Eucharist helps couples keep God at center of their lives

By Mary Ann Wyand

(Editors 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, 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.”

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 Earned Income Tax Credit began in 1975, 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.

In 2002, a member of Holy Cross Parish in Indianapolis, said Indianan’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.

Bishops and Vatican to review abuse norms soon

VATICAN CITY (CNS)—Two years after adopting special norms for dealing with priest 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, whatever or not revisions are made.

Some Vatican sources said they do not expect major changes to the norms. They pointed to improved cooperation on sex abuse issues in the United States, particularly in sexual abuse cases.

And the two shall become one flesh

(Mendes et al., 2014). The study investigated the relationship between spiritual well-being and mental health in a sample of 300 college students. The results indicated that higher levels of spiritual well-being were associated with better mental health. Additionally, the study explored the role of religious practice in mediating this relationship, finding that regular religious practice was a significant mediator between spiritual well-being and mental health. These findings highlight the importance of incorporating spiritual well-being into mental health interventions.

The article concludes by suggesting future research should focus on the long-term effects of spiritual well-being on mental health, as well as the potential for spiritual interventions to be effective in improving mental health outcomes.

The criterion of selection in this study was the Self-Reported Spiritual Well-Being Scale (SSWBS; Mendes et al., 2014). The SSWBS is a 20-item measure designed to assess various aspects of spiritual well-being, including transcendence (e.g., experiencing a sense of oneness with a higher power), meaning (e.g., finding purpose and direction in life), and connectedness (e.g., feeling close to loved ones). The Cronbach’s alpha for the SSWBS was .87, indicating good internal consistency.

The study recruited participants from a large, private university in the U.S. A total of 300 students completed the online survey, representing a diverse range of religious backgrounds.

Methods

The research methodology involved a cross-sectional design, where data were collected at a single point in time. Participants were asked to complete an online survey that included the SSWBS, as well as measures of mental health (e.g., depression, anxiety). The participants were also asked about their religious practice, including the frequency of religious attendance and participation in religious activities.

Results

Statistical analyses were conducted using SPSS ver. 25. Descriptive statistics were calculated to summarize the sample characteristics. Correlation analyses were used to explore the relationships between spiritual well-being, mental health, and religious practice. Mediation analyses were performed to test the role of religious practice in mediating the relationship between spiritual well-being and mental health.

Findings

The findings revealed a significant positive correlation between spiritual well-being and mental health, indicating that higher spiritual well-being was associated with better mental health. The mediation analysis showed that religious practice played a significant role in this relationship. Specifically, regular religious practice was found to be a mediator between spiritual well-being and mental health, partially explaining the observed association.

Discussion

These results support the idea that incorporating spiritual well-being into mental health interventions could be beneficial. The findings also highlight the importance of religious practice in maintaining good mental health.

Conclusion

In conclusion, the study supports the relationship between spiritual well-being and mental health, with religious practice playing a significant role in this relationship. Future research should focus on the long-term effects of spiritual well-being on mental health and the potential for spiritual interventions to be effective in improving mental health outcomes.
The Criterion  Friday, February 4, 2005

MARRIAGE

Christian belief.

In a very real way, he said, marriage is about understanding how faith lives together is a communion. But with the challenges of daily life, even married couples who strive for unity and togetherness still need to will to turn to the sacrament of reconciliation for the grace to sustain their relationship.

"The Church has pointed out that to be together in such an intensive process as marriage is, "he said, "there will necessar- ily be conflict, quarrels and confronta- tion."

That's why reconciliation is so impor- tant, the bishops said, because of the most important focal points in marital spiritual- ity, 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 fami- lies that, "To live faithfully in a marriage requires humility, trust, compromise, com- munication and a sense of humor. It is a way that a marriage can really be fruitful without the sacrament of the Eucharist."

"There is 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 nourish and sustain the marital union in the midst of the chal- lenges of daily life."

"He's part of the marriage," Siefker said. "It's a great privilege and blessing bestowed on us to be invited to the sacra- ment of the Mass and the Eucharist, and to nourish so to speak and sustain a family. Bringing Christ into your life as an individual is one thing, but if you bring Christ into your marriage and into a whole family. That sacrificial love of God, that allow people resolve misunderstandings."

"It's really important to the process.

"Just pray for the Holy Spirit to give you with all the graces that you need for that moment. Without him you can't do it. It's humbly impossible."

She said the example that Christ gave us in the Eucharist is the perfect 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 forget about that cen- tered. In a marriage, you can't have that. It's the total outgoing and outpouring of self 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 recom- mend that engaged and married couples attend Mass together as frequently as possible, spend time in front of the Blessed Sacrament and see yourself clearly and objectively."

"That's what sets you free," she said. "It's a paradox. You would think that it would create a barrier, but it's amazing how utterly that total self-sacrifice and giving of yourself, the giving of your will and of your heart-when you hear your heartbeats, sets you free and gives you the peace that the world will never know."

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 will help engaged and married couples who are preparing for mar- riage and couples who have been mar- ried for many years.

Suggestions from the brochures include these tips for a healthy mar- riage.

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

• Acknowledge that men and women are different and that they have different expectations about marriage. Understanding these distinctions helps cou- ples resolve misunderstandings.

• Communication is vital to a healthy relationship. Listening 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 life- long works in progress.

"A Lifetime Together" and "Marriage, After All These Years" explains that successfully married couples and those who are divorcing have different opinions about marriage. The brochures include all kinds of arguments, but the difference is how they disagree about issues.

"The Christophers say that cou- ples accept the fact that some amount of arguing is inevitable, and that a healthy marriage is one in which the will to asking for forgiveness and be willing to extend it as well. It explains that "fighting fairly" during an argument means never touching 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 888-298-4900. E-mail: small@christoph- ers.org)

Lenten regulations

Abstinence from meats is to be observed by all Catholics 14 years old and older on Ash Wednesday and on all days 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 medium-sized meal and smaller meals are permitted if necessary to maintain strength according to one's needs, but even cooked 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 fast- ing, almsgiving and prayer the Church keeps Lent from Ash Wednesday to Holy Saturday. Holy Thursday is the week of Jesus' death and burial. Good Friday commemorates the descent of Jesus Christ into Hades, Holy Saturday is the day of the Resurrection, is one of the most important focal points in mar- rital spirituality, he said. "Marriage aims at lifelong fidelity, in which one partner accepts the other without 'ifs' or 'buts.'"

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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.”

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“Abortion is not a choice, June said. It is a crime that must be stopped. … Innocent babies are being denied their right to life,” she said. “M 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.”

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

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At the end of the service, 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,” Kr 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 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.”


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.

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

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.

Our Lady of Fatima Retreat House

“The Spirit of the Lord is Upon Us”
A Lenten Retreat for Women
Presented by Fr. Ben Hawley, SJ
February 25-27, 2005

“As our companion, He comforts us in our need with His Good News—that we need not be afraid because He is always with us!”

The Criterion Friday, February 4, 2005
Marriage in God’s plan

This week, as we offer you our annual Spring Marriage Supplement beginning on page 9, it’s important 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 even 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” (Gen 2:24). Jesus confirmed that when he said that husb- 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. He attended three parochial schools and had a short stint teaching art in a private Catholic school, along with a year of school of teach- ing (using a program from a Catholic high 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-func- tioning autism and a host of other chal- lenges.

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. What is 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 strengthened by habit; reinforced by [in Christian mar- riages] 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 essen- tial 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 marriage 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 have had to remove my son from another Catholic school. He’s back in the Archdiocese of Indianapolis schools and things are going quite well academically. He’s attended three parochial schools and had a short stint teaching art in a private Catholic school, along with a year of school of teaching (using a program from a Catholic high 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-func- tioning autism and a host of other chal- lenges.

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Letters Policy

Letters from readers are published in _The Criterion_ as part of the newspaper’s commitment to “the responsible exchange of free-held and expressed opinion among the People of God” (Comunicio et Propagatio). Letters from readers are published in _The Criterion_ as part of the newspaper’s commitment to “the responsible exchange of free-held and expressed opinion among the People of God” (Comunicio et Propagatio). Letters from readers are published in _The Criterion_ as part of the newspaper’s commitment to “the responsible exchange of free-held and expressed opinion among the People of God” (Comunicio et Propagatio).

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 to include letters from readers as necessary based on space. Letters must include complete contact information (including spelling and grammar). In order to reflect our opinion, letters from a vari- ety of readers, frequent writers will ordinar- ily be limited to one letter every three months. Letters (excluding those not more 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, PO Box 177, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.
La vocación del matrimonio refleja el amor infinito de Dios por todos nosotros.

E n el mes de enero, la Iglesia se concentró en revisar las extraordinarias vocaciones al sacerdocio y a la vida consagrada. Esta semana nos dedicaremos a estudiar 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 agradado que el del sacerdocio o la vida religiosa. Representa el llamado bautismal a la santidad. La tela de la vida familiar. Según se desenvuelve el 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 y aplicar la sabiduría que cuenta con la singular gracia de Dios. La vida en matrimonio es un regalo de por vida para sus hijos. Ellos reflejan el amor leal e infinito de Dios hacia su familia humana. Como una pareja de casados funda un hogar impregnado de fe, se convierten realmente en la iglesia doméstica, la primera célula de la iglesia.

El matrimonio es un compromiso marital. No puede existir ningún matrimonio en nuestra cultura que no cuente con la singular gracia de Dios para vivirla con confianza y felicidad. La vocación del matrimonio refleja las implicaciones de un matrimonio válido. Como una pareja de casados funda un hogar impregnado de fe, se convierten realmente en la iglesia doméstica, la primera célula de la iglesia. Y no por su propia elección, sino por la vocación de Dios.

La vocación del matrimonio refleja el amor infinito de Dios por todos nosotros.
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, 5133 E. 65th 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 Priori 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. Admission 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 “Smoky Joe’s Cafe” 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.; breakfast and the 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 Schenker at 317-842-6917 or e-mail schenker@coreach.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 “Swarz 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 Road 46 W., in Batesville. The event will feature music, pre- sentations, Mass and prayer. The speakers will be Johnnetta Henkovic, 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 Mullane, a Christian counselor. The suggested registration donation is $15 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 1:30 p.m. 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 Week- end 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.

Did you know that the Archdiocesan Council of the Society of St. Vincent de Paul can help leverage every one dollar you contribute to obtain over $34 worth of food to help our clients? We feed more than 1,300 poverty level families per week through our Client Choice Food Pantry. We provide food and clothing for the homeless and house/hold necessities and other emergency aid to the poor.

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To order the movie, call the movie reviews office at 317-328-6217, ext. 24. To subscribe to “Movie Reviews,” call 800-572-1862. To view reviews on the Internet, visit archindy.org and click on “Movie Reviews” on the left-hand column.

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

Alone in the Dark (Lions Gate)
Rated PG (Parental Guidance) 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-4 (General Patronage).
Rated PG (Parental Guidance Suggested) by the MPAA.
Constantine (Warner Bros.)
Rated I (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 endangering a young child.
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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Join other Catholic newspapers readers for the most “heavenly” sightseeing in the most pristine and beautiful countryside in North America.

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Parental Guidance

Restricted

Restricted by the MPAA

Rated

By the Motion Picture Association of America

By the Motion Picture Association of America

Rated G (General Audiences)

Rated PG (Parental Guidance)

Rated PG-13 (Parents Strongly Cautioned)

Rated PG-14 (Parents Must Contol)

Rated R (Restricted)

Rated NC-17 (No One Under 17 Admitted)

Rated X (Adults Only)

Rated X-16 (Adults Only)

Rated X-17 (Adults Only)

Rated X-18 (Adults Only)

Rated X-19 (Adults Only)

Rated X-20 (Adults Only)

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Rated X-38 (Adults Only)

Rated X-39 (Adults Only)

Rated X-40 (Adults Only)
U.S. dioceses, working under the "Essential Norms," and the Vatican’s doctrinal congregation, working under universal Church 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.
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.gov.

Another issue of concern to Hoosier families and children that the Indiana Catholic Conference is watching is 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.

At a Jan. 26 symposium 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 services as a possible area to cut to get the state back on its feet financially. While Gov. Mitch Daniels expects to make changes in services, which benefits will be changed is unclear.

“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 a clear 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 will impact important state government, more efficient and responsive to citizens' needs.” Of this legislation, he said, “Some of this legislation will also eliminate some of the problems of past mismanagement 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 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.indianacatholicconferencenet.org.

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

(Washington (CNS)—Opponents of the death penalty recognize they’re fighting a battle on many fronts, rekindling in piece-meal 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 Ross, who follows death penalty-related issues for the U.S. Conference of Catholic Bishops, said Catholic organizations around the country have been working on new statewide moratoriums, fighting to keep states without the death penalty from altering their 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 on the death penalty.

Slobogin said the task force was formed in 2000 to study the fairness of capital punishment. He said the task force has gathered data showing that as many as one in five prisoners was mentally ill at the time they were convicted of their crimes.

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

Ronald Hoebenberg, director of legal affairs for the National Alliance for the Mentally Ill, said the U.S. prison system has become a place where mentally ill people are treated as if they were mentally ill in prisons than in mental health hospitals.

A 2003 Human Rights Watch report found that there were more than 1 million 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.

Hoebenberg said of those prisoners got there after non-violent crimes or “behavior that attracted the attention of police” and resulted from simply not getting the proper treatment for their illness. Sometimes lack 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 schizophrenia 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 will, said Hoebenberg. Weston said he was mentally ill. Hoebenberg said he hopes 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 make very little effort to treat them before they committed a crime,” said Hoebenberg.

Only Connecticut currently prohibits the death penalty for people who are significantly mentally ill. In the mid-1980s, however, it was a capital case from Connecticut that gave the Supreme Court a recent chance to weigh in on whether mentally ill 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 be his last 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 v. Virginia, he said, “It was a case that was ripe, the court had already changed laws to prohibit executions of people who are mentally ill. But the case also came to the court in the course of normal appeals, not at the last minute.”

“Unfortunately, we are 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.

For more information, call Area of your choice.

“Children with family benefit the most from this proposal,” Day said. “The lower the [family] income the higher the tax rate is.” 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 4 million Hoosier families,” Day said. “It brings a greater amount of fairness to the tax code and it rewards hard 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.

“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 a clear wide agreement that the program is successful and where there are waiting lists, we ought not to cut.”

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

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.

Photos by DeFabis Photography
**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.

**Butler-Ploughe**
Katherine Josephin Butler 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.

**Chambers-Mitchell**
The groom is the son of Jerry and Adrienne Chambers. The bride is the daughter of Connie Chambers-Mitchell.

**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.

**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.

**Dearinger-Sherman**
Kari Marie Dearinger 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 Dearinger. The groom is the son of Joe Sherman and Connie Sherman.

**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.

**Johnson-Frossard**
Michelle Selby Johnson and Jonathan 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.

**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-Spitler**
Yvonne Lei Cottrell and Matthew Allan Spitler 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 Spitler.

**Dearinger-Sherman**
Kari Marie Dearinger 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 Dearinger. The groom is the son of Joe Sherman and Connie Sherman.

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**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 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.)
**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 Northam-Koch Ralph and Mary Jansen. The groom is the son of Robert and Peggy Grater.

**Peters-McCallers**
Shelby Marie Peters and Paul Timothy McCallers 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 McCallers.

**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 Damien Holquist will be married on April 9 at St. Monica Church in Indianapolis. The bride is the daughter of Jack M. Spencer II and Carolyn Maupin. The groom is the son of Carl R. and Rita S. Spencer.

**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-Piller**
Ann M. Tobin and Daniel Piller 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 Piller.

**Tobin-Kinnaman**
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**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-Husser**
Andrea B. Walker and Christopher Husser will be married on Feb. 25 at St. Pius X Church in Indianapolis. The bride is the daughter of Jack and Marjie Williams. The groom is the son of Phil and Amy Cagle.

**Wohlihier-Moore**
Susan Marie Wohlhieter and Jeffrey Dean Moore were married on Jan. 5 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 Larson.

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**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 517-236-1596 or 800-832-8836, ext. 1356. The program fee is nonrefundable.)

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**The Criterion Friday, February 4, 2005**

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**Marriage Supplement**

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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 lifelong 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. Bechleyn praying before the Blessed Sacrament.

Connecting this to all vocations, those vocations are founded and nurtured in the Eucharist because, as we know from Scripture, 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 from Scripture, the Eucharist is the central sacrament of our faith,” he said. “…because so many other sacraments are involved within the Eucharist.

“God, is the body and blood, soul and divinity, of Jesus Christ. God, is the body and blood, soul and divinity, of Jesus Christ. In the context of the Eucharist, he said, “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 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].”
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...” (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 perhaps to accept a new idea. (Ray Finocchiaro, Wilmington, Del.)

There comes a time in every relationship, whether it is marriage or a friendship, when we are tempted to walk away. 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 Oaklawn, Wis.)

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 in order 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 are often trying to figure out what’s for supper, what they’ll do tomorrow. We need to focus on what the other person is saying.” (Nancy Ondercker, Lewiston, Mich.)

“We are forced to listen and hear another person’s point of view or to become aware of our own intolerance.”

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.
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 had a legitimate point. There was only one creature in history to whom it was ever said before (that from then on he would belong to the sky). Speaking of politics, if that’s what we’re doing, how would you rate Monday’s day of taste, correct, stirring and patriotic. Poor, sick Chief Justice William Rehnquist. It’s tough to get the right kind of office to the president, making everyone present want to cry. Supreme Court Justice Clarence Thomas had the home of a lunch with Sen. Ted Kennedy (D-Mass.) without a hint of a fog of wind. All in all, a thorough, wretched day.

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, while ignoring any positiverumor of information about the event and including snide foreign sources. Surely, this incident of dissent could be confused by such different signals.

Even ecology is not free from alarming contradictions in the search for truth. Recently, this has been about a giant wind farm, which was set up west somewhere to provide an electric source of a 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 drawdown.

Some scientists believe global warming will be the end of human life, and that most of our future will be the sky might be falling—literally. They dug holes to hide in and stock weapons to threaten each other, and scurried around trying to deal with the potential disaster of nuclear war.

Chicken Little felt an acorn fall from a tree onto his head and thought the sky was falling. Not only that, he convinced Lyco and Ducky that the sky might be falling—literally. They dug holes to hide in and stock weapons to threaten each other, and scurried around trying to deal with the potential disaster of nuclear war.

Faithful Lines/Shirley Vogel Meister

**Gaining a good understanding of Judaism**

In a Loyola Press catalog, a book jumped off the page at me: *What I Wish I Knew About Judaism*. I was intrigued. *What I Wish I Knew About Judaism* by Dr. Robert Schoen, a three-degreed California writer, composer and semi- professed expert about Judaism. My husband and I wish we’d had it at his fingertips years earlier because our oldest friendship in Indianapolis is with a Jewish couple. We’ve had the fortune of 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, was born in 1999. She and her husband, Roby (Dr. Robert Simonas, a professor), and their pre-school son, Sam, now practice a Jewish Orthodox way of life.

Because this is difficult for us, Schoen’s book and his website—<http://www.jewishways.org>—are a good introduction to Judaism’s role in Christianity is the Church and Israel Forum (<http://www.jewishways.org>), where readers can find enlightening essays by Jim Gerhards, who has a Master of Divinity degree from Southern Seminary, a Lutheran College, 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 17 years as a composer and semi- professor at the Lutheran College, near Israel, who founded them. They now live in Colorado.

Both Schoen and Gerrish are among the plethora who write better understanding between Christians and Jews. Another widely recognized example is The Center and Catholic-Jewish Studies (CCS) at St. Leo University in Florida, where Jesuit Father Michael Cooper and Rabbi Joseph H. Fishel write about the senior religious advisors. At a later date, I will write more about CCS and this topic. Meanwhile, readers can get information at <http://www.centerforcatholicjewishstudies.org>.

The best representative for good relations between Christians 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 1998, Pope John Paul II was the first pope to visit the Rabbinate (Rome’s main synagogue), and in 2000, he visited Israel, establishing diplomatic relations there.

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

Research for the Church/James David 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 the most recent Statistical Abstracts to learn more about the abortions that have been performed across the United States since that fateful ruling on Jan. 22, 1973. I posed several 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 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 U.S. Census Bureau, which gathers information from “hospitals, clinics and physicians identified as providers of abortion services.”

*The U.S. abortion rate for the year 2000* was 19.5 per 1,000 women ages 15 to 44. It was followed by New York (27.1), Rhode Island (22.6) and Florida (31.9). It was highest rate was in the District of Columbia (68.1). It was followed by New York (64.1), New Jersey (48.1), New York (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 (5.5) 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 David Davidson is professor of sociology at Purdue University in West Lafayette, Ind.)
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Fifth Sunday in Ordinary Time  Msgr. Owen E. Campion

The Sunday Readings

Sunday, Feb. 6, 2005

• Isaiah 58:7-10
• Hebrews 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 con- quered the Holy Land, Hebrews in Babylonia, the imperial capital, longed for the day when they would be allowed to return to their homeland. In time, Persian over- came 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 Babylonia, 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 a future with him. St. Paul's First Epistle to the Corin- thians 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 con- ventional 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.

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 narrow of all bone A longing grows and seeks release, A passion, 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 dark- ness into the light.)

The Sunday Readings

In the first statement, Jesus tells the disci- ples 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 parti- cles 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. Discipleships 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 more 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 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 appre- ciated. Please include name, address, parish and telephone number with sub- missions.

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 Question to God

The recipe contains no additives to the eucharistic bread. Anyone who wants the eucharistic bread. Anyone who wants

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 listen- ing 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 of some 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. However, it doesn’t lie in any list of “forbidden” songs or lyrics. No one, not you, not even the Catholic Church, could make 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, atti- tudes and activities that can easily destroy our 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 feel- ings into territory that you are morally and emotionally uncomfortable with as a good person?
• Do they draw you into ideas and feel- ings that are harmful to the mental and emotional maturity you want for your- self and for the people you care about?

These are not academic or theoretical questions. They’re very practical because they go to the core of what kind of 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 speci- fic intentions. Parishes, monasteries and other Catholic institutions may accept such offerings, committing themselves to having the Mass intentions fulfilled by priests con- nected 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. Only the priest of the 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)

A boy’s commitment to industry is already prac- ticed 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 dif- ferently, 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 Friday, February 4, 2005

No Performances in 2006 due to facility renovations.

The Active List

In advance of (Friday) publication:

• No announcements will be taken by telephone.
• mklein@archindy.com
• 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax).
• e-mail frburwink@seidata.com
• 812-933-6437 or e-mail gusta@thedome.org
• 788-7581.

February 4

Holy Spirit Church, 7263 E. 104th St., Indianapolis Catholic Charismatic Renewal of Central Indiana, Mass, teaching, healing and exorcism. Information: 317-782-8246.

Holy Name Parish, 99 N. Ave., Beech Grove. Fish fry, 5-8 p.m. Information: 317-784-8677.


February 11-12


February 13

St. Mary-of-the-Woods, 533 E. 56th St., Indianapolis. "Purification Retreat," workshop, 9-3:30 p.m., $35 per person. Information: 812-335-3311, ext. 161 or e-mail purif@spirtus.org.

February 16

Holy Rosary Church, 520 Stevens St., Indianapolis. Lumen Dimicet meeting, 6:30 a.m., breakfast in Prior Hall, author and inspirational speaker Matthew Kelly, presents: 15 members, 20 guests. Information: 317-919-5136.


February 17

Holy Rosary Church, 520 Stevens St., Indianapolis. Spaghetti, Lenten speakers’ series. “The Global Depopulation Movement and Its Effects on the Middle East,” Father Thomas Kordes, presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., reception following. Information: 812-232-8400 or e-mail spirtus@spiritus.org.

February 18

Holy Rosary Church, 520 Stevens St., Indianapolis. "The Sacraments of Healing and Reconciliation," 9:30 a.m.-noon, $60, lunch to be provided. Information: 317-955-6451.

February 24

Holy Rosary Church, 520 Stevens St., Indianapolis. "The Seven Pillars of Catholic Spirituality," author and inspirational speaker Matthew Kelly, presents: 7:30 p.m., 75, lunch to be provided. Information: 317-535-1511, ext. 161 or e-mail purif@spirtus.org.


Kordes Retreat Center, 841 E. 14th St., Indianapolis. "Fr. Roy G. Wike, O.P. Holy Grace," 8:15 a.m.-4 p.m. Information: 812-367-2977 or e-mail kordes@thedome.org.

February 12

St. Christopher Church, 501 W. 10th St., Indianapolis. Annual Men’s Conference, Benedictine Father Eugene Kane, presenter, 8 a.m.-3:45 p.m. Information: 317-241-6314, ext. 126.


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

Monthly

First Sundays
St. Paul Church, 218 Selketter Ave., Sellersburg. Prayer group, 7:45 p.m. Information: 812-386-4816.

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

First Mondays
Archbishop O’Meara Catholic Center, 955 S. Muncie St., Indianapolis. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays
Divine Providence, 1335 W. 35th St., Indianapolis. Confession, Mass, lunch and donation to the Blessed Sacrament for vocations, 7:30 p.m.


St. Joseph University Church, 113 S. 5th St., Terre Haute. Candlelight liturgy for married couples, 6:30 p.m. Information: 812-923-8817.

Kordes Retreat Center, 841 E. 14th St., Indianapolis. "Fr. Roy G. Wike, O.P. Holy Grace," 8:15 a.m.-4 p.m. Information: 812-367-2977 or e-mail kordes@thedome.org.

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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,” he told a young woman at a retreat setting 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.”

“We have in our lives. Although he noted it reflect upon the power that the cross can have in their lives, some- thing 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 Teresa and Saint Francis, 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—’Ad ore 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 317-543-7861.)
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 sister 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.


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


HERBERT, Berenice L., 83, St. Mary, Greenwood, Jan. 25. Mother of Judy Redman, Lynnann, Lee, Merri Beth Hebeler, Melissa Bs, Michael Murphy, Maureen Ramirez, Mark and Robert Sanders. Brother of Martha Rolles and Dorothy Schneider. Grandfather of nine.

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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 social hour, and a talk free of charge at 6:30 p.m. at 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. president’s trip to Israel 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 aspect 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.

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

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.

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

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


Choirshop Faris, a Maronite Catholic priest of the Eparchy of Saint Maron, is the author of many articles on Eastern Churches, Eastern Canon Law and intercessory 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 Paris-based organization that works in the West Bank and Gaza, will speak on “Christianity in the Holy Land Today” on March 16.

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 these Lenten weeks.”

(For more information or to make reservations, call 317-662-1780.)

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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 and can never be a pastoral solution, the pope said.

John Paul established 10 new dioceses and one archdiocese in the world usually are released by the Vatican’s statistics office contained some good news:

• The world’s Catholic population grew by 1.08 billion in 2004, while there were 315 fewer religious order priests.
• The total number of priests grew from 405,058 to 2005, 405,450 in 2003.
• 49.8 percent of the world’s Catholics live in Latin America 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 numbers.
• 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.”

For the Archdiocese of Indianapolis

J ust off the presses, the new directory contains up-to-date information about parishes, priests, parish staff, schools, staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about priests, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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Got Questions?

New Vatican yearbook shows growth of Catholic Church

VATICAN CITY (CNS)—As Pope John Paul II took office on Jan. 17, 2004, he was given a thick tome to thumb through: the first copy of the 2005 Annuario Pontificio, the new 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 Latin America 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 numbers.
• The total number of priests grew from 405,058 to 2005, 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.