Home Mission Fund helps Connersville parish provide vital ministries

By Brandon A. Evans

The home missions of the archdiocese are not in a faraway land, but right here in our own backyards. They are, as Archbishop G. William Buechlein has said, those parishes, schools and ministries in central and southern Indiana that need to be where they are but are struggling to meet their budget needs.

They are places that need the collaborative effort of an entire diocese to survive and continue their vital ministry, whether it be a spiritual, physical or educational ministry.

Each year, about 40 percent of the money raised from the United Catholic Appeal (UCA) goes toward home missions in the archdiocese.

If the 2004-05 appeal reaches its goal of $5.5 million, then more than $1.2 million will go to parish outreach, and more than $880,000 will go to school outreach—most of it for maintaining the seven center-city Catholic schools in Indianapolis that are struggling to help children break the cycle of poverty.

Beyond that, parishes that raise more than their goal in the UCA may opt to give some or all of that excess money to a special fund called the Saint Francis Xavier Home Mission Fund.

Hundreds of thousands of dollars are given each year from this fund in the form of grants to home mission parishes and schools that need help with everything from paying bills to fixing leaky roofs.

The parishes and schools apply for the grants.

Keeping the home missions thriving is something that all Catholics in central and southern Indiana help with whenever they donate to the UCA or volunteer at one of the parishes or schools.

Just one of the many stories about how the archdiocesan community has helped a home mission is that of St. Gabriel Parish in Connersville.

The parish has gone through a rough patch, but thanks to the Home Mission Fund, it is able to provide vital ministries such as those for families who send their children to Catholic schools and parishes in central and southern Indiana that need help with everything from paying bills to fixing leaky roofs.

Religious gather to celebrate World Day of Consecrated Life

By Sean Gallagher

Nearly 100 religious sisters, brothers and priests from several religious orders ministering in the archdiocese gathered in SS. Peter and Paul Cathedral in Indianapolis on Feb. 6 to celebrate the World Day of Consecrated Life.

Father William Stumpf, archdiocesan vicar for clergy and parish life coordinators, celebrated the Mass at which all religious present renewed their vows and jubilarians were honored for their years of life in their communities.

At the start of the Mass, Father Stumpf read a personal greeting to the religious from Archbishop Daniel M. Buechlein, who was unable to be present for the liturgy.

In his greeting, Archbishop Buechlein noted that “consecrated life is one of the extraordinary graces in our Church universal and it is a particular and beautiful grace for our archdiocese.”

Both the universal and local nature of the gift of religious life certainly was not lost on Providence Sister Ann Margaret O’Hara.

The superior general of the religious community based in Saint Mary-of-the-Woods, Sister Ann Margaret gathered last November with religious from around the world at the second International Congress on Consecrated Life held in Rome.

Her religious vocation blossomed more than 50 years ago while she was a member of St. Anthony of Padua Parish.

Indian Catholic Conference working on legislation benefiting Catholic school students

By Brigid Curtis Ayer

“While it may be a matter of choice, families who send their children to Catholic, or other non-public schools, deserve fair treatment,” said Glenn Tebbe, executive director of the Indiana Catholic Conference, who is lobbying for legislation in the General Assembly that would benefit Catholic schools and students.

One measure, the Transportation of School Students bill, House Bill 1798, authored by Rep. Phyllis Pond, R-New Haven, and co-authored by Rep. Marlin Stiver, R-Flowery Branch, and R-Portland, was amended to affirm the existing state law which requires public school districts to provide transportation for Catholic and all non-public school students.

For more than 30 years, Indiana law has required non-public school students to be given access to existing public school bus routes. As a result of this law, students at approximately 30 percent of Indiana’s non-public schools receive transportation on public school buses.

According to the Indiana Department of Education, approximately 11,000 non-public school students, or less than 10 percent of the state’s non-public student population, receive these services.

“For many of the students who do access this service, the availability of transportation is absolutely critical to their ability to choose a non-public school,”
over the county and already low tuition, it is the school, the burden of our parishioners having to pay the tuition. "We want to really keep our school going at all costs," he said.

Offering a Catholic education to the residents of the area is something that "you can't put a price on," Rader said. The other ministries of the parish were also helped by the grants from the archdiocese if it weren't for the grants, some of those ministries might not exist. "I think we would have had to cut a program, and I would have to say what program we would cut," he said.

The presence of the Catholic parish is an important one for the whole community, Father Herber said, not least of all because it is the only Catholic church in the county—but also because many of the local leaders are members of the parish. "The life of the whole community is just very much strengthened by the Catholic people," he said.

These hard years, which seem to be easing up, Father Herber said, have given the Catholic community a greater sense of ownership and life in the parish. The archdiocesan grants have "given us a sense that we are still holding our own," he said. "It certainly has been a wonderful help because we've been able to move forward with things that need to be done around here."

"I think it's wonderful that the archbishop started this home mission grant in the archdiocese," Rader said. It is important for the parish to continue on, he said, because the parish has a long tradition in the county. It is more than 150 years old.

"We have a lot of people out there who [need to know about Jesus and God]," Therber said, "I am confident that we will surpass our goal," Therber said, "for the appeal benefits truly everyone in our archdiocese, including persons in tremendous forms of need and hunger."
Father William F. Stineman co-authored necrology book

By Mary Ann Wyand

Father William F. Stineman, a retired diocesan priest who co-authored a necrology book of priests, died unexpectedly of a heart attack on Feb. 3 in Indianapolis. He had celebrated his 80th birthday on Jan. 7 and had just returned from a vacation in Mexico.

Before retiring in 1993, Father Stineman served 15 years as pastor of St. John the Evangelist Parish in Indianapolis.

In the preface of Catholic Clergy in Indianapolis: A Necrology, Father William F. Stineman wrote, “May the memory of all the bishops, priests and deacons whose names are recorded here always be honored by our profound appreciation of their devoted service to the Church and to the faithful of this archdiocese.”

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass of Christian Burial at 10 a.m. on Feb. 10 at SS. Peter and Paul Cathedral in Indianapolis.

Calling was scheduled on Feb. 10 from 9 a.m. until 9:45 a.m. at the cathedral before the funeral Mass and from 6 p.m. until 8 p.m. at the Archdiocesan Catholic Center, P.O. Box 1410, Indianapolis, IN 46206.

He also thanked the priests and the men and women religious who taught him in Catholic schools.

“Time spent in the Lord’s vineyard was grace-filled,” Father Stineman wrote. “People could be made better understood and more fully served by reason of the discoveries I gained from advanced studies. … More profound insights about life, coupled with a deeper love and greater appreciation of [the] Holy Church, increased enormously during the years following my retirement in 1993.”

Father Porter, his longtime friend, said on Feb. 7 that he met Father Stineman in 1969 when he was assigned at Saint Mary-of-the-Woods College. Father Stineman also taught a humanities class at the former Rose Hulman Institute of Technology, now Rose Hulman Institute of Technology, in Terre Haute, where Father Porter was a faculty member in the humanities department.

Father Porter said Father Stineman had attended a minor seminary operated by the Paulists, and Father Stineman encouraged him to resume his studies for the priesthood at Saint Meinrad.

“I credit my return to the seminary to the Holy Spirit, of course, and to Father Stineman, who was responsible for reviving my lingering interest in becoming a priest,” Father Porter said. “I really was impressed with him as a dedicated priest and a very human, fun-loving person interested in things cultural and travel. We had a lot in common. … We often traveled together.”

Father Porter said Father Stineman was a “fine very human and liked every dimension of his priesthood and life of service for people.”

Father Stineman spoke “some German, Italian and French,” Father Porter said. “He traveled to Hebrew for a three-month sabbatical in Israel. He had a Jewish background. His family was from Alsace Lorraine, and he was very proud of it.”

Father Stineman had visited Mexico many times, Father Porter said. “That was his last vacation. He was in pretty good spirits and health there.”

Surviving are a brother, Dr. Robert G. Stineman of Wilmette, Ill., and several nieces and nephews.

Memorial contributions may be made to the Society for the Propagation of the Faith in care of the Archbishop O’Meara Catholic Center, P.O. Box 1410, Indianapolis, IN 46206.

Daniel Sarell is new director of Office of Family Ministries

By Mary Ann Wyand

Daniel B. Sarell, parish life coordinator of St. Mary Parish in Navinleton, has been named the new director of the archdiocesan Office of Family Ministries.

Bethuram will continue to serve the archdiocese as associate executive director of Catholic Social Services (CSS) in Indianapolis for seven years.

Buthuram will continue to serve the archdiocesan Church as associate executive director of the Secretariat for Catholic Social Services (CSS) in Indianapolis for seven years.

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Dadal said “Do you need Lent after The Age of 40?”

A Day of Reflection

Presented Fr. Jerry Kirkhoff, Fr. Eric Johnson, Br. Joseph Umile, CSC and Beth Reitz

March 2, 2005 from 9:00 – 3:00

“A meditation on the season of Lent and its implications for mature adults...perhaps with some humor.”

Cost of $30.00 per person includes continental breakfast, program and lunch.

Check-in at 9:00 a.m. Program concludes at 3:00 p.m.

Call with questions or to receive a registration form.

Our Lady of Fatima Retreat House
5335 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
friend@fatima.org

Sspirit-Driver Renewal Retreat House
Waning of Christianity

Recent news stories about the serious weakening of Christianity in Europe are a clear warning to us here in the United States that, unless we do something to stop it, the same thing could happen here. As we reported on the front page of our Nov. 5 issue last year, Pope John Paul II did all he could to convince the writers of the historic European Constitution that Christian values are at the base of European identity. Nevertheless, there is no mention of Christianity in the new constitution. Instead, the Church’s teachings have constantly been challenged by country after country in Europe. Our article concluded with a quotation from Spanish Prime Minster Jose Rodriguez Zapatero that the Church is “not Europe’s government.”

Just how much European society has “surpassed” Catholicism can be seen by an article in the Economist. Our article concluded with a quotation from Spanish Prime Minster Jose Rodriguez Zapatero that the Church is “not Europe’s government.”

The end of World War II had not begun. Settling down at desks in a freshly painted classroom during World War II, they had the good fortune to give something back by serving on the Archdiocesan Board of Education.

In my four years of secondary education and five years of postgraduate study at public institutions, followed by more than two decades of teaching at a public university, I have never taught in an atmosphere of open Anti-Semitism, belief in the existence and power of God to be manifest in us and the world without end. Even when they believe in the existence of God, faith in the existence of God appears to have won over secularism in the European Union.

In the pursuit of truth, whole and complete, they must be true and knowing that something is true is not just a question of knowing what something is. If we know (prove) that we did not create God in any sense, we cannot believe that He is a part of the universe. The science of the universe is a complex phenomenon. For example, our faith in the existence of God cannot be tested. Although Kmiec wrongly elevates them to the ultimate origin of things. It is for this point in time to “know” the answer to questions of genesis, and, in order to have an answer for those that need one right now and cannot wait for science to catch up with them, they believe in an almighty being who is behind it all (i.e. intelligent design). Full and open pursuit of scientific truth must be pursued in our classroom, for a faith in the existence of God is involved.

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Lent reminds us to share God’s love with others

Parece increíble que la Cuaresma haya llegado ya y que el pasado miércoles hayamos celebrado el ritual de la imposición de cenizas. La misa de la Cuaresma nos invita a hacer más acciones buenas durante la Cuaresma. Una vez más escuchamos las palabras: “recuerda que eres polvo y en polvo te convertirás.” Constituyen un recordatorio que nos invita a la reflexión sobre el hecho de que no nos pertenece a nosotros el control sobre nuestras vidas y nuestras muertes. De hecho, muchos de nosotros perdemos a seres queridos que estaban con nosotros hace un año. La Cuaresma es una época para recordar que venimos de Dios, que la vida es un obsequio de Dios, no nuestra posesión egoísta. La Cuaresma es la época durante la cual refrescamos la memoria de que Dios nos ha llamado a vida en un desierto. Aun así, nuestra fe nos dice, al igual que Jesús, que los ángeles, los mensajeros del amor de Dios, también nos asisten. Durante esta Cuaresma, al igual que Jesús en el desierto, ayunamos y realizamos pénitencia, y por encima de todo, como él, oramos de una forma especial. La disciplina de la Cuaresma nos despierta y nos pone en la presencia de los ángeles de la misericordia quienes nos esperan. La oración, el ayuno y el sacrificio caritativo nos hacen más alerta a los mensajes de Dios, quienes vienen a nuestro encuentro en las enrocadas de nuestra vida cotidiana. La oración, el ayuno y el sacrificio caritativo nos ayudan a estar atentos a otro hecho: estamos llamados a ser mensajeros del amor de Dios; estamos llamados a ser ángeles de misericordia. Es, precisamente, la vocación del laico en la Iglesia, convertirse en el mensajero del amor de Dios, un ángel de misericordia en el trabajo, en el hogar, en la calle, en el centro comercial. Pienso en un seglar católico, en un piloto de una aerolínea, en un médico, en un maestro, en un sacerdote, en un mesiánico, en un activista, en un comunheiro. Ni uno ni otro, en la calle, en el centro comercial, en el lugar donde se encuentre. Con el fin de compartir amamos a Dios y a nuestra misericordia. En el Primer Domingo de Cuaresma escuchamos cómo el Espíritu Santo condujo a Jesús al desierto, no porque Jesús lo desease, sino porque Dios lo deseaba. Jesús se enfrentó a los diablos y fue tentado por Satán. Pero los ángeles vinieron y lo sororaron. En ocasiones el Espíritu Santo nos conduce por el desierto. Y al igual que Jesús, nos vemos tentados por Satán, y a veces pareciéramos experimentar los horrores tentados por Satán, y a veces desierto. Y al igual que Jesús, nos vemos conducido a Jesús al desierto y allí fue escuchamos cómo el Espíritu Santo extender al prójimo ese amor y esa amor de Jesús en nuestros corazones y a Jesucristo. Dios nos llama a aceptar el misericordia se hicieron carne y fue misericordia. Su intenso amor y su memoria de que Dios nos ha llamado a época durante la cual refrescamos la posesión egoísta. La Cuaresma es la vida es un obsequio de Dios, no nuestra recordar que venimos de Dios, que la memoria de que Dios nos ha llamado a vida en un desierto. Aun así, nuestra fe nos dice, al igual que Jesús, que los ángeles, los mensajeros del amor de Dios, también nos asisten. Durante esta Cuaresma, al igual que Jesús en el desierto, ayunamos y realizamos pénitencia, y por encima de todo, como él, oramos de una forma especial. La disciplina de la Cuaresma nos despierta y nos pone en la presencia de los ángeles de la misericordia quienes nos esperan. La oración, el ayuno y el sacrificio caritativo nos hacen más alerta a los mensajes de Dios, quienes vienen a nuestro encuentro en las enrocadas de nuestra vida cotidiana. La oración, el ayuno y el sacrificio caritativo nos ayudan a estar atentos a otro hecho: estamos llamados a ser mensajeros del amor de Dios; estamos llamados a ser ángeles de misericordia. Es, precisamente, la vocación del laico en la Iglesia, convertirse en el mensajero del amor de Dios, un ángel de misericordia en el trabajo, en el hogar, en la calle, en el centro comercial. Pienso en un seglar católico, en un piloto de una aerolínea, en un médico, en un maestro, en un sacerdote, en un mesiánico, en un activista, en un comunheiro. Ni uno ni otro, en la calle, en el centro comercial, en el lugar donde se encuentre. Con el fin de compartir amamos a Dios y a nuestra misericordia. En el Primer Domingo de Cuaresma escuchamos cómo el Espíritu Santo condujo a Jesús al desierto, no porque Jesús lo desease, sino porque Dios lo deseaba. Jesús se enfrentó a los diablos y fue tentado por Satán. Pero los ángeles vinieron y lo sororaron. En ocasiones el Espíritu Santo nos conduce por el desierto. Y al igual que Jesús, nos vemos tentados por Satán, y a veces pareciéramos experimentar los horrores.
A St. Valentine’s Mass will be celebrated at 6 p.m. on Feb. 14 at Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, in Indianapolis. Father George Ignacio will be the celebrant, and a rose will be given to each family in memory of their loved one. For more information, call 317-547-8888.

St. Lawrence Parish, 542 Walnut St., in Lawrenceville, is hosting a Spiritual Renewal Marriage Workshop from 1 p.m. to 4 p.m. on Feb. 12. The event will feature David Bathuman, associate executive director of Catholic Social Services of Central Indiana, as the keynote presenter. The program includes wine, coffee, desserts, conversation techniques, and a chance to rekindle romance and spirituality. The cost is $25 per couple. For more information, call 812-537-3992.

“Peaceful Women,” the third annual Catholic Women’s Convocation, will be held from 8 a.m. to 1:15 p.m. on March 5 at St. Christopher Parish, 530 W. 16th St., in Indianapolis. The event will feature workshops, prayer, and a keynote presentation by Channel 13 WTHR reporter Ann Ryder. The cost is $25 per person if registered by Feb. 14 or $45 per person if registered between Feb. 14 and March 1. For more information, call 317-241-6314, ext. 100, or e-mail amyevet@saintchristopherparish.org

The non-profit Hispanic Connection of Southern Indiana is inviting the public to a free tax seminar from 3:30 p.m. to 5:30 p.m. on Feb. 13 in the University Center at Indiana University Southeast, New Albany. Presenters will speak in Spanish only and simplify the tax process during the session. Tax preparers that offer multilingual services will also help participants. For more information, call 812-944-1292.

Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis, is hosting its annual Chataur-a-Bration from 7 p.m. to midnight on Feb. 26. The theme of this year’s event is “Casino Royale,” and the evening will feature music, food, games, dancing, and a silent and live auction. For more information or for tickets, call 317-251-1451.

The Catholic Business Exchange will have its next meeting on Feb. 19 in the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. The meeting will begin with a 6:30 a.m. Mass, followed by networking, a buffet breakfast and a guest speaker. The meeting will end at 8:30 a.m. Father Robert Robeson, director of the archdiocesan Office of Youth and Young Adult Ministry, will speak on “Vocational Hope.” R.S.V.P. by Feb. 15. For more information, log on to www.cbcpe-il.org.

The Oldenburg Franciscan Center in Oldenburg is offering “Treasuring Yourself and Others: Loving and Forgiveing” from 9:30 a.m. to 3:30 p.m. on Feb. 12. The cost is $45 and includes lunch. The center is also offering a “Cancer Survivors Day of Reflection” from 9 a.m. to 3 p.m. on Feb. 19. The cost is $45 and includes lunch. “Relax and Renew,” a retreat for parents, is being offered from 9 a.m. to 3 p.m. on Feb. 26. The cost is $10 and includes lunch for the parents. Child care services and activities will be provided as needed (please pack a lunch for each child). For more information about any of these events, call 812-933-6437 or e-mail center@oldenburgprof.com

Saint Meinrad welcomes new monk, novice professes his temporary vows

Benedictine Novice Daniel Raab professed temporary vows as a Benedictine monk on Feb. 2 at Saint Meinrad Archabbey in St. Meinrad. As is customary, he wore the traditional Benedictine habit during a brief ceremony on Feb. 1 at the entrance of the monastery. He now begins a year of formation, including study of the Rule of St. Benedict and monastic history.

Novice Joseph was born in Albuquerque, N.M., and earned a bachelor’s degree in criminal justice from the University of Nevada, Las Vegas. He later earned a bachelor’s degree in philosophy from the Dominican School of Philosophy and Theology in Berkeley, Calif.

He was briefly a member of the Dominican community in Oakland, Calif., and was studying courses in the area of communications shortly before he entered the monastery. As a novice, he will take a year off from formal studies and for religious exercise. He will speak in time in discernment and at the end of the year may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad.†

St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, is offering “Quickly—Without Probate Fees” from 2-5 p.m. on Feb. 19 at Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis. The event will feature workshops, prayer and a keynote presentation by Channel 13 WTHR reporter Ann Ryder. The cost is $25 per person if registered by Feb. 14 or $45 per person if registered between Feb. 14 and March 1. For more information, call 317-241-6314, ext. 100, or e-mail amyevet@saintchristopherparish.org

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Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of penance services that have been reported to The Criterion.

### Batesville Deanery
- **Feb. 15**, 7 p.m. at St. Mary, Aurora
- **Feb. 17**, 7:30 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
- **Feb. 22**, 7 p.m. for St. Joseph, St. Leon, and St. John the Baptist, Dover, at St. John the Baptist, Dover
- **Feb. 27**, 7:30 p.m. at Immaculate Conception, Millhousen
- **March 2**, 1:30 p.m. for St. Magdalene, New Marion, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood
- **March 8**, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
- **March 10**, 7 p.m. at St. Lawrence, Lawrenceburg
- **March 12**, 7 p.m. at St. Peter, Franklin County
- **March 13**, 1:30 p.m. at St. Maurice, Napoleon
- **March 14**, 7 p.m. at St. Louis, Batesville
- **March 15**, 7 p.m. at St. Charles Borromeo, Milan
- **March 15**, 7 p.m. at Holy Family, Oldenburg
- **March 16**, 2 p.m. at the Sisters of St. Francis’ Convent of the Immaculate Conception, Oldenburg
- **March 16**, 7 p.m. for St. Mary-of-the-Rock, St. Mary-of-the-Rock
- **March 16**, 7 p.m. at St. Vincent de Paul, Shelby County
- **March 17**, 7 p.m. at St. Anthony of Padua, Morris

### Bloomington Deanery
- **March 2**, 7 p.m. at St. John the Apostle, Bloomington
- **March 8**, 7 p.m. at St. Paul Catholic Center, Bloomington
- **March 9**, 7 p.m. at St. Charles Borromeo, Bloomington
- **March 10**, 7 p.m. at St. Agnes, Nashville
- **March 16**, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford
- **March 17**, 7 p.m. at St. Martin of Tours, Martinsville

### Connersville Deanery
- **Feb. 14**, 7 p.m. at St. Bridget, Liberty
- **Feb. 17**, 7 p.m. at St. Mary, Rushville
- **March 2**, 7 p.m. at St. Gabriel, Connersville
- **March 3**, 7 p.m. at St. Michael, Brookville
- **March 8**, 7 p.m. at St. Elizabeth, Cambridge City
- **March 10**, 7 p.m. at St. Anne, New Castle
- **March 17**, 7 p.m. at St. Andrew, Richmond

### Indianapolis East Deanery
- **Feb. 16**, 7:30 p.m. at Holy Spirit
- **Feb. 23**, 7 p.m. at St. Thomas the Apostle, Fortville
- **March 7**, 7 p.m. for St. Bernardette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at Our Lady of Lourdes
- **March 10**, 1 p.m. at St. Philip Neri
- **March 10**, 7 p.m. for St. Mary, Holy Cross and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral
- **March 14**, 7 p.m. at St. Simon the Apostle
- **March 17**, 6:30 p.m. at St. Rita

### Indianapolis North Deanery
- **Feb. 26**, 9 a.m. at St. Barnabas
- **Feb. 28**, 7 p.m. at St. Roch
- **March 1**, 7 p.m. at SS. Francis and Clare, Greenwood
- **March 3**, 7 p.m. at Nativity of Our Lord Jesus Christ
- **March 8**, 7 p.m. at Holy Name, Beech Grove
- **March 14**, 7 p.m. at St. Jude
- **March 14**, 7 p.m. at St. Ann
- **March 15**, 7 p.m. at St. Mark
- **March 16**, 7 p.m. at St. Joseph
- **March 20**, 7 p.m. for Good Shepherd, St. Patrick, Sacred Heart of Jesus and Holy Rosary at Holy Rosary
- **March 21**, 7 p.m. at Our Lady of the Greenwood, Greenwood

### Indianapolis South Deanery
- **March 10**, 7 p.m. deanery service at St. Andrew the Apostle
- **March 20**, 6 p.m. at St. Patrick, Terre Haute

### Indianapolis West Deanery
- **Feb. 24**, 7 p.m. at Sacred Heart, Clinton
- **Feb. 27**, 7 p.m. at St. Joseph, Rockville
- **March 6**, 6:30 p.m. at St. Margaret Mary, Terre Haute
- **March 9**, 7 p.m. at St. Paul the Apostle, Greencastle
- **March 10**, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
- **March 10**, 7 p.m. deanery service at St. Benedict, Terre Haute

### New Albany Deanery
- **No information available at press time**

### Seymour Deanery
- **Feb. 18**, 7 p.m. at American Martyrs, Scottsburg
- **Feb. 24**, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- **Feb. 25**, 7 p.m. at St. Patrick, Salem
- **March 10**, 7 p.m. at St. Bartholomew, Columbus
- **March 13**, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin
- **March 14**, 7 p.m. at St. Mary, North Vernon
- **March 14**, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour

### Tell City Deanery
- **Feb. 24**, 7 p.m. at St. Mark, Perry County
- **March 3**, 7 p.m. at St. Augustine, Leopold
- **March 20**, 4 p.m. at St. Paul, Tell City
- **March 23**, 7 p.m. at St. Meinrad, St. Meinrad

### Terre Haute Deanery
- **Feb. 24**, 7 p.m. at Sacred Heart, Clinton
- **Feb. 27**, 7 p.m. at St. Joseph, Rockville
- **March 6**, 6:30 p.m. at St. Margaret Mary, Terre Haute
- **March 9**, 7 p.m. at St. Paul the Apostle, Greencastle
- **March 10**, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute

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**Bob Fisher**

Heart transplant recipient

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**St. Vincent**

_the spirit of caring_
said Tebbe. “The parents of these students actually support these services through their taxes and, thus, ought to be allowed to access these services, just as other par-ents are allowed to do.”

Tebbe said that in several Indiana school districts, the transportation arrangement between public schools and local non-public schools “works very well.” However, in recent weeks, the superintendent of the East Allen School Corp. has indicated that his school corps-oration plans to end this long-standing partnership beginning next school year.

“This legislation is a safety issue and a matter of fairness,” said Tebbe. “The bill strengthens the legislative intent. In many rural areas, the Catholic schools have coordinated their schedules to meet the transportation schedules.”

Tebbe said HB 1798 is about serving the needs of the public and all students.

“We’re not trying to add costs, we’re just trying to make sure local school cor-porations don’t take away a right, a ser-vice, that is being paid for by these chil-dren’s parents through their taxes.”

Another important education fairness issue in this legislative session is the Tax Credit/Voucher for parents sending chil-dren to Catholic, non-public schools. A measure authored by Rep. Bob Behning, R-Indianapolis, to provide either a voucher or tax credit for parents who send their children to a non-public school is being drafted with the help of Tebbe to ensure fairness for all school children. Parents who send their children to a non-public school “pay twice for their education costs. First, they pay for their public local school system through local property taxes and state income taxes then they pay the tuition and other fees for the Catholic or non-public school.”

The reality is that parents who pay for a Catholic education out-of-pocket actu-ally save the public schools money because the state is receiving tax dollars from that family but not having to spend it on the children,” Tebbe said. “It’s only fair the state and or local government to return part of that savings to families who pay education costs out-of-pocket, either through a voucher or tax credit. Everyone benefits. It’s a win-win situation for the common good.”

The tax credit/voucher system language will be amended into a bill next week.

Tebbe is asking Catholics to contact their state representatives to encourage them to support a tax credit/educational voucher for non-public-school children.

Another issue the Indiana Catholic Conference is watching is the impact that changes in the state school funding for-mula and funding for charter schools may have on Catholic schools.

Part of the restructuring of state gov-ernment that Gov. Mitch Daniels has pro-posed includes changing the way public schools are funded. When they change the school funding formula to have dollars follow the chil-dren, more charter schools could begin,” Tebbe said. “It’s an important school funding formula is changed that the state facilitate real choices, thus allowing moder ate- and low-income families a choice that’s right for their kids—including a Catholic or parochial school.

“We’re hopeful that as educational choice for parents grows, families will have real choice, especially those families who are least well off,” Tebbe said. “Yes, give parents a public school choice [through a charter school], but give them a private, religious or parochial school choice, as well.”

The Indiana Catholic Conference will continue to work throughout the session on promoting legislation that gives more educational choices to Hoosier parents and children in the future.

“We need to let the legislators know that this is an important issue,” Tebbe said. “If we don’t act now, it’s possible for the state’s fiscal problems to overwhelm a school voucher or tax credit discussion.”

To learn more about the issue, visit the Indiana Catholic Conference’s website page for policy state-ments and position papers at www.indianacc.org.

High school youth rally will include sacraments, concert and talent show

By Brandon A. Evans

The theme for the upcoming Archdiocesan High School Youth Rally is “Got Pop?”

Not only does the theme take off on the idea of calling God the Father by the intimate title, “Abba,” but also relates to a series of soda-themed workshops that are part of the rally.

The event will begin on Feb. 26 with a talent show and dance from 8 p.m. to 11 p.m. at Father Thomas Scenica Memorial High School, 5000 Nowland Ave., in Indianapolis.

The rally will continue all day on Feb. 27—from 7 a.m. to 7:30 p.m.—and will move to Roncalli High School, 3300 Praguer Road, in Indianapolis.

The cost is $30 per person by registra-tion, or $40 per person at the door. The registration deadline is Feb. 17.

Last year, more than 500 Catholic high school students—a mix of publicly, pri-vately and home-schooled—attended, said Father Jonathan Meyer, associate director of the Office of Youth and Young Adult Ministry for the archdiocese.

This year, he’s hoping for an even bigger turnout.

“Almost an event is an opportunity for youth to be re-engenized in their Catholic faith,” Father Meyer said. “It allows them to see hundreds of other youth who are excited about their faith and ready to make a commitment to be a true disciple.”

Besides plenty of music—including a concert by vocalist Sara Bauer, youth ministry coordinator at Holy Spirit Parish in Geist, Ind.—there will be chance for confession, Mass, prayer, a procession and adoration of the Blessed Sacrament.

One of the high points will be the keynote presentation by Father Leo Patalinghug of the Archdiocese of Baltimore.

“Father Leo will be giving a talk on prayer and the spiritual life, which will involve flips and the breaking of boards,” Father Meyer said.

Another highlight of the event will be the break-out sessions which creatively play off the theme. Each participant will be able to choose from among 12 differ ent sessions and attend two.

“Big Red” is a session that deals with whether or not the “big, red, fiery flames” that are a part of the rally.

“Gatorade: Quench Your Thirst” looks at the role of sports and God, and “Evian: Natural Spring Water” will discuss how “Mary is the New Eve, the Spring of Salvation.”

“The [Archdiocesan Youth Council] plays an important role in the planning and actual execution of the day’s events,” Father Meyer said, “but the day is ulti mately planned by a steering committee made up of youth ministers from across the archdiocese.”

Father Meyer hopes that any youth who attends the rally will leave with “a deeper love and knowledge of their faith and a desire to share that faith with oth ers,” as well as “a sense of the universal ity of our Church.”

(For more information, contact your parish youth minister or call the Office for Youth and Young Adult Ministry at 317-236-1477, or 800-382-9836, ext. 1477.)

Award-winning musician

Roncalli High School senior Manuel Otarroza, a member of Our Lady of the Greenwood Parish’s youth ministry music group, plays the electric guitar during the first archdiocesan Pro-Life Youth Conference’s talent show and spaghetti dinner on Feb. 5. In the Roncalli cafeteria, Manuel and Roncalli senior Kellie Schallert, Roncalli junior Nick Welch and University of Indianapolis junior Elizabeth Welch won first place in the competition, which raised money for a spiritual retreat for the Pro-Life Youth Council. Roncalli sophomore Stephen Sullivan, a pianist from St. Rose of Lima Parish in Franklin, was the first runner-up.
The pope looked alert throughout the event, and several times he raised his hand in greeting. That was enough to buoy many of the people who gathered on the hospital grounds and others who watched on giant video screens in St. Peter’s Square at the Vatican.

When the pope pronounced the blessing, however, it was in a feeble and hoarse voice that could barely be heard.

Among pilgrims who gathered to watch at the Vatican, the mood was relatively upbeat.

“If course we’re worried, but we’re also very hopeful. He seems to be recovering well,” said Trena Pilegaard, a 21-year-old student at the Rome program of Virginia’s Christendom College.

“Every rosary we say, we remember the pope,” she added.

The pope had hoped to be able to pronounce his weekly Angelus talk, but doctors ruled that out. Instead, Archbishop Leonardo Sandri, an assistant secretary of state, read the talk for him.

As soon as the curtains of his 10th-floor room parted and the pope, dressed in his usual white cassock, was wheeled in a chair to the open window. The crowd chanted “John Paul II” in Italian, and he raised his right hand, then both hands, in greeting.

A bandage visible on his wrist covered the injection site of an intravenous drip, according to a hospital official. As Archbishop Sandri read the talk, the pope shifted occasionally in his chair and at times took a deep breath.

The papal text expressed thanks to the doctors and hospital staff and to the thousands who have sent their get-well wishes from all over the globe. He said he was praying constantly for their intentions and for the needs of the world during his hospital stay.

“In this way, even here in the hospital, among the other sick people to whom our affectionate thoughts go out, I continue to serve the Church and all of humanity,” the text said.

Navarro-Valls said an “enormous package” of mail, including many letters from the sick, had arrived at the hospital for the pope. One woman enclosed a photo of her cancer-stricken boy.

He seems to be recovering well,” said Trena Pilegaard, a 21-year-old student at the Rome program of Virginia’s Christendom College.

“We were able to understand him when he spoke,” said a smiling Bishop Vincenzo Paglia of Terni, Italy.

“His hand was doing its job, and he was making gestures,” said Parkinson’s disease typically diminishes lung capacity as it progresses.†

The Vatican did not say how long the pope was expected to stay in the hospital, but it announced that he would not be presiding over his weekly general audience on Feb. 9, which was to include an Ash Wednesday prayer service. Taking the pope’s place at the prayer service will be U.S. Cardinal J. Francis Stafford, the Vatican said.

The pope has a neurological disorder believed to be Parkinson’s disease, which has sometimes made breathing difficult during his public appearances. Medical experts said Parkinson’s disease typically diminishes lung capacity as it progresses.

The other prelates who saw the pontiff were Bishop Anthony Lobo of Islamabad-Rawalpindi, Metropolitan Serafim Joanta of the Romanian Orthodox Church of Germany and Central Europe, and Anglican Bishop Richard Clarke of Meath and Kildare, Ireland.

The pope’s get-well messages included a letter from inmates of two prisons in Rome which the pope has visited in past years. The prisoners wished the pope a speedy recovery because, they said, “a pope like you shouldn’t suffer.”

Pilgrims in St. Peter’s Square watch a monitor as Pope John Paul II delivers a blessing from his hospital room in Rome on Feb. 6. The 84-year-old pontiff appeared for 10 minutes in the window of his room at Gemelli Hospital. It was the first public glimpse of the pope since he was hospitalized on Feb. 1.
Oldenburg Franciscan Sisters Evelyn and Rachel Lindenmaier are identical twins who were raised in the faith at St. Roch Parish in Indianapolis their home parish. The Lindenmaier sisters, who are celebrating the 50th anniversary of their entrance into the community said that although they began considering the religious life while still in elementary school, they never discussed their discernment with each other.

“We did not want to be an influence on each other,” Sister Evelyn said, “because we each had our own lives to live.”

Despite this respectful distance the twins gave each other, Sister Rachel noted that the physical separation from her twin sister that she experienced in various assignments was difficult for her at times.

“That was very challenging,” she said, “but I always remembered my mother’s words that stay with me to this day, ‘God only lent her to me.’”

Jesuit Brother John Buchman, who was present at the Mass, entered the Society of Jesus from St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis in 1951 after graduating from Cathedral High School. For 20 years, he served in various assignments in Ohio and Illinois, working as a cook and in various agricultural jobs. He has ministered at Brebeuf Jesuit Preparatory School since 1971, working in its business office, bookstore, mailroom and cafeteria.

In an interview before the Mass, Brother Buchman expressed the joy he feels as he looks back over his life as a Jesuit and 34 years of ministry at Brebeuf.

“I really have enjoyed everything,” he said. “And I love being with the kids here at the high school. It kind of keeps me young, too.”

He also noted that the varied kinds of work to which he has been called have helped him as a religious brother nurture a “great trust in our Lord for help in whatever [came my] way.”

Of the religious orders represented at the cathedral on Sunday, some were based here in the archdiocese while others, like the Missionaries of Charity, were founded thousands of miles away. Similarly, of the religious present, some grew up within the archdiocese while others came here from faraway lands. Sister Ann Margaret saw in all of them, however, an important common bond.

“I think that it’s very moving to know that these [men and] women have made a response to a call from God in a variety of ways,” she said. “They really have given their lives over to this call, this mission. People can make a lifetime commitment to that.”†
Vatican issues new instructions to uphold sacrament of marriage

WASHINGTON (CNS)—By the time students finish taking Santa Clara University's theology of marriage class, the professors are pretty sure these students will be able to tell the difference between real love and romance.

One of the first assignments Parrella gives his students, who are primarily seniors, is to write about their worst fears about relationships. Many of them say they are afraid to be alone or worried that they will choose the wrong person, or that they will fail miserably while the person better suited for them remains at large.

The students watch clips from popular movies that present romantic love, such as Disney films, or more serious movies like American Beauty and As Good as It Gets, and read I and Thou, by the late Jewish scholar Martin Buber, and The Good Marriage: How and Why Love Lasts, by Judith Wallerstein and Sandra Blakeslee.

Parrella points out that many people are influenced by modern culture that tend to idealize both the person they love and the whole notion of love.

To deflate some of this idealized romance, another professor who also teaches the class has his students finish their course work by doing a series of interviews with couples who have been married for at least 10 years.

After the students have had plenty of discussion about love on the big screen compared to a day-to-day real-life commit- ment over the long haul, they are asked to test theories on these couples.

“I want them to go to the couple’s house, sit on the couch with the cat hair, watch the kids run around. Be right there in the middle of the whole thing,” said cardinal theologian Robert Brancatelli. “I want them to get a taste of that reality.”

I want them to get a taste of that reality.

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The Criterion  Friday, February 11, 2005

U.S. Bankruptcy Court hearing set to determine whether archdiocese owns parishes

PORTLAND, Ore. (CNS)—The U.S. Bankruptcy Court in Portland has scheduled a hearing on May 9 to begin addressing one of the most vital questions in the Chapter 11 bankruptcy protection filing of the Portland Archdiocese: Who owns the Catholic parishes and parish schools in the archdiocese? Dioceses across the country will be paying attention. The court’s ruling could have an impact nationwide on the way lawyers for victims of clergy sexual abuse seek to evaluate what Church assets dioceses can be forced to use for settlement of damage claims.

In late January, the archdiocese, which covers the western third of Oregon, sent histories of 10 parishes to Judge Elizabeth Mondano in Portland, who is presiding over the archdiocese’s bankruptcy proceedings.

In accord with the archdiocese, the Committee of Parishioners argues that parish and school property cannot be figured into sex-abuse settlements against the archdiocese. The land and buildings have been built up over the years with the sweat and funds of the people in the pews, the parish organization says.

While the assets are held in the name of the archdiocese, it only holds them in trust, the parishes argue.

“What is ultimately at stake is not money or land or buildings, but the ministry of the people in the pews, the parish organization says.

In early 2002, the revelation that such a recommendation was given, despite information in archdiocesan files that Shanley had been accused of misconduct with minors, fueled the rapidly erupting expose of the scandal in Boston. It was also revealed that while he was helping out with Masses in the San Bernardino Diocese, he was also helping run a Palm Springs inn catering to gay men that he co-owned with another Boston priest.

Lenten Dining Guide

LUNCH
Mon–Fri 11:00 a.m.–2 p.m.
Mon–Thur 5 p.m.–9:00 p.m.
Fri & Sat 5 p.m.–10:00 p.m.
Sun 4 p.m.–9 p.m.

DINNER
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Ex-priest Shanley convicted on four counts of child sex abuse

CAMBRIDGE, Mass. (CNS)—A jury found laicized priest Paul R. Shanley guilty on all four counts of child sex abuse, including rape.

The Feb. 7 verdict could mean a life sentence for a man who has been one of the main figures in the clergy child sex abuse scandal that erupted in the Boston Archdiocese in 2002 and spread throughout the U.S. Church.

Shanley was found guilty on two counts of raping a child and two counts of indecent assault and battery on a child. All the charges involved one person, who said he was repeatedly abused by Shanley in the 1980s.

The testimony in the child rape trial ended Feb. 3 with the jury left to decide the validity of his 27-year-old accuser’s recall of the abuse events he said involved Shanley, now 74.

The accuser, who asked that his name not be used during the trial, testified that he had been repeatedly raped and molested in the 1980s but repressed his memories of the events until the clergy sex abuse scandal revived them.

There were four men accusing Shanley when prosecutors indicted him in 2002, but the prosecution dropped the cases involving three as they either refused to testify or could not be found. The lone accuser received $500,000 from the Boston Archdiocese last year to settle his civil suit involving Shanley.

The defense based its case on debunking the accuser’s repressed memory testimony, saying he made up the events for monetary gain.

“There isn’t reasonable doubt in this case. There’s massive doubt in this case,” said defense attorney Frank Mondano in a closing statement.

Prosecutor Lynn Rooney, noting that the accuser already received a huge settlement, said there would be no further reason for him to lie at a criminal trial.

The Boston Archdiocese announced last May that Pope John Paul II had laicized Shanley. Laicization is permanent dismissal from the clerical state.

Previously, the archdiocese had suspended him from active ministry because of the child sex abuse allegations.

Shanley was known in the 1970s for a scandal that erupted in the Boston Archdiocese to the San Bernardino Diocese that he be...
The Eucharist is the source of life and peace

By Fr. W. Thomas Faucher

With all the things going on in the world today, why would Pope John Paul II choose to dedicate this year to the Eucharist?

The reason is clear to see in the Holy Father’s 2004 apostolic letter announcing this special year. He talks about the Eucharist as the source of life and the source of peace.

The pope, in his writing, uses the great story in the Gospel of Luke about the journey on the first Easter of two disciples to the little town of Emmaus.

These two dejected souls are talking about the terrible things that have happened, and the crucifixion and death of their beloved teacher, Jesus of Nazareth.

Suddenly, a stranger greets them on the road. He proceeds to tell them about the real meaning of the Jesus story. Their hearts burn with excitement at what he tells them.

These disciples beg the stranger to stay with them longer. Then over a meal, as he breaks bread for them, they realize who he is, and then he vanishes from their sight.

They rush back to Jerusalem to tell the other disciples, only to find that they too have had an encounter with the risen Christ.

In choosing the Emmaus story as the framework for his declaration of the Year of the Eucharist, the pope is telling us that this is what happens to all of us if we truly understand what the Eucharist is.

Eucharist is action. Eucharist is something that happens.

In the account of the Emmaus experience, we hear the discussion about the things that have happened, and the crucifixion and death of their beloved teacher Jesus Christ. As in the Emmaus story, we often arrive confused, disturbed by the events and difficulties of life. We do not understand why and how things happen as they do. Then we hear God in the Liturgy of the Word: “In the divine service, in the divine prayer, God is addressed in the awesome language of thanks.”

The Holy Spirit is invited to come into the simple gifts of bread and wine, and make them into the body and blood of Jesus the Christ. And that is exactly what happens.

Then what one might think should happen is that this sacrifice to God would be consumed by God in some type of fire as his sign of acceptance of our gift. But in the kind of reversal that only God is capable of creating, he turns around and asks us to receive this gift ourselves. He gives back to us what we have given to him.

That is why the pope chose to make the Eucharist the symbol for what the world needs at this point in time. Over and over again, he has spoken of the dangers of selfishness, self-importance, and the indifference of people and nations to the needs of others.

The Eucharist is the total opposite of all that is wrong with the world. It is life, light, peace and love. It is an action of total giving.

The action of going to Communion is always an action of faith. It is getting up, walking to the altar, and coming into communion with God and each other. In the act of receiving Communion, commitments are made and true relationships are solidified.

The pope also speaks of the gift of the reserved Eucharist, the bread that is now the body of Christ saved for those who are ill, as the focus for our prayer. It is an ancient tradition of the Church to take time to spend in the quiet and peace of the Lord’s true presence.

In declaring a special Year of the Eucharist, and in his writing about it, the pope is saying once again that the Church must be countercultural. The Church must transcend what are the pre-eminence of the Eucharist, which is the climax of Christian initiation and the center of the whole Christian life.”

“The Eucharist is the source of peace and that selfishness is the source of war. The Eucharist shows us that the beautiful mystery of the Incarnation of Christ is the foundation for a new life and a new world. The Eucharist is the source of life and the Eucharist is the symbol for what the world needs at this point in time.”

Catholics encounter Christ at Mass

By Fr. Lawrence E. Mick

Lent is a season when believers endeavor to deepen their relationship with the Lord, and the Eucharist is a primary opportunity to encounter Christ. Christ reveals his presence in the assembly, the presider, the word of God proclaimed, and in his body and blood given as food and drink.

Historically and theologically, Eucharist is linked more closely to Easter than to Lent. The Eucharist celebrates the Lord’s death and resurrection, and the risen Christ is present in the Eucharist.

It is common today to speak of Lent as a baptismal season. It leads us to the Easter Vigil, when we baptize adults and children of catechetical age. The Rite of Christian Initiation of Adults (RCIA) notes that the presider at the Easter Vigil, just before Communion, might remind the newly baptized “of the pre-eminence of the Eucharist, which is the climax of Christian initiation and the center of the whole Christian life.”

The Eucharist is the sacrament that completes the initiation of the elect. In his apostolic letter announcing the Year of the Eucharist, Pope John Paul II calls the Eucharist “the source and manifestation of communion” (unity) and “an epiphany” of such unity (#21). “We are called to measure ourselves against the ideal of communion which the Acts of the Apostles paints as a model for the Church in every age.”

It is the Church gathered around the Apostles, called by the word of God, capable of sharing in spiritual goods but in material goods as well.”

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)
Cynthia Dewes

See John 1:29-51

A quick test: Who were Jesus' first five disciples?

Only John's Gospel tells us about the calling of Jesus' first disciples while the other Gospels speak of the idea. It happened when Jesus returned to the hometown of his cousin John the Baptist. John had been baptizing and John said, "Behold the Lamb of God, who takes away the sin of the world." For the Jews, a lamb was what they sacrificed, but why, when I began to speak of a "lamb led to the slaughter" (Isa 53:7)? What do you suppose Jesus would have thought about John's words? Did he say, "That's the one!" That's what John was thinking. That's why he told Andrew, "Follow me, and I will make you fishers of men." And it seems right for me to recall the place where John was baptized, and the name of the man he chose to follow him.

Corynucopia/Cynthia Dewes

A time to recall, reflect, regret and convert

It seems to me that Lent is something like the Christian version of Yom Kippur, the annual Jewish day of atonement. Except that Lent is not 40 days instead of one, and Christians have four weeks to look forward to!

Personally, I'm not sure that one day is necessary to make a year's worth of atonement. But 40 days seems about right for me to recall the past year's events, reflect upon them and make plans to change my behavior. Recently, St. Paul Parish in Greenfield hosted a Theology Night Out with Father Rick Ginther speaking to us on "breaking down the breaks" of contempt. Contempt comes from the Latin contemptus, from contemptus (to look down upon). One of his main points was that conversion should always be part of this sacrament; in other words, we need to change in order to be forgiven and made ready to start anew. It seemed a lot easier in the old days just to give up chocolate or beer in hopes that self-sacrifice of a sort would improve our spiritual life. Even adding positive efforts such as more Scripture reading, prayer or sacramental liturgies to our agendas seemed to provide a quick-fix penitence. Not like conversion.

That's because conversion is a difficult and sometimes lengthy process. It evokes leaving another religion to embrace Catholicism, or making some other change throughout the course of our lives. The way we view the world and our place in it. Conversion is heavy stuff. It's also hard to contemplate conversion when we're down in the trenches of life. That's when we're in involved in things like getting ourselves in trouble, starting a family and trying to make a living. It's pitting new school shoes for the kids against replacing mom's tacky old winter coat.

Conversion is only an intellectual abstraction when one is far away from all rebellious teenagers or demanding bosses. It might seem insignificant compared to the struggles we can experience in trying to make natural Family Planning work in a marriage or to turn celibacy into some part of the life to some thing positive and even joyful.

There appears to be a continuum of conversion throughout life because, after all, conversion is an ongoing process. We start when we're young, learning to deny ourselves by giving up candy or TV. Later we add prayer, or ways to do penance/penance/reconciliation. One of his favorite verses was, "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal." If I speak a language of men and of angels, but have not love, I am like a noisy gong or a clanging cymbal. If I have the gift of prophecy and can interpret all mysteries and all knowledge, and if I have faith that moves mountains, but have not love, I am nothing. Love is patient and kind; love is not jealous or boastful.

The love that God has for us is not irritable or resentful... it rejoices in rights.

Looking for love in all the right places

The title above is the name of a program that I will present next Valentine's Day for a group of Quaker friends. I chose this subject because for days a song stuck in my mind. Looking for Love in the Wrong Places. Research attributed this to a popular song by Marc Almond.

Although I did not learn about learning about love, I do think it became more and more warnings. Granted, anyone trying to live in the light of Christ already knows where not to look for love. Example: the countless evil sources on the Internet.

Then comes the search for love in the right places, the Internet was too helpful. Nearly 7 million site became available when asking for "love in the Bible." Forgetting that, I instinctively went to the best-known Biblical passage about love—I Cor 13:1-13—and often choose for weddings. I share only a censored version with relying on readers to check the entire passage in the First Book of Corinthians. Here's a paraphrase of it by a linguist of men and of angels, but have not love, I am like a noisy gong or a clanging cymbal. If I have the gift of prophecy and can interpret all mysteries and all knowledge, and if I have faith that moves mountains, but have not love, I am nothing. Love is patient and kind; love is not jealous or boastful... it is not irritable or resentful... it rejoices in rights.

Looking for relationships without love, anything... Love is the foundation of marriage and love.

I will choose love as the foundation of marriage and love. I will focus on love and sacrifice as best I can no matter what. I want to try to do what is right.

(Father Eugene Hemrick is a columnist for Catholic News Service.)

The Human Side/ Fr. Eugene Hemrick

Reflections on the inauguration

The day before President Bush's second inauguration, I happened upon two interesting examples of how Washington's Union Station held the sign "Four More Years of Bush: Have Faith in Jesus." Did the sign mean that we should believe that Bush was elected, or did it mean that only faith in Jesus could help us endure four more years of him? I laughed at my divided thoughts and how they represent the division that our nation is experiencing. Nowhere is this more apparent than in the last two presidential elections. In fact, if we dwell on it, we live in an age of divisions. Those on the right and the left are more divided than ever, and we've never been at odds with us. And in Churches that preach unity, we have more differences than agreement.

Inauguration Day happens to fall on my birthday. In our family tradition, birthdays are a time of reflection and gratitude. I believe that Inauguration Day should be a time to do the same. In all reality, there has never been a time in our history when we didn't have differences. The evening before the inauguration, one TV station reviewed the history of inaugurations, and another covered the divisions during the presidencies of Abraham Lincoln and Ulysses Grant. Makes me real- ize that the current divisions are today's kids' play by comparison.

History shows that divisions always have been one of our nation's characteristics. Yet, we seem somehow to hold together. Why? Because we are blessed with freedom.

"History shows that division always has been one of our nation's characteristics. Yet, we seem somehow to hold together. Why? Because we are blessed with freedom."
The Sunday Readings

Sunday, Feb. 13, 2005

- Genesis 2:7-9, 3:1-7
- Romans 5:12-19
- Matthew 4:1-11

The first reading for this first week of Lent 2005 is from the Book of Genesis. Few passages in the Scriptures are as abundant in literary technique, and in theological message, as is this reading from Genesis. Bluntly confronting paganism and the tendency of all humans to avoid accusing themselves of fault, it goes to the heart of sin.

The heart of sin is that it is the result of a freely chosen act by humans. While in this reading the role of the tempting devil is clear, it also is clear that the devil only tempts people. The devil does not force the first man and woman to sin. They sinned of their own will.

However, the temptation itself has a lesson. Rebeling against God was hardly the best thing to do. Yet, imperfect even in their pristine state of holiness, the first man and woman listened to bad advice and trusted not God but another. It is a process that has been repeated an untold number of times in the lives of us all.

The second reading is from the Epistle to the Romans. In this reading, the epistle looks back to the incident described in Genesis. It reminds us that by the Original Sin the first humans introduced sin, and resulting chaos and trouble, into earthly existence.

Thus, death and hardship are not God’s designs for us. They were not cursed upon the human race by an angry God. Instead, God sent Jesus, the Redeemer, the Son of God. St. Matthew’s Gospel provides the last reading for this first reading.

This reading recalls the temptation of Jesus. It is a Synoptic tradition, not unique to Matthew. Similar stories appear in Mark and Luke. As was the case with Genesis, this reading is heavy in its symbolism. For example, bread in the time of Jesus much more obviously represented survival than bread would be necessary today.

Modern refrigeration and quick transportation of food products have given us in our day a great selection as to what foods we will eat each day.

But in the time of Jesus, the selection was considerably less. There was no refrigeration. Few foodstuffs could be transported at any distance without spoiling. However, grain and flour could be stored. Bread was a principal food, so the devil tries to convince Jesus that the devil can give true life.

In another example, the devil takes Jesus to the top of the temple. Even the earth, created by God, can be contaminated by evil.

The final and most powerful message is that Jesus can command even the devil. Jesus is God.

Reflection

This weekend is the first weekend of Lent. The Church uses the opportunity of this first Lenten weekend to teach us one of the most basic facts of spiritual life.

Sin removes us from God. Sin is not thrust upon us. We are not captured by sin against our will. We choose to sin.

Perhaps, ultimately, the deadliest effect of Original Sin is the human tendency to minimize the danger of sin and to deny personal responsibility.

In these readings, the Church calls us away from sin. It reminds us of our own personal role in sin. It pleads with us to not trust temptation. It reassures us that, although temptations may be strong, Jesus is our Redeemer and our strength. His strength is enough to overcome any temptation. But we must fortify ourselves and ask for the Lord’s strength. This is the purpose of Lent.

The Sunday Readings

Monday, Feb. 14

Cyril, monk
Methodius, bishop
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, Feb. 15

Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, Feb. 16

Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, Feb. 17

The Seven Founders of the Order of Servites, religious

Esther C12:14-16, 23-25
Psalm 138:1-3, 7-8
Matthew 7:7-12

Friday, Feb. 18

Ezekiel 18:21-28
Psalm 103:1-8
Matthew 5:20-26

Saturday, Feb. 19

Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, Feb. 20

Second Sunday of Lent

Genesis 12:1-6a
Psalm 33:4-5, 18-20, 22
Timothy 1:8b-10
Matthew 17:1-9

Question Corner/ Fr. John Dietzen

Column on circumcision generates controversy

Q I was deeply distressed by your recent column about circumcision being immoral. It makes parents whose boys were circumcised feel like they’ve done something wrong. My husband and I attended Church-related marriage programs before and after our marriage, and no priest ever said circumcision is immoral.

Is it wrong for the Church to withdraw that information and now make parents feel like they’ve committed some sin? (Iowa)

A First, let me be clear that, to my knowledge, no notable moral theologian claims that a parent or physician who has an infant circumcised is thereby committing a sin. Certainly, I don’t believe that, nor has the Church taken a position about it. As one Michigan pastor wrote to me, “we don’t need moral theologians to add any additional items to our list of things to be scrupulous or guilty about.”

The purpose of the column in question was to point out that many in the health industry believe routine circumcision of infant males is not morally justified and needs to be reconsidered since it is considered medically unnecessary by most medical associations that have addressed the question. Already in October 1985, the Mayo Clinic Health Letter predicted that we “will see a gradual shift in opinion and practice as people . . . become more aware of medical facts about routine circumcision of infants.”

As I noted, circumcision is a prescribed ritual practice in many cultures, notably Jews and Muslims. The Catholic Church has several times through the centuries forbidden the practice. A host of condemnations seem to have been based largely on doctrinal, not moral, reasons.

The council of Florence (1438-45), for example, commanded that no Christian should be circumcised since “whether or not they place their hope in it, it cannot possibly be observed without loss of eternal salvation.” These prohibitions, therefore, would apparently not affect Christians who practice circumcision for medical reasons.

Even to this day, the circumcision controversy is not finished. Some experienced physicians who contacted me are confident that infant male circumcision presents advantages, both immediately and in the future.

Also, large-scale studies in Asia and Africa during the past 10 years, involving thousands of men, offer evidence that circumcised males are significantly less likely to acquire the AIDS virus, HIV, than the uncircumcised.

Whatever moral label we might tentatively place on circumcision, therefore, there is no claim that parents or physicians who practice it are doing anything sinfully wrong. It was not the intention of my previous column to make that claim.

Q In the Gospel of Matthew (Mt 7:13 14), Jesus claims the road to damnation is wide and clear, and many choose to travel it. The gate leading to life is narrow and few are those who find it. Does this not indicate that most of the human race will be condemned to hell? (Arizona)

A First, other places in Matthew (e.g. Mt 8:11) speak of “many” being saved, which hints that in this passage Jesus may not be giving statistics about the population of hell.

The reference to “doors” in the passage you quote at the end of the Sermon on the Mount in Matthew is hortatory, to remind disciples who may be lagging in the Christian journey that this journey requires discipline and perseverance. It is not informational, telling us how many are to be saved.

A helpful hint is contained in Luke’s passage parallel to this one of Matthew, in which someone asks, “Lord, will only a few people be saved?” (Lk 13:23) Jesus simply ignores the question and stresses the need to try to enter the narrow gate.

As in other similar circumstances, Jesus is never interested in satisfying our nosiness by answering curious questions. He knows nothing to do with us but to call us to holiness and relationship with him and the Father.

So it is with the passage you quote. Jesus is not making a declaration about hell, but exhorting his followers to stay awake and disciplined on the path to life, which requires fresh determination and decision every day.

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

Come, Lord

Lord, you come to me from the heavens and the sky. Oh Lord, you come to me from the crowd of wisdom. Oh Lord, you have come to me with your light in the shape of the dove, just like you came to me on that baptism day. Oh Lord, you have come to me and picked me out of the crowd of wisdom. Come, Lord. I am standing in the crowd of wisdom and light. Oh Lord, you have come to me in the shape of the dove.

By Lauren Woodcock

(Lauren Woodcock is a sixth-grade student at All Saints School in Indianapolis. She wrote this prayer for the feast day of St. Fabian.)
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, time and include a phone number for verification. No announcements will be published without a phone number.

Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication. The Criterion, The Active List, 400 N. Meridian St. (语气)，PO Box 7171, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

February 11
St. Joan of Arc Church, 1530 Union St., Indianapolis, February 11, 7:30 p.m. Information: 317-387-6772.

St. Joseph the Apolohist, 4607 W. State Road 46, Bloomington, Bloomington February 12, 7:00 p.m. Information: 317-787-9974.

Terre Haute Deaconary Pastoral Center, 3901 Blvd, Terre Haute. Divine and Beyond series, “Songs of Diverse,” 6:30-8:30 p.m. $20, includes book. Information: 312-232-8400 e-mail: infowave@infowave.com.

February 17-19
Marian College, 3200 Cold Spring Road, Indianapolis, “Goodbye,” Thurs.-Sat. 5:30-8 p.m. 2 p.m. tickets, $8, students 4 children and younger. Information: 317-955-7681.

February 18-20

February 19

February 16
Holy Rosary Church, 250 Stevves St., Indianapolis. Lumen Dei Mission, Mass, 6:30 a.m., breakfast in Prior Hall, author and inspirational speaker Matthew Kelly, presenter, $15 members, $20 guests. Information: 317-815-8993 or e-mail: tmkvs@archindy.org.


February 17
Holy Rosary Church, 520 Stevves St., Indianapolis. Lumen Dei Mission, Mass, 6:30 a.m., breakfast in Prior Hall, author and inspirational speaker Matthew Kelly, presenter, $15 members, $20 guests. Information: 317-815-8993 or e-mail: tmkvs@archindy.org.

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February 24
Carmelite Monastery of the Immaculate Conception, 2500 Cold Spring Road, Indianapolis, Lenten series, “Lent in the Church’s Spirt,” Jesus Father Benjamin T. Presenter. Information: 317-926-5425.

February 24-26
Marian College, 3200 Cold Spring Road, Indianapolis, “Godspell,” Thurs.-Sat. 8 p.m. tickets, $8, students 4 children and younger. Information: 317-469-3477 or e-mail: centeroldenburg@marian.edu.

St. Patrick, Paris, left, 5055 Bardstown Road, Louisville, Ky., Archdiocese of Louisville. Catholic Singles Adults Club, party, 8 p.m. Information: 812-264-3449.

February 25
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Silent No More campaign helps post-abortion women

By Mary Ann Wyand

"Forgiven. Healed. Set free." That’s the slogan for the National Silent No More Awareness Campaign, a three-year-old Internet-based organization for post-abortion women who want to speak out about how abortion has negatively affected their lives.

Post-abortion women participating in Silent No More rallies throughout the United States carry signs with the message "I regret my abortion." This interfaith abortion reconciliation ministry is supported by Priests for Life and NOEL, a life-affirming ministry in the Worldwide Anglican Communion. It was co-founded by Janet Morana, associate director of Priests for Life, and Georgette Fornet, president of NOEL.

Silent No More’s goals are to “make the public aware that abortion is harmful emotionally, physically and spiritually to women and others, reach out to women who are hurting from an abortion, let them know help is available and invite women to join us in speaking the truth about abortion’s negative consequences.”

The National Silent No More Awareness Campaign received much national attention when actress Jennifer O’Neill became the national spokeswoman to help other post-abortion women speak out about the harmful effects of abortion.

O’Neill was the keynote speaker for a Silent No More rally and march on Jan. 29 in Fort Wayne, Ind., that attracted 1,800 people.

St. Anthony parishioner Debbie Miller of Indianapolis was one of four post-abortion women from Indianapolis who participated in the Silent No More rally and the march in downtown Fort Wayne.

Miller founded Healing Hidden Hurts, a 10-step post-abortion reconciliation ministry, in 1999 in Indianapolis and became active in the Silent No More educational campaign three years ago.

She shared her story during the Fort Wayne rally and also during a Silent No More rally as part of the National March for Life on Jan. 24 in Washington, D.C.

"This year was the first year that Silent No More was invited to be on the platform with the speakers at the March for Life rally," Miller said. "Fifty women held signs that said 'I regret my abortion.'"

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, participated in the March for Life rally and said the Silent No More campaign is a very effective way to educate people about the tragedy of abortion.

"The women who publicly participate in the Silent No More campaign should be praised for their courage," Sister Diane said on Feb. 8. "The trauma of abortion must no longer be hidden from the public eye. Pro-abortion advocates continue to deny the devastating effects of abortion, despite the cry of women who suffer from its aftermath."

"Abortion really has two faces," Sister Diane said. "We are all familiar with the aborted face of the child. We must now become familiar with the face of the mother of the aborted child. It is a face that reflects regret and remorse for a choice that should never have been made."

Miller said she was pleased that the Silent No More campaign participants were invited to walk at the front of the March for Life this year.

"We had our 'Silent No More' banner and were at the front of the march," she said. "Father Frank Pavone and Father Denis Wilde of Priests for Life walked with us, and several bishops walked beside us. It was really exciting to be at the front of the march."

Miller said the women carried "I regret my abortion" signs and chanted "Abortion hurts women," "Abortion hurts families" and "Forgiven. Healed. Set free."

At the end of the march, she said, they stood on a corner on Capitol Hill and sang hymns while the rest of the marchers passed them on their way to the steps of the Supreme Court building.

"A couple of the ladies were telling their stories and answering questions," Miller said. "One woman kept asking for people to pray for us because it’s really difficult for women to share something so private in such a public

The Active List, continued from page 16

Mass, 10 a.m. Information: 317-826-6000.

Our Lady of the Springs Church, 4796 W. State Road 56, French Lick. Lenten Retreat. "The Ladder of the Stairtudes," Deborah Fleck, presenter, 9 a.m.-2 p.m., free-will lunch offering. Information: 812-936-4686.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. "A Retreat for Single Parents," 9 a.m.-3 p.m., $10 includes lunch for parents, childcare services provided as needed, pack a lunch for children. Information: 812-933-6437 or e-mail vnum
ter@oldenburg.edu

February 27

St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Catholic Scout Award ceremony; Boy Scouts, Cub Scouts, Girl Scouts, Brownies, Venture Scouts, proverb service. 3 p.m. Information: 317-738-9292 or e-mail mail@chstصم
sanbnd@insphb.com

February 28

St. Joseph University Church, 513 E. 56th St., Terre Haute. Evening retreat, "Holy and Living Bread--Eucharist as Meal," 7:30-8:30 p.m. Information: 812-232-8400.

Monthly

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., Indianapolis. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9036, ext. 1596.

Marion Center of Indianapolis, 3356 W. 500 N., Indianapolis. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, novice, 7:30 p.m. Information: 317-924-3945.

Second Thursdays

St. Luke Church, 7375 Holliday Dr., Indianapolis. Holy hour for priestly and religious vocations, 7 p.m.
The former Jennie Earus
(1900-1989)†
Providence Sister Alma
(1902-1994)†
Sisters of Providence are named in the sisters’ cemetery.
Sister of Providence St. Joseph Sister Alma
(1902-1994)†
Sister of Providence St. Joseph Sister Alma
(1902-1994)†
Sister of Providence St. Joseph Sister Alma
(1902-1994)†
Catholic health care advocates brace for cuts in Tennessee program

NASHVILLE, Tenn. (CNS)—Shawn Caster has seen two sides of the TennCare debate, as both the mother of a severely ill child who relies on the state-run health insurance plan for the poor and unininsurable and as an attorney with the Tennessee Justice Center, a nonprofit law firm representing TennCare users in federal court. “We’re bracing for the worst and hoping for the best,” she said, speaking as a provider advocate and a representative of other families fighting for medical coverage. Her 11-year-old son, Julian, has had TennCare coverage since he was born with a diaphragmatic hernia, pulmonary hypertension and cerebral palsy. He uses a wheelchair and has private-duty nursing care seven days a week. Gov. Phil Bredesen announced in January that nearly half the adult participants in the state’s health care program for the poor would be cut off. Additional cuts, such as limits on the number of trips to the doctor that participants may make, would save the state $875 million for the next year, Bredesen said. While Bredesen has repeatedly said the 612,000 children now enrolled in TennCare will see no changes in their coverage, attorneys at the Tennessee Justice Center dispute that claim. They contend children whose parents are making the transition from welfare to work, as well as those with catastrophic illnesses, stand to lose coverage. Other families will face higher co-payments and “could face lapses in their coverage if they can’t pay,” according to Caster, a 1991 graduate of St. Cecilia Academy and a member of St. Vincent de Paul Parish in Nashville. Since its inception 11 years ago, the cost of TennCare has risen at an unsustainable rate. Critics of Bredesen’s plan accept that changes have to be made to the program, but disagree with how they should be carried out. The Tennessee Catholic Public Policy Commission has been a strong supporter of preserving TennCare “in a fiscally responsible manner while ensuring that none of our citizens, particularly children, are left without health care.”

VATICAN CITY (CNS)—After asking for prayers for a hospitalized Pope John Paul II, the Vatican’s No. 2 official said the question of eventual papal resignation was something that must be left to “the pope’s conscience.” Cardinal Angelo Sodano, Vatican secretary of state, responded on Feb. 7 to reporters who asked whether the pope had considered resigning in view of his health problems. “Let’s leave this to the pope’s conscience. If there is a man in the Church who is guided by the Holy Spirit, if there is a man who loves the Church, if there is a man who loves the pope, the cardinal told reporters on Feb. 7. “We have to have tremendous trust in him. He knows what he should do,” the cardinal added. Cardinal Sodano’s remarks were somewhat unusual, since most Vatican officials refuse to even discuss the possibility of papal resignation. Cardinal Sodano did not say what resignation was being contemplated by the pope, who was being treated for respiratory problems in a Rome hospital. In fact, only a few minutes earlier, the cardinal had expressed the hope that Pope John Paul’s health would run longer than that of Pope Pius IX, who ruled for more than 31 years. “In his 26 years of papacy, the pope has left us a luminous teaching legacy. Let us pray that this teaching continues for many years. Pope Pius IX governed the Church for 32 years, and let us pray that John Paul II passes that mark,” he said.
St. Patrick’s Day Gift

Bring the spirit of Ireland and its beloved patron saint to your prayers with the St. Patrick Irish Rosary. Emerald green heart-shaped beads complement the centerpiece which features images of St. Patrick and Our Lady of Knock.

The crucifix, centerpiece, and chain are gold-plated. The design of the crucifix is inspired by the traditional Celtic cross, with its circle signifying eternity. A rich green drawstring pouch is included for safekeeping of your valued rosary.

The St. Patrick Irish Rosary with pouch will be sent for a donation of $15 or more to help support the work of the Missionary Oblates with the poor and needy in their missions around the world.

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