raffaello Funghini, dean of the Roman Rota, meets with Pope John Paul II in the pontiff's private library at the Vatican on Jan. 29. Addressing the Vatican tribunal the same day, the pontiff defended the Catholic Church's practice of presuming a marriage is valid unless serious proof is offered for its annulment.

"Their pastoral intervention must be guided by an awareness that at that moment the individuals can discover the natural and supernatural good of marriage and can commit themselves to following it," the pope said.

Rather than accept a secular vision of marriage as a temporary social arrangement, he said, the Church must help people "rediscover the truth, the goodness and the beauty of the institution of marriage."

Msgr. Raffaello Funghini, dean of the Roman Rota, told Pope John Paul some critics claim the Church is interested only

and exclusively in protecting the institution of marriage.

But, he said, the first aim of all Church law is "the good of souls," and that good is protected when the Church upholds as valid those marriages that are valid and issues a decree of nullity for those marriages that are not.

Upholding the validity of a contract, he said, also upholds the dignity, rights and responsibilities of those who enter into the contract.

At the same time, he said, marriage is not simply a contract, but a sacrament. †

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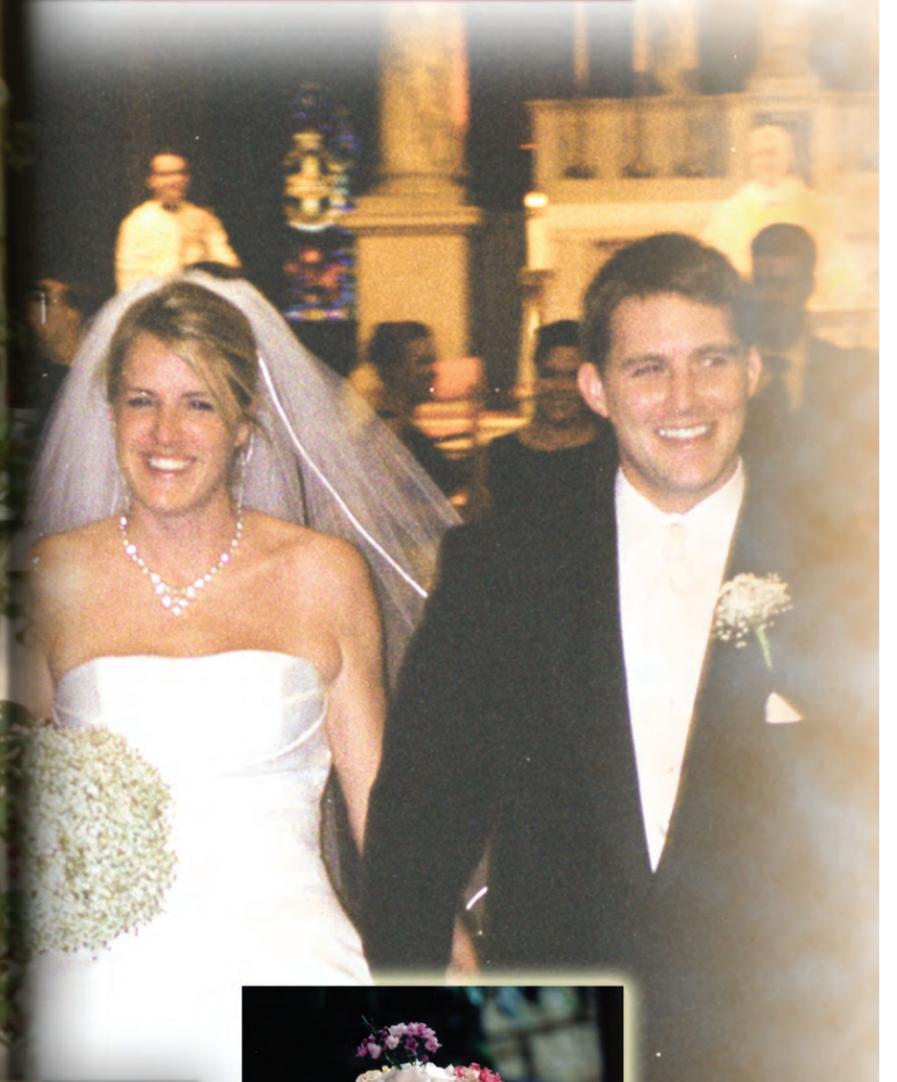
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A Celebration of Grace



Keeley S. Carson and John C. Cooke were married on Oct. 4 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Andrew and Elaine Carson, members of St. Joan of Arc Parish in Indianapolis. The groom is the son of Charles and Marina Cooke, members of Prince of Peace Parish in Madison. Father Patrick Doyle, pastor of St. John of Arc Parish, and Father John Meyer, pastor of Prince of Peace Parish, concelebrated their wedding. Instead of a traditional wedding cake, the bride's family and friends helped her make hundreds of cupcakes.

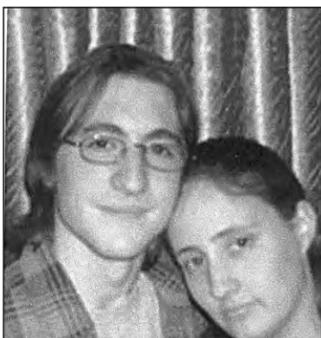


Photography by Randy Baughn of Brownsburg, cover design by Ann Stenberg

Wedding Announcements

Audritsh-Reagan

Claire Audritsh and Casey Reagan will be married on April 24 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of John and Linda Audritsh. The groom is the son of Harry and Shirley Reagan.



Bauman-Bush

Elizabeth Anne Bauman and John Patrick Bush III will be married on June 19 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Michael and Christine Bauman. The groom is the son of John and Mary Bush.

Becher-Helton

Lisa Anne Becher and Robert Allan Helton will be married on June 19 at Our Lady of Lourdes Church in Indianapolis. The bride is the daughter of Joseph and Linda Becher. The groom is the son of Robert and Nancy Helton.



Bramlage-Coyne

Linda Jean Bramlage and Stephen James Coyne will be

married on Feb. 14 at St. John the Evangelist Church in Enochsburg. The bride is the daughter of Donald and Emma Bramlage. The groom is the son of Donald and Lois Coyne.



Brown-Brennan

Carla Marie Brown and Daniel Patrick Brennan will be married on April 17 at Holy Rosary Church in Indianapolis. The bride is the daughter of Carl and Catherine Brown. The groom is the son of John W. and Barbara Brennan.



Bruntz-Jackson

Nichole Lynn Bruntz and Brian Douglas Jackson will be married on June 12 at St. Charles Borromeo Church in Kettering, Ohio. The bride is the daughter of Bill and Lynn Brown. The groom is the son of Ray and Cathy Jackson.

Chong-Duerstock

Li Hwa Chong and Dr. Bradley Steven Duerstock will be married on June 12 at St. Mary

Church in Aurora. The bride is the daughter of Chew-Lian Chung and Cheong Yun Chong. The groom is the son of Marvin and Sabra Duerstock.

Costello-Lebeck

Catherine Costello and Troy Lebeck will be married on April 24 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Dan and Pam Costello. The groom is the son of Wayne Lebeck and the late Susan Lebeck.

Dearing-Tekulve

Katina Rae Dearing and Elliott Frank Tekulve will be married on June 5 at Prince of Peace Church in Madison. The bride is the daughter of Gary Dearing and Diana Dearing. The groom is the son of Jim and Jane Tekulve.



French-Sahm

Jessica Rena French and Andrew Michael Sahm will be married on June 5 at Vinoklet Vineyard in Cincinnati, Ohio. The bride is the daughter of Doug and Penny French. The groom is the son of Bill and Debbie Sahm.

Hahn-Ellis

Elizabeth Ann Hahn and Campion Joseph Ellis will be married on June 12 at St. Matthew Church in

Indianapolis. The bride is the daughter of Richard and Kathleen Hahn. The groom is the son of Robert and Kathleen Ellis.



Hollkamp-Renners

Barbara Jo Hollkamp and Timothy Michael Renners will be married on April 30 at St. Joseph Church at St. Joseph Hill in Clark County. The bride is the daughter of Pat and Ivy Hollkamp. The groom is the son of Ronald and Betty Renners.



Holmes-Stark

Anne Renee Holmes and Adam Joseph Stark will be married on May 22 at St. Thomas Aquinas Church in West Lafayette, Ind. The bride is the daughter of Jeff Holmes and Kristy Holmes. The

groom is the son of Chuck and Larrienne Stark.



Keller-Smith

Jennifer Susan Keller and Adam Clark Smith will be married on May 8 at Good Shepherd Church in Indianapolis. The bride is the daughter of Roy and Carol Keller. The groom is the son of Herb and Pam Smith.



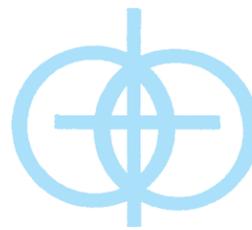
Kelly-Konken

Mary Elizabeth Kelly and Eric John Konken will be married on July 10 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Gerald and Deborah Kelly. The groom is the son of Lee and Sandra Konken and Bob and Mary Jones.



Krause-Paquette

Krysta Marie Krause and David Alexander Paquette will be married on May 1 at St. Mary Church in Indianapolis. The bride is the daughter of Jim and Karen Krause. The groom is the son of Donald and Stephenie Paquette.



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Wedding Announcements

Lathrop-Kemper

Jill Renee Lathrop and Darren Richard Kemper will be married on May 8 at Holy Spirit Church in Indianapolis. The bride is the daughter of Jerry and Pat Lathrop. The groom is the son of Jack and Lois Kemper.



Lecher-Lohmueller

Carol A. Lecher and David H. Lohmueller will be married on May 8 at St. Louis Church in Batesville. The bride is the daughter of Charles and Ruth Lecher. The groom is the son of Gerald and Barbara Lohmueller.



Louzon-Adams

Linda Suzanne Louzon and Steven Michael Adams will be married on Feb. 14 at Holy Name Church in Beech Grove. The bride is the daughter of Glenn and Juanita Louzon. The groom is the son of Gary and Terri Adams.

Meeks-Smith

Shannon Kaye Meeks and Thomas Duane Smith will be married on May 29 at St. Mary Church in Greensburg. The bride is the daughter of Glenn and Sylvia Meeks. The groom is the son of Tom and Linda Smith.



Mello-Crisp

Kristin Marie Mello and John Andrew Crisp were married on Sept. 12 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Lawrence and Paula Mello. The

groom is the son of Robert and Margaret Crisp.

Mohrhaus-Brentlinger

Laura Claire Mohrhaus and Jared Anthony Brentlinger will be married on June 19 at St. Patrick Church in Terre Haute. The bride is the daughter of Robert and Linda Mohrhaus. The groom is the son of Anthony and Sue Brentlinger.

Nelson-Kaplan

Jennifer Nelson and Michael Kaplan will be married on June 12 at St. Patrick Church in Indianapolis. The bride is the daughter of Jack Nelson and Linda Sawicki. The groom is the son of David and Kathleen Kaplan.



O'Connor-Lecher

Paula Suzanne O'Connor and Alvin George Lecher will be married on July 24 at St. Michael the Archangel Church in Indianapolis. The bride is the daughter of Charles and Dottie O'Connor. The groom is the son of Steve and Edith Lecher.

Rennekamp-Kramer

Virginia Marita Rennekamp and Kevin James Kramer will be married on May 22 at St. John the Evangelist Church in Enochsburg. The bride is the daughter of Don and Carolyn Rennekamp. The groom is the son of Norbert and Helen Jean Kramer.



Romero-Vidal

Maria del Refugio Romero and Alfonso Vidal will be married on Feb. 14 at St. Patrick Church in Indianapolis. The bride is the daughter of Alfonso and Maria Romero. The groom is the son of Emeterio and Maria Guadalupe Vidal.



Schellenberger-Riley

Melissa Jean Schellenberger and Bryan Carol Riley will be married on April 16 at St. Mary-of-the-Knobs Church in Floyds Knobs. The bride is the daughter of Paul and Jean Schellenberger. The groom is the son of Lynn and Janet Riley.



Schultz-Greenen

Brenda Lynne Schultz and Peter Michael Greenen will be married on May 15 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of James and Shelly Schultz. The groom is the son of Michael and Patricia Greenen.

Shelton-Billington

Salina Jo Shelton and David Matthew Billington will be married on March 27 at St. Christopher Church in Indianapolis. The bride is the daughter of Larry and Cookie Shelton. The groom is the son of Bob and Barbra Billington.



Somrak-Doucette

Brittany Somrak and Ariel Doucette will be married on April 17 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Jim and Sheryl Somrak. The groom is the son of Martin and Lorita Doucette.



Stone-Johannigman

Suzanne Elizabeth Stone and Robert John Johannigman will be married on June 12 at St. Mary Church in Greensburg. The bride is the daughter of Tim and Kim

Stone. The groom is the son of John and Cindy Johannigman.

Sullivan-Pumper

Angela M. Sullivan and James J. Pumper will be married on June 26 at St. Pius X Church in Indianapolis. The bride is the daughter of W. Michael and Mary Sullivan. The groom is the son of Fred and Gloria Pumper.

Tucker-Sprunger

Kristen A. Tucker and Andrew Michael Sprunger will be married on April 24 at Mary, Gate of Heaven Church in Negril, Jamaica. The bride is the daughter of Gordon and Carol Tucker. The groom is the son of Milton and Jane Sprunger.

Vail-Handley

Jennifer Susan Vail and Chad Kenneth Handley will be married on April 24 at St. Elizabeth Ann Seton Church in Carmel, Ind. The bride is the daughter of Ronald Vail and Lee Ann Vail. The groom is the son of Ken and Denise Handley.



Vincent-Collett

Tonya M. Vincent and David Collett will be married on Nov. 6 at St. Luke Church in Indianapolis. The bride is the daughter of David and Sandi Jackson. The groom is the son of Joyce Collett and the late Lee Collett.



Warne-Dinn

Jaime S. Warne and Robert B. Dinn will be married on March 20 at St. Therese of the

Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Richard and Karen Warne. The groom is the son of David Dinn and Vicki Sharp.



West-Schneider

Lisa Marie West and Peter Joseph Schneider will be married on June 19 at St. Louis Church in Batesville. The bride is the daughter of Kenneth West and Debbie Fowler. The groom is the son of Peter and Catherine Schneider.

Wright-Evans

Lisa LeAnn Wright and Scott Alan Evans will be married on May 22 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Tom and Donna Wright. The groom is the son of Warren Evans II and Susan Evans.

Zieles-Andrews

Marilyn J. Hugo Zieles and John D. Andrews will be married on April 23 at Holy Spirit Church in Indianapolis. The bride is the daughter of Virginia Hugo and the late Elmer Hugo. The groom is the son of the late Daniel and Mary Andrews.



Zinser-Thompson

Lisa Ann Zinser and James Svendsen Thompson will be married on April 17 at St. Barnabas Church in Indianapolis. The bride is the daughter of Paul and Rita Zinser. The groom is the son of David and Laurel Thompson. †

Pre Cana Conference, Tobit Weekend help couples prepare for married life

Marriage preparation classes for engaged couples are scheduled monthly throughout the year, except in December.

The Pre Cana Conference and Tobit Weekend help engaged couples prepare for a sacramental union in the Catholic Church and a God-centered life together. The archdiocesan Office of Family Ministries offers Pre Cana Conferences on Sunday afternoon at Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

Pre Cana Conference dates are Feb. 15, March 14, April 18, May 16, June 6, July 25, Aug. 22, Sept. 19, Oct. 24 and Nov. 14.

Presentations address family of

origin, communication, Christian marriage and Natural Family Planning. The fee is \$30 per couple and includes the book *Perspectives on Marriage*. To register, call 317-236-1596 or 800-382-9836, ext. 1596.

Tobit retreats are scheduled at Fatima on April 2-4, May 14-16, June 18-20, July 9-11, July 23-25, Sept. 17-19, Oct. 22-24 and Nov. 5-7.

The ecumenical Tobit Weekend promotes knowledge of and love for future spouses. The registration fee is \$270 per couple, which includes program materials, accommodations and meals. To register, call 317-545-7681. †

The Criterion's
Fall Marriage Supplement
will be published in the
July 23, 2004 issue.

Couple includes entire family in their wedding celebration

By Mary Ann Wyand

Faith, family and friends are important to James and Sarah Conn of Greenwood, so they included many members of the large Reece and Conn families and close friends in their wedding last summer.

There was a maid of honor and best man, of course, as well as seven bridesmaids, seven groomsmen, a ring bearer—and seven flower girls, nieces of the bride or groom who wanted to participate in their wedding on Aug. 30 at St. Barnabas Church in Indianapolis.

"They were all so excited for us," Sarah Conn said. "We knew we couldn't pick just one of the girls."

"The flower girls walked down the aisle with the bridesmaids," James Conn said. "It worked out really well."

The groom's mother, St. Barnabas parishioner Marlene Conn of Indianapolis, said their wedding was unique.

"I've never been to a wedding in which

so many of the family members took part in the ceremony," she said. "It was just beautiful how Sarah and James incorporated all of the family members in their wedding in some way."

The printed program also reflected the couple's love for their faith and families.

A quotation from Blessed Mother Teresa of Calcutta—"Let us always meet each other with a smile, for the smile is the beginning of love"—was printed on the program below a thank you note that read, "We would like to thank our friends and family for joining us today and for your love and support throughout our lives."

After the nuptial Mass, the newlyweds surprised their guests by riding her parents' 35-year-old tandem bicycle around the circular drive in front of the church before departing—in a car—for their reception.

"We wanted to make our wedding day unique and a reflection of us," Sarah Conn said, "so we included a lot of personal touches that were special and fun." †



Photography by Bob Coffey of Coffey Photography in Greenfield



Newlyweds James and Sarah Conn of Greenwood ride her parents' tandem bicycle around the circular drive in front of St. Barnabas Church in Indianapolis after their Aug. 30 wedding.



Above, Sarah and James Conn pose with seven of their nieces who were flower girls for their Aug. 30 wedding at St. Barnabas Church in Indianapolis. Anita Reece, the bride's mother, made their dresses. The flower girls are, from left, Madeline Youngman, Natalie Fikes, Hannah Fikes, Savannah Conn, Emma Youngman, Kristen Reece and Courtney Reece. Father John McCaslin, associate pastor of St. Barnabas Parish, celebrated their wedding liturgy.

Left, 4-year-old Courtney Reece, one of the bride's nieces, takes a picture of two other flower girls during James and Sarah Conn's wedding reception last August.

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God's grace flows through marriage and family life

By Sean Gallagher

The grace of God is present and at work in the shared life of a couple long before they approach the altar to profess their vows of marriage. Although they may not have been aware of it, God's grace brought them together, nurtured and deepened their relationship, and eventually brought them to a public commitment of lifelong love and fidelity.

If the working of grace was unknown to the couple in this time before the wedding, it might have been even more hidden to others. But when a couple comes before God and the Church to marry each other, they become publicly recognized as a channel of God's sanctifying grace—not only for each other and for their family, but for all of the faithful as well.

Although those who celebrate the sacrament of holy matrimony are so publicly acknowledged, the grace that flows through them is still a mystery. As such, the Church chooses to describe it in various ways.

The *Catechism of the Catholic Church* describes grace as "... the free and undeserved help that God gives us to respond to his call to become children of God" (#1996). Furthermore, it explains grace as "... gift that God makes to us of his own life" (#1999). In the sacrament of marriage, God gives his very life to husbands and wives so that they may live out that particular vocation to holiness to which he has called them.

The bishops at the Second Vatican Council reiterated anew the ancient teaching of the Church that all of the faithful—ordained, religious and laity alike—are called to live lives of holiness through the grace that God provides to them.

In the past, married couples may have been unaware of this because God's grace came to them through the ordi-

nary events of daily life. Today, grace still flows to us in this way, but the Church encourages spouses to look upon their common life together as being constantly transfigured by the grace of their married sacrament.

Pope John Paul II highlighted this teaching in his 1981 apostolic exhortation "*Familiaris Consortio*" ("On the Family").

"By virtue of the mystery of the death and resurrection of Christ, of which the spouses are made part in a new way by marriage," Pope John Paul wrote, "conjugal love is purified and made holy."

David Bethuram, associate executive director of the archdiocesan Office of Family Ministries, reflected upon the Holy Father's words and how, through the sacrament of marriage, God pours his grace upon couples.

"Ways in which families act as channels of grace for each other are by demonstrating genuine appreciation for one another, expressing forgiveness and, when it is necessary, asking to be forgiven," he said, "knowing that the very ordinary acts that we perform each day brings to their familial relationships feelings of trust and understanding."

So the grace that God showers upon couples in their married sacrament comes to them in the midst of their daily interaction as husband and wife. The way in which this relationship acts as a channel of grace is best embodied in the couple's sexual relationship. The Church's teachings on this matter are designed to help couples know and experience the good news to be found there.

Bethuram said that this is an area where Catholic spouses can learn more.

"It is very important for Catholic couples to become more aware of the Church's teachings on marriage and sexuality," Bethuram said.

He referred to the results of a questionnaire in which couples described the impact that Natural Family Planning

has had on their marriage. One couple noted that they now have "a closeness we've never experienced before, a feeling that our marriage is a holy covenant."

The grace that brings about this kind of holiness in the most fundamental part of marriage can then flow from it to other important parts of the life of the family.

One of these is the training of children in the practice of the faith. The grace that began to flow through a husband and wife on their wedding day continues in this vital task that happens both within the home and in the parish.

"When parents actively participate in the sacramental preparation of individual family members or participate in intergenerational catechetical experiences, they help their children to learn, grow and live the Catholic faith," Bethuram said. "Praying together as a family nurtures and celebrates a family's faith and values, and sustains them during times of change or crisis."

The Church invites couples and families to strengthen their life of grace through their regular participation in the Eucharist. The relationship between the sacraments of marriage and the Eucharist is something that is often overlooked, but one which the Holy Father in "*Familiaris Consortio*" encouraged all couples to rediscover together.

"The Christian family's sanctifying role ... has its highest expression in the Eucharist, to which Christian marriage is intimately connected," Pope John Paul wrote. "To understand better and live more intensely the graces and responsibilities of Christian marriage and family life, it is altogether necessary to rediscover and strengthen this relationship."

And so when families come together to worship at Sunday Mass, they open themselves to the renewing love of God, helping them to be those channels of grace for each other, their family and the entire Church that their heavenly Father has called them to be in daily life. †

Original sin affects all marriages, but God's grace strengthens family life

By Brandon A. Evans

Marriage, it states in the Catholic wedding liturgy, is the one blessing not forfeited by original sin.

While not forfeited, the effects of original sin have nevertheless twisted married life and put obstacles in the way of couples who wish to grow in holiness together.

The *Catechism of the Catholic Church* states that the relations between husband and wife "were distorted by mutual recrimination; their mutual attraction, the Creator's own gift, changed into a relationship of domination and lust; and the beautiful vocation of man and woman to be fruitful, multiply and subdue the earth was burdened by the pain of childbirth and the toil of work" (#1607).

It states that the purpose of marriage is written into the hearts of man and woman and "ordered toward the good of the spouses and the procreation and education of offspring" (#1607).

Nevertheless, many married couples, called to selfless love toward one another, find themselves being driven apart by sin—which they may or may not be aware of.

Whenever a marriage fails, objective moral evil has played a role, said Msgr. Frederick Easton, vicar judicial for the archdiocesan Tribunal. Each year, he and his staff receive hundreds of petitions for annulments—and see many marriages that have gone terribly wrong.

Too many couples marry for as long as it suits them, he said. In more than one case, he has dealt with couples who rewrote their vows to read, "We marry until loves dies."

He also finds that many men are verbally and mentally abusive, and that many couples marry without the intention of having children.

"That they have to have children is not an essential element of the marriage, but that they have to be open to have children clearly is," Msgr. Easton said. "That's where I see moral evil impacting marriage—right at its heart, right in some of the essentials."

Marilyn Hess, associate director of hurting and healing ministries for the archdiocesan Office of Family Ministries, said that failure to communicate hurts marriage.

Family life can be so hectic nowadays, she said, that it takes a concentrated effort to communicate each day.

Pope John Paul II noted some of the modern-day manifestations of the effects of original sin on marriage in his 1981 apostolic exhortation "*Familiaris Consortio*." Among them are too much independence in spouses, abortion, sterilization and difficulties transmitting values.

Each generation and culture, Msgr. Easton said, deals with its own manifestations of original sin in marriage.

The pope traced all that afflicts marriage back to that dark kernel that started it all: selfishness.

"At the root of these negative phenomena there frequently lies a corruption of the idea and the experience of freedom," he wrote, "conceived not as a capacity for realizing the truth of God's plan for marriage and the family, but as an autonomous power of self-affirmation, often against others, for one's own selfish well-being."

"Nevertheless," the catechism says, "the order of creation persists. To heal the wounds of sin, man and woman need the help of grace that God in his infinite mercy never refuses them" (#1608).

Thus, couples are not alone. Christ pointed to the original design of marriage, and it is the Divine Savior who gives couples the strength to persevere despite their faults

and aspire to that ideal.

Msgr. Easton said that couples need to cooperate with that grace—the sacramental grace of marriage isn't magic.

Part of doing that is to focus on their spiritual life.

"The spiritual life is a very real sort of thing," he said. "You live like a married couple, but you see the marriage from God's point of view—and you only can do that if you work at it and you pray about it."

Couples can also turn to Church programs for support.

Hess helps organize retreats and support groups for separated and divorced Catholics, and also coordinates the Retrouvaille program, a weekend retreat designed to help married couples that are experiencing difficulties in communicating with and loving each other.

She said that engaged couples should also prepare for marriage, begin communicating about values and goals, and take advantage of the retreats available to them.

The key is how couples handle the difficulties that will come their way, Msgr. Easton said.

The wisdom of the Church points couples toward the selfless love of the Redeemer.

"To the injustice originating from sin," Pope John Paul II wrote, "... we must all set ourselves in opposition through a conversion of mind and heart, following Christ Crucified by denying our own selfishness." †

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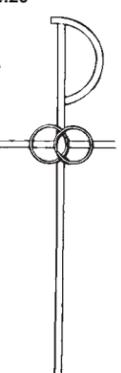
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Bush immigration plan sparks debate on what it should be

WASHINGTON (CNS)—When President Bush proposed an immigrant guest worker program in early January, it was short on details.

A few weeks later, members of Congress from both parties and various interest groups have stepped up to offer their “must-have” and “must-not-have” ideas for how the program should work.

Bush’s plan would create a system under which U.S. employers would be permitted to bring in foreign workers and their family members on a temporary basis to fill jobs not being taken by U.S. citizens or legal residents. At least some of the more than 8 million illegal immigrants already in the country would be allowed to legalize their status if they have jobs here.

But beyond those basic elements, Bush’s proposal had scant information. Immigrant services organizations, such as that run by the Diocese of El Paso, Texas, as well as advocacy groups, including the National Immigration Forum and the chairman of the U.S. bishops’ Committee on Migration, raised questions.

- How would families of the guest workers be affected? Would U.S.-born children be forced to move back and forth to Mexico or El Salvador as their parents’ temporary jobs expire and they obtain new temporary permits for subsequent jobs?
- Would the employers of housemaids, nannies and gardeners be able to meet the government’s criteria, or would the program be limited to only large companies that are able to recruit workers in other countries?
- How would illegal immigration be curtailed if foreigners need to have a job offer in hand before they are allowed to obtain a permit to work in United States? Would employers be willing to hire workers they’ve never met who haven’t already got a work permit?
- Will there be incentives—including a chance for permanent legal residency and the opportunity to reunite families—for illegal immigrants to come forward and register with the

government that currently seeks them out mainly to deport them?

The most prominent immigrant advocacy organizations as well as the House Democratic Caucus and the House Immigration Task Force have arrived at a handful of principles they want to guide the process of turning Bush’s skeletal proposal into a law they can support.

They include:

- Reunifying families.
- Giving illegal immigrants the chance to legalize their status.
- Allowing states to grant in-state college tuition rates to students who were brought to the United States as children.
- Improving safety, security and stability at the borders.
- Passing a temporary worker program that protects U.S. workers, gives immigrants the same access to education, job rights and advancement as citizens and is tied to legalization and family reunification programs.

At a Jan. 28 press conference, Rep. Luis V. Gutierrez, R-Ill., chairman of the Immigration Task Force, said Bush deserves credit for opening the door to an immigration discussion that has long been needed.

But, he added that he hopes Bush “won’t be offended when those of us who believe in real reform for immigrants ... ensure every hard-working and deserving undocumented resident access to a fair and clear path to permanency and citizenship.

“Simply acknowledging the need for our sweat and our toil and our hard work is not enough,” Gutierrez said. “You can’t have our work ... if you don’t give us our basic rights.”

In a column written for *Our Sunday Visitor*, a national Catholic weekly newspaper, Denver Auxiliary Bishop Jose H. Gomez, said he was in Mexico when Bush announced his immigration proposal.

“The first reaction was skeptical—especially in the Mexican press,” he said. U.S.-Mexican relations had been strained



Vehicles and pedestrians navigate the border crossing between the United States and Mexico at San Ysidro, Calif., on Jan. 7. President George W. Bush proposed changes to the nation’s immigration laws that would alter the status of millions of illegal immigrants by granting them temporary visas.

since the Sept. 11, 2001, terrorist attacks, he explained. Just days before the attacks, Bush and Mexican President Vicente Fox announced new immigration initiatives, which after the attacks quickly went by the wayside for more than two years, he said.

But the initial skepticism about Bush’s proposal passed, said Bishop Gomez, who was born in Mexico and became a U.S. citizen in 1995.

“Mexicans understand, in a way many Americans do not, that the two countries are unavoidably linked,” he wrote. “The United States needs Mexico and the rest of Latin America as much as Latin America needs us.”

The influx of people from Mexico and other Latin American nations into the United States is “an opportunity, not a threat,” said Bishop Gomez. “We can’t simultaneously call for free trade in our hemisphere and economic development in Latin America, and then bolt our doors shut or mistreat those immigrant workers who do come.”

Meanwhile, the first piece of

legislation introduced to incorporate some of Bush’s proposals received bipartisan sponsorship.

Sen. Chuck Hagel, R-Neb., and Senate Minority Leader Tom Daschle, D-S.D., on Jan. 21 introduced a bill that would allow for up to 350,000 temporary work visas, more than five times the number currently available. It would allow family members to accompany the worker, and would provide a track for permanent legal residency and eventual naturalization.

The bill also would permit spouses and minor children of legal permanent residents to apply for U.S. residency without qualifying under the current quota. This year, for example, only 480,000 such visas are available worldwide, allocated on a per-country basis.

The Mexican-American Legal Defense and Educational Fund notes that currently many family members must wait up to 10 years before they’re eligible for a visa. Mexicans, for example, comprise 60 percent of the applicants worldwide, while Mexico receives 7 percent of the visas. †

French cardinal says law banning religious symbols is ‘unenforceable’

MARSEILLE, France (CNS)—A French cardinal said a proposed law banning religious symbols from state schools “appears to be unenforceable.”

Cardinal Bernard Panafieu of Marseille said the state would be “better to act through persuasion than by compulsion” if it wanted to control the use of religious symbols in its schools.

A draft of the proposed law was scheduled to be presented to parliament on Feb. 3; it would ban the wearing of Muslim veils, Christian crosses and Jewish skullcaps from state schools beginning in September.

In a statement to French newspapers,

Cardinal Panafieu said France’s 1905 church-state separation law led to the closure of religious orders and severing of ties with the Vatican, but later helped safeguard religious freedom and human rights.

He said the status quo recently had been questioned by Muslim immigrants unaccustomed to a “lay, pluralist society.” The cardinal said he believed it would be wrong to use laws to prevent immigrants from “asserting their identity.

“Our society isn’t divided along communal lines, and to avoid this, we need to resist all forms of clericalism, whether

religious or secular,” he said.

Cardinal Panafieu said he accepted the government’s belief that the state should “maintain the consensus painfully acquired over time,” but added that France should also uphold its “rich tradition of integration.”

“This is what gives our country its image of tolerance and respect for others, which makes French-style secularization the exception in a world of ethnic violence and nationalism,” the cardinal said.

“We must hope our country retains a secularization that is open ... and that it doesn’t fall into the trap of a state

clericalism that leaves no more room for transcendence ... and threatens national unity,” he said.

French President Jacques Chirac has said the planned law was needed to preserve “national integrity” and “ancient values and customs.”

French newspapers have predicted the new law may prove unworkable.

A French government commission said on Jan. 26 that the country had “failed miserably” to assimilate immigrants, adding that soaring unemployment, poor education and rising fundamentalism had created a “morbid picture” among minority communities. †

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Larry Moran

Parents need to help children understand their fears

By David M. Thomas

I remember standing at the door of our family home watching as each of our seven children walked to catch the school bus at the corner or went out to play in environs around our home.

When I first bid them goodbye three decades ago as they went “outside,” I was mostly at peace. So were they.

Now there’s a different “outside” and neither they, nor I, feel fully at ease as they step into a world that seems a little darker and a little more foreboding than it used to be.

But enter it, they must, as I try to assure them—with prayers for heavenly protection in my heart—that we’ll all be watching that they remain safe.

I want them to have a good time, a time during which they can be happy and playful. But I know it’s not as easy these days—no matter where you live—for children to retain a feeling of holy innocence.

For children, fears can basically come from one of two directions—from the outside world of neighborhood, local community or the world at large, and from inside the home.

Outside fears are generated especially by what we view in news reports. Sometimes the events can be quite scary for a child’s mind.

Drive-by shootings in a distant neighborhood can be thought by a child to be close by. The terrible terrorist attacks of 9-11 can feel like something that could happen anywhere.

Perhaps Mom or Dad take occasional business trips. What might happen if there is terrorism where they are?

Add to that the terrible violence that can erupt in a school building. This risk can be especially difficult for some children, particularly when their own school takes security measures.

“Why are uniformed policemen walking around in our school?”

The children know.

We live in the Denver area only a few miles from Columbine High School in Littleton, Colo. No child in our part of the country lives without a detailed memory of that tragic school shooting.

Adding fuel to the fires of fear is the way the media handles these events to ensure maximum emotional effect.

Adults have the mental capacity to put these things in perspective, but children often don’t. They desperately need the help of the parent’s way of thinking to help them discern appropriate conclusions.

Some children’s fears come from inside the home. As we all know, this is not an easy time for families.

Economics play a huge role these days in creating uncertainty and fear.

“What if Dad loses his job? What if Mom does? What if we have to move for them to get work? What if we don’t have enough money?”

These can be quite real questions for a youngster as he or she overhears bits and pieces of conversations among adults. Children can easily fabricate a future of doom and difficulty.

Again, the parents’ broader perspective is needed.

Children today easily fall prey to great fear. There is enough evidence for them to create a huge case for themselves that it’s dangerous even to get out of bed in the morning.

So what can a family do?

It helps if parents reflect on the fact that children don’t think as they do.

Children’s minds are fluid and can easily elevate a simple news event or a passing parental comment into tragic proportions. So parents need to listen carefully to their children’s view of what’s happening in the world.

This does not mean dismissing what’s happening by saying that it doesn’t matter. It does. But with reasonable precautions, we can keep on living a happy and relatively peaceful life.

Also, note children’s silences. That’s often an important indicator that a child is overwhelmed with questions and even fears. Talk about what’s happening in the world around the dinner table or in the car while going to soccer practice or music lessons.

I believe parents should try to give their children the view that the world is filled with good people, too. There are watchful and caring people in the schools, the neighborhood, the home.

Recognize the causes of excessive fear, know how it especially attacks children and, through conversation and reassurance, allow your children to know and experience the goodness of life so generously desired for all of us by God.

(David M. Thomas is the family life editor with Benziger Publishing and co-director of the Bethany Family Institute in Denver.) †



Children can fall prey to great fear unless parents reassure them that, with precautions, they can be safe and happy.

Responsible parents set limits for children

By Christopher Carstens

Parents want safe, healthy and happy children.

We hope that they will be successful at school, in sports and in social relations. We pray that they will not get addicted to drugs, pornography or dangerous thrills.

Finally, we cherish the dream that they won’t drop out of the Church right after high school.

Parents worry about whatever threatens those dreams, and there is a long list of problems to be scared about. As a child psychologist, I have some suggestions.

First, avoid catching the “paranoia of the week.”

Despite what the worried-looking TV anchor tells you, it is highly unlikely that your child will be kidnapped from her bedroom or contract Mad Cow Disease. The next time you hear one of those stories, ask yourself, “How many children has this really affected?”

Second, remember that it isn’t your job to guarantee that your children are happy and entertained at all times.

Sometimes children will be frustrated because their early attempts to solve a problem don’t work out, but frustration is not an indicator of your failure. Don’t rush in and make the problem your own.

Likewise, boredom can be an important motivator. We can guarantee peaceful homes by getting each child his or her own TV set and video game console. Mentally

numbered youngsters are very quiet, but there is more opportunity for growth and learning, along with the increased noise, when children deal with their normal restlessness by finding something interesting to do in the real world.

Third, among parenthood’s deadliest fears is the dread of not being liked all the time by the children.

Responsible parents set standards and make sure children follow them. They know that sometimes being respected is more important than being liked. They insist that children do their homework and go to church. They will not let them go to parties where there may not be enough supervision. It is a parent’s job to make decisions that children are not mature enough to make on their own.

Finally, parents must take moral positions on what they see and hear in the media.

Parents cannot purify the airwaves and make sure that their children never see an offensive movie. However, they can make it clear that mindless violence, obscenity and sexual exploitation materials are not acceptable in their home. That may mean turning off the television, sending a CD with filthy lyrics back to the store, getting Internet filtering software or limiting computer use.

Children will be grateful—when they’re about 26.

(Christopher Carstens is a psychologist in California.) †

Discussion Point

Prayer helps minimize fears

This Week’s Question

As a parent, what do you fear? What has helped you handle such fears?

“My fear is my children pulling away from the Church. My faith has helped me to handle this fear.” (Glenda Holden, Opelika, Ala.)

“My fear is the war—having to send our children to fight for something that I, personally, don’t think we should be involved with. Prayer helps me to handle this fear. I pray that the conflict will soon be resolved.” (Isabel Hernandez, Portage, Ind.)

“My fear is that my children will grow up to be bad kids. I handle this fear by trying to be a good parent—

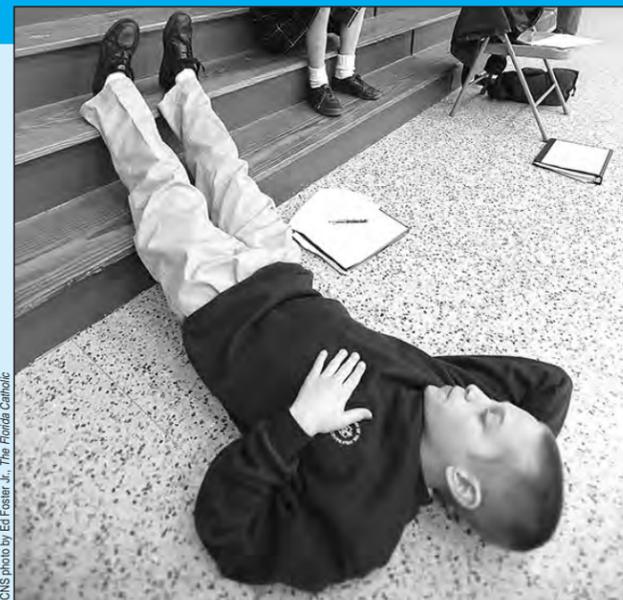
by talking with them and by advising them.” (Josefina Ramos, St. Anthony, Idaho)

“My fear is the general decline of morals in society. My faith in the Lord has helped me with this. I know that God is always here for us.” (Linda Neumeyer, Linwood, Mich.)

Lend Us Your Voice

An upcoming edition asks: Describe a parish small-group experience and a related discussion or project.

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



From the Editor Emeritus/John F. Fink

Catholic patriots: Archbishop John Ireland (I)

Fifteenth in a series

There have been many deeply patriotic American Catholic prelates, but the prize for the most outspoken in the history of the United States undoubtedly goes to Archbishop John Ireland of St. Paul, Minn. He was vigorously pro-American, he was proud of it, and he had not the slightest patience with anybody



who wasn't.

Fearless, powerful, oratorical, impetuous, he managed to get himself in trouble time and again with his fellow bishops or with Rome because of his outspoken manner, and sometimes he had to rely on his good friend, Cardinal James Gibbons, to get him out of trouble.

It would be hard to find a man more devoted to American freedom than Archbishop Ireland. He also participated in partisan politics, undoubtedly to a greater extent than any other American

bishop in the history of the United States. He was an ardent Republican and didn't hesitate to attend Republican rallies. This was bound to precipitate one of the many crises in his life.

During the elections of 1894, Ireland appeared at Republican rallies in New York City. This "invasion" of the Archdiocese of New York was deeply resented by Archbishop Michael Corrigan and by Bishop Bernard J. McQuaid of Rochester. The latter was so aroused that he denounced Ireland from the pulpit of the Rochester cathedral while clad in his full episcopal robes and brandishing his crozier. During the sermon, Bishop McQuaid announced that in order to keep the holy office of bishop free from entanglements with any political party, he himself had refrained from voting for the past 27 years.

There was no way a man like Archbishop Ireland could keep from responding to that attack. He didn't reply at once, however, but waited a few months until he delivered an address on "American Citizenship" in Chicago. "Any American who refuses to vote deserves

disfranchisement or exile!" he roared, and later wrote gleefully to Cardinal Gibbons, "People were wicked enough to see in these words an allusion to His Lordship of Rochester."

Bishop Ireland first gained national attention as a vigorous patriot at the Third Council of Baltimore, which opened on Nov. 10, 1884. He already had a reputation as a powerful orator and was, therefore, invited to give an address. He selected as his topic "The Catholic Church and Civil Society." He recognized the fact that the eyes of the country were focused on what was happening at Baltimore, so he felt that they wanted to hear a statement about the attitude of the Church toward the form of government found in the United States.

So he said: "There is no conflict between the Catholic Church and America. I could not utter one syllable that would belie, however remotely, either the Church or the Republic, and when I assert, as I now solemnly do, that the principles of the Church are in thorough harmony with the interests of the Republic, I know in the depths of my soul that I speak the truth." †

Cornucopia/Cynthia Dewes

How to spend a Sunday morning

Most people, not just churchgoers, have their little Sunday rituals. Favorite parts of this day of rest are often comfortable routines such as reading the funnies or going out to brunch.



Recently, on National Public Radio (where else?), I heard a little essay about atheists' Sunday doings, described in songs devoted to their determinedly unreligious activities. These non-hymns have lyrics like, "I'm lying here in bed, just in time to miss church." Well, to each his own inspiration!

In our family, in earlier times the Sunday timetable included wrestling eight people into the proper mood and attire for church, then attending Mass and enjoying a big breakfast with bacon, eggs and homemade sweet rolls afterward.

After a quiet afternoon and dinner, it was time for baths, pajamas and the weekly Popcorn Party during which the kids snacked and watched "The Wonderful World of Disney" on TV. If times were flush, the treats were chips and soda pop, in leaner times popcorn and Kool-Aid.

About the time our nest emptied, we started to watch "Sunday Morning" on CBS while eating breakfast before Mass. The program's founder and first host, Charles Kuralt, called it a "magazine" show. He thanked his audience for allowing him to visit and "ask their minds to come out and play." We took him up on the offer and, ever since, it's been one of our favorite Sunday musts.

We were, and are, hooked by his idea because the program truly offers intellectual challenges as well as intelligent entertainment. There's no sex, violence, bad language or meanness. Imagine that.

The host begins by listing the "articles" which will appear during the show's hour and a half. These usually include a short summary of current news and in-depth interviews with painters, musicians, authors or other artists. The subjects may be folk, pop, classical, nature or any aspect of our culture.

There's a movie or television review by critic John Leonard, and humorous essays about things like post-holiday fruitcake-throwing contests. Of course, if something like 9/11 occurs, serious coverage occupies the entire program.

But, the best parts of every Sunday's offering are always the charming essays

about real people who are kind, creative, eccentric or whatever qualities they display that week. Always, these pieces emphasize the essential goodness of people. They seem to us to be illustrations of how God's creatures reflect his image in all its wonder and variety.

For example, one story told of an 84-year-old lady in Kansas, who went about day after day, rain or shine, picking up soda cans for recycling. Her goal was to earn \$30,000 for the construction of a community swimming pool. When her determination finally paid off after a few years, she was the first to enter the new pool, surrounded by applauding townspeople.

Another showed us a man who created a fairyland park in his rundown neighborhood, constructed from old bottles and cans. And another told of a retired logger who regularly makes music with a friend, playing a handsaw.

That's the kind of thing that makes Sunday mornings a pleasure at our house. It serves to reinforce what comes later in the day.

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

Faithful Lines/Shirley Vogler Meister

Being excited about life despite its challenges

Because Valentine's Day is next week, I am sharing something lovingly written by Gail M.



Renderman in her book *Don't Drive on the Sidewalk: Inspirations through the Detours of Life*.

Gail is a member of St. Mary Parish—Holy Family Community of Fond du Lac, Wis. An inspirational writer and speaker with physical challenges, she credits her husband and two children as being "the lights of my life," giving her "unconditional support and encouragement" in daily life. She also praises parents, extended family and friends for help. Recently, she shared this with me:

"When people see me in church, they comment about the license plate I have on the back of my motorized wheelchair. It says NEVRQIT!" Others comment "it means Never Quiet, because I love to sing and I'm always cracking jokes. ... I tell

them I can't be quiet when I have so much in life to be excited about!"

That's Gail!—despite suffering myasthenia gravis. MG is a neuromuscular disease causing extreme weakness and fatigue (something we have in common).

Despite MG, as a former advertising executive experience, she's developed GR8 Eagle Promotions for speaking and writing enterprises, as well as being a Mary Kay Cosmetics representative. Gail's Christian values are strongly reflected in her book, where Scripture passages accompany her poetry and prose.

Now, here's something from the book appropriate not only for Valentine's, but all the time. She wrote the following in separate lines, but I share it this way to save space.

Visualize each line beginning with "Love is ..." and followed by: "A glance, a wink, the touch of a hand, a kind act, a gentle word spoken, a whisper, helping in a calm manner, trying to think on each other's level, sharing the housework, a loving note placed where it can be found, doing something special for each other,

two hearts alone for an hour, calming frazzled nerves with a simple embrace, quiet music and candlelight, taking the time to do the little things, remembering what brought you together in the first place, dancing to your own music, anytime, knowing that someone will be there on the worst of days, a tender kiss, a gentle voice, sometimes just a fleeting moment or it can be always and forever!"

Because she was often sick as a girl, Gail said she "began writing poetry to entertain myself, to communicate with my best friend, God, and to encourage others through difficult situations."

Readers can learn more by contacting Gail Renderman at P.O. Box 883, Fond du Lac, WI 54936-0883 or by e-mailing her at gr8eagle@fastbytes.com or through her Web site at www.gailrenderman.com. Her book on living with faith, hope, love, courage and good humor can be found in books stores and on the Internet.

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

Research for the Church/

James D. Davidson

Catholicism by the numbers

In 2000, the U.S. population totaled about 280 million people, 64 million of whom were Catholic (about 23 percent of the total U.S. population). There were about 46,000 priests, or about 1,390 Catholics for every priest.

But, what do these statistics mean in the context of the world population and global Catholicism? What percent of the world's population lives in the United States? Does the U.S. have a large or small percentage of Catholics? What percent of all Catholic priests are located in the U.S.? How does the ratio of laypeople to priests in this country compare with lay-to-priest ratios in other places?

To answer these questions, I consulted Bryan Froehle and Mary Gautier's recent book *Global Catholicism* (Orbis Books, 2003). It provides worldwide data on Catholicism.

At the outset of the 21st century, there were 6 billion people in the world. The largest share of the world's population (61 percent) was located in Asia, which had about 3.7 billion people. The American continent ranked a distant second with 14 percent of the world's population (826 million people, about one-third of whom lived in the United States). Africa was third, with 13 percent of the world's population (789 million people). Europe was fourth, with 12 percent (702 million people). In fifth place was Oceania, which had only 1 percent (30 million people). The U.S. population of 280 million was about 5 percent of the total world population.

The world's Catholic population was just over 1 billion people (about 17 percent of the world's total population). The most Catholic continent, percentage-wise, was America, which was 63 percent Catholic (a total of 519 million Catholics in North and South America, Mesoamerica and the Caribbean). Europe was second, with 40 percent of its population being Catholic (280 million people). Oceania ranked third percentage-wise (27 percent Catholic), but last in the total number of Catholics (8 million).

The United States was most similar to Oceania percentage-wise, but had a much larger number of Catholics (64 million). Africa was fourth, with a population that was 16 percent Catholic (130 million people). Asia was the least Catholic continent (only 3 percent). Its Catholic population totaled 107 million people.

In 2000, there were 405,178 priests worldwide. Fifty-one percent of all priests (208,659) lived in Europe. Thirty percent (120,841) were in North and South America, Mesoamerica and the Caribbean (with 11 percent of the world's priests in the United States). Next came Asia at 11 percent (43,566 priests) and Africa at 7 percent (27,165 priests). Oceania was last, with 1 percent (4,947 priests). On a global basis, there were 2,579 Catholics for every Catholic priest.

Concerning Catholic laypeople, the best ratio was in Europe, which had 1,343 Catholics for each priest (about the same ratio as in the United States). Oceania ranked second, with 1,658 Catholics per priest. Coming in third was Asia, which had 2,463 laypeople per priest. America ranked fourth, with 4,298 Catholics per priest. In last place was Africa, which had 4,786 Catholics per priest.

In short, the United States had about 5 percent of the world's population, about 6 percent of all Catholic laypeople, about 11 percent of all Catholic priests, and among the most favorable Catholics-to-priests ratios anywhere in the world.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind.) †

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

The Sunday Readings

Sunday, Feb. 8, 2004

- Isaiah 6:1-2a, 3-8
- 1 Corinthians 15:1-11
- Luke 5:1-11

The first section of the Book of Isaiah supplies this weekend's first reading.

The author of this section wrote before the two Hebrew kingdoms, formed after the division of the one kingdom of Solomon, were overwhelmed by foreign conquerors.

Times, however, were threatening. The author of this first section apparently was of the nobility, or at least the author had access to the circles around the king. This opportunity allowed the author to see what was occurring as decisions actually were made about national policy.

The times were especially threatening in the author's mind because, in so many places, the author saw evidence not simply of poor judgment, but of judgment that was poor because it did not include God.

For this author, now regarded as one of the great prophets, ignoring God meant doom.

God was an immediate and powerful reality for the prophet. This reading speaks of an actual appearance by God. Moreover, God commissioned the prophet to speak and to write on behalf of righteousness.

In this story, God anoints the lips of the prophet with an ember. Fire often is the symbol of divine presence and activity in the Scriptures. Moses found God in a burning bush. In the Acts of the Apostles, the Holy Spirit appears in the form of tongues of fire.

This holy ember cleanses. The prophet is purified. To God's invitation, the prophet enthusiastically responds positively.

St. Paul's First Epistle to Corinth is the second reading.

In this reading, Paul insists that God called him to bear the Good News of Jesus far and wide. Paul confesses that once he persecuted Christians, but called

by God, he gave himself totally to the service of the Lord.

He capsulizes the message about Jesus. Christ died for the sins of all humanity. He rose after being crucified. Risen, as victor over death, Jesus was seen by Cephas, or Peter, and by 500 other men.

In other words, Peter had the actual experience of seeing the risen Lord. So did others. The testimony of so many can be believed.

For the last reading, the Church this weekend presents the Gospel of Luke.

It is a familiar story. Jesus, together with Peter, enters a boat, and Peter rows into deep water. Jesus tells Peter to lower the nets, but Peter protests. They have worked all night to catch fish, but they have caught none.

However, obeying Jesus, Peter, along with James and John, lower the nets and the catch is abundant.

Finally, Jesus spoke to Peter, reassuring him and telling him that he will catch men in the future, not fish.

Reflection

For weeks, the Church has stressed for us the lessons of Christmas, the Epiphany and the baptism of the Lord. Jesus is Lord. He assumed our sins. He assumed our nature. He reconciles us with God, and God with us. He is the source of life and of God's merciful forgiveness.

Jesus is absolutely necessary for salvation. He is the mediator with the Almighty. His Ascension did not leave us orphans.

This Lord, God in the midst of humans, is still in our midst. After having given us the joyful news of the Lord's identity and mission on these great feasts of late December and early January, the Church consoles us that the Lord still lives with us.

The ultimate message is about Peter and the other Apostles. Jesus called them, in the divine outreach of love that once summoned Isaiah to be a prophet.

Through Peter and the Apostles, Jesus still speaks to us. Through them, Jesus still works the great wonders—the likes of which once excited men and women on the highways of Galilee and on the shore of its sea. †

Daily Readings

Monday, February 9

1 Kings 8:1-7, 9-13
Psalm 132:6-10
Mark 6:53-56

Tuesday, February 10

Scholastica, virgin
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, February 11

Our Lady of Lourdes
1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, February 12

1 Kings 11:4-13
Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, February 13

1 Kings 11:29-32; 12:19
Psalm 81:10-15
Mark 7:31-37

Saturday, February 14

Cyril, monk
Methodius, bishop
1 Kings 12:26-32; 13:33-34
Psalm 106:6-7, 19-22
Mark 8:1-10

Sunday, February 15

Sixth Sunday in Ordinary Time
Jeremiah 17:5-8
Psalm 1:1-4, 6
1 Corinthians 15:12, 16-20
Luke 6:17, 20-26



The author of this section wrote before the two Hebrew kingdoms, formed after the division of the one kingdom of Solomon, were overwhelmed by foreign conquerors.

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section apparently was of the nobility, or at least the author had access to the circles around the king. This opportunity allowed the author to see what was occurring as decisions actually were made about national policy.

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Question Corner/Fr. John Dietzen

Church law allows for cremation before burial

Q My aunt died recently at the age of 92. Her son, who was in charge of funeral arrangements, had his mother's body cremated after the funeral Mass then had her ashes buried in the cemetery near her family's burial site.



Shortly afterward, the same was done for a deceased friend.

Another friend told me that it is a serious sin for a Catholic to be cremated.

What does the Church or the Bible say about cremation? (New York)

A At one period during the past few hundred years, certain anti-Christian groups promoted cremation as a way of rejecting belief in the Resurrection.

The Catholic Church, and other Christians, prohibited it for that reason. It's been a long time, however, since that argument was raised, so cremation is no longer forbidden.

Traditional burial is still preferred, but economic, family or other factors sometimes make cremation an understandably practical choice.

At present, more than one-fifth of American Catholics choose cremation, and the Church's funeral ritual explicitly provides ceremonies for those who have been or will be cremated before interment in a cemetery.

As in the funerals you describe, the body of the deceased person should, if possible, be present for all funeral liturgies—the vigil service, Mass and prayers of commendation after Mass.

In this circumstance, cremation takes place later, and the ashes are buried in a cemetery or mausoleum.

Ashes should not be scattered over water or land, or kept in a relative's house or closet as some people apparently have done. In other words, cremated remains should be treated with the same dignity given to the deceased body.

Inhumation (traditional burial) was almost universal in ancient Jewish Near East culture, so there would be no reason for cremation to be discussed in the Bible. Not to be buried was considered such a great curse that even executed criminals received a decent burial.

Finally, it is good to be reminded that individuals considering cremation should carefully and thoroughly discuss their

plans with their family.

Many people still find accompanying the body to the grave, and later visiting the site of the burial, a significant part of grieving.

Thus, especially when children are involved, parents, grandparents and others should explain what will happen at the funeral and burial, and to be certain that the children are both psychologically and spiritually prepared.

Q As a member of the hospital ministry of our parish, a patient asked me why the pope wears a skullcap.

One of the priests said it goes back to ancient days.

Should I just say it is to keep his head warm? (New Jersey)

A The zucchetto ("skullcap") worn by the Pope is the remnant of a larger cap formerly worn under the miter, the large pointed headdress worn by bishops, abbots and some others.

The cap's purpose was to protect the miter, which was usually made of more precious cloth.

The zucchetto now is too small for that purpose, but like many ecclesiastical vestments, which once had a practical purpose, it remains part of liturgical ceremonial dress.

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

My Journey to God

A Useless Broken Thing

How can it be that you would care
For such as myself,
A useless broken thing?

You, stretching out your body
On the cross to take us into the
Realm of heaven that we may know
Love.

I, dirt clinging, rags for dress,
Open sores of sin engraved
Upon my soul.

Groping within the deep pit
Blinded by my own iniquity
Feeling lost and abandoned
Begging for help.

And then,
There you are!
Standing beside me
Extending your saving hand.

Your dazzling gaze penetrates
My being and lifts me

(Trudy Bledsoe is a member of Christ the King Parish in Indianapolis as well as the secular order of the Discalced Carmelites at the Monastery of the Resurrection in Indianapolis.)



CNS photo courtesy, Kaines

Out of the darkness into
Your lambent light.

Tears of joy surge into my soul
Transforming love cauterizes every
defect.

How can it be that you would care
For a useless broken thing?

By Trudy Bledsoe

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Lenten reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

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 5 p.m. Thursday one week in advance 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), or mklein@archindy.org (e-mail).

February 7

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. "Stories That Evoke Spirit," third annual Indianapolis West Deanery Men's Conference, 8 a.m.-3:45 p.m. Information: 317-241-6314, ext. 126, or e-mail djb@saintchristopherparish.org.

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 9-11 a.m. Information: 317-228-9276.

St. Benedict Church, 111 S. Ninth St., **Terre Haute**. Terre Haute Deanery Candlelight Mass for Married Couples, 7:30 p.m. Information: 812-232-8400 or log on to www.thdeanery.org.

February 8

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, Black History Sunday Mass, Divine Word Father Roy Lee, presider, 10 a.m., followed by soul food dinner, free-will offering. Information: 317-632-9349.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Purgatory, Holy Fire," 11:45 a.m. Information: 317-283-5508.

St. Anthony Parish, Parish Center, 379 N. Warman Ave.,

Indianapolis. Euchre party, 1:30 p.m. Information: 317-636-4828.

Mount St. Francis Retreat Center, **Floyd County**. Francis2 event for young adults, 6-8 p.m. Information: 812-933-4439 or e-mail franvoc@aol.com.

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 frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

February 9

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

February 10

St. Francis Home Health and Hospice, 438 S. Emerson Ave., **Greenwood**. Session five, six-part, weekly bereavement support group for any adult grieving the death of a loved one, 6:30-8 p.m. Information: 317-865-2092.

February 10-12

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., **Indianapolis**. Three-night parish mission, author and speaker Matthew Kelly, presenter, 7:30 p.m. Short choral program, 7:15 p.m. Information: 317-787-8246.

February 11

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Love and Responsibility," Scott Sullivan, presenter, three sessions, 6:30 p.m. Information: 317-236-1521 or e-mail dcarollo@archindy.org.

Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. "Coming Home" discussion group for non-practicing Catholics, fifth in a six-part weekly series, 7 p.m. Information: 317-209-1669.

February 12

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Purgatory, Holy Fire," 5:30 p.m. Information: 317-283-5508.

February 13

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

February 13-15

Mount Saint Francis Retreat Center, **Floyd County**. "We Are God's Chosen People," retreat for married couples, suggested offering \$170. Information: 812-923-8817 or e-mail mtstfran@cris.com.

February 14

Christ the King Parish, 1827 Kessler Blvd., E. Dr., **Indianapolis**. "Forming a Sacramental Life for Service in the Church: The Sacraments of Initiation," 9:30 a.m.-noon. First in a three-part weekly series offered through the Ecclesial Lay Ministry program. Information: 317-955-6451.

February 15

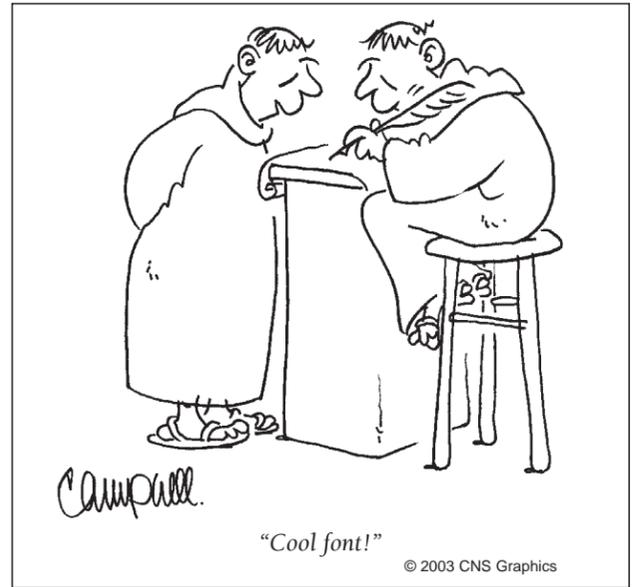
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, Youth Sunday Mass, Dominican Father Arthur Cavitt of St. Louis, presider, 10 a.m., followed by youth social, 1-4 p.m. Information: 317-632-9349.

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Whole hog sausage and pancake breakfast, 7:30 a.m.-noon, free-will offering.

St. Mary Parish, 302 E. McKee St., **Greensburg**. Author and speaker Matthew Kelly, presenter, 7 p.m. Information: 812-663-8427.

February 16

St. Francis Hospital and Health Center, 3145 E. Thompson Road, **Indianapolis**. "Freedom from Smoking," seven-week



"Cool font!"

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class, 6-8 p.m., \$50 per person, \$25 due at first class. Information: 317-782-7999.

February 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Ash Wednesday mini-retreats, 9 a.m.-noon or 6-9 p.m., reservation deadline Feb. 11. Registration: 317-788-7581.

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 Church, 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.

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.

—See ACTIVE LIST, page 21

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Join your Spiritual Director, Father Charles Kline (Pastor of St. Francis Xavier, in Attica, Indiana) on this 18-day vacation departing October 13, 2004. Your group will fly to Los Angeles for one night. On October 14, Your Man Tours will take you on a city tour of L.A., Hollywood and Beverly Hills plus a scenic drive to San Diego where you'll board your deluxe five-star ship, the luxurious ms Veendam. **Mass will be celebrated daily on board ship for those in the group wishing to participate.** You'll first sail along the sun drenched Mexican Riviera. Ports include Cabo San Lucas, Acapulco, Santa Cruz plus a stop in Puntarenas, Costa Rica. Next, the highlight, the day-time Panama Canal crossing where you'll be raised and lowered by giant locks. You'll slowly float through the lush jungle and cross the rugged continental divide via 45 miles of canals and the largest man-made lake in the world, Gatun Lake. Additional ports include Cartagena, Columbia; Grand Cayman Island; and Cozumel, Mexico. On October 30th you'll arrive in Tampa. Prices start at only \$2938 for inside cabins, \$3263 for outside cabins, and \$4038 for outside balcony suites. Prices are per person, based on double occupancy and include taxes, port charges and airfare from Indianapolis. Cabins at these prices will sell out fast. \$50 deposits are now due. Family and friends are welcome. **For information, reservations, brochure, and Father's letter call 7 days a week:**

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The Active List, continued from page 20

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

Our Lady of the Greenwood Church, 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**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.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 Church, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

Thursdays
Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

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

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

St. Lawrence Church, 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.

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.

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

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

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

St. Lawrence Church, 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), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

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

Monthly

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

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

First Mondays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays
St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, Holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520

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

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

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

St. Joseph Church, 1375 S. Mickle Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

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

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

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

Second Saturdays
St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed

Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

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

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays
St. Francis Medical Clinics, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7 p.m. to 8 p.m. Information: 317-831-1177.

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

St. Jude Church, 5353 McFarland Road, **Indianapolis**.

Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

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

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

St. Joseph Church, 1375 S. Mickle Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayer for vocations, rosary, eucharistic adoration, Benedic-

tion, 6 p.m. Information: 317-831-4142.

Third Fridays
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Last Sundays
Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †

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Rest in peace

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

BLACK, James J., 66, St. Lawrence, Indianapolis, Jan. 21. Father of Kelly Black. Brother of Gerald Black and Dick Tulli. Grandfather of one.

CESNIK, Rose L., 93, St. Michael the Archangel, Indianapolis, Jan. 15. Mother of Charles L. Cesnik. Grandmother of four. Great-grandmother of six.

CONDON, Ryan Patrick, 31, St. Joan of Arc, Indianapolis, Jan. 22. Husband of Anne K. (Henry) Condon. Son of Derry and Patricia (Kelly) Condon. Brother of Katie and Courtney Condon.

DAUBY, Gervase F., 84, St. Paul, Tell City, Jan. 21. Father of Donna Kessler, Diane Mahoney, Darlene Welling and Gary Dauby. Brother of Evalyn Oberhausen and Margie Sturm. Grandfather of 10. Great-grandfather of five.

DAVEY, Bernice J., 90, St. Luke, Indianapolis, Jan. 6. Sister of Orpha Boyum and Loren Refven.

De GORTARI, Alejandro, 83,

St. Luke, Indianapolis, Jan. 19. Husband of Bertha de Gortari. Father of Alma Willard, Patricia, Alejandro, Alfonso and Mayricio de Gortari.

DILLON, Audrey M., 89, St. Luke, Indianapolis, Jan. 8. Mother of Steven M. Dillon. Sister of Ruth Hodowanski and John Leahy. Grandmother of two. Great-grandmother of four.

GOOD, Catherine (Meyer), 75, Our Lady of Perpetual Help, New Albany, Jan. 18. Wife of Charles Good Sr. Mother of Diane Cooke, Mary Lou Hubbard, Cindy Hytken, Janet Rudy and William Von Meyer. Stepmother of Charles Good Jr. Sister of Mary Benton. Grandmother of 12. Great-grandmother of three.

GUNTHER, Lester, 82, Most Precious Blood, New Middletown, Jan. 20. Husband of Verna (Weis) Gunther. Father of Rowena Hoehn and Marilyn Gunther. Grandfather of 10. Great-grandfather of 21.

JARMAN, Thelma M., 95, St. Gabriel, Connersville, Jan. 26. Mother of Richard Vandeventer.

JONES, Charles A., 89, St. Luke, Indianapolis, Jan. 28. Husband of Ruth M. Jones. Father of Charles T., Daniel P. and Joseph K. Jones. Grandfather of 12. Great-grandfather of 24.

KIRSCHNER, Carl R., 74, St. Jude, Indianapolis, Jan. 21. Husband of Helen F. Kirschner. Father of Carla Sue Solomon. Brother of Shirley Betzler.

Grandfather of three. Great-grandfather of one.

KONOVSEK, Frances, 95, Holy Trinity, Indianapolis, Jan. 20. Sister of Mary Gunderson.

KRINER, Joyce M., 65, St. Roch, Indianapolis, Jan. 24. Mother of Tony Baucum. Sister of Theresa Callahan, Carolyn Evans, Dorothy Myers, Darlene, Harvey and Joe Renforth.

LAMPING, Leo, 20, St. Michael, Brookville, Jan. 15. Son of Stephen P. and Barbara J. (Gillman) Lamping. Brother of Jessica, Mary Catherine and Steve Lamping Jr. Grandson of Joan Gillman.

MOORE, Clarice A., 68, St. Lawrence, Indianapolis, Jan. 20. Wife of Darrel Moore. Mother of Mona Duncan, Mary, David and John Moore. Grandmother of 12.

MOORMAN, Sylvester A., 92, St. Anthony of Padua, Morris, Jan. 12. Father of Arnold, Herbert and Michael Moorman. Brother of Mary Rennekamp. Grandfather of 11. Great-grandfather of seven.

REANY, Catherine, 90, St. Mary, Aurora, Jan. 12. Sister of Eva Burger.

REBOULET, Donald G., 72, St. Michael, Greenfield, Dec. 27. Husband of Mary Reboulet. Father of Julie Bowman, Donna Ledford, Amy Mansoori, David, Joe, John and Matt Reboulet. Brother of Marjorie Glaser and Harry Reboulet. Grandfather of 15. Great-grandfather of one.

SAFRANEK, Frank V., 76, St. Lawrence, Indianapolis, Jan. 25. Father of Jean Griffin and Mary Stroup. Brother of Phyllis Babcock. Grandfather

of five. Great-grandfather of four.

SCHWARTZEL, John C., 88, St. Mary, New Albany, Jan. 26. Father of Alice Hart, Mary Landherr, Sarah Schwartzel and Margaret Wells. Brother of Mary Eugenia Hodapp, Suzanne Nunnelley and James Schwartzel. Grandfather of seven. Great-grandfather of five.

STICCO, Sylvio, 87, St. Andrew, Richmond, Jan. 19. Mother of Nancy Murray, James and Thomas Sticco. Grandmother of nine. Great-grandmother of 17. Great-great-grandmother of two.

SWEENEY, Thomas M., 82, St. Luke, Indianapolis, Jan. 14. Husband of Marjorie Sweeney. Father of Marguerite, John, Michael and Thomas Sweeney.

WILDEY, Kathleen E., 62, St. Michael, Greenfield, Jan. 7. Wife of Jack E. Wildey. Mother of Jack Jr. and Kevin Wildey. Daughter of Margaret Shepard Gold. Sister of Marilyn Fillenworth, Peggy Kennedy, Bernard and John Shepard. Grandmother of three.

WILLIAMS, Mary K. (Komendo), 97, St. Michael, Indianapolis, Jan. 22. Aunt of two. †

G. Christopher Duffy helped the archdiocese start weekly TV Mass

St. Luke parishioner G. Christopher Duffy of Indianapolis, a well-known businessman, civic leader and Church volunteer, died on Jan. 28 of complications from polycystic kidney disease. He was 67.

Two decades ago, Duffy was instrumental in helping the archdiocese establish a locally produced, weekly TV Mass.

He also was active in a number of Church and civic projects for many years.

Duffy chaired an annual appeal for the Archdiocese of Indianapolis and was a former board member of Cathedral High School in Indianapolis and Saint Mary-of-the-Woods College near Terre Haute.

The Mass of Christian Burial was celebrated on Feb. 2 at St. Luke Church in Indianapolis. Burial followed at Our Lady of Peace Cemetery in Indianapolis.

Duffy was born on Aug. 15, 1936, in Cleveland.

He completed more than 20 years of service in the U.S. Marine Corps Reserve and retired as a major.

Duffy moved to Indianapolis with his family in 1975 and began a longtime career in broadcasting.

He served as general manager of WTHR Channel 13 in Indianapolis and later became a founding partner and general manager of WPDS-TV, now WXIN Channel 59, in Indianapolis.

Duffy also was president and chief executive officer of Wabash Valley Broadcasting, the owner of WNDY Channel 23 in Indianapolis, WTHI-TV and radio in Terre Haute, and other media-related companies.

He was a past president of the Indiana Broadcaster's Association and had been inducted into the Indiana Broadcaster's Hall of Fame.

He also was a member of the Indianapolis Athletic Club, which honored him as Irishman of the Year in 1987.

Surviving are his wife, Roberta (Hahn) Duffy; four children, Maureen, Karen, Susan and Christopher Duffy; a brother, James Duffy; and three grandchildren. †

Franciscan Sister Marie de Lourdes was a teacher and librarian

Franciscan Sister Marie de Lourdes Dwenger died on Jan. 23 at St. Clare Hall, the health care facility for the congregation of the Sisters of the Third Order of St. Francis, in Oldenburg. She was 87.

The Mass of Christian Burial was celebrated on Jan. 26 at the motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Esther Josephine Dwenger was born in Cincinnati. She entered the Oldenburg Franciscan community in 1935 and professed her final vows in 1941.

Sister Marie de Lourdes ministered as a teacher, librarian and organist. She served at Our Lady of Lourdes School in Indianapolis, Marian College in Indianapolis and the former St. Bernadette School in Indianapolis.

She also served in the archdiocese at St. Anthony of Padua Parish in Morris, Immaculate Conception Parish in Millhouses, St. John the Evangelist Parish in Enochsburg, St. Paul Parish in New Alsace, St. Peter Parish in Franklin County, St. Michael Parish in Brookville, St. Mary Parish in North Vernon, St. Joseph Parish in Shelbyville and St. Mary Parish in Greensburg.

Sister Marie de Lourdes also ministered at St. Joseph and St. Anthony parishes in Evansville, Ind. She also taught at Catholic schools in Ohio, Illinois and Missouri.

In 1992, Sister Marie de Lourdes retired to the motherhouse, where she ministered in the convent library.

Surviving are several cousins.

Memorial contributions may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

Franciscan Sister Maria Werle served 70 years at Oldenburg

Mass of Christian Burial for Franciscan Sister Maria Werle was celebrated on Dec. 6 in the motherhouse chapel of the Sisters of the congregation of the Third Order of St. Francis of Oldenburg. Burial followed in the sisters' cemetery.

Sister Maria died on Dec. 4. She was 93.

The former Mary Ann Werle was born in Cincinnati, Ohio, and entered the Oldenburg Franciscan community in 1932. She professed her final vows in 1938.

Sister Maria had the unique distinction of living her 70 convent years in ministry at the motherhouse in Oldenburg.

During those years, Sister Maria served the community in many domestic services, both to the sisters and to the students

who attended Immaculate Conception Academy, now Oldenburg Academy, adjacent to the convent.

From the early 1950s until 1987, Sister Maria also had the unique distinction of being the first chauffeur for the Franciscan community.

In 1990, Sister Maria retired to Clare Hall, the health care facility at the motherhouse, where she continued to serve in ministry by crocheting afghans.

Surviving are a sister, Rose Carrara of Cincinnati, and two brothers, Albert Werle of Cincinnati and Bill Werle of Richmond.

Memorial gifts may be sent to the Sisters of the congregation of the Third Order of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

Holy Cross Brother Orlando Gozdowski taught at Gibault School

Holy Cross Brother Orlando Gozdowski died on Jan. 13 at the St. Joseph Medical Center in South Bend, Ind. He was 88.

The Mass of Christian Burial was celebrated on Jan. 19 in the Basilica of the Sacred Heart at the University of Notre Dame in Notre Dame, Ind. Burial followed in the brothers' cemetery.

The former Edward Gozdowski was born on Jan. 11, 1916, in Toledo. He joined the Brothers of the Congregation of Holy Cross as a postulant on Oct. 31, 1936, and began his novitiate on Feb. 1, 1937.

After his first profession, Brother Orlando worked as a printer at Ave Maria Press at the University of Notre Dame for a year then ministered as a teacher and prefect at the Gibault School for Boys in Terre Haute for seven years.

Following a year at the Foreign Mission Seminary of Holy Cross in Washington, D.C., Brother Orlando was

assigned to Holy Cross College and the Generalate of Holy Cross, both in Rome, where he ministered for 18 years as a secretary, purchaser, banker and maintenance staff member.

Brother Orlando also served 12 years in Holy Cross missions in Uganda, East Africa, as assistant treasurer for the Diocese of Fort Portal, where—in addition to his duties in that office—he was active in assisting Rwandan refugees arriving in Uganda.

He returned to the United States in 1977 and served at Bourgade High School in Phoenix for two years then traveled to Ghana, West Africa, where he served in the Diocese of Sunyani.

In 1983, he moved to the Holy Cross House at Notre Dame, Ind., where he painted and created calligraphy.

Surviving are two sisters, Alice Feltman of Toledo and Henrietta Okulski of Erie, Mich., and a brother, Raymond Gozdowski of Sylvania, Ohio. †

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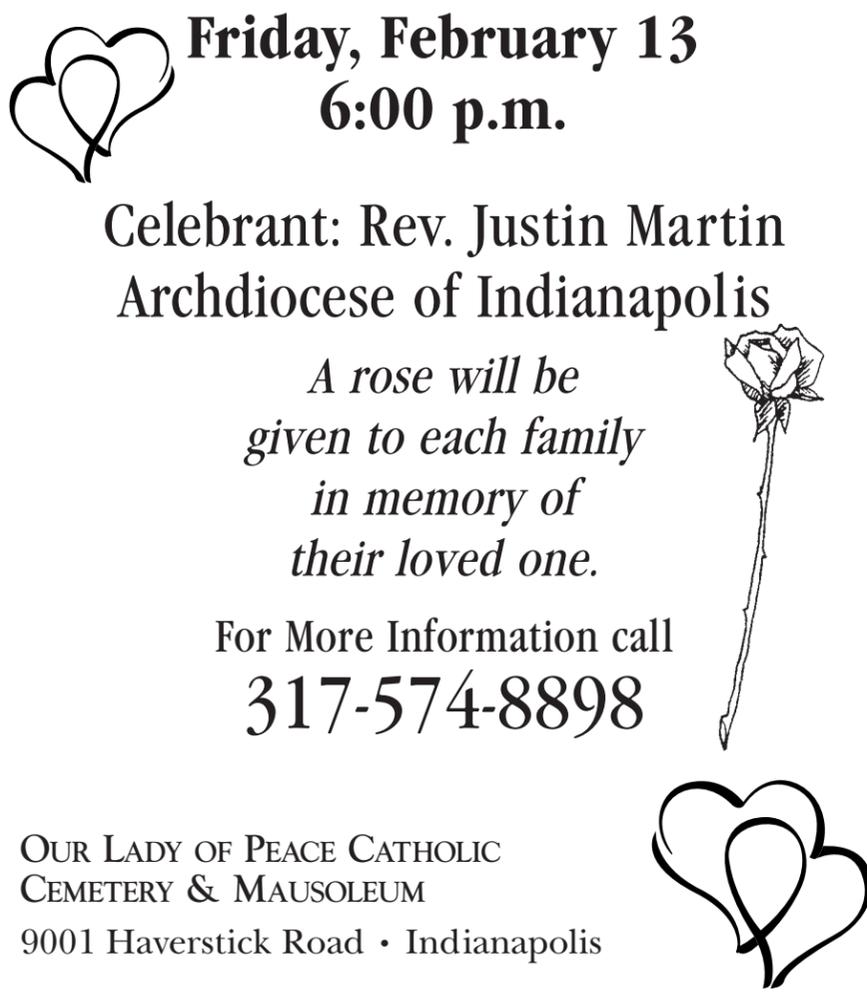
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News briefs

U.S.

Despite liver disease, bishop gives his all to Sacramento Church

SACRAMENTO, Calif. (CNS)—Despite a chronic liver disease he has lived with since 1981, Bishop William K. Weigand of Sacramento has regularly put in six-day weeks during his 10 years as head of the northern California diocese. The 66-year-old bishop had no special celebration to mark his 10th anniversary on Jan. 27, only a prayer service and reception with diocesan staff prior to that date. Earlier in January, he told his brothers, as well as clergy and staff of the diocese, that the liver ailment he has lived with for 23 years—primary sclerosing cholangitis—has slowly progressed. His doctors have discussed with him the possibility of a liver transplant in the future. "From a faith perspective, it's always seemed to be God's will that this disease has progressed so slowly with me," said Bishop Weigand in an interview with the *Catholic Herald*, Sacramento diocesan newspaper. For the past five-and-a-half years, he has been receiving treatment every six to 10 weeks at the medical center at the University of California-San Francisco for what is an uncommon disease. It is progressive—abnormal formation of fibrous tissue blocks the passages that drain bile in the liver and out of the liver through the bile ducts to the intestine.

University program places teachers in Catholic schools

CHICAGO (CNS)—Meghan Miller studied public relations in college and always assumed that would be her line of work. But after doing a public relations internship with a nonprofit organization, she became disillusioned with the business end of the work, she said, and found it more satisfying to work with the children the organization helped. Now she teaches fifth- and sixth-grade at St. Paul/Our Lady of Vilna School in Chicago. As she began her search for a career that involved youngsters, Miller read about Loyola University-Chicago's School of Education and a program it offers for college graduates who want to devote part of their lives to service and have an interest in teaching but have had no formal education courses. Participants in the two-year program, called LU-Choice, teach at Catholic schools while earning a master's degree in education. It is designed to help Catholic schools in the Chicago Archdiocese deal with a teacher shortage, and give students a chance to serve the community and get a graduate education. The University of Notre Dame and Boston College have similar programs.

U.S. association of Dominican schools is formed

NEW ORLEANS (CNS)—A newly formed association of 30 Dominican-sponsored or -owned high schools across the country will "strengthen our understanding of the Dominican charisms," according to Cynthia Thomas, president of St. Mary's Dominican High School in New Orleans. In the past, she said, it was taken for granted that religious in the schools would continue to carry on the Dominican charisms. But today "we have more lay people involved in the schools and we realized that some support structure for these people is needed," she said. The Dominican charisms, said Thomas, are to praise, bless and preach—using the ministry of Catholic education to teach the faith and *veritas*, the truth of Jesus. "By all of us having come together, it strengthens all of us," she told the *Clarion Herald*, newspaper of the New Orleans Archdiocese. "We are following the lead of the Dominican congregations," said Thomas, who was elected last fall as the first president of the association. "Dominican women all over the country have different congregations," she said. "They have begun looking at collaborative structures to draw them closer. The schools are doing the same thing."

Phoenix trial continues; family describe bishop after accident

PHOENIX (CNS)—The second week of testimony for the prosecution's side at the hit-and-run trial of retired Phoenix Bishop Thomas J. O'Brien concluded on Jan. 29 with the judge denying a motion for a mistrial and the bishop's family members describing his mood after the accident. Witnesses testifying during the week included Bishop O'Brien's sister and nephew, who described his reaction to the news that police wanted to talk to him after the fatal traffic accident on June 14. Accident victim Jim L. Reed, 43, was struck, apparently by two cars, and killed while attempting to cross a busy street in mid-block after dark. Witnesses helped police trace the first car to Bishop O'Brien. The second car has never been found. Bishop O'Brien was arrested at his home two days after the accident. He resigned as bishop of Phoenix on June 18. Bishop O'Brien is charged with leaving the scene of a serious or fatal accident. If convicted he could receive a sentence ranging from probation to a maximum of three years and nine months in prison. †

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