



The

Criterion

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March 19, 2004

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This aerial view of Saint Meinrad Archabbey and School of Theology was taken recently. Saint Meinrad is celebrating its 150th anniversary this year with a variety of events.

Saint Meinrad celebrates 150 years

By Brandon A. Evans

The Benedictine mission of prayer and work is a timeless ministry operating in time.

Perhaps that's why the Benedictines are one of the oldest religious orders in the Christian world.

With their lives based on *The Rule* of St. Benedict, written in the sixth century, the monks of Saint Meinrad Archabbey have persevered in the changing landscape of Indiana since 1854.

So throughout this year, they are celebrating with those they serve and those dear to them. There are a variety of public and private events. The first major event will be on March 21 with a procession from Ferdinand, Ind., to Saint Meinrad in celebration of the first procession of monks 150 years ago to their new home.

Archbishop Daniel M. Buechlein,



A replica of the original Saint Meinrad Abbey is shown as it appeared in 1854.

himself a Benedictine who spent almost 30 years of vowed life at the Archabbey, said that the sesquicentennial is a cause for joy "because it's a celebration of fidelity and stability in the work of God."

"We are thriving," said Benedictine Archabbot Lambert Reilly. "We've been able to move with the times in supplying the Church's needs."

Over the years, Saint Meinrad has not

only done good work for the Church, but has also proved its fruitfulness by seeing five other Benedictine foundations spread out from its Archabbey.

It started out, though, simply as a matter of need.

In 1852, a pastor in Jasper, Ind., Father Joseph Kundek, found himself at a lack to help the hundreds of families that needed him.

With the permission of Bishop Maurice de Saint-Palais, fourth bishop of Vincennes, Father Kundek traveled to the Benedictine Abbey of Einsiedeln, Switzerland, and got them to send two monks to Indiana to study the possibility of establishing a new foundation.

It was to become a spiritual center and source of new, native clergy. And starting on March 21, 1854, it was just that.

As many good things are, the

See MEINRAD, page 10

Near overturn of Roe vs. Wade revealed in Justice Blackmun's papers

WASHINGTON (CNS)—With the recent release of Supreme Court Justice Harry Blackmun's personal papers, many people have been looking closely at his observations on one specific case: the near overturn of legal abortion in a 1992 decision.



Harry Blackmun all 1,585 boxes of them from his 24 years on the

court, were made public on March 4, exactly five years after his death. They provide a behind-the-scenes look at two decades of court decisions and shed particular light on just how closely the *Planned Parenthood vs. Casey* case in 1992 nearly went the other direction.

Within his files, stored at the Library of Congress, are several drafts of the *Casey* ruling with Blackmun's handwritten notes in the margins showing where he agreed with other justices or wanted to change their minds.

Particularly telling are notes about Justice Anthony Kennedy, who was initially voting in the *Casey* ruling to overturn the 1973 *Roe vs. Wade* decision written by Blackmun.

After writing the *Roe* majority opinion, Blackmun said he received more than 60,000 pieces of hate mail, a small sample of which is in the library collection of his papers.

The *Casey* case, which was upheld in a 5-4 vote, reaffirmed the "central holding" of the *Roe* decision, but as a compromise position it also upheld four provisions of Pennsylvania's Abortion Control Act that it said would not pose "undue burden" on pregnant women, including informed consent, a waiting period, parental notification and other record-keeping prior to abortions.

According to reports in Blackmun's files, Chief Justice William Rehnquist initially led a five-justice majority in the *Casey* case and he had been set to write the majority opinion when Justice Kennedy suddenly changed his mind.

Kennedy wrote to Blackmun saying he

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Students get advice on strengthening their faith

By Sean Gallagher

BEECH GROVE—"Who has the power? We've got the power!"

"Who'd you get it from? Jesus!"

These words echoed loudly in the recently dedicated Holy Name Parish Life Center on the morning of March 11 during the Youth Rally for Indianapolis South Deanery students.

Father Jonathan Meyer, the archdiocese's associate director of ministry, youth and young adults, asked the questions and the nearly 600 seventh- and eighth-grade students from the schools of the South Deanery thundered back their response.

Father Meyer earlier had read Luke 9:1-6 in which Jesus gave power to the Apostles to cast out demons, heal the sick and proclaim the Gospel. His message to the youth that morning was that

Jesus had given that same power to each of them.

They are able to cast out demons through the sacrament of reconciliation, heal the sick through prayer for those who are ill, and proclaim the Gospel through speaking about Jesus and their good deeds, he said.

But Father Meyer was only preparing the youth for the keynote speaker for the day: Amy Welborn, the author of the popular *Prove It* series of books published by Our Sunday Visitor.

She gave the students three suggestions to help make their Catholic faith important to them.

First, she proposed that they begin to look at the Church from a new perspective.

"[The Church] is about Jesus," Welborn

See YOUTH, page 2



Catholic author Amy Welborn asks questions of her audience of nearly 600 seventh- and eighth-grade students from Indianapolis South Deanery schools on March 11 in the Holy Name Parish Life Center in Beech Grove.

YOUTH

continued from page 1

said. "And if you focus on Jesus as the center of your Church life, you'll never be bored at Mass again."

Second, Welborn encouraged her audience to think of their faith as a gift.

"It's not 'got to,' it's 'get to,'" Welborn stated.

She then raised various examples from the life of the Church that are gifts for all of us, including the sacrament of reconciliation.

"Every one of you knows how guilt can eat away at you. You can be forgiven," Welborn said. "Go and pour out your heart and be totally honest. It's not because you have to, it's because Jesus wants to give you forgiveness."

Third, Welborn suggested to her audience to look to the examples that the Church offers us if they want happiness. And for her, those examples are nothing less than Jesus, Mary and the saints.

"The saints were real people that struggled with the same kinds of things that

you did and who found joy," Welborn said. "They were all fearless in the pursuit of God's love. They were afraid of nothing.

They weren't afraid if they would suffer. They weren't afraid of what other people would say. They weren't afraid of death. They were fearless."

Toward the end of her talk, Welborn also offered various ways for her audience to answer the same kind of questions about the Catholic faith that she received when she was in seventh-grade.

She said that many of these questions are based on false notions about the Church's beliefs about Mary, the Eucharist and other aspects of the life of faith.

"Don't accept their premises," Welborn said. "If you trust Jesus and you trust that your faith comes from Christ, that means that your faith is true."

She suggested that if someone asks them why they worship Mary, first explain that Catholics don't do this, but that they honor her. She then encouraged them to ask their friends why they don't honor her.

Welborn also encouraged the students to learn more about their Catholic faith.

"The more you learn [about the faith],



Photo by Sean Gallagher

Father Jonathan Meyer, associate director of youth and young adult ministry for the archdiocese, leads students at the Indianapolis South Deanery youth rally in praying the Our Father during Mass. Nearly 600 seventh- and eighth-grade students from the South Deanery schools attended the rally.

the better off you'll be," Welborn said. "It's 2,000 years old. It's from Jesus. It's a gift. We need to be fearless in our proclamation."

In closing, Welborn urged the youth to see the connection between their faith and the way that they look at themselves.

"Every one of you is a total and absolute gift from God," Welborn said. "No matter how bad people treat you, no matter how bad they try to make you feel because of the way you look or your interests, you are not an accident. God made

you on purpose. And he gave you his Son that you could know him."

Welborn seemed to have struck a chord with at least a few of the young people in her audience.

Elissa Nathan, an eighth-grade student at Our Lady of the Greenwood School and a parishioner at SS. Francis and Clare Parish in Greenwood, affirmed this.

"I thought that she did a good job of explaining what our faith means," Elissa said. "I learned a lot about our faith and how we're not supposed to hide it." †

COURT

continued from page 1

needed to see him whenever he "had a free moment."

"I want to tell you about a new development in *Planned Parenthood vs. Casey*, and at least part of what I say should come as welcome news," he wrote.

When Blackmun received Kennedy's note, according to his papers, he wrote the words "Roe sound" on a pink memo pad.

Nothing in the papers reveals why Kennedy, who is Catholic, changed his mind in the decision and ended up voting with Justices Sandra Day O'Connor, John Paul Stevens and David Souter.

Mark Chopko, general counsel for the U.S. Conference of Catholic Bishops, said the details about Kennedy's change of

mind in two 1992 cases is the most interesting part of Blackmun's papers.

"Certainly justices are allowed to reconsider their positions as the case develops and as their own thinking is aided by briefs and argument," he said in an e-mail to Catholic News Service. "It shows how close *Roe* was actually to being reversed. That reversal will have to wait for another day," he added.

Robert Destro, a professor at The Catholic University of America's Columbus School of Law, said Blackmun's papers reveal just how "suggestible" Kennedy is.

He said the notes show that Kennedy "didn't apply the law, but instead considered how it would play out in the newspapers."

Destro also told CNS in a telephone interview that he wasn't surprised by Kennedy's change of mind because in the

Casey case in particular, it was "obvious that someone had changed sides."

Blackmun's notes reveal that another case in which Kennedy had a sudden change of mind was *Lee vs. Weisman*, a 1992 case challenging the constitutionality of clergy-led prayers at graduations.

Kennedy, who was initially going to write the opinion for a 5-4 majority upholding the prayers, wrote to Blackmun after several months saying that his "draft looked quite wrong." Kennedy's revised draft then became the opinion of the 5-4 majority which called the clergy-led prayers unconstitutional.

In both cases where Kennedy's swing vote made a difference, the U.S. Catholic Conference, as it was then called, filed friend-of-the-court briefs supporting what ended up being the minority opinion.

Blackmun's notes also reveal some of

the struggle he personally faced with capital punishment decisions.

In a 1967 case in which the court upheld a conviction and death sentence, Blackmun, who was writing the majority opinion, added a concluding paragraph that showed his doubt about the sentence and the death penalty in general, adding that executive clemency might have been more appropriate.

After being criticized for this paragraph by two of the justices, he took it out, but his notes show that he regretted this decision.

"I continue to kick myself for withdrawing my comment about capital punishment," he wrote to then-Chief Justice Warren Burger. "In retrospect, I suppose it was expediency, namely to avoid a hoe-down in court. Yet I was right about it and one never should compromise when one is right." †

Official Appointment

Rev. Frank Probst, O.F.M. from service outside the archdiocese to interim administrator/pastor of Sacred Heart of Jesus Parish in Indianapolis, effective immediately.

Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Corrections

Father Richard I. Zore, who died on March 4 at Methodist Hospital in Indianapolis, taught at the former Bishop Bruté Latin School in Indianapolis for nine years, from 1961 until 1974, and also served as the dean until his appointment as pastor of St. Susanna Parish in Plainfield in 1974. A date was incorrect in his obituary in the March 12 issue. Father John Luerman was the homilist for the funeral on March 9 and Father James Wilmoth offered the eulogy. †

Priest for the archdiocese named in abuse lawsuit

A lawsuit has been filed against Father Jonathan Stewart and the Archdiocese of Indianapolis alleging sexual abuse of the plaintiff by Father Stewart.

Father Stewart denies the allegations.

The first report of this allegation was made to the archdiocese in February 2001.

According to Suzanne Yakimchick, archdiocesan victim assistance coordinator and chancellor, "We'd like to emphasize that the archdiocese had no knowledge of complaints of this type concerning Father Stewart prior to Feb. 16, 2001. In fact, within hours of receiving that first allegation, Father Stewart was placed on administrative leave and was removed from public ministry."

Father Stewart remains on administrative leave and has not been assigned to any public ministry since February 2001.

The lawsuit alleges that abuse took place between 1993 and 1999 even though Archbishop Daniel M. Buechlein's recent report on sexual abuse in the archdiocese

states that there is no record of abusive incidents occurring in the last 10 years.

"This is the first we have heard of abuse occurring in 1999," said Yakimchick. "Our records indicate the last incident of sexual abuse occurred in 1993."

"The archdiocese also fully cooperated with the investigation by Child Protective Services, which was involved from the time we first received the report of an allegation," she said. "We also cooperated fully with an investigation conducted by the Greene County prosecutor's office. It is our understanding that no criminal charges have been filed at this time."

"In accordance with our policy," said Yakimchick, "we offered pastoral care and counseling to the plaintiff and the family. We followed our policy of pastoral outreach to victims of abuse, which has been in place since at least the early 1980s."

In a letter sent to parishioners where Father Stewart had served, Archbishop Buechlein urged abuse victims to come

forward and report incidents to Yakimchick.

The archbishop also asked parishioners to "continue to pray for victims of sexual abuse, their loved ones and the accused." †

Victims urged to report abuse

The archdiocese continues to urge people to come forward to report misconduct so it can reach out to the victims with pastoral care. Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the victim assistance coordinator, Suzanne L. Yakimchick, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, 317-236-7325 or 800-382-9836, ext. 7325. †



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First archdiocesan women's conference is April 24

By Mary Ann Wyand

"Treasuring Womanhood," a one-day conference on April 24 at the Indiana Convention Center in Indianapolis, will offer Catholic women an opportunity to reflect on their call to holiness and bear witness to the Gospel of Life in new and creative ways.

The first annual archdiocesan Catholic women's conference is sponsored by the archdiocesan Office of Pro-Life Activities and the Marian Center of Indianapolis.

The program begins at 8:30 a.m. and concludes at 4:30 p.m. on April 24.

Catholic women who organized the conference said they are praying that the Holy Spirit will use the gathering to energize, renew and send forth women as agents for the New Evangelization promoted by Pope John Paul II.

They said the conference is intended to "help women carry the message of the Gospel like a flaming torch into the surrounding darkness, with the same courageous spirit of the women who journeyed to the tomb of Christ on Easter Sunday."

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities and director of religious education at Holy Rosary Parish in Indianapolis, said the conference was organized "in response to the Holy Father's call to 'acknowledge and affirm the true genius of women in every aspect of the life of society.'"

Presenters include Msgr. Joseph F. Schaedel, vicar general, who will preach on "Our Mother, Model for Today's Women," and Msgr. Stuart Swetland, vicar for social justice in the Diocese of Peoria, Ill., and a Catholic chaplain at the University of Illinois, who will discuss how Catholic women can counter the "post-Christian" culture in their own families.

Other presenters are Patty Schneier, a wife and mother from St. Louis who will share the life-changing story of her challenge to God and his daily response in a presentation called "Prove It, God," and St. Anthony parishioner Debbie Miller of Indianapolis, the president and facilitator of Healing Hidden Hurts, a ministry of healing for women, who will talk about "The Father's Love."

In another conference presentation, Father C. Ryan McCarthy, administrator of St. Anne and St. Joseph parishes in Jennings County and chaplain for Father Michael Shawe

Memorial Jr./Sr. High School in Madison, will discuss "the dignity and vocation of women in contemporary society."

Christian musician Michael Poirier of Oklahoma City, also a featured speaker, operates the Holy Family Apostolate, whose mission is to draw people closer to the love and mercy of God through "songs and stories for the soul."

His music is especially suited for use during eucharistic adoration.

Poirier also hosts a weekly radio program called "The Hour of Mercy" in Oklahoma City.

"Michael Poirier gave a concert at St. Michael the Archangel Church in Indianapolis a few months ago," Miller said, "and all those who attended were very impressed with his music."

Miller said her presentation will address a woman's relationship with God the Father as a key aspect of her faith journey.

"Oftentimes, women have trouble relating to God the Father because of a poor relationship with our earthly fathers," she said. "But God the Father is our true father and his very nature is love—eternal love—a love we can hardly fathom because it is infinite. The love we receive from our earthly fathers, even in the best relationships, is only a small fraction of the love that the Father has for all of us."

"Just as a female child looks to her earthly father to find her self-worth," Miller said, "that is all the more reason to seek our heavenly Father so that we can discover the true genius of our female nature and use it for the glory of God. In relationship with him, we will discover peace, joy and fulfillment."

Our Lady of the Greenwood parishioner Kathy Denney of Greenwood, who is a staff member of the Marian Center of Indianapolis, said organizers "see this conference as a way to answer a plea from the closing message of the Second Vatican Council, where it stated, 'the hour is coming, in fact has come, when the vocation of woman is being acknowledged in its fullness, the hour in which women acquire in the world an influence, an effect and a power never hitherto achieved. That is why, at this moment, when the human race is undergoing so deep a transformation, women impregnated with the spirit of the Gospel can do so much to aid humanity in not falling.'"

Denney said "those words are now more powerfully true

than ever" because "it's obvious that this society and culture are tearing away at the true dignity of women."

She said "women hold more power to change culture than do our politicians and laws" both within families and in society.

"With this conference, we hope to awaken the need that we all have to come to know and appreciate the gift that is ours in our vocations, whether single, married or consecrated," Denney said. "We are touching on the spiritual, emotional, physical and psychological aspects of women, and we're hoping that many single young women as well as young mothers, older women and grandmothers will attend because we all play such a powerful role in making our world a better place."

Msgr. Schaedel said he is looking forward to participating in the first annual "Treasuring Womanhood" conference as a presenter and celebrant for the Mass.

"For some, the term 'feminism' has a bad name or negative connotation," he said. "This is because so much so-called 'feminism' has actually done much to harm the dignity and position of women in the world today. True Christian feminism is a beautiful thing. It is based on the life and the example of Mary, the mother of Jesus."

"With all of the confusion swirling around the concept of feminism, the definition of marriage and the attacks on family life, this conference will be a welcome help to those women who want to come together to 'treasure' their womanhood," Msgr. Schaedel said. "The conference focuses the attention of all on the call to holiness that each woman possesses by virtue of her baptism."

"Like the extraordinary women dating back to the early Churches founded by the Apostles themselves," he said, "believing women today must live out their baptismal consecration credibly and authentically. Yet, at the same time, they must confront and challenge contrary and hostile forces in society. It is the task of Catholic women today to bear witness to the Gospel of Life in new and creative ways."

(Tickets for "Treasuring Womanhood" are \$30 each and include lunch. After April 10, the \$30 fee does not include lunch. Mail checks to the St. Michael Foundation, Marian Center of Indianapolis, 3356 W. 30th St., Indianapolis, IN 46222. For more information, call 317-924-3982, 317-888-0873, 317-236-1521 or 800-382-9836, ext. 1521.) †

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Editorial



Photo by Henry Ann Wylend

Father Robert Robeson, director of youth and young adult ministry for the archdiocese, at right, leads a rosary procession as seminarians from Saint Meinrad carry a statue of Our Lady of Fatima during the Archdiocesan Youth Conference on Feb. 29 at Roncalli High School in Indianapolis.

The future Church

Our March 5 issue reported extensively on the Archdiocesan Youth Conference held on Feb. 29 at Roncalli High School in Indianapolis. We know that the participants at that conference will be the leaders of the Catholic Church in years to come. But what will the Church be like in years ahead? How will it differ from today's Church?

First of all, the Catholic population in the United States will shift, mainly because of the influx of Hispanics. If present trends continue, the Diocese of Phoenix will be larger than the Archdiocese of Detroit, the Archdiocese of Atlanta larger than the Archdiocese of Boston, and the Archdiocese of Miami larger than the Archdiocese of New York.

In a recent column in the national Catholic newspaper *Our Sunday Visitor*, Msgr. Owen Campion showed how the shift in the Catholic population is already here. The Diocese of Galveston-Houston isn't even an archdiocese, yet its Catholic population is twice the size of the St. Louis, New Orleans, Baltimore, Seattle, Cincinnati and Washington archdioceses, three times the size Denver, and five times larger than Indianapolis, San Francisco, Louisville, Kansas City, Kan., and Omaha, all archdioceses.

The Catholic concentration in this country is moving to the South and Southwest, an area of the country where religion is generally more accepted than in the Northeast, where Catholicism has historically been strongest numerically but in recent years has become the most secular part of the country.

If present trends continue, we could see a split between Catholics in the Northeast and those in other parts of the country. Already, polls show that Mass attendance in the Archdiocese of Boston is down to about 16 percent. That part of the country appears to be going the way of European countries. We have to make sure that that doesn't happen in our part of the country.

Unless there is a dramatic increase in vocations, the Church of 20 years from now will have many fewer priests and women religious than we have today. Deacons and lay men and women will have to assume more responsibilities. That means that the Church must take steps now to give our

future leaders an adequate catechetical grounding so they will be prepared for those responsibilities.

It also appears that most Catholics in the future will not view the Catholic Church as unique. Already, most Catholics, according to a Zogby Poll that studied Catholic identity, accept the concept that other religions can lead to God just as well as Catholicism. John Zogby said that Catholic Americans have more in common with Protestant Americans than with Catholics of other nations.

In an editorial about that Zogby Poll, *Our Sunday Visitor* said, "The assimilation that U.S. Catholic leaders so ardently desired in the first half of the 20th century has been achieved—with a vengeance." And prospects are that this trend will continue in our Church of the future.

A particularly disturbing aspect of that Zogby Poll is that Catholics' beliefs in core doctrinal teachings are weakening. It reported that less than one-third of younger Catholics believe in the bodily resurrection of Jesus.

That finding, though, contradicts research done for decades by sociologist Father Andrew Greeley. In his latest book, *The Catholic Revolution*, he says that the Catholic population, "for all the trauma of the years since 1960, is still largely loyal to its Catholic affiliation and still strongly committed to the Catholic doctrines of Trinity, Incarnation, Eucharist, sacrament, Church, and papacy."

What Father Greeley's research has discovered is that today's Catholics "continue to be Catholic, but on their own terms"—the reason for his book's title. They now make their own decisions about sex and authority, he says, but "faith in core religious doctrines has not changed [and] loyalty to the Catholic heritage has not changed." We hope that Father Greeley rather than Zogby is right about that.

Nevertheless, it's difficult to see how the penchant for modern American Catholics to pick and choose what they believe will be changed in the Church of the future. It cannot be done through coercion, but can be done only through proper education.

Our Church leaders today have their work cut out for them when it comes to preparing the leaders of the Church of the future.

—John F. Fink

Letters to the Editor

No easy answers for cause of sexual abuse

I am writing in regards to the article in the March 12 edition of *The Criterion* regarding the talk that Father Joseph Fessio gave on March 3 at Holy Rosary Parish in Indianapolis.

Father Fessio is attributing a cause and effect factor with the abuse of children by certain priests to a denial of the Church's teachings on sexual morality. In particular, he refers to the rejection of Pope Paul VI's encyclical, *Humanae Vitae*.

There has certainly been a decline in morality in society in general during the last 40 years. Various theologians and lay people may have a wide spectrum of opinion on the causes for such a decline. However, to draw the conclusion that the abuse by select priests who are properly characterized as pedophiles to *Humanae Vitae* is a gross oversimplification.

Neither the study by the John Jay College of Criminal Justice nor a report by the U.S. bishops' National Review Board made such sweeping generalizations about the problem of the abuse of children.

Father Fessio's sweeping generalization does not do justice to the true problem of select priests abusing children and certain bishops not taking the necessary actions to remove these priests.

Mark Tarpey, Indianapolis

Bishops should be more accountable for abuse

Our Roman Catholic Church and its people are suffering. Discovering the enormity of our Church's sex abuse scandal, the laity and the clergy are struggling through many feelings: confusion, anger, betrayal, sadness and embarrassment about the appalling realities among our leaders, our priests and our bishops. Our priests and bishops, specially consecrated as the laity's teachers and shepherds, knew something

about what was going on in parishes, schools and seminaries for decades.

In our country, sexual abuse of a child is a crime! Not reporting probable knowledge of child sexual abuse is also a crime. Our country's legal system does not condone hiding perpetrators of crime; should not our religious system at least equal that level of truth telling?

The focus of this scandal has been on the priests and some lay Church employees. Not often mentioned are our bishops, our consecrated shepherds who are to care for us. Some of our bishops admit that they "passed on" to other parishes or positions those priests who had credible incidents or histories of sexual abuse.

Our bishops have publicly apologized; they have performed days of fasting and prayer to show their sorrow. Some dioceses are paying huge amounts of money to victims. Most dioceses are offering counseling support to the victims. In addition, our bishops have worked together to formulate policies that we all hope will prevent any future problems of sexual abuse in our Church. These responses are all helpful.

In the name of Christ, I call any bishop who has known anything about sexual abuse incidents in our Church, but did not report them, record them or even let the next parish know what was coming—I call each and every such bishop to admit what he did or did not do to help. I also call each one to step down from his position of Church leadership.

Thomas Merton wrote to Dorothy Day in 1967 saying, "The moral insensitivity of those in authority, on certain points so utterly crucial for [human beings] and for the Church, has to be pointed out and if possible dispelled. It does not imply that we ourselves are perfect or infallible. But what is a Church after all but a community in which truth is shared, not a monopoly that dispenses it from the top down. Light travels on a two-way street in our Church; or I hope it does."

Suzanne M. Deitsch, Richmond

Looking Around/Fr. William J. Byron, S.J.

Building a healthier, safer Church

With the Feb. 27 release of the John Jay study along with the report of the National Review Board for the Protection of Children and Young People, American Catholics are reflecting on the causes of sexual abuse of minors by clergy and are stunned at the extent of the mismanagement of this problem by Church officials over the years.

This will surely generate a series of "what ifs?" in the minds of parishioners and, in turn, trigger thinking about structural adjustments to prevent a repetition of past mistakes and reduce the probability of any child ever again being victimized by any priest.

What if every parish council, like every hospital board of directors, had a credentialing and quality assurance committee? Its job would be, among other things, to review the credentials and personnel files of any priest about to be assigned to a parish.

He would be reviewed and rated by this committee before being accepted for ministry. For this screen to work, the confidential personnel file would have to be up to date. And the diocesan bishop or provincial superior would have to cooperate and abide by the credentialing committee's decision.

What if a bishop or admitting provincial felt obliged to know the sexual history of every candidate for admission to a seminary? This is admittedly intrusive and invasive of the privacy our culture prizes. No candidate would be forced, however, to

continue, or even to begin to participate in this conversation, but the conversation should take place. Psychosexual health, like physical health, should be considered essential for admission to a seminary.

What if every bishop had an annual one-on-one accountability conversation with every priest in his diocese? It is obvious from revelations associated with the sex-abuse scandals that many bishops simply did not know their men. They did not know their strengths and weaknesses, their fears and hopes. It is also obvious that some of the priest-perpetrators were not open to their bishops; they dissembled, hid, lied and knowingly violated sacred trusts.

What if every diocese in the process of awaiting the appointment of a new bishop received public notification similar to the traditional publication of "banns" of marriage? Names of those under consideration for appointment as bishop (usually three) would be announced from every pulpit in the diocese from which they entered the seminary, the diocese where they currently serve and the diocese to which they are being proposed for service as bishop. If this disclosure practice were in place, a man with a sexual misconduct skeleton in his closet would have to be uncommonly ambitious to run the risk of public embarrassment to himself and the Church.

What if diocesan and presbyteral councils really worked? What if the clergy accepted the fact that the parish is a "family-owned business" and all family members have a right to be kept informed on how the business is doing?

(Jesuit Father William J. Byron is a columnist for Catholic News Service.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The importance of the Eucharist in communal and private worship

In my column for Ash Wednesday, I urged us to consider attendance at Mass, especially Sunday Eucharist, as an intentional Lenten practice. I want to pursue a reflection on the Eucharist a bit further because it is so important.

I mentioned the importance of Mass as the central action of our faith and our need for this action. The Eucharist makes us a family of faith: In the Eucharist, we are united as the Mystical Body of Christ. I reminded us that participation in the Eucharist is an individual action as well.

A couple of years ago, I wrote a summer series of columns on the Eucharist. I won't repeat what I said then, but I want to be sure that we understand what we Catholics believe: that at the words of institution in the Eucharistic Prayer of the Mass, the bread and wine offered truly become the Body and Blood of the Lord by the miracle of Christ's action, by the power of the Holy Spirit.

This is not just a symbolic action. Christ left this incredible mystical action as a gift to the Church until he comes again in glory. Jesus Christ is not just generically present to us, but intensely so in what we term "the Real Presence" of the Eucharist. And after Mass, the eucharistic sacrament remains reserved in the tabernacles of our Churches as the

Real Presence effected during the eucharistic celebration.

When I have had the privilege of dedicating 16 new churches over the last decade, I made it a point to remark that in the end, what hallows those sacred places continuously is the presence of the Blessed Sacrament. The flickering sanctuary lamp is the reminder.

On a couple of occasions, non-Catholics have remarked to me that our Catholic churches feel different from theirs. One woman told me she loves to go into old St. John the Evangelist Church in downtown Indianapolis and sit there—the red flickering candle signals something important and peaceful for her. Another woman who lives in Rome mentioned that she loves to go into St. Peter's Basilica because she senses a special presence there.

If our churches were barren, they would be little more than assembly halls or, worse, museums. They are houses of prayer especially during the Mass, but also at other times as well. We all share the responsibility to see that they are truly houses of prayer.

Adoration of the Blessed Sacrament outside of Mass has been a tradition of our Church for many centuries. It is true that at times in the life of the Church, private adoration of Christ in the Eucharist

eclipsed the central importance of the eucharistic celebration as the community that is made the Body of Christ.

The Second Vatican Council rightly restored an understanding of the Mass as a communal action in which we are to participate actively in song, in hearing God's Word, in reverential prayer and in communion. Then, for a while, there was the notion that private adoration of the sacrament and Benediction of the Blessed Sacrament outside the eucharistic celebration should be sidelined. Forty years after the council, we realize that we need the balance of communal eucharistic action and private adoration as well.

I welcome the recent initiatives to provide for adoration and Benediction in our parishes. I commend those parish communities that are able to provide perpetual adoration and the round-the-clock presence it requires; not all can do that. I am convinced that these new initiatives invite additional blessings for our archdiocese, especially for our vocation initiatives.

To the assertion, "I can just as well

pray in the forest, in the freedom of nature," Cardinal Joseph Ratzinger once responded, "Certainly anyone can. But if it were only a matter of that, then the initiative in prayer would lie entirely with us; then God would be a mental hypothesis—whether he answers, whether he can answer or wants to, would remain open. The Eucharist means, God has answered: The Eucharist is God as an answer, as an answering presence. Now the initiative no longer lies with us, in the God-man relationship, but with him, and it now becomes really serious. That is why in the sphere of eucharistic adoration, prayer attains a new level; now it is two-way, and so now it really is a serious business. Indeed, it is now not just two-way, but all inclusive: whenever we pray in the eucharistic presence, we are never alone. Then the whole of the Church, which celebrates the Eucharist, is praying with us ... only the praying Church is open. Only she is alive and invites people in; she offers them fellowship and at the same time a place of silence" (*God is Near Us*, Ignatius Press, p. 90). †

Archbishop Buechlein's intention for vocations for March

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

Importancia de la eucaristía en las alabanzas comunitarias y particular es

En mi columna del Miércoles de Ceniza los exhortaba a tomar en cuenta la asistencia a la misa, especialmente a la eucaristía dominical, como práctica intencional durante la época de la Cuaresma. Quisiera profundizar un poco más en esta reflexión sobre la eucaristía ya que es muy importante.

Mencioné la importancia de la misa como actividad vital de nuestra fe y nuestra necesidad de practicarla. La eucaristía nos convierte en una familia de fe: en la eucaristía nos unimos al Cuerpo Místico de Cristo. Les recordaba que la participación en la eucaristía es también un acto individual.

Hace un par de años, durante el verano, escribí una serie de columnas sobre la eucaristía. No repetiré lo que expresé en aquella oportunidad, pero quisiera cerciorarme de que, como católicos, entendemos en qué debemos creer: que a través de las palabras pronunciadas en la Plegaria Eucarística durante la consagración en la misa, el pan y el vino ofrecidos realmente se convierten en el Cuerpo y la Sangre del Señor por el milagro del acto de Cristo, por el poder del Espíritu Santo.

Este no es simplemente un acto simbólico. Cristo dejó este increíble acto místico como obsequio para la Iglesia hasta que vuelva en gloria. Jesucristo no se hace presente ante nosotros en sentido general, sino muy intensamente en lo que llamamos "la Presencia Real" de la eucaristía. Y después de la misa, el sacramento de la eucaristía se conserva en

los sagrarios de las iglesias como la Presencia Real que tuvo lugar durante la celebración de la eucaristía.

Durante esta última década, cuando he tenido el privilegio de consagrar cada una de las 16 nuevas iglesias inauguradas, recalco que al final, lo que hace que esos lugares sean sagrados es la presencia continua del Sagrado Sacramento. La lámpara encendida del sagrario sirve de recordatorio.

En un par de ocasiones algunos compañeros no católicos me han comentado que nuestras iglesias católicas se sienten diferentes a las suyas. Una mujer me contó que le encanta ir a la vieja iglesia de San Juan Evangelista en el centro de Indianápolis y sentarse allí. La llama flameante de la vela significa algo importante para ella y le otorga paz. Otra mujer que vive en Roma mencionó que le gusta mucho ir a la Basílica de San Pedro porque siente una presencia especial allí.

Si nuestras iglesias fueran inertes no serían más que salas de reuniones, o peor aun, museos. Son casas de oración, especialmente durante la misa, aunque también en otros momentos. Todos compartimos la responsabilidad de verlas como verdaderas casas de oración.

La adoración del Sagrado Sacramento fuera de la misa constituye una tradición de nuestra Iglesia que ha perdurado por siglos. Es cierto que, en algunas etapas de la vida de la Iglesia, la adoración privada de Cristo en la eucaristía redujo la importancia fundamental de la

celebración eucarística a la comunión que se hace con el Cuerpo de Cristo.

El Concilio Vaticano Segundo reinstauró acertadamente la comprensión de la misa como el acto comunitario en el que participamos activamente a través de los cantos, escuchando la Palabra de Dios, en oración reverente y en la comunión. Luego existió por un tiempo la noción de que la adoración privada del sacramento y la bendición del Sagrado Sacramento fuera de la celebración eucarística debía hacerse a un lado. Cuarenta años después del Concilio nos damos cuenta de que necesitamos un equilibrio entre el acto eucarístico comunitario y la alabanza particular.

Le doy la bienvenida a las iniciativas recientes para brindar alabanzas y bendiciones en nuestras parroquias. Elogio a aquellas comunidades parroquiales que pueden ofrecer adoración perpetua, así como la presencia continua que requieren. No todos pueden lograr esto. Estoy convencido de que estas nuevas iniciativas atraen bendiciones adicionales a nuestra arquidiócesis, especialmente para nuestras iniciativas vocacionales.

Ante la aseveración de que "puedo rezar igualmente bien en el bosque, en la

libertad de la naturaleza", el Cardenal Josef Ratzinger respondió en una ocasión: "Ciertamente se puede. Pero si sólo se tratara de eso, la iniciativa de la oración dependería totalmente de nosotros, por lo tanto, Dios sería una hipótesis mental. Si responde, si contesta o quiere hacerlo, es cuestionable. La eucaristía significa que Dios ha respondido: La eucaristía es Dios como respuesta, es su presencia como contestación. Ya la iniciativa no depende de nosotros, de la relación Dios-hombre, sino de Él, y cobra gran solemnidad. Es por ello que en el ámbito de la adoración eucarística, la oración alcanza un nuevo nivel: es un intercambio y por lo tanto ahora es verdaderamente solemne. De hecho, ya no se trata simplemente de un intercambio, sino que los incorpora a todos: cuando rezamos en la presencia eucarística, nunca estamos solos. Pronto toda la Iglesia que celebra la eucaristía está rezando con nosotros... sólo aquellas iglesias que rezan son receptivas. Sólo ellas están vivas e invitan a otros a unirse. Les ofrecen compañía y a la vez, un lugar de recogimiento" (*God is Near Us*, Ignatius Press, p.90). †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Check It Out . . .

James Towey, deputy assistant to President George W. Bush and director of the White House Office of Faith-Based and Community Initiatives, will be the keynote speaker at this year's **Spirit of Service Awards Dinner**. The dinner will begin at 5:30 p.m. on April 27 with a reception in the Indiana Roof Ballroom in downtown Indianapolis. The archdiocese's Catholic Social Services and Office of Stewardship and Development are presenting the dinner, which raises money for Catholic Social Services' 10 programs. The 2004 Spirit of Service Awards will be presented at the dinner. The awards will go to David Hittle, Olgen Williams, Mary Sullivan and Amanda Strong. Dr. John Lechleiter will receive the community service award. The corporate leadership award will go to International Medical Group Inc. for its long-standing support of Catholic Social Services and economically challenged children in Catholic schools and throughout the Indianapolis community. Sponsorships for tables of eight are available at various levels. If you are interested in sponsoring a table or would like more information about the event, call Valerie Sperka at 317-592-4072.

Women interested in learning more about distance education options at Saint Mary-of-the-Woods College are invited to attend the **Women's External Degree (WED) Program Spring Chat** from 2 p.m. to 4 p.m. on March 22 in the conference center of the college's Hulman Hall. Representatives from the admission, career development and financial aid departments will be available to share information and answer questions at each event. A current WED program student will also be available to share her experiences. There will be a campus tour at 4 p.m. For more information or to make a reservation, call the college's Office of Distance Education Admission at 812-535-5104 or 800-926-7692.

The Indianapolis Area Private School Diversity Consortium (IAPSDC) will present its **first annual Diversity Job**

Fair at 2 p.m. on March 24 at Brebeuf Jesuit Preparatory School, 2801 W. 86th St., in Indianapolis. The event is an effort to increase the representation of diverse faculty, staff and administration within the member schools of the IAPSDC, which also includes Cathedral High School. The fair will provide candidates with the opportunity to find out more about the participating schools and speak with school representatives about career opportunities. There will be interviews from 2:45 p.m. to 4:45 p.m. and from 6 p.m. to 8 p.m. There will be a special presentation titled "Fostering Creativity in Private Education" at 4:45 p.m. For more information or to register, call Tommie Reel at 317-713-5723 or log on to www.brebeuf.org/school/diversity/jobfair.htm.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will have its annual **St. Joseph's Table** spaghetti dinner to benefit Catholic schools from noon to 4 p.m. on March 21 in the Catholic Youth Organization gymnasium adjacent to the church. There will also be an open house and tours of the parish convent and former grade school, which have been renovated in part with funds from the archdiocese's Legacy of Hope from Generation to Generation campaign. The tours will begin at 1 p.m. and continue every 15 minutes. For more information, call the parish office at 317-636-4478.

A **Holy Week Triduum Silent Retreat** is scheduled for April 8-11 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The retreat will be a chance to withdraw from the hectic pace of life to focus on Jesus during these holiest days of the Christian year. There will be quiet time for personal prayer, reading and reflection as well as Mass and prayer with the Benedictine community of Our Lady of Grace Monastery, group Scripture reflection, use of the art room and pool, and private spiritual direction. The registration deadline is March 25. For more information, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

The mission control team of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburg is hosting a Mass and **fundraising dinner** to benefit Catholic Relief Services, and in particular women and children with AIDS in Africa. The Mass will be at 1 p.m. and the dinner will follow at 2 p.m., both at the Buca di Beppo restaurant, 659 U.S. Highway 31 North, in Greenwood. For more information or for tickets, call Michelle Seibert at 317-738-5655.

There will be a health fair titled "**Spring into Wellness 2004**" from 10 a.m. to 2 p.m. on March 20 in the Our Lady of Lourdes School gymnasium, 5333 E. Washington St., in Indianapolis. There will be free screening for blood pressure, blood sugar, cholesterol levels, sickle cell and depression. There will also be three free workshops on "Having a Healthy Pregnancy and Post-Partum Experience" at 10:15 a.m., "Senior Fitness" at 10:45 a.m. and "Spiritual Fitness" at 11:30 a.m. For more information, call Our Lady of Lourdes Parish at 317-356-7291.

Marian College, 3200 Cold Spring Road, in Indianapolis, will host "**Waistbeads in Bullet Molds: Gendered Diversities of Knowledge and Alternative African Models on Leadership**" at 6 p.m. on March 23 in the library auditorium. John Aden, the Bryon K. Trippets and Owen Duston Fellow at Wabash College and assistant professor of history, will present the program, which will deal with using African military and cultural conflicts, and the rarely reported triumphs of fully modern and precolonial African societies, to examine what unique gifts Africans have given the Western world. The event is free and open to the public. For more information, call the college at 317-955-6000.

"**If Grace Is True: A Theological Conversation**" will take place from 7 p.m. to 9 p.m. on March 24 in the Krannert Room of Clowes Memorial Hall at Butler University, 4600 Sunset Ave., in Indianapolis. The presenters will be Phillip Gulley and James Mulholland, authors of *If Grace Is True: Why God Will Save Every Person*; Jeff Daratony, director of Campus Crusade for Christ at Butler; and Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis. The event will be a conversation about God, Scripture and the nature of salvation. For more information, call Judith Cebula, director of the Center for Faith and Vocation at Butler, at 317-940-9059.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering a **Lenten retreat for men and women** on March 26-28. Father Albert Ajamie, a retired priest of the archdiocese, will present the retreat, which will offer a chance to reflect on the gifts and the fruits of the Holy Spirit. The cost of this retreat is \$145 per person, which includes overnight accommodations and meals. For more information, call the retreat house at 317-545-7681. †

Awards . . .

Holy Spirit parishioner **Patrick B. Kinney** of Indianapolis was honored with the 2004 President's Award by the Kevin Barry Division III of the Ancient Order of Hibernians during a March 14 program in downtown Indianapolis. Kinney, who is a widower and retired pharmacist, attended St. Anthony School and graduated from Cathedral High School before earning a cum laude degree at Butler University, all in Indianapolis. He joined the Hibernians more than 50 years ago, before the Kevin Barry Division was formed, and served the Irish organization as historian for many years. †



Photo by Brigita Curtis Ayer, The Catholic Moment

New radio station

Vicar generals Msgr. Joseph F. Schaedel of the Archdiocese of Indianapolis, left, and Msgr. Robert Sell of the Diocese of Lafayette test the radio equipment at the studio of Catholic Radio WSPM 89.1 FM on the north side of Indianapolis. The station began airing Catholic programming 24 hours a day, seven days a week, on March 1. The programming is provided by the Eternal Word Television Network and includes "Catholic Answers Live," "Life on the Rock" and "The Best of Mother Angelica Live," along with daily Mass, the rosary and the Divine Mercy Chaplet.

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Parishes schedule Lenten penance services

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 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 28, 4 p.m. at Immaculate Conception, Millhousesen
 March 29, 7 p.m. at St. Louis, Batesville
 March 30, 7 p.m. at Holy Family, Oldenburg
 March 31, 7 p.m. at St. Vincent de Paul, Shelby County
 April 1, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 April 1, 7 p.m. at St. Peter, Franklin County
 April 2, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

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 23, 7 p.m. at St. Elizabeth, Cambridge City
 March 31, 7 p.m. at St. Gabriel, Connersville
 April 3, 10 a.m.-4 p.m. at St. Mary, Richmond

Indianapolis East Deanery

March 24, 7 p.m. for SS. Peter and Paul Cathedral, St. Mary and Holy Cross at Holy Cross
 March 24, 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 23, 7 p.m. at Immaculate Heart of Mary
 March 30, 7 p.m. at St. Luke

Indianapolis South Deanery

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 21, 2 p.m. at Holy Trinity
 March 22, 7 p.m. at St. Gabriel
 March 23, 6:30 p.m. at St. Thomas More, Mooresville
 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
 March 31, 7 p.m. at St. Joseph

New Albany Deanery

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

Seymour Deanery

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

Tell City Deanery

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 Deanery

March 21, 6 p.m. at St. Patrick, Terre Haute
 March 25, 7 p.m. at Holy Rosary, Seelyville
 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 †

CNS photo from Reuters



A work by Pietro Perugin, once hailed as one of Italy's finest painters, depicts Christ on the cross. The art of Perugin, whose work was surpassed by that of his student, Raphael, is on exhibit in Perugia, Italy.

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SIMPLY THE BETTER CHOICE.

Author challenges women to make a difference in the world

By Mary Ann Wyand

"Rejoicing With Those Feisty Gospel Women," a one-day Lenten retreat, gave women from many parishes an opportunity to celebrate their faith together during the second annual Catholic women's convocation on March 6 at St. Christopher Parish in Indianapolis.

Author and educator Kathy Coffey of Denver was the keynote presenter for the convocation, which explored how "those feisty Gospel women" significantly affected the life of the early Church.

Coffey is the author of *Hidden Women of the Gospels* and *God in the Moment: Making Every Day a Prayer* as well as other books and catechetical resources. A former professor at the University of Denver and Regis Jesuit University, she is nationally known as a retreat presenter and also works as an editor for *Living the Good News*.

Many accounts of women's roles in the early Church were probably edited out of the books in the New Testament over the years, Coffey said, but Jesus enjoyed friendships with the women of his day and appreciated their contributions. He even disregarded social traditions to associate with them.

"You are the feisty Gospel women of today," Coffey said, "and Jesus delights in you."



Karen Eppert of Indianapolis dances to "Amazing Grace" at the start of the Lenten gathering for women.

She reminded the women that their roles as peacemakers and nurturers make a positive difference in society.

"Our spiritual health is our gift to the world, to our families and to our friends," she said, "and nurturing that is one of the most important things we can do for ourselves. The world desperately needs your peace and your spiritual health."

The gathering gave women of all ages a break from the busy pace of their lives and a chance to spend time meditating on Scripture passages then discussing them in small groups.

They also attended workshops on "Prayer in Chaos, Commotion and Clutter" by Coffey, "How Emotions Affect Our Well-Being: Fostering Our Spiritual and Psychological Growth" by Franciscan Sister Olga Wittekind of Oldenburg, "My Joy in Jesus: One Woman's Spiritual Journey" by M. G. Raby, "Images of God" by Laurel Simon and "Chi Kung: A Meditation in Motion" by Franciscan Sister Marjorie English.

"The imagination is one of the best gifts that God ever gave anyone," Coffey said before leading a guided meditation on a Scripture passage using a Jewish technique called midrash, which dates back to the first century B.C.

"The world in which Scripture was written was not necessarily the world in which [the people] were living," Coffey said. "They had to fill in those gaps [in the Bible], and so they did that imaginatively."

"The root of the word [midrash] means 'to seek, to inquire, to investigate,'" she said. "It certainly isn't irreverent. It is used to make the Bible speak more clearly in our own day and age. The midrashic stories enhance biblical [passages] imaginatively, filling in the blank spaces, expanding on underdeveloped or missing events, or putting them into a contemporary setting or language. Midrash explores the Bible, not as an analysis, but through the imagination."

With this technique, people can "imagine" women back into the Gospel passages where they logically would have been present, she said. It's important for women to do that, and to teach their daughters how to do that, in order to gain a better understanding of Scripture.

"Women were present from [the time of] Jesus' conception through his resurrection," Coffey said, "but over time, they may have been edited out of the stories by the men who wrote them. ... Our calling is to be the image of



Author Kathy Coffey of Denver discusses the "feisty Gospel women" who made a positive difference in the early Church during a March 6 women's convocation at St. Christopher Parish in Indianapolis.

Christ—Christ's heart, Christ's hands—in our world today. And if there is a barrier to that, we need to work around that. Jesus always treated women as equals, and touched them, befriended them and learned from them. He broke every taboo in the book [to treat women as equals]."

The Christian tradition of Mary and the other "feisty Gospel women" in the early Church is the antidote to correcting harmful and negative popular culture images of women today, Coffey said. "In the early Church, who do you think gathered the people and told the stories and brought them bread? The early Church was galvanized by women. We need our young women to hear the stories of Jesus." †



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Carmelite sisters, Little Sisters of the poor often turn to St. Joseph

By Mary Ann Wyand

Devotions to St. Joseph, the protector and provider for the Holy Family, have grown in popularity among Catholics in recent years, but two women's religious orders in the archdiocese have always relied on their patron saint for help in times of need.

The Discalced Carmelite sisters at the Monastery of St. Joseph in Terre Haute and the Little Sisters of the Poor at St. Augustine Home for the Aged in Indianapolis can tell many stories about how prayers to God and St. Joseph were answered with miraculous results.

In gratitude, they honor their patron saint on the feast of St. Joseph, husband of Mary, on March 19 and on the feast of St. Joseph the Worker on May 1 as well as on many other occasions throughout the year.

The sisters love to tell St. Joseph stories as a way to share their devotion to him.

Last spring, when straight-line winds estimated at 80 mph felled 50 trees on the grounds of the Carmelite monastery on a hill south of Terre Haute, the sisters barely had time to utter prayers as they hurried to close windows against the sudden storm.

The Carmelite sisters pray to St. Joseph to ask for his care and protection every day, and they believe their fervent prayers were heard and answered on May 10.

No nuns were hurt in the windstorm, which caused two trees to fall on the slate roof of the monastery chapel. Most of the felled trees landed near the brick and stone monastery without causing any structural damage.

At the time, Carmelite Mother Anne Brackmann, prioress, said the sisters believe God and St. Joseph protected them and their monastery from the storm.

"The monastery had some damage, but not what it could have been," Mother Anne said. "St. Joseph has always protected us."

She said a statue of St. Joseph, seated and holding the child Jesus, was completely covered by felled pine trees in the courtyard but was not damaged.

"The statue of the child Jesus has an arm outstretched," Mother Anne said. "It was not harmed."

The Little Sisters of the Poor include petitions to St. Joseph in their daily prayers, and often place prayer requests at the base of St. Joseph statues in their home for the elderly poor or tuck them inside the miniature St. Joseph statues they carry in their pockets with their rosaries.

An 80-year-old book in their convent library describes the order's devotion to St. Joseph and relates numerous miracles attributed to him. But the Little Sisters don't need to read the book to believe in his miracles. They all have their own amazing St. Joseph stories.

"It is the custom of the Little Sisters of the Poor to have, every year, a Mass of

Thanksgiving in honor of St. Joseph for our friends and benefactors," explained Mother Geraldine Harvie, superior.

"Blessed Jeanne Jugan, our foundress, had recourse to St. Joseph as 'protector and provider' of our congregation, and we have continued this until the present day.

"St. Joseph provides for the material needs of our elderly residents," she said, "through the generosity of all those who contribute to the work of the Little Sisters."

Sister Celestine Mary Meade said the Little Sisters place statues of St. Joseph throughout their homes for the elderly poor, including near the boiler in the basement.

When Sister Celestine was a young nun ministering at their home for the elderly poor in Pittsburgh, she was in charge of checking the water in the boiler every day.

One night, the water level was above the half-full level, but she was worried about it so she called an engineer for advice. He told her not to worry because an automatic shut-off valve would turn off the boiler if it overheated.

Still worried, she rushed to the basement early the next morning, before prayer time with the sisters, and discovered that all the water in the furnace had gone dry and the extreme heat had blistered the paint on the basement walls.

She shut off the boiler then called the engineer for help. When he arrived a short time later, he was shocked to see the overheated furnace.

"He was white as a ghost," Sister Celestine recalled. "He said the boiler got so hot that it should have blown up, and it was a miracle that there was no explosion. We believe St. Joseph kept us safe from harm. We always ask him to watch over the home and our residents."

The Little Sisters continue to offer thanks to God and St. Joseph for providing the location of their first home for the elderly poor in downtown Indianapolis.

After they inquired with the diocese about opening a home in 1872, they received a letter from the Sisters of Providence on the feast of St. Joseph. The letter explained that the Providence sisters were selling some property and asked if the Little Sisters would like to buy it.

Not long after opening their first home on East Vermont Street, the diocese founded a new parish in the neighborhood, built the church nearby and named it for their patron saint.

"Many a time, we've put prayer requests for our needs before St. Joseph," Sister Mary Geraldine Freeman said, "and they came out exactly that way."

At their home in Richmond, Va., Sister Mary Geraldine said, the sisters wanted to build a larger home for the elderly poor on land that had been donated to them.

The bishop said they could not begin construction without a certain amount of money. They turned to St. Joseph for help, and later that day a check arrived in the

Photo by Mary Ann Wyand



Little Sister of the Poor Mary Geraldine Freeman talks about the Little Sisters' devotion to St. Joseph on March 5 at the St. Augustine Home for the Aged in Indianapolis. Each Little Sister carries a small statue of St. Joseph in her pocket with her rosary.

mail that was the exact amount they needed for the down payment.

"St. Joseph is really wonderful," Sister Mary Geraldine said. "It's amazing the

things he does for us. He's our protector. We pray a special prayer to him every evening, alternating between English and French, and he provides for our needs." †

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

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

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

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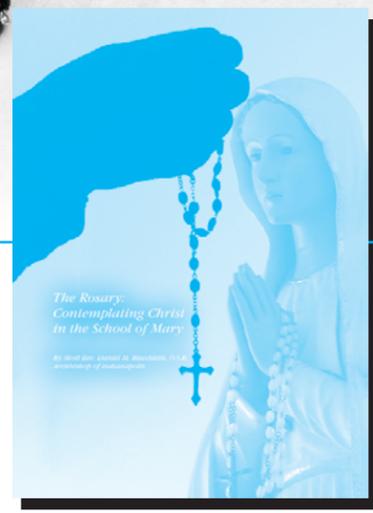
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MEINRAD

continued from page 1

ministry of Saint Meinrad started out as a very small thing—just a small cabin.

One hundred years later, Saint Meinrad Abbey was named an Archabbey by Pope Pius XII to honor its role in founding other abbeys in the United States.

Now, in our modern day, the mission and ministry of Saint Meinrad is not just relevant, it is more relevant than before, Archbishop Buechlein said.

“Nothing is more important than the apostolate of prayer,” he said.

The monks of Saint Meinrad not only pray privately, but join together communally three times each day, as well as celebrate daily Mass.

“The main thrust of Benedictines is prayer and work,” Archabbot Lambert said. “And the prayer remains the same: It’s the official prayer of the Church in expression through the liturgy.”

To illustrate the power of prayer, the archabbot pointed to Benedictine Father Theodore Heck, who, at 103, is the world’s oldest Benedictine monk.

“And he’s at every prayer hour and every community exercise,” the archabbot said. “Monks, generally speaking, live to be old men, and they do that because they learn not to worry and they learn to pray.”

Prayer, while the center of the monk’s life, is not the whole picture. The work of Benedictines is the work that the Church cries out for in need in each epoch.

“The work depends on the needs of the Church in the area in which the monasteries are found,” the archabbot said. “And that work is supplied by the talent of the individuals that happen to be members at the time.”

That work has changed over the years. In the years before the Second Vatican Council, the Archabbey operated a minor and major seminary in which priestly formation was spread out over 12 years.

Now, as the Church reaches out in different ways to meet the needs of the faithful, Saint Meinrad has consolidated into a School of Theology that serves not only to train future generations of priests, but also to train lay ministers and permanent deacons for several dioceses.

Archbishop Buechlein acknowledged that the archdiocese should be proud of Saint Meinrad, particularly for the hundreds of archdiocesan priests trained there.

It is the training of priests that also makes Saint Meinrad so relevant for our age, he said.

More than 12,000 students have studied at Saint Meinrad and, of them, 3,750 are priests. Among the alumni, there is one cardinal, 22 bishops and 25 abbots.

The archbishop was the president-rector

of the School of Theology, and later the college as well, for many years—right up to his nomination to the See of Memphis.

“Being rector from ’71 to ’87 was a challenge in turbulent times,” he said, speaking of the renewed way of understanding the training of priests after Vatican Council II.

“The way we dealt with it was to develop a new approach to priestly formation,” he said. Those struggles made him a better priest, he said.

The heart of the work of the monks of Saint Meinrad has stayed ever constant as well: the care of souls.

“We were invited over here from Einsiedeln by the German-speaking Catholics who needed pastoral ministry,” the archabbot said. “So, from the beginning, we have been in pastoral ministry.”

There are 11 monks serving in the archdiocese, and more serving in the archdioceses of Chicago, Louisville and Washington, D.C., as well as the dioceses of Evansville and Lexington, Ky., to name a few.

Benedictine monks from Saint Meinrad also serve as chaplains in prisons, religious communities and the military.

And their prayer, their work—and the Archabbey itself—continue to attract a new generation of monks.

The archabbot looked back on what first drew him to Saint Meinrad, when he joined in 1955. He had been sent to the Archabbey to study at the seminary to be a priest for the Diocese of Pittsburgh. He ended up asking his bishop to be released so that he could stay at Saint Meinrad as a monk.

“What attracted me, most of all, was the regularity of the life and the serenity of the surrounding atmosphere,” he said. He was also drawn to the Benedictine vow of stability, “which means when you join a monastery, you remain in that particular

monastery or are tied to its work.

“I think the best way to describe the vow of stability, if one wants to take it on, is the knowledge that one has fallen in love with the place and its work,” the archabbot said. “In other words, why didn’t I join some other monastery? I fell in love with Saint Meinrad.”

Archbishop Buechlein said that he was attracted to Saint Meinrad by the “Benedictine spirituality and the seminary apostolate.”

In his time there, he said that he learned a love of the liturgy, the habit of prayer and a love for the priesthood.

As new seminarians pour into the School of Theology and new monks continue to profess their vows, Saint Meinrad is taking steps to ensure that its mission and ministry continue to stay relevant.

Currently, the Archabbey is in the midst of a five-year, \$40 million campaign to provide for a new guest house, better health coverage for the elderly monks, renovation of the residence halls, and youth and vocations programs, to name a few.

In short, the campaign, which has already garnered about \$26 million, will help to provide a better future for Saint Meinrad.

Already, one donor has offered to match the donations of any first-time givers who are under 55 years old—up to \$1 million.

Regarding the future of Saint Meinrad, the archbishop simply said that the Archabbey “will live with and for the Church.”

Given that such a purpose has carried the monks this far—from the days of St. Benedict to the Abbey in Switzerland to the “mission territory” across the ocean and then over the span of 150 years—the future seems bright and certain. †

Saint Meinrad sesquicentennial events

Saint Meinrad Archabbey will offer several events this year in honor of its sesquicentennial. Some of the events are for the public, while others are invitation only.

Benedictine Father Jeremy King, chair of the sesquicentennial planning committee, said that some of the events are private because Saint Meinrad would not be able to accommodate all the people that would like to come.

Planning for the events began more than a year ago, and unlike the centennial celebration in 1954, in which all the events took place in one week, this year’s events will be spread throughout the year.

The main events are:

March 21

- 1 p.m., prayer service at St. Ferdinand Parish in Ferdinand, Ind.
- 1:30 p.m., horse and wagon procession to recreate the journey the original monks made to their new home in 1854.
- 3:30 p.m., prayer service at St. Meinrad Parish in St. Meinrad.
- 4 p.m., dedication of a historical marker on the site of the original monastery on the Archabbey grounds.
- 5 p.m., Vespers in the Archabbey Church (limited seating)
- 5:30 p.m., evening meal in the Newman Dining Room at Saint Meinrad School of Theology. Meals are \$6 for adults and \$3 for children.
- 7-9 p.m., “Sounds of Spring” musical variety show in St. Bede Theater. Tickets can be reserved for \$5 for adults and \$2.50 for children.

These events are open to the public.

March 22

Benedictine Abbot Martin Werlen of Einsiedeln Abbey in Switzerland will preside at Mass for the monastic community and the School of Theology.

This event is private.

April 30/May 1

8 p.m., special concert of Gregorian Chant by the Saint Meinrad Archabbey Schola and the Evansville Philharmonic Chorus and Chamber Orchestra (Friday at St. Benedict Cathedral in Evansville, Ind., and Saturday in the Archabbey Church).

These events are open to the public.

June 13

4:30 p.m., a Corpus Christi outdoor procession on the Archabbey grounds and through the town of St. Meinrad.

This event is open to the public.

July 11

Archbishop Gabriel Montalvo, U.S. papal nuncio, will preside at a Mass on the Feast of All Benedictine Saints. U.S. bishops have been invited as guests.

This event is private.

Aug. 9-11

76th annual alumni reunion. Archbishop Daniel M. Buechlein will preside at the Reunion Mass on Aug. 10.

These events are private.

Aug. 29

Sesquicentennial Festival and parade on the Archabbey grounds.

This event is open to the public.

Sept. 19

The body of Martin Marty, first abbot of Saint Meinrad, will be moved from its resting place in St. Cloud, Minn., where he served as bishop, to the Archabbey cemetery.

There will be a Mass and the dedication of a sculpture of the late abbot. Archabbot Lambert Reilly said that “it’s like bringing the father home after many years on the road.”

This event is private.

There are several other events taking place throughout the year to honor various special guests, such as healthcare professionals, oblates and monks’ families. †



An undated photo shows a memorial stone, left, next to the graves of former Saint Meinrad abbots. The marker honors the first abbot, Martin Marty, whose body is buried in St. Cloud, Minn., where he served as bishop. His body will be moved to the Saint Meinrad Archabbey cemetery in a private ceremony on Sept. 19.



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.

Faith *Alive!*

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Faith-sharing groups strengthen relationships with God

By Scott J. Rutan

Small faith-sharing groups facilitate discussions about faith.

A small group might discuss changes in the Mass, how to pray, whatever happened to sin, why their adult children won't go to Mass anymore, what heaven is like (and who is going there) and much more. Stories and memories spilled forth.

A women's group might gather at a coffee shop to talk about teen-agers, car-pooling, aging parents, problems at work, gardening, parish news and God.

Sometimes faith-sharing happens in everyday places. A parish staff member claimed that she deserved a pay raise because of the extra ministry time she puts in at the grocery store, where parishioners stop her to talk about parish concerns, family crises or other faith-based issues.

People long to connect with others in meaningful ways. They yearn to express, deepen and apply faith to their lives. These points become the impetus for efforts in many parishes aimed at forming and nurturing small faith-sharing groups for young adults, retirees, women, men, married couples, singles, saints and sinners.

Some groups use discussion guides such as the Archdiocese of Hartford's "Quest," or RENEW International's "Impact Series." Other groups, wanting to be rooted in the Bible, gravitate to booklets like the Loyola Press "Six

Weeks With the Bible" program or the Little Rock Scripture Study series. Some groups enjoy studying spiritual writings or simply meeting to talk, laugh, cry and pray.

As diverse as groups are, however, they share some common components.

Many include some form of prayer, from a quick Our Father to the rosary, to joining in a simple prayer service. There also is some sharing of how each group member has seen the hand of God working in his or her daily life. Did God bring comfort in a time of sorrow or guidance in a difficult decision? Was the Spirit's energy flowing at Sunday Mass or moving someone to get involved in outreach?

People tend to share how they try to live out their faith. The renewal movement Cursillo does this by inviting people to share their "piety, study and action."

Small faith-sharing groups should not be a form of group therapy. Counseling should be left to professionals. Worries and hopes will—and should—come up, but the group should only offer loving support for the journey. Small groups also are typically not adult-education classes. They exist to help the members identify, understand and grow in their relationship with God through Jesus.

Small groups can offer an incredible gift—the opportunity to move into a closer relationship with Jesus Christ and with his body, the Church—through prayer, outreach, silence, reflection and



CNS photo by Bill Wilman

Faith-sharing opportunities often happen in everyday life situations and places because people long to connect with one another in meaningful ways.

sharing.

Those who participate in them discover valuable tools that help them live their faith. They also discover valuable friends and become involved in the conversation of faith, a conversation that will

open new doors leading to deeper and richer lives.

(Scott J. Rutan is the coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y.) †

Small faith-sharing groups serve many needs in parish life

By Cynthia Dewes

St. Paul the Apostle Parish in Greencastle is a small 400-family parish serving the mostly rural and small town population of Putnam County.

The parish also serves Catholic students at DePauw University in Greencastle and prisoners at the nearby state correctional facility in Putnamville.

So this parish's small groups include college and prison groups as well as those for young mothers, teen-agers, theology students, people meeting to pray the rosary and others.

One approach to small groups, called Disciples in Mission, is offered during Lent each year. About 12 groups of eight participants meet weekly to discuss the coming Sunday's Scripture readings for Mass. Questions are designed to help participants relate Scripture to their life experiences.

According to Mary Ann Meyer, a member of one group, the questions always seem to bring up things that are significant to someone in the group. She told of one woman who experienced a death in her family and felt the group gave her the chance to talk about it and work through her grief.

Another member, Paulette Davis, said it is helpful to find that you're not the only one having a certain feeling or problem.

Meyer said the group was so good for the participants that they kept meeting after Lent one year. Now, grown to 10 members, the group meets monthly in the home of an elderly member who can't leave home.

These Disciples in Mission groups try to accommodate everyone by meeting evenings, during the day or even between Masses on Sundays.

DePauw students have two Disciples

in Mission groups. One was organized by a student who meets with other women in her dormitory, not all of them Catholic. Another group was formed by the parish's Mommy's Group of young mothers. Their reflections often relate to raising a family.

Beth Fajt said the fact that the members of the Mommy's Group all were raised with similar values systems contributes depth and understanding to their discussions. This leads to trust in discussing subjects that concern young Catholic mothers. They feel their faith is enriched.

Small groups also thrive at the much larger St. Monica Parish in Indianapolis. Among them is St. Anne's Study Group, created in the late 1950s. Twelve women meet monthly to study and discuss religious materials.

Over the many years I've belonged to St. Anne's, we've studied everything imaginable, from Vatican Council II

documents to Pope John Paul II's newly proposed mysteries of light for the rosary.

Together, we've experienced the deaths of spouses, parents and children. We've lived through problems in the Church, in society and in raising teen-agers. We've seen members through serious illnesses, and one member has died.

Our mutual affection and trust now are givens. During a recent discussion about funeral liturgies, one woman who has lost her husband and both her adult children started to cry. She said she feels very alone as she nears life's end. Immediately, we offered hugs, love, help, time and prayers.

We all went away feeling that we had experienced grace. That's what small, spiritually based groups do for you.

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

Discussion Point

Faith-sharing illustrates God's love

This Week's Question

Describe a parish small group in which you participated and what its members did or discussed.

"I'm involved with a three-year program called Eucharistic Apostles of the Divine Mercy. We meet twice a month to study Jesus' mercy, and it has made me very aware of Christ's unfathomable love for all people. We now take that message of love to everyone who is open to hear it." (Kay Phillip, Charleston, S.C.)

"I'm participating in Catholics Returning Home, a program sponsored by the Archdiocese of Omaha for several parishes to welcome non-practicing Catholics back to the Church. Though I've been back five or six years now, I know this will be beneficial for me. At the first meeting [one of six], we discussed how we

fell away from the Church and what it means for us to be returning." (Mary Sells, Omaha, Neb.)

"I meet with a small faith group once a week, generally during Lent and Advent. Basically, we read the Sunday Scripture readings in advance and then discuss what they mean to us." (Nancy Rohling, Nashville, Tenn.)

Lend Us Your Voice

An upcoming edition asks: Do you ever meditate or pray while running, walking or participating in another form of exercise?

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



CNS photo by Loretta Shea Kline, Catholic Key

From the Editor Emeritus/John F. Fink

Mark's account of Jesus' Passion and death

First of four columns

Let me interrupt my series of columns about American Catholic history for four Lenten columns focusing on the four Gospel accounts of the Passion and death of Christ. Since I can't cover everything in those Gospels in these short columns, I invite you to follow along each week by reading one of the Gospel narratives. What could be a finer preparation for Holy Week?

Since the "Gospel According to Mark" was the first Gospel to be written, I'll begin with it.

The primary message of Mark's entire Gospel was that Jesus is the Son whom God the Father sent to rescue humanity by serving and sacrificing his life. As he quoted Jesus, "The Son of Man did not come to be served but to serve and to give his life as a ransom for many" (Mk 10:45). Jesus' entire mission was



summed up by his death for others.

In his recitation of the events surrounding Jesus' Passion and death, Mark is brutal with the Apostles, his closest followers. Throughout his Gospel, Mark stresses the Apostles' inability to understand Jesus. Now, they sleep at the Garden of Gethsemane while Jesus prays for the strength to follow his Father's will. They quickly scatter when Jesus is arrested by a mob led by one of the Apostles, Judas. The Apostles' leader, Peter, who pledged that he would die with Jesus, denies that he even knows him.

There are also, though, many people who demonstrate loyalty to Jesus, beginning with the unnamed woman who anoints Jesus in the house of Simon. (John tells us that it happened in the home of Lazarus, Mary and Martha, and that the woman was Mary.) Then there are the faithful women, Mary Magdalene and "many other women who had come up with him to Jerusalem," who stood by the cross.

Joseph of Arimathea, a member of the Sanhedrin that condemned Jesus to death

and led him to Pilate, gathered his courage to ask for Jesus' body so he could bury him. And let's not forget the Gentile centurion who proclaimed the message Mark wanted to emphasize, "Truly this man was the Son of God!" (Mk 15:39).

These people—women, a member of the opposition, and a Gentile soldier—demonstrated true faithful discipleship.

That Gentile centurion was only acknowledging what Jesus himself proclaimed. While standing as a prisoner before the Sanhedrin, and asked if he was "the Messiah, the son of the Blessed One," Jesus said boldly, "I am; and 'you will see the Son of Man seated at the right hand of the Power [another name for God] and coming with the clouds of heaven'" (Mk 14:62). The Jews understood that he was alluding to Psalm 110:1 and the prophecy of Daniel 7:13.

This, Mark tells us, is how we will see Jesus in the future. For now, though, he is not the type of Messiah who will liberate Israel as the Jews expected. He is the liberator of all humanity through the sacrifice of his life. †

Cornucopia/Cynthia Dewes

All we can think about during Lent is food

A friend of ours said he kept a journal on a recent trip he made with his wife.



When he read it later, it turned out mainly to be a record of the meals they'd enjoyed each day. He laughed at himself, saying what a terrible sign of old age it is when one's most memorable experiences center on eating.

Of course, he's right, but it's pretty true for everyone, not just old folks. It seems our social life is always attached somehow to a lunch meeting, dinner before a concert, snacks after a ballgame or whatever. We are what we eat, as they say, a fact that no doubt contributes to our national obesity problem.

Food is the basis for life. We all need to eat a certain amount just to stay alive, not to mention selecting foods that aid our ability to grow and function well. It's no coincidence that Jesus chose bread and wine to enable us to have communion with him.

Still, it's with some relief that we try to deny ourselves during Lent. Not only

are we intending to sacrifice for the good of our souls, but also for the good of our bodies. But the self-denial we practice as part of our Lenten observance seems to make us focus more than ever on food!

Suddenly, all references to food or eating grab our attention. For example, we'll be watching a movie in which eating is used as a method of seduction. The hero and heroine suck on oysters and drip butter down their chins, and all we can think about is how delicious the food looks. Is that strange, or what?

We plan a grocery list, and instead of thinking about budgeting dollars or balancing nutrition we just keep visualizing those garlicky mashed potatoes, those juicy pears, the slices of roast beef slathered in rich gravy. We tend to spend more money in order to eat less, in line with the old don't-go-food-shopping-on-an-empty-stomach rule.

Ladies talk to their girlfriends on the phone, but not about the usual family gossip. Rather, they discuss details of the meals they fixed during the past week. People look at photos of past trips they took in order to reminisce about sumptuous meals eaten in exotic places. Or not.

Folks hold off on family reunions or other celebrations that call for special food or special eating of any kind. They don't invite the pastor to dinner. They think, why would he want to come over for something undistinguished that's no better than what he can heat up in the microwave? Besides, he won't have to put on a clean shirt for the occasion.

Those who truly fast during Lent are grateful for Sundays, when the obligation doesn't apply and they can make up for a week of denial. A friend of mine said during the old days of rigid Lenten practices her family didn't know Sundays were free, so they fasted the entire six weeks and then some. To this day, she resents it, humorously of course.

We tend to forget that fasting and abstaining are not meant to be punishments, but rather methods for focusing our attention on what's important in this life and the next. Maybe when our stomach begins to growl we should call it a Litany of Appreciation for material and spiritual gifts. Or not.

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

Faithful Lines/Shirley Vogler Meister

Photo resemblance spurs thoughts on Tolkien

Last month, *Criterion* reporter Sean Gallagher wrote an excellent two-part article on how Catholics can benefit from both J.R.R.



Tolkien's famous *The Lord of the Rings* trilogy and the current movies based on the books. The front-page photograph accompanying Gallagher's second part startled me

because one of the film characters shown—actor Sean Astin as "Sam"—strongly resembled my grandson, David.

Although I've not read much of this Tolkien work and have seen only the first film, I've enjoyed some of the author's other writings; and I certainly admire his genius. Also, not only was he Catholic, but his wife converted to Catholicism and one of their sons became a priest.

I also admire the writings of Tolkien's longtime friend, C.S. Lewis. Although I've never read his most well-known work, *The Chronicles of Narnia*, I was

influenced by some of his other books, especially *Mere Christianity: Comprising the Case for Christianity, Christian Behavior*; and *Beyond Personality*. Lewis, an Anglican, was a convert to Christianity. On his deathbed, he requested the last rites of the Roman Catholic Church.

These two men influenced millions of readers in what it means to be a Christian, and the characters in their writings are just as influential.

It's pure coincidence that the actor playing Tolkien's "Sam" character reminds me of my grandson. Perhaps if I'd view the photo scene from other angles, that wouldn't be so vivid. However, the picture with Gallagher's article stirred up more than that uncanny likeness.

It reminded me of an interview with actor Sean Astin that I read on the Internet. As noted before, Astin portrays "Sam," the tried-and-true friend of the *Ring* trilogy's main character, Frodo, and one of the three Hobbits who accompany Frodo on his dangerous quest to overcome evil and save Middle Earth. This is what

Astin said about Sam: "To me, he personifies decency, simplicity, honesty and loyalty—the ultimate Hobbit ... a kind of pastoral figure ... he's not the most sophisticated being in the fellowship, but he makes up for it with his earnestness..."

Again I find some resemblance to my grandson, David. What parent or grandparent wouldn't be proud of someone like that?

Of course, I can't help but wonder which of the many *Ring* trilogy characters reflect the personalities and ideals of Tolkien's own friends and family or which of them reflect the evil personalities Tolkien encountered in his life. Perhaps articles or theses have even been written about this, but I'm unfamiliar with them.

If Tolkien could be interviewed today, how much more would we learn about life in all its complexity and all its simplicity on both worldly and spiritual levels?

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

Research for the Church/

James D. Davidson

Catholic and Jewish seats on the U.S. Supreme Court

From the very beginning of U.S. history, Episcopalians, Presbyterians and



Congregationalists (also known as the United Church of Christ) have been America's religious insiders. Indeed, they have been so dominant that they have been known as the Protestant

Establishment. One

example of their extraordinary influence is that these three groups alone have produced half of all justices on the U.S. Supreme Court. Thirty-one percent of justices have been Episcopalians, 18 percent have been Presbyterians and 2 percent have been Congregationalists/UCCs.

Catholics, on the other hand, have been religious outsiders for most of U.S. history. Their outsider status is reflected in the fact that only 9 percent of Supreme Court justices have been Catholic. Roger B. Taney was the first (1836-64). After a 30-year period during which there was no Catholic on the court, there was a short period during which there were two Catholics. At the beginning of this period, Edward D. White (1894-1921) overlapped with Joseph McKenna (1898-1925). At the end of the period, McKenna overlapped with Pierce Butler (1923-39). From that point on, there was only one Catholic on the Court at a time: Frank Murphy (1940-49), Sherman Minton (1949-56), and William J. Brennan (1956-90).

Jews also have been religious outsiders, and—for the most part—they, too, have been limited to a token seat on the court. Louis D. Brandeis was the first Jew on the Court (1916-39). He overlapped with Benjamin N. Cardozo (1932-38) for a short time, after which there was only one Jew on the court at a time: Felix Frankfurter (1939-62), Arthur J. Goldberg (1962-65), and Abe Fortas (1965-69).

The situation has changed in recent years. The Establishment's dominance on the court has declined, from 64 percent of all Supreme Court justices between 1789 and 1839, to 51 percent between 1840 and 1929, and 36 percent between 1930 and 2003. However, because Episcopalians, Presbyterians and UCCs comprise only about 10 percent of the U.S. population, there are still more Establishment justices on the court than one might expect based on the Establishment's numbers in the U.S. population.

Just before Justice Brennan's retirement in 1990, two other Catholics were appointed to the Court: Anton Scalia (1986-) and Anthony Kennedy (1988-). Since then, another Catholic, Clarence Thomas (1991-), has been added. As a result, Catholics are now over-represented on the court (one-third of current justices) relative to their numbers in the total population (about one-quarter).

The situation also has changed for Jews. Following Abe Fortas's retirement from the court, there was a 24-year period during which there were no Jews on the high court. That drought was ended when President William Clinton appointed two Jewish justices, Steven Breyer (1993-) and Ruth Bader Ginsburg (1994-). With these two appointments, Jews also are over-represented on the court (22 percent) relative to their numbers in the U.S. population (about 2 percent).

The combination of the three most recent Catholic appointments and the two recent Jewish appointments produces an

See DAVIDSON, page 15

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 21, 2004

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21
- Luke 15:1-3, 11-32

The Book of Joshua provides this Lenten weekend with its first reading.



This book is not among the five books of the Torah, or the ancient revelations of Moses. Therefore, it does not compose, with the other four books, the basis of the Jewish religion.

However, it refers to events very much connected with the Exodus, the flight of the freed Hebrew people from Egypt where they were enslaved. It describes the leadership of Joshua, who immediately followed Moses as chief of the Hebrews.

Scholars believe that this book is in reality a collection of a series of battle narratives and reports of events and circumstances.

The message in this reading is the same as the message that appeared throughout the Torah. God will not forsake the Chosen People. He will guide them and protect them. He gave them manna in the desert when they were starving. Their duty, obviously, is to be loyal to God.

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

In this reading, the Apostle Paul again presents one of his favorite themes. Each true believer, each sincere disciple, is not merely a follower of Christ, but rather the Lord vivifies anyone who is loyal and faithful. His life fills the soul of the disciple.

This intense and intimate bond with Christ means that each disciple indeed is an "ambassador" of the Lord.

Obliquely, the use of the term "ambassador" refers to the supreme identity of Jesus. Ambassadors represented only kings.

St. Luke's Gospel furnishes the last reading.

It is the powerful and familiar story of the Prodigal. None of the other two Synoptics has this story. John's Gospel does not have the story. It is unique to Luke.

To understand the story, an acquaintance with the several strong symbols used in the Gospel is important.

First, fatherhood in the ancient Jewish understanding implied a bond stronger than any other human connection. However, it represented more than mere creation. It meant an ongoing relationship in which the father lovingly bestowed care, support, nourishment, protection and guidance.

Second, fornication, and most especially with pagans, was considered especially horrendous.

This was because the ancient Jews saw as so urgent their responsibility of continuing the descent from Abraham, so that God would continue to be glorified.

The Prodigal's encounters with pagan women and, worst still, his encounters with prostitutes upset this plan of descent from Abraham. Furthermore, the Jews believed that it debased human nature and human procreation.

Third, pious Jews despised swine because pigs were predators. The flesh of no predator, or scavenger, is permitted as food. It can never be kosher. In this story, this son of Abraham, this son of God, lowers himself to care for pigs as if he were their servant.

Finally, only by returning to the merciful father's house does the Prodigal find relief from his hunger and his shame, and only then does he experience joy.

Reflection

As the Church celebrates this fourth weekend of Lent, it gently instructs us that the Resurrection is not that far in the future. Priests may wear rose-colored vestments on this day. These vestments are not a faded violet, but a somber violet brightened by the sunlight of the dawning Resurrection.

The story of the Prodigal is very forthright. Each of us is the Prodigal. By surrendering to sin, we squander our birthright on useful, indeed harmful, frivolities. This desertion of God will win us nothing.

However, despite the awfulness of whatever we may do, if we are contrite, God will welcome us without questions. He will forgive us. He will unite us again to all that is holy. He will give us life anew.

Indeed, this is the way God always has dealt with people. He always has forgiven. He always has loved us. †

Daily Readings

Monday, March 22

Isaiah 65:17-21

Psalms 30:2, 4-6, 11-12a, 13b

John 4:43-54

Psalms 40:7-11

Hebrews 10:4-10

Luke 1:26-38

Friday, March 26

Wisdom 2:1a, 12-22

Psalms 34:17-21, 23

John 7:1-2, 10, 25-30

Saturday, March 27

Jeremiah 11:18-20

Psalms 7:2-3, 9b-12

John 7:40-53

Sunday, March 28

Fifth Sunday of Lent

Isaiah 43:16-21

Psalms 126:1-6

Philippians 3:8-12

Wednesday, March 24

Isaiah 49:8-15

Psalms 145:8-9, 13c-14, 17-18

John 5:17-30

Thursday, March 25

The Annunciation of the Lord

Isaiah 7:10-14; 8:10

Question Corner/Fr. John Dietzen

Feast of Annunciation is excellent occasion to promote respect for life

Q I'm puzzled by the relative lack of importance attached to the feast of the Annunciation (March 25) by the Church. Dec. 8, the feast of Our Lady's conception, is a day of obligation, but the feast of Our Lord's conception is not.



The Church teaches that life begins at conception, and the Annunciation marks the event when the Word became flesh. It would seem that promoting this feast would both honor our Lord and emphasize our commitment to the Church's teaching about the origin of life. Our Catholic paper not long ago had an article about a Catholic English martyr, Margaret Clitherow, whose feast, they said, is on the feast of the Annunciation. Can another saint be commemorated on that day? (Pennsylvania)

A Your question is a good and interesting one, particularly since the Annunciation is apparently the first event in Mary's life to be honored liturgically by Christian people.

In addition, it was widely believed in the early centuries of Christianity that March 25 was the day of Christ's death. St. Augustine (died 430) echoed a long tradition when he declared that Jesus was put to death on March 25, the same day of the year on which he was conceived ("De Trinitate," Book 4). By that time, a church had been built in Nazareth to commemorate the Annunciation, which would seem to indicate some liturgical celebration of that feast already.

Probably the feast of the Annunciation would have developed into a more solemn celebration except for one fact. For centuries, in both Eastern and Western parts of Christianity, the widely accepted practice was that no eucharistic liturgy could be celebrated during Lent except on Sunday. In fact, no feast at all was to be observed during what then was called the "great fast."

Since March 25 usually occurs during Lent, often on the days of the Sunday "scrutinizes" for catechumens, and even during the solemn celebrations of Holy Week, this would bar the celebration of any feast in March, even the Annunciation.

To avoid the problem, some Christian Churches tried to move the feast to the week before Christmas, Dec. 18, or during January, but these alternatives never became popular. Eventually, about the year 700, despite Lent, the feast finally was established on March 25.

Even today, of course, March 25 often falls in the final days of Lent or during

Holy Week, in which case the feast may be observed later, during the Easter season.

The pro-life implications of this feast are not overlooked. Increasingly today, parishes and dioceses give special attention, liturgically and in other ways, to the fact that since we honor the presence of the Word in the womb of his mother from the beginning of her pregnancy, so we should respect the sacredness of human beings from the moment of their conception.

Finally, as with March 25, feasts of several saints are observed every day of the year, though most of them are not on the calendar for celebration by the universal Church. Even Dec. 25 has at least half a dozen saints whose feast day occurs along with the birth of Christ.

Q With all the theories today about UFOs and interspace travel, does the Catholic faith have anything to say about life on other planets? Could there be? If there is intelligent life somewhere else, would Jesus Christ need to die on every planet to save the people? (Wisconsin)

A There's no way the Catholic Church would know any more than anyone else whether intelligent life exists on other galaxies or universes. It hasn't attempted to speculate on the subject, and there's no reason it should.

The spiritual condition of any conscious, intelligent life that might flourish elsewhere is even more of a mystery. Beginning with the possibility of a race of beings that might still be in some sort of original innocence (terminology we're familiar with), there's a rainbow of conceivable circumstances in which such creatures might live.

About the only sure claim we can make in such matters is that God's creative imagination and power are certainly not exhausted by the humanity and other creatures on this earth. Countless other life forms might exist with the ability to know and love and relate to the Creator in a conscious way. What "salvation" might mean for these creatures we have no clue.

Considering the exuberant generosity with which God so lavishly showers life of all kinds on the world around us, one might suspect that this divine extravagance is not limited to our time and place. Any theory about whether or how that might happen, however, is pure speculation.

Specific teachings of the Church about the saving grace of Jesus being necessary for salvation apply, as far as we can know, only to members of our human family. As I said, concerning the relationship God might have established between himself and creatures of another world, we cannot make even a respectable guess. †

My Journey to God

Broken

Through dark and lonely arches of the night,
Pain, like the sea You walked upon, is wild.
Eternal Father, comfort the small child,
Broken and bruised and longing for the light.

Little and broken, I beseech You,
Lord,
In Your mercy grant me a valiant soul.
Your grace is all I have ever implored.
Reach out Your healing hand and make me whole.

My pain I offer in reparation
For sins I beg my Father to forgive.
Envelop me in Your endless patience,
May I find the peace where Your children live.

Through dark and pain-filled arches of the night,

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



Lord, flood Your broken child with healing light.

By Anna-Margaret O'Sullivan

Author says 'rapture theology' of *Left Behind* books is dangerous

By Sean Gallagher

Living, as we are, 2,000 years after Christ, it can be easy for us to give little thought to his second coming and the end of history. But the Church's beliefs regarding this are important for all of us.

Catholic author Paul Thigpen spoke about these and other related issues on March 10 at Holy Rosary Parish in Indianapolis in the second session of the parish's Lenten "Spaghetti and Spirituality" series before about 225 people.

Thigpen is the author of *Rapture Trap: A Catholic Response to End Times Fever* (Ascension Press, 2001).

In particular, Thigpen focused his listeners' attention on the dangers of the so-called rapture theology promoted in the popular *Left Behind* series of novels written by Tim LaHaye and Jerry Jenkins.

In short, these authors promote a belief that Jesus will return not once, but twice. The first time will be a secret coming in which he will snatch or "rapture" away all

true believers before the coming of what is described as the "great tribulation" unleashed on the earth by the anti-Christ.

The *Left Behind* books have been a major force within popular culture for nearly a decade. They've sold tens of millions of copies, spawned two motion pictures, many youth novels, videos, audio books and non-fiction volumes as well.

Thigpen argued that the success of what he described as an "end times industry in the United States" is emblematic of peoples' interest in this topic throughout Christian history.

However, the rapture theology only emerged in the late 18th century and became popular a little over 100 years ago. Despite this late appearance, those who promote this teaching claim that it is drawn from the plain sense of Scripture.

Thigpen wondered aloud if the rapture is there on the surface of the Bible why it hadn't been taught from the beginning of the Church.

"If the plain sense of Scripture taught the secret snatching, then wouldn't we have heard about it before the late 1700s?" Thigpen asked. "Wouldn't we have heard about it from the Apostles or the earliest Church fathers, or the great medieval theologians and scholars, or even the Reformation scholars themselves?"

Nevertheless, the rapture dominates the culture of many Christians, including the one in which Thigpen himself grew up. He became Catholic as an adult.

He recalled singing a song at Church camps in his youth about the rapture that had a rather chilling chorus: "There's no time to change your mind. The time has come and you've been left behind."

"It permeates the culture that I lived in," Thigpen noted, "and still permeates the culture of a lot of people."

But he also fears that it is starting to filter into the thinking and believing of Catholics, many of whom are among the millions who have bought the *Left Behind* novels.

Thigpen raised the story of the Millerites to illustrate the dangers of holding unconventional end times teaching. In the 1840s, William Miller, a native of upstate New York, predicted that Jesus would return at a specific date. Hundreds of thousands of Americans believed Miller and left their own Churches to follow him and his beliefs.

Many sold all of their possessions and abandoned their families. But the appointed day came and went without Christ's return. Many people eventually lost their faith altogether. Some even committed suicide.

"You really put your life on the line with a lot of this when you give yourself and your trust to these eccentric interpretations of the end times," Thigpen said.

In particular, he argued that there are several dangers to these teachings. They offer a false hope about the future, and promote a kind of conceit and complacency in those who hold them. Interestingly, they also don't account for the current persecution of Christians in places such as China or the Sudan.

There is also implicit in the rapture teaching a discounting of the belief in redemptive suffering, which was most clearly displayed in our Lord's suffering and death.

Finally, among some who hold and promote belief in the rapture is a deep distrust and even hatred of the Catholic Church.

Thigpen argued that this is especially true regarding the authors of the *Left Behind* novels.

"People who write these books and others like them want you out of the Catholic Church," Thigpen said. "They think that it is a pagan, false religion."

Turning away from the dangers of the rapture theology, Thigpen suggested his listeners consider the good news to be found in the Church's teaching on Christ's second coming, to be found especially in the *Catechism of the Catholic Church*, paragraphs 668-682.

In particular, Thigpen encouraged them to turn their hearts to the coming of Christ that happens every day in the Eucharist.

"That is the most glorious thing of all. I don't have to wait until the end of history," Thigpen said. "He comes to each of us on the altar every day." †

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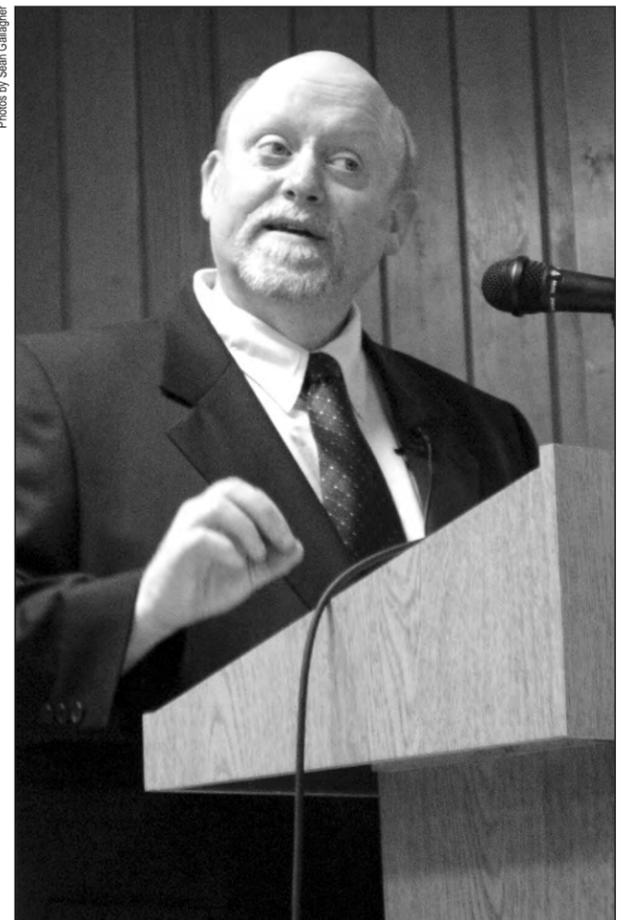
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THE SPIRIT OF CARINGSM

Photos by Sean Gallagher



Paul Thigpen, author of *The Rapture Trap*, spoke on March 10 at Holy Rosary Parish in Indianapolis. About 225 people heard his discussion about the dangers of believing in the secret rapture doctrine.

Pope says Catholics must use dialogue, culture to promote faith

VATICAN CITY (CNS)—Pope John Paul II said Catholics must use dialogue, reason and culture to introduce others to the message of Christ.

"It is up to pastors and the faithful to discover and delve into the basic questions and aspirations of people today," to dialogue with them and "propose the Gospel message and person of Christ, the redeemer, in original and inculturated ways," he said.

In a speech on March 13 to the Pontifical Council for

Culture, the pope underlined the council's role in "discerning great cultural changes and their positive aspects so as to help pastors give appropriate ways to open people up to the word of Christ."

Some 55 people, mostly Church leaders and Catholic experts, attended a March 11-13 gathering of the council to find ways the Church could respond to the growing phenomenon of indifference to religion.

The pope said alongside an increasing expression of

unbelief and indifference toward traditional religions, many people were still looking "to understand the deeper meaning of their existence, to respond to the fundamental questions concerning the beginning and end of life, and to head toward the source of happiness they aspire."

He called on Christians to make "a new leap in the intellectual sphere" by "aiming to propose powerful reflections" that could show "younger generations the truth about man and God

and invite them to embark on an ever keener intelligence of faith."

He said "the world of culture, art and literature must be supported" in order to contribute to "the strengthening of a society built not upon a foundation of materialism but upon spiritual and moral values."

Cardinal Paul Poupard, president of the Pontifical Council for Culture, said plenary participants also emphasized the need for young Catholics to enter into public debate.

In an interview on March 15 with Catholic News Service, Cardinal Poupard said: "In the name of respect for liberty, the Church kept hidden and [faith] became something private. After two generations, this attitude has produced its effects: greater secularism and a decline in the number of people participating in the life of the Church," he said.

"Young people have to be taught to swim against the mainstream, to support the culture of life instead of the

culture of death," he said.

The cardinal said a Church that is more active in the public sphere can help young people integrate their faith with everyday life.

"Young people have responded very positively to the joyous message of Christ as seen by the success of World Youth Day events," he said.

He said meeting participants offered several proposals to help bishops develop programs that would help the Church be more engaged in today's culture. †

DAVIDSON

continued from page 12

unprecedented situation. For the first time in U.S. history, these two outsider groups account for a majority (55 percent) of all justices—twice as many as one might expect based on the fact that they are just over one-quarter of the U.S. population.

As we look ahead, it is hard to believe that President Bush, or his successor, would increase the representation of Catholics and Jews on the court. It is more likely that he, or whoever follows him into the White House, would appoint members of the Protestant Establishment and/or people who belong to other Protestant denominations, which are underrepresented on the court relative to their numbers in the total population.

(James D. Davidson is a professor of sociology at Purdue University in West Lafayette, Ind. His most recent book, Lay Ministers and Their Religious Practices, was published by Our Sunday Visitor Publishing in 2003.) †

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

March 19

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: 317-357-8352.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary, 7 p.m., Stations of the Cross, 7:30 p.m. Information: 317-251-7653.

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

Marian College, St. Francis Residence Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6709.

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

St. Francis Hospital, 8111 S. Emerson Ave., Classroom 1, **Indianapolis**. Program and lunch, "Dispel Myths and Misconceptions About Cancer," lunch provided for registered participants, noon-2 p.m. Information: 317-257-1505.

March 19-21

Mount Saint Francis Retreat

Center, **Floyd County**. Women's retreat, "We Are God's Chosen People," retreat for women, suggested offering \$95. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. "Praying with Scripture: Lectio Divina," presented by Benedictine Sister Maria Tasto. Registration: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

March 20

Holy Trinity Parish, 902 N. Holmes Ave., **Indianapolis**. Spring bazaar, handcrafted items, homemade desserts and vegetable soup, Spanish hamburgers, poticas, 10 a.m.-7 p.m. Information: 317-631-2939.

St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 4720 E. 13th St., **Indianapolis**. Ladies Club, women's tea, 1-3 p.m., \$8 per person. Information: 317-352-1129.

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** "Love Works Magic" fashion show and luncheon, sponsored by Birthline Guild, 11:30 a.m. social, noon luncheon, \$25 donation. Reservations by March 13. Information: 317-466-9656.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Arts and Crafts Fair, 9 a.m.-3 p.m., food available. Information: 317-852-5910.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

March 21

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

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

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

March 21-23

Mary, Queen of Peace Church, 1005 W. Main St., **Danville**. Lenten mission, "Help, Healing and Hope," Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, presenter, 7 p.m. Information: 317-745-4221.

March 22

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

March 23

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei meeting, Mass, 5:45 p.m., chapel. Information: 317-253-1678.

March 24

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, "Seeing with Catholic Eyes: Reintroducing the Faithful to the Catholic View of the World," Father John Triglio Jr., presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

Carmelite Monastery of the Resurrection, 2500 Cold Spring Road, **Indianapolis**. Lecture, "Inexhaustible Mystery," Providence Sister Barbara Doherty, presenter, 7 p.m. Information: 317-926-5425.

Nativity of Our Lord Jesus

Christ Parish, 7225 Southeastern Ave., **Indianapolis**. "Catholic Principles for Making Decisions on Life Issues," Father Joseph Rautenberg, archdiocesan consultant on ethics and bioethics, presenter, 7 p.m. Information: 317-357-1200.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. First annual Diversity Job Fair, 2 p.m. Information: 317-713-5723.

Knights of Columbus Hall, 225 E. Market St., **Jeffersonville**. Daughters of Isabella, Circle 95, annual card party, 7 p.m., \$2.50 per person. Information: 502-327-7438.

March 25

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Stations of the Cross for seniors, 12:30 p.m. Information: 317-638-5551.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. "Introduction to Contemplative Prayer" series, 7-8:15 p.m., free-will offering. Information: 317-543-0154.

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 mtstfran@cris.com.

Sisters of St. Francis, Oldenburg Franciscan Center, **Oldenburg**. Lecture series, "The Many Faces of Jesus," fourth session, "The Face of Jesus Found in John," Franciscan Sister Barbara Leonhard, presenter, 2-3:30 p.m. or 7-8:30 p.m., \$40 for the series. Information: 812-933-6437.

March 26

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

March 26-28

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Recovering a Prophetic Imagination," Benedictine Father Eugene Hensell, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount Saint Francis Retreat Center, **Floyd County**. Vocation retreat for single men interested in priesthood or brotherhood. Information: 800-424-9955 or franvoc@aol.com.



"I don't know how I'm going to handle 40 days of Lent. I have trouble fasting between breakfast and lunch."

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March 28

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., \$3 per person.

March 31

St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 1401 N. Bosart Ave., **Indianapolis**. Ladies Club, spring card party, lunch, noon, \$7. Information: 317-357-3121.

April 2

St. Mark the Evangelist Parish, Schaefer Hall, 535 E. Edgewood Ave., **Indianapolis**. Men's Club fish fry, 5-8 p.m., \$6 adults, \$4 children. Information: 317-787-8246.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Chanted "Passion of Our Lord according to St. John," 7 p.m. Information: 317-634-4519.

April 2-3

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Spring open house. Information: 812-535-5106 or 800-926-SMWC.

April 2-4

Mount Saint Francis Retreat Center, **Floyd County**. Contemplative Retreat, "We Are God's Chosen People," retreat for men and women, suggested offering \$95. Information: 812-923-8817 or e-mail mtstfran@cris.com.

April 3

Holy Name School, Hartman Hall, 21 N. 17th Ave., **Beech Grove**. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

April 3-4

Convent of the Immaculate Conception, Franciscan Center, 22143 Main St., **Oldenburg**. Vocation discernment opportunity for women. Information: 812-933-6462.

April 4

St. Francis Convent, 22143 Main St., **Oldenburg**. Living Way of the Cross, 2 p.m., rain or shine. Information: 812-346-1863.

April 4-11

Convent of the Immaculate Conception, Franciscan Center, 22143 Main St., **Oldenburg**. Holy Week retreat, Franciscan Sisters Janet Born and Barbara Leonhard, retreat directors. Information: 812-933-6437.

April 8-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Holy Week Triduum silent retreat, registration deadline March 25. Registration: 317-788-7581.

April 9

St. Mary Church, 212 Washington St., **North Vernon**. Living Way of the Cross, 2 p.m., rain or shine. Information: 812-346-1863.

Monthly

Third Sundays

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

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

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech**

—See ACTIVE LIST, page 17

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

The Active List, continued from page 16

Grove. Chronic pain support group, 7 p.m. to 8 p.m. Information: 317-831-1177.

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

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

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

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

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville.** Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

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

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

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

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

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

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

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg.** Holy hour for religious vocations, Benediction and exposition of

the Blessed Sacrament after 7 p.m. Mass.

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

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

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

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

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

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

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

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

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

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

St. Joseph Church, 1375 S.

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

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

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

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

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

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

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

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

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

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

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

BAKER, Edna C. (Klein), 99, St. Elizabeth of Hungary, Cambridge City, March 2. Mother of Norma Jean Moran.

BARCIO, Lillian R., 72, Christ the King, Indianapolis, Feb. 29. Wife of Bernard Barcio. Mother of Sheryl Donnelly, Marsha Louon, Karen Pence, Cyndi and Phillip Barcio. Grandmother of nine. Great-grandmother of two.

BRAY, Deborah K. (Hinderliter), 54, St. Malachy, Brownsburg, Feb. 29. Wife of Michael Bray. Mother of Donna Ireland and Jennifer Legan. Stepmother of Heather and Katie Bray. Daughter of Rudy Hinderliter. Sister of Gail Moffett, Cheri Taber and Michael Hinderliter. Grandmother of five.

BROCHIN, Florence G., 81, St. Gabriel, Connersville, March 4. Mother of Mary Coy, Charles, James, Joseph, Mark, Thomas and William Brochin. Grandmother of 15. Great-grandmother of two.

BURCH, John, 56, Sacred

Heart, Clinton, Feb. 28. Brother of Joe and Mick Burch. Half-brother of Sharon Sue Rose.

CALLAHAN, Cornelius J., 87, Holy Spirit, Indianapolis, Feb. 21. Husband of Josie (Stanley) Callahan. Father of Cathi Hampton and Bill Callahan. Grandfather of four. Great-grandfather of five.

CARMIN, Elizabeth, 74, Our Lady of Lourdes, Indianapolis, Feb. 25. Daughter of Helen Korte.

CAVINS, Jeffery K., 40, St. Joseph, Corydon, Feb. 19. Son of John and Louise Cavins. Brother of Lori Hanks.

DUNIGAN, Raphael B., 89, St. Andrew the Apostle, Indianapolis, Feb. 22. Husband of Mary Margaret (Kunkel) Dunigan.

DUNN, Mary Evelyn, 94, St. Augustine, Jeffersonville, Feb. 21. Grandmother of three. Great-grandmother of five. Great-great-grandmother of three.

ESTES, Leslie E., Sr., 74, Holy Name, Beech Grove, Feb. 23. Husband of Lois (Pearson) Estes. Father of Patty Sharp, Donna and Les Estes Jr. Brother of Charles and J.D. Estes. Grandfather of five. Great-grandfather of one.

FEENEY, Malachia, 85, Christ the King, Indianapolis, March 2. Father of Rose, Charles, Peter, Steven, T. Andrew and Timothy Feeney. Brother of Regina Scollard and Leo Feeney. Grandfather of 16.

FULTZ, Donald G., 74, St. Paul the Apostle, Greencastle, Feb. 19. Husband of Patricia Ann (Krouse) Fultz. Father of Donna Bolte, Kathleen Cline, Suzanne Roll and Patricia Fultz. Brother of Barbara Fix. Grandfather of 10.

HENN, Marilyn (McCoy), 72, St. Joan of Arc, Indianapolis, March 2. Wife of Richard G. Henn. Mother of Colleen Padgett, Kevin and Timothy Henn. Sister of Charles McCoy. Grandmother of eight. Great-grandmother of four.

HOLTHOUSE, Helen, 96, St. Andrew, Richmond, March 2. Mother of Charity Sister Jeanine Holthouse, Kathleen Kutter, Ronald and Thomas Holthouse. Grandmother of 11. Great-grandmother of 26.

JACKSON, Ana Lynn, infant, Nativity, Indianapolis, Feb. 29. Daughter of Christopher and Kimberly Jackson. Sister of Ava Rose Jackson. Granddaughter of Roger and Martha Burkhardt and Gene and Sharon Jackson. Great-granddaughter of Dorothy Jackson.

KAISER, Mildred, 94, St. Mary, Aurora, Feb. 27. Mother of Robert, Thomas and William Kaiser. Grandmother of 10. Great-grandmother of eight.

KAPPES, Marcella Frances (Ariens), 83, Holy Name, Beech Grove, Feb. 25. Mother of Carmelite Sister of St. Therese of the Infant Jesus Marcianna Kappes, Dave, Ted, Tim and Stephen Kappes. Sister of Carolyn Bir, Ernestine Johnson and Andy Ariens. Grandmother of nine. Great-grandmother of three. (correction)

LANDWERLEN, Helen M., 94, St. Vincent de Paul, Shelby County, March 2. Mother of

Mary Frances Denton. Grandmother of two. Great-grandmother of three.

MOSER, A. Jane, 86, St. Augustine, Jeffersonville, March 1. Cousin of several.

NAVARRO, Hazel Luz Apolinario, 39, Christ the King, Indianapolis, March 1. Daughter of Errol Capuli and Remedios Apolinario Navarro. Sister of Abraham, Gideon and John Navarro.

NOBBE, Mildred R., 74, St. Anne, Hamburg, March 6. Mother of Carol Weberding, Dale, David and Rodger Nobbe. Sister of Ester Goss, Irene Merkel, Clara Niehoff and Albert Bedel. Grandmother of 10. Great-grandmother of three.

PRICKEL, Arnela L., 69, St. Anthony of Padua, Morris, March 4. Wife of Mark Prickel. Mother of Mary Jo Reer, Judy Kinker, Brenda Meyer, Jane Tekulve, Diane, Nancy, Donnie, Luke, Marvin, Matt and Michael Prickel. Sister of Rosemary Prickel, Louella Voegele, Fred and George Scheele. Grandmother of 25. Great-grandmother of one.

PRICKEL, Martha M., 85, St. Louis, Batesville, March 4. Wife of Alanus Prickel. Aunt of several.

RAIDY, Trilby Inez, 81, St. Augustine, Jeffersonville, Feb. 29. Mother of Daniel, Robert and Thomas Raidy. Stepmother of Nancy Sue Bartle. Sister of Lyndon Lewis. Grandmother of seven.

RICHEY, David Eugene, Sr., 71, St. Malachy, Brownsburg, March 2. Husband of Patricia Richey. Father of Eileen Null, Kristine McMillan, Mary Jo Swenson, Jackie, David Jr. and Michael Richey Sr. Brother of Kathy Selby, Conrad, Dean, Melvin and Terry Richey. Grandfather of 15. Great-grandfather of four.

RITZ, Mary B. (Wall), 81, St. Mary, New Albany, March 7. Wife of Vincent Ritz. Sister of Margaret Kleer, Betty Roberts and Charles Wall.

SCHULER, Philip, 56, St. Mary, Aurora, March 1. Husband of Dawn (Rowlett) Schuler. Father of Trisha Benson and Philip Schuler Jr. Brother of Teresa Bushing, Beverly Cochran and Darlene Schuler. Grandfather of three.

STERWERF, Joseph J., 66, St. Teresa Benedicta of the Cross, Bright, March 3. Husband of Joyce Sterwerf. Father of six. Brother of eight. Grandfather of 13. Great-grandfather of one.

STILES, Marie, 86, Christ the King, Indianapolis, March 2. Mother of Kenneth Stiles. Grandmother of three. Great-grandmother of four.

THIEMAN, Ruth E., 84, St. Joseph, Shelbyville, March 4. Mother of Marian Lynn Knueven, Rose Ann Lenihan, James and Thomas Thieman. Sister of Martha Higgins and John Higgins. Grandmother of six. Great-grandmother of three.

WENCLEWICZ, Mark T., Sr., 45, Christ the King, Indianapolis, March 4. Father of Megan, Mark Jr. and Scott Wenclewicz. Son of Richard

and Patricia Wenclewicz. Brother of Julie Ballard, Patty Phillips, Stephanie Segi, Mary Will, Chris, Greg, Rick, Ronald and Tony Wenclewicz.

WISMAN, Gene, 61, St. Michael, Bradford, Feb. 24. Father of Tammy Geltmaker and Jeff Wisman. Brother of Susan True, Wayne Fessel and Ray Wisman. Grandfather of four.

WOLF, Donald Robert, 71, St. Christopher, Indianapolis, Feb. 27. Husband of Mary Anne (Chermansky) Wolf. Father of Donna, Christopher, Joseph and Stephen Wolf. Brother of Mary Ann Knott and Providence Sister Marie Wolf.

WOODFALL, Richard E., 67, St. Malachy, Brownsburg, Feb. 27. Husband of Carol Woodfall. Father of Mark and Richard Woodfall. Brother of Melissa Leisch and Lynn Meece. Grandfather of two.

WYNN, David Lee, 50, Holy Spirit, Indianapolis, March 2. Husband of Karen (Sweeney) Wynn. Brother of J. Stephen Wynn. Uncle of several. †

Franciscan Sister Sarah Page was an art instructor and retreat director

Franciscan Sister Sarah Page died on March 5 at St. Clare Hall, the health care facility for the Sisters of the Third Order of St. Francis in Oldenburg. She was 76.

The Mass of Christian Burial was celebrated on March 9 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery at the motherhouse.

The former Catherine Page was born in Indianapolis. She entered the Oldenburg Franciscan community on Feb. 2, 1951, and professed her final vows on Aug. 12, 1956.

Sister Sarah ministered as an art instructor and fine arts curriculum coordinator for many years.

She taught at Father

Thomas Scecina Memorial High School in Indianapolis, Marian College in Indianapolis and at Catholic schools in Ohio, Missouri, New Mexico and Rhode Island.

From 1988-94, Sister Sarah served as associate professor of education at Salve Regina College in Newport, R.I.

She later ministered as director of retreats at the Sacred Heart Retreat Center in Gallup, N.M.

In 2002, she retired to the motherhouse at Oldenburg.

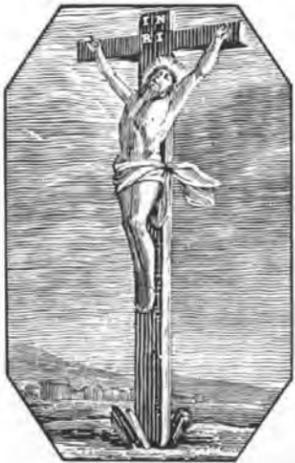
She is survived by a cousin, Rita Messer Brooks of Glendale, Mo.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

You are cordially invited to pray

The Stations of the Cross

at two locations:



Good Friday, April 9, 2004
 Noon at CALVARY CEMETERY
 435 W. Troy • Indianapolis
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Walk with Msgr. Joseph Schaedel, Vicar General, and the 4th Degree Knights of Columbus as he dedicates the new outdoor Stations of the Cross in Calvary Cemetery.

Good Friday, April 9, 2004
 3 p.m. at OUR LADY OF PEACE CEMETERY
 9001 Haverstick Road • Indianapolis
 (317) 574-8898

Walk with Msgr. Joseph Schaedel, Vicar General, and the 4th Degree Knights of Columbus as he prays the Stations of the Cross. If the weather is inclement, we will pray the Stations in the Mausoleum Chapel.

ALL ARE WELCOME!



Candlelight vigil

Candles are lit in central Barcelona on March 11 for the victims of the Madrid train bombings earlier the same day. Bomb blasts had ripped through four packed commuter trains in Spain's capital during morning rush hour. The death toll reached 198, with more than 1,000 people injured, in the explosions.

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THANKS St. Jude and St. Anthony for prayers answered. C.M.G.

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Positions Available

Director of Music Ministries

Our Lady of Lourdes Catholic Parish, in the East Deanery of the Archdiocese of Indianapolis, is seeking a part-time Director of Music Ministries. The ideal candidate will have a B.A. in Music, either in keyboard performance, choral directing, or equivalent. The job may be tailored to best fit the needs of the candidate and the parish, but will likely include directing two or three choirs, as well as providing keyboard (organ and/or piano) accompaniment at two masses each weekend. A sample job description may be obtained from the parish upon request.

Interested applicants should submit a résumé to:

Beverly Hansberry
Our Lady of Lourdes Catholic Church
5333 East Washington Street
Indianapolis, IN 46219
Fax: 317-356-2358
e-mail: OLL2@juno.com

Elementary Principal

St. Louis Catholic School, Batesville, Indiana, invites qualified applicants to apply immediately for the position of principal. Our school recently was honored with the "Blue Ribbon School" designation and has over 400 students in grades K-8. See www.batesville.k12.in.us/sls/.

Applicants must foster a strong Catholic identity and meet the criteria established by the Archdiocese of Indianapolis. The successful candidate will possess strong leadership and interpersonal skills with the ability to lead and grow our school as a challenging and exciting academic environment. Candidates must also be able to assume responsibility for the administration of our school, including providing leadership for the highly motivated faculty, managing finances, and communicating effectively with our parish and community.

Applications should be directed to:

Mrs. Carole Williams
Office of Catholic Education
Archdiocese of Indianapolis
1400 N. Meridian Street
Indianapolis, IN 46202-2367
Tel: 317-236-1544
Fax: 317-261-3364
cwilliams@archindy.org

Catholic School System President

Lafayette Catholic School System
Lafayette, Indiana

For over 160 years, the Lafayette Catholic Schools has offered educational excellence in Greater Lafayette. Located in a growing economically-sound university town, the student body numbers approximately 900 in grades Kindergarten through 12. Our system has three elementary campuses and a Junior-Senior High campus. Our mission is to serve God by providing a challenging education integrated with Catholic values and morals developing the whole person spiritually, intellectually, physically and socially.

Lafayette Catholic Schools has created the new position of President to help manage our growth and lead us into the 21st century. We are excited about where we are going, and are searching for a president who is eager, enthusiastic and dedicated to the academic and spiritual growth of our students and the continued financial growth of our system. He/she should have strong development skills and educational administrative experience.

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Interested candidates are asked to contact:

LCSSPresident@insightbb.com
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An application package will be sent.

The candidate is preferred to:

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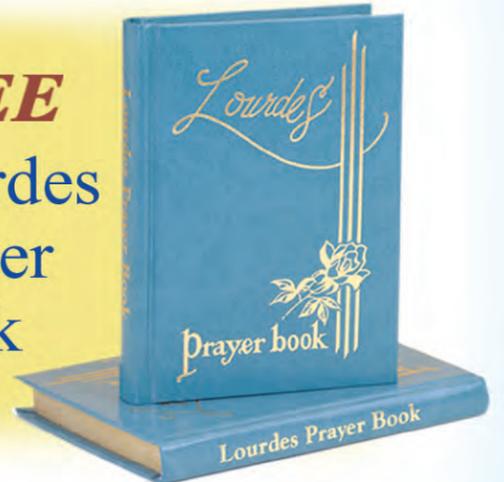
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