



The

Criterion

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Picture of child sex abuse in U.S. clouded by lack of data

WASHINGTON (CNS)—The clergy child sex abuse crisis has thrown light on a major problem throughout the United States that is still much in the shadows.

Child sex abuse is grossly underreported and underinvestigated, making a comprehensive national picture difficult to develop, according to experts researching the issue.

But, they added, it is a national problem that cuts across professions and organizations dealing with children.

Most abusers are not strangers but

individuals who are well-known to children, including relatives, friends and people in positions of trust, said experts interviewed by telephone by Catholic News Service.

“As a ballpark figure, in excess of 200,000 children a year are sexually abused” in the United States, said David Finkelhor, director of the Crimes Against Children Research Center at the University of New Hampshire.

Sid Johnson, president of the nonprofit

Prevent Child Abuse America, said about 500,000 reports of child sex abuse are made yearly to state child prevention agencies. His organization estimates that 20 percent of women and 5 to 16 percent of men in the United States experienced sex abuse as minors.

Key statistics lacking include:

- Data on the number and percentage of adults who sexually abuse children.
- Figures on the number and percentages of adults associated with professions

or organizations working with children who sexually abuse minors.

Groundbreaking for any organization will be the U.S. bishops’ release of statistics on Feb. 27 on the number of priests and deacons who have been accused of sexually abusing a minor between 1950 and 2002, said experts.

Experts noted that sexual abuse does not have to be physical. They said it can be verbal, involve the showing of pornography or

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Photo by Mary Ann Wyand



Ellen and Rick Taylor of Beech Grove pose for a picture with their 5-year-old son, Zachary, and 2-year-old son, Jacob, as they hold their 10-week-old quadruplets. She is holding Allison and Abigail, who are identical twins, and he is holding Benjamin and Hannah. The babies were born at 33 weeks on Nov. 28 at St. Vincent Hospital in Indianapolis, and Ellen Taylor was able to share the news of their births with her grandmother, Thelma Murphy, before she died on Dec. 1 at St. Paul Hermitage in Beech Grove. The quadruplets will be baptized on Feb. 22 at Holy Name Church in Beech Grove.

Couple’s prayers answered times four

By Mary Ann Wyand

BEECH GROVE—A year ago, Holy Name School first-grade teacher Ellen Taylor of Beech Grove earned a Blessed Mother Theodore Guérin Excellence in Education Award.

Taylor was surprised to receive the honor last February during the archdiocese’s 2003 Tribute to Teachers awards ceremony in Indianapolis. (See a story about the 2004 awards on page 3.)

This year, after receiving a miraculous surprise, she is taking a sabbatical of sorts from the classroom to stay

at home and care for 5-year-old Zachary, 2-year-old Jacob and quadruplets Benjamin, Hannah, Abigail and Allison with part-time help from her husband, Rick, as well as relatives and friends.

“It’s definitely been an eventful year,” Rick Taylor said. “We were sort of in shock for a while, but after we brought the babies home in December we settled into a routine.”

Last May, the Taylors were thrilled to learn that they were expecting another child. They had been married for seven years and were hoping to have a daughter.

“I kept telling our family and friends to ‘pray for a girl, pray for a girl’ so Zach

and Jake could have a little sister,” Ellen Taylor recalled. “Everybody prayed really hard, and all their prayers were answered.”

In August, the Taylors were stunned to learn that she was expecting not just one baby, but four babies.

Doctors prescribed constant bed rest to guarantee a safe pregnancy, she said, and Father Gerald Burkert, pastor of Holy Name Parish, visited their house to offer a blessing for expectant mothers. A eucharistic minister brought Communion to her every Friday.

Holy Name students and faculty

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Church leaders, gay groups debate same-sex marriage coast to coast

WASHINGTON (CNS)—As gay rights groups and Church leaders from Boston to San Francisco continued to debate the gay marriage issue, Catholic bishops reiterated their opposition to same-sex marriages while stressing that their support for traditional marriage should not be seen as an attack on or discrimination against homosexuals.

In Boston, legislators spent two days at the Massachusetts Statehouse in impassioned debate over a proposed constitutional amendment to ban same-sex marriages. The session ended in a stalemate on Feb. 13, and the topic was to be taken up again on March 11.

During a Feb. 8 outdoor rally in Boston, Archbishop Sean P. O’Malley told participants that those speaking out against same-sex marriages were not “hate-mongering” as some people have accused them of doing.

“We are here because we are concerned about marriage and about family,” said the head of the Boston Archdiocese. “Good, strong marriage and family are good for our country, for society.”

The archbishop noted that the legalization of same-sex marriage will not cause strong, loving marriages to fall apart, but it will influence how marriage and family are thought of in the future.

He pointed out that currently one-third of American children are born out of wedlock. If the states change the laws about marriage, he predicted, in 10 or 20 years “many more children will be born out of wedlock, many more divorces will take place, fewer

See MARRIAGE, page 9

New evangelization commission focuses on Disciples in Mission

By Brandon A. Evans

Evangelization needs to be a part of everything that the Church does.

That’s one of the central thrusts of a new archdiocesan evangelization commission, whose members are involved in many different aspects of ministry in the Church.

Karen Oddi, associate director of faith formation for the archdiocese, also took over as evangelization coordinator after Jesuit Father Joseph Folzenlogen was reassigned by the Chicago Province of the

Society of Jesus.

Father Folzenlogen had a commission that was made up of representatives from the various secretariats of the archdiocese in order to stress that evangelization is everybody’s job.

Charles Gardner, executive director for spiritual life and worship, has served on that evangelization commission since 1994, and is on the new commission.

“The ultimate purpose of our work in the Church is evangelization—to bring the person and message of Jesus Christ to all

whom we serve,” he said.

In the wake of the Disciples in Mission program, along with the desire to reach out to inactive Catholics, form more small Church communities and expand adult faith formation efforts, Oddi knew that the old commission needed to have a broader membership.

So she built upon the previous commission, striving to bring into the new commission “all these people with gifts and many dimensions of Catholic evangelization

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ABUSE

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be any other activity using a child for the sexual pleasure of an adult.

Finkelhor, also a sociology professor at the University of New Hampshire, said about 70 to 80 percent of the abusers are relatives or people known to the children.

Other experts told CNS that the figure may well reach 90 percent.

National surveys of adults abused as minors show that a significantly higher number of girls are abused than boys and that men greatly outnumber women as abusers.

Prevent Child Abuse America estimates that 90 percent of the abusers are men.

A congressionally mandated national study, updated in 2001, done by the U.S. Department of Health and Human Services said that about three times as many girls are abused as boys.

The bottom line in these reports is that the greatest danger is men abusing girls.

Regarding the lack of data on abuse for organizations that work with children, Finkelhor said many groups keep track of the figures but do not release them.

Monica Applewhite, president of Praesidium Religious Services, which develops child sex abuse education and prevention programs for Catholic and other Church groups, said organizations are afraid to publish such statistics because the numbers could be used against them in civil lawsuits. "They don't want to create a database,"

said Applewhite. "Such a database can be used as proof of bad action by an organization and that the organization is responsible."

The bishops' decision to release the data is "unprecedented" and "courageous," said Applewhite.

"Plaintiffs' attorneys will use it [the data] against the Church," she said.

"The bishops are saying: 'Yes, we will be held accountable,'" Applewhite said.

The U.S. bishops' national data was compiled by the John Jay College of Criminal Justice in New York based on statistics from local dioceses across the country. The study was mandated by the bishops' "Charter for the Protection of Children and Young People."

On Feb. 27, the bishops also plan to release another study, done by its lay National Review Board on the causes of the clergy child sex abuse crisis.

Regarding public school systems across the country, there are no comprehensive figures for educators who have abused students, said Charol Shakeshaft, who is preparing a national report on child sex abuse by educators in public schools for the U.S. Department of Education. The report is mandated by federal law.

A national survey of 2,064 students in 2000 showed that 9.6 percent of public school students from kindergarten through 11th grade reported unwanted sexual harassment or abuse by public school employees, mostly educators, said Shakeshaft, professor of educational policies at Hofstra University in Huntington, N.Y.

The survey, done by the American Association of University Women, listed educators as responsible for 57 percent of the abuse with the rest done by other employees such as bus drivers and teachers' aides.

Regarding victims, 56 percent of the reported abuses were against girls. Regarding offenders, students reported that 57 percent were males.

If the survey were projected over the entire public school system, it would mean that 4.5 million students are subject to sexual abuse or harassment by school employees, said Shakeshaft.

Shakeshaft said a 1994 study she did on disciplinary action against 225 public school teachers who admitted sexually abusing children in New York state showed a lax policy.

Only 15 percent were terminated and 25 percent received no disciplinary consequences, she said.

Of the rest, 39 percent left the school district, many with a positive recommendation to teach elsewhere, and the rest were informally reprimanded, she said.

Experts studying child sex abuse often refer to the sending of child-abusing teachers to other school districts as "passing the trash."

Regarding all U.S. males, Praesidium's Applewhite said the best estimate is that 2 to 3 percent of them have sexually abused children. Finkelhor at the University of New Hampshire said there is no reliable figure on the percentage of males who sexually abuse children.

The percentage of women abusers is considered to be very small.

A growing awareness of the child sex abuse problem has led many organizations to develop prevention programs and policies, even before the clergy scandal erupted in early 2002, said experts.

Among the leaders are two major private organizations promoting adult-youth interaction—the Boy Scouts of America and Big Brothers Big Sisters of America. Neither releases detailed figures about child sex abuse in their ranks, but both have strict policies and programs to prevent child sex abuse. This includes immediately throwing out abusers.

The Boy Scouts Web site—www.scouting.org—even has a user-friendly course on identifying and preventing child sex abuse.

Officials of both groups said their organizations have been hit with child sex abuse lawsuits.

Mack Koonce, chief operating officer of Big Brothers Big Sisters, said from three to seven child sex abuse incidents are reported a year with about half ending up in a court conviction or an admission of guilt. He said the number has been declining in the 12 years he has been associated with the organization.

Big Brothers Big Sisters currently supervises over 200,000 one-on-one relationships between adults and youths.

Greg Shields, national spokesman for the Boy Scouts, which has more than 3 million boys under 18 in its programs, cited privacy for not releasing child sex abuse data. †

Indianapolis parish's Lenten series attracts well-known speakers

By Brandon A. Evans

Each year, a small Indianapolis parish manages to get nationally known speakers to come to town for a special Lenten series for adults.

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.

Each evening, 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.

This year's theme is "Know Thy Faith." "I'm really excited about this year's series because we're going to be addressing some very important contemporary subjects," said Bruce Konicek, a member of the parish and the event's organizer.

"These presentations are geared for adults who are eager to learn more about the Catholic faith, especially about topics that require some time to explain," he said.

The first speaker will be Jesuit Father Joseph Fessio, chancellor of Ave Maria

University in Naples, Fla. He 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*.

"Father Fessio will discuss the [clergy sex abuse] crisis within the Church and how she has responded thus far and where she intends to proceed," Konicek said.

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.

"Paul Thigpen will talk about the criticism by non-Catholics in books like the *Left Behind* series," Konicek said. "He will talk about the Church's teaching on eschatology and give us some important information to defend the Catholic position to non-Catholics."

The series will take a break for St. Patrick's Day, and resume with Father John Trigilio of the Diocese of Harrisburg, Pa., who will present "Seeing with Catholic Eyes: Reintroducing the Faithful to the Catholic View of the World" on March 24.

Father Trigilio is the president of the Confraternity of Catholic Clergy and co-author of *Catholicism for Dummies*.

He will talk about "various myths and legends about our faith while critiquing books like *The Da Vinci Code*," Konicek said.

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.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish, said that while all the speakers are first-rate, he is especially looking forward to Father Grigus' talk.

The presentation will kick off the revival of the practice of a "Forty Hours Devotion" at the parish, which consists of constant adoration of the Blessed Sacrament.

Father Grigus will give sermons over the three days that the devotion will take place.

When this year's series is done, Konicek said, he hopes that "people walk away having more confidence in their faith. This year, by discussing those continuous challenges within and outside the Church, we deepen our understanding and take [advantage] of the numerous treasures of our Church."

There is no cost for these events except a free-will donation.

In the first year of the series, Msgr. Schaedel said that he presented a series of apologetics and hoped to get a dozen

people. He ended up with about 40 each session.

The next year, Konicek helped organize speakers and went with a pro-life theme. Last year, the theme focused on the family—and garnered nearly 200 people for some of the presentations.

"It has grown each year," Msgr. Schaedel said, "so much so, that I am worried about having adequate space and enough pasta."

He said the event is excellent for all Catholics because, "as Catholics, education about our faith never stops."

Also, as the series is fixed in Lent, it gives Catholics the chance to add some things into their schedule.

"Additional Mass attendance and time for prayer seem to be a fundamental of anyone's Lenten practice," Msgr. Schaedel said. "We also hear confessions before each Mass. This sacrament too is a 'must' for Lent. The meal is simple, not fancy. It provides an opportunity for fellowship and meeting new Catholic friends of all ages."

"I think people who want to make a change in their daily routines for the Lenten season see the [Spaghetti and Spirituality] series as an opportunity to dedicate an entire evening to their faith," Konicek said.

(Reservations for each presentation 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.) †

Correction

Benedictine Father Noah Casey is the administrator of St. John the Evangelist Parish in Indianapolis. The parish name was listed incorrectly in a caption on page 3 of the Feb. 13 issue of *The Criterion*. †



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Archdiocese honors teachers for service and commitment

By Brandon A. Evans

Catholic teachers from around the archdiocese were honored for their years of service and exemplary teaching last week.

More than 300 people attended the 2004 Tribute to Teachers on Feb. 11 in Indianapolis. The annual event, which features the Blessed Mother Theodore Guérin Excellence in Education Awards, is in its third year.

"Tonight we gather to celebrate the wonder of God's constant care and blessing to and through our Catholic schools, and those whose dedication makes those schools possible," said Msgr. Joseph F. Schaedel, vicar general, at the beginning of the event.

"Whether you come from near or far, your presence here tonight is a welcome sign of your commitment to the mission of Catholic education," said Archbishop Daniel M. Buechlein.

"With our parents and families, you are the key to the mission of our Catholic Church's ... mission of education, and you are the key to the present and future of our society and Church as well," the archbishop said.

The evening featured a four-part video produced by Steve Exline of St. Monica School in Indianapolis, which showed various teachers answering questions about why they became Catholic educators and students talking about why they liked their teachers.

During the event, teachers that had reached milestones of 10, 15, 20, 25, 30 and 30-plus years of service were honored.

Each school in the archdiocese also had the chance to nominate one teacher to receive the Mother Theodore Guérin

Excellence in Education Award.

Annette "Mickey" Lentz, executive director of Catholic Education and Faith Formation for the archdiocese, thanked those teachers present.

"We wish we could hand more awards to you at many more times and many more events, but hopefully your day-to-day experience is a reward for you," she said. "It takes a special kind of person to be able to connect to students and to make them want to learn."

Lentz made reference to the new Disney movie *Miracle*, which tells the story of the 1980 Olympic gold medal hockey team and its coach, Herb Brooks.

"The young men that played for Herb didn't necessarily believe they had a chance to win that gold medal," Lentz said. "He helped them see their real potential."

His skills "gave his players the confidence and character they needed later in life to be successful leaders," she said.

"You are the Herb Brooks of this world," she told the teachers. "You are making a difference in students' lives."

"Just like Herb Brooks saw a tremendous amount of potential in his hockey players, and convinced them of that potential, you too see that potential in your students every day," she said.

The archbishop reminded the teachers that they have a "serious responsibility" to live up to.

"What you say, how you live, how you treat others, will long be remembered by the impressionable young minds committed to your care," he said.

"Let's pray," the archbishop said, "that we continue to follow Blessed Mother Theodore's wise counsel: Love the children first, then teach them." †

Blessed Mother Theodore Guérin

EXCELLENCE IN EDUCATION AWARD

Melanie Back

St. Michael School, Brookville

Cathy Boyle

St. Mark School, Indianapolis

Vicki Branchini

St. Susanna School, Plainfield

Stephanie Cheesman

St. Rose of Lima School, Franklin

Sue Conway

St. Gabriel School, Connersville

Patricia Deakins

Annunciation School, Brazil

Susan Denzler

All Saints School, Indianapolis

Judy Dial

Christ the King School, Indianapolis

Joe Douglas

St. Lawrence School, Indianapolis

Marcy Dowden

St. Gabriel School, Indianapolis

Teresa Eckrich

Little Flower School, Indianapolis

Lisa Eilbracht

Sacred Heart School, Terre Haute

Lynne Evanczyk

Sacred Heart School, Jeffersonville

Ginny Forbes

Immaculate Heart of Mary School, Indianapolis

Lori Ford

St. Andrew & St. Rita Catholic Academy, Indianapolis

Jeanne Fry

St. Mary School, Greensburg

Maureen Fust

St. Mary School, New Albany

Linnae Green

St. Michael School, Greenfield

Terri Guarino

Pope John XXIII School, Madison

Jana Haffley

Brebeuf Jesuit Preparatory School, Indianapolis

Mary Hall

Roncalli High School, Indianapolis

Nancy Hartman

Cathedral High School, Indianapolis

Mary Hellmer

St. Barnabas School, Indianapolis

Nancy Hepp

St. Simon School, Indianapolis

Cathy Hill

Holy Name School, Beech Grove

Marinell Hinz

Holy Spirit School, Indianapolis

John Hornberger

St. Michael School, Indianapolis

Purificacion Joson

Our Lady of Lourdes School, Indianapolis

Judy Koehler

Holy Family School, St. Mary School, New Albany

Kyle Koelling

St. Lawrence School, Lawrenceburg

Barbara Kreckeberg

Our Lady of the Greenwood, Greenwood

Aimee Lovegrove

St. Ambrose School, Seymour

Mary Manchir

St. Elizabeth Seton School, Richmond

Barb Mauch

St. Monica School, Indianapolis

Patty Mauer

St. Patrick School, Terre Haute

Betty McCaa

Our Lady of Providence Jr./Sr. High School, Clarksville

Mary McCoy

Central Catholic School, Indianapolis

Jan Megel

St. Mary School, North Vernon

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St. Jude School, Indianapolis

Brian Moyer

St. Matthew School, Indianapolis

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St. Mary School, Rushville

Paula Owen

St. Malachy School, Brownsburg

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St. Vincent de Paul School, Bedford

Brenda Pillsbury

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St. Christopher School, Indianapolis

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Linda White

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Shawe Memorial Jr./Sr. High School, Madison

Mary Winters

St. Joan of Arc School, Indianapolis

Anne Woods

Our Lady of Perpetual Help School, New Albany



Msgr. Joseph F. Schaedel, left, reads the names of those teachers honored with the Mother Theodore Guérin Excellence in Education Award during the 2004 Tribute to Teachers on Feb. 11 in Indianapolis. Archbishop Daniel M. Buechlein passes out the awards along with Annette "Mickey" Lentz, executive director of Catholic Education and Faith Formation.

Photo by Brandon A. Evans

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Editorial



CNS photo by Mark Kempf, St. Louis Review

Archbishop Raymond L. Burke of St. Louis, who made news last year while he was bishop of the Diocese of La Crosse, Wis., when he forbade Catholic lawmakers who support abortion or euthanasia from receiving Communion, gives a final blessing during his installation as St. Louis archbishop at the Cathedral Basilica of St. Louis on Jan. 6.

Should bishops sanction pro-abortion politicians?

While he was bishop of the Diocese of La Crosse, Wis., the new archbishop of St. Louis, Raymond L. Burke, made news when he forbade Catholic lawmakers who support abortion or euthanasia from receiving Communion.

He published a notification in his diocesan paper, *The Catholic Times*, that said failure on the part of Catholic legislators to uphold the natural and divine law regarding the inviolable dignity of all human life is a grave public sin and gives scandal of all the faithful. Then, quoting canon 915 of the Code of Canon Law, he said that Catholic legislators of the diocese "who continue to support procured abortion or euthanasia may not present themselves to receive holy Communion. They are not to be admitted to holy Communion, should they present themselves, until such time as they publicly renounce their support of these most unjust practices."

Canon 915 says, "Those upon whom the penalty of excommunication or interdict has been imposed or declared, and others who obstinately persist in manifest grave sin, are not to be admitted to holy Communion."

Bishop Burke promulgated this document on Nov. 23, but it was not published in the diocesan paper until the Jan. 8 issue. Meanwhile, the Vatican announced the bishop's appointment to St. Louis on Dec. 2. So the question has arisen whether or not the decree can be enforced while the Diocese of La Crosse has no ordinary and whether or not his successor will enforce it.

Nevertheless, now that a bishop has taken this action, the question naturally arises whether other bishops will follow suit. Should they? We are not privy to private conversations among bishops, but it would be strange indeed if the bishops were not discussing among themselves what Archbishop Burke did.

Was this a good move and should more bishops do it? Fortunately, we don't have to make that decision because it puts the bishops between a rock and a hard place. They have to decide what is most prudent because any action on their part would be divi-

sive, and the Catholic Church in this country is already severely divided.

There are those who have no doubt that the bishops must follow Archbishop Burke's lead because, they feel, it is a matter of preventing the desecration of the Eucharist by those who receive it unworthily. Many of these people believe that the bishops should go further and declare pro-abortion legislators to be excommunicated.

At the opposite end of the ideological spectrum are Catholics who believe that the bishops have no business getting involved in politics and have no right to tell Catholic legislators what they can and can't do. Besides, they believe, those legislators are following the wishes of their constituents, many of whom are "pro-choice Catholics."

Then there are those who believe that the bishops, and the Catholic Church, would lose a public relations battle in the secular media if they tried to punish Catholic legislators. Any sanctioned legislators would be turned into martyrs. It would be particularly unwise, these people believe, to take such action during an election year, especially one during which it appears a Catholic will be nominated for president.

All the more reason to take such action, members of our first group would say. Remember how Cardinal John O'Connor stood up to New York Gov. Mario Cuomo and vice presidential candidate Geraldine Ferraro over the issue of abortion, they would point out. Yes, he did. He did emphasize the teachings of the Catholic Church in opposition to their stand that they were not obliged to "impose" those teachings on those who didn't accept them. But he also refrained from going as far as Archbishop Burke has gone. He did not tell them that they must refrain from receiving Communion.

It's a tough time to be a bishop. On the one hand, bishops have an obligation to teach the sanctity of human life and to emphasize to Catholic legislators that they may not ignore those teachings during the legislative process. On the other hand, bishops also have an obligation to use the cardinal virtue of prudence to decide how far they should go in exerting their moral authority.

— John F. Fink

Be Our Guest/Robert J. Brody

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Nearly 44 million Americans are living without health insurance coverage. In keeping with our missions, St. Francis Hospital & Health Centers and other Catholic hospitals are committed to caring for the poor, uninsured and vulnerable in the communities we serve.



A study by the Catholic Health

Association of the United States confirmed the prominent role that Catholic hospitals play as a major source of care for the uninsured and underinsured. It showed that cities rely on Catholic, not-for-profit hospitals and the physicians who serve with them to provide care to all, serving as the medical safety net for those in need.

For-profit specialty hospitals and other facilities are not new, but the nature and pace of their growth is. Concern is mounting that the growth of niche providers will undermine access to health care services for communities across Indiana. That concern is based on several factors:

Niche providers often do not serve the broader community. These providers tend to carve out the more profitable services and to serve the well-insured patients. They leave the community hospital to provide unprofitable services, such as trauma and neonatal services, and to care for all patients, regardless of ability to pay.

Niche providers undercut the ability of community hospitals to meet the needs of the broader community. As profitable services are drawn away from community hospitals, it becomes more difficult to support services needed in the community that are unprofitable. Trauma

centers, burn units, neonatal services and emergency departments are seldom self-supporting. Caring for the uninsured, Medicaid patients and others who have limited coverage can only be accomplished if the hospital can rely on revenues from services with a positive margin. If the profitable services and well-covered patients are removed from the community hospital, its ability to continue meeting the needs of the entire community deteriorates.

The Indiana Legislature is considering this timely issue. Several bills have been introduced, including a call for a two-year moratorium on the construction of health care facilities while a study committee examines the effect of niche providers. This would allow time for the legislature to hear from all interested parties and to develop the best plan for the future of Indiana.

Certainly, the environment has changed, and hospitals and physicians are challenged by the deteriorating economics of health care delivery and the rapid advances in technology. If not-for-profit, community hospitals hope to remain viable, they should be allowed exemptions to the proposed moratorium to permit ambulatory care projects conducted in conjunction with their local medical staff members, as well as the upgrading of facilities and services, to adapt for new technology.

For the legislature to truly assess the impact of specialty care providers, they must consider their consequences on not-for-profit hospitals, and whether the needs of the community are better served by niche providers' continued presence and unbridled growth.

(Robert J. Brody is president and chief executive officer of St. Francis Hospital & Health Centers, based in Beech Grove.) †

Church Facts

CHILDREN & AIDS

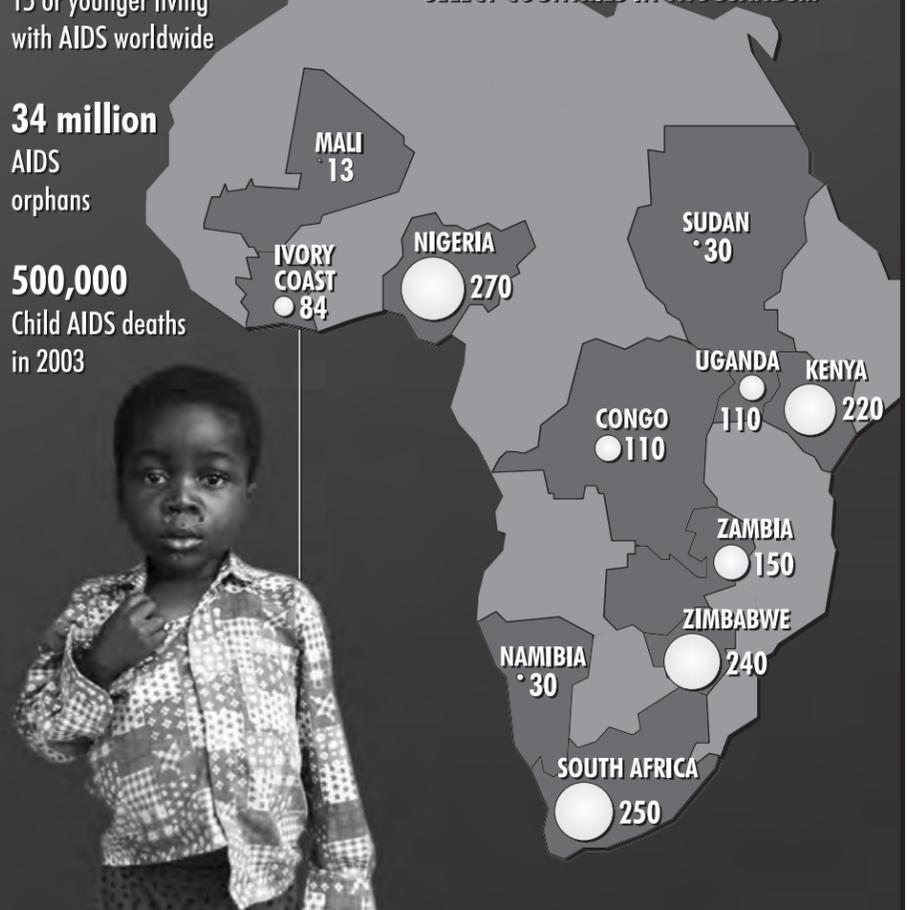
About 7 percent of people living with HIV/AIDS worldwide are children, most are in sub-Saharan Africa

2.5 million
15 or younger living with AIDS worldwide

34 million
AIDS orphans

500,000
Child AIDS deaths in 2003

CHILDREN WITH HIV/AIDS FOR SELECT COUNTRIES IN THOUSANDS...



Source: Joint U.N. Program on HIV/AIDS

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Attending Mass regularly will strengthen your faith

A few days ago, I was talking with someone who unselfconsciously described the path of his conversion, which was also the path of his return to the Catholic faith and a new love for the Mass.

He told me that even in the years when he was not practicing the faith, he would go to Church on Ash Wednesday to receive the ashes. And every year, he would resolve to attend Mass on the Sundays of Lent, although for a few years it didn't happen. But finally, one Lent, he kept his resolution and got himself to attend Mass even though he had been out of practice. A tenuous faith led to faith and now he attends Mass daily. It is where he finds strength and the meaning of his life.

As most of us know, Ash Wednesday is one weekday when our churches attract lots of people. The visual image of the imposition of ashes strikes a chord in our Catholic (and sometimes non-Catholic) hearts. It triggers a deeper sense that again and again we need conversion. It is important to recognize that the chord that is struck, the attraction to the Ash Wednesday ritual, is a nudging by the Holy Spirit.

With this wisdom in mind, the Church intends the ritual of ashes to call us once

more to conversion. It is actually a call to trust in God's mercy. The man who told me how the path of his conversion began with that annual return to church for ashes also told how his attendance at Mass strengthened the practice of the faith in so many ways.

We pastoral leaders are deeply concerned about the lackadaisical—take it or leave it—approach that too many Catholics have toward Sunday Mass. Surely our faith is not just a hobby that we embrace when we feel like it. Attendance at Sunday Mass is a serious requirement of our Church, not to add some arbitrary rigor to the practice of the faith, but because we need the grace of the Eucharist to sustain us in life. More fundamentally, we need to express our dependence on God, humbly and gratefully. I urge Mass attendance as a practice during the Lenten season, and of course, beyond.

Sunday Mass is not merely about the community gathering in grateful faith because Jesus Christ suffered, died and was raised from the dead for our salvation, although that should be reason enough. Emphasis on the communal aspect of Sunday Eucharist is truly important. But we must not forget that worship is also an important individual

action as well. It is not an either-or proposition. And it is not only important that as individuals we participate in the common prayers of the Mass.

It is also important that we participate in the silence of our hearts. It is important that we are receptive to the message of God's Word because receptive listening is also a form of participation. It is important that, in reverential awe, we worship Christ, whose Body and Blood we receive in Communion.

By the power of the Holy Spirit, Jesus Christ offers us the gift of his love—we call this sacramental grace. This gift is ours individually, and it is ours as a community of faith. We may not see that grace with our eyes, but it is a mystical gift that we all receive and need. And so we approach Mass with a sense of reverence and with a heart as open as we can muster.

One thing is certain, if we do not attend Mass, we won't receive that grace that strengthens our faith for the journey of

life. Sure, it takes effort to be there, and it takes an effort to open our hearts with interior reverence. It may not seem mystical much of the time, but we recognize the power of that gift in those times when life is just plain tough—for with the presence of Christ in our hearts and in our churches we are never alone. The Eucharist and the sacrament of penance and reconciliation can deepen this sense of presence in each of us according to our need.

And so, like the man who found his way back to the faith by beginning to go to Church on Ash Wednesday and the Sundays of Lent, I am confident that all of us can find new meaning and value in the Mass. We can build a new trust in God's mercy.

Keep in mind that at every Mass the mystery of Christ's death on the cross and his rising are mystically represented. During Lent, in a new way with a father's love, God offers us consolation and peace at the foot of his son's cross. Let's place ourselves there. †

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.

Asistir a misa regularmente fortalecerá su fe

Hace unos pocos días hablaba con alguien que contaba sin inhibiciones acerca del camino a su conversión, que era también el camino de regreso a su fe católica y un cariño renovado por la misa.

Me dijo que aun en los años cuando no profesaba su fe iba a la iglesia el Miércoles de Ceniza para recibir las cenizas. Y cada año resolvía ir a la misa el Domingo de Resurrección, a pesar de que durante algunos años esto no sucedió. Pero finalmente una Cuaresma mantuvo su palabra y se decidió ir a misa aunque estaba fuera de práctica. Una fe tenue lo condujo a su fe y ahora asiste a misa diariamente. Es allí donde encuentra fortaleza y el sentido de su vida.

Como la mayoría de nosotros sabemos, el Miércoles de Ceniza es uno de los días entre semana en el que las iglesias atraen gran cantidad de personas. La imagen visual de la imposición de las cenizas tiene una profunda significación para nuestros corazones católicos (y en ocasiones en los no-católicos también). Remueve un profundo sentido de que una y otra vez necesitamos conversión. Es importante reconocer que esta profunda significación, la atracción que ejerce el ritual del miércoles de Ceniza, es como un empujocito del Espíritu Santo.

Tomando en consideración esta sabiduría, la intención de la Iglesia con el ritual de las cenizas es llamarnos una vez más a la conversión. Es en realidad un llamado a creer en la misericordia de

Dios. Aquel hombre que me contó cómo comenzó su camino a la conversión con ese retorno anual a la iglesia también me contó que su asistencia a la misa fortaleció su profesión de la fe de muchas otras formas.

Los líderes pastorales estamos profundamente consternados por la perspectiva apática (gústelo a quien le guste) de muchos católicos en cuanto a la misa del domingo. Ciertamente la fe no es simplemente un hobby que podemos retomar cuando nos venga en gana. La asistencia a la misa dominical es un requisito serio de nuestra Iglesia, no para agregar rigor arbitrario a la práctica de la fe, sino porque necesitamos la gracia de la eucaristía para mantenernos en vida. Más fundamentalmente, necesitamos expresar nuestra dependencia con Dios, de manera humilde y agradecida. Los insto a que asistan a la misa como costumbre durante esta época de Cuaresma, y por supuesto, después de ella.

La misa dominical no es meramente sobre la comunidad reunida en fe agradecida porque Jesucristo sufrió, murió y se levantó de entre los muertos para nuestra salvación, a pesar de que esto debería ser razón suficiente. Lo que es verdaderamente importante es el énfasis en el aspecto comunal de la eucaristía dominical. Pero no debemos olvidarnos que la alabanza también es una acción individual importante. No se trata de una propuesta excluyente. Y no

es importante únicamente que como individuos participemos en las oraciones comunitarias de la misa.

También es importante que participemos en el silencio de nuestros corazones. Es importante que seamos receptivos al mensaje de la Palabra de Dios porque escuchar atentamente es también una forma de participación. Es importante que con profunda reverencia adoremos a Cristo, cuyo cuerpo y sangre recibimos en la comunión.

A través del poder del Espíritu Santo Jesucristo nos ofrece la dádiva de su amor; a esto lo llamamos gracia sacramental. Esta dádiva nos pertenece a cada uno individualmente y es nuestra como comunidad de fe. Tal vez no veamos esta gracia con los ojos, pero es una dádiva mística que todos recibimos y necesitamos. Y de este modo vamos a misa con un sentido de reverencia y con el corazón tan abierto como nos es posible.

Una cosa es segura: si no asistimos a misa no recibiremos esa dádiva que fortalece nuestra fe en la travesía de la vida. Ciertamente toma esfuerzo estar allí, y requiere esfuerzo abrir nuestros corazones con reverencia interior. La

mayoría de las veces puede que no nos parezca místico, pero reconocemos el poder de dicha dádiva en aquellas ocasiones en las que la vida es simplemente difícil: porque gracias a la presencia de Cristo en nuestros corazones y en nuestras iglesias nunca estamos solos. La eucaristía y el sacramento de la penitencia y reconciliación pueden hacer más profundo este sentimiento de presencia en cada uno de nosotros de acuerdo a nuestras necesidades.

Y así, como el hombre que encontró su camino de regreso a la fe al comenzar a ir a la iglesia el miércoles de Ceniza y el Domingo de Resurrección, estoy seguro que todos podemos hallar nuevos significados y valor en la misa. Podemos construir una confianza renovada en la misericordia de Dios.

Tenga siempre presente que en cada misa se representa el misterio de la muerte de Cristo en la cruz y su ascenso. Durante la Cuaresma de modo diferente y con el amor de un padre, Dios nos ofrece consuelo y paz a los pies de la cruz de su hijo. Coloquémonos allí. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el ser vicio en la iglesia, especialmente como sacerdotes y religiosos.

Check It Out . . .

St. Francis Hospital and Health Centers is hosting its **annual Health Fair** on March 5-7 at the Greenwood Park Mall, 1251 U.S. Highway 31 N., in Greenwood. There will be more than 20 booths, staffed by hospital employees, that will offer free and discounted health screenings and hospital services information. This year's theme is "Get in the Health Game," and each booth will promote a sport of healthy pastime as well as share valuable information about healthy living. For more information, call 317-782-7997 or log on to www.stfrancishospitals.org.

The Focolare Movement and the Muslim Community will present "**The Impact of Love of Neighbor—Locally, Nationally and Universally**" from 11 a.m. to 4 p.m. on Feb. 29 at Martin University, 2171 Avondale Place, in Indianapolis. It will be an encounter in the spirit of universal brotherhood as Christians and Muslims from throughout the Midwest present their shared experiences. Registration will be at 11 a.m., and there will be a pot-luck lunch. The cost is \$5 per adult; children under 18 are

free. For more information, call Mikal Saahir at 317-549-2814 or John Mundell at 317-844-5918.

St. Christopher Parish, 5301 W. 16th St., in Indianapolis, will host a **Catholic Women's Convocation** titled "Rejoicing with Those Feisty Gospel Women" from 8 a.m. to 3 p.m. on March 6. There will be morning and afternoon workshops, lunch and a keynote address by Kathy Coffey, author of several books, including *Hidden Women of the Gospels*. The cost for the event is \$40 per person. The registration deadline is Feb. 22. For more information, call 317-241-6314, ext. 100, or log on to www.saintchristopherparish.org.

St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis will host **fish fries** from 4:30 p.m. to 7:30 p.m. on Fridays during Lent in the school cafeteria, 1401 N. Bosart Ave. Complete dinners will be available, along with an ala carte menu. There will also be Stations of the Cross each Friday at 6 p.m. For more information, call 317-357-8352.

There will be a free seminar titled "**Introduction to the Theology of the Body**" from 7 p.m. to 9:30 p.m. on March 8-10 at Our Lady of Mount Carmel Church, 14598 Oak Ridge Road, in Carmel, Ind., in the Diocese of Lafayette. The presenter for the event will be Christopher West, an author and a visiting professor of the John Paul II Institute for Studies on Marriage and Family in Melbourne, Australia. For more information, call Denise McGonigal at 317-846-3878, ext. 3110, or e-mail mcgonigald@olmc1.org.

There will be a retreat titled "**School of Lectio Divina**" from March 13-19 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The retreat, which will be an experience with the monastic community for training in the practice of Lectio Divina, will be presented by several Benedictine sisters. The registration deadline is Feb. 25. For more information, call 317-788-7581.

A group of people from St. Thomas More Parish in Mooresville will be traveling to the Cincinnati Museum Center at Union Terminal to see the traveling exhibit "**St. Peter and the Vatican: The Legacy of the Popes**" on Feb. 26. There are seats remaining that will be available on a first-come, first-served basis for \$30 per person. For more information or to make a reservation, call the parish office at 317-831-4142. †

VIPs . . .



Harold and Catherine Dallmann, members of St. Anthony of Padua Parish in Clarksville, celebrated their 60th wedding anniversary on Feb. 9. The couple was married on that date in 1944 at the former Holy Trinity Church in New Albany. They have two children: Mary Pat Tully and Robert Dallmann. They have six grandchildren

and seven great-grandchildren.

Joyce Rouse, a 2002 graduate of the Saint Mary-of-the-Woods College Master of Arts in Earth Literacy program, was recently notified that her song, "We Are One," was chosen by the United Nations' Educational, Scientific and Cultural Organization (UNESCO) for its "New Songs for Peace" project. The song was from Rouse's "Love Large" CD. She has been a Nashville, Tenn., songwriter and performer for more than 14 years and has had her songs used as theme songs for a number of events, including the national celebration of the 75th anniversary of Women's Suffrage. Her song for that event was "Standing On The Shoulders," and it premiered at official ceremonies in Washington, D.C. Rouse performs under the name "Earth Mama®," which

was the name of her first album of family music.

Steven Ackman has joined the Sisters of Providence staff as the executive director of financial operations. Ackman most recently served as controller for Garmong Construction and Hannum, Wagle and Cline Engineering in Terre Haute. Before that, he worked for a financial management company, where he was responsible for all financial decisions for two home health agencies and a nursing home. He also served as assistant controller and acting controller at Silver Cross Hospital in Joliet, Ill. Ackman is a certified public accountant who is the former treasurer for the Terre Haute YMCA. He replaces John Brell, who retired on Dec. 31 after six years of service.

The Sisters of St. Francis Health Services Inc. recently announced that **Dr. Worthe Holt Jr.** has been appointed the executive vice president and chief operating officer for St. Francis Hospital and Health Centers in Indianapolis, Beech Grove and Mooresville. Holt is the past president of the Indiana Academy of Family Physicians and a past president of the Phi Rho Sigma Medical Society. He has served on the Indiana Medical Licensing Board, the Indiana Medical Education Board, the Sagamore Health Network's board of directors and the St. Francis Health Network Board. Holt has been a member of the St. Francis medical staff since 1994. †

Awards . . .



St. Paul Hermitage resident **Marcella F. Kappes** of Beech Grove was recently inducted into the Legion of Hoosier Heroines, an honor bestowed by the Indiana National Guard. The award is one of the highest service recognitions that state military officials present to a woman for distinguished service to her city, state and nation. †

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

Barbershop 2: Back in Business (MGM)
Rated **A-III (Adults)** because of an implied sexual encounter, fleeting drug content, brief violence, and recurring crude language and humor, as well as profanity. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

50 First Dates (Columbia)
Rated **A-III (Adults)** because of recurring crude humor and language, as well as innuendo, a casual attitude toward sex, including several implied sexual encounters, some drug references and comic violence. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

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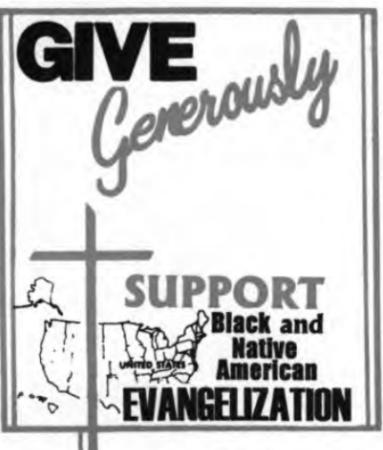


Operation Rice Bowl

February 25 – April 10, 2004

Operation Rice Bowl is the official Lenten program of Catholic Relief Services, and calls Catholics in the United States to promote human dignity and foster solidarity with the poor around the world through prayer, fasting, learning, and giving.

Please join us and participate with your family in Operation Rice Bowl this Lent.



Black and Indian Mission Collection

February 29, 2004

The Church is asking your financial support for the national collection for Black and Indian Missions in the United States, now 119 years in existence. Join your sacrifice to that of your brothers and sisters in Christ. The need for Evangelization is so important to our Church in this modern world. Please be generous.

Last year only a part of what was needed was received. Thank you for whatever you can give.



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Last year only a part of what was needed was received. Thank you for whatever you can give.

SPRED Program sponsors dinner to fund vital ministry

By Brandon A. Evans

Each year, the Special Religious Education Program (SPRED) of the archdiocese has one big chance to raise funds for its vital ministry to Catholics with disabilities.

That chance is on March 13 when the program will host its annual dinner-dance at 6:30 p.m. in the Heritage Ballroom at the Marten House Hotel, 1801 W. 86th St., in Indianapolis.

The evening will have a Caribbean theme, and the keynote speaker will be St. Malachy parishioner Joe Staysniak of Brownsburg, a member of the WIBC radio (1070 AM) sports staff since 1996.

Staysniak formerly was an offensive lineman for the Buffalo Bills and the Indianapolis Colts in the National Football League. While with the Bills, he played in two Super Bowls.

There will also be a silent auction. Tickets cost \$50 per person.

The focus of the evening is on the disabled people that the SPRED Program helps, and on giving them an enjoyable evening.

The goal of SPRED is to offer specialized catechesis to Catholics with disabilities at parishes around the archdiocese by making use of small-group programming.

Individual parishioners are trained by SPRED then partnered with a parishioner with a disability and, along with a group of similar partners, they grow in friendship and foster catechesis.

"The reason parishes need programs such as SPRED is that we have many members of our faith community that do not learn in 'conventional' ways," said Mary Pat Torbeck, a member of St. Malachy Parish in Brownsburg.

Two of her four children—both boys—

suffer from autism and are involved in SPRED.

"The boys are nonverbal and learn in a very concrete way," she said. "They learn best in a more 'full sensory' way."

Their SPRED meeting tries to make use of all the senses. Participants even share a meal.

"The theme of the SPRED sessions follows the liturgical calendar," she said. "We just make adaptations to best convey the lesson."

St. Malachy Parish has three SPRED groups. At this time, more than 10 parishes in the archdiocese have groups, and the hope is to keep expanding it.

But spreading the program across central and southern Indiana takes a lot of time and money.

Marcia Hodde, coordinator of the SPRED program for the archdiocesan Office of Catholic Education, said that at each parish "we spend about one weekend a month for about six months at Mass [or] after Mass, [and] putting information in the bulletin."

This is simply to get the parish ready for the program—to identify potential group volunteers and to find those in the parish with disabilities.

They are often hidden, she said, and some parents, after many difficulties, will not bring their disabled children to Mass.

And that's where the parish misses out, she said, for while it is our Christian duty to reach out to all people, especially those most in need of help, disabled people have much to offer as well.

Hodde said that many people involved with SPRED say that those with disabilities give back so much as they become involved in the parish.

Beyond helping with the various parish ministries, they bring a certain purity of

worship, she said.

Torbeck agreed.

"The purity of the soul of an individual who is pure of thought is amazing," she said. "It's very humbling to be in their presence."

Working with her sons has also taught Torbeck how to open herself up to God's grace in new ways.

"When you are working to share a feeling or thought with a person with severe communication impairments," she said, "it forces you to think outside your own box. When you do that, you open yourself up to allow new 'things' to come in."

"Working with people that are not distracted by all the notions of how we are to be in our society, but rather how they are

is so refreshing," she said. "It allows you to focus on what really matters in this life."

Her boys, she said, are a "reality check" for her. They bring things into focus.

Hodde said that SPRED helps parishes bring out the gifts that developmentally disabled people have to offer to others.

Without some such a program, parishes are missing out, she said. "We're losing the gifts they could give us."

(For more information about the fundraiser or to register for the dinner dance, or to make a donation to the SPRED program or sponsor a participant to go to the dinner-dance, call Marcia Hodde at 317-377-0592.) †

They broadened my understanding of theology and faith.

Pictured are 2003 graduate Jeremy Blackwood and some of his favorite professors. Left to right are: Denis R. Kelly, M.A., Jeremy, Michael P. Maxwell, Ph.D., J.D., R. Michael Clark, Ph.D., Donna A. Proctor, M.A., and Andrew P. Hohman, S.T.L.



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My favorite class at Marian was professor Hohman's "God and Philosophy," because it proved to me what I could do intellectually. And that's the point of a liberal arts education—to make you think about issues from many different angles without judgment or prejudice. I learned that many viewpoints contribute to a deeper understanding of any topic—and that there is unity in diversity. I developed a greater understanding of faith with their help, and will be a better theology professor for it.

Jeremy Blackwood

Will enter a master's degree program in theology next year.

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Renew quilt

A 2003 Christ Renewes His Parish (CRHP) team from Immaculate Heart of Mary Parish in Indianapolis presents a quilted wall hanging to the new 2004 team. Each member of the group designed a fabric square to depict a psalm, prayer or special symbol from the CRHP retreat.



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Learning opportunities for Catholics expand on Internet

By Sean Gallagher

With the aid of the Internet, adults in the archdiocese are able to learn about their faith alongside other Catholics from across the country and around the world.

The Virtual Learning Community for Faith Formation (VLCFF) is an initiative of the University of Dayton in Ohio.

Currently, 107 dioceses in seven countries are participating in it. The Archdiocese of Indianapolis has been a partner in VLCFF since 2000 and has participated since its inception in 1999.

Although the number of participants from the archdiocese has thus far been relatively small, its growth has been notable. In 2002, there were only six Catholics in the archdiocese who participated. That number grew to 18 in the following year.

Harry Dudley, associate executive director for faith formation for the archdiocesan Office of Catholic Education, sees a bright future for this program and those who participate in it.

"It is my hope that as we include these courses as a way to promote adult formation," Dudley said, "as follow-up for the newly initiated, young adults and renewal of catechist certification, we will see more growth."

Dudley has been able to experience the benefits of VLCFF from several perspectives. He serves as the liaison between the archdiocese and the program at the University of Dayton. He also facilitates some of the courses as well as helps to

train new course facilitators. He also has been a student in one of the VLCFF courses.

From these various points of view, Dudley has been impressed with several of the program's strengths. But one that particularly strikes him is its national and international flavor.

In all, VLCFF reaches into 107 dioceses and seven countries in Asia, Europe, Africa and the Caribbean. Dioceses in the United States, from Boston to Honolulu, are also partners in the program.

In the courses in which Dudley has participated, the presence of students from around the globe helped everyone involved experience the fact "that the Church is bigger than their particular community."

Looking to the future, Dudley said that the VLCFF can be especially helpful in the archdiocese's focus on ministry to and with young adults.

"We're moving as a diocese to do more young adult ministry," Dudley noted. "I find that young adults are more comfortable learning in cyberspace."

In addition to aiding the young adults in the archdiocese, the VLCFF will also offer potential benefits for the Hispanic community. Dudley learned at the most recent VLCFF convocation, held at the University of Dayton in January, that courses in Spanish are being planned and should be available as a pilot program by early 2005.

Another area in which the VLCFF can serve the archdiocese is in the renewal of



On Jan. 22, Phillip Erskine, assistant webmaster and course designer for the Virtual Learning Community for Faith Formation (VLCFF), explains the VLCFF's Web site to participants at the initiative's fourth annual convocation, held Jan. 22-23 at the University of Dayton in Ohio.

catechist certification. Parish catechists can continue to increase their knowledge of the faith through VLCFF courses while at the same time observe the ways in which fellow participants across the archdiocese, the nation and the world seek to live out their Catholic identity.

Mary Lynn Cavanaugh, administrator of religious education at St. Mark the Evangelist Parish in Indianapolis, recently completed a VLCFF course on ecclesiology. It led her to want to share that knowledge about the nature of the Church with St. Mark parishioners.

In particular, the course has helped her pass on the faith to those adults who are seeking to enter into full communion in the Church.

"It helped me be more deep and precise in the way that I teach in RCIA [Rite of Christian Initiation of Adults],"

Cavanaugh said.

She encourages all adults in the archdiocese to participate in VLCFF courses—even those who, like herself, have little familiarity with computers.

"Don't be afraid," Cavanaugh said. "You can't mess it up. The facilitators and course moderators help you along."

The First Letter of St. John teaches that "perfect love drives out fear" (1 Jn 4:18). Whether one fears computers or is drawn to them, the courses in the Virtual Learning Community for Faith Formation can help participants grow toward a perfect love of the Catholic faith.

(For more information about VLCFF, log on to www.udayton.edu/~vlc/ or contact Harry Dudley at 317-236-1446 or 800-382-9836, ext. 1446, or e-mail him at hdudley@archindy.org.) †

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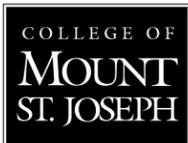
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MARRIAGE

continued from page 1

people will be getting married because we will have weakened the institution of marriage.”

Archbishop O’Malley also read a statement in support of traditional marriage issued by more than 3,000 Catholic, Jewish, Protestant, Greek Orthodox and Muslim congregations in Massachusetts. The statement warned that “the court’s decision will harm our children, who are entitled to be able to count on their parents’ marriages as the secure foundation of their family lives.”

“The court’s re-definition of marriage explicitly divorces the institution of marriage from the procreation and education of children,” Archbishop O’Malley read from the statement in response to the state’s Supreme Judicial Court’s ruling in November that homosexuals were entitled to marry one another.

“Despite the experience of all human cultures and the empirical data of sociological studies, the court ignores the fact that the stable, permanent relationship of a husband and wife is the optimal basis for child rearing,” the statement said.

During the Boston constitutional convention, state legislators rejected three proposed marriage amendments when each fell just a few votes short of winning a majority. Lawmakers also could not agree on whether to combine a ban on same-sex marriages with a proposal for civil unions.

After the lawmakers failed to pass an amendment, the Massachusetts Catholic Conference announced on its Web site, “We are still in the fight and it’s not over yet.” Conference officials said another version of a constitutional amendment will be presented at the March 11 convention.

In San Francisco, the city’s mayor, Gavin Newsom, asked city clerks to remove all gender references from local marriage forms on Feb. 12, which brought a rush of gay couples seeking to be married that day to the City Hall. Two days later, at least 500 people lined up at City Hall to vow to be “spouses for life.”

San Francisco Archbishop William J. Levada said the mayor’s action went against “long-established California law, which was reaffirmed overwhelmingly by California voters just four years ago.”

The archbishop noted that extending the meaning of marriage to go “beyond a union of a man and a woman, their procreative capacity, and their establishment of family represents a misguided understanding of marriage itself.”

He also pointed out that many have called opposition to same-sex marriages “discrimination against gay and lesbian persons.”

“Such an interpretation is false and offensive to people whose good will is clear,” he said in a Feb. 12 statement.

“The Catholic Church has often spoken of the respect, compassion and sensitivity demanded in our interactions with and attitudes toward homosexual people. Withholding support for same-sex marriage should never be equated with hostility toward homosexual people,” Archbishop Levada said.

The archbishop said the current marriage debate needs God’s wisdom and needs to be conducted with “respect, knowledge and understanding.”

“Rushing to grant same-sex partners the right to ‘marriage’ for the sake of status or benefits could not help but undermine human society’s foundational institutions of marriage and family,” he said.

In Chicago, about 200 activists protested in front of the home of Cardinal Francis E. George on Feb. 14 demanding equal marriage rights for homosexuals.

Members of the group told reporters that they chose the cardinal’s residence over state and federal legislators’ offices because Cardinal George had been among the main opponents of a gay rights bill that narrowly lost last year in Illinois.

In a Feb. 14 statement, the cardinal said demonstrators made false claims by characterizing the Church’s support for traditional marriage as an attack on gay people.

“That is inflammatory and untrue,” he said. “Marriage is a natural institution. It is the invention of neither the Church nor of the state, and neither has the authority to change its nature.”

Cardinal George noted that the Church’s “resolute opposition” to same-sex marriages “unfortunately causes tension between the Church and some of the gay community” and is viewed by some as an “attack against homosexuals themselves.”

He stressed that the Church opposes anyone who would punish, demean or attack anyone because of his or her homosexual orientation. But he also added that it would be “a very great leap to move from respect for and acceptance of homosexual individuals to a demand that sexual relations between persons of the same sex be treated as the equivalent of marriage, morally and legally.”

He added that he hopes the Church’s “stance on marriage is no longer misrepresented as a hostile attack on gays and that the Church and the gay community could find a language other than that of individual rights to address adequately their differences.”

He also stressed that the Catholic Church is one of many groups and communities that stand in defense of traditional marriage, and so the protest at his residence seemed to be “as motivated by anti-Catholic bigotry as by any concern for

rights.”

A recent poll showed that a majority of U.S. Catholics oppose same-sex marriages but are not as opposed to civil unions.

The latest findings from the ongoing Le Moyne College/Zogby International polling project on contemporary Catholic trends, released on Feb. 5, said about 59 percent of Catholics oppose legal marriage for gay couples while close to 39 percent support it.

In the same sample of 1,504 Catholic respondents, just under 40 percent said they oppose civil unions for same-sex couples and about 57 percent support them.

The poll also asked Catholics if they agreed with the federal 1996 Defense of Marriage Act, which says the term “marriage,” whenever used by the federal government, can only mean marriage between a man and a woman.

The responses showed that about 57 percent of the polled Catholics agreed with the federal policy while about 38 percent disagreed. The poll was conducted in mid-December 2003 by Zogby International and Le Moyne College, a Jesuit-run college in Syracuse, N.Y. It has a margin of error of plus or minus of 2.6 percent. †

CNS photo from Reuters



Eric Ethington and partner Doug Okun, carrying twins Sophia and Elizabeth, hold their marriage license as they depart San Francisco’s City Hall on Feb. 13.

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THE SPIRIT OF CARINGSM

BABIES

continued from page 1

members prayed for the Taylors during the school Mass each week, and school parents and parishioners have prepared meals for the family since last fall.

"This is what God wanted for us," Ellen Taylor said, smiling as she and Rick expertly fed the quadruplets on Super Bowl Sunday. "My whole outlook now is trusting that God will continue to take care of us."

Their naturally conceived quadruplets were born at 33 weeks on Nov. 28 at St. Vincent Hospital in Indianapolis.

After the multiple births by Caesarean section, doctors said the Taylor quadruplets are a one in 1.5 million occurrence because they did not use fertility drugs and have no history of multiple births in their families.

A team of more than 30 doctors and nurses assisted with the delivery of Allison and Abigail, who are identical twins, and Hannah and Benjamin.

"It was like an assembly line," Rick Taylor said of the multiple births. "When the first baby was born, the first team came in and took the baby. Then the second baby was born and the second team came in. I just stood there and watched it all. It was very interesting."

All the babies were healthy and weighed more



Above, Rick Taylor holds Abigail after feeding her a bottle on Super Bowl Sunday in the living room of their three-bedroom house in Beech Grove. Family, friends and parishioners have helped them by providing meals and buying baby formula and diapers.

Left, Ellen Taylor and her oldest son, Zachary, talk to 10-week-old Allison in the quadruplets' bedroom in Beech Grove. With the births of three girls and a boy on Nov. 28, the family has outgrown their home.

than 3 pounds at birth. At 10 weeks, each baby weighed more than 6 pounds.

"When they were born, we were very fortunate," Ellen Taylor said. "None of the babies had to be on respirators. They came home from the hospital without any monitors or medicines two weeks after they were born. That was a miracle, too.

"We're also very fortunate that we have good medical insurance," she said.

"The hospital bill for each

baby was about \$25,000, and they were only in the hospital for two weeks."

As an employee of the Nyhart Co., a third-party benefits administrator in Indianapolis, Rick Taylor understands the importance of health insurance, retirement plans and preparing for unexpected expenses.

But he never thought he would have to prepare for the births of four babies at the same time. As a result, their family financial plan quickly got an emergency

overhaul to provide for their six children.

Infant formula costs \$100 a week and the babies use \$70 worth of disposable diapers each week. The Taylors wash two loads of baby clothes every day in addition to their own laundry.

Family members and friends gave them baby furniture, clothes and other layette supplies. Holy Name's pastoral council presented the Taylors with a monetary gift on behalf of the parish to help with

expenses, and school staff members are organizing a diaper drive.

Holy Name parishioners and school families as well as members of the Gray Road Baptist Church, Rick Taylor's faith community, continue to help with some of their meals and expenses. Several St. Francis Hospital employees in Beech Grove donated grocery gift cards.

But the Taylors' small, three-bedroom home can't accommodate eight people for much longer, so they are

trying to locate a larger yet affordable house.

They also hope corporate support will help them with the long-term cost of caring for four babies.

Benjamin, Hannah, Abigail and Allison will be baptized on Feb. 22 at Holy Name Church.

"When we go to Mass," Ellen Taylor said, laughing, "we'll probably take up the whole cry room."

Holy Name School principal Kent Schwartz said it was quite a surprise to learn that Ellen Taylor was expecting quadruplets and would not be able to teach her first-grade class just two days before the start of school last August.

At first, he said, faculty and staff members thought she was joking.

"I was torn between sharing her joy," he said, "and panicking about losing an experienced teacher at the beginning of the school year."

But Swartz said the same qualities that make Taylor an excellent teacher also enable her to be a wonderful mother.

"She's very dedicated and passionate about teaching," Swartz said. "Her students are enthusiastic about their lessons, and there is always a calmness and orderliness in her classroom. That's why her peers selected her for the school's Mother Theodore Guérin Award last year."

Faith, family, friends, organizational skills and a sense of humor are the secret to caring for four babies at the same time, Ellen Taylor said. "I love teaching, and I hope to go back to work at Holy Name School someday. But right now I'm pretty busy at home."

(Donations to the Taylor Children Benefit Fund may be made at any National City Bank branch. Donations of diapers or other baby supplies may be taken to Holy Name School, 21 N. 17th Ave., in Beech Grove after calling the school office at 317-784-9078. To contact the Taylors, e-mail them at theismann7@hotmail.com.) †

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230-014

EVANGELIZATION

continued from page 1

together.”

“I am especially excited about the ‘synergy’ that may be created around the challenges of adult faith formation, small faith-sharing communities and evangelization,” Gardner said.

The new commission, which met for the first time on Jan. 20, has many goals that reach across a myriad of ministries, but standing out among them is the core goal: to teach and share Catholic beliefs, traditions and values.

And right now, the number one way to do that is through the implementation of the Disciples in Mission program.

The national program was developed by the Paulists as a way to implement the 1992 document of the U.S. bishops titled *Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States*.

“The main focus of the commission is to see that the third year of Disciples in Mission is completed so that the participating parishes might strengthen their evangelization efforts,” Gardner said.

Most parishes in the archdiocese are in their third year of the program, which highlights small groups reflecting upon the Sunday readings each Lent.

Bonnie Hicks, the Disciples in Mission coordinator for St. Agnes Parish in Nashville, said that the program has been successful at the parish.

Though a small parish, about 80 people are involved in the small groups for this Lent.

On Pentecost Sunday, Hicks said, the parish will gather for a reflection day to assess where their parish stands in relation to the three goals laid out by the U.S. bishops in *Go and Make Disciples*.

The first goal is more of an inward goal, Oddi said. It aims for Catholics to know and live their faith more deeply and enthusiastically.

Gardner said that the goal “is basically about renewing our own faith so that we will have something to share with others.”

“The second goal is a more outward goal—to invite others in,” Oddi said. The purpose is to invite all people to hear the message of Jesus Christ and to fully live the Catholic faith.

“The third goal is to reach out and make a difference in society,” she said. This means seeing to it that the values of the Gospel are more truly lived out in the United States.

After this Pentecost, most parishes will move into a transition year—they will strive to figure out how to best carry on Disciples in Mission on their own.

By Pentecost 2005, Oddi and the commission hope to be able to plan an archdiocesan celebration for the parishes that have completed the program.

Already, good has come of the program, and not just on the parish level.

“As a result of Disciples in Mission,” Oddi said, “we saw more clearly the connection between evangelization and adult faith formation.”

“The adult faith formation area has been strong in recent years in many parishes—we’re just continuing to support that in all parishes,” she said.

Oddi said that a desire for small groups has also clearly emerged from Disciples in Mission.

Hicks said that she hopes that parishioners will continue to meet in small groups as they have during Disciples in Mission.

This is a goal that Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, knows a lot about.

He is involved heavily with small Church communities, which provide a way for parishioners to reflect with others on their individual faith and how to connect it to daily life—something not possible for them during Mass, Father Davis said.

He will help to host a convocation this fall for parishes interested in small Church communities. Approval for the event was the first official act of the commission, of which

Father Davis is also a member.

“[Oddi] saw the convocation as of value for people in parishes that will be finishing their third season of Disciples in Mission,” he said.

About 150 people showed up at a similar convocation held last year.

“I would hope that the archdiocese would be in a position to witness to the value of people gathering in small groups and developing a sense of Church, because they are Church,” Father Davis said.

Hicks said that she hopes to contribute her experience as a convert in her work with the commission. She wants the parishes to be more welcoming to non-Catholics.

Hicks said that she hopes that “if somebody would just walk in the door of the church, that they would feel like this was a place where they were welcomed.”

Oddi also said that she hopes to encourage parishes to continue trying to encourage former Catholics back to the Church in a gentle and pastoral way.

She also said that “while we’re emphasizing to a great extent adult faith formation, we also have to take into account the evangelization of our youth.”

She will have a booth at the Archdiocesan Youth Rally on Feb. 29 and will work closely with the director and associate director of youth ministry.

There are also implications for evangelization in the home missions of the archdiocese—those places whose ministry is important but that need additional support.

Also, Oddi said, part of the goal of the commission is “to form leaders in parishes who can continue to keep their finger on the pulse of evangelization.”

As the new commission begins its work, Oddi is optimistic.

“I was thrilled with the level of enthusiasm, the sharing of ideas and the willingness to look at the big picture of evangelization that the members demonstrated at the first meeting,” she said. “They are all truly committed to ‘go and make disciples.’” †

Evangelization Commission

Karen Oddi, evangelization coordinator and associate director of faith formation.

David Bethuram, executive director of Catholic Social Services and Family Ministries.

Susan Borcherts, director of Catholic Communications.

Sue Butwin, director of the Terre Haute Pastoral Center.

Lisa Covington, pastoral associate of St. Michael the Archangel Parish in Indianapolis.

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus.

Dr. Philomena Dias, director of New Life in Christ Ministries.

Janis Dopp, director of religious education at St. Charles Borromeo Parish in Bloomington.

Jean Galanti, pastoral associate of St. Monica Parish in Indianapolis.

Charles Gardner, executive director for spiritual life and worship.

Sheila Gilbert, spiritual director of Soul Garden and instructor at Saint Mary-of-the-Woods College.

Providence Sister Marilyn Herber, parish life coordinator of St. Andrew the Apostle Parish in Indianapolis.

Bonnie Hicks, Disciples in Mission coordinator at St. Agnes Parish in Nashville.

Judy Koch, pastoral associate of Our Lady of the Greenwood Parish in Greenwood.

Ann Tully, judge instructor for the Metropolitan Tribunal.

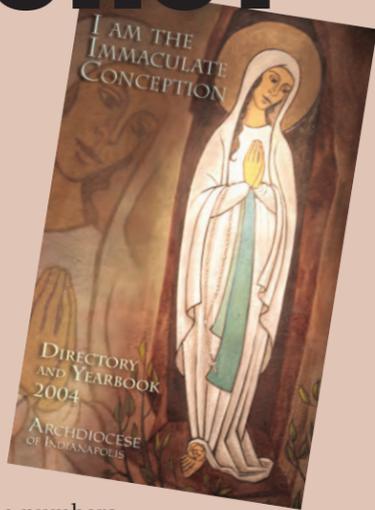
Patricia Witt, pastoral associate of St. Matthew Parish in Indianapolis.

Fran Young, evangelization coordinator at St. Gabriel Parish in Indianapolis.

Tom Yost, pastoral associate of Our Lady of Perpetual Help Parish in New Albany.

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Marlins manager nurtured his faith in New Jersey parish

SOUTH AMBOY, N.J. (CNS)—On the morning of Jan. 25, before he was to be honored by the New Jersey Sportswriters Association as “Man of the Year,” Jack McKeon did what he does virtually every day of his life—he went to Mass.

McKeon, who led the underdog Florida Marlins to the World Series title over the New York Yankees last November, grew up in South Amboy. He attended St. Mary School there and graduated from St. Mary High School, now called Cardinal McCarrick High School, before going on to a long and fruitful career in professional baseball.

Last year, at the age of 72, he became

the oldest manager to win a World Series title. He’s getting ready to start another year with the Marlins, and he will continue to honor his faith, he said in an interview with *The Catholic Spirit*, Metuchen’s diocesan newspaper.

On Jan. 25, McKeon returned to St. Mary Church, the parish of his youth. Earlier, on Jan. 23, he spoke to students from his grade school and high school alma maters. He then went to Washington the same day to join his team at the White House to meet President Bush. That evening he returned to New Jersey for a benefit dinner for Cardinal McCarrick High School.

“I grew up in a Catholic environment with my parents, and I went to a Catholic grammar school and high school,” said McKeon, who now lives in North Carolina. “I have attended church on a regular basis, and when I got into professional baseball I kept going.

“I have a tremendous faith in the power of prayer. I really do. I go to church every morning and I feel good. When I get to the ballpark, I feel relaxed and good. You have to manage a bunch of players, and you have some difficult times in certain situations, and I think it’s a blessing—your prayer.”

McKeon first became a Major League manager in 1973 with the Kansas City Royals. He also managed the Oakland

Athletics, San Diego Padres, Cincinnati Reds and the Marlins.

He came out of retirement last season when the Marlins fired Jeff Torborg. McKeon helped lead the Marlins out of their funk and into the National League playoffs, where they beat the favored San Francisco Giants and mounted a remarkable comeback to stun the Chicago Cubs before surprising the American League champion Yankees in six games.

“I just put the players out there and let them know you have trust in them. And if a guy goes 0-for-12, you don’t take him out, you stay with him,” McKeon said.

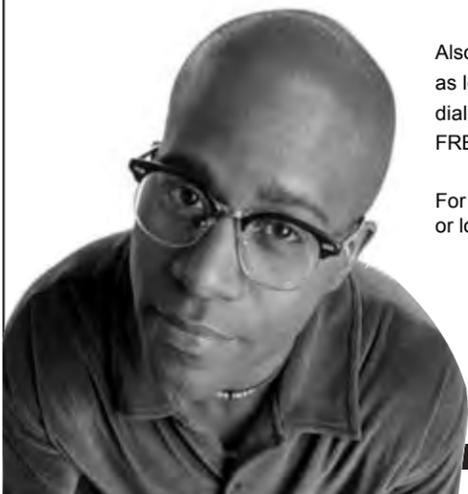
He also became a role model for senior citizens around the country.

“I think I helped start a trend,” McKeon

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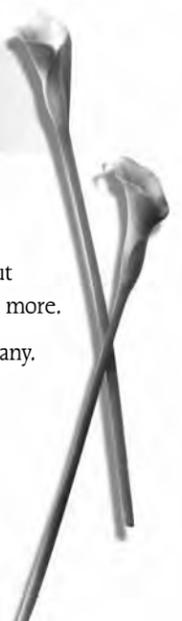
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said. "Years ago, they slipped back and brought back these young guys and got rid of the guys with all the wisdom. Now they realize they shouldn't penalize experience."

He said he's received many letters from senior citizens around the country telling the grandfather of nine just how inspirational he has been.

"They tell me that I've energized them, and how I inspired them, and half of them want to go back to work," McKeon said. "I made them realize they should live their life. Get out and be active. Be part of the community. Do something to help others."

McKeon told the St. Mary and Cardinal McCarrick students to be "tough and take control of your life." He said when he was growing up he never tried to do anything that would embarrass his parents or his friends.

"Don't be afraid to tell your parents you

love them," McKeon added. "Tell your teachers you love and appreciate what they're doing."

"You're going to run into a lot of temptation and have to make a choice—to study or run around, get involved in drugs, alcohol, tobacco, or just not care about yourself or school. I've been around a long, long time. I tell the ballplayers who are your age and beyond, 'It doesn't pay.'"

McKeon also told the students not to be afraid to pray because prayer can be a powerful tool in life.

Before he was hired by Florida, he was unemployed for two years, but attended Mass every day and prayed to St. Thérèse of Lisieux, the Little Flower, asking her to intercede to help him find another job in baseball. On Mother's Day, he received a call from the Marlins asking him if he would be their manager. †



Florida Marlins' manager Jack McKeon is carried by team members after their World Series win in New York on Oct. 25. McKeon, the oldest manager to win a World Series, attends daily Mass part of the year at St. Matthew Parish in Hallandale, Fla.

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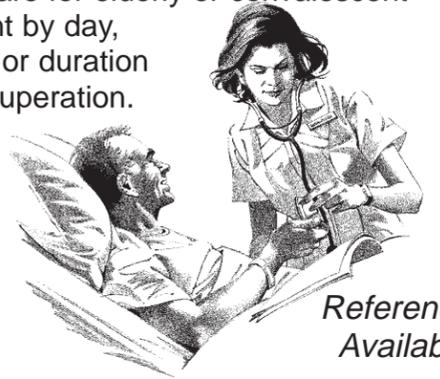
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Make time during Lent to listen for God's voice

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

Does human well-being consist in having control of our lives? Or are we situated in the midst of divine mystery?

Constant commercial interruptions urge us to take control of our health, through diet and exercise; of our well-being, through buying clothes and cars; and of our future, by making wise investments for our retirement.

There is an element of truth in these messages. We are complex beings—physical beings who need proper food, enough exercise and sufficient rest; emotional beings who need comfort, care and reassurance; people-in-relation who need to love others and be loved; finite beings who yearn for eternity; and, ultimately, spiritual beings, confronted with the mystery of our own being.

Often, we are mysteries to ourselves, failing to understand the origins of our thoughts, feelings and actions.

Did you ever say to yourself, "Now, why did I do that?" Or, "I am getting more like my mother every day!"

We can also fail to understand our choices and their motivations. We may not see the deepest motivations driving our spiritual journey. Our often-unconscious insecurities and fears may be pushing us toward the God of consolations rather than toward the Jesus Christ of the Gospels.

This blindness is to be expected, I believe. Our human needs influence our spiritual development. How could it be otherwise? We bring the basic "stuff" of our humanity to the journey—with all our strengths and weaknesses.

Spiritual progress is about deeper insight, more profound conversion and gradual movement toward the light. Spiritual maturity comes through persistent efforts over an extended period of time. As we progress, we need to sort through a great and quite jumbled mixture of fear of evil and yearning for the good.

It is only as we make some progress that we begin to surrender our need for control to God. We realize that clothes do not make the woman or man. Character is in the heart, not in the car. Eventually, we learn that we can give material things away.

We can also begin to accept our finitude. We will not live forever. Science will not put an end to death.

We can come to grips with our inner fears—of exclusion and rejection by others, for example. The Holy Spirit's inner guidance can replace some of this need for external affirmation. This guidance replaces fear with love.

St. Francis de Sales, reflecting on John's first epistle, teaches that we should "do all through love, nothing through fear."

Love for God and neighbor can become the great motivation for our lives. The Holy Spirit, the Spirit of Love, is our guide.

How might we become sensitive to the Spirit?

It can be hard to hear if we are preoccupied with being in control. On the other hand, we need a certain inner self-discipline to grow spiritually.

The regularity of a disciplined life can open the door to God. The regular prayer life of monks not only praises God, it also prepares them to listen.

So, too, all of us who are not called to be monks need the discipline of regular prayer. There is no substitute for it.

God's voice echoes in the gentle breezes of daily life. God comes to us—often in ways we never expect.

We need contemplative time to listen for the voice of God as it comes to us through Scripture, through nature, through the circumstances of life or through a friend. Often, it is in the quiet moments that we can hear what we could not hear "in the moment" of actual occurrence.

To listen, we need to set aside our "to-do" lists, prayers of intercession for others, petitions, daily worries and inner restlessness. We need to be quiet. We need silence. We need to open our hearts and be attentive. God is in control.

This is one of the hardest lessons. I learn it, then forget it, then learn it again.

We live in the midst of the divine mystery. We are in God's image and likeness, and thus are mysterious ourselves.

It may be that when we are younger we flee the divine mystery and seek control. As we grow in wisdom, we seek to live in the Spirit and leave our fears behind.

This change is almost imperceptible. It is as if the accumulation of silent contemplation and prayer transforms us gracefully and wordlessly. A certain peacefulness and acceptance replaces the restless need for control.

Our vision of this growth is best in hindsight as we ponder the patterns of a lifetime.

The light of the universe, the Spirit of Christ, can enlighten even the deepest "black holes" of our lives. Human well-being is ultimately in the acceptance of this grace.

(Oblate Father John W. Crossin is the executive director of the Washington Theological Consortium.) †

CNS photo by Bob Roller



Spiritual progress is about deeper insight, more profound conversion and gradual movement toward the light. It is only as we make some progress that we begin to surrender our need for control to God. Ash Wednesday is Feb. 25.

Prayer helps ease fears, anxieties

By Jean Sweeney

Many good people walk around in chronic anxiety and fear. It makes them suspicious of others and mistrustful of life.

For some, anxiety began when they were children. Fearfulness became part of them for many unpreventable reasons. They grew up with the underlying perception that the world was unsafe.

Therapy and medications can help ease anxiety.

Counselors know that teen-agers feel enormous pressures in their social, school and extracurricular lives. They report fears related to being hassled and gossiped about online. There is a cruelty in the put-downs that young people learn from TV sit-coms then carelessly throw at each other. Counselors also see teens that live with too little guidance.

All this can result in greater levels of

anxiety, depression and acting out.

How can we live through these uneasy feelings? We can notice the feelings and name them as they arise. We can notice where in our bodies we feel them and breathe fully into that area. We can write about surface anxieties in a journal until we uncover a more real, underlying fear.

We also can speak of the reality of these fears in prayer, telling God what is going on and how we are. We can be still, listen and receive in return.

Some people find it good to imagine the light of Christ filling them, and renewing them. Others return to a comforting line of Scripture until it becomes a soothing, living part of them: "Let not your heart be troubled nor afraid. Peace I leave you" (Jn 14:27).

(Jean Sweeney is a pastoral counselor at St. Charles Borromeo Parish in Arlington, Va.) †

Discussion Point

Lenten journey relies on prayer

This Week's Question

What were your Lenten intentions last year? Did you stick to your plan?

"To spend at least 20 minutes per day reading Scripture. I'd say that my plan was 80 percent successful." (Judy Stubbs, North Little Rock, Ark.)

"Every year, I try to divest myself of things I don't really need. I get up early and pray. I try to eat less at meals. Usually, I'm pretty good about this, but sometimes I slip. Still, this has been a good [Lenten] practice for me." (Deacon Ric Nagle, St. Petersburg, Fla.)

"I tried to say more of the rosary and to reflect on what was happening in Lent with some of my family members going through the OCI (Order of Christian Initiation) process. They all made it, and for the most part I carried through with my plans, too." (Frances D'Angelo, Glendale, Ariz.)

Lend Us Your Voice

An upcoming edition asks: How—and why—do you participate in the Church's work?

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



CNS photo by Gregory L. Tracy, The Pilot

From the Editor Emeritus/John F. Fink

Catholic patriots: Archbishop John Ireland (III)

Seventeenth in a series

On March 27, 1898, the pope asked Archbishop John Ireland of St. Paul Minn., to see what he could do to prevent the Spanish-American War. By the time Ireland was asked, it was already pretty late to intervene, but he did what he could. He made arrangements to meet with President William McKinley on April 1.

There was a strong desire for war among many elements in the United States at that time, especially after the battleship Maine was destroyed on Feb. 15, 1898, with the loss of 258 men. However, Ireland was able to report after the April 1 meeting that McKinley wanted peace. On April 2, Ireland cabled Rome that he had met with the leaders in the Senate, but that the war party in Congress threatened to act against the will of the president.

From that time until the declaration of war, the archbishop was in daily contact

with Cardinal Rampolla in the Vatican, urging again and again that he get from Spain a clear, definite proposal of armistice. Ireland also met with representatives of France, Spain, Belgium, Austria and Russia, and received assurances of cooperation and promises of mediation. However, partly because of American beligerence, partly because of Spanish pride, such a request for armistice did not arrive before Congress declared war.

Ireland naturally regretted his failure to prevent the war. However, historians have acknowledged that this failure was primarily due to his lack of time. Had he been called in to undertake the negotiations two months earlier, he may have been successful.

It took considerable courage on Ireland's part to enter these negotiations, for at the time he first went to Washington the cries for war were extremely insistent throughout the country. He was risking his reputation as an American patriot to try to avert war. He admitted that he was afraid that he would harm himself by going to Washington, saying, "I was risking my reputation as an American." But he was

glad, too, to obtain a reputation for working for peace, even though unsuccessfully.

After the United States' victory over Spain, the Philippine Islands, won from Spain, caused numerous problems. Particularly troublesome were the Spanish friars and the land they owned in the Philippines. Once more, Pope Leo XIII called on Archbishop Ireland because of the friendly relations he had with both President McKinley and President Theodore Roosevelt. Ireland was asked to negotiate the matter, and for the next several years this mission occupied a great deal of his attention.

Although he received criticism from some who felt he was not vigorous enough in defending the friars, Ireland understood that the friars were unpopular in the Philippines and Church authorities in Rome agreed that the best possible solutions to the problems were achieved.

Archbishop Ireland occupied a unique place in the affairs of this country. Although there have been many exceptionally patriotic prelates in the history of the United States, none took such an active part in public affairs as did Ireland. †

Cornucopia/Cynthia Dewes

The men who would be king?

Times have really changed. When George Washington became president, the people were so impressed with him, they wanted to name him king. He had to tell them gently that he would only consent to be a president, and even then not for life.



Can you imagine making Bill Clinton or George W. Bush king? For life? Perish the thought. In fact, we've become so politically polarized that, not content with merely reciting their errors, we have to demonize whichever candidate we oppose.

Maybe we know too much. Communication is so instantaneous and unrelenting these days that we know about every character fault, deception or stupid mistake ever made by a president almost before he does. I say "he" but, of course, someday the same will be true of a "she."

The electorate out in the boonies during the time John Adams was president probably had no clue that he had a prickly personality, or that he was an intellectual who was strongly influenced by his equally intelligent wife. Actually, these

may have been good things at a time when intellect seemed prideful and women were viewed as inferiors, but who knew?

James Madison also had a strong wife, and thank goodness for that during the War of 1812. Now we know that Dolly saved paintings, and probably sassed the Brits besides when they burned down the White House. But, to people at the time, she must've seemed merely a local eccentric who wore funny turbans.

Actually, there were many feisty ladies behind the presidents down through our history. Think about Edith Wilson, Eleanor Roosevelt, Rosalyn Carter and Hilary Clinton. Or the quieter ones who stuck by their men despite potential obstacles such as Grover Cleveland's 300 pounds or Warren Harding's incompetence or Lyndon Johnson's Texas humor. But, I digress.

Our only Catholic president, almost awarded sainthood in some quarters, also turned out to have feet of clay. John F. Kennedy was inspirational, idealistic and internationally admired, but later we were all sad to learn that he was also a world-class womanizer. Ditto Franklin Roosevelt.

Richard Nixon didn't know right from wrong, Ronald Reagan was inattentive and Clinton *really* didn't know right from

wrong. Now we have our doubts about President Bush *files*. Is there no end to our disillusion?

We need to restore our national idea of what a president is and should be. We need to step back, especially in an election year, and think seriously of the qualities we demand in such a leader.

When our country was starting out, people regarded the three branches of government as equally important. Since then, expectations of the executive branch and, more particularly, the president have led to his new role as a superman of leadership on all fronts, including legislative and judicial.

It's no wonder we're more disappointed with our presidents and more polarized in our assessments today of their abilities. So, how about we try instead to praise presidents whenever they deserve it, while continuing to hold them to a high but reasonable standard. Let's pay attention, and take our rightful part in the political process.

After all, nobody's perfect, not even George Washington and Abraham Lincoln.

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

Faithful Lines/Shirley Vogler Meister

What is an antidote for annoying grouchers?

"If you are grouchy, irritable or just plain mean, there will be a \$10 charge for putting up with you."



That's a sign in my doctor's office. I smile every time I see it. I hope I've not been that way with him. Perhaps some of his other patients are guilty of being curmudgeons though—and I don't mean

those who are (as a friend once said) "grouchy whey they're ouchy."

Last year, Yale professors conducted a project involving more than 100,000 subjects, finding women smile more than men, even as teens. I read that in a *Bangor (Maine) Daily News* column by Kent Ward, who also noted, "The Yale study of smilers ... probably didn't tell us much we didn't already know."

Smiles help with communications. They reflect happiness, pleasure, satisfaction, contentment, amiability and so much

more. They also can mask negative emotions. Haven't we all smiled through our tears, grief, pain and disappointments?

What I'd like to see is a study on grouchers, those unwary or self-admitted curmudgeons who tend to make my stomach knot or my skin crawl. I don't mean people who rarely grumble. I mean the ones who pride themselves in being that way. Because they've shown up in nearly every decade of my life, I learned to tune them out.

But I soon realized that isn't right either. Even though they pull me down, they probably need friendship or recognition more than anyone. So when I'd see one coming, I'd grit my teeth and smile. I can now do this without gritting my teeth. Smiles make a difference, and some grouchers and I have even become friends.

Smiling also wards some of them off, so I'm spared unpleasant encounters, thus proving a slogan I once read: "A smile a day keeps grouchers away." That's because they hate to smile and don't like others doing it.

If truth be known, I rarely run into a true Christian who's consistently grouchy because they find joy in most situations.

Let's be mindful though of those who cannot smile because of medical, physical or emotional problems. In fact, I myself often look sad or out-of-sorts since facial muscles don't always work right because of myasthenia gravis.

However, I usually get at least a smile from others when I'm wearing a T-shirt a friend sent me a few years ago. The image on the front is a golden tabby cat, and under the cat are these words:

"I don't wanna."

"I don't hafta."

"I ain't gonna."

Now that's a true grouch. In my case, however, beware only if I'm growling when wearing the shirt. Better yet, pray for me!

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

The Bottom Line/Antoinette Bosco

The ugly side of political campaigns

It's already going on, the airing of political campaign ads that say or show ugly things about the opponent. Most disturbing so far was the ad picked up by the TV news commentators that showed the face of Adolph Hitler morphing into the face of President Bush.



The Republican National Committee said the ad came from MoveOn.org. That group issued a disclaimer. (The ad had not been released by MoveOn.org, but it had been submitted to a contest run by that organization. MoveOn is an Internet political group that wants to see Bush defeated in November.) In spite of the disclaimer, the Republican ranting went on about dirty campaign tactics. The anger was understandable, considering the awful implications of linking Bush to Hitler.

But then, surprise. The Democrats pulled out a TV ad that had been effectively used by the Republican campaign of Saxby Chambliss before the 2002 election to discredit Democratic U.S. Sen. Max Cleland of Georgia. That offensive ad showed the face of Osama bin Laden morphing into Max Cleland's face. I had not seen that, before, and I went apoplectic. Cleland is a longtime friend and, much more than that he is a Vietnam War veteran who lost both his legs and one arm in battle. How could anyone put out a TV commercial implying this man is not patriotic! Oh yes, Cleland lost that election.

I met Cleland many years ago when he was addressing a rehabilitation agency dedicated to helping people with disabilities gain independence. Cleland, who had been head of the U.S. Department of Veterans Affairs under President Carter and was at that time secretary of state in Georgia, was so perfectly qualified for that task.

He talked openly about the day that changed his life—Vietnam, April 8, 1968—when a grenade explosion left him a triple amputee, but "lucky to be alive."

"Not many people believed that a 25-year-old former Army captain, losing two legs and one arm, could do much after that," he told me.

He spoke honestly of the years after suffering those terrible wounds when he had to pull his life together. He would become so discouraged that he would think "doing the right thing is ending it all."

He realized then that people who have extraordinary setbacks "have to dig down deeper—to discover more courage" than normally is needed. "Before Vietnam, I thought courage was the absence of fear," he said. He learned, instead, that courage is accepting fear and turning to prayer so that you can now "focus on opportunity in the face of danger to take disabilities and turn them into possibilities, to turn your scars into stars."

Cleland wrote a book about his journey back to life. Its title, *Strong at the Broken Places*, is from a line in Ernest Hemingway's *A Farewell to Arms*: "The world breaks everyone and afterwards many are strong at the broken places." I remember being awed, even by the fact that Cleland had traveled by himself from Georgia to Connecticut. I vowed not to complain about my periodic bouts with sciatica!

I think that linking this heroic soldier to the master terrorist was about the lowest a group could sink to. But it has had a good effect on me. I shall be ever on the alert for raw lies and hateful calumny in this election year of 2004. It is sad that we, through our political parties, have slipped into such shame.

(Antoinette Bosco is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Feb. 22, 2004

- 1 Samuel 26:2, 7-9, 12-13, 22-23
- 1 Corinthians 15:45-49
- Luke 6:27-38

The first book of Samuel supplies the first reading this weekend.



Originally, this book and its companion, the Second Book of Samuel, were combined in one volume. In the third century B.C., scholars translated the ancient Hebrew Scriptures into Greek. Their translation is famous.

It is called the "Septuagint," or 70 books. These scholars took some liberties. One example was their division of Samuel into two parts.

The author of the books of Samuel is unknown. Experts cannot agree on the exact time of the book's composition. The title proceeds from the name of one of the prominent figures in the story, a prophet. The story concentrates on Saul and David, the first two kings of Israel.

In this reading, King Saul's fortunes are ebbing. David, the young shepherd from Bethlehem, is on the verge of replacing the monarch. There is armed conflict. Under the cover of night, David steals into Saul's camp. However, respecting Saul as God's choice for the kingship, David does not kill the ruler.

Believing that he himself has been commissioned by God to lead in the place of Saul, David expresses his trust in the Almighty.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

Here the Apostle reminds the Christians of Corinth that they are creatures of the earth but, more importantly, they have within themselves the spiritual life of God.

This reference to the spiritual component of humans, of course, set the stage for Paul's instruction that no believer should yield to earthly temptations.

St. Luke's Gospel furnishes the last reading.

It is a call to what is at times the most demanding of Christian responsibilities. It calls followers of the Lord to love all

people, and most especially to love their enemies. Furthermore, it calls upon them to be compassionate.

Jesus directed this message not to confirmed disciples, but rather to those thinking about becoming disciples. The Lord's message is basic, and it is radical. Love for all others, most certainly including love for enemies, and compassion are essential to discipleship.

The power of the message is better understood when balanced against Matthew 5:24a. Luke and Matthew took this scene in the life of Jesus from the same source.

However, while Matthew only urged disciples to give to those who are in need, Luke in this passage expands the message. Luke notes that those with possessions have a special obligation. Also, Luke counsels followers of Jesus to give to those who wish merely to borrow. Finally, Luke tells disciples that they must not demand repayment.

The details are important. But, as important, if not more so, is the final and extreme character of discipleship. It is absolute commitment to Jesus.

Reflection

In a few days, the Church will begin the season of Lent. The Wednesday following this weekend will be Ash Wednesday.

For centuries, Catholics, and many other Christians, have looked upon Lent as a time to deny themselves. The popular stories are plentiful. Many adult Catholics today remember parochial school days when all the students pledged "to give up" candy or movies.

Self-denial is still very much a part of Christian life. In these readings, looking ahead to Lent only days away, the Church reminds us that self-denial is much, much more than refusing a favorite chocolate or source of entertainment.

Rather, such acts of self-denial are secondary to the basic self-denial of sin, certainly, but also of self. It, of course, does not mean that we harm ourselves, or forget that we are dignified as creatures of God, or that we have legitimate needs.

Instead, it means that we must love when it is exceedingly difficult. We must be compassionate, even to those who spurn our compassion. We must forgive everyone, for everything. †

My Journey to God

Pyramid of Love

Puppy love—so
Real and yet so
Changing, like the seasons.
"I loved you once,
But not so now"—
Can't really tell the reasons.

Love for brother,
Love for sister,
Love for all mankind,
Makes the world a
Better place—it
Makes us warm and kind.

Romantic love,
How wonderful—
With reciprocity;
But can be
Painful pleasure—
A blissful agony.

Erotic love,
So passionate!
Designed for procreation.
Unrequited?

Lack fulfillment?
Temporal satiation?

Parental love,
Devoted—always
Strive to give the best.
Understanding,
Sacrificing,
Even when they're pests!

Love eternal—
A love supreme—
Transcending all of time.
Peace surpasses
Understanding,
The love for God, Divine.

Though hate-filled acts
May come and go—
Malevolent endeavors.
But God's love knows
No boundaries,
From now until forever.

By Phillip L. Vandivier

(Phillip L. Vandivier is a member of St. John the Evangelist Parish in Indianapolis.)

Daily Readings

Monday, February 23
Polycarp, bishop and martyr
James 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Tuesday, February 24
James 4:1-10
Psalm 55:7-11, 23
Mark 9:30-37

Wednesday, February 25
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, February 26
Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Friday, February 27
Isaiah 58:1-9a
Psalm 51:3-6a, 18-19
Matthew 9:14-15

Saturday, February 28
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, February 29
First Sunday of Lent
Deuteronomy 26:4-10
Psalm 91:1-2, 10-15
Romans 10:8-13
Luke 4:1-13

Question Corner/Fr. John Dietzen

Church has no position on the Harry Potter books

Q I was never interested in myths until I read some works of Joseph



Campbell, who has apparently written much on the subject. Does the Catholic faith conflict with mythology?

I know there is a Catholic objection to the Harry Potter books, and I respect that, but I don't know why. (New Jersey)

A Myths may be defined in many ways. For a long time, they were characterized as purely fictitious stories or events, which supposedly undergird and explain some (usually religious) belief or practice.

A myth (Greek: "mythos," story) commonly was said to arise in a long-forgotten past and frequently involved some sort of intrusion of god-like personages into human relationships. These narratives could develop into lengthy and complicated epic tales, as for example in Greek, Chinese and Germanic mythologies.

Some noted scholars attempted to explain away Christianity and the Gospels in this way. They are, so the claim goes, "just myths," based only on fictional people or events.

During the past century, however, anthropology and other sciences of human history began to speak of myth in another way. Mythic stories were not necessarily fictitious or even religious. They may be founded in real events or persons, whose meaning, however, became larger than life.

Such myth-stories may actually have occurred to one person or group, but in an important sense they are the story of an entire culture, perhaps of the whole human race. They express, in symbol, profound realities, which can be grasped only intuitively and obscurely.

In that sense, many human beings and human events truly existed, but they are also genuinely mythic. They reveal on a cosmic scale the pattern of meaning for events we all encounter in human life.

The stories need not be ancient. The life of Martin Luther King Jr., for example, and his commitments, his heroic dedication to ideals of nonviolence, equality and justice, and his death were

intimately personal.

They also, however, have come to mean something more universal, embodying and typifying the struggles of the civil rights movement and the courage needed by all who devote their lives to his ideals. Some historians thus identify him, and his life, as an American myth.

Understanding myth in that sense, one does not contradict anything in Catholic teaching in saying that historical figures and events in Scripture, for example, are myths. In fact, applying that meaning to people and narratives of the Old or New Testament has been common in biblical theology since nearly the beginning of Christianity.

The creation stories at the beginning of Genesis, whether one accepts them as straight fact or a less literal literary form, are examples. The story of Adam and Eve, for instance, their relation to the creator, their hopes, weaknesses, sin and suffering, and their hope for redemption is the story of every human being, a cosmic story of the whole human race.

Millar Burrows, a renowned student of mythology, noted that, "Myth implies not falsehood, but truth; not primitive, naive misunderstanding, but an insight more profound than scientific description and logical analysis can ever achieve."

No institution, including Christianity, which wants to probe deeply the meaning of being human, has ever been able to function without them.

I realize that some individuals condemn the Harry Potter books as promoting witchcraft and paganism. Rather, it seems to me they are nearly classic examples of myth, in the larger meaning that I explained, which may be the reason they are so popular.

Even children can perceive something of their own lives in them, which is what myths do and why they are so fascinating.

The Church has no position concerning them.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts 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.) †

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 1 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), mklein@archindy.org (e-mail).

February 18-28

Saint Mary-of-the-Woods College, Art Gallery, **St. Mary-of-the-Woods**. "Fiber Art—A Retrospective," Tues.-Fri., noon-4 p.m. Information: 812-535-5265.

February 20

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-865-5554.

February 21

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. Second in a three-part weekly series offered through the Ecclesial Lay Ministry program. Information: 317-955-6451.

February 22

St. Rita Parish, 1733 Dr. Andrew

J. Brown Ave., **Indianapolis**.

Black History Month observance, Men's Sunday Mass, Divine Word Father Chester Smith, presider, 10 a.m., followed by youth social, 1-4 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Parish, Parish Hall, 1530 Union St., **Indianapolis**. Youth Mardi Gras party, ages 4-17, games, crafts, refreshments, 1-4 p.m. Information: 317-638-5551.

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, 1 p.m., \$3 per person. Information: 317-247-9422.

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 23

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 24

Forum Credit Union, 8201 E. Washington St., **Indianapolis**. Friday A.M. Network Group, 5:30-7 p.m., \$10 per person. Information: 800-829-6866 or e-mail fridayamnetwork@catholicexchange.com.

February 24-25

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. Lenten Commencement retreat, \$35 per person. Information: 812-535-4531.

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.

February 27

St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., **Indianapolis**. Cancer workshop, "Living with Cancer," free, lunch provided. Registration: 317-782-6704.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m., carry-out available, Stations of the Cross in church, 6 p.m. Information: 317-357-8352.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Fish fry buffet, 4:30-7:30 p.m. Information: 812-364-6173.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 6-8 p.m. Information: 317-462-2246.

February 27-29

Mount Saint Francis Retreat Center, **Floyd County**. "Lenten Retreat for Men and Women," (single or married), suggested offering \$95. Information: 812-923-8817 or e-mail mtstfran@cris.com.

February 28

Cathedral High School, 5225 E. 56th St., **Indianapolis**. "The Year of the Leprechaun—A Chinese Celebration," 2004

Shamrauction, black tie optional, 5 p.m. cocktails, 6 p.m. grand buffet, 8 p.m. oral auction, midnight buffet, \$125 per person includes preview party, 7-9 p.m. on Feb. 27. Information: 317-542-1481.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, healing service, Father Patrice Searcy, presider, 10 a.m., followed by youth social, 1-4 p.m. Information: 317-632-9349.

The Brickyard Crossing, 4400 W. 16th St., **Indianapolis**. Cardinal Ritter High School gift gathering party, dinner, music, 7 p.m., \$50 couple, \$25 single. Information: 317-927-7825.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Introduction to Centering Prayer," 8:30 a.m.-4 p.m., reservation deadline Feb. 14. Registration: 317-788-7581.

Oldenburg Franciscan Center, **Oldenburg**. "Enjoying God's Creative Spirit Within," Franciscan Sister Ann Vonder Meulen, presenter, 9 a.m.-4 p.m., \$50 per person includes lunch. Information: 812-933-6437.

February 28-29

Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, "Life in the Spirit" seminar, Sat. 8:30 a.m.-4:30 p.m., Sun. 1-5 p.m. Information: 317-797-2460.

February 28-March 4

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. Parish Mission, "A Spirituality for an Evangelizing Parish," Paulist Father Richard J. Colgan, presenter, 7-8:15 p.m. nightly except Wed., 7-8:30 p.m. Information: 812-945-2374.

February 29

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, Women's Sunday Mass, Divine Word Father Stephan Brown, presider, 10 a.m., followed by youth social, 1-4 p.m. Information: 317-632-9349.

St. Paul School, gymnasium, 9788 N. Dearborn Road, **New Alsace**. Booster Club, wholehog sausage and pancake breakfast, 7:30 a.m.-noon, free will donation.

March 3

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, "The Crisis in the Church and Her



"Pay close attention. You can't rewind."

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Response," Jesuit Father Joseph D. Fessio, presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

March 5-7

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. Biblical Wisdom—An Alternative Approach to Divine Wisdom, Benedictine Father Eugene Hensell, retreat director. Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

Greenwood Park Mall, 1251 U.S. 31 North, **Greenwood**. St. Francis Hospital and Health Centers, "Get in the Health Game," annual Health Fair. Information: 317-782-7997 or log on to www.StFrancisHospitals.org.

March 6

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. "Praying Without Words," Benedictine Sister Joan Scheller, retreat director, 8:30 a.m.-3:30 p.m. (EST). Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. "Rejoicing with those Feisty Gospel Women," Catholic Women's Conference, 8 a.m.-3 p.m., author Kathy Coffey of Denver, keynote presenter, workshops by Franciscan Sister Olga Wittekind, Franciscan Sister Marjorie English, M.G. Raby and Laurel Simon, all of Indianapolis. Information: 317-241-6314, ext. 100, or e-mail meyer@saintchristopherparish.org.

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

—See ACTIVE LIST, page 21

Lent begins...

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The Active List, continued from page 20

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. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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

Sacred Heart 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. Mickley 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, Benediction, 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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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.

AGUIAR-GONZALES, Manuel, 49, SS. Francis and Clare, Greenwood, Jan. 29. Father of Yairam Perez.

BENTON, Mildred D., 94, St. Mary, Greensburg, Feb. 8. Mother of Ann Trexler, Edmund, James and Mark Benton. Sister of Jeanne McKinney. Grandmother of five. Great-grandmother of three.

BINFORD, Doris E., 74, Holy Spirit, Indianapolis, Feb. 3. Wife of James F. Binford. Mother of Mark, Matthew, Michael and Mitchell Binford. Sister of Carol Rihm. Grandmother of eight. Great-grandmother of one.

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

CALLAHAN, John Francis III, 46, Good Shepherd, Indianapolis, Feb. 4. Father of John F. Callahan IV. Son of John F. Callahan II. Brother of Mary Kay Robinson, Margaret, David, Tim and Tom Callahan.

CARR, Elizabeth (Watt), 92, St. Thomas Aquinas, Indianapolis, Dec. 28. Mother of Aurretta Braswell, Cecelia Campbell, Margaret Chandler, Gerry Dolick, Claire Holloway, Anna McCarty and Henry A. Carr. Grandmother of 31. Great-grandmother of 41.

CRIFE, Joseph J., 98, Immaculate Heart of Mary, Indianapolis, Feb. 10. Husband of Norma (Redmond) Crife. Father of Jane Sulya and Joseph J. Crife Jr. Brother of Gene Crife. Grandfather of five.

CROWE, Anita Jo (Raab), 53, Holy Spirit, Indianapolis, Jan. 30. Mother of Shelly Crowe. Stepmother of LaDonna Ehr Gott, Connie Norman and Angie and Mark Crowe. Sister of Nancy Thomas, Dennis and Martin Raab.

DARNELL, Lila Elizabeth (Sherwood), 93, Holy Spirit, Indianapolis, Feb. 4. Mother of Mary Ann Burton, Carolyn

Hoagland, Kathleen Wagner, Richard and Robert Hoagland. Grandmother of 18. Great-grandmother of 21.

DERR, Elizabeth, 87, Holy Spirit, Indianapolis, Feb. 1. Sister of Edward Bauer.

DOLL, Alberta, 96, St. Louis, Batesville, Jan. 22. Sister of Rita Doll, Magdalen Riehle and Veronica Wuestefeld.

DOLL, Timothy Paul, 39, St. Joseph, St. Leon, Jan. 28. Husband of Wanda Doll. Father of Rachael and Jason Doll. Son of Alois and Doris Doll. Brother of Karen Bedel, Deborah Higham, Alan, Dan, David, Eric, Jerome, Kurt and Randy Doll.

EATON, Catherine Mae (Cox), 75, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 2. Mother of Kathleen Phillips, Marlene Reed, Patricia Schnarr, Daniel, John, Joseph and Michael Eaton. Sister of Mary Erlengbaugh. Grandmother of 19. Great-grandmother of one.

ECKSTEIN, Marjorie Ann (Morrison), 86, St. Jude, Indianapolis, Jan. 22. Mother of Shirley Miller, Garry and Ronald Eckstein. Grandmother of 12. Great-grandmother of 20. Great-great-grandmother of two.

ENNEKING, Stanley, 82, Holy Family, Oldenburg, Feb. 12. Husband of Helen Enneking. Father of Connie Luers, Mary Ollier, Andy, Greg, Joe, Mike and Steve Enneking. Brother of Cordelia Harmeyer, Sally Meyer and Ambrose Enneking. Grandfather of 20. Great-grandfather of three.

EVELO, James D., 68, St. Margaret Mary, Terre Haute, Feb. 2. Husband of Marilyn S. Evelo. Father of Lyndi Blair, Karen Cass, Kimberly Miller, Andrea Reed, Beth Zeckzer, Kristopher Gies, George and Jeffrey Hall. Son of J. Evelo and Katherine Kalber. Brother of Mary Ellen Fears, Don, Mike and Skip Evelo. Grandfather of 20. Great-grandfather of one.

FOWLER, Mary Helen, 62, Holy Spirit, Indianapolis, Jan. 13. Sister of Marguerite Gantner and William Fowler III.

GETTELFINGER, Edith M., 84, St. Joseph, Corydon, Jan. 1. Mother of Charles and Samuel Robertson. Stepmother of Paula Craig, Marilyn O'Connor, Cathy Sherrod, Brian, David, Jerry, Larry, Louis, Richard, Ronald and Steve Gettelfinger.

Grandmother of three. Step-grandmother of 14. Great-grandmother of 17.

HESTER, Inex L., 76, St. Barnabas, Indianapolis, Jan. 25. Wife of Willard Hester.

HICKAM, Margaret Smith (Erdelyi), 86, St. Anthony, Indianapolis, Feb. 7. Mother of Margaret Berry and James Smith. Grandmother of four. Great-grandmother of three.

JARRETT, Ulysses Grant, 89, St. Thomas Aquinas, Indianapolis, Jan. 24. Husband of Savonia Jarrett. Father of Eugene Jarrett Cummings. Brother of Anna Jones and Ruby Joyce.

KEILLOR, John Dempster, 85, Holy Name, Beech Grove, Dec. 31. Husband of Mary Keillor. Father of Regina Munn, Eunice, Janet, Mary Beth, Melinda, Vanessa, Blake, John, Freddy and Ronald Keillor. Brother of Margaret Burns. Grandfather of 20. Great-grandfather of 23. Great-great-grandfather of one.

KELLEY, Imelda J., 87, St. Pius X, Indianapolis, Feb. 4. Mother of Nancy Olivotto, Kathleen Scheffels, Joanne Scott and Tom Kelley. Sister of Franciscan Sister Mary Terence Smith and Donald Smith. Grandmother of seven. Great-grandmother of two.

LIVINGSTON, Ruthelle (Conner), 94, St. Barnabas, Indianapolis, Jan. 16. Mother of Judy Livingston. Sister of William Gaines. Grandmother of two. Great-grandmother of three.

MAGEE, John R., 49, St. Rose of Lima, Franklin, Feb. 3. Husband of Debra Magee. Father of Denise Patterson, Angela Pruiitt, Connie, Donna and Victoria Johnson and John R. Magee Jr. Brother of Annell Terry. Grandfather of three.

MERKEL, Clara J., 86, St. Anthony of Padua, Morris, Jan. 23. Mother of Kathleen Bedel, Virginia Forthofer, Rounilda Moorman, Clara Ann, Christine, Marilyn, Raphael and Wilfred Merkel. Sister of Frieda Merkel. Grandmother of 20. Great-grandmother of 36.

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.

MOORE, James Stephen, 77, St. Mary, Aurora, Dec. 14. Husband of Goldie Moore. Father of Terri Bauer and Mary Beth Smith. Brother of Mary Margaret Nieman and Betty Schlueter. Grandfather of six.

MOSEY, Joseph A., Sr., 89,

St. Andrew, Richmond, Feb. 1. Father of Connie Dailey, Diane Holt and Joe Mosey Jr. Grandfather of four. Brother of Martha Mosey. Great-grandfather of three.

NUGENT, Marcella F. (Stricker), 85, Holy Name, Beech Grove, Feb. 4. Mother of Barbara Spears, Carol, Steven and Robert Nugent. Grandmother of three.

O'BRIEN, Bevra Mary (Culver), 77, St. Roch, Indianapolis, Feb. 2. Wife of Donald O'Brien. Mother of Donetta Waling. Grandmother of seven.

O'CONNOR, Dennis Edward, 50, Holy Spirit, Indianapolis, Feb. 5. Father of Ian and Lawrence O'Connor. Son of Lawrence O'Connor. Brother of Agnes Adams, Patricia Bucksot and Mary Day. Grandfather of three.

O'CONNOR, Jane (Vaughan), 82, St. Matthew, Indianapolis, Feb. 4. Mother of Colleen Bartz, Kathy, Maureen, Bill, John, Kevin and Timothy O'Connor. Sister of Mary Holbrook. Grandmother of 20.

PEREZ-GONZALES, Mayre, 48, SS. Francis and Clare, Greenwood, Jan. 29. Mother of Yairam Perez.

PLOEGER, Irene Ann, 68, St. Maurice, St. Maurice, Feb. 6. Sister of Betty Lecher, Jeanne Sexton, Ronald and William Ploeger.

POTTS, Mary Agnes (Tucher), 52, Holy Cross, Indianapolis, Jan. 16. Wife of Richard Potts. Mother of Staci and Chad Potts. Daughter of Catherine Tucher. Sister of Linda Brown, Brenda Smiley, Kathy, Patty, John, Kevin, Rich and Vince Tucher. Grandmother of three.

REEDER, Mary Agnes, 73, Christ the King, Indianapolis, Feb. 5. Mother of Teresa Pensock and Thomas Reeder. Grandmother of three.

SCHAFFNER, Louis E., 80, St. Mary, New Albany, Jan. 20. Husband of Alma (Pantermuehl) Schaffner. Father of Judy Bennett, Carrie Medcalf, Sandy Maschino, Roberta Ponto, Bob, Jerry, Jim, Louis Jr. and Rick Schaffner. Grandfather of nine. Great-grandfather of nine.

TURNER, Frances, 89, St. Mary, Aurora, Dec. 4. Sister of Mildred Kaiser.

UBELHOR, Gladys C., 81, Holy Cross, St. Croix, Jan. 29. Wife of Maurice Ubelhor. Mother of Anita Davis, Gene, Kenny, Marvin and Steve Ubelhor. Sister of Bernice Lasher and Emogene Rogier. Grandmother of 13. Great-grandmother of six.

WEISMAN, Nelson D., 72,

St. Mary, Aurora, Jan. 25. Husband of Angela Weisman. Father of Marcy and Kevin Weisman.

WEST, Donald, 72, St. Barnabas, Indianapolis, Jan. 24. Husband of Mary West. Father of Mary Rose DeHoney. Brother of Peggy Thomas and Barbara Yokley. Grandfather of one.

WILGUS, Gary W., 56, St. Paul, Tell City, Jan. 22.

Father of Rick and Scott Wilgus. Brother of Joane Brumfield, Marcia Dauby, Linda Eger, Patsy Goffinet, Lucy Hess, Brenda Voiles, Becky and Bill Wilgus, David and Jake Guillaume. Grandfather of two.

WHITE, Marie D., 80, Sacred Heart, Jeffersonville, Jan. 23. Mother of Sharon Duncan, Donna O'Brian and Jerry Canter. Grandmother of eight. great-grandmother of four. †

Providence Sister Francetta Brown served as a teacher and principal

Providence Sister Francetta Brown died on Feb. 13 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 85.

The Mass of Christian Burial was celebrated on Feb. 16 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Agnes Veronica Brown was born on Jan. 5, 1919, in Loogootee, Ind. She entered the congregation of the Sisters of Providence on Feb. 2, 1938, professed first vows on Aug. 15, 1940, and professed final vows on Aug. 15, 1946.

Sister Francetta taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Oklahoma, North Carolina, California and Alabama. She also served as the principal of

Catholic schools for 11 years.

In the archdiocese, Sister Francetta taught at the former St. Bridget School in Indianapolis from 1946-57, at the aspirancy high school at Saint Mary-of-the-Woods from 1964-66 and at the former Ladywood Academy in Indianapolis from 1966-67. She also served as principal of Ladywood Academy from 1967-69.

Surviving are two sisters, Providence Sister Joanna Brown of Jasper, Ind., and Frances Reinhart of Lakeland, Fla., as well as many nieces and nephews.

Memorial contributions may be sent to the Sisters of Providence in care of Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Holy Cross Brother Thomas F. Corcoran was a teacher, principal

Holy Cross Brother Thomas F. Corcoran died on Jan. 24 at St. Joseph Regional Medical Center in South Bend, Ind., after a long illness. He was 76.

The Mass of Christian Burial was celebrated on Jan. 27 at St. Joseph Chapel in the brothers' Holy Cross Village at the University of Notre Dame in Notre Dame, Ind.

Thomas Francis Corcoran was born on Nov. 15, 1927, in Indianapolis. He attended Holy Angels School and the old Cathedral High School downtown, which formerly was operated by the Holy Cross Brothers as an all-boys secondary school.

Brother Thomas entered the aspirancy program of the Holy Cross Brothers in September 1945 in Watertown, Wis. He advanced to the novitiate of the brothers in Rolling Prairie, Ind., and received the religious habit on Feb. 2, 1946.

He made his first vows as a brother in 1947 and pronounced his perpetual profession of vows in August 1950 at Notre Dame.

Brother Thomas studied at the University of Notre Dame then was briefly assigned to the staff of St. Charles Boys' Home in Milwaukee, Wis., in early 1950.

He taught at Reitz Memorial High School in Evansville, Ind., from 1950-54 and at Holy Trinity High School in Chicago, Ill., in 1955-56. He spent two years on the staff of Boysville of Michigan in Macon, Mich., in 1956-57. In 1957, he was transferred to St. Joseph High School in South Bend, and taught there until 1961.

That year, Brother Thomas was named assistant director of vocations with offices in Watertown, Wis. In 1962, he was appointed vocations director for the province.

Five years later, he moved his office to Holy Cross High School in River Grove, Ill., and continued as vocations director until 1969. That year, he joined the faculty of Holy Cross High School, and taught there until he was named principal in 1979. In 1987, he was promoted to president of the school.

In 1987, Brother Thomas began a new ministry as a school counselor at Holy Cross High School. He served in that capacity for four years.

Surgery on his back left him partially paralyzed in 1990. He moved to Dujarie House, the province infirmary, for four months then to Columbia Hall, the brothers' residence hall, at the University of Notre Dame.

In 1997, he retired from active ministry and moved to Schubert Villa, the newly constructed assisted living facility for the brothers at Holy Cross Village. During his retirement, he assisted students as a tutor at Holy Cross College, Ivy Tech College and the South Bend Public School Corporation schools, all in South Bend.

Brother Thomas was well-known as a public speaker and frequently served as a master of ceremonies. He earned volunteer awards for his service as a tutor. †



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Our Lady of Grace Catholic Church
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Sr. Christa Franzer, OSF
Director of Human Resources
Marian College
3200 Cold Spring Road
Indianapolis, IN 46222

News briefs

U.S.

Leaked report says 4,450 priests abused 11,000 children since 1950

WASHINGTON (CNS)—CNN reported on Feb. 16 that, according to a draft report it obtained on sexual abuse of minors by U.S. Catholic priests and deacons, roughly 4,450 clergy allegedly abused 11,000 minors between 1950 and 2002. "Whatever they reported is premature," said James Levine, dean of the John Jay College of Criminal Justice in New York, which last year conducted a nationwide study of Catholic clergy sexual abuse of minors and plans to release its report on Feb. 27. The study was commissioned by the National Review Board established by the U.S. bishops to help them deal with the clergy sex abuse crisis. "We're still finalizing our report," Levine told Catholic News Service on Feb. 16 by telephone. He said "it would be irresponsible" for him to comment on the figures reported by CNN. He said a final portion of the CNN news story, reporting underlying causes of abuse, simply did not come from a draft of the John Jay study. CNN cited that study as its source for the causes as well as the figures it gave. "We are not dealing with causes. We are dealing with scope and incidence. ... That's not verbiage from us," Levine said. Illinois Appellate Court Justice Anne M. Burke, acting chair of the bishops' all-lay National Review Board—which commissioned the John Jay report and plans to issue its own report on Feb. 27 on the causes and context of the abuse—told CNS on Feb. 16 she had no idea what was the source of the CNN report on causes.

Jesuit priest discusses teaching on salvation in various religions

NEW YORK (CNS)—Belgian Jesuit Father Jacques Dupuis, an expert on the theology of religions, said in a New York lecture that faith in Christ as "universal savior of humankind" could be combined with acknowledgment of "salvific significance" in other religious traditions. He said Christ was "the apex and the summit" of God's revelation, "the center of history," its "culminating point" and the key for interpreting the divine plan of salvation. But the historical work of Christ is "circumscribed by the limits imposed upon it by time and space," and actions of the word of God and the Spirit of God are "neither limited nor exhausted" by what they do through Christ, he said on Feb. 12 at the Interfaith Center of New York. As the Word and the Spirit were active before the incarnation of Christ, he said, so their actions continue to go "beyond that which takes place through the risen humanity of Jesus" and "do not cease to infuse into the religious traditions of the world divine truth and grace conducive to the salvation of their followers." Father Dupuis, who taught in India and then at the Pontifical Gregorian University in Rome until his retirement in 1998 at age 75, underwent a long investigation by the Congregation for the Doctrine of the Faith in relation to his 1997 book, *Toward a Christian Theology of Religious Pluralism*. The 1998-2001 investigation concluded that while the book contained no doctrinal errors, there were "ambiguities and difficulties on important points which could lead a reader to erroneous or harmful opinions." But the congregation asked that future editions include an affirmation that Christ is "the sole and universal mediator of salvation for all humanity."

Lawyers in sex abuse cases should be accountable, says expert

WASHINGTON (CNS)—Greater public scrutiny of lawyers for child sex abuse victims may be needed to assure that litigation is not psychologically harmful to victims and does not bankrupt organizations serving children, wrote a leading expert on maltreatment of children. Lawyers for victims should be praised for their "heroic leadership" in drawing attention to the sexual abuse of minors by clergy, but they should be subject to the same public accountability as other professionals who work with victims of child sex abuse, wrote David Finkelhor, director of the Crimes Against Children Research Center at the University of New Hampshire. Finkelhor's assessment appeared in the November issue of *Child Abuse and Neglect*, a monthly magazine for child-care specialists published by the International Society for Prevention of Child Abuse and Neglect. The article assessed the positive and negative aspects of the clergy abuse scandal on society's overall understanding of child sex abuse. The crisis drew attention to the need for prevention, but public discussions often fostered misconceptions regarding offenders, the limited scope of sex abuse within the entire range of child maltreatment problems and the role of homosexuality, Finkelhor said. Regarding lawsuits, "many professionals have a sense that for some survivors, civil litigation ends up exacerbating their trauma rather than alleviating it," the article said. "How are the plaintiffs recruited? What kinds of informed consent procedures are undertaken with them? What are the traumatizing portions of the litigation process, and how are these stresses managed and mitigated?" it asked. †

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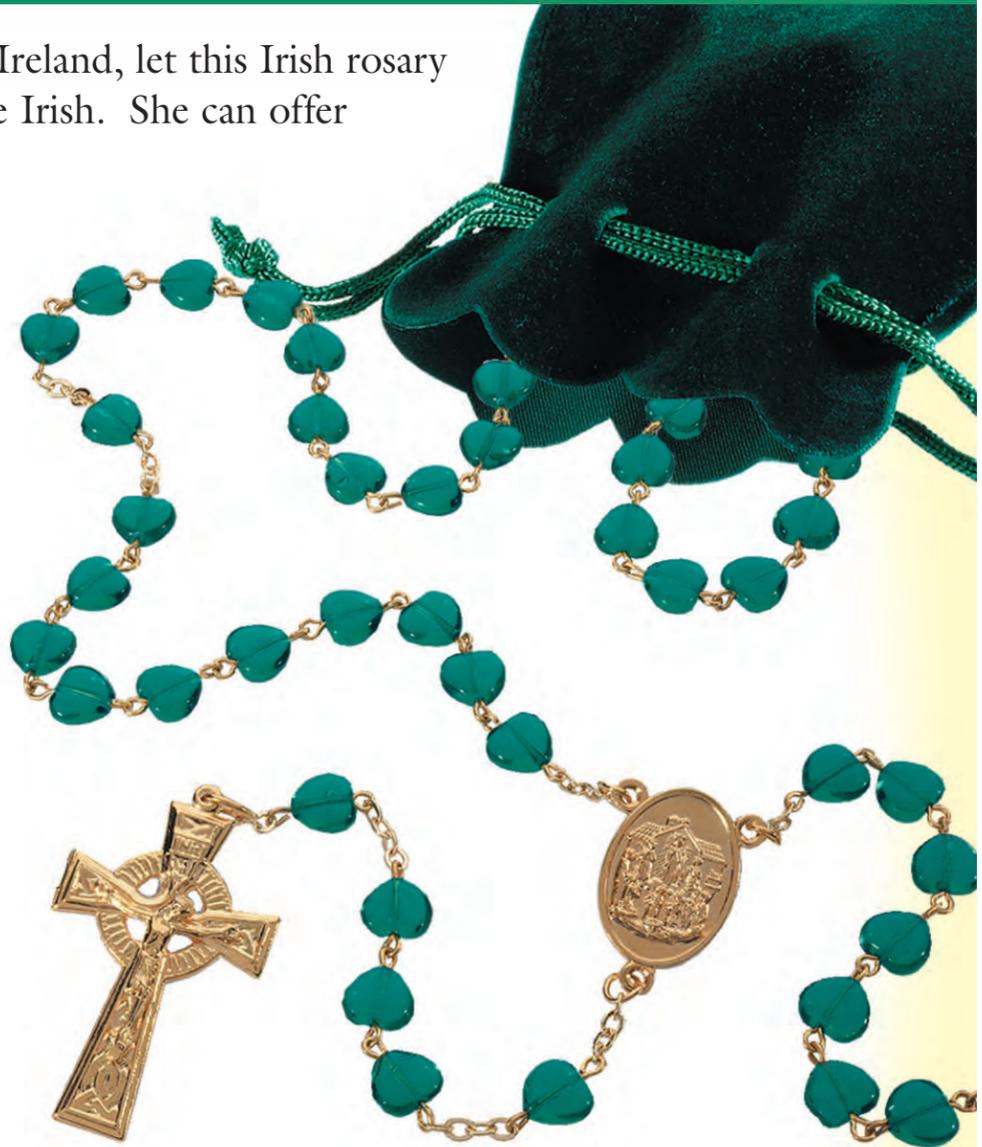
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