Students help give family needed ‘miracle’

By Mary Ann Wyand

An answer to prayers. A dream come true. A new beginning. A place to call home.

Bushon Glover’s five-bedroom house built by Cathedral High School students and other Habitat for Humanity volunteers last fall on the east side of Indianapolis is all that and more for the single mother and her five children.

“It is a miracle,” she said, that she will continue to thank God for giving to her each day for the rest of her life.

Glover helped build her house with volunteer assistance from several hundred Cathedral seniors participating in their school’s service learning curriculum.

Pope names first women to the Vatican’s International Theological Commission

VATICAN CITY (CNS)—For the first time, Pope John Paul II has named women to the Vatican’s International Theological Commission.

One of the two women appointees is Sister Sara Butler, 65, a member of the Missionary Servants of the Most Blessed Trinity, who teaches dogmatic theology at the New York Archdiocese’s St. Joseph’s Seminary in Yonkers.

The other is a German lay woman, Barbara Hallensleben, who teaches dogmatic theology at the University of Fribourg, Switzerland. She has written on religion and culture in Eastern Europe. The appointments were announced at the Vatican on March 6.

Both women have been involved in ecumenism. Sister Sara has been a member of the Anglican-Roman Catholic International Commission, and Hallensleben has worked on Catholic-Orthodox issues.

Sister Sara, who was an early proponent of the ordination of women, said she changed her position in the late 1970s due to an “intellectual conversion” while researching the topic.

She served from 1984 to 1992 as a consultant to the committee charged with drafting the U.S. bishops’ pastoral letter on the concerns of women. Her time with the committee was among the experiences that led to the evolution of her opinion, she told Catholic News Service in Washington.

Swiss Cardinal Georges Cottier, retired secretary-general of the commission and the official papal theologian, said the naming of women to the commission was an important development.

“They were named because they’re good theologians—it’s not a concession to feminism. I’m very happy about it,” he said.

The International Theological Commission was established in 1969 to study important doctrinal issues as an aid to the pope and to the Congregation for the Doctrine of the Faith. It has produced documents in recent years on such topics as deacons, Christian failings of past centuries and interreligious dialogue.

Also named to the commission were:

• U.S. Jesuit Father John Michael McDermott, who teaches dogmatic theology at Pontifical College Josephinum in Columbus, Ohio.

• Father Pierre Gaudette, who teaches moral theology at Laval University in Quebec. He is secretary-general of the Quebec bishops’ assembly.
Growing Strong, or WINGS, through Quest

Glover said, “Always, I couldn’t afford to buy a house. I’ve worked hard to raise my children without child support from their fathers. But I never thought I would be able to buy my own home because I couldn’t save anything at all for a down payment.”

Her children couldn’t even go outside to play near their old apartment, she said, because of the dangerous gang, drug dealers and prostitutes that frequented the area.

“When a year, my life has changed so dramatically,” she said. “I found out that I had qualified for a Habitat house last year, in February, and I started taking the home ownership classes on budgeting and home repairs. This program was perfect for me because the sweat equity counted as my down payment. I worked hard helping to build this house, and I enjoyed doing it because it was mine.”

In the process, she gained more than a nice house. She made lots of new friends among the teen-age and adult volunteers when construction work got under way last September.

“I had so much fun working with the Catholic kids,” Glover said. “I called them all my angels. I broke down and cried every time a new wall was put up because it was just amazing to me how people I didn’t even know came together and gave up their time to help me. That was wonderful. I’ve never experienced anything like that before.”

Her children appreciate their new house too, she said, and help with housework. Fred, who is 15, and Gerald, who is 13, share a bedroom. Ebony is 14 and has her own room. Tremesha is 10 and shares a bedroom with her younger sister, Kelly, who is 6. By sharing rooms, they can use the fifth bedroom for a TV room and space to watch out for one another, how to nail, but—most importantly—how to do it so as hard. Sometimes I would get depressed about not having any help from their fathers. It’s just by the grace of God that I’ve made it and been strong. I’ve been doing this by myself for a long time. Now I have a beautiful house that is all mine, and I cannot wait to get out in the yard this spring and plant flowers.”

Cathedral High School’s Gospel Choir sang during the Oct. 4 prayer service and dedication of Glover’s Habitat for Humanity house. She moved into her house with her children on Nov. 19, just in time for Thanksgiving.

“I have a lot to be thankful for,” she said. “My children are so much happier not being cooped up in that apartment. Everything is turning out great.”

“I love the Catholic kids,” Glover said. “They’re my little angels. They are so sweet. I’ve never seen kids that are so willing and ready to work. They didn’t complain at all.”

Just when Glover thought her life couldn’t get any better, Catholic faculty members donated furniture and students collected toys for her children.

“I couldn’t do much for my children for Christmas, but I did what I could,” she said. “But we were all so happy about the house. This was Christmas for us—getting this house. I gave them the best gift that I could—a place to call home. And then the Catholic kids bought us a Christmas tree and hams filled with presents.”

Every day, I walk through my house and say ‘Thank you, Jesus,’” Glover said. “I still can’t believe this is mine. I’m so excited. I’ve come a long way. I prayed in every room. I prayed to God to protect me and my children and my house. Jesus is the head of all this. Without him, none of this would have been possible.”

Bushon Glover’s Habitat for Humanity house was built by Catholic students coordinated by senior Patrick Fennig of Indianapolis and other volunteers through a partnership with Build on Faith members, which include St. Jude Parish, Christ Presbyterian Church, Eastern Star Church, First Mennonite Church, Grace United Methodist Church, Interfaith Alliance, Oasis of Hope Baptist Church and Unity Truth Center.

Other partners are Wesley United Methodist Church, Mount Auburn United Methodist Church partners, Community Church of Greenwood, Old Bethel United Methodist Church and Southport United Methodist Church.

Since 1995, Habitat for Humanity has celebrated its Church partnerships through the Build on Faith campaign.

For Cathedral’s Class of 2004, the Habitat for Humanity project was a memorable opportunity to make a lasting difference in people’s lives.

Senior Krystle Dillard, a member of St. Jude Parish in Indianapolis, said it was “cool to see everybody working together on the house. Spiritually, this year has been a big transformation for me,” Krystle said. “I think a lot of us had to do with the Habitat for Humanity service learning project.”

Senior Mark Houser, a member of St. John the Evangelist Parish in Indianapolis, has carpentry experience and helped teach students how to install the framework.

“I see it as a growing experience,” Mark said. “I grew as a person. I definitely think it brought the senior class closer together. It felt good to do something to help people without expecting anything in return. I was really happy for the family.”

Senior Molly Longenecker of Carmel, a member of St. Luke Parish in Indianapolis, said “all of us enjoyed working at the Habitat site. We helped build a house, how many high school students can say that? We made a huge difference in many people’s lives. We learned how to work together, how to watch out for one another, how to nail, but—most importantly—how to demonstrate love.”

Above, members of Cathedral High School’s Class of 2004 nail plywood on the subfloor of a Habitat for Humanity house they helped build for Bushon Glover last fall in Indianapolis. Mary Gault, Cathedral’s service learning coordinator, said the students and volunteers from area churches started each work session with prayer.

Left, Bushon Glover talks with her son, Fred, in the kitchen of their new Habitat for Humanity home.
Father Richard Zore served 25 years at parish in Plainfield

By Mary Ann Wyand

Father Richard I. Zore, a retired priest who was pastor of St. Susanna Parish in Plainfield for 25 years, died unexpectedly on March 4 following knee replacement surgery at an Indianapolis hospital. He was 72.

The Mass Christian burial was celebrated by Archbishop Daniel M. Buechlein on March 9 at St. Susanna Church in Plainfield. Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, was the homilist. Burial followed in the Priests' Circle at Calvary Cemetery in Indianapolis.

“Father Zore was a family man,” said Wilmoth. “He was a faithful priest. He loved the priesthood. He was very faithful to prayer every day. He never missed a day praying his breviary, and he was very faithful to the rosary. He had a great love for the Blessed Mother, a great love for the Eucharist and a great love for the people he served at St. Susanna Parish.”

During his pastorate there, Father Zore retired the parish debt and used the school’s savings from closing due to low enrollment. He also worked with parishioners on a building campaign to expand the church and school and construct a multipurpose room, which was later named Zore Hall in his honor.

St. Susanna Parish more than doubled in size during his years in ministry there.

“He had such a neat sense of humor,” Father Wilmoth said. “He got that from his parents, who were Slovenian.” He was so proud of his Slovenian heritage.

The priests taught together at the former Bishop Brúte Latin School in Indianapolis for nine years. Father Zore taught there from 1961 until 1964 and also served as the dean.

“In 1974, he went to St. Susanna Parish and I went to Roncalli High School,” Father Wilmoth said. “Since that time, we stayed close friends and took vacations together.”

Richard Ignatius Zore was born on May 22, 1931, in Indianapolis, where his parents were members of Holy Trinity Parish.

He attended the former Holy Trinity School in Indianapolis, Saint Meinrad High School and Saint Meinrad College, both now closed, and Saint Meinrad School of Theology in southern Indiana. He also earned a master’s degree at Indiana State University in Terre Haute.

He was ordained to the priesthood by Archbishop Paul C. Shelte on May 5, 1957, at Saint Meinrad Archabbey Church.

His first assignment was as assistant pastor of St. Patrick Parish in Indianapolis, where he served until 1961. He also taught at the former Sacred Heart School in Indianapolis.

In 1961, he was appointed administrator of Holy Trinity Parish in Edinburgh with additional duties as an instructor and dean at the Latin School.

On July 9, 1974, he began a quarter century of service as pastor of St. Susanna Parish. He was then pastor emeritus of the Plainfield parish on June 24, 1999, and retired from active ministry on July 1, 1999, due to complications from arthritis.

Father Zore enjoyed spending time with relatives, golfing and gardening. He was a member of the Knights of Columbus, Holy Family Council #3682. Surviving are two sisters, Louise Collins and Barbara Keers; a brother, Dr. Joseph J. Zore; 19 nieces and nephews; four great-grandnieces and nephews; and nine great-grandnieces and nephews.

Memorial gifts may be sent to St. Susanna Church, 1210 E. Main St., Plainfield, IN 46168 or Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

Lilly Endowment awards creativity grants to teachers

By Brandon A. Evans

Five Catholic school teachers from the archdiocese were each given $5,000 from Lilly Endowment Inc. to explore their interests.

One teacher will compose choral music while in Rome, another will study aviation, another will take a look at classic rock and roll music, and two other teachers will deconstruct Arthurian legend.

“Lilly Endowment is convinced that engaged, inspired and happy teachers are the key to successful student learning,” said Sara Cobb, vice president for the endowment.

Carol Hocker, a British literature teacher for freshmen and juniors at Our Lady of Providence Preparatory School in Indianapolis, received a grant to study and write Latin and English music—while spending a month in Rome, Italy.

Shaffer will take four and half weeks of flight training and also fly to Dayton, Ohio, to study the Wright brothers at Wright State University. From there, she will fly to Kitty Hawk, N.C., where the historic first flight took place about 100 years ago.

“Though flying does not pertain directly to her area of teaching, she does plan to bring the experience back to her students,” said Hocker.

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She has already written some music in Latin and in English, and her choirs at Brebeuf and at St. Lawrence Preparatory School in Indianapolis, received a grant to study the history of rock and roll, starting out with a two-week stint working for the oldies station 104.5 FM. He will also visit the Rock and Roll Hall of Fame and Museum in Cleveland and Detroit’s Motown Historical Museum, and also plans to travel to various rock and roll festivals across the country.

The topic that Ferland chose closely correlates to a class that he teaches to seventh-graders at St. Monica School about the history of rock and roll, though what he will learn will benefit all his students.

“I teach all of this, so it’s just going to add more to all of my classes,” he said. He was surprised when he found out that his application had been selected for a fellowship.

“It’s on cloud nine right now,” Ferland said. Miller said that she was surprised that her project was chosen for a grant—given the past winners, she thought that her idea might be too academic.

Shaffer said that she is honored that she was chosen. Many teachers see their work as service, and often put themselves last, she said.

“I think we get so stuck in our ruts,” she said. It’s exciting to her that Lilly Endowment is offering so many educators the chance to finish themselves.

“The Lilly Endowment is convinced that engaged, inspired and energetic teachers and principals help produce involved students,” Cobb said. “The Endowment highly values excellent teaching, and the popularity of this program testifies to the eagerness of teachers and principals to improve their work and lead their schools in making a difference in the lives of young people.” ♦

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Michele R. Stookey, M.D.  Holly Simpson, M.D.  Sacha Niemi, M.D.
Lent and the virtue of charity

During Lent, we are encouraged to pray, fast and “give alms.” Almsgiving is a corporal work of mercy. It means sharing our money or other material goods with the poor, and it is a serious obligation that flows from the greatest of the theological virtues: charity. We don’t express the “giving alms” much any more except for an occasional Lenten homily (or editorial). But the fundamental concept of almsgiving remains central to Christian faith. In fact, as disciples of Jesus Christ and stewards of all God’s gifts, we are required to share what we have with others (time, talent and treasure). As women and men who seek the face of others (time, talent and treasure). As women and men who seek the face of the Lord to satisfy our own restless hearts, we are challenged to look for him in the faces of those who are poor and to respond by giving generously (satisfying the hungry and thirsty, clothing the naked, sheltering the homeless, visiting the sick and imprisoned, and burying the dead).

We either call this almsgiving, charity or stewardship, it is not incidental to Christian life. It is an integral part of the vocation we received at baptism, and it is essential to the practice of our faith. As Blessed Mother Teresa of Calcutta taught us, when we reach out to the poor, we minister “to Jesus, with Jesus, and for Jesus.” Acts of charity and almsgiving are not optional. They are essential to Christian discipleship and spirituality. The words charity, almsgiving and stewardship are often misunderstood. Perhaps because we dislike being told to share what we have with others (time, talent and treasure), we may misinterpret the Lord’s instructions and either confuse or minimize the implications of his teaching about service, sacrifice and sharing. And, yet, the Lord is not at all hesitant or uncertain when he speaks to us about money or other material goods: “Go, sell what you have, give it to the poor, and come follow me.”

“Seek first the kingdom of heaven, and all the rest will be given to you.” Or, “Whatever you do for the least of these, my brothers and sisters, you do for me.”

Throughout Christian history, individuals and communities have struggled to understand the relationship between Christian discipleship and the possession and use of material things. Some individuals have interpreted the call to discipleship as demanding a literal and complete rejection of money and possessions. Others have responded by living in community and sharing all material things in common. In some eras and cultures, groups of Christians have believed that wealth and prosperity were sure signs of God’s favor. At other times, followers of Jesus Christ have been socially and economically outcasts called to bear witness against the abuse of wealth and power in society and in the Church.

One thing is clear: We are called to share what we have with others. When we share generously (out of a sense of justice and love), we participate directly in the greatest of all the virtues—charity—and we exercise responsible stewardship for the abundant gifts we have received from a generous and loving God.

Charity raises human love to the perfection of divine love because it links almsgiving (sharing our money or other material goods) with our stewardship of all God’s gifts. As the Catholic bishops of the United States say in their pastoral letter, “Stewardship: A Disciple’s Response”:

“What do Christians bring to the eucharistic celebration and join there with Jesus’ offering? Their lives as Christian disciples; their vocations and the stewardship they have exercised regarding them; their individual contributions to the great work of restoring all things in Christ. Disciples give thanks to God for gifts received and strive to share them with others. That is why, as Vatican II says of the Eucharist, if this celebration is to be complete and thorough, it must lead to various works of charity and mutual help.

Lent is a time of almsgiving—for giving alms. But no serious Christian can afford to forget about sharing time, talent and treasure once the Easter season begins. Charity is too important to us who are and what we believe as followers of Jesus Christ. It is not an option. It is the way we walk with Jesus during the forty days of Lent, through the passion and death, to the joy of Easter!”

—Daniel Conway

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

Thank you Father Dietzen

I would like to compliment Father John Dietzen on his eloquent and enlightening pastoral letter entitled in his response to Catholic belief in the Assumption of Mary (Question Corner, Feb. 13). It was one of his finest.

Could Father Dietzen be persuaded to offer a similar eloquent response to the diversions of the “new age” from Almsgiving? I would be a most valuable contribution.

Brother Benedict Bartelth, O.S.B.,
St. Meinrad

Reversing the culture of death in society

As I grow up, I begin to see that the world is really not as perfect as I wish it would be. I need to face the facts and do my best to help others so I might change the world for the better. I believe that sometimes we forget about the elderly, who need the most help. We don’t always show them the respect that they deserve for the contributions they have made to our world. The elderly are our leaders. They are the ones who have the knowledge and experience and I am sure we could learn much from them if only we took the time to listen to them. When we get older, we will want respect, but we have to give it before we can receive it.

For whole world, including those from all different cultures, could learn from each other and show respect to everyone then we would have a peaceful existence. But, this can’t happen until we start at the beginning.

Respecting life should begin even before a child is born into this world. This brings about the horrific topic of abortion. The unborn are innocent victims whose lives are taken before they even get a chance to see the world. I think it is just sad that there are people in our world who take being alive for granted. It is unfortunate that there are some people who have long to family, but are not able, yet there are those who are given such a wonderful gift and do not appreciate it. Abortion is such a selfish decision.

I feel that if we are going to make a change in the way that we do things, one that will truly have an impact, we have to choose a place to start. Just as with any project, it is important to choose a starting point, so in my project of reversing the culture of death what better place to start than with the conception of life and ending with natural death.

Jackie Liegibel
Senior volunteer from St. Jude School in Indianapolis

It’s time to do something about anti-Catholic programming

All of us belong not only to the families we were born to or who we were raised by, but we also share in the special connection to our family which we have with the Church. All of us at the same time are members of the human family united by essential human needs and served by similar needs, ideas and traditions we hold both collectively and individually. In today’s American secular culture, the focus is on self, selfishness and instant gratification. Discipline and self-sacrifice no longer hold the communal and cultural focus once they once did. It is no small wonder then that a large culture has developed negative issues concerning vocations, celibacy, holy orders and the like.

While I and many other Catholics are deeply troubled to see news reports of some individuals (both Catholic and non) who claim to have suffered abuse, both sexual and non-sexual, at the hands of the clergy, I am equally troubled by the disproportionate news coverage of misconduct both inside and outside of the Church (which the Church condemns), giving unusual focus to such aberrant and unchristian behaviors. Through this I hope to demand our attention, but I have begun to see these situations of misconduct, scandal and evil in more of the fictional stories in print, on television and in film.

As a family, given night as of late, one can sit down to the “prime time” television lineup on the major networks and view a disturbing and twisted view of those who answer God’s call to holy orders and in lay service to the Church. I have noticed more story lines about sex- ual misconduct, malfunction and physi- cal abuse at the hands of priests, sisters, brothers and others who represent the Catholic Church.

The same programs which have started to show more news coverage on television and movie screens often also show the same flawed clergy involved in illegal activities, additions and behaviors which are not condoned by the Church or her members. One does not relish the thought that once supposed to come from the homework is done and the nightly routine draws to a close and a family sits down to view a weekly program together there is no longer such a person as a Catholic clergy are being fed by the media into the minds of the American people, both adults and children.

I, as many lay Catholics, have wonder what is to be done to stop the growth to minimize the monstrous depictions of our beloved clergy. It is my opinion that the only logical and humanizing depiction of holy people is presented on a television program that we as a very large Catholic population can buy, accept and even see as something which pay for such misguided and foolish programming.

Letters to the Editor

Letters from readers are welcome and every effort will be made to include letters from a variety of points of view to a wide variety of viewpoints as possible. Letters should be submitted, relevant, well-expressed and courteous in tone. The editorial board reserves the right to reject or edit letters that don’t meet these criteria in order to maintain a temperate in tone. They must reflect a basic sense of courtesy and respect. The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space, reader traffic and natural sensitivity to readers (content including spelling and grammar). In order to maintain opinions and the variety of readers, frequent writers will ordinarily be limited to one letter every three months. Consider letters (usually less than 300 words) are more likely to be printed. Letters must be signed, but for serious reasons, names may be withheld.

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

Readers with access to e-mail may send letters to letters@criterionpress.com.

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Recently, I have been trying to call attention to the needs of those
who are the poor. I have been reading the report that in the last year
the center distributed 25,277 persons during the last year. The
center distributed appliances like stoves and refrigerators, beds and
mattresses, and other goods valued at $1.26 million. The
council contributed $133,211 and income from other
sources was $58,885. The council does not receive
tax-supported funds, so this is
a very important service.

The Arquidiócesis de Indianápolis is a
client-choice pantry. In other
words, the people can choose what
they want. The food pantry is unique
in that it is a client-choice pantry.
In other words, people who need food
may shop for

in order to assist people in need of medical
prescriptions.

It would take a lot more space than I
have here to detail the service that is provided
by the St. Vincent de Paul Society. In summary,
48,287 people were helped during the last year.

I repeat, members of the society do not
ask for publicity and praise. But I believe
that they deserve the attention that is seen
in the annual report that is published by the
society. In each year I am amazed and reaffirmed by the
great works of the volunteers because, as I have mentioned
before, my dad served in the Jasper conference
for years as a home visitor and as a
local treasurer. I was always impressed—
and continue to be impressed—by the quiet
manner in which the society carries out its
mission without asking for a lot of attention.
However, information about the

in the Gennesaret Free [medical] Clinic.

This past year, 1,448 active and
associate members of the arquidiocesan
council served the poor in 48 parish-based
units. Active members attend regular meet-
ings, visit the homebound, and help in
raising the needed resources for the poor as well as
serve in the distribution of food and other
basic goods to the poor. Associate members
visit nursing homes and volunteer in the
various services provided by the society.

I have been aware of the good works of
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I have been aware of the good works of
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local treasurer. I was always impressed—and
continue to be impressed—by the quiet
manner in which the society carries out its
mission without asking for a lot of attention.
However, information about the

in the Gennesaret Free [medical] Clinic.

This past year, 1,448 active and
associate members of the arquidiocesan
council served the poor in 48 parish-based
units. Active members attend regular meet-
ings, visit the homebound, and help in
raising the needed resources for the poor as well as
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Check It Out . . .

The Abba, Father Chapter of Catholics United for the Faith is organizing a group tour to view “The Legacy of the Popes,” an exhibit on display at the Cincinnati Museum Center at Union Terminal on March 28. A chartered bus will leave Columbus at 10 a.m., stop in Greensboro at 11 a.m., and return to Columbus by 7 p.m. The exhibit, which is the largest display of objects from the Vatican ever to tour the United States, will be at the museum until April 18. The cost is $35 per adult and $25 per child under 13, and includes lunch, transportation and museum fees. Members of the national Catholics United for the Faith will receive a $5 discount per ticket. For more information or to register, call Aaron Hartman at 812-342-1814 or e-mail cuf-abbas@msnghohb.com.

Sister Jennifer Ounoumy, a member of the Congregation of the Daughters of Mary Mother of Mercy, a Nigerian community, will be joined by several other sisters and will move into the convent at St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in Indianapolis. There is a need for the following items to be donated: an altar, tabernacle, benches, pews, couches, a set of the Stations of the Cross, dining table and chairs, reading tables and chairs (three of each if possible), three bookshelves, two beds, a coffee table, a television, a VCR, an entertainment table and three dressers. For more information or to help, call Sister Jennifer at 317-236-1517 or 800-382-9836, ext. 1517.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will present its fourth annual Lenten Speaker Series, titled “Spaghetti and Spirituality,” on March 24 and 31. There will be Mass in English at 5:45 p.m., a light, meatless dinner served at 6:30 p.m., followed by dancing from 8 p.m. to midnight. There will be live entertainment. The cost is $20. For more information, call Lisa Zetzl at 317-271-7991 or Margaret Green at 317-481-8044.

The Cardinal Ritter High School Parent Club is sponsoring the annual St. Patrick’s Day Dinner and Dance on March 13 in the school cafeteria, 3360 W. 30th St., in Indianapolis. There will be a traditional Irish fare buffet served at 6:30 p.m., followed by dancing from 8 p.m. to midnight. There will be live entertainment. The cost is $20. For more information, call Terri Rodriguez at 317-638-9068 or e-mail cuf-abba@archindy.org.†

The Reckoning (Paramount)
Rated R (Restricted) by the MPAA.

Starday & Hutch (Warner Bros.)
Rated L (Limited Adult Audience) because of sexual situations involving partial nudity and same-sex kissing, recurring drug content, some violence and much crude language and humor. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

U.S. Conference of Catholic Bishops’ Office for Film and Broadcasting

Operation Rice Bowl
February 25 – April 10, 2004

Please join us and participate with your family in Operation Rice Bowl this Lent.
The priest sex abuse crisis is the symp-
tom of a deeper crisis. This, the idea put forth by Jesuit Father Joseph Fessio, chancellor of Ave Maria University in Naples, Fla., during a presentation on March 3 at Holy Rosary Parish in Indianapolis.

The presentation, titled “The Crisis in the Church and Her Response,” is one of four presentations to be given during Lent for the parish’s “Spaghetti and Spirituality” speaker series.

More than 300 people turned out for the event in the Catholic Youth Organization gymnasium connected to the parish, and several even had to sit on the floor.

Father Fessio is the founder and editor Ignatius Press, the founder of Campion College of San Francisco, the founder of St. Ignatius University at the University of San Francisco, and the publisher of The Catholic World Report, Catholic Dossier, Homiletic and Pastoral Review and Catholic Faith.

He began his presentation by acknowl-
edging the recent study of priest sex abuse committed by the John Jay College of Criminal Justice in New York and a report on its causes by the U.S. bishops’ National Review Board.

“We knew it would be horrific, and it is,” Father Fessio said.

The John Jay study found that nearly 4,400 priests had been accused of abusing more than 10,650 people, with most of the incidents taking place between 1960 and 1984.

The study also showed that more than 80 percent of the victims were male, and that nearly 80 percent of the victims were at least 11 years old.

“So this was simply a crisis of homosex-
uality, with some child abuse,” Father Fessio said.

“A crisis is something which is a ter-
rible wound to the Church, but it can be a
disturbing wound too if we don’t realize
what the causes are and what the root
source is,” he said. “This is something that
happened overnight.

“It was no surprise to find that the great-
est number of these cases of abuse were
from priests ordained in the 1960s and
1970s, in the year that we peaked, he said.”

“During that time,” he said, “from the
1960s till now, there’s been an enormous
decline in every measurable aspect of the
Church’s life.”

He said that in 1965 there were 49,000
seminarians in the United States, while two
years ago there were only 4,700. Likewise,
in 1965 there were 104,000 teaching sis-
ters, and two years ago there were only
8,400.

Half of the Catholic high schools in the
country have closed, and 4,000 Catholic
elementary schools no longer exist.

Weekly Mass attendance has also greatly
decreased.

“If you were trying to invest money in
some organization, you wouldn’t invest in
the Catholic Church,” Father Fessio said.

“So I say to tell you what I believe—I am
convinced—is the source, and I didn’t make
this up overnight,” he said. “It’s a very
simple, central cause, and that is a
denial of the Church’s teaching on sexual
more or less once a month.

That crisis, he said, came about most
fully in the rejection of Pope Paul VI’s
encyclical Humanae Vitae, which reaf-

ried the Church’s millennia-old admoni-
tion against artificial contraception.

And Paul VI warned that there would be
problems for the world if contraception was
embraced.

“He said, if this bond between the uni-
tive and the procreative dimension of mar-
tage is broken, you will have promiscuity,
you will have abortion, you will have
divorce,” Father Fessio said.

Paul VI did not, he said, add pedophilia
and homosexual behavior, but he could
have.

“If you divorce openness to life from
sexuality, then there’s no necessary
connection between sexual intimacy and
pleasure and openness to life, then sexual
pleasure becomes like any other pleasure,” he
said.

“And if sexual pleasure is not connected in
every case to openness to life, then why
do you have to marry?” he asked. “Once
you’ve broken that bond, there simply is no
ontological, philosophical, theological or
logical reason for prohibiting sexual activ-
ity outside of marriage.”

Nor is there any reason to restrict sexual
interruption to one man and one woman.

And removing the procreative element
from each act of intercourse also means
that the spouses are not giving themselves
fully to each other, Father Fessio said,
echoing Pope John Paul II.

“This problem easily transforms itself into
sexual intimacy, then there’s no necessary
 barrier to divorce,” Father Fessio said.

And Paul VI warned that there would be
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的梦想：为世界创造一个更好的未来。他将这些问题归咎于教会，他说：“如果婚姻关系的纯洁性和生育性的部分被破坏，你就会有滥交，你会有堕胎，你会有离婚。”

“他警告说，如果禁止性的行为，问题就会出现。”

保罗六世警告说，如果禁止性的行为，问题就会出现。

“如果你将性生活从生育中分离出来，那么你就没有必要的联系

之间的性爱和快乐和开放性生活，那么性生活的快乐就变成了

的教义，比如《人类生活》。这在理论上毫无逻辑。

这绝不是一夜之间的变化。这是教会一直教导的东西，而不是禁止性的行为。

他说：“这是世界上所有人，无论是教士还是平信徒，都需要理解的问题。”

他说：“这是一个时刻，教会正在转变性的行为...”

他说：“这是一个问题，性生活，这是一个问题，它的科学发展。

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FATIMA
continued from page 1

created when Kevin DePrey, the director for 15 years, accepted an administrative position with Trinity Episcopal Church in Indianapolis last September.

Immaculate Heart of Mary parishioner Steve James of Indianapolis, the purchasing director for the archdiocese and a Fatima volunteer, has served as interim director for the last several months.

"Last year was a good program year," Gardner said, "and the retreat house is in fine shape. Kevin did a fine job as director.

Wagner said that he has enjoyed helping present student retreats at Fatima during his years on the staff at Bishop Chatard High School.

"I’ve been on 12 Christian Awakening retreats at Fatima, and it’s always been a very positive experience," he said. "I’ve always walked away from the retreats feeling very good about myself and the world and my relationship with God."

His future plans as director include filling vacant staff positions, scheduling a variety of retreat programs and expanding participation among people of all ages by promoting lifelong faith formation opportunities.

He will also work with archdiocesan officials as well as Fatima board members, staff members, volunteers and other supporters to promote a new capital campaign that is intended to bolster Fatima’s endowment, increase operating funds and pay for needed improvements to the facilities.

"I told the Fatima staff that I always considered my work at Bishop Chatard as a teacher and athletic director to be a ministry," Wagner said. "I see this position as another ministry in a new location with different types of clientele.

"One of the initiatives that I hope will come out of my presence here are more programs for young people," he said. "I’d like to expand youth participation in retreat programs. I want young people to see that this facility is here for them and to encourage them to make spiritual renewal a part of their lifelong faith experience. If they come here as youth, they will come back as young adults and older adults, and it will become a part of their life."

Wagner grew up in St. Pius X Parish, not far from the retreat center. He attended St. Pius X School and graduated from Bishop Chatard High School before earning a Bachelor of Science degree in psychology at IUPUI and completing conflict resolution training.

Under his leadership, the athletic department budget was streamlined and now costs the school less to operate than it did in 1997. He also was responsible for two major fundraisers for the athletic department each year.

Wagner also taught a coaching certification course, presented retreat programming for students, led a “Building Community” lecture at Butler University and completed conflict resolution training.

Wagner’s wife, Carol, is the art teacher at St. Pius X School. They are the parents of four children. Their oldest daughter, Mary, is a junior at Saint Mary-of-the-Woods College. Their son, Rick, is a Bishop Chatard senior who plans to attend the University of Dayton or Xavier University in Ohio this fall. Their daughter, Laura, is a Bishop Chatard freshman, and their youngest son, Robby, is a sixth-grader at St. Pius X School.

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head football coach for four years. In 1992, he left teaching to take a retail position as a manager for a hardware store.

Five years later, he returned to Bishop Chatard as the director of athletics and supervised more than 60 coaches and 100 parent volunteers.

During his seven-year tenure in that position, Bishop Chatard athletic teams compiled six Indiana High School Athletic Association state championships.

Wagner earned his certification as an athletic administrator in 2002 and was a 2003 nominee for District II Athletic Administrator of the Year. He recently ended a term as president of the Marion County Athletic Association.

While at Bishop Chatard, he also wrote and distributed a school corporate sponsorship booklet, started the school’s Spirit Shoppe and began an intramural program.

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Above, St. Pius X parishioner Mary Jane Owens of Indianapolis, right, and her daughter, Janet McNabb of Noblesville, Ind., place food trays on the serving line in the dining room on March 4 at Fatima Retreat House.

Left, Benedictine Sister Mildred Wannemuehler, the parish life coordinator at St. Agnes Parish in Nashville, presents a Lenten retreat on March 4 at Fatima Retreat House. There are still openings for several Lenten retreats. For more information, call the archdiocesan retreat center at 317-545-7681.
Holy Family Apostolate seeks to aid families in living their faith

By Sean Gallagher

The Church has good news to offer married couples through its teachings on sexuality and life. The couples that make up the Holy Family Apostolate for Chastity and Life are offering themselves to the faithful as apostles of this Gospel.

Launched in the summer of 2002, the apostolate is made up of some of the couples that participate in the archdiocesan Office of Pro-Life Activities’ Speakers’ Bureau. They include Dale and Monica Sieker of St. Francis of Assisi Parish in Indianapolis, and Jon and Renee Schoening of Holy Name Parish in Beech Grove.

An apostolate is an organization of the Church that seeks, as the Catechism of the Catholic Church describes, “to spread the Kingdom of Christ over all the earth” (6863). Apostolates are ways that the laity can organize themselves to participate as a group in the mission of the Church.

The Holy Family Apostolate aims to extend the Kingdom by proclaiming the vision that the Church has for the life of the home and encouraging local families in their efforts to live it out.

When the couples felt that God was calling them to this work, Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, encouraged them to respond positively to the invitation.

“I encouraged them to figure out the best way to get the good news out,” Sister Diane said, “how to promote healthy family life, how to promote effective communications between spouses, how to promote not only marital chastity, but teen chastity as well.”

Over the past year and a half, they have gotten the good news out in some very public ways. In January 2003, they collaborated with the archdiocesan Office of Family Ministries to sponsor “Nothing Between Us.” It was a day that helped engaged and married couples, as well as priests and religious, learn more about the Church’s teachings on sexuality.

In October of that same year, they again joined forces with the Office of Family Ministries to organize “Waiting in Love.” This conference, held at Holy Rosary Parish, offered support and education to couples struggling with infertility as well as to those in the Church who minister to them.

Although the apostolate has put forth a public face, some of their most important work goes on privately, one-on-one or couple to couple. Monica Sieker, one of the apostolate’s founders, described how this work happens in part through its Natural Family Planning (NFP) help-line.

Those who call the help-line leave a message. Bob and Bridget Evanich, apostolate members, check it often and either return the telephone calls themselves or refer them to other members.

“We’re going to get back to them for sure,” Sieker said. “It is a tangible organization to provide any kind of information about NFP and Church teaching on human sexuality.”

Anyone interested in using the NFP help-line can call at 317-767-2785. But in the midst of all of this work, Sieker and the other apostolate members are quick to remember the vital role of prayer in carrying it out. They recognize that it is the Lord who begins the work and brings it to fruition. Therefore, the members commit to pray regularly for the work of the apostolate and those to whom they minister.

“We can get into the mentality that [says] ‘I have to do this conference,’” Sieker said. “Prayer will remind us that this is God’s work. We will be his instruments, working in his time and in his way.”

Prayer also helps the couples live more faithfully the Church’s teachings on chastity and life that they promote in the apostolate.

“It helps us get better,” Sieker said. “The people in this apostolate are not perfect.”

Sister Diane also sees the importance of prayer in the accomplishing of the mission of the apostolate.

“Hearts aren’t going to be converted unless this happens,” Sister Diane said. Prayer can lift up the members when they feel that their work is failing.

“They can have periods of discouragement and disillusionment,” Sister Diane said. “The only way to overcome that is to return to the source of all hope and grace and goodness. And that is Jesus.”

The goal of the Holy Family Apostolate for Chastity and Life is to create a culture of life, which will be achieved through work and prayer. But it will also happen through the offering of personal lived examples within the homes of its members as they embrace the Church’s powerful vision for families.

“They’re offering not just their services, not just their minds and their training,” Sister Diane said. “They’re offering their entire selves.”

(Couples interested in joining the Holy Family Apostolate can call Dale and Monica Sieker at 812-275-2945 for more information.)

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- St. Francis of Assisi

The Criterion Friday, March 12, 2004
By embracing diversity, Church will return to its roots, bishop says

KANSAS CITY, Mo. (CNS)—By becoming truly welcoming and by embracing diversity, the Church could reconstitute itself as “a Church without walls,” said Auxiliary Bishop Joseph N. Perry of Chicago.

The bishop, who addressed about 500 participants on March 1 at the 2004 Heartland Conference for priests and lay leaders from Midwestern states, said this process has been challenged to create “communities of Jesus that represent the diversity that was there that first Pentecost in Jerusalem.”

At the conference in Kansas City, co-sponsored by the Kansas City-St. Joseph Diocese and the adjoining Archdiocese of Kansas City, Kan., the bishop pointed out that the Church began at the first Pentecost “with people with different shaped noses, different colored eyes and skin hues, speaking different languages yet understanding one another while confessing faith in Jesus Christ and his resurrection.”

He urged that today’s Church leaders “carry forward this blueprint” by addressing separations that still characterize both the Church and the society at the parish level.

People naturally tend to drift into comfortable and familiar patterns, congregating with people like themselves, he noted, adding that “discipleship in Christ urges us to transcend these social barriers.”

While the Church often reflects the racial partitioning of society, he added, “the Catholic Church is also a force for good in an era of narrow-mindedness, neo-nationalism and racial separation.”

“We want to construct life and ministry and worship and education in our dioceses and parishes to be all-embracing of everyone because the Church is supposed to be a model of a leader with inclusion,” Bishop Perry said. “In the Church, no culture is the norm, no language is the rule. We work to give credence to everyone’s customs, everyone’s language, everyone’s Catholic traditions.”

He said Christians ought to lead in breaking out of society’s comfort zones “to keep the Church faithful to its Pentecostal template” and he noted that patterns of separation “are neither Gospel constructions nor Gospel values.”

He suggested that parishes could combat separation by bringing members of minority groups in mostly white, mostly black or mostly brown parishes into the leadership group. In the early Church, when Greek-speaking Christians protested that their widows were being neglected, “the apostles chose seven Greek appointees as a remedy.”

This solution came to be known as the diaconate, he said, describing it as “the earliest recognition by Church leaders that all groups need to participate in leadership and decision-making in the Church.”

In bringing together Jew and Gentile in the early Church, St. Paul emphasized their shared faith in one space, in one circle, their shared ministry to the world. “In other words, Paul urged them to overlook their different backdrops and turn their attention instead to their common humanity, their common hunger for God, their common mission in the name of Christ,” the bishop said.

He urged every diocese to arrange links between parishes separated by race, economic levels or ethnicity, so they can share fellowship, worship and ministry with another parish.

“We should bring our communities of Jesus together this way,” he said. “Otherwise we are complicit in the social sin of our day. A parish’s identity, first and foremost, is to foster unity and forge us into one-ness in the body of Christ.”

VATICAN CITY (CNS)—Nothing is wrong with making a profit in business, as long as the profits are the result of honesty, hard work, creativity and full respect for employees and clients, said the Vatican’s top justice official.

“In one session at the Vatican meeting, the executives were asked to consider the impact of their advertising on local customs, cultures and behavior. One of the conclusions was “there is every culture is very much affected by advertising and the cinema, especially our children.”

Family life, the practice of daily family prayer and even eating habits are changing, he said.

“In some parts of the big cities, you could just as easily be in the United States as in India. All of the advertising, all of the products for sale, are the same,” he said.

Salaj Mohamed Kasim, 7, weeps during a police raid on an embroidery workshop in Bombay on March 4. More than 90 child laborers between the ages of 7 and 10 were rescued in India’s financial hub as they worked in the embroidery workshop. Social groups say there are at least 35,000 children working in the leather industry, brick-making kilns, small tea shops and as rag-pickers in Bombay alone.

2004 American Bishops’ Overseas Appeal

“Through the eyes of faith, the starving child, the believer in jail, and the woman without clean water or health care are not issues, but Jesus in disguise.”

—Catholic Bishops of the United States, Called to Global Solidarity

The theme for the 2004 American Bishops’ Overseas Appeal (Aboa) is “Jesus in Disguise.” The Catholic community in the United States is committed to solidarity with the poor and the vulnerable all over the world. Photo: CRS.
We are the Church, the Body of Christ

Youth Supplement 2004

“Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith and purity.”

1 Timothy 4:12
Communication is important in relationships with God and friends.

By Kylie Mauer
Special to The Criterion

Relationships are evident in our lives every day. We have relationships with our friends, family members, boyfriends and girlfriends, but the most important relationships we are involved in is the one with our Lord Jesus Christ. Our special relationship with Jesus is the most important relationship that we could ever hope to have.

We all know that relationships don’t just happen. It takes commitment, effort and time to build them and to make them last.

Communication also needs to be present. By communication, I mean both talking and listening. All of these components, along with many others, are necessary for relationships to work. If even one of these components is missing, the relationship you are striving toward may not work out to be as stable or successful as you had hoped it to be.

As it says in 1 Corinthians 12:13, “As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ.” That relationship is like a body. It is made up of many components, or parts, but all of those components join together and become one.

Talking and spending time with your friends helps strengthen that relationship that you have with them. Everyone talks about their day, what’s stressing them out or who their new love interest is. Much is the same in our relationship with Christ. We need to be open with him in telling him how we’re really doing in our daily walk of faith.

Communicating with Christ is imperative, and there are many ways that we can go about doing this—chanting, prayer, and fasting. Let’s talk about the prayer asking that Christ be with me throughout the day.

Prayer is one form of communication, and it is so direct. We have the ability to talk directly to Christ. How awesome is that!

Along with talking to Christ comes listening to him. We talk and listen to our friends, so why should it be any different with Christ? Don’t you consider Christ to be a friend of yours?

On my way to school every morning, I sing and listen along with all of the songs on the radio. The station I listen to plays contemporary Christian music. What better way to communicate to Christ about how you’re feeling than by singing songs that glorify and praise his name?

As we all continue to grow in our faith, our relationship with Christ and with others becomes stronger.

Communication is the foundation upon which relationships are built. Are you communicating with your friends and family members? How strong are the relationships you’re involved in?

Remember that Christ will always be there for you. He’s waiting on you to start building a long-lasting relationship with him. What are you waiting for?

(Kylie Mauer is a member of Immaculate Conception Parish in Millhouseon.)

30-Hour Famine is a way for rebirth in youth ministry

By Chelsea Powell
Special to The Criterion

What is the most extreme thing you have ever done for your faith?

For me, one such thing would be participating in the 30-Hour Famine with my youth group at Our Lady of Perpetual Help Parish in New Albany.

Youth ministry has always been a big part of my life. There have been many times when I have walked away from a youth ministry event feeling like a new and better person. Being involved has strengthened my faith in God and given me a totally new outlook on life.

The famine had a big impact on me and my experience there still affects the decisions I make today. If you have never heard about the 30-Hour Famine before, it is basically fasting for 30 hours for God.

I’ll admit that when I heard about it, I thought, “Who in their right mind would starve themselves for 30 hours on purpose?” Well, I guess I answered my own question because after talking to some of my friends about it we were all signed up and excited to go.

The famine began early on a Saturday morning last March. We started off with a big breakfast—which would be our last meal for 30 hours. We were looking forward to the day, but people were already saying that they didn’t think they would be able to make it. We were allowed to drink juice and water, but that was it.

Our day was filled with activity. After breakfast, we had a prayer service to remind us of the whole reason why we were fasting that weekend: We were fasting for God. We were fasting because of our amazing faith in him. Fasting for 30 hours is an extremely small sacrifice in comparison to what he did for us.

A big part of the famine was service. We learned a lot about homeless people and came to realize that there are homeless people everywhere, even in our own community.

We helped the homeless and other less fortunate people by working with an organization called “In Heaven’s Eyes.” We helped this organization by sorting donated clothes and laying them out on tables so people who could not afford to buy clothes for themselves could get them at no cost.

Another service activity we participated in was buying supplies to take to the Wayside Homeless Shelter.

We were all split up into groups and given a list of things we needed to buy. The catch was that we were not given enough money to buy everything on the list. We had to decide what was most important and buy those things with the little we had. This really gave me a better understanding of what it would be like to be homeless or needy.

The famine was not just a time for service—it was also a time to have fun, which included a game of laser tag, among other activities.

The one memory that stands out the most was bedtime on Saturday night.

We were given cardboard boxes and told that we were going to sleep outside in the cold to see what it really felt like to be homeless. We went out to the side of the building and lay down on our cardboard inside our sleeping bags.

It was freezing outside and no one could even begin to fall asleep. All of a sudden, a police officer shining a searchlight drove down the hill and, using his megaphone, the officer informed us that a neighbor had called in and complained about all of the homeless people sleeping in our parking lot.

We had to pack up and leave, but it turned out that one of the officers was my youth minister’s friend and the other one was my youth minister.

That experience really opened up my eyes to all of the horrible things that homeless people have to go through every day.

Suddenly, it did not seem like such a big deal that I had not eaten all day. I kept thinking about all of those people in the world that do not have the choice of whether or not they want to eat every day. They just have to deal with what trials are given to them and hope that things will come out all right.

The famine also helped me to renew my faith and my outlook on the world. I became aware of how many blessings I really had and how I had always taken them for granted.

This awesome experience changed everyone who participated in it, and I am sure that not one of us will ever look at the world in quite the same way again.

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(Chelsea Powell is a member of Our Lady of Perpetual Help Parish in New Albany.)

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An interview with two youth ministers focuses on service

By Kim Sutterer and Joe Wagle
Special to The Criterion

Have you ever wondered why your church youth minister is involved in the Church or how they got started? Maybe even why he or she enjoys and what some of their ideas are?

We had decided to find out these very things by interviewing two respected and loved youth ministers.

Janet Roth has been working with youth for 22 years. She is the youth minister at Sacred Heart Parish, St. Benedict Parish and St. Ann Parish, all in Terre Haute.

Conventual Franciscan Brother Mike Austin has also been involved in youth ministry for 22 years and is the youth minister at St. Joseph University Parish in Terre Haute.

Here is what they had to say about youth ministry:

**Q:** How did you become involved in youth ministry?

**Roth:** When my own kids were in high school, the Church offered nothing for teens. A deaconess youth minister came to talk to us about getting youth ministry started in our parish, and I volunteered because we were losing our young people.

**Brother Mike:** I wanted to work with youth when I was in Evansville so I talked to the associate pastor and was asked to join an adult team council to aid young people. From there on, I have always been involved with youth.

**Q:** What is your favorite part of being a youth minister?

**Roth:** Working with youth is challenging, rewarding and fun.

**Brother Mike:** The youth I get to work with and the energy that is generated from them.

**Q:** What are some of your favorite things to do with your youth group?

**Roth:** I just love hanging out with young people—no matter if it’s working with the poor, eating pizza, going to Mass or just laughing at silly stuff. It’s all fun!

**Brother Mike:** I enjoy class because I get to see them—it is the one chance during the week that I do so I really enjoy it. I also enjoy youth Masses, retreats, going to the high schools for lunch, and getting chances to spend time with them at sporting events and other activities.

**Q:** What do you contribute to youth ministry?

**Roth:** My gift of leadership, love for teens, the Church and my love for God.

**Brother Mike:** My experience I have from being involved for a while.

**Q:** What do you get out of being a youth minister?

**Roth:** My life is full and complete because I love what I do.

**Brother Mike:** Satisfaction that I am a part in the development of the faith of the youth I work with.

**Q:** What would you tell those who might be considering the position of youth minister?

**Roth:** It’s a rewarding place to serve the Church. The youth need adults who care.

**Brother Mike:** Go for it! It’s one of the most rewarding jobs you will ever hold.

**Q:** How important do you think it is that youth become involved in the community, and what are the advantages?

**Roth:** There are so many needs in our communities and teens have so many gifts to share. It’s extremely important for young people to serve others and follow the example of Jesus in reaching out to those in need.

**Brother Mike:** I think it’s important that youth get involved because it is a way for them to give something back to the Church [and] to be an active member of the parish. It also shows the rest of the community that youth can be involved and also that they can be responsible.

(Amanda Sutton is a member of St. Ambrose Parish in Seymour)

By Erica Sermersheim
Special to The Criterion

High school teens across the archdio-
cese—and the nation—are proving that staying chaste is the way to be.

A Promise To Keep is “a peer mentor-
ing program where high school kids talk to grade school kids about saving sex for marriage,” said Nathalie MacGill, a senior at Cathedral High School in Indianapolis.

A Promise To Keep: God’s Gift of Human Sexuality is that and more. It shows younger kids that it is important to respect themselves.

Mentors are allowed to join during their junior year of high school and may participate until they graduate. These leaders instruct middle school students in many creative ways in order to get their message across—they perform chastity skits, talk about personal experiences and convey shocking statistics to their audiences.

“The sacrifice of time is taken in stride and hardly ever thought about.”

“When the realization comes that I have changed lives, I quickly forget about all the work I’ve missed,” said Cathedral senior Katie Roe of Indianapolis.

These students that have “made the promise” deserve recognition for their choices. If only more young people could exhibit the maturity, leadership and posi-
tive moral values of these future leaders.

(Erica Sermersheim is a member of Holy Spirit Parish in Indianapolis. For more information about A Promise to Keep: God’s Gift of Human Sexuality, call Margaret Hendricks, program coordi-
ator, in the archdiocesan Office of Catholic Education at 317-336-1478 or 800-382-9036, ext. 1478.)

Mentors in chastity program are helping others keep the promise

By Erica Sermersheim
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Getting involved in youth ministry activities draws people to God

By Suzanne Savoy
Special to The Criterion

The first time I remember getting involved in my parish youth group was going to CCD every Wednesday night. Being involved in my parish youth group was like bursts of life that revive the dead. - Chiara Lubich

Involved in my parish youth group was sharing their faith in God and their gifts and talents with others. The most important part of the week was strengthening my faith in God and learning more about my Catholic faith.

I encourage all youth to participate in Church activities because it will help them achieve a closer relationship with God while having fun at the same time.

Do not be scared to be involved even if you don’t know anyone. It is a fun way to get to know others.

If you go to a youth activity, such as a retreat or camp-out, sometimes it’s more fun if you go by yourself because that way you’ll meet more people and have more fun in the long run.

If you are not involved in your parish’s youth group, talk to the youth minister at your church. Ask about youth events such as mission trips, retreats and camp-outs, to name a few.

If your parish does not have a youth minister, then talk to the priest or go to another parish and become involved in their youth group. Whatever you do, do not miss out on the opportunity to become involved in youth ministry.

The most important thing about youth ministry is to become closer to God and be able to share and spread His Word among others. By doing this, you will have a closer relationship with God and you will also feel better about yourself.

(Suzanne Savoy is a member of St. Gabriel Parish in Connersville.)

Parish youth activity councils are a way to take a leadership role in youth ministry

By Josh Bolles
Special to The Criterion

There are many ways that teens can get involved in their youth groups at church.

Many choose to be a member of what is called an Archdiocesan Youth Council. The archdiocesan youth in sixth- through eighth-graders, and sixth-graders through eighth-graders, and high school.

This Youth Supplement was written by some of the members of the Archdiocesan Youth Council. The members of the council advise the youth ministry program of the archdiocese as well as plan archdiocesan events.

This year’s council members are: Many choose to be a member of what is called an Archdiocesan Youth Council. The archdiocesan youth in sixth- through eighth-graders, and sixth-graders through eighth-graders, and high school.

Ann McMillen, a junior in high school and member of St. Michael Parish in Greenfield.

Kylee Mauer, associate chairperson and member of Immaculate Conception Parish in Millisbourn.

Curt Becht, member of St. Mary-of-the-Knobs Parish in Floyds Knobs.

Josh Bolles, member of St. Monica Parish in Indianapolis.

Adria Gessner, recording secretary and member of St. Mary Parish in Greenburg.

Janette Long, committee chairperson and member of St. Mary-of-the-Knobs Parish in Floyds Knobs.

Lindy Nowling, member of St. Ambrose Parish in Seymour.

Chelsea Powell, communication chairperson and member of Perpetual Help Parish in New Albany.

Suzanna Savoy, member of St. Gabriel Parish in Connersville.

Erica Sermersheim, member of Holy Spirit Parish in Indianapolis.

Crystal Stites, member of Mary Queen of Peace Parish in Danville.

Kimberly Sutterer, member of St. Patrick Parish in Terre Haute.

Amanda Sutton, member of St. Ambrose Parish in Seymour.

Joe Wagle, member of St. Joseph University Parish in Terre Haute.

Sarah Watson, adult moderator and member of St. Michael the Archangel Parish in Indianapolis.

The youth council wishes to congratulate late Ann, Kylie, Adria, Crystal, Joe, Mandy, Amanda, Suzanna and Janette, who will be moving on from the council.

There are also congratulations for the new members of the council who were recently named:

Samuel Booth, member of St. Joseph Parish in Jennings County.

Patrick Coleman, member of St. Rita Parish in Indianapolis.

Jimmy Cox, member of Most Sacred Heart of Jesus Parish in Jeffersonville.

Leah Hawkins, member of St. Thomas More Parish in Mooresville.

Laura Jungemmam, member of St. Barbara Parish in Montgomery County.

Amanda Kersey, member of St. Rose of Lima Parish in Franklin.

Jacob Ladus, member of Prince of Peace Parish in Madison.

Andrew Morris, member of St. Mark the Evangelist Parish in Indianapolis.

Stephanie Paul, member of St. Monica Parish in Indianapolis.

Andrew Zabel, member of St. Barnabas Parish in Indianapolis.

The first youth group activity that I participated in was the Belle of Louisville Annual New Albany Deanery Junior High Dance Cruise. The youth enjoyed games and popular music.

The youth activity councils are a way to take a leadership role in youth ministry. The best part of being in Teen Council, though, is being able to share our faith and God with our peers.

To get a Teen Council or activities committee started in your parish, talk to a youth minister and contact existing councils or committees to get ideas for what events you can start off with.

(Josh Bolles is a member of St. Monica Parish in Indianapolis.)

The New Albany Deanery Junior High Dance Cruise will take place from 6:30 p.m. to 10 p.m. EDT on June 14 on the Belle of Louisville, which is docked at 4th St. and the Riverfront Plaza in Louisville, Ky. The event is for incoming sixth-graders through eighth-graders, and will include board games, organized games and popular music. Tickets for the cruise are $18 and will be sold on a first-come, first-served basis. The deadline for tickets is June 2. For more information, call the New Albany Deanery youth ministry office at 812-945-2000.

The archdiocesan Junior High Holiday World Trip will take place on July 6 at the Holiday World Theme Park in Santa Claus, Ind. The park’s hours will be from 10 a.m. to 9 p.m. EST. The event is open to all archdiocesan youth in sixth- through eighth-grade as well as their families. The tickets are $25 per person, and include park entrance, all rides, shows, soft drinks and the Splashin’ Safari Waterpark. The deadline to reserve tickets is June 18, though tickets may be purchased at the gate. For more information, call the New Albany Deanery youth ministry office at 812-945-2000.
Family faith formation program benefits busy families

By Father Dan Danielson

Some years ago, I finally tuned in to the fact that, though the Church is 110 percent in support of family life, the Church is in reality one of the institutions that frequently keeps family members apart from one another at parish functions.

We bring one parent out for a parish meeting, have the children attend separate faith-formation classes, and sometimes even schedule different family members at different Sunday Eucharists for their assigned volunteer ministries.

So we decided to try a more family-friendly parish at the Catholic Community of Pleasanton, Calif., where I serve as pastor.

Among other things, we decided to offer a different way of going about our faith-formation effort.

For the last several years, we have been offering a Family Faith Formation program. It has two levels—an initial level and then, after they have been in faith formation for a couple of years, a permanent small Christian community level.

This year, there are 83 families in Level 1, with 168 school-age children, and there are 78 families in Level 2, with 204 school-age children.

This is out of 1,800 students and more than 1,000 families in the whole parish.

Not everyone is ready for this approach to learning, but those who are would not trade it for anything.

When there was a danger of losing one of our coordinators for this ministry two years ago, there were desperate efforts on the part of the families involved to avert that tragedy.

The materials in both levels are genuinely intergenerational.

Level 2 involves small family communities composed of four to six families. They most often meet in homes and need to meet every two to three weeks to maintain a sense of community. Families take turns facilitating the gatherings.

Children hear adults share their experiences. They learn to be open to the presence of God in every ordinary experience. The participants seek to establish their group as a safe place to be honest.

And learning to trust one another can take time.

Ritual and symbols are a part of each gathering, as are the Scriptures. Service projects often become part of the life of the family faith communities as well.

All family members are involved, with unique gifts to bring to the group. They aim to make faith a lived experience.

The example of each family empowers and motivates every other family.

From time to time, all the separate small family faith communities gather together at the church for ritual and prayer.

Our Level 2 coordinator, Amy Sluss, has published a book of 10 typical intergenerational experiences used in these community gatherings. It is titled *Family Faith Communities* and is published by Good Ground Press in St. Paul, Minn.

There are precious few resources available in the Church to help in family-based faith formation. Such a family-based approach to faith development has been a real step forward for the Catholic Community of Pleasanton, Calif. 

(Father Dan Danielson is pastor of the Catholic Community of Pleasanton, Calif. For information about Amy Sluss’ book, *Family Faith Communities, call Good Ground Press at 900-232-5531.* )

Liturgical calendar guides parish faith for mation

By Jack McBride

Often, parish adult faith formation teams, such as at the very small and urban St. Joseph Parish in Madison, Wis., follow the liturgical calendar.

St. Joseph Parish invites adults to gather for a Catholic Update Series during Advent or Lent. Team members have found that offering a simple fish dinner every other Friday in Lent prior to the Update series provides the kind of hospitality that “really brings adults out.”

The St. Joseph parish team also tries to pay attention to small groups of people in the parish. By inviting parishioners to listening sessions and asking how the parish might better assist parishioners on their spiritual journey, the idea arose of holding quarterly Saturday mini-retreats after the 8 a.m. Mass until noon.

The retreats have been quite successful, drawing 15 to 30 participants each week. The motto of this parish team is “Small is beautiful.” They say that although they do plan for some large seasonal events, most of their planning is around small-group gatherings such as Bible studies—there is even Bible study for the deaf—and popular book-study circles between Sunday Masses.

The larger suburban faith community of St. Edward Parish in Bloomington, Minn., has had an adult faith formation team for a good number of years now. They worked hard to create the expectation of adult faith formation in their parish.

St. Edward Parish has a thriving Ministry of Mothers Sharing (M.O.M.S.) group, which allows mothers to share with each other all of the stress they experience and positive experiences toward personal growth.

During the winter, St. Edward Parish sponsors the popular Conversations That Matter series. Magazine articles are selected in advance of the four-week gatherings, and serve as the basis for discussion within a small, facilitated group.

“Energizing adult conversations stir and stretch the mind and serve as a good mid-winter antidote to the blues,” I was told.

So as to be sure not to forget our married adults, rural St. Aloysius Parish in Sauk City, Wis., has, for the last several years, offered Date Night.

While older students from the religious education program volunteer to baby-sit, couples gather at the parish (reservations required) for a multiple course meal served with a few questions for discussion per course. This parish event has a waiting list.

Parishes that have followed suggested findings in *Our Hearts Were Burning Within Us,* the U.S. Bishops’ pastoral plan for adult faith formation, and formed a team to keep the focus on adult faith formation are having great success in evangelizing and catechizing adults.

Parish leaders looking for help in developing adult faith formation programming should consider purchasing the Leader’s Guide to *Our Hearts Were Burning Within Us* for ideas.

(Jack McBride is director of adult faith formation in the Diocese of Madison, Wis., and the author of numerous articles on adult faith formation, catechesis, methods, and parish organization and development. To order the leader’s guide, call the U.S. Conference of Catholic Bishops’ publications office at 800-235-8725 and ask for publication 85-842.)

Parishes share faith formation

This Week’s Question

How does your parish collaborate with other parishes in adult faith formation?

“We [SS. Peter and Paul Parish in Oak Hill, W. Va.] collaborate with other parishes through a program of the Diocese of Wheeling-Charleston called Koinonia. It brings people together from various parishes for larger programs. For example, we collaborate on larger programs. For example, we have a nationally known speaker coming in March. We can do this by all working together. I also participate in an e-mail group with other directors of religious education to share ideas.” (Carol Brown, Boone, N.C.)

Lend Us Your Voice

An upcoming edition asks: How, in your experience, has consumerism caused problems for you or others you know?

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How would we fare if persecuted as Catholics?

Cynthia Dewes
Cornucopia/
From the Editor Emeritus/
edition of Americanism.”

In 1898, the issue of Americanism was being debated throughout Europe. Newspapers were proclaiming that the Americanism condemned! Paulists are anathema! Catholics, Christianity, and Ireland under papal censure! Yet the average American didn’t even realize this conflict existed because it was so rarely discussed in the American press.

On Jan. 22, 1899, Pope Leo XIII signed a special bull called “In Memoriam Son, James Cardinal Gibbons.” This encyclical, Testem Benevolentiae (“Proof of Our Love”), condemned those “which some comprise under the name of Americanism.”

The pope’s encyclical specifically mentioned some teachings found in the French edition of The Life of Father Hecker, such as over-reliance on the Holy Spirit’s individual guidance; the stressing of “natural” over “supernatural” virtues; the distinction between “active and passive” virtues; and the use of “new” methods of winning converts to Christianity. The Pope went on to say that this “doctrine, which I deliberately call extravagant and absurd, this Americanism as it is called, is not only absolutely opposed to the views with the monks, aspirations, doctrine, and conduct of Americans. I do not think that this doctrine has been taught publicly in one country a bishop, a priest, or even a laity man with a knowledge of his religion who has ever met one of these men, therefore, this doctrine is—never has been and never will be our Americanism. I am deeply grateful to Your Holiness for having yourself made this distinction in your Apostolic Letter.”

Through private sources, Cardinal Gibbons learned that, although the encyclical was addressed to America, it was actually aimed at France where, because of the encyclical, French Americanism had faded almost overnight. American Pope John Ireland also answered the pope’s letter. He said:

“Today the light has been shed abroad and the knowledge and understanding by Americans to sort theitchens which some have wished to cloak under the name of Americanism, and we can define the doctrine which alone Americans call Americanism.

“Verily, with all the energy of my soul, I reject, repudiate, and condemn all the propositions which the Apostolic Letter repudiates and condemns—all those false and dangerous propositions with which the letter points out, certain persons have given the name of ‘Americanism.’ The whole episcopate of the United States in their own name and in the name of their flock are ready to repudiate and condemn these errors. We cannot but be indignant that such a wrong should have been done us as to designate as some have come to do, by the word ‘Americanism’, errors and extravagancies of this sort.”

So what has come to be called the “Americanism heresy” was finally laid to rest, and the American hierarchy could breathe a little easier.

We’re always in the process of conversion

Cynthia Dewes

We’ve all heard the old saw about convert “be the best” Catholics because they seem to show more enthusiasm for Catholicism than many cradle Catholics. But, the tendency of many to think that conversion isn’t limited to former Protestants or whatever people or even a former life in the Roman Catholic Church.

Rather, conversion is a lifetime process for which everyone, religious person or not may or may not be a factor. It’s also taken me nearly a lifetime to realize this, and when I was forced by necessity to make a decision, it was a big help during my annual Lenten efforts to increase my spiritual growth.

Recently, I spoke on faith to a high school’s students about my conversion to Catholicism as a young adult. The kids wrote down questions for me, such as why did I feel the need to change religions or what helped me make that decision. Here are a few excerpts that I succinctly by asking, Who? What? Where? Why?

When I thought about these questions, the first thing I realized is that I have always been religious. That is, from an early age, I was interested in the bounce ball. But, there seemed to be a way to increase my faith. Indeed, it didn’t take me long in mind to think that, considering the wondrous of nature, there a place where God and I was, that understanding, I put a felt kind of longing for spiritual wellness, some thing to the incompleteness of my humanity. The House of Heaven was atop.

My parents believed in God but didn’t attend church regularly. Their faith included being honest, living as a good a life as possible and helping those who were in need. These were their own actions. It was a practical belief, not intellectual or mystical in any way, but certainly grounded in Christian values.

My faith was a bit different than theirs because I sought and enjoyed the fellowship and support of other believers. I attended a Congregational Church Sunday school and, later, a high school youth group.

When I entered my middle age in which we begin seriously to search for meaning and to plan the way we want to live our lives, I began looking for another spiritual route. I explored many avenues, but finally gave in and followed my spiritual path to the Catholic Church. Home at last, I thought.

Then on, especially during Lent, I went to church almost religiously. I tried to attend Catholic Church. Home at first, I thought.

The is, once a Catholic, I found myself constantly being ‘surprised by joy,’ as C. S. Lewis said. Finding God over and over again in people, events, ideas or nature fueled the enthusiasm that had nothing to do with a formal score. Conversion to Catholicism was the end, but the beginning of a beautiful friendship.

Perhaps converts are less reticent about sharing their joyful inspiration, but it exists in all of us who are faithful. And it continues for life.

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

Apostle Parish in Greencastle, is a regular columnist for The Criterion.

How would we fare if persecuted as Catholics?

Cynthia Dewes

The Persecution of the Catholic Church in the USSR

I read about the book in an Indiana German Heritage Society (IGHS) newsletter edited by Reverend Ruth M. Reichenbach. I learned that in 1917 there were approximately 2 million Catholics in Russia. By 1939, the Catholic Church was nearly annihilated. Priests, nuns and faithful Catholics suffered and died. By the 1950s, there were only two foreign Catholic priests in the Soviet Union.

At the end of the newsletter article were these two sentences: “The power of this book challenges believers of any persuasion. Would we break or would we endure in such times?”

So often, I wonder this myself. I sat aside and meditated, “Why do I live within my faith values and my convictions?” Many I’ve received a few quotations from it to inspire readers’ prayers and meditations.

I started a reading of the condemmed nun’s words were recorded: “Probably every one of you, having given your love to God and followers, has considered the words of the pope once asked to grant you an opportunity to share in his sufferings. And it is so that the moment has now arrived. Your desire to suffer for His sake is now being fulfilled.”

She echoed what’s in others’ hearts of countless men and women being persecuted for their faith worldwide today, even the most often to be brutally punished for reasons.

The following was recorded in a case file entitled, “In Memoriam Son, James Cardinal Gibbons.”

One said, “I am willing to give my life for my Catholic beliefs.”

Another priest said, “God has endowed me with the will to endure suffering in strengthening the faith of believers.”

When asked why his life? I would make no compromises whatsoever.

Another said, “As regards Catholicism, I refuse to give up.”

“In Memoriam Son, James Cardinal Gibbons” is available through the Germans from Russia Heritage Collection, North Dakota University Library, P.O. Box 5599, Fargo, ND 58105-5599 for $35 plus $4 shipping. (Also see information and photographs at www.lib.ndsu.nodak.edu/igs/ general/osipova.html)

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

The Human Side/
Fr Eugene Hemrick

The importance of trust in society and the Church

All kinds of news reports over the past few years have had a capacity to erode our trust in leaders— to cloak under the name of Americanism, and I repudiate and I condemn all the opinions, errors. We cannot but be indignant that such a wrong should have been done us as to designate as some have come to do, by the word ‘Americanism’, errors and extravagancies of this sort.”

So what has come to be called the “Americanism heresy” was finally laid to rest, and the American hierarchy could breathe a little easier.

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Penance service focuses on Scripture conversion

My Journey to God

Hear Me, My Child

My God, you answered me in my time of pain and doubt.
In a quiet moment of conversation with you I conveyed clearly.
Your voice broke through and told me what you felt.
If you knew of my plan you would fight the fight of faith.
Hear me, my child!
I will grip your hand and you must cling tightly with yours.
Change some things as I give you strength to persevere.
Accept what we cannot change and that which you can.
Believe in me and lift the doubt that perplexes your heart.
Hear me, my child!

My child, I will breathe on you fresh courage to dispel all doubt.
Have faith and use compassionate prayer to combat all sin and evil.
May that your compassionate prayer will lead to self-surrender.
Pray that you are exempted of self-seeking ambitions and shallow faith.
Hear me, my child!

By Thomas J. Rillo

My friends and I found the communal penance services in our parish greatly beneficial, much more meaningful than private confessions ever were.
When and under what circumstances was the sacrament of penance introduced in the Church?
Our understanding is that private confession was not always available or required. (New York)

The history of the sacrament (or ascensions) of forgiveness in the Church is much too long and complicated for a column like this. But some highlights may be helpful.
As you say, private one-on-one confessions were not the first form. In early centuries, the process of forgiveness of sins was generally more public, sometimes lasted for years and took place under the direction of the bishop.
The move toward private confession and forgiveness of sins extended over several centuries.
Beginning around the time of St. Patrick (died 461), Irish monks, most of them priests, traveled the Irish countryside preaching, baptizing and conducting a simple personal rite of forgiveness patterned on what the monks were accustomed to in their own monastic spiritual lives.
Penitential books began to appear with appropriate penances for different kinds of sins. As the monks spread over Europe, they took these “penitential” and rite with them, and began to use them in regions where they established new monasteries and communities.
The practice took hold very slowly, however. In fact, several bishops and Church councils considered that one regional council (Toledo, Spain, in the seventh century) called the “abominable pretense” of “and a priest to forgive them as often as they sin.”
They insisted on a return to the ancient and accepted penitential disciplines. Even as late as the nineteenth century, the practice of private confession apparently was unknown in Rome.
Gradually the idea took hold, however, and bishops moved from condemning the practice to trying to regulate it. By the Fourth Lateran Ecumenical Council in 1215, private confession had become pretty much “the” sacrament of forgiveness in the Church.

There is no question that in its understanding of the sacrament of penance, or reconciliation, the Church is turning from a rather rational, emotional approach to one more scriptural and liturgical, more centered on conversion of heart.
In other words, the present Catholic rituals for this sacrament focus more on the penitential theology of the first centuries, with additional insights offered by the experiences of faith in our own age.
I must add that these changes and developments in the Church’s liturgical celebration of forgiveness of sin should not surprise us. It happened with the other sacraments as the people of God lived through the centuries, and would be expected in this case as well.

Two years ago, I was told we could not have a funeral Mass on Ash Wednesday. This year, a funeral Mass was celebrated on that day. Has there been a change? (Texas)

Some slight changes have occurred in the past few years. According to regulations in the present Sacramentary (Missal), funeral Masses may not be celebrated on holy days of obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent and Easter.
There is no prohibition for Ash Wednesday.

Similar rules govern Riteal Masses, connected with celebration of the sacraments or sacramentals (weddings, for example, and Masses with anointing of the sick or baptism). These are prohibited on Sundays of Advent, Lent and Easter, solemnities, days in the octave of Easter, All Souls Day, Ash Wednesday and during Holy Week (General Instruction of the Roman Missal, #3372 and #3380).
Note that it is funeral or ritual Masses that are prohibited. Funeral ceremonies, weddings and other sacramental liturgies without Mass may be celebrated on these days, with due respect, of course, for their liturgical character.

(Submitted to Father John Dietzen, Box 325, Peoria, IL 61615 or by e-mail in care of jdietzen@adk.com)
Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of penance services that have been reported to The Criterion.

Batesville Deanery
March 14, 2:30 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
March 17, 7:30 p.m. for St. Paul, New_Ables, and St. Martin, Yorkville, at St. Martin, Yorkville
March 18, 7 p.m. at St. Lawrence, Lawrenceburg
March 24, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
March 28, 2 p.m. at St. Maurice, Napoleon
March 30, 7 p.m. at Holy Family, Oldenburg
March 31, 7 p.m. at St. Vincent de Paul, Shelby County

Bloomington Deanery
March 18, 7 p.m. at St. Agnes, Nashville
March 23, 7 p.m. at St. Jude, Spencer
March 24, 7 p.m. at St. Martin of Tours, Martinsville
March 30, 7 p.m. at St. Paul Catholic Center, Bloomington
March 31, 7 p.m. at St. John the Apostle, Bloomington
April 1, 7 p.m. at St. Charles Borromeo, Bloomington

Connersville Deanery
March 18, 7 p.m. for St. Michael, Brookville, and Holy Guardian Angels, Cedar Grove, at Holy Guardian Angels, Cedar Grove
March 18, 7 p.m. for Holy Family, Richmond, and St. Andrew, Richmond, at St. Andrew, Richmond
March 23, 7 p.m. at St. Elizabeth, Cambridge City

Indianapolis East Deanery
March 15, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
March 18, 7 p.m. at St. Thomas the Apostle, Fortville
March 23, 7 p.m. for SS. Peter and Paul Cathedral, St. Mary and Holy Cross at Holy Cross
March 22, 7 p.m. at St. Simon the Apostle
March 31, 1 p.m. at St. Philip Neri
April 1, 6:30 p.m. at St. Rita

Indianapolis North Deanery
March 14, 1:30 p.m. at St. Joan of Arc
March 16, 7 p.m. at Christ the King
March 16, 7 p.m. at St. Andrew the Apostle
March 23, 7 p.m. at Immaculate Heart of Mary
March 30, 7 p.m. at St. Luke

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

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

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St. Martin of Tours parishioners Rosalie and Dennis Coleman of Martinsville receive ashes from Archbishop Daniel M. Buechlein during the Ash Wednesday Mass on Feb. 25 at SS. Peter and Paul Cathedral in Indianapolis.

Don’t you have something better to do?

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Indianapolis South Deanery
March 15, 7 p.m. at St. Barnabas
March 16, 7 p.m. at Nativity of Our Lord Jesus Christ
March 18, 7 p.m. at St. Jude
March 22, 7 p.m. at Holy Name, Beech Grove
March 23, 7 p.m. at St. Mark
March 29, 7 p.m. at St. Roch
April 1, 7 p.m. at St. Ann
April 5, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery
March 16, 6:30 p.m. at St. Monica
March 18, 7 p.m. at St. Susanna, Plainfield
March 21, 2 p.m. at Holy Trinity
March 22, 7 p.m. at St. Gabriel
March 24, 7 p.m. at St. Christopher
March 25, 7 p.m. at St. Malachy, Brownsburg
March 25, 7 p.m. at Holy Angels
March 28, 2 p.m. at St. Anthony

March 31, 7 p.m. at Mary, Queen of Peace, Danville

New Albany Deanery
March 12, 7 p.m. at St. Michael, Bradford
March 16, 7 p.m. at St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart
March 17, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
March 18, 7:30 p.m. at St. Mary, New Albany
March 24, 7 p.m. at St. John the Baptist, Starlight
March 28, 7 p.m. at St. Mary, Lanesville
April 1, 6:30 p.m. at St. Paul, Sellersburg
April 4, 7 p.m. at Holy Family, New Albany
April 5, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deane
March 14, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
March 17, 7 p.m. at Our Lady of Providence, Brownstown

March 25, 7 p.m. at St. Bartholomew, Columbus

Tell City Deane
March 17, 6:30 p.m. for St. Michael, Cannelton; St. Pius, Troy; and St. Paul, Tell City, at St. Paul, Tell City
March 18, 7 p.m. at St. Mark, Tell City
March 20, 4 p.m. at Holy Cross, St. Croix
March 27, 5 p.m. at St. Isidore the Farmer, Perry County
March 31, 7 p.m. for St. Martin of Tours, Siberia; St. Boniface, Fulda; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad

Terre Haute Deane
March 18, 7 p.m. at St. Paul the Apostle, Greencastle
March 21, 6 p.m. at St. Patrick, Terre Haute
March 25, 7 p.m. at Holy Rosary, Sedivyville
March 27, 10 a.m. at St. Mary-of-the-Woods, St. Mary-of-the-Woods
March 29, 7 p.m. at St. Margaret Mary, Terre Haute
April 1, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
April 1, 7 p.m. deanery service at St. Benedict, Terre Haute†

Struggles in the Holy Land give insight into Lenten message, says patriarch of Jerusalem

JERUSALEM (CNS)—By living with oppression and fear, Catholics in the Holy Land have an intrinsic understanding of Lent’s message of love and repentance, said the Latin-rite patriarch of Jerusalem.

The Lenten fast is a time of repentance and return to God, and a time to cleanse and rid oneself of accumulated evils in order to strengthen the spirit, Latin Patriarch Michel Sabbah said in a message released on March 3.

“Their love, their sorrows, their patience, and the fruit of pride or the oppression of others,” he said.

Lent is also a time of sharing, he said, noting that, in a time of oppression and violence, sharing is also a duty.

“Spiritually speaking, we cannot build up the kingdom of God that is among us alone. We build it up with all those that suffer,” he said. “By living, within our souls and within our prayers, the oppression of some and the fears of others, and by becoming conscious of our part in the responsibility for putting an end to this, we carry our Lent.”

Patriarch Sabbah also emphasized the role of love in the daily life of the believer. He said the “criterion of a just Christian life” is in Jesus’ commandment to “love your neighbor as yourself.”

This neighbor is every neighbor without exception, every person in our life, a member of our Church or another Church or of another religion. Christian love, conforming to the love of God, has no limits,” he said.

Believers must aim to imitate nothing less than God’s example, he said.

“If Jesus gave us this commandment, it means that we are capable of fulfilling it, and he will give us the grace to sustain us and make us capable of imitating him,” he said.

Life in the Holy Land is one of an “unceasing demand to put an end to oppression and fear and to the cycle of violence that is their consequence,” he said.

The patriarch called on Christians in the Holy Land to refuse “both the oppression of a people and the spilling of innocent blood.”

He also called on leaders to be “servants of the people instead of serving themselves and their own interests.”

The patriarch said those who react to violence with violence “become twofold victims of the war … first, victims of material destruction and, second, victims of a hatred that demolishes the human person.”

“No person is better than another when he or she is transformed into a carrier of hatred and revenge,” he said. “Sadly, this is what is happening in this land.”

Latin Patriarch Michel Sabbah
March 12 Holy Rosary Church, 520 Stevens St., Indianapolis. Friday Morning Networking Group, Mass, 9:00 a.m.; breakfast and networking, Priory Hall, 10:30 p.m. Information: 317-435-3447.


St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., Indianapolis. Fish fry, 4:30-7:30 p.m.; carryout available. Stations of the Cross in church, 6 p.m. Information: 317-357-8525.

St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. Rosary, 7 p.m.; Stations of the Cross, 7:30 p.m. Information: 317-751-7653.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Stations of the Cross, 7 p.m. Information: 317-638-5551.

Marion College, St. Francis Residence Hall Chapel, 5200 S. Spring Creek Road, Indianapolis. Catholic Charismatic Renewal, prayer meeting, 7:30-8:30 p.m.

March 13 SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Martin Luther Anderson University Chapel, 8 p.m. Information: 317-634-4519.


Cardinal Ritter High School, cafeteria, 3360 S. 30th St., Indianapolis. Lenten vespers service, 5 p.m., first in a six-part series, Father Rick Gunther, pastor, reflections on the Scripture. Information: 317-634-4519.

Mount Saint Francis Retreat Center, Floyd County, Franciscus event, young adults, 18-30, discussion group, “The Passion of the Christ: The Meaning of Suffering.” Information: 812-933-4439 or franciscus@stfrancisindiana.org.


March 14 Indiana Roof Ballroom, 140 W. Market St., Indianapolis. Ancient Order of the Hibernians, annual breakfast, 9:00 a.m. Breakfast, noon, concert, 2:30 p.m.; $30 adults, $15 children under 12. Information: 317-559-1472.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis. Eucharist, 1:30 p.m.; $3 per person.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Lenten vespers service, 5 p.m., first in a six-part series, Father Rick Gunther, pastor, reflections on the Scripture. Information: 317-634-4519.

Mount Saint Francis Retreat Center, Floyd County, Franciscus event, young adults, 18-30, discussion group, “The Passion of the Christ: The Meaning of Suffering.” Information: 812-933-4439 or franciscus@stfrancisindiana.org.


March 14-15 Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Parish mission, Father Tan Sullivan and Dr. Susan Timoney, presenters, 7:30-11:00 p.m. Information: 317-236-1490 or 800-382-9836, ext. 1490.

March 14-15 Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Parish mission, Father Tan Sullivan and Dr. Susan Timoney, presenters, 7:30-11:00 p.m. Information: 317-236-1490 or 800-382-9836, ext. 1490.

March 14 Father Thomas Secemius Memorial High School, 5000 Noland Ave., Indianapolis. Freshman registration, 3-6 p.m. Information: www.secemius.org.

Mary’s King’s Village Schoenstatt, Reville, located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles. “Family Faith Talks,” 7 p.m., Mass, with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidiana.com or log on to Schoenstatt Web site at www.seidiana.com.

March 17 St. Michael the Archangel Parish, 3354 W. 30th St., Indianapolis. Saint Meinrad School of Theology’s March Excellence workshop, third of three-part series, “Prayer and Conversion,” Franciscan Sister Barbara Leonhard, presenter, 9:30 a.m.-noon. $60 for seniors. Registration: 317-935-6451 or umc-indiana@comcast.net.

Father Thomas Secemius Memorial High School, 5000 Noland Ave., Indianapolis. Freshman registration, 3-6 p.m. Information: www.secemius.org.


Atrium Banquet Hall, 3143 E. Thompson Road, Indianapolis. Indianapolis South Deaconary presents, “Expressions and Types of Prayer,” Fransciscan Sister Nora, presenter, 7-9 p.m., $5 per person. Information: 317-638-5551.

Cordifonte House of Prayer, 3650 E. 46th St., Indianapolis.


Atium Banquet Hall, 3143 E. Thompson Road, Indianapolis. Indianapolis South Deaconary presents, “Expressions and Types of Prayer,” Fransciscan Sister Nora, presenter, 7-9 p.m., $5 per person. Information: 317-638-5551.

March 20 St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 4720 E. 11th St., Indianapolis, ladies club’s women’s tea, 1:30 p.m.-3:30 p.m., $2 charge. Information: 317-852-9190.

St. Gabriel Parish, left, 5855 Baseline Road, Indianapolis, Ky. Catholic Single Adults Club, party, 8 p.m. Information: 812-284-1349.


Marion College, Allison Mansion, 2300 W. 11th St., Indianapolis. Civilitas Deitatis meeting, Mass, 5:45 p.m., chapel. Information: 253-1678.

March 21-23 Mary, Queen of Peace Church, 1005 W. Main St., Indianapolis. Lenten mission, “Help, Healing and Hope;” Father James Farrell, presenter, 7 p.m. Information: 317-745-4221.

The Active list, continued from page 20

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Archbishop Buechlein’s ‘Rosary series’ now available as booklet

Archbishop Buechlein’s popular “Rosary series,” which is appearing in his regular column in 13 installments this summer, is now available in an easy-to-read booklet. Titled The Rosary: Contemplating Christ in the School of Mary, the 46-page, 8.5” x 5.5” booklet contains all the information that is appearing in the archbishop’s summer series plus the text of all the prayers needed to pray the Rosary—and a helpful illustration on exactly how to say it. It is available in both English and Spanish.

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

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Spirituality—“Seeing with Catholic Eyes: Reintroducing the Faithful to the Catholic View of the World.” From John Trigilio, Sr., presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.


Benedictine Sisters, Mount Saint Francis Retreat Center, 2800 S. 80th, Indianapolis. First annual Diversity Job Fair, 2 p.m. Information: 317-713-5723.

March 25
Mount Saint Francis Retreat Center, Floyd County. “Lenten Retreat Day,” bring brown-bag lunch, drinks provided, 9 a.m.-2 p.m. Information: 812-923-8817 or e-mail mtfranc@saintmeinrad.edu


Sisters of St. Francis, Oldenburg Franciscan Center, Oldenburg, Lecture series, “The Many Faces of Jesus,” fourth session, “The Face of Jesus Francis of Assisi,” Italian-made Sister Barbara Leonard, presenter, 2:30-3:00 p.m. or 7:30-8:00 p.m., free for the series. Information: 317-893-6437.

March 26
Mount Saint Francis Retreat Center, Floyd County. Vocation retreat, single men interested in priesthood or brotherhood. Information: 317-551-1243.

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

Second Thursdays St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1996 or 800-382-9836, ext. 1596.

St. Jude Church, 5335 McFarland Road, Indianapolis. Rosary, 6:30 p.m. Information: 317-783-1445.

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

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. Third Sundays

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

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

Third Mondays
St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widows Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1996 or 800-382-9836, ext. 1596.

Third Thursdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7 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, 5335 McFarland Road, Indianapolis. Rosary, 6:30 p.m. Information: 317-783-1445.

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

Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. Third Sundays

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

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

St. Joseph Church, 1375 S. Mickleley 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, Mass and healing service, 7 p.m.

Third Tuesdays
Marian College, St. Francis Hall Chapel, 2700 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.


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

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), 3667 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

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

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We'll be expecting you.

We know you'll have questions. We suspect you'll be both excited and apprehensive. We understand that you'll want reassurance as well as expertise. We expect all of that, and more. Because at St. Francis Hospital & Health Centers, we've been delivering babies and caring for their parents for more than 75 years.

Each year, thousands of expectant parents choose the advanced obstetric care of our Indianapolis and Mooresville campuses. Each location takes a family-centered approach to childbirth that's focused on personalized attention to your needs. This approach is apparent in everything from our wide selection of maternity education classes, to birthing options that enable you to experience labor, delivery and recovery in the same room, to the sophisticated treatment of high-risk newborns provided by our Neonatal Intensive Care Unit. We also care for you and your child's needs after delivery, with our dedicated Pediatrics Unit and comprehensive Women's Health Services.

So when you're ready to bring your baby into the world, turn to St. Francis. Our family of caring professionals will see to it that you have everything you could possibly need to deliver a miracle.

Celebrate your spirit by joining the St. Francis Spirit of Women membership program. Call (317) 865-5865 for details.