



The

Criterion

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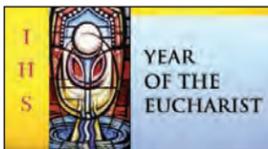
February 4, 2005

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Eucharist helps couples keep God at center of their lives

By Mary Ann Wyand

(Editor's note: The Catholic Church is observing the Year of the Eucharist. This article is part of a Criterion series exploring the importance of the Eucharist in all facets of the life of the archdiocese.)



"And the two shall become one flesh" (Gn 2:24).

This Scripture passage from the Book of Genesis is frequently included in the Liturgy of the Word at nuptial Masses,

David Bethuram explained, as a reminder that the sacrament of marriage is both a celebration of unity and an essential part of the life of the Church.

In his ministry as director of the archdiocesan Office of Family Ministries, Bethuram often talks with couples about the vocation of marriage. The Office of Family Ministries sponsors monthly Pre Cana Programs at Our Lady of Fatima Retreat House in Indianapolis to help engaged couples prepare for the sacrament of marriage.

"When describing marriage, the Book of Genesis says that a man shall leave his father and mother and join with his wife," Bethuram said. "Then the two shall

become one. This is a very important point being made in Scripture. Marriage has a deep social meaning. Marriage is the closest interpersonal relationship imaginable by adults."

Christian marriage connects life with love, he said. "It embraces the fundamental need for togetherness, reconciliation, faithfulness and living out God's love in everyday life."

In Pope John Paul II's 2004 apostolic letter "*Mane nobiscum Domine*" ("Stay With Us Lord"), Bethuram said, the Holy Father "calls upon the Church, particularly during the Year of the Eucharist, to study and grasp the spiritual significance of the Eucharist."

As an integral part of Christian life, he said, the Eucharist is a celebration of unity that provides spiritual support to help engaged and married couples keep God in the center of their relationship.

"Married persons go their way together in faith," Bethuram said. "A married couple starts together in their search for God. Together they try to follow Christ, together they share their ideas, together they pray, together they are sent into the world, which is a basic element for

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Men and women line up separately at a polling station in Basra in southern Iraq on Jan. 30. The country held its first free elections in a half-century. Iraqi Catholic leaders praised the turnout of voters despite fears of attacks, and they said they were optimistic that the democratic process will benefit the country.

Iraqi Church officials laud country's election

ROME (CNS)—Every Iraqi who cast a vote on Jan. 30 amid continued chaos and violence showed that democracy will win over terrorism, said a top Iraqi Church official.

"This is a big lesson to terrorism, a great message that says we are not afraid" of terrorists and "we will rebuild our country," said Father Philip Najim, the Rome-based

representative of the Chaldean-rite Baghdad Patriarchate.

The greater-than-expected voter turnout is "a positive sign" as it marks a turning point in Iraq's future, he said.

"It shows the whole world how educated the Iraqi people are and that we are capable of reaching freedom and democracy," the Iraqi-born priest told Catholic News Service on Jan. 31.

Even if polling in some places proved less than perfect, "the most important thing is that the people went; they went despite the violence, the fear and terrorism," he said.

Millions of Iraqis cast their votes on Jan. 30 in the country's first democratic election in decades. They voted for a 275-member transitional National

See IRAQ, page 20

Bishops and Vatican to review abuse norms soon

VATICAN CITY (CNS)—Two years after adopting special norms for dealing with priestly sex abusers, U.S. bishops and Vatican officials plan to meet early this month to review how the new policies have worked and to consider possible revisions.

Vatican officials described the meeting as a simple consultation. They said the talks are expected to be positive, reflecting progress made since the first major U.S.-Vatican meetings on sex abuse in 2002.

"The climate has matured. The norms have been in place for two years, and a lot of cases have been handled. On all sides, there is recognition that much has been accomplished," said one Vatican official.

The "Essential Norms" laid out a strict policy on priestly sex abuse, providing for removal from ministry or laicization of priests who have sexually abused minors. The Vatican approved the norms on an experimental basis for a two-year period beginning in March 2003; new Vatican approval, called a *recognitio*, would presumably have to be given again this year, whether or not revisions are made.

Some Vatican sources said they do not expect major changes to the norms. They pointed to improved coordination on sex

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State legislature is working on tax credits and medical benefits for low-income families

By Brigid Curtis Ayer

The Indiana General Assembly is considering several bills this year that would help low-income families lower their state taxes and provide medical benefits for them.

The Indiana Catholic Conference is tracking legislation such as the Earned Income Tax Credit (EITC), House Bill 1083, a bipartisan effort authored by Rep. Michael B. Murphy, R-Indianapolis

and Rep. John Day, D-Indianapolis.

The bill would provide qualifying households with a tax credit, thus allowing a wage-earner who heads a household to retain more of his or her earnings by lowering their tax liabilities. The bill passed out of the House Ways and Means Committee by a 22-0, bipartisan vote. The measure passed the full House in a 97-0 vote. Rep. Shelia Johnston Klinker, D-Lafayette, and Rep. Cindy Noe, R-Indianapolis, are also co-authors of the bill. Sen. Ron Alting, R-Lafayette, is the Senate sponsor who will help move the bill along in the Senate. Sen. Howard

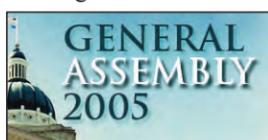
"Luke" Kenley, R-Noblesville, and

Sen. Vi Simpson, D-Bloomington, are also Senate co-sponsors of the bill.

The Earned Income Tax Credit began as a federal program during the 1970s and several states have created their own version of it. Indiana's credit is 6 percent of the federal credit.

Day, a member of Holy Cross Parish in Indianapolis, said Indiana's state Earned Income Tax Credit program was to expire at the end of this year, but the bill currently before the legislature would make the tax credit permanent. The state credit benefits families or single persons earning \$33,000 or less a year.

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MARRIAGE

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Christian belief.”

In a very real way, he said, marriage is about understanding how living faith together is a communion.

But with the challenges of daily life, even married couples who strive for unity and togetherness still need to be willing to turn to the sacrament of reconciliation for the graces to sustain their relationship.

“Wherever people ... live their life together in such an intensive process as marriage is,” he said, “there will necessarily be conflict, quarrels and confrontation.”

That’s why reconciliation is so important in a couple’s relationship with each other and with God, Bethuram said, as they strive to start life anew, accept each other and endure adversity.

“It seems to me that reconciliation, coming from the power of the Cross and of the Resurrection, is one of the most important focal points in marital spirituality,” he said. “Marriage aims at lifelong fidelity, in which one partner accepts the other without ‘ifs’ or ‘buts.’”

In their pastoral letter “Follow the Way of Love,” the U.S. bishops remind families that, “To live faithfully in a marriage requires humility, trust, compromise, communication and a sense of humor. It is a give-and-take experience, involving hurt and forgiveness, failure and sacrifice.

“The very same thing is true of fidelity in other family relationships,” the bishops noted. “Your faithful love in a marriage and family is tested by change. It can also be strengthened and brought to maturity through change. The challenge is to remain open to the Lord’s gracious, healing presence and to see change as an opportunity for growth.”

The Year of the Eucharist is a reminder that “the Eucharist is that very gift that brings us to new life,” Bethuram said, “and allows couples to open up to the

Holy Spirit, which bonds and unites spouses in the sacrament of marriage.”

St. Vincent de Paul parishioners Dale and Monica Siefker of Bedford have taught Natural Family Planning classes for six years to help married couples embrace God as the center of their marriage.

The Siefkers welcome children in their marriage as gifts from God and feel blessed to have five children ranging in age from 10 to 2. They are expecting a baby in May.

Praying together and practicing Natural Family Planning have strengthened their marriage, Dale Siefker said. NFP is an expression of their love for God and for children, and is the result of sharing prayer and receiving the Eucharist as frequently as possible.

“There’s no substitute for the sacrament of the Eucharist,” Siefker said during a recent telephone interview. “There’s no way that a marriage can really be fruitful without the sacrament of the Eucharist.”

Receiving the Eucharist is a visible way to invite Jesus into your marriage, he said, bringing Christ in both physically and spiritually to support and nourish the marital union in the midst of the challenges of daily life.

“He’s part of the marriage,” Siefker said. “It’s a great privilege that is bestowed on us to be invited to the sacrament of the Mass and the Eucharist, and to nourish us that way, and to do that as a family. Bringing Christ into your life as an individual is one thing, but if you bring Christ into your life as a whole family it supports the basic fundamental unit of civilization.”

The sacrament of reconciliation also is an important way to strengthen the bond between husband and wife and God, he said. “Every day, I fail to do what God has asked me to do. Monica and I understand that we fail, and that we can go to God and ask for forgiveness. That helps you get up every day and try again, always striving for perfection. If you didn’t have God’s reconciliation and forgiveness, it would probably be impossible to keep trying again.”

The sacraments of the Church bring hope to a couple’s married life, Siefker said. “The ultimate hope is to bring each other to God’s kingdom, along with our children, by loving and serving God and each other. Helping each other to the kingdom is, of course, one of the main purposes of marriage—for a husband to help the wife and the wife to help the husband to eternity, and to raise children and bring them to eternity as well.”

Natural Family Planning helps married couples grow in love and fidelity, he said, by being open to God’s will for them all of the time.

“If you block out God’s will in the area of sexuality in your life,” he said, “which is a very fundamental human thing—it’s the way God gave us to procreate, to bring more souls into being to honor and serve God—and if you block God out of that part of your marriage then I think it’s nearly impossible to have God in any part of your marriage.”

Monica Siefker said she frequently tells couples that receiving the Eucharist and being open to God’s gift of children are

Tips for creating a healthy marriage

By Mary Ann Wyand

“A Lifetime Together: Thoughts for Engaged Couples” and “Marriage, After All These Years” are the topics of two *News Notes* recently released by The Christophers.

The brochures offer valuable advice from married couples and marriage counselors that are intended to help couples who are preparing for marriage and couples who have been married for a number of years.

Suggestions from the brochures include these tips for a healthy marriage:

- Keep God an integral part of marriage. Faith and prayer help couples pull through the struggles of married life.

- Acknowledge that men and women are different and that they solve problems differently. Understanding these distinctions helps couples resolve misunderstandings.

- Communication is vital to a healthy relationship. Learning to listen to your partner’s nonverbal and verbal messages is essential to the process.

- Rediscover your partner by

making time for one another. Set aside time to go on dates and just talk with each other.

- Separate myths about marriage from reality. Good marriages are lifelong works in progress.

“Marriage, After All These Years” explains that successfully married couples and those who are divorcing have the same number and kinds of arguments, but the difference is how they disagree about issues.

The brochure suggests that couples accept the fact that some amount of arguing is inevitable, and that a husband and wife should be willing to ask for forgiveness and be willing to extend it as well. It explains that “fighting fairly” during an argument means never attacking your partner’s character or committing any form of physical abuse.

(Both brochures are available free of charge by writing to The Christophers at 12 E. 48th St., New York, NY 10017 or calling 888-298-4050 or by e-mail at mail@christophers.org.) †

central components of Christian marriage.

“I just don’t know how a marriage can survive without God as the center,” she said, “because he obviously provides you with all the graces that you need for that sacrament. Without him, you can’t do it. It’s humanly impossible.”

She said the example that Christ gave us in the Eucharist is a powerful sign of self-giving that helps married couples grow in love and fidelity through the years.

“It’s so easy to get caught up in the feelings of love and what pleases me,” she said, “and to become very self-centered. In a marriage, you can’t have that. It’s the total outgiving and outpouring of self to the point where you give it all to God and you give it all to your spouse. That’s exactly what the Eucharist is—a total outpouring, a total gift, of self. Jesus Christ on the altar is a reminder of what he did for us at Calvary and he continues to do every day through the Mass.”

To strengthen their relationship with God and each other, the Siefkers recommend that engaged and married couples attend Mass together as frequently as possible, spend time in prayer together in the presence of the Blessed Sacrament and receive the sacrament of reconciliation on a regular basis.

“When you spend time in front of the Blessed Sacrament in adoration, praying for your marriage,” Monica Siefker said, “you receive insights that are just incredible into that deep love, that self-giving, that sacrificial love of God, that allow you to be able to do that in your marriage. Be honest with him and he will be in the depths of your heart. Miracles happen in front of the Blessed Sacrament.”

She thinks that the high rate of divorce is partly caused by unrealistic expectations about marriage, but believes that keeping God at the center of the marital union brings graces to the relationship between a husband and wife.

“True love doesn’t feel good a lot of times,” she said, “but what it will do is fulfill you and provide peace and joy amidst the trials of life. I always say that it didn’t feel good for Christ to be on the cross. When you receive the Eucharist, Jesus comes in literally into your life and he is there in his self-sacrificing manner as total love. That enables you to become more like him.”

The sacraments of the Eucharist and reconciliation go hand in hand, she said. “You cannot have one without the other because if you’re not receiving the Eucharist in a state of grace it does no good. Those graces are not going to get through to you.”

Pray for the gift of self-enlightenment, she said, to see yourself as God sees you and see yourself clearly and objectively.

“Just pray for the Holy Spirit to give you that gift of self-enlightenment, to give you the graces of making a good and holy confession,” Monica Siefker said. “Those are real practical ways to keep God in the center of your marriage ... [and] practice self-sacrificing love, not holding a single thing back—and that includes your fertility—everything, giving it all to God, giving it all to your spouse.

“That’s what sets you free,” she said. “It’s a paradox. You would think that it would create a burden, but it’s amazing how ultimately that total self-sacrifice and giving of yourself, the giving of your will and obedience to Christ’s teachings, sets you free and gives you the peace that the world will never know.” †

Lenten regulations

Abstinence from meats is to be observed by all Catholics 14 years old and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is Feb 9.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to one’s needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday. Holy Thursday is March 24.



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Area pro-life supporters march to end abortion

By Mary Ann Wyand

Thirty-two red roses filled the tiny white casket on display in front of the stage in the Indiana War Memorial auditorium on Jan. 30 in downtown Indianapolis.

The roses represented 32 years of legalized abortion and solemnly commemorated the lives of more than 45 million unborn babies who have died in abortion since the U.S. Supreme Court's *Roe vs. Wade* and *Doe vs. Bolton* decisions in 1973.

More than 300 pro-life supporters from a number of faith communities in central Indiana were on hand to pray for an end to abortion and hear Indiana Secretary of State Todd Rokita and two Cardinal Ritter High School seniors speak out against the killing of babies in the womb during all nine months of pregnancy.

The Memorial Service for the Unborn was sponsored by Right to Life of Indianapolis and concluded with a peaceful and prayerful pro-life march from the Indiana War Memorial to Monument Circle and back to the auditorium.

As the keynote speaker, Rokita thanked the audience for leading the charge to protect every life.

Last week in Washington, D.C., Rokita said, President Bush said "in the plainest of terms, so that no one could misunderstand, what we all know to be true is one of the foundational blocks of this country, but has been true of free society since the beginning of time, and that is that the strong have a duty to protect the weak. ... We must continue to live out that duty [to protect the innocent] as a strong people."

Cardinal Ritter High School seniors Kristen Maled, who is a member of

St. Christopher Parish in Indianapolis, and June Zeunik, a member of St. Malachy Parish in Brownsburg, discussed their participation in the 32nd annual March for Life on Jan. 24 in Washington, D.C.

"The march was an amazing experience," Kristin said, "and it is great to feel like you are making a difference and spreading a good message."

Kristin participated in the annual archdiocesan pro-life pilgrimage to the nation's capital for the second time last month.

"My faith in God and in the value of human life gives me my strong pro-life feelings," she said. "Being pro-life is not only about respecting the value of human life, but also your own life because you cannot respect others if you do not respect yourself. ... Being pro-life has helped me grow in my faith and confidence in myself."

June reminded the pro-life supporters that one-third of her generation has been silenced against their will by abortion.

"Innocent babies are being denied their right to life," she said. "Murders are committed daily without any way of punishing or stopping the acts from happening. Some people claim it is a choice—a choice that we should be able to decide the worth or importance of another's life."

Abortion is not a choice, June said. It is a crime that must be stopped.

"It is up to us to be the voices of the unheard victims," she said. "It is our obligation to fight for the innocent. Attending the March for Life reaffirmed my hope for change. It was awesome to see so many people from my generation working together to make a difference in the world. ... I will not stop fighting for this until the goal is achieved." †



Above, St. Lawrence parishioner Tom Pottratz of Indianapolis, right, leads a pro-life march on Jan. 30 in Indianapolis.

Left, roses fill an infant's casket in memory of 45 million unborn babies killed during 32 years of legalized abortion in the U.S.

Below, Holy Rosary parishioner Tim Johnson of Indianapolis helps his 2-year-old daughter, Bethany, place a rose in the casket during the memorial service.



Cardinal Ritter High School seniors June Zeunik, left, of St. Malachy Parish in Brownsburg, and Kristin Maled, a member of St. Christopher Parish in Indianapolis, join more than 300 pro-life supporters during a pro-life march in downtown Indianapolis after they spoke at a Memorial Service for the Unborn on Jan. 30 at the Indiana War Memorial. Right to Life of Indianapolis sponsored the pro-life prayer service.



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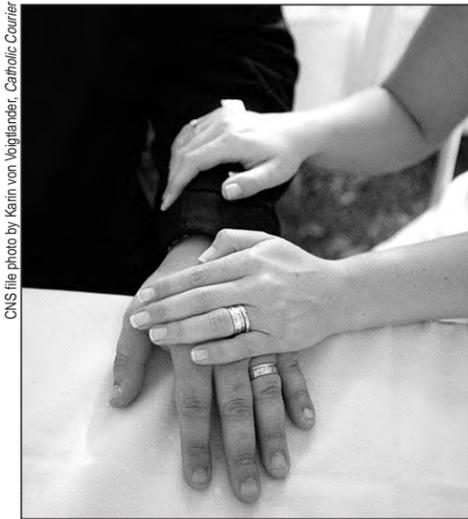
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Editorial



CNS file photo by Karin von Voigtlander, Catholic Courier

When they marry, husbands and wives establish a matrimonial covenant, a partnership between themselves, that by its very nature is ordered toward the good of the spouses as well as toward the procreation and education of their children.

Marriage in God's plan

This week, as we offer you our annual spring Marriage Supplement beginning on page 9, it's impossible to pretend that marriage is a thriving institution in this country. The number of couples who live together without marriage, the divorce rate and the number of children born outside of marriage, continue to skyrocket. The concept of "marriage" between two people of the same sex is gaining ever wider acceptance.

Unfortunately, other than bemoaning these facts, there's not too much we can do about them. What we can do, though, is present a positive picture of marriage in God's plan because we are convinced that it offers men and women the best chance at happiness in their lives.

The Church teaches us that God himself is the author of marriage. In Genesis, we read that, in marriage, "a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gn 2:24). Jesus confirmed that when he said that husband and wife "are no longer two, but one flesh" (Mt 19:6).

This means, in plain English, that these two people are a single organism. As C. S. Lewis wrote in *Mere Christianity*, "The inventor of the human machine was telling us that its two halves, the male and the female, were made to be combined together in pairs, not simply on the sexual level, but totally combined." That is why, as Jesus said, "Therefore, what God has joined together, no human being must separate" (Mt 19:7).

We Catholics believe that Jesus raised the human institution of marriage to the dignity of one of the seven sacraments. By his presence at the wedding at Cana, Jesus confirmed the goodness of marriage and proclaimed that from then on marriage would be an efficacious sign of his presence. Through this sacrament, spouses are strengthened and consecrated for the duties and the dignity of marriage.

When they marry, husbands and wives establish a matrimonial covenant, a partnership between themselves, that by its very nature is ordered toward the good of the spouses

as well as toward the procreation and education of their children. Try as it might, secular society can find nothing else that better serves those purposes.

That is why the Church insists that a marriage covenant—between a baptized man and woman free to contract marriage, who freely express their consent—cannot be dissolved once the marriage has been consummated through sexual intercourse. The consent of the marriage partners to give and receive each other is a bond sealed by God himself, and it cannot be broken.

Needless to say, our modern society doesn't accept God's plan for marriage. "Being in love" seems to be the only reason for getting married or remaining married, and that leaves no room for marriage as a covenant or a permanent bond. The strange thing is, as G. K. Chesterton once pointed out, couples who are deeply in love have a natural inclination to bind themselves by promises.

However we might will it, though, and as glorious as "being in love" is, it cannot be the basis for lasting marriage. When passions fade, there must be more to marriage. Again, quoting C. S. Lewis, "Who could bear to live in that excitement for even five years? What would become of your work, your appetite, your sleep, your friendships?"

But, still quoting Lewis, ceasing to be "in love" need not mean ceasing to love. The second sense of love is more than a feeling, as "being in love" is. "It's a deep unity, maintained by the will and deliberately strengthened by habit; reinforced by [in Christian marriages] the grace which both parents ask, and receive, from God."

It should go without saying that marriage in God's plan requires fidelity of both spouses. Not only is this essential to preserve the covenant, but, as the *Catechism of the Catholic Church* says, "The deepest reason is found in the fidelity of God to his covenant, in that of Christ to his Church. Through the sacrament of matrimony the spouses are enabled to represent this fidelity and witness to it" (#1647).

Despite what modern society might teach, this is the meaning of marriage in God's plan.

— John Fink

Letters to the Editor

More resources needed for students with learning differences

Once again, I've had to remove my son from another Catholic school. He's back in the Indianapolis Public Schools and doing quite well academically. He's attended three parochial schools and had a short stint at a parent-taught private Catholic school, along with a year of home schooling (using a program from a Catholic home school publisher).

My son is bright, funny and a very compassionate young man. However, he has some mild learning differences with math and language arts.

I find it ironic, yet very sad, that the Catholic community today is so motivated to promote the value of a Catholic education in our youth, but cannot seem to pull together an academic program in at least a couple of the parish schools geared toward children with disabilities or differences such as ADD/ADHD, dyslexia, high-functioning autism and a host of other challenges.

I'm sure many of the parents in our archdiocese are aware of this and deal with it on a daily basis. I think it's time we recognize that not all of our children are going to conform to a "typical" style of learning and I would like to challenge the archdiocese to set up programs in at least one parish school in each of the deaneries to accommodate these children that learn a little differently, a little slower or need a little more help.

Perhaps if we find a way to do this, we could truly show that charity does begin at home and no child should be denied a Catholic education because they learn differently that what the rest of the world considers "normal."

Joy Wilson-Foster, Indianapolis

Response:

Catholic schools throughout the Archdiocese of Indianapolis are working to increase the quantity and quality of special education services that are available to students.

Through Project EXCEED, in the past three years more than 200 teachers have been trained to assist students with special needs, especially dyslexia, in the regular classrooms. The expertise in our Catholic schools continues to grow and develop at a rapid pace.

The Office of Catholic Education is not aware of the specifics of this case, including the schools involved or the nature of the child's needs, but in the past few years we have increased the schools' capacity to deal with learning differences for the vast majority of students.

For additional information about the training that teachers are receiving and the progress being made, please contact the Office of Catholic Education.

Kathy Mears, associate director, schools, learning resources for the Archdiocese of Indianapolis

The gift of Fatima

The forgotten part of the Fatima Message is the observance of the five first Saturdays.

Our Lady promised Sister Lucia that she would assist at the hour of death with the graces necessary for salvation for all who would on the first Saturday of five consecutive months confess, receive holy Communion, say five decades of the holy rosary and meditate for 15 minutes on the mysteries of the holy rosary (meditation is in addition to the saying of the holy rosary). Confession can be a week before or after the first Saturday.

Isn't this the greatest gift we could receive? Also, we would be offering reparation for the blasphemies and ingratitude of unrepentant sinners and for peace in the world. Please start this coming first

Saturday to console the Immaculate Heart of Mary.

Mary Anne Grande, Greenfield

Mary's message at Fatima can't be denied

We appear to have entered an age of scandals. I write of one more. The worst, I think. I am calling your attention to how Catholics disrespect the Virgin Mary.

Mary has asked everyone to pray the rosary every day for the conversion of sinners and (thus) to obtain peace for the world. This is not being done.

Why not? How can priests, knowing what Mary has asked, refuse to help her, refuse to organize rosary devotions everywhere on a grand scale, joyful ones, filled with hope for lasting peace?

It isn't because they don't know. Mary's message at Fatima is simple and irrefutable. It can't be denied. It can only be ignored. And ignored it is. And sins continue and wars continue just as she said they would.

And Mary waits, waiting for our help. Fatima was a mother's daring initiative.

Shouldn't we be ashamed? Isn't it shameful not to help your mother when she asks you for help?

Nihil Fitzpatrick, New Haven, Conn.

Lies published in The Da Vinci Code

The Da Vinci Code is a book that has lied about truth. This deception to the untrained is received as truth so that what is evil is called good. Sadder still is that the lie from the book is being made into a movie. How is it that so many Catholics remain silent as our sacred beliefs are being violated? Is there no strong man to stop the ransacking?

Truth begets strength and the truth is that the Blessed Virgin Mary is just that—virgin. Mary's virginity is perpetual. She bore only one child, Jesus, who was conceived by the Holy Spirit. And she remained a virgin during this mechanism of generation.

Hence, by this catechesis, all people of good will may hear the truth: Mary is the new Eve who God alone chose to give us our salvation. And this is why we go through Mary to go to Jesus.

Is there anyone who will write *The Da Vinci Code* with truth? Is there anyone who will call upon the motion picture industry to have a benefiting tribute to Mary accomplished now that it appears that *The Da Vinci Code* will be made into a movie?

Stephen A. Kapps, Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

Readers with access to e-mail may send letters to critterion@archindy.org.

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Vocation of marriage reflects God's unending love for all

In January, the Church focused a spotlight on the awesome vocations to priesthood and consecrated life. This week, we turn the spotlight on the awesome vocation to married life.

Indeed, marriage is a vocational commitment for life that is no less challenging and no less graced than priesthood or religious life. It embodies the baptismal call to holiness. The fabric of family life depends on the role of committed parents. As marriage goes, so goes family life. As family life goes, so goes society.

Maintaining the marriage vows in our culture is every bit as challenging as maintaining chastity in the celibate state or virginity. Chastity is not valued in our secular culture. Far too often, neither is lifelong marital commitment. Leading public personalities eschew lifelong commitment, many ignore the institution of marriage altogether. Children—ultimately society—are the losers.

Christ recognized the sacred beauty and importance of marriage by his presence—and the working of his first miracle—at the well-known marriage feast in Cana. He left for us in his Church the sacrament of marriage, one of the seven sacraments instituted to give us the grace, the help, we need on the challenging journey of life.

If we are to grasp the importance of

marriage as a sacrament, it is important to review how much we need God's help in life. One need only reflect on his or her own experience at almost any age to know of our very real need to live with integrity and do the right thing in life. And one need only look around to see how woefully inadequate we are to find salvation if left to our own devices.

We not only need divine help, we need visible signs of God's grace. And so Christ gave us the seven sacraments to sustain us on the path to salvation and eternal happiness in his kingdom. Jesus took the initiative to reach out to us through the ages, and he did it through the sacraments of the Church.

The sacrament of marriage is not some "take it or leave it" ritual invented by the Church. It is a gift from Christ for individual women and men, and it is also a gift for family life in our society. Let's review the basic features of the sacrament of marriage.

Because of its sacred importance, a Catholic marriage is usually celebrated within Mass, or if there is a non-Catholic partner, within a Liturgy of the Word. The essential elements of marriage are 1) the free consent of the couple who promise to live in an exclusive lifelong faithful commitment to each other with openness to the gift of children from God and 2) the consent is given in the presence of the

Church's minister and two witnesses. Unique in the sacrament of marriage is the fact that the ministers of the sacrament are the husband and wife themselves in the presence of the Church's minister.

What are the gifts, the graces, received in the sacrament?

One can name three. 1) There is the grace to perfect the couple's love for each other and to strengthen the marriage bond. 2) There is help to live the responsibilities of married life. 3) There is help on the journey of life.

What is required for valid reception of this sacrament?

There must be no prior existing marriage. And each partner must be able and willing to give free consent to marriage for life. This latter requirement is more complex than it may seem on the surface—and therein lays the phenomenon of too many weddings that are not, in fact, marriages. Some couples do not accept their commitment as lifelong, but rather envision more of a "trial" marriage: If it doesn't work, there is always divorce. Sometimes one or

the other intended partner is not open to having the gift of children. Some marry because of some sense of being forced or pressured into a wedding without truly full consent. Some are simply too immature to understand the implications of a valid marriage.

Indeed, there are truly significant and beautiful implications in the vocation of marriage. The lifelong faithful union of husband and wife reflect God's faithful and unending love for our human family. As a married couple establishes a faith-filled home, they are truly the domestic Church, the first cell of the Church.

Parents provide the awesome care and education, a life-giving gift for their children. They accept the awesome responsibility of providing for the religious instruction that nourishes the faith of their children. Parents are the first catechists, handing on the life of Christ to their children.

The vocation of married life is a beautiful and awesome gift with the unique grace of God to live it confidently and generously. †

Archbishop Buechlein's intention for vocations for February

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

La vocación del matrimonio refleja el amor infinito de Dios por todos nosotros

En enero la Iglesia se concentró en resaltar las extraordinarias vocaciones al sacerdocio y a la vida consagrada. Esta semana nos dedicaremos a resaltar la extraordinaria vocación a la vida en matrimonio.

Ciertamente el matrimonio es un compromiso vocacional con la vida que no es menos desafiante ni menos agraciado que el del sacerdocio o la vida religiosa. Representa el llamado bautismal a la santidad. La tela de la vida familiar depende del papel de los padres comprometidos. Según se desenvuelve el matrimonio, así lo hará también la vida familiar. Según se desenvuelve el matrimonio, así lo hará también la sociedad.

Mantener los votos del matrimonio en nuestra cultura resulta tan desafiante como lo es mantener la castidad en la condición del celibato o la virginidad. La castidad no es valorada en nuestra cultura secular. Y con gran frecuencia, tampoco lo es el compromiso matrimonial. Destacadas personalidades públicas esquivan el compromiso de por vida; muchos ignoran por completo la institución del matrimonio. Los niños, y en definitiva la sociedad, son los perdedores.

Christo reconoció la belleza sagrada y la importancia del matrimonio con su propia presencia – y la realización de su primer milagro – en las ampliamente conocidas bodas de Caná. Nos dejó en su Iglesia el sacramento del matrimonio, uno de los siete sacramentos instituidos para brindarnos la gracia, la ayuda que necesitamos en la desafiante travesía de la vida.

Para captar la importancia del matrimonio como sacramento, es importante examinar qué tanto necesitamos de la ayuda de Dios en nuestras vidas. Simplemente tenemos que reflexionar sobre nuestras propias experiencias a casi cualquier edad, para darnos cuenta de nuestra necesidad real de vivir con integridad y hacer lo correcto en la vida. Y simplemente tenemos que observar a nuestro alrededor para ver con tristeza lo incapaces que somos para hallar la salvación, si estamos de nuestra cuenta.

No solamente necesitamos la asistencia divina, necesitamos signos visibles de la gracia de Dios. Y por ello Cristo nos dio siete sacramentos para que nos sustenten en el camino a la salvación y la felicidad eterna en su reino. Jesús tomó la iniciativa de llegar a nosotros por todos los tiempos y lo hizo a través de los sacramentos de la Iglesia.

El sacramento del matrimonio no es un ritual inventado por la Iglesia que puede "tomarse o dejarse". Es un obsequio de Cristo para los hombres y las mujeres, y es también un obsequio para la vida familiar en nuestra sociedad. Repasemos los principios básicos del sacramento del matrimonio.

Debido a su importancia sagrada, un matrimonio católico por lo general se celebra en una misa, o si una de las partes no es católica, se realiza la Lectura de la Palabra. Los elementos esenciales del matrimonio son: 1) El libre consentimiento de la pareja que promete vivir el uno con el otro en un compromiso exclusivo y leal de por vida, abiertos a la gracia de Dios de

recibir hijos, y 2) el consentimiento se otorga en la presencia de un ministro de la Iglesia y dos testigos. Un aspecto único del sacramento del matrimonio es el hecho de que los ministros del sacramento son el esposo y la esposa mismos, en presencia de un ministro de la Iglesia.

¿Cuáles son las dádivas, las gracias, recibidas en el sacramento?

Podemos nombrar tres. 1) La gracia de perfeccionar el amor mutuo de la pareja y fortalecer el vínculo del matrimonio. 2) Ayuda para vivir las responsabilidades de la vida matrimonial. 3) Ayuda en la travesía de la vida.

¿Qué se necesita para recibir válidamente este sacramento?

No puede existir ningún matrimonio anterior. Y cada una de las partes deberá estar en capacidad y desear otorgar su libre consentimiento al matrimonio de por vida. Este último requisito es más complejo de lo que puede parecer inicialmente, y es aquí donde yace el fenómeno de la existencia de muchas bodas que no son, de hecho, matrimonios. Algunas parejas no reconocen su compromiso como algo para toda la vida, en su lugar, lo ven como un matrimonio "de prueba": si no funciona, siempre está la opción del divorcio. En ocasiones una de las partes no está abierta a la gracia de tener hijos. Algunos se casan

debido a que se sienten forzados o presionados a una boda sin otorgar verdaderamente su consentimiento. Algunos son simplemente muy inmaduros para entender las implicaciones de un matrimonio válido.

De hecho, en la vocación del matrimonio existen implicaciones hermosas y verdaderamente importantes. La unión fiel de por vida de esposo y esposa refleja el amor leal e infinito de Dios por nuestra familia humana. Conforme una pareja de casados funda un hogar impregnado de fe, se convierten realmente en la iglesia doméstica, la primera célula de la Iglesia.

Los padres brindan la extraordinaria educación y los cuidados que serán un regalo de por vida para sus hijos. Ellos aceptan la asombrosa responsabilidad de proporcionar la instrucción religiosa que nutre la fe en sus hijos. Los padres son los primeros catequistas que transmiten la vida de Cristo a sus hijos.

La vocación de la vida en matrimonio es una dádiva hermosa y extraordinaria que cuenta con la singular gracia de Dios para vivirla con confianza y generosamente. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

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

Check It Out . . .

The Liturgical Music Commission of the Archdiocese of Indianapolis and the Indianapolis Chapter of the National Pastoral Musicians are hosting a **Lenten Retreat for Pastoral Musicians** on Feb. 11-12 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The retreat will be presented by Benedictine Father Noah Casey and will be filled with prayer, music and time for reflection. Overnight accommodations are \$80 for a single room and \$65 for double occupancy. Commuters are also welcome and the cost is \$35. For more information, call the Office of Worship at 236-1483 or 800-382-9836, ext. 1483, or e-mail worship@archindy.org.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, is hosting a **Morning of Recollection for priests, religious and consecrated persons** at 9:30 a.m. on March 3 in Prio Hall (basement). Father Thomas Dubay, an author and retreat master, will lead the morning with his reflections. A catered lunch by Iaria's Italian Restaurant will follow at noon. There is no charge. Adoration of the Blessed Sacrament will take place in the church before, during and after the morning of reflection. Reservations are required by 4 p.m. on March 2. For more information, call the parish at 317-636-4478.

The Indianapolis Civic Theatre at Marian College, 3200 Cold Spring Road, in Indianapolis, is presenting "**Smokey Joe's Café**" from now until Feb. 13 at 7 p.m. on Thursdays, 8 p.m. on Fridays and Saturdays, and 2 p.m. on Sundays. The 1996 Grammy Award-winning musical revue captures the music of Leiber and Stoller from the late 50s and early 60s. Tickets cost between \$20 and \$28 per person. For more information, call 317-923-4597.

Lumen Dei, a Catholic networking group for business people, is hosting **Matthew Kelly**, an internationally known Catholic speaker, at its next meeting on Feb. 16 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. A Mass will be celebrated at 6:30 a.m., followed by breakfast and the



Student ad campaign

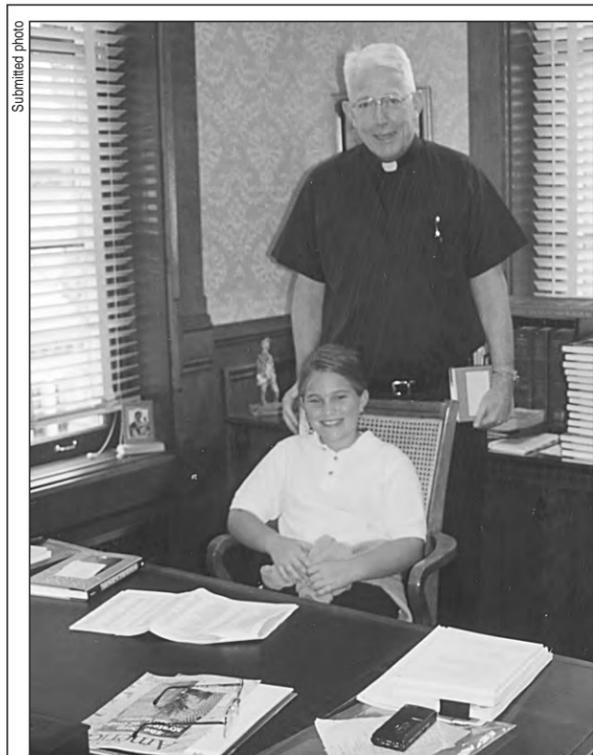
Toni Schultz, an art teacher at Seton Catholic High School in Richmond, left, and Kelsie Rheinhardt, a senior at the school, stand with an advertising campaign for the school that Kelsie designed and that was chosen to be featured on local billboards, coffee mugs, book bags and brochures. Her submission won over the submissions of other students at the school.

presentation. Kelly will speak on how to become the "best version of yourself." The cost is \$10 per person. An R.S.V.P. is required by Feb. 11. For more information or to make a reservation, call Stan Schenher at 317-842-6917 or e-mail sschenher@comcast.net.

Scott Hahn, author and professor of biblical theology at the Franciscan University of Steubenville, is presenting a conference titled "**Growing in the Faith in this Season of Lent**" at 10 a.m. on Feb. 26 at St. Simon the Apostle Parish, 8155 Oaklandon Road, in Indianapolis. The day will begin with a Mass, and will be followed by three sessions: "The Lamb's Supper," "Hail Holy Queen" and "Swear to God." Registration is not required, but is requested. There is no cost for the event. For more information, call the parish at 317-826-6000.

Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis, will present a series of three lectures titled "**Lent is the Church's Spring**" at 7 p.m. on Feb. 10 and 24 and March 10 at the Carmelite Monastery, 2500 Cold Spring Road, in Indianapolis. The series will offer reflections on the stories and parables from Luke's Gospel and time for silence to listen to the Lord. For more information, call the monastery at 317-926-5425.

"**Healing Through the Power of Jesus Christ,**" a **Catholic Conference**, will be held from 8:15 a.m. to 6:30 p.m. on Feb. 19 at Batesville High School, 24065 State



President for a day

Kayla Long, a seventh-grade student at St. Roch School in Indianapolis, gets her wish to sit in the chair of University of Notre Dame President, Holy Cross Father Edward "Monk" Malloy, during a trip the seventh-grade students took to the campus. Father Malloy, who is standing behind Kayla, talked to the students about the highlights of his presidency, his travels and his upcoming retirement.

Road 46 W., in Batesville. The event will feature music, presentations, Mass and prayer. The speakers will be Johnette Benkovic, founder and president of Living His Life Abundantly International, Inc., a Catholic evangelization apostolate; Father Gregory Bramlage, pastor of four parishes in the Batesville Deanery; and J. Brennan Mullaney, a Christian counselor. The suggested registration donation is \$19 per person; there is no charge for priests or religious. For more information, call 812-933-0730.

A workshop on "**Forming a Sacramental Life for Service in the Church: The Sacraments of Healing and Vocation**" will be offered by Saint Meinrad School of Theology from 9:30 a.m. to noon on Feb. 16 and 23 and March 2 at Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis. The courses, presented by Sherie Berg, will consider the sacraments of penance and reconciliation, anointing, marriage and holy orders. Anyone involved with the Rite of Christian Initiation of Adults (RCIA) or other sacramental preparation programs will benefit from attending. The cost is \$60; less for seniors. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail indyprogs@saintmeinrad.edu.

There will be a **Worldwide Marriage Encounter Weekend** for married couples on Feb. 25-27 in Indianapolis. The weekend will be a chance for spouses to reconnect, focus on their relationship and think about how God has blessed them with the sacrament of marriage. For more information or for registration materials, call Steve and Judi Willem at 317-576-9785 or e-mail Willem157@cs.com.

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

Alone in the Dark (Lions Gate)
Rated **O (Morally Offensive)** because of excessive gratuitous violence and gore, a suicide, an implied sexual encounter, as well as much rough and crude language and profanity.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Because of Winn Dixie (20th Century Fox)
Rated **A-I (General Patronage)**.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

Constantine (Warner Bros.)
Rated **L (Limited Adult Audience)** because of graphic violence with attendant gore, some rough and crude language, and some sacrilegious imagery.
Rated **R (Restricted)** by the MPAA.

Hide and Seek (20th Century Fox)
Rated **A-III (Adults)** because of recurring violence, including a graphic suicide and several murders, as well as intense scenes of menace involving a minor.
Rated **R (Restricted)** by the MPAA.

For more ratings for movies reviewed beginning in January 2005, consult *The Criterion Online Edition* by logging on to www.archindy.org/criterion and clicking on "Movie Reviews" on the left-hand column. †

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NORMS

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abuse cases over the last two years between U.S. bishops and the Vatican's Congregation for the Doctrine of the Faith, which was given special competence over such offenses.

Other Vatican officials, however, said they anticipated a re-airing of earlier objections to some elements of the norms and the U.S. bishops' "Charter for the Protection of Children and Young People"—including the basic issue of "zero tolerance" for offending priests and their removal from ministry after a single act of sexual abuse.

Still others at the Vatican thought the talks would touch on wider ecclesial issues raised by the new U.S. sex abuse policies, such as the role of the National Review Board, audits of diocesan compliance and even the question of diocesan bankruptcies.

"The only sure thing is that it will be a very interesting discussion," said one Church official.

The participants were expected to include most of the U.S. bishops and Vatican officials on the mixed commission that ironed out language of the norms in October 2002. They include Cardinal Francis E. George of Chicago; Archbishop William J. Levada of San Francisco; Bishop Thomas G. Doran of Rockford, Ill.; and Bishop William E. Lori of Bridgeport, Conn. Archbishop Harry J. Flynn of Minneapolis-St. Paul, the head of the bishops' Ad Hoc Committee on Sexual Abuse, was also expected to join the talks, sources said.

The Vatican members were expected to include Cardinal Dario Castrillon Hoyos, prefect of the Congregation for Clergy; Cardinal Julian Herranz, president of the Pontifical Council for the Interpretation of Legislative Texts; Archbishop Angelo Amato, secretary of the Congregation for the Doctrine of the Faith; and Archbishop Francesco Monterisi, secretary of the Congregation for Bishops. A representative from the congregation that deals with religious orders also may attend.

The norms, which were approved as a particular law for U.S. dioceses, provide the legislative underpinning to make the new sex abuse policies legally binding on dioceses throughout the country.

Some at the Vatican felt U.S. bishops were acting under tremendous public pressure when they drafted the norms in 2002, and that the strict measures adopted did not sufficiently protect the rights of accused priests. That issue may resurface at the February meeting.

"Some of these canonical difficulties have been resolved in practice, so these initial fears may have been allayed. But I think there are still some underlying issues that will probably be fair game in the discussion," said one Vatican source.

Some canon lawyers believe, for example, that the very

definition of sexual abuse in the norms is ambiguous and should be refined, based on the experience of cases handled over the last two years.

One Vatican source said he expected the commission to give considerable attention to the broader pastoral consequences of the norms and charter. For one thing, some Vatican officials have been uncomfortable with the prominent role of the National Review Board over the last two years and want to make sure it is understood as a consultative body, not an oversight agency.

An overriding issue is how the particular Church law in the United States—the "Essential Norms"—might better be reconciled with the Church's universal law. Here, too, there is a wide spectrum of thought at the Vatican. Some would argue that the U.S. norms infringe on some of the rights afforded accused priests under universal Church law.

But others say the interesting thing about the last two years is that U.S. dioceses, working under the "Essential Norms," and the Vatican's doctrinal congregation, working under universal law, have been able to operate together harmoniously in processing the cases.

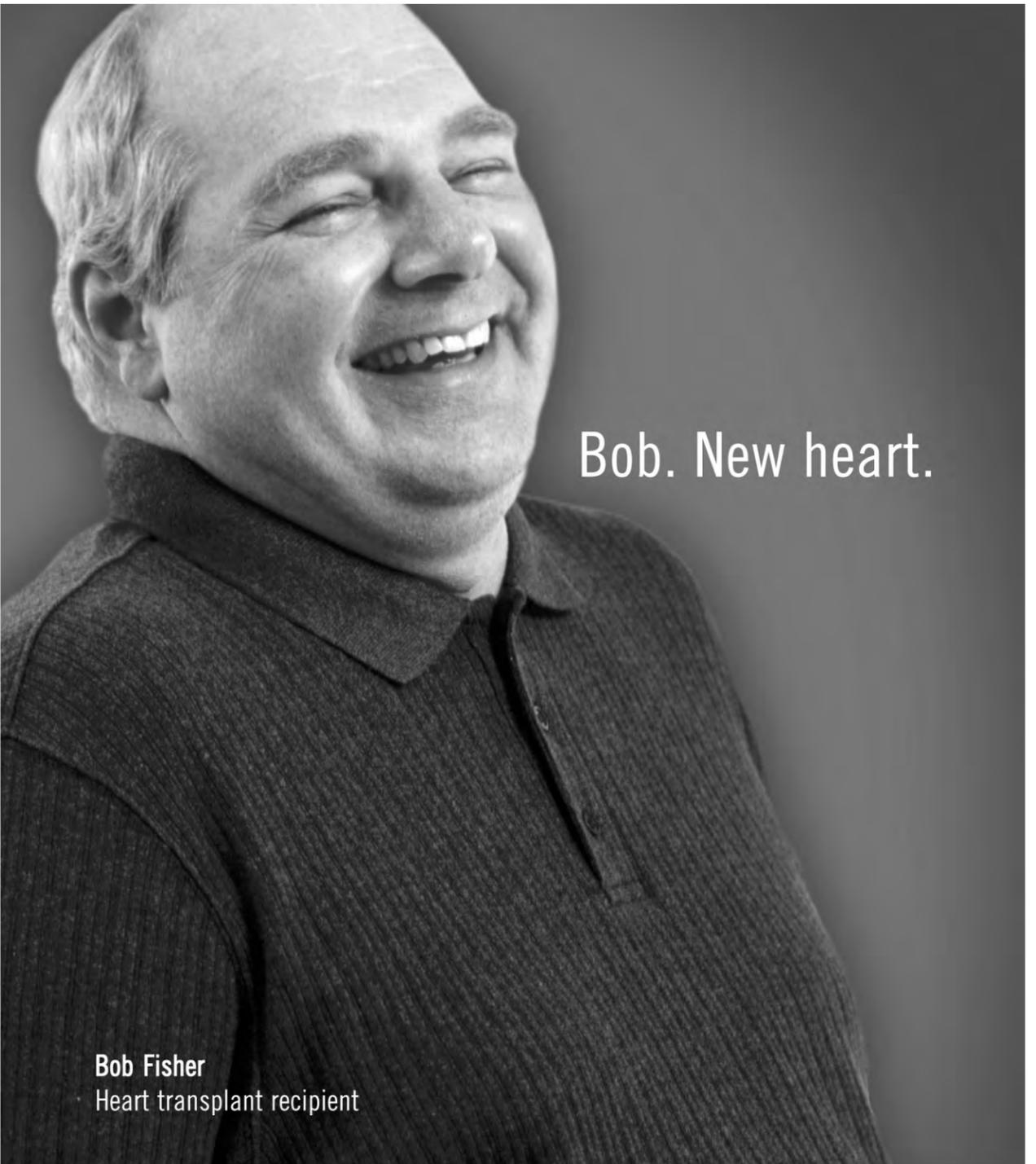
One reason is that, shortly after the U.S. norms were

drafted, Pope John Paul II gave the doctrinal congregation special faculties to expedite the trial and possible laicization of priests who have sexually abused minors anywhere in the world. In certain "grave and clear cases," the doctrinal congregation can now dismiss the priest from the priesthood by decree, without a formal Church trial.

Some at the Vatican, therefore, question whether a particular law for U.S. sex abuse cases is still needed, or whether the Church's universal law now has all the tools to deal just as effectively with these cases.

The dominant expectation at the Vatican, however, seems to be that the U.S. norms will be discussed at the Vatican, perhaps tweaked a bit, discussed further by U.S. bishops and, in the end, receive another *recognitio* from the Vatican.

The last time this happened, Church leaders had to fight a media perception of "winners" and "losers" at every step of the consultation process. This time around, Vatican sources said, one goal will be to show a unified front to the world, emphasizing the substantial areas of agreement shared by the bishops and Vatican officials when it comes to sexual abuse and downplaying any differences. †



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Peaceful snow

Snow falls around a statue of Christ as the Good Shepherd outside Jesus the Good Shepherd Church in Dunkirk, Md., on Jan. 30.



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LEGISLATURE

continued from page 1

"Families with children benefit the most from this proposal," Day said. "The lower the [family] income the higher the tax rebates."

For example, Day said a single mother with two children making \$15,000 annually would be eligible for a \$236 state tax credit in addition to a federal tax credit of nearly \$4,000.

"I appreciate Rep. Mike Murphy's leadership role on this important issue, which will bring tax relief to over 400,000 moderate- and low-income working families in Indiana," said Day. "It brings a greater amount of fairness to the tax code. It rewards working families."

Day said he would like to see Indiana's earned income credit raised from 6 percent to at least 8 percent and as much as 10 percent of the federal credit if the state revenue forecast improves.

Day said many people do not take advantage of the credit because they are unaware it is available.

To apply or learn more about Indiana's Earned Income Tax Credit, call the Indiana Department of Revenue Taxpayer Services at 317-232-2240 and press option 5. For more information on the Federal Earned Income Tax Credit, call the IRS hotline at 800-829-1040 or check out the IRS website at www.irs.com.

Another issue of concern to Hoosier families and children that the Indiana Catholic Conference is watching are possible changes in benefits to Medicaid recipients. Medicaid acts as a safety net providing health and medical benefits to low income families, the elderly and the disabled.

In a public forum at the Statehouse on Jan. 25, legislators heard testimony from families who may be affected by possible benefit changes in the future. The state's Medicaid program is being eyed along with many other state programs and ser-

vices as a possible area to cut to get the state back on its feet fiscally. While Gov. Mitch Daniels expects to make changes in services, which benefits will be changed is unclear.

"The Medicaid cuts which will likely be spelled out in the state's budget bill, HB 1001, are unclear at this point," said Day.

"I don't think we can make an across-the-board generalization of which services can be cut, but need to look at it on a case-by-case basis before we make any cuts," Day said. "In areas where there is wide agreement that the program is successful and where there are waiting lists, we ought not to cut."

Rep. Don Lehe, R-Lafayette, a parishioner at St. Ann Parish in Lafayette, Ind., said, "There are several bills this session which are important to make state government, more efficient and responsive to citizens' needs."

"Some of this legislation will also eliminate some of the problems of past

mismangement and waste," said Lehe. "HB 1001 [the state's budget bill] mentions Medicaid, but it does not necessarily mean there will be cuts. I think the purpose is to slow down growth in costs for a while until the state budget can be balanced."

To learn more about the positions of the Church on a particular issue or public policy matter, check out the Indiana Catholic Conference's web page for policy statements and position papers at www.indianacc.org.

The ICC web page has links to the United States Catholic Conference, other state Catholic conferences and the Indiana General Assembly among other important links to interested Catholics.

To become part of the Indiana Catholic Conference's action network, (The I-CAN Network) e-mail the ICC directly at icc@indianacc.org for more information.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

Death penalty opponents strategize ways of limiting its application

WASHINGTON (CNS)—Opponents of the death penalty recognize they're fighting a battle on many fronts, rejoicing in piecemeal victories such as a state's decision to impose a moratorium on executions while the fairness of capital punishment is reviewed.

They're waiting to see how the Supreme Court rules in a case currently being reviewed over whether it should be possible to impose capital punishment for crimes committed by juveniles. In Kansas and New York, they're trying to convince legislators to let their death penalty laws wither away, rather than fix technical problems that led both states' supreme courts to overturn the laws last year.

Andy Rivas, who follows death penalty-related issues for the U.S. Conference of Catholic Bishops, said Catholic organizations around the country are working on new statewide moratoriums, fighting to keep states without the death penalty from adopting new laws allowing it and pushing for a ban on juvenile executions.

Others, such as an American Bar Association committee, are laying the groundwork for longer-term approaches, including trying to figure out how to word a law that would exempt mentally ill people from the death penalty.

At a Jan. 26 symposium at The Catholic University of America's Columbus School of Law in Washington, Christopher Slobogin, a University of Florida professor of law and psychiatry, described the work of an ABA task force exploring possible legislation to establish mental illness as a reason to be exempted from capital punishment.

Since the Supreme Court said in its 2002 decision in *Atkins vs. Virginia* that it is unconstitutional to execute mentally retarded people, the ruling has been used as a framework for possible legislation to ban executions of people with severe

mental illness.

While both retardation and mental illness can lead to similarly impaired judgment, Slobogin explained, there are significant differences in how the two are measured, treated and viewed by society.

For instance, it is possible to set an arbitrary number as the point where someone is considered retarded. Quantifying the degree of someone's mental illness is more difficult.

A law could, for instance, rely on classifications for types of mental illness used by psychiatrists and other medical professionals, but such illnesses fluctuate, Slobogin said. To meet the standards of a law, the issue then becomes whether someone was sufficiently incapacitated by a disorder at the time a crime was committed.

And jurors tend to consider mentally ill people more dangerous than those who are retarded.

He cited polls showing that the most feared offenders in capital cases were "madmen."

"People with mental illness are much more likely to receive the death penalty than others," he said.

Ronald Honberg, director of legal affairs for the National Alliance for the Mentally Ill, said the U.S. prison system has become the principal place where people who are mentally ill are treated.

A 2003 Human Rights Watch report found that there are three times more mentally ill people in prisons than in mental health hospitals. The American Psychiatric Association reported in 2000 that as many as one in five prisoners was seriously mentally ill.

Honberg said most of those prisoners got there after nonviolent crimes or "behavior that attracted the attention of police" and resulted from simply not getting the proper treatment for their illness. Sometimes lack



Erin McAdams, a student at St. Joseph High School in South Bend, Ind., prays with other anti-death penalty advocates at an evening vigil in June 2004 outside the Indiana State Prison in Michigan City. Joseph Trueblood was executed in the early morning hours of June 13. Opponents of the death penalty are fighting the battle on many fronts.

of treatment escalates to the point where a mentally ill person truly becomes dangerous to others.

He gave the example of Russell Weston, who killed two police officers in the U.S. Capitol in 1998. Weston had been diagnosed as paranoid schizophrenic decades earlier. Although he periodically received treatment that improved his ability to function normally, he did not stay on the drugs he was prescribed and his family was unsuccessful in having him involuntarily committed to an institution.

Weston has not yet been brought to trial, but the federal government obtained a court order to have him medicated against his wishes, hoping to improve his mental capacity to the point where he may be put on trial. Honberg said prosecutors intend to seek the death penalty if the case goes to trial.

Governments "go to great lengths to make sure someone is competent to be

executed, when they made very little effort to treat them before they committed a crime," Honberg said.

Only Connecticut currently prohibits the death penalty for people who are significantly mentally impaired. Coincidentally, it was a capital case from Connecticut that gave the Supreme Court a recent chance to weigh in on whether mental illness should prevent an execution.

But in a 5-4 vote, the court on Jan. 27 rejected a stay of execution for Michael Ross that was based on the grounds that he was mentally ill. He had confessed to murdering eight women, but had fired his lawyers and stopped his own appeals. His father and a Connecticut Church group had sought to stop his execution, arguing in part that he was not competent to make that decision. It was likely Ross's execution would take place before Feb. 1.

Richard Dieter, executive director of the Death Penalty Information Center, said he had thought it unlikely the Supreme Court would block Ross's execution.

"Eleventh-hour cases don't tend to be used for deciding major issues," Dieter told Catholic News Service, adding that the justices also wait to consider changing the direction of national law until there's a clear shift in public attitude working its way up.

By the time the court took *Atkins vs. Virginia*, 18 of the 38 states with capital punishment had already changed their laws to prohibit executions of people who are mentally retarded. That case also came to the court in the course of normal appeals, not at the last minute.

Dieter said he was unaware of any effort yet to change other state laws about mental illness and capital punishment. As states adjust their laws to accommodate the *Atkins* ruling, though, they may come close.

What is a "mental deficiency?" he asked. Some interpretations might be broad enough to include mental illness, he said. †

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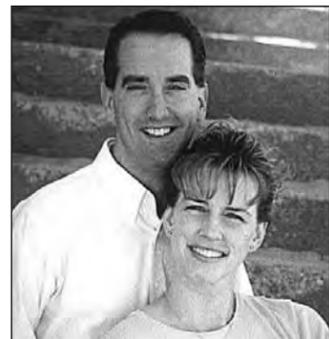


Photos by DeFabis Photography



Molly Ruth Field and Matthew Winston Lennon Fowler were married on Sept. 11, 2004, at St. Agnes Church in Nashville. Father Eric Johnson, associate pastor of St. Pius X Parish in Indianapolis, celebrated the nuptial Mass. The bride is the daughter of Alan and Mary Field of Indianapolis. The groom is the son of Thomas Fowler of Whiteland and Kyle and Jo Fulton of Whiteland.

Wedding Announcements



Bush-Jasheway
Julie Kaye Bush and Philip A. Jasheway will be married on May 14 at the Christian Reformed Church in St. Joseph, Mich. The bride is the daughter of James and Lois Bush. The groom is the son of Fred and Joyce Jasheway.



Conner-Heneghan
Corrie A. Conner and Michael S. Heneghan will be married on May 21 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Bruce and Jeanne Conner. The groom is the son of Connie Heneghan and the late Jack Heneghan.



Dearing-Sherman
Kari Marie Dearing and Adam Joseph Sherman will be married on June 25 at St. Roch Church in Indianapolis. The bride is the daughter of Ken and Margaret Dearing. The groom is the son of Joe Sherman and Connie Sherman.



Jackson-Branciforte
Shannon Murphy Jackson and Jaden Anthony Branciforte will be married on June 4 at St. Lawrence Church in Indianapolis. The bride is the daughter of Ray and Cathy Jackson. The groom is the son of Joel and Janet Branciforte.



Janeczek. The groom is the son of John and Beverly Jones.

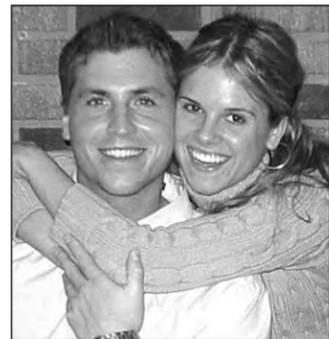
Johnson-Frossard
Michelle Selby Johnson and Jonathon Todd Frossard will be married on May 28 at Our Lady of Perpetual Help Church in New Albany. The bride is the daughter of Phillip and Theresa Johnson. The groom is the son of John Frossard and Brenda Frossard.



Laskowski-Teske
Kristin Marie Laskowski and David Leon Teske will be married on April 30 at Prince of Peace Church in Madison. The bride is the daughter of Michael and Jean Laskowski. The groom is the son of Leon and Carolyn Teske.

Butner-Ploughe
Katherine Josephin Butner and Anthony Joseph Ploughe will be married on April 16 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Jerry and Jeanette Butner. The groom is the son of Gene and Theresa Ploughe.

Cooper-Green
Sarah Elizabeth Cooper and Adam Meade Green will be married on June 24 at St. Mary Church in Navilleton. The bride is the daughter of Tracy and Judy Cooper. The groom is the son of Jim and Valerie Green.



Chambers-Mitchell
Emily Chambers and Will Mitchell will be married on May 7 at St. Monica Church in Indianapolis. The bride is the daughter of Jerry and Adrienne Chambers. The groom is the son of Clyde Mitchell and Connie Mitchell.



Cottrell-Spittler
Yvonne Lei Cottrell and Matthew Allan Spittler will be married on Feb. 5 at St. Joseph University Church in Terre Haute. The bride is the daughter of Carl R. and Rita S. Cottrell. The groom is the son of Michael and Carol Spittler.



Gilmore-Groan
Laura Ruth Gilmore and John Dewain Groan will be married on Aug. 27 at St. Mary Church in New Albany. The bride is the daughter of Gary and Ruth Gilmore. The groom is the son of John and Donna Groan.



Janeczek-Jones
Anna Jadwiga Janeczek and Brandon Edward Jones will be married on June 25 at St. Thomas More Church in Mooresville. The bride is the daughter of Larry and Jadwiga



Tobit Weekend helps engaged couples grow in love

Tobit Weekends are retreats designed to help engaged couples make their Christian marriage a success.

Mentor couples and a priest conduct the marriage preparation course at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis throughout the year.

The Tobit brochure describes the retreat as "a sacred time, set aside for the two of you to explore

how well you complement each other, ... discuss your strengths and weaknesses, and practice techniques of communication."

The brochure explains that the weekend is "an investment in your relationship that takes you away from the tensions and demands of daily life ... Time in this environment gives you a unique opportunity to grow in your knowledge and love of one another."

Tobit Weekends are scheduled on April 8-10, April 22-24, May 13-15, June 17-19, July 8-10, July 22-24, Sept. 16-18, Oct. 21-23 and Nov. 11-13.

The fee of \$270 per couple includes accommodations, meals and programs.

(For more information about the Tobit Weekend, call Our Lady of Fatima Retreat House at 317-545-7681.) †

The Criterion's Fall Marriage Supplement will be published on July 22, 2005.

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Wedding Announcements



Lilly-Franklin
Amy M. Lilly and Corey L. Franklin will be married on June 11 at Holy Family Church in New Albany. The bride is the daughter of Eugene and Evelyn Lilly. The groom is the son of Mark and Patty Franklin.



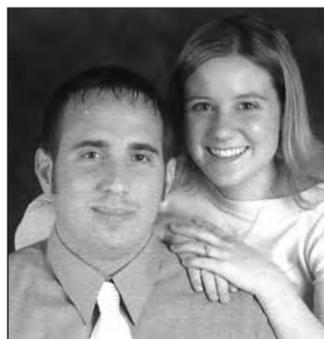
Mazza-Jansen
Beth Ann Mazza and James Jansen will be married on Aug. 12 at St. Roch Church in Indianapolis. The bride is the daughter of Charles and Dee Mazza. The groom is the son of Ralph and Mary Jansen.



Northam-Koch
Kathleen O'Hearn Northam and Charles Alexander Koch will be married on July 2 at St. Augustine Church in Jeffersonville. The bride is the daughter of Stephen and Ann Northam. The

groom is the son of Gus and Theresa Koch.

Parker-Gratner
Miranda P. Parker and James Gratner will be married on May 21 at St. Joseph Church in Rensselaer, Ind. The bride is the daughter of Rusty and Martha Parker. The groom is the son of Robert and Peggy Gratner.



Peters-McCullers
Shelby Marie Peters and Paul Timothy McCullers will be married on May 28 at St. Mary Church in Greensburg. The bride is the daughter of Charles and Carol Kramer and Duane Peters. The groom is the son of Tim and Karen McCullers.



Pucci-Murphy
Deanna Lynn Pucci and Patrick Joseph Murphy were married on Jan. 29 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Thomas and Kristine Pucci. The groom is the son of Robert and Penny Murphy.

Roeder-Holquist
Gretchen Marie Roeder and Corey Damen Holquist will be married on April 9 at St. Monica

Church in Indianapolis. The bride is the daughter of Robert and Mary Roeder. The groom is the son of Thomas and Beverly Holquist.



Spencer-Cottrell
Lee Ann Spencer and Carl R. Cottrell II will be married on May 14 at St. Joseph University Church in Terre Haute. The bride is the daughter of Jack M. Spencer II and Carolyn Maupin. The groom is the son of Carl R. and Rita S. Cottrell.



Tobin-Kinnaman
Amy Lynn Tobin and Kevin J. Kinnaman will be married on June 18 at Holy Cross Church in Indianapolis. The bride is the daughter of Jim and Lori Tobin. The groom is the son of Michael Kinnaman and Janice Crisp.



Tobin-Pliier
Ann M. Tobin and Daniel Pliier were married on Oct. 9 at Holy Cross Church in Indianapolis. The bride is the daughter of Jim and Lori Tobin. The groom is the son of Terry and Della Pliier.



Tucker-Sullivan
Margaret Anne Tucker and Brian Patrick Sullivan will be married on July 2 at St. Rose of Lima Church in Franklin. The bride is the daughter of Harold and Patricia Tucker. The groom is the son of Patrick Sullivan and Beverly Fitzner.



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

Walker-Huser
Andra B. Walker and Christopher Huser will be married on Feb. 25 at St. Pius X Church in

Indianapolis. The bride is the daughter of Vance Walker and the late Sharon Walker. The groom is the son of Robert L. Huser and Debra Bechtel.



Williams-Cagle
Michelle Leann Williams and Jakob B. Cagle will be married on June 11 at Mary, Queen of Peace Church in Danville. The bride is the daughter of Jack and Margie Williams. The groom is the son of Phil and Amy Cagle.



Wohlhieter-Moore
Susan Marie Wohlhieter and Jeffrey Dean Moore were married on Jan. 8 at St. Pius X Church in Indianapolis. The bride is the daughter of Joseph and Ann Wohlhieter. The groom is the son of Jack Moore and Betty Larison. †

Archdiocese offers Pre Cana Program at Our Lady of Fatima Retreat House

Archdiocesan Pre Cana Conferences are scheduled on a Sunday afternoon each month, except in December, at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis to help engaged couples prepare for the sacrament of marriage.

"Volunteer couples, priests and other professionals facilitate the afternoon session by sharing their experience and knowledge of Christian marriage," according to the Pre Cana Program brochure.

Pre Cana presentations cover "Family of Origin Theory,"

"Communication Styles," "Christian Marriage" and "Natural Family Planning."

The program is sponsored by the archdiocesan Office of Family Ministries.

The program fee of \$30 per couple includes the workbook *Perspectives on Marriage* as well as a light lunch.

(For more information about the Pre Cana Conference, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. The program fee is nonrefundable.) †



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Eucharist helps married couples love, trust and respect each other

By Mary Ann Wyand

When a husband and wife pray together and receive the Eucharist at Mass, Father Joseph Moriarty explained, they are continuing to invite God into their marriage through the sacraments.

And when they show love, trust and respect for each other every day, he said, they are placing God in the center of their marriage and living out their marital vocation as members of the domestic Church.

In his ministries as director of the archdiocesan Office of Priestly and Religious Vocations and sacramental minister of Good Shepherd Parish in Indianapolis, Father Moriarty likes to remind engaged couples that their marriage is a life-long vocation made possible by God.

Pope John Paul II reminds Catholics that, "Each Christian vocation comes from God and is God's gift," he said, whether that vocation is to the priesthood, religious life, married life or single life.

He selected that quotation from the Holy Father's 1992 apostolic exhortation "Pastores Dabo Vobis" ("I Will Give You Shepherds") as the theme for the 2005 religious vocations poster featuring a photograph of Archbishop Daniel M. Buechlein praying before the Blessed Sacrament and portraits of the archdiocesan seminarians.

Each person's vocation is strengthened by reception of the Eucharist, he said, just as each person's faith grows stronger by receiving the Body and Blood of Christ.

"We know the Church proclaims that the Eucharist is the central sacrament of our faith," he said. "... because so many other sacraments are involved within the Eucharist. Connecting this to all vocations, those vocations are founded and nurtured in the Eucharist because, as we know through the Real Presence, we believe that the Eucharist is God, is the body and blood, soul and divinity, of Jesus Christ. And so rooted in that, Christian vocations grow and are nourished."

When a couple is married at a nuptial Mass, they begin

their vocation of marriage by conferring the sacrament upon one another, he said. "The priest is the witness to that along with the best man and the maid of honor and the community that gathers with them. Together, they celebrate that in the context of the Eucharist.

"God has loved them individually and they have individual relationships with God," he said, "and now they are asking for God's promise, God's blessing, God's presence. They're asking for that sacrament, which has nourished them individually, to nourish them together as a couple as they begin their marriage vocation."

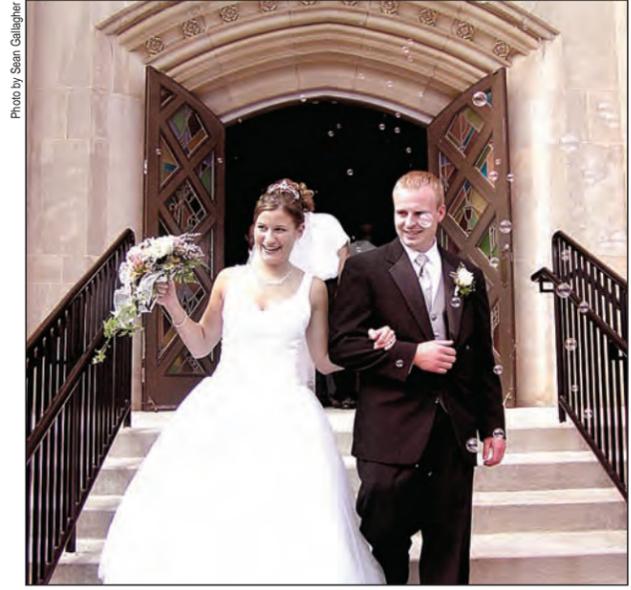
By focusing on the Eucharist, Father Moriarty said, married couples can faithfully work through the many parenting and other challenges that life brings their way.

"The Eucharist is such a good example [for couples] because the Eucharist is a sacrifice, the Eucharist is an abiding presence of God and the Eucharist is a communion," he said. "Those are three important things that are very present in any marriage, so when a couple attends Mass together, in the sacrifice of the Mass they can remember and recall that they're called to make sacrifices for one another."

During the sacrament of marriage, he said, "the man and woman are saying, 'I choose this person. I choose to make this person first in my life, to be the most important person in my earthly life. I'm going to honor them, respect them, love them till death do us part.' And that's a sacrifice."

Sometimes a husband and wife have to surrender, to forgive, to offer up, to let go, Father Moriarty said, so there's a connection with the Eucharist as abiding Presence.

"When they come to Mass together and receive the Eucharist," he said, "it is going to be food for their journey. It's going to strengthen them to give themselves again and again and again in their marriage and to be faithful. That flows right into this notion of communion, commitment to God and commitment to each other. The Eucharist deepens the roots of their faith. So the husband, in many senses, will teach the wife and the wife will teach the husband about God and about God's love and about God's forgiveness."



Paula and Alvin Lecher walk down the steps of St. Michael the Archangel Church in Indianapolis after their wedding on July 24.

All this is nourished in the communion of the Eucharist. "As the marriage grows, like all sacraments connected to the Eucharist, the marriage is supposed to be efficacious, to overflow with God's grace," Father Moriarty said. "And, of course, the Eucharist is the sacrament which nourishes that. It's the presence of God, and it's going to strengthen their work of giving themselves to each other in the vocation of marriage."

It's important for engaged couples to know that the nuptial Mass celebrates their love for each other in the context of the Eucharist, he said. "We're doing that in the context of God's love for us, in giving us his Son, and so that needs to be the center [of the sacrament and the vocation of marriage]." †

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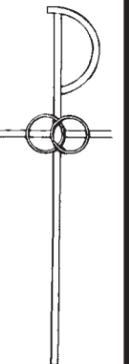
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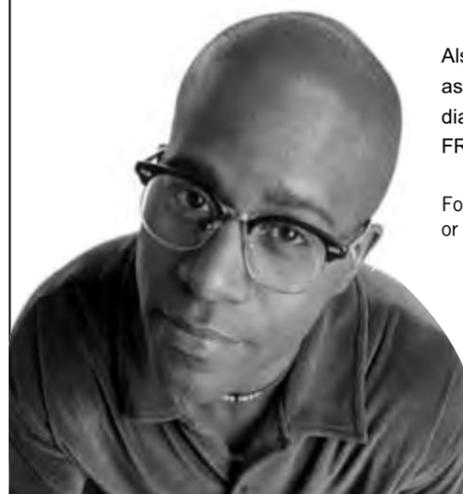
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Every person is a unique mystery to others

By Fr. Richard Rice, S.J.

We are such a mystery to ourselves! Who has not had to ask: "Why did I get so irritated at that?" or "Why did I turn at that corner and not follow my usual route?" or "Why did I laugh at that?"

Observe yourself carefully for an hour and you will say or think or feel something surprising. That is what it is to be human.

Few have put it as succinctly as the psalmist when he prays: "It was you who created my inmost self, and put me together in my mother's womb; for all these mysteries I thank you: for the wonder of myself, for the wonder of your works" (Ps #139:13, 14).

A mystery, in its simplest meaning, is anything that human reason cannot comprehend. A problem is anything that reason can solve.

There is an exact rational formula for the area of a circle: the square of the radius multiplied by pi. We humans love exactness like that. Unfortunately, or fortunately, there is no formula for figuring out another human being or oneself. As such, there is no way to ensure control over either.

We are mysteries to be entered, not problems to be solved.

We live in an age that so wants intellectual clarity and the resulting control it offers. Yet, the more we learn, whether of the cosmos or of our grandmother, the more we realize how much we do not know. We are forced continually to genuflect before the mystery that is all of life.

The epiphany of such a realization can be disarmingly simple.

Nothing brings home the mystery of the human person quite like a committed relationship, whether it is marriage or a close friendship. I say "committed" because there are times in every friendship when we are tempted to walk away. That is why couples make a commitment for "good times and bad, in sickness and in health."

We know that we will be inclined to leave in the bad times when we do not like what we are discovering about the other person and how different he or she is from us.

There comes a time in every relationship when I am disillusioned in the face of what I thought was such great compatibility. I painfully realize that I am I, and you insist on being you—and I have to accept you as that or leave you and go in

search of my clone yet once again.

I truly will listen to you only if I truly want you to be other than I am, and to explore with you the mystery of our mutuality and our differences.

All the listening skills in the world will not help if that attitude is not there. I must have a listening heart that has room for you as you are.

Then I will repeat back your words so that I can hear them as you mean them rather than as I interpret them. I will question you on where your comments lead so that I can know you better and just maybe help you know yourself better. I will respond deeply and not just react quickly.

When this happens, real conversation is possible in which we both have much to learn and much to share.

A friendship is basically a slow walk into a deep woods, and surrounding that woods is the immense forest that is our God. To realize that each of us is singularly fashioned by our Creator—with a unique past, present and future, with unique desires and feelings, and with unique noses and toes—is to marvel at the immense creativity of this One who pours forth life in such remarkable variety and prodigality.

We esteem Bach, Picasso, Jane Austen and William Faulkner for the number of their creative works. Who are they compared to the very One who created them and all of us besides?

Let us bow before the greatest Mystery, and "let us praise our God from whom all blessings come."

(Jesuit Father Richard Rice is a spiritual director at the Jesuit Retreat House in Oshkosh, Wis.) †



A friendship is basically a slow walk into a deep woods, and surrounding that woods is the immense forest that is our God. Friendship requires that we have a listening heart that has room for others as they are. When this happens, real conversation is possible in which each person has much to learn and much to share with others.

What does it take to really know ourselves?

By Jean Sweeney

What does it take to know ourselves?

- Trust—Some people grew up with parents and siblings who basically loved them unconditionally. Many others weren't so fortunate. To be free to know ourselves fully in our failures as well as successes, we must be able to trust others around us not to hurt, shame or dismiss us. Put yourself with people you trust and with whom you are free to have ideas, fears and hopes.

- Relationships—Sometimes it is easier to avoid relationships because then we

don't have to deal with differences, but differences help people grow in maturity. In relationships, impassioned exchanges bring awareness of what matters to each person. We are forced to listen and hear another person's point of view or to become aware of our own intolerance.

- Courage—People who mix with others grow in self-knowledge. It takes courage to admit we are not perfect.

- Slowing down—The mind or the day that is too busy keeps us from listening to ourselves. When we go on vacation, we often find that we dream. When we sit in meditation with God, we begin

to find what is underneath all the noise of our life. And what is underneath may be our real feelings—great grief, profound longing and need, even our sin and our love.

We need trust, relationships, courage and a willingness to slow down if we are really to face truth. But we'll find that we are blessed and belong to God, as does everyone, and we can joyfully proclaim, "God isn't finished with me yet."

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

Discussion Point

Listening requires discipline

This Week's Question

How can we improve our ability to listen to others—truly to hear what they say?

"I think we have to put aside any of our preconceived ideas on a subject and listen to what others say. We have to be willing to understand and perhaps to accept a new idea." (Ray Finocchiaro, Wilmington, Del.)

"When someone starts talking, I just have to remind myself to repeat what they say in my head and tell myself to listen, listen, listen." (Kara Kelly, South Bend, Ind.)

"People so often are thinking about what's for supper, what they'll do tomorrow. ... We need to focus on what the other person is saying." (Nancy Ondecker, Lewiston, Mich.)

"Society has taught us to summarize, skim and take the high points. So society has to change. Listening skills should be taught in the home and reinforced at school." (Dan Jones, Nampa, Idaho)

Lend Us Your Voice

An upcoming edition asks: What do you do to bring liturgical seasons—like Lent—to life at home?

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



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Wedding feast at Cana

See John 2:1-11

Is anyone not familiar with the wedding feast at Cana when Jesus performed his first miracle by changing water into wine? Has there ever been a more famous wedding feast? What can we say about this event in Jesus' life that hasn't been said before?

Apparently, the married couple were close friends, perhaps relatives, of Jesus and his mother because Jesus traveled about three days from where he had been in order to get to the celebration. It would have been the second part of a Jewish wedding, after the espousal and at the time that the bride would begin living with the groom.

John's Gospel says that Jesus and his disciples were invited, but we have to wonder about the five disciples. Jesus had just acquired them. Would the invitation have been the ancient equivalent of today's "and

guest" to a single man? But five additional guests? I'm not the first one to question whether the fact that they ran out of wine had anything to do with the arrival of the disciples.

It was Mary, of course, who came to the rescue by telling Jesus, "They have no wine." When Jesus replied, in effect, "So what?" Mary merely told the waiters, "Do whatever he tells you." These are the last words we hear Mary speak in the Bible. How could there be any better?

I probably should mention that John's Gospel has only two mentions of Mary—at Cana and at Jesus' crucifixion. In both instances, Jesus addressed his mother as "woman," which seems strange to our 21st-century ears. Apparently it was not back then.

Jesus told Mary, "My hour has not yet come." Later, Jesus' "hour" meant the time of his death, but that's not appropriate here. Now it indicates that it wasn't time to demonstrate his power publicly. Nevertheless, Mary proceeded anyway, obviously knowing that he would do what she wanted. Jesus then performed the miracle

at his mother's request, thus encouraging Christians from that day hence to ask Mary to intercede for them with her son as she did at the marriage feast.

Surely, both Jesus and Mary knew that things wouldn't be the same after that. Cana, although larger than Nazareth, was still a small town and the news about what Jesus did began to spread throughout the area. It reached Nazareth, four miles away, and probably Sepphoris, where King Herod's capital was located, also about four miles away. We know from Luke's Gospel that one of Jesus' followers was Joanna, the wife of Herod's steward, Chusa. Perhaps she first heard about Jesus from his occasion.

This miracle was unlike any other miracle. Nowhere else in Scripture do we hear about a miracle performed just to avoid a social embarrassment. The greatest significance, though, is the fact that Jesus did it at Mary's suggestion, both of them knowing that from then on he would belong to the public.

And the effect upon his new disciples? "His disciples began to believe in him." †



Cornucopia/Cynthia Dewes

The sky is falling, the sky is falling?

If I didn't know better, I'd often think the sky was falling. I mean, Chicken Little surely wasn't the only creature in history to recognize a threat and fear its consequences. Even if he was wrong, and he was, he still had the right idea in being suspicious when he noticed certain signs.

For example, this is a time when national and local leaders complain about the quality of education and poor student performance, and President George W. Bush responds by producing No Child Left Behind legislation. And then we hear that the president's daughters, Jenna and Barbara, were caught in public pronouncing "Sioux City, Iowa" as "Si-ex City." Hmm.

On the other hand, we're cheered to hear that these same daughters, who revere their ladylike librarian mom, can still find something to tease her about. It seems that Mom may know correct pronunciation, but the girls report that Mom's style of dancing to the music of the Poynter Sisters rivals Elaine's embarrassing moves in

"Seinfeld."

Speaking of politics, if that's what we're doing, how about that inauguration? Most of the day was tasteful, correct, stirring and patriotic. Poor, sick Chief Justice William Rehnquist tottered in to give the oath of office to the president, making everyone present want to cry. Supreme Court Justice Clarence Thomas sat at the same luncheon table with Sen. Ted Kennedy (D-Mass.) without a hint of a food fight. All in all, a thrilling show of unity.

However, standing along the street of the inaugural parade, were people carrying signs calling the president a "war criminal." And the next day, certain television and radio news sources reported every such incident of dissent they could find, totally ignoring any positive crumb of information about the event and including snide foreign press items. Surely, Chicken Little would be confused by such different signals.

Even ecology is not free from alarming contradictions in the search for truth. Recently, we heard about a giant wind farm, which was set up out west somewhere to provide an energy source that's cost-free, clean and does no damage to the environment. But now it turns out that hawks, eagles and bats are often killed by

the wind blades, which might lead to the extinction of their species. Back to the old drawing board.

Some scientists believe global warming will be the end of human life, and that most of it is our own fault. Others think the natural changes we're noticing are merely parts of the big picture of an evolving universe. What's more, they both have convincing arguments to prove their points.

During the Cold War, both the Soviet Union and the United States thought the sky might be falling—literally. They dug holes to hide in and stocked weapons to threaten each other, and scurried around trying to deal with the potential disaster of nuclear war.

Poor Chicken Little felt an acorn fall from a tree onto his head and thought the sky was falling. Not only that, he convinced Cockey-Locky and Ducky-Lucky and a bunch of others that doom was imminent. Not that there's anything wrong with that. After all, we experience evidence like that all the time, and look at the conclusions we come up with!

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

Faithful Lines/Shirley Vogler Meister

Gaining a good understanding of Judaism

In a Loyola Press catalog, a book jumped off the page at me: *What I Wish*



My Christian Friends Knew about Judaism by Dr. Robert Schoen, a triple-degreed California writer, composer and semi-retired optometrist. My husband and I wish we'd had it decades earlier because our oldest

friendship in Indianapolis is with a Jewish couple. We've also had other dear Jewish friends and colleagues through the years without clearly understanding their faith.

However, we did not realize how uninformed we were until our eldest daughter, Donna Marie, converted to Judaism in 1999. She and her husband, Roby (Dr. Robert Simons, a professor), and their pre-school son, Sam, now practice a Jewish Orthodox way of life.

Because this is difficult for us, Schoen's easy-to-understand book has been a godsend. It will also be a tremendous help for other families like ours

whose sons or daughters now follow the faith that Jesus and his parents, Mary and Joseph, practiced.

Msgr. Tom Hartman (of TV's "The God Squad") says Schoen's book is "a must-read for anyone who wants to understand a Jewish friend." Dr. Eugene Fisher, executive secretary of the Secretariat for Catholic-Jewish Relations, U.S. Conference of Catholic Bishops, writes, "With wit and wisdom, Schoen takes the beginner through the basics. ... Highly recommended." (For more information, go to www.loyolabooks.org).

Another good source in understanding Judaism's role in Christianity is the Church and Israel Forum (www.churchisraelforum.com), where readers can find enlightening essays by Jim Gerrish, who has a Master of Divinity degree from Southern Seminary in Louisville, Ky. He is the author of *Does God Play Favorites: Exploring God's Plan for Israel*. (One chapter is titled "How Did a Nice Jewish Church Become Gentile?") The author and his wife worked for 14 years in Israel with "Bridges for Peace" in Jerusalem and The Galilee Study Center near Tiberias, which they founded. They

now live in Colorado.

Both Schoen and Gerrish are among the many whose work brings better understanding between Christians and Jews. Another widely recognized example is The Center for Catholic-Jewish Studies (CCJS) at St. Leo University in Florida, where Jesuit Father Michael Cooper and Rabbi A. James Rudin are the senior religious advisers. At a later date, I will write more about CCJS and this topic. Meanwhile, readers can get information at www.centerforcatholicjewishstudies.org.

The best representative for good relations between Roman Catholics and Jews is Pope John Paul II. Last month, about 160 Jewish leaders, rabbis and cantors thanked the pope personally for his exemplary efforts. It was the largest papal audience with Jews ever. In 1986, Pope John Paul II was the first pope to visit a synagogue (Rome's main synagogue), and, in 2000, he visited Israel, establishing diplomatic relations there.

(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

A closer look at U.S. abortions

It has been 32 years since the Supreme Court issued its landmark *Roe vs. Wade* decision legalizing abortion. Forever the researcher, I have used this anniversary to learn more about the abortions that have taken place in the U.S. since that fateful ruling on Jan. 22, 1973.

I began with five questions. First, how many abortions have been performed since 1973? Second, is the number of abortions performed each year increasing, decreasing or not changing much at all? Third, is the abortion rate increasing, decreasing or stable? Fourth, which American women are most likely to have an abortion? Finally, which states have the highest and lowest abortion rates?

I turned to several sources for answers, most notably the *Statistical Abstracts of the United States*. *Statistical Abstracts* reports data from the U.S. Centers for Disease Control and The Alan Guttmacher Institute, which gathers information from "hospitals, clinics and physicians identified as providers of abortion services." The 2004 edition of *Statistical Abstracts* contains abortion data through the year 2000. Here is what I found.

First, about 39 million abortions were performed in the U.S. between 1973 and 2000 (on average, 1.4 million per year).

Second, the trend line for the number of abortions performed each year has been curvilinear. There were 745,000 abortions in 1973, 899,000 in 1974 and 1,034,000 in 1975. The number steadily increased to 1,577,000 in 1981, then leveled off at about 1.6 million per year during the 1980s. Since reaching its peak at 1,609,000 in 1990, it has declined to 1,319,000 in 1998, 1,315,000 in 1999 and 1,313,000 in 2000. This decline is noteworthy because it occurred even as the number of women of child-bearing age increased from 58.7 million in 1990 and 61.6 million in 2000.

Third, the abortion rate among women of child-bearing age also has been curvilinear. There were 16.3 abortions per 1,000 women between the ages of 15 and 44 in 1973. That figure increased to 19.3 in 1974 and 21.7 in 1975. Climbing steadily, it reached its peak of 29.3 in both 1980 and 1981. Since then, it has declined to 21.5 in 1998, 21.4 in 1999 and 21.3 in 2000.

Fourth, according to data from the year 2000, abortions are most commonly performed for women who are white (56 percent), in their 20s (56 percent) and unmarried (81 percent). Typically, these women have had no prior live births (41 percent) or one such birth (28 percent) and no previous abortions (53 percent). They have their abortion within nine weeks of gestation (58 percent). Forty-four percent are black or belong to another racial minority. One-fifth are teenagers; 26 percent are 30 or over. One-third have had two or more live births, and 47 percent have had prior abortions. Thirty-one percent of abortions occur between nine and 12 weeks of gestation, and 12 percent after the first trimester.

Finally, in 2000, the abortion rate for the U.S. as a whole was 21.3 abortions per 1,000 women between the ages of 15 and 44. Fifteen states (including the District of Columbia) had rates higher than that. The highest rate was in the District of Columbia (68.1). It was followed by New York (39.1), New Jersey (36.3), Nevada (32.2) and Florida (31.9).

Thirty-six states had below-average abortion rates. The lowest rate was in Wyoming (0.9) followed by Kentucky (5.3) and South Dakota (5.5). Indiana had 10th lowest rate at 9.4 abortions per 1,000 women between the ages of 15 and 44.

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

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

The Sunday Readings

Sunday, Feb. 6, 2005

- Isaiah 58:7-10
- 1 Corinthians 2:1-5
- Matthew 5:13-16

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



For generations after Babylonia conquered the Holy Land, Hebrew exiles in Babylon, the imperial capital, longed for the day when they would be allowed to return to their homeland.

In time, Persia overcame Babylonia. The Persian ruler, Cyrus, allowed the Jews to return home. However, in a bitter turn of events, the returning Jews realized that the home for which they and their forebears had yearned for so many years was not a very inviting place.

Seemingly, God had delivered them to a place worse than Babylon, at least in the material sense.

The author of this prophecy reaffirmed God's goodness, but the prophet also called upon his people to provide for those in need. He urged them to share their bread with the hungry. In the end, they would experience the fullness of vindication, the fullness of God's promise to give them life and peace.

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

This letter was addressed to Christians living in Corinth, then one of the major cities of the Roman Empire. Rich and sophisticated, Corinth was a virtual center of the culture at the time.

Nearby was Athens, the very symbol of wisdom and logic. Paul had preached in Athens, not with great success.

He encountered skeptics who asked if the Christian Gospel made any sense. After all, the Gospel ran counter to every conventional pattern of thought. And, finally and most importantly for so many, the founder of Christianity, Jesus of Nazareth, had been legally executed as a common criminal and as a traitor to the empire.

In response, as given in this reading, Paul insisted that he relied upon a source greater and more dependable than human wisdom, namely the Holy Spirit.

St. Matthew's Gospel furnishes the last reading this weekend.

This reading actually is a collection of two brief statements by Jesus, given in the highly descriptive but clear imagery that was typical of the Lord's discourses.

In the first statement, Jesus tells the disciples that they are the "salt of the earth."

Today, modern readers lose much of the impact of this example. Salt is merely a seasoning. For those more familiar with the preservation of food, salt keeps food from spoiling. But for many people these days, it should be avoided because of its unhealthy effect upon cardiovascular function!

At the time of Jesus, salt was precious. Roman soldiers were paid in salt. ("He is not worth his salt.") "Salary" derives from this practice.

Salt also was unrefined. Foreign particles such as dust or sand mixed with salt. When these unwanted elements overtook the salt, the mixture was discarded.

Light, in the second statement, had much more of a meaning. Today people are accustomed to light at night. Indeed, life goes on after dark. But darkness was a serious obstacle at the time of Jesus.

For all the statements, the message is the same. Disciples themselves must uplift the earthly society.

Reflection

Gently, but deliberately, the Church is guiding us onward from its introduction of Jesus of Nazareth as son of the human Mary, and Son of God, and Redeemer of the sinful human race, as given at Christmas, Epiphany and the Feast of the Lord's Baptism, to asking us to decide how we shall respond to the coming of Jesus.

These readings are clear. Discipleship is no mere lip service. It is the actual and intentional resembling of Christ in our daily lives.

Lent, which begins now in a few days, will be the opportunity for us all to think deeply about how we individually respond to Christ among us. †

Readers may submit prose or poetry for faith column

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

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

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

My Journey to God

The Longing

Beyond the gulf of time and space,
Behind the veil of birth and tomb,
We seek the splendor of his face
Inborn before we left the womb.

Within the marrow of all bone
A longing gnaws and seeks release,
A restless, unrequited moan
Unheard, but never meant to cease.

When days have spent their given space
And ever-after needs no chime
We'll gaze upon his holy face
Without the measurement of time.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. Dutch artist Hieronymus Bosch gave this interpretation of heaven in a painting titled "Ascent into Heavenly Paradise." In his depiction, humans are carried by angels from the darkness into the light.)

CNS photo of painting by Hieronymus Bosch from KNA



Daily Readings

Monday, Feb. 7
Genesis 1:1-19
Psalm 104:1-2, 5-6, 10, 12, 24, 35
Mark 6:53-56

Tuesday, Feb. 8
Jerome Emiliani, priest
Josephine Bakhita, virgin
Genesis 1:20-2:4a
Psalm 8:4-9
Mark 7:1-13

Wednesday, Feb. 9
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 10
Scholastica, virgin
Deuteronomy 30:15-20

Psalms 1:1-4, 6
Luke 9:22-25

Friday, Feb. 11
Our Lady of Lourdes
Isaiah 58:1-9a
Psalm 51:1:3-6a, 18-19
Matthew 9:14-15

Saturday, Feb. 12
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, Feb. 13
First Sunday of Lent
Genesis 2:7-9; 3:1-7
Psalm 51:3-6, 12-13, 17
Romans 5:12-19
or Romans 5:12, 17-19
Matthew 4:1-11

Question Corner/Fr. John Dietzen

Music can be harmful if lyrics are inappropriate

Your column has been a real help to my family for years. Now I have a question.



I really enjoy listening to pop, rock and rap music. I enjoy the beats, but not the lyrics, especially in rap music. I know they promote some types of activities that go against our Catholic faith and religion.

This is the kind of music that a majority of teenagers listen to, but some of what I hear bothers me.

I would appreciate your opinion on what I should listen to or not. Is there a Catholic answer to this? I want to live out my faith as well as I can. (Illinois)

Yes, I believe there is a Catholic answer, but it doesn't lie in some list of "forbidden" songs or lyrics. No one, not you, not even the Catholic Church, could make up such a list even if they wanted to.

That isn't the way we should approach moral questions like yours, which as you say are certainly serious. The music often flaunts, sometimes even promotes, attitudes and activities that can easily destroy our own lives and the lives of others.

You ask whether you should listen or not. I think you're the one who must answer that with good common sense and some prayer.

Consider the following questions:

- Do you feel the music or lyrics are degrading?
- Do you find them pulling your mind and feelings into territory that you are morally and emotionally uncomfortable with as a good person?
- Do they draw you into ideas and feelings that are harmful to the mental and emotional maturity you want for yourself and for others you care about?

These are not academic or theoretical questions. They're very practical because they go to the core of what kind of a man or woman you want to be.

I believe the fact that you wrote to me shows that you're already asking yourself these questions. Keep doing that, and be honest in how you answer yourself.

Several months ago, our sister died, leaving a large sum of money for

Masses. We want to comply with her wishes, but how do we distribute these Masses and be assured that they will be offered? (Ohio)

Offerings for Mass intentions may be given to any priest, who is then obliged to apply the Masses for those specific intentions.

Parishes, monasteries and other Catholic institutions may also accept such offerings, committing themselves to having the Mass intentions fulfilled by priests connected with that institution.

In your case, with the large number of Masses desired, you may wish to distribute them among several parishes or individual priests.

In fact, you may find it necessary to do that since no priest may accept more Mass offerings than he can fulfill or arrange to be fulfilled by others within a year.

Once a priest or Catholic institution has accepted the Mass offerings you give them, you need not worry about your requests being satisfied.

Church law seriously obliges priests to satisfy all Mass obligations they have accepted and to do so in a timely fashion, certainly, as I said, within a year.

Our parish liturgy committee hoped to arrange for homemade eucharistic bread for some weekend Masses during Lent, but we cannot find a good recipe we can use lawfully. Some have additives that rule them out. Do you know a way to make Communion bread that families in our parish might use? (Ohio)

Your committee's idea is already practiced in many parishes during Lent, Easter time, first Communions and other special occasions.

Several years ago, in response to a note in this column, a deacon in Idaho, a baker by profession who is now deceased, sent a recipe to me, which I offered to readers. Many have written to thank me, saying it is exactly what they were looking for.

The recipe contains no additives to the wheat and water, but is prepared a bit differently, making it more practical than other methods, and is, of course, in accord with Catholic regulations for eucharistic bread. Anyone who wants the recipe may write to me at Box 325, Peoria, IL 61651. †

The Active List

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

February 4

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass, teaching, healing prayers, 7 p.m. Information: 317-927-6565.

February 4-5

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Yearning for God: The Desire of Our Heart," retreat, Benedictine Sister Kathleen Yeaton and Father Donald Schmidlin, presenters. Information: 317-545-7681.

February 5

Roncalli High School, cafeteria, 3300 Prague Road, **Indianapolis**. "Live It Up!" pro-life dinner and talent show, Archdiocesan Pro-Life Youth Council, presenters, dinner 6-7 p.m., talent show, 7-8:45 p.m., advance tickets \$6 adults, \$4 children age 12 and under, \$1 more at the door. Information and tickets: Archdiocesan Office for Pro-Life Ministry, 317-236-1521 or 800-382-9836, ext. 1521.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Mardi Gras party for youth ages 4-13, 2-4 p.m. Information: 317-638-5551.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. "Mardi Gras 2005." Information: 812-948-0041.

St. Mary School, cafeteria, 420 E. Eighth St., **New Albany**. Chili supper, 4-8 p.m. Information: 502-773-1946.

February 5-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Lectio Divina," Benedictine Sisters Mary Margaret Funk, Jennifer Mechtild Horner, Juliann Babcock, Carol Falkner and Nicolette Etienne, presenters. Information: 317-788-7581.

February 6

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., **Indianapolis**. "Taste of St. Thomas," variety of recipes prepared by parishioners, 11:30 a.m.-1:30 p.m., \$5 per person, \$15 per family. Information: 317-253-1461.

Marian College, 3200 Cold Spring Road, Ruth Lilly Student Center, **Indianapolis**. "Everyone Is Called to Holiness," program for college students, small-group sessions on prayer practices, 10:30 a.m.-6:45 p.m. Registration: 317-955-6085.

Marian College, 3200 Cold Spring Road, St. Francis Hall, **Indianapolis**. People of Peace, Secular Franciscan Order Fraternity, monthly meeting, noon-2 p.m. Information: 317-955-6775.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

February 7

Nativity School, 3310 S. Meadow Dr., **Indianapolis**. Open house, 7-8:30 p.m., art show, tours. Information: 317-357-1459.

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, National Women's Wellness Book Club, 7 p.m. Information: 317-865-5864.

Mount Saint Francis Retreat Center, **Floyd County**. Charismatic Mass, 7 p.m. Information: 812-923-8817.

February 8

St. Luke Church, 7575 Holliday Dr., E., **Indianapolis**. North Deanery adult education series, Exposition and adoration of the Blessed Sacrament, 7 p.m.

Information: 317-257-2266.

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Catholics Returning Home series, 7 p.m. Information: 317-257-7435.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Rebuilding Program for Divorced Catholics, "Rebuilding When Your Relationship Ends," session 2, 7-9 p.m., \$50 per person, includes book. Information: 317-236-1586 or 800-382-9836, ext. 1586.

February 8-9

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. "Lenten Transition," workshop, 9:30 a.m.-2:30 p.m., \$35 per person. Information: 812-535-3131, ext. 161 or e-mail spiritpro@spsmw.org.

February 9

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, 5-7:30 p.m. Information: 317-291-7014.

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

February 10

Carmelite Monastery, 2500 Cold Spring Road, **Indianapolis**. Lenten series, "Lent Is the Church's Spring," Jesuit Father Benjamin Hawley, presenter, 7 p.m. Information: 317-926-5425.

St. John the Apostle Church, 4607 W. State Road 46, **Bloomington**. Catholics Returning Home, six-week session, 6:30 p.m. Information: 812-876-1974.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. Divorce and Beyond series, "The Mourning State of Divorce," 6:30-8:30 p.m., \$20, includes book. Information: 812-232-8400 or e-mail sue@thdeanery.org.

February 11

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Fish fry, 5-7:30 p.m., Way of the Cross, 7 p.m., adult education series, 7:45-9:15 p.m. Information: 317-291-7014.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m., Communion service, 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

St. Mark Parish, Schafer Hall, 535 E. Edgewood Ave., **Indianapolis**. Men's Club, fish fry, 5-8 p.m. Information: 317-787-8246.

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Fish fry, 5-8 p.m. Information: 317-784-5454.

St. Anthony Church, 2222 W. Market St., **Louisville, Ky.** Catholic Charismatic Renewal of Louisville, Charismatic Mass, 7 p.m. Information: 502-239-0208.

February 11-12

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Archdiocesan Liturgical Music Commission and National Pastoral Musicians' Indianapolis Chapter, Lenten overnight retreat for pastoral music leaders, Benedictine Father Noah Casey, retreat director. Information: 317-236-1483 or 800-382-9836, ext. 1483.

February 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Power of the Cross" retreat, author Michael Dubruiel, presenter. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The Vatican Council," Benedictine Brother Gabriel Hodges, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount Saint Francis Retreat Center, **Floyd County**. "Seeking God In the Covenant of Marriage," married couples' retreat. Information: 812-923-8817.

Kordes Retreat Center, 841 E., 14th St., **Ferdinand, Ind.** "Everyday Miracles, Everyday Grace." Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

February 12

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. Annual Men's Conference, Benedictine Father Eugene Hensell, presenter, 8 a.m.-3:45 p.m. Information: 317-241-6314, ext. 126.

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Theology on Tap, Winter Gala, young adults, 6:30-11:30 p.m., \$35 per person. Information: 317-748-1274.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Introduction to Centering Prayer," Benedictine Sister Anna Marie Megel,



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presenter. Information: 317-788-7581.

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. "Spiritual Renewal Marriage Workshop," David Bethuram, presenter, 1-4 p.m., \$25 per couple. Information: 812-537-3992.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Treasuring Yourself and Others: Loving and Forgiving" retreat, Father Norm Langenbrunner and Jeanne Hunt, presenters, 9:30 a.m.-3:30 p.m., \$45 includes lunch. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

St. Joseph University Church, 113 S. 5th St., **Terre Haute**. Candlelight liturgy for married couples, 7 p.m., reception following. Information: 812-232-8400 or e-mail sue@thdeanery.org.

February 13

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. "Enriching Relationships," Enrichment Day. Information: 812-535-3131, ext. 161, or e-mail spiritpro@spsmw.org.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2 event, young adults ages 16-30, "Catholics Under Fire: What's Worth Preserving in Catholic Tradition?" Information: 812-933-4439 or franvoc@aol.com.

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Valentine Breakfast, 7:30 a.m.-noon, free-will offering.

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

February 16

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, author and inspirational speaker Matthew Kelly, presenter, \$15 members, \$20 guests. Information: 317-919-5316.

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Saint Meinrad School of Theology workshop, three sessions, "Forming a Sacramental Life for Service in the Church: The Sacraments of Healing and Vocation," 9:30 a.m.-noon, \$60, less for seniors. Information: 317-955-6451.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, Lenten speakers' series, "The Global Depopulation Movement and Its Effects on the Middle East," Father Thomas Euteneuer, presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

St. Joseph Church, 125 E. Broadway St., **Shelbyville**. "The Seven Pillars of Catholic Spirituality," author and inspirational speaker Matthew Kelly, presenter, 7 p.m. Information: 317-398-0530.

February 16-17

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. "Introduction to Contemplative Prayer" series, Tues., 9:30-10:45 a.m., Wed., 7-8:15 p.m. Information: 317-543-0154.

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Women: No Longer Second Class," program, 7-8:30 p.m. Information: 317-788-7581.

St. Joseph Church, 2605 St. Joe

—See ACTIVE LIST, page 17

No Performances in 2006 due to facility renovations. Don't wait for 2007!



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Indiana author to give retreat on power of the cross

By Sean Gallagher

Michael Dubruiel, an author and editor who lives in Fort Wayne, Ind., will lead a retreat titled "The Power of the Cross" on Feb. 11-13 at Our Lady of Fatima Retreat House in Indianapolis.

The author of a new book with the

same title, Dubruiel recently discussed his hopes for the retreat.

"Every retreat is an opportunity for people to grow closer to God," he said. "I hope that those making a retreat will find time on the weekend to see how God has been working in their lives up until now, and that this insight will open

them to placing their trust and hope in God in the way that Jesus modeled for us both in the garden of Gethsemane and on the cross."

The retreat is scheduled at the start of the season of Lent, a time when Catholics are especially invited by the Church to reflect upon Christ's Passion and death.

In his book, Dubruiel helps readers reflect on the power that the cross can have in their lives. Although he noted it can be useful at any time of the year, the book is especially formatted to serve as a devotional tool during Lent.

In large part, he helps readers consider the cross in their lives by showing how it has had an impact on the lives of average people.

"In *The Power of the Cross*, I talk about a young woman I met in a nursing home in Florida some twenty years ago," Dubruiel said. "She was dying of cancer. The first time I met her, she was clutching a large crucifix.

"Her life had not gone according to her plans," he said, "but she found in Jesus' cross a way—that is open to all of us—that in her suffering filled her with unspeakable joy. She taught me a lesson that is as old as Christianity, but sadly many people are missing out on."

Both the retreat and book will help



Michael Dubruiel

people take the time to consider the power of the cross in their lives, something that Dubruiel thinks can have a great impact upon individual lives, the Church and the world.

"First and foremost, people would be less judgmental,

both in terms of others and themselves," he said. "We, as members of the Church, would be less concerned about scandal and more concerned about doing what is right, no matter what we might suffer as a result.

"The world would be filled with Mother Teresas and Saint Francises, both exemplary lovers of the cross," Dubruiel said. "In fact, the 'real' prayer of Saint Francis is one that those who pray the Stations of the Cross are familiar with—'We adore thee O Christ and we praise you, who by thy Holy Cross has redeemed the world.'"

(For more information on the retreat or to register, call Our Lady of Fatima Retreat House at 317-545-7681.) †

The Active List, continued from page 16

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. Charles Borromeo Church, chapel, 2222 E. Third St., **Bloomington**. Adoration of the Blessed Sacrament, noon-6 p.m.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat., 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., eucharistic adoration 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. Mary Church, 212 Washington St., **North Vernon**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and

benediction, 4-5 p.m., 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. †

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Rest in peace

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

BARRETT, Francis J., 62, St. Michael, Greenfield, Nov. 30. Father of Darleen Barrett, Colleen Francis and Kathleen Libby. Son of Gertrude Barrett. Brother of Clare Damiano, Ann Marie Hillman, Arthur, Bernard, Clifford, Richard and Steven Barrett. Grandfather of seven.

BRUNS, Harold Frank, 91, St. Michael, Brookville, Jan. 12. Husband of Irene (Ratz) Bruns. Father of Carolyn Erfman, Daniel, Kenneth and Stephen Bruns. Brother of Rosemary Cowan, Leona Kalb, Ruth Mergenthal, Ambrose and Howard Bruns. Grandfather of 16. Great-grandfather of 18.

CROSBY, Madge Kinder, 86, St. Pius X, Indianapolis, Jan. 10. Mother of Patricia Sauer and Michael Crosby. Grandmother of four.

ECKSTEIN, Dorothy M., 84, Our Lady of the Greenwood, Greenwood, Jan. 19. Mother of Mary Anne Smith, Martin and Richard Eckstein. Sister of Dominican Sister Alice Wolski. Grandmother of nine. Great-

grandmother of four.

FILCER, Charlotte B., 82, St. Paul Hermitage, Beech Grove, Jan. 12. Wife of Joseph L. Filcer. Mother of Amy Hogan, Laurie Meek and Michelle Tansy. Sister of Mary Frances Griffin.

GOODWIN, Mary Hope, 99, St. Christopher, Indianapolis, Jan. 17. Aunt of one.

GRZANICH, Marcia Joy (Fulton), 65, St. Michael, Greenfield, Jan. 8. Wife of James Grzanich. Mother of Janell Jones, Jamie Schock and Joy Olzen. Sister of Wandalee Hitchcock and George Fulton. Grandmother of four.

GUDAL, Richard W., 55, St. Michael, Cannelton, Jan. 17. Husband of Peggy (Huber) Gudal. Father of Christopher, David and Ryan Gudal. Brother of Bill Gudal.

GWIN, Genevieve L. (Moreau), 83, St. Anthony, Indianapolis, Jan. 10. Wife of Donald Gwin. Mother of Ann Colegrove.

HARRIS, Mary T. (Annee), 56, St. Roch, Indianapolis, Jan. 7. Wife of Rick Harris. Mother of Brian and Rick Harris. Daughter of Louis and Mildred Annee. Sister of Janet Bradley, Barbara Huser, Joseph, Louis, Paul and Robert Annee. Grandmother of four.

HERBERT, Bernice L., 83, St. Mary, Greensburg, Jan. 25. Mother of Judy Riedeman, Lynn and Randy Herbert. Grandmother of seven. Great-grandmother of one.

HOLLAND, Shari Lane, 63, St. Bartholomew, Columbus, Jan. 3. Mother of Vicki Huffer and Lee Anne Holland. Daughter of Jean Cox. (correction)

JENNINGS, Mary Rose, 79, St. Anthony of Padua, Clarksville, Jan. 13. Mother of Patricia Polk, Pamela Jennings-King, Laura and Robert Jennings Jr. Sister of William Julius. Grandmother of 12. Great-grandmother of 12.

KAPOURALOS, Donna Jean (Jarvis), 75, Holy Spirit, Indianapolis, Jan. 13. Mother of Diana Gilliatt and Mark Kapouralos. Sister of Virginia Hildebrand. Grandmother of two.

KRAMER, Clara Mary, 91, St. Anthony, Indianapolis, Jan. 16. Mother of Mary Ann Wagoner. Sister of Edward Kaufman. Grandmother of three. Great-grandmother of seven. Great-grand-grandmother of seven.

MARTIN, Joann, 73, St. Bernard, Frenchtown, Jan. 17. Wife of Johnnie Martin. Mother of Lu Ann Emily, Nancy Leffler, Danny, Philip and Ronnie Martin. Daughter of Mary Evangeline (Polk) Bugg. Sister of Bill and John Dan Bugg Jr. Grandmother of nine. Great-grandmother of four.

MERCHEN, Robert F., 94, St. Louis, Batesville, Jan. 22. Husband of Ramilda (Firsich), Merchen. Father of Mary Kay Rengering and Robert Merchen. Brother of Clara Speth and Edward Merchen. Grandfather of four. Great-grandfather of seven.

MEYER, Marie A., 102, St. Mary, Rushville, Jan. 10. Mother of Lucille Hahn, Donald, Edward, James and Robert Meyer. Grandmother of

21. Great-grandmother of 48.

MINDRUP, Thomas J., 52, St. Rose of Lima, Franklin, Oct. 18. Brother of Linda Cox, Mary Ann Grzelak, Nancy McKinney and Ken Mindrup.

MULLENHOLZ, William E., 81, St. Thomas More, Mooresville, Jan. 2. Husband of Dolores Mullenholz. Father of Sara Allen, Jeannine and William E. Mullenholz II. Grandfather of four.

ORANDE, Dorothy A. (Kraski), 88, St. Jude, Indianapolis, Jan. 20. Mother of Patricia Henson. Sister of Bernice Motyl and Irene Suhy.

POLLOCK, Lester L., 78, St. Rose of Lima, Franklin, Jan. 20. Husband of Joyce (Moore) Pollock. Father of Penny Mace and Randal Pollock. Grandfather of three.

PRUNIER, David, 49, St. Michael, Greenfield, Jan. 5. Son of Marion and Barbara Quinlin. Brother of Peggy Couch, Janet Rather, Sandra Snider, Michael and Thomas Prunier.

REDFERN, Gerald Rubin, 71, St. Anthony, Indianapolis, Jan. 14. Husband of Virginia Redfern. Father of Justina Randolph, Christina Stewart, Elizabeth, Terry and Todd Redfern. Brother of Louise Eff, Barbara Holt, Mildred Owens, Linda Watkins, Joe, Freddy, Robert and Thomas Redfern. Grandfather of 11. Great-grandfather of two.

SANDERS, William E., 73, St. Teresa Benedicta of the Cross, Bright, Jan. 15. Husband of Juliana Sanders. Father of Merri Beth Hebler, Melissa Lauck, Michelle Murphy, Maureen Ramirez, Mark and Matthew Sanders. Brother of Martha Rolfes and Dorothy Schneider. Grandfather of 12.

SCHAEFER, David N., 50, St. Anthony of Padua, Clarksville, Jan. 15. Father of Nathan and Sean Schaefer. Brother of Judy Ashby, June Brittan, Jayne Smith and Neil Schaefer. Grandfather of one.

SCHOTT, Ethel (Erfman), 93, St. Peter, Brookville, Jan. 10. Mother of Julieann Wilhem, James, Jerry and John Erfman. Sister of Art Dudley.

SPRAGUE, R. Nouby, 73, St. Rose of Lima, Franklin, Dec. 27. Wife of Robert A. Sprague. Mother of Teresa Colby, Christine Hoover and Stefanie Shoen. Grandmother of 10. Great-grandmother of five.

VOLK, Roslyn, 87, St. Joseph, St. Leon, Jan. 16. Mother of Helen Huber. Grandmother of three. Great-grandmother of nine. †

Greg Kempf of Evansville supported Church ministries in two dioceses

Greg Kempf, a retired builder and real estate developer from Evansville, Ind., who was known for his philanthropy, died on Jan. 25. He was 80.

Kempf was a longtime supporter of the Benedictine monks' ministries at Saint Meinrad Arcabbey in southern Indiana.

In 1982, former Benedictine Archabbot Timothy Sweeney of Saint Meinrad announced that the monastery's new library would be named in honor of Kempf, who chaired the successful campaign to raise \$7.5 million.

Kempf was involved in many capital campaigns to benefit the Church, including efforts to assist parishes, Catholic schools and the Monastery Immaculate Conception at Ferdinand, Ind., in addition to helping Saint Meinrad.

He was a member of the Serra Club, Knights of Columbus, and other civic and religious organizations.

The Mass of Christian Burial was celebrated on Jan. 29 at St. Joseph Church in Vanderburgh County. Burial followed in the parish cemetery.

In a statement issued on Jan. 25, Archbishop Daniel M. Buechlein said he was sad to learn about Kempf's death.

"He was a good friend of mine," Archbishop Buechlein said. "I will miss him greatly. I

came to know Greg when I was president-rector of Saint Meinrad College and School of Theology. We were closely involved in the development of various programs at Saint Meinrad in the early 1980s.

"Greg was an outstanding entrepreneur and a very generous man," the archbishop said. "He was a man of deep and unwavering faith. He was passionate about the Catholic Church and about the preparation of future priests and religious. Greg was a strong family man."

Bishop Gerald A. Gettelfinger of Evansville said Kempf "lived out and exemplified so many of the ideals found in the documents of the Second Vatican Council."

Bishop Gettelfinger said Kempf was a good steward and "did not wait for the [council's] Document on the Laity to be discussed or a plan or a strategy to be put into place. He simply stepped forward as a lay leader."

Surviving are his wife, Edwina L. Kempf; nine children, Stephanie Kempf-Toback, Lisa Rivard, Kristin Baumberger, Gregory, Jeffery, Nicholas, Timothy, Todd and Anthony Kempf; a brother, Harold Kempf; three sisters, Jeannette Arnold, Florence Edgar and Betty Hartz; 25 grandchildren; and three great-grandchildren. †

Providence Sister Maureen Therese Brennan was a teacher and principal

Providence Sister Maureen Therese Brennan died on Jan. 22 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 95.

The Mass of Christian Burial was celebrated on Jan. 28 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Mary Brennan was born on Aug. 11, 1909, in Chicago. She entered the congregation of the Sisters of Providence on Aug. 23, 1928, professed first vows on Feb. 24, 1931, and professed final vows on Jan. 23, 1937.

Sister Maureen Therese taught at schools staffed by the Sisters of Providence in Indiana, Illinois, Florida, Massachusetts and the District of Columbia.

During 75 years as a Sister of Providence, she ministered as a teacher for 48 years and also served as a principal for 38 of those years.

Sister Maureen Therese also served 19 years in pastoral ministry and visitation of the sick followed by four years as coordinator of volunteers for a parish.

In the archdiocese, Sister Maureen Therese taught in the Juniorate Program at Saint Mary-of-the-Woods in 1937 and served as a teacher and principal at St. Patrick School in Terre Haute from 1949-53.

Sister Maureen Therese also ministered as a teacher and principal for the Juniorate Program at Saint Mary-of-the-Woods from 1953-55.

She also served as a teacher and principal at the former Ladywood School in Indianapolis from 1955-61.

Surviving are several nieces and cousins.

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

Providence Sister Catherine Marie Qualters was a music teacher and parish music minister

Providence Sister Catherine Marie Qualters died on Jan. 22 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 74.

The Mass of Christian Burial was celebrated on Jan. 27 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

A memorial Mass is scheduled at 2 p.m. on Feb. 27 at St. Anthony Church in Indianapolis. She served that parish for 33 years.

The former Mary Catherine Qualters was born on March 13, 1930, in Indianapolis. She entered the congregation of the Sisters of Providence on Feb. 2, 1950, professed first vows on Aug. 15, 1952, and professed final vows on Aug. 15, 1957.

Sister Catherine Marie taught music at schools staffed by the Sisters of Providence in Indiana and Illinois.

Of her 54 years as a Sister of Providence, she ministered at schools and parishes for 41 years in Indiana and for 11 years in Illinois.

In the archdiocese, Sister Catherine Marie served at St. Benedict, St. Ann and St. Joseph University parishes in Terre Haute from 1952-53. She also taught at the former St. Margaret Mary School in

Terre Haute from 1954-59.

In Indianapolis, Sister Catherine Marie taught music at All Saints School and St. Andrew the Apostle School from 1971-77 and at All Saints School from 1977-84.

For the past 33 years, Sister Catherine Marie was the organist, choir director and parish minister at St. Anthony Parish in Indianapolis. She served there from 1984-96 and again from 1996-2004.

Surviving is a brother, J. Joseph Qualters.

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

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Parish to hold annual Lenten speaker series

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will present its fifth annual Lenten Speaker Series, titled "Spaghetti and Spirituality," on Feb. 16 and 23 and March 2, 9 and 16.

Each evening, there will be Mass in English at 5:45 p.m., a light, meatless dinner at 6:30 p.m. and a presentation at 7:15 p.m. Questions and answers will end by 8:30 p.m. and a book sale will immediately follow the program.

Bruce Konicek, a member of the parish and the organizer of the event, said that this year the theme of the series is the state of the Catholic Church overseas.

"Together with the U.S. presence in Iraq along with a general lack of understanding of Catholic affairs in that part of the world, I figured this would be a most appropriate theme," Konicek said.

One of the speakers will address the subject of Catholic U.S. service personnel overseas, he said, while "four of our five speakers will discuss some facet of the Church in either the Holy Land or the Middle East."

Father Thomas Euteneuer, president of Human Life International, the world's largest pro-life, pro-family educational apostolate, will speak on "The Global Depopulation Movement and Its Effects on the Middle East" on Feb. 16.

Father Euteneuer has been extensively involved with the pro-life movement as a priest of the Diocese of Palm Beach, Fla., including serving as the spiritual moderator for the diocesan Respect Life Office.

Bishop John J. Kaising, an Auxiliary bishop for the Military Archdiocese and vicar for chaplains and vocations, will speak on "Military Chaplains: Serving Those Who Serve" on Feb. 23.

Bishop Kaising has been an Army chaplain since 1969, and is a veteran of the Vietnam War. He was ordained a bishop in 2000 and has been awarded the Legion of Merit and Bronze Star.

Father Thomas Dubay, a seminary and university teacher as well as the author of several books, will speak on "Deep Conversion—Deep Prayer" on March 2.

Father Dubay has spent three decades traveling the world giving retreats, lectures, missions and mini-courses to priests, religious and laymen.

This session will be followed by a 40-hours devotion, and Father Dubay will give two more talks over that time period.

"The 40-hours devotion was a routine observance in parishes throughout the archdiocese," Konicek said, "but it slowly disappeared."

Msgr. Joseph F. Schaedel, pastor of Holy Rosary Parish, wanted to reintroduce the devotion, which includes Mass, Vespers, confession, adoration and the chance for spiritual guidance.

Chorbishop John D. Faris, associate secretary general of the Catholic Near East Welfare Association and former president of the Canon Law Society of America, will speak on "The Life of Eastern Catholic Churches in Their Homelands" on March 9.

Chorbishop Faris, a Maronite Catholic priest of the Eparchy of Saint Maron, is the author of many articles on Eastern Churches, Eastern Canon Law and interecclesial issues.

Msgr. Denis J. Madden, vice president of the Holy See's relief and development agency for the Middle East and co-founder of Accord Foundation, a humanitarian organization that works in the West Bank and Gaza, will speak on "Christianity in the Holy Land Today" on March 16.

Msgr. Madden is also vice president of the Holy See's relief and development agency for the Middle East.

There is no cost for these events except a free-will donation. Reservations are requested no later than 5 p.m. on the Monday before each seminar.

"In essence," Konicek said, "I'm really interested in each one of our speakers because they are bringing so much of their personal experiences from events we only read about—which take place thousands of miles away—to our parish."

He called the series "a unique opportunity ... to have so many important topics to learn and pray about during this Lenten season."

(For more information or to make reservations, call 317-636-4478.) †



CNS photo by Karen Callaway, Northwest Indian Catholic

Wacky hair

Nick Murray and Cameron Wilson, eighth-grade students at Aquinas Catholic Community School in Merrillville, Ind., work on math problems in class during "Wacky Hair Day" at their school on Jan. 31. Aquinas students kicked off Catholic Schools Week, observed on Jan. 30 through Feb. 5, by bringing in hair care products to be donated to a local shelter.

IRAQ

continued from page 1

Assembly that will eventually choose a new government that will, in turn, elect the country's president and prime minister.

But despite clamped-down security and a daylong ban on most traffic, some 44 people were killed on Jan. 30 after insurgents carried out a string of attacks and suicide bombings.

Chaldean Patriarch Emmanuel-Karim Delly of Baghdad condemned those who used violence to express their opposition to the vote.

"It's possible to have differing opinions, but some showed it with ferocity, others peacefully," he said.

"Everyone, Christians and Muslims, went to vote as one people," he told the Italian-based missionary news agency Asianews on Jan. 31.

"Those who want the best for our country cast a vote," he said.

Chaldean Auxiliary Bishop Shlemon Warduni of Baghdad told Vatican Radio on Jan. 31 he was partially satisfied with the election process.

"On the one hand, I am certainly

satisfied because it means we are going forward with democracy and freedom; but on the other hand, I am not satisfied because not everyone participated," he said.

Early exit polls suggested that in some parts of Iraq a substantial percentage of Sunni Muslims did not vote. More than 62 percent of Iraq's population is Shiite Muslim, while 34 percent is Sunni Muslim, a different branch of Islam.

Under Saddam Hussein, power was generally in the hands of the Sunni minority.

If too many Sunnis opted out of elections, "we will have some difficulties" in forging a united country, said Bishop Warduni.

But most Catholic leaders said they were optimistic a fully democratic process would benefit the whole country no matter what group obtains a majority in the transitional assembly.

Chaldean Archbishop Djibrail Kassab of Basra told Asianews that "Christians, like all Iraqis, just want a government, a constitution and a democracy."

Father Najim said, "If there is a capable citizen who wants to help build a new Iraq, we will support him" no matter what his religious affiliation may be. †



George Sheena, a member of St. Ephrem's Chaldean-Assyrian Catholic Church in Chicago, celebrates outside the polling place in Skokie, Ill., near Chicago, on the last day of out-of-country voting for the Iraqi election on Jan. 30. More than 20,000 Iraqis cast votes at polls in five U.S. cities on Jan. 28-30, according to polling officials.

Pope asks Church courts not to undermine teachings on marriage

VATICAN CITY (CNS)—A marriage cannot be declared invalid simply because the couple feels unable to reconcile and continue living together, Pope John Paul II said.

"Acquiescence to interests foreign to the search for truth" is unjust, undermines Church teaching on the indissolubility of marriage and can never be a pastoral response to a troubled marriage, the pope said on Jan. 29 in a speech to the Roman Rota, a Church court dealing mainly with marriage cases.

Pope John Paul's speech focused on the moral obligation of tribunal staffs to

uphold Church teaching and on the responsibility of diocesan bishops to ensure their tribunals operate according to Church law and the requirements of justice.

"In the name of supposed pastoral needs, some voices have been raised to propose declaring the nullity of unions that have totally failed," the pope said.

Suggestions have been made, he said, that tribunal judges make it appear that they have followed all the forms and procedures to hide the fact that "a true judicial procedure" never existed.

"It is obvious that the objective juridical

and moral seriousness of such behavior certainly does not constitute a pastorally valid solution to the problems created by matrimonial crises," the pope said.

Pope John Paul also criticized those who would see Church teaching on the permanence of marriage as "mere orientation or exhortation" while seeing Church law as an unconnected set of procedures for dealing with failed marriages.

Tribunal staff members, he said, must be motivated by "love for the truth."

"They must resist the fear of truth, which sometimes rises from the fear of hurting people," he said.

A judge who truly acts with justice "does not let himself be conditioned either by feelings of false compassion for persons, or by false ways of thinking, even when they are widespread in society,"

the pope said.

"He knows that unjust sentences are never a real pastoral solution and that the judgment of God about his actions is that which counts for eternity," Pope John Paul said.

Archbishop Antoni Stankiewicz, dean of the Roman Rota, said that judges have an obligation not only to render justice, but also to reaffirm through just sentences "the natural and sacramental identity and dignity of marriage."

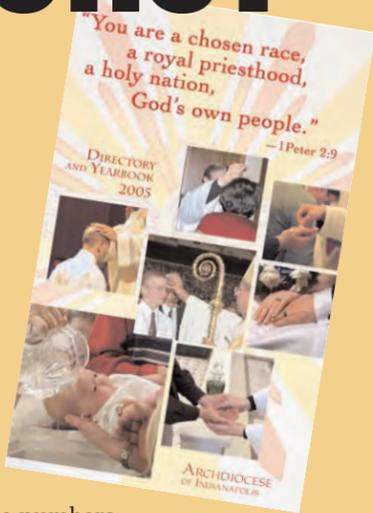
Marriage, a lifelong union between a man and a woman open to having children, is not simply a concept, the archbishop said, but is an institution created by God, unlike "all other interpersonal unions of a merely human creation [made] in the image and figure of 'corruptible man' in the service of the sinful body." †

Got Questions?

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New Vatican yearbook shows growth of Catholic Church

VATICAN CITY (CNS)—As Pope John Paul II took a rare sick day, he was given a thick tome to thumb through: the first copy of the 2005 *Anuario Pontificio*, the Vatican yearbook.

The book was delivered to the pope on Jan. 31, a day the pope suspended his appointments because of the flu, said Joaquin Navarro-Valls, the Vatican spokesman.

Initial figures from the book compiled by the Vatican's statistics office contained some good news:

- The world's Catholic population grew from 1.07 billion in 2002 to 1.08 billion in 2003, the last year for which complete figures are available.

- The number of Catholics in Africa grew by 4.5 percent; in Asia by 2.2 percent; in Oceania by 1.3 percent; in North and South America by 1.2 percent. Europe reported "a situation of practical stability."

- 49.8 percent of the world's Catholics live in North and South America.

- An increase in the number of diocesan priests led to an increase in the overall number of priests in the world, despite the fact that religious orders of men reported fewer ordained members.

- The total number of priests grew from 405,058 in 2002 to 405,450 in 2003. There were 707 more diocesan priests, while there were 315 fewer religious order priests.

- The pope named 171 bishops in 2004. He established 10 new dioceses and one new apostolic vicariate. Six dioceses became archdioceses.

The Vatican yearbook generally goes on sale in late February. The complete data included in the book's listing for each diocese in the world usually are released months later in the Vatican's *Statistical Yearbook*. †



Peace

Children stand with Pope John Paul II as he throws up his arms after a few attempts to release doves from his apartment window at the Vatican on Jan. 30. The doves, released during an annual appeal for peace, seemed reluctant to leave the apartment window.

CNS photo by Alessia Giuliani, Catholic Press Photo

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