Catholic school starts vocations class for middle school students

By Sean Gallagher

Parishes, schools and other organizations in the archdiocese do many things to encourage young people to give prayerful consideration to the vocation to which God is calling them.

St. Pius X School in Indianapolis is helping some of its middle school students do this for two months.

Nine boys in the sixth- and seventh-grades in the school are currently in the middle of an elective class on vocations that all of them chose to take. In it, they are being introduced to men and women in the archdiocese who are either discerning God’s call or have already committed themselves to their vocation.

The class was open to both boys and girls.

John Leemhuis, the chairman of St. Pius X’s school commission, organized the class and is leading the course.

A 1973 graduate of the Bishop Bruté Latin School, the former archdiocesan high school seminary, Leemhuis said he hoped the students in the class will see the broad perspective on vocations that he was given when he was around a number of priest instructors on a daily basis.

“Most of our grade school kids today don’t get to know a lot of our good priests as anyone other than who says Mass on Sunday,” he said. “They don’t see them all of the time. The priests are so busy. And I’d love for kids to have the chance to meet some of the good priests around the city.”

Among the people the class was scheduled to meet are Archbishop Daniel M. Buechlein; Msgr. Joseph F. Schaedel, vicar general; Father Joseph Moriarty, archdiocesan vocations director; and Father Robert Rebeson, director of the Bishop Bruté House of Formation at Marian College.

In addition to meeting those ordained to the priesthood, the students have also spoke with a group of seniors at Bishop Chatard High School in Indianapolis who are just starting to discern their vocation.

They will also meet Benedictine Sister Nicolette Etienne, vocations director of Our Lady Grace Monastery in Beech Grove.

Finally, they will be introduced to some lay leaders in the archdiocese, including Rick Wagner, director of Our Lady of Fatima Retreat House, and Bernie Price, girls’ athletic director of the archdiocesan Catholic Youth Organization.

Father Moriarty, who helped Leemhuis organize the class’ curriculum, has hopeful yet realistic expectations for the class.

“My greatest hope is that we’re planting seeds,” he said, “that we’re helping these young men to realize that if the idea of priesthood—which may have never crossed their minds in the past—were to cross their mind, they’re not going to see it as something they don’t know about.”

Seventh-grader Patrick McNulty has increased his knowledge of who priests are and what they do as well as other vocations by taking the class.

Federal budget proposal sets stage for months of drama

WASHINGTON (CNS)—When the White House released President George W. Bush’s 2006 budget proposal early in February, it signaled the start of a peculiar kind of theater season in Washington.

Beginning with the publication of the 892-page, $2.6 trillion proposal and continuing through Congress’s approval of the final appropriations bill sometime in the fall, a cast of thousands will become involved with the evolution of the president’s spending goals into how the federal government actually functions in 2006.

First comes the administration’s explanation of its proposal.

• “I would call it a disciplined budget,” Bush said in a speech at the Detroit Economic Club. “My budget reduces spending—reduces spending—on nonsecurity discretionary programs by 1 percent—the most disciplined proposal since Ronald Reagan was in office. It holds discretionary spending below the rate of inflation. It includes vital reforms in mandatory spending that will save taxpayers $1.37 trillion over the next decade. It meets our nation’s essential needs; it keeps us on track to cut the deficit in half by 2009.”

• Jim Tovey, director of the White House Office of Faith-based and Community Initiatives, stressed in a teleconference that “not only is President Bush’s budget compassionate, it gives greater choices to the poor and disadvantaged, in terms of social service providers and access to programs, and it maintains a vital safety net for those in need.”

That is followed quickly by various organizations’ analyses of major cuts and changes.

• “The president’s proposed FY 2006 budget would slash crucial services for children, the elderly, disabled and low-wage families to protect the well-connected,” said a release from the Coalition on Human Needs, an alliance of dozens of national organizations including Catholic Charities USA, the Salvation Army, the Congressional Budget Office and dozens of national organizations.

• “The Coalition on Human Needs is deeply concerned about the impact of the president’s budget on millions of children,” said the coalition in a February 5 release. “The president’s budget proposal reflects a lack of recognition of the critical role of education in preparing our children for the 21st century and fully prepared them to compete in the global economy.”

• Jim Towey, director of the White House Office of Faith-based and Community Initiatives, is leading the charge under the White House budget proposal that the Coalition on Human Needs. It was released Monday, March 5.

• “The president’s budget reflects the compassion and concern of the American people,” Towey said. “It reflects the compassion of the American people.”

The White House released the budget proposal on February 5.

Bob Dunn, Topeka Capital-Journal, Topeka, Kansas, on February 5.

Sister Lucia, last Fatima visionary, dies at age 97

COIMBRA, Portugal (CNS)—Carmelite Sister Lucia dos Santos, the last of three Fatima visionaries, died on Feb. 13 in her convent in Coimbra at the age of 97.

The Portuguese government declared Feb. 15, the date of her funeral, as a national day of mourning.

On May 13, 1917, when she was just 10 years old, Sister Lucia and her two younger cousins claimed to have seen the Blessed Virgin Mary at Fatima, near their home. The apparitions continued once a month until Oct. 13, 1917.

Passionist Father Ciro Benedettini, a Vatican spokesman, said that Pope John Paul II, who began his Lenten retreat on February 15, the date of her funeral, as a national day of mourning.
New director of parish financial services helps parishes in debt

By Brandon A. Evans

Like other non-profit organizations, many parishes in the archdiocese can have a hard time making ends meet—especially when they are serving a low-income community.

“From 2002 to 2004, parishes of the archdiocese requested $4.6 million in home mission grant,” said Jeffrey Stumpf, the archdiocese’s chief financial officer. “Unfortunately, only $1.3 million was available to be awarded.

“Total parish debts are reaching approximately $55 million, and it’s important to begin reducing these debts,” Stumpf said.

One of the things that the archdiocese has done has helped parishes that are having financial difficulties is to hire a director of parish financial services.

Michael Witka, who has spent the last six years as a parish associate at Our Lady of Grace Parish in Noblesville, Ind., (Diocese of Lafayette), was asked to fill that position. He and his wife, Charlene, are still members of the Noblesville parish.

Not only is Witka working closely with about a dozen parishes and a couple of high schools on financial matters, he also handles the proper accounting, auto, charity, and risk-management insurance programs for the archdiocese.

“Many times, financially challenged parishes are unable to afford the expertise to turn around a deficit budget,” Stumpf said.

“Mike can assist parishes with linking their budgets to their strategic plans, developing realistic budgets, identifying ways to increase revenues and decrease expenses, and communicating financial challenges to parishioners in clear and understandable language.”

Witka said his goal is to help “make parishes financially sound enough to be able to do the ministries they need to do.”

Witka said that when helping a parish in debt, he first talks to the pastor, then anyone involved with the parish finances, and eventually most of the parish leadership.

One of the biggest things to do is help the parish communicate its financial needs to the parishioners.

“I think it’s a matter of educating the parishioners about what is the financial status of their parish. I think they have a right to know,” Witka said.

“I’ve always been a strong believer that if you communicate your needs to the parish, they will come through,” he said.

“Sometimes you’ve got to at least paint the picture, and then ask.”

Of course, he said, it is also the case with some parishes that “the giving is just not up to where it needs to be to offset the bills that are there.”

Often, this is in parishes where membership is declining, but expenses are not.

Witka said that he helps parishes look at their expenses and personnel, but he does not come to parishes to fire people or make budget cuts. Ultimately, it’s up to the parish to put in place to resolve any financial problems.

“While Mike’s assistance may make some tough decisions possible,” Stumpf said, “it will certainly help them realize what is realistically possible given their financial situation.

Witka said his main goal is to “help parishes understand their problem, if they perceive it as a problem, and understand the opportunities to make some changes so that it gives them some breathing room.”

The Archdiocese of Indianapolis is holding VIRTUS Protecting God’s Children programs.

The Archdiocese of Indianapolis is holding VIRTUS Protecting God’s Children workshops in parishes. VIRTUS is an education and awareness program that the archdiocese has implemented for employees and volunteers who work with young people to teach them more about child sexual abuse and how to help prevent it.

Employees and volunteers should register in advance for the programs online at virtual.org and let their parish staff know if they are attending. They also should check to make sure the time and date of their parish program has not changed.

Programs scheduled for February will be held at:

- St. Lawrence Parish in Indianapolis on Feb. 18 at 9 a.m.
- St. Luke Parish in Indianapolis on Feb. 4 at 9 a.m.
- St. Monica Parish in Indianapolis, on Feb. 26 at 9 a.m.
- St. Thomas Aquinas Parish in Indianapolis on Feb. 19 at 10 a.m.
- St. Vincent de Paul Parish in Bedford on Feb. 19 at 9 a.m.
- St. Michael Parish in Brookville on Feb. 5 at 3:30 p.m.

- St. Malachy Parish in Brownsburg on Feb. 19 at 9 a.m.
- St. Paul the Apostle Parish in Greencastle on Feb. 19 and Feb. 21 at 6 p.m.
- St. Augustine Parish in Jeffersonville on Feb. 23 at 6 p.m. and Feb. 27 at 2 p.m.
- St. Martin of Tours Parish in Rushville on Feb. 25 at 12 p.m.
- St. Mary Parish in Mitchell (program will be held at St. Vincent de Paul Parish in Bedford) on Feb. 19 at 9 a.m.
- St. Maurice Parish in Napoleon on Feb. 23 at 6 p.m.
- St. Agnes Parish in Nashville on Feb. 19 at 9 a.m.
- St. Mary Parish in New Albany on Feb. 19 at 1 p.m.
- St. Mary Parish in New Mexico on Feb. 27 at 10 a.m.
- St. Immaculate Conception Parish in Rushville on Feb. 27 at 11 a.m.
- St. Joseph Parish in Clark County on Feb. 26 at 4 p.m.

Budget:

Hunger Center, the United Way and Easter Seals. The coalition said the administration plan would “end medical care for millions of low-income Americans by cutting $60 billion from Medicaid; strike food stamps by $1 billion – cut education for children by $1 billion – and $22 million per year – cut education for children by $22 million and end Start literacy program and the community food and nutrition program.”

“The administration has proposed one of the most tightfisted, miserly budgets for veterans’ programs in recent memory,” said a statement from the Disabled American Veterans. It said that one of the most tightfisted, miserly budget proposals “flies in the face of his re-election campaign promise of strengthening family values and compassion” and that it “represents a huge reversal in the federal government’s commitment to veterans through adequately funding Pell grants for college tuition and programs such as those for disadvantaged and disabled students.

What begins worst in earnest is the part public, part behind-the-scenes process wherein House and Senate budget committee members draft, review and eventually vote on budget legislation before sending bills to votes by the full House and Senate.

Jim Horney, a senior fellow at the American Enterprise Institute, observed that in the House, “in many cases, where there is a Republican majority, the representative from the state that funds a certain program in the House is chair of the Appropriations Committee and votes against it.”

In all, Bush’s budget would eliminate or dramatically reduce 150 programs at various levels of government, most in social services, education and transportation.

By comparison, Bush’s 2005 budget proposal released about this time last year proposed killing or slashing 128 programs the administration said were ineffective. All but a handful were restored by the time the final appropriations bill was approved in November.

Reporters of Congress will begin looking out for programs they consider valuable and interest groups will crank up their lobbying efforts to try to protect others.

For instance, although the president’s budget calls for ending federal subsidies of Amtrak, that’s a program House Speaker Dennis Hastert, R-Ill., strongly supports.

“Amtrak or veterans’ medical care are fairly unlikely to get deep cuts,” Horney said. “But you’ll see cuts in programs without constituencies.”

Recipients of child-care subsidies, for example, may not have the politicians—and lobby groups necessary to protect benefits for more than 300,000 people who would be cut over the next three years.

The real fancy footwork comes when all those competing interests are vying for chunks of a budget that must be reduced dramatically.

Tom Shelbarger, domestic policy adviser to the U.S. Conference of Catholic Bishops, said that in the 20 years he has been following the process, the budget approved by Congress always ends up approximately resembling what the president sought, no matter what the partisan makeup is of the two houses of Congress and which party is in power.

If, for instance, the president sets a goal of an 11.5 percent cut in funding for Housing and Urban Development, as Bush did this year, chances are Congress won’t be approving a HUD budget at this year’s level.

“And if Congress keeps even close to that amount, a lot of folks are going to be struggling to find housing,” Shelbarger said.

While there clearly are some programs that are more popular than others, Shelbarger said even something as important to the president as faith-based initiatives, would not get the preferred status and funding that the budget is being cut.

One of the oldest programs of the federal government, has long been run by religious organizations—houses for the elderly—was budgeted by the White House to be cut by $5 million, down to $741 million. Housing for people with disabilities, another program largely run by Church affiliateds, would be cut nearly in half, to just $120 million.

“This is a zero-sum game,” Shelbarger said. “With the deficit where it is, they’ve really backed themselves into a corner.”

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**St. Francis Hospital-Mooresville to open cancer care center**

**By Mary Ann Wyand**

MOORESVILLE—Comprehensive cancer treatments with state-of-the-art medical technology will be available on March 1 at St. Francis Hospital-Mooresville.

St. Francis Hospital officials dedicated the new cancer care center at Mooresville on Feb. 12 and are preparing to serve patients from Morgan and Hendricks counties next month.

The new cancer care center means that Mooresville area residents won’t have to drive more than a half hour to St. Francis Hospital in Indianapolis or other hospitals to receive radiation therapy and other oncology treatments.

Keith Jewell, executive director of St. Francis Hospital-Mooresville, said on Feb. 12 that the $4.5 million cancer care center is a much-anticipated part of the $20.8 million hospital expansion project approved by board members in 2002.

“St. Francis undertook a large planning activity in 2001 to understand the health-care needs of residents in northern Morgan and Hendricks counties,” Jewell said.

“Aside from heart services, which was the largest need, cancer treatment came in number two in this community.”

Jewell said the survey found that Mooresville area residents requiring cancer treatments had to leave Hendricks County about 11,000 times in 2001 to receive various oncology services.

“Hendricks County has grown by 14 percent over the past three years,” he said, “and northern Morgan County has grown by about 10 percent in that same time—so that’s a significant [population] growth” in need of comprehensive health-care services.

“Cancer is an emotional journey and a very complex disease,” Jewell said. “We will now have the ability to provide for the patient’s medical oncology needs, surgical oncology needs and radiation therapy needs … right here in their own community. I think that’s going to be very helpful for the patients and their families.”

Jewell, director of cancer services for the St. Francis Hospitals in Beech Grove, Indianapolis and Mooresville, said the new cancer care center will provide continuity in outpatient care among the three hospital campuses.

“It’s estimated that one in three living Americans will experience cancer in their lifetimes,” Wolfa said. “For every new cancer diagnosis, there are eight patients that are surviving or in the process of managing this chronic illness.

“The program started on oncology over the last 10 to 15 years has really changed to some degree how people look at a cancer diagnosis,” she said. “People used to get a diagnosis and it was life-threatening.

“Now, with good science and, I think, greater care today, 82 percent of today’s cancer patients in our country have a minimum of five years survival [rate],” Wolfa said.

“So we’re doing much better in dealing with cancer as a chronic illness. That also means we’re doing a better job at identifying cancers earlier, such as breast cancer and colorectal polyp evaluation. There is good science that helps us understand how to take care of ourseves—what we call screening and wellness—and there are more effective tools today that benefit us in a much higher quality of life."

Jewell said the new cancer center will offer physics planning, where physicists and physicians will identify how treatment will be given to patients. They will utilize a computerized simulator to plan and test treatment options prior to the use of radiation.

He said the center’s state-of-the-art Varian computerized linear accelerator, which provides intensity modulated radiation therapy, allows radiation beams to be shaped to treat tumors anywhere in the body.

“We also wanted to have a place where nutrition counselors, home health workers and chaplains can visit with patients,” he said. “We prefer that the patients be able to stay here in the cancer center, and we will bring resources and treatment to them as opposed to having them walk all through the hospital campus.”

Jewell said the cancer center’s 9,000-square-foot outpatient clinic will accommodate more than 150 new patients per year.

The new cancer care center is welcome news for St. Francis Hospital-Mooresville mail clerk Janie Cochran-McClusky, a breast cancer survivor who had to drive to St. Francis Hospital in Indianapolis for oncology treatments. She is happy other cancer patients will feel right at home and be close to home in the new center. †

**Sale of diamond ring will benefit St. Augustine Home for the Aged**

**By Mary Ann Wyand**

Gifts to the Little Sisters of the Poor come in all shapes and sizes—some large, some small—and all are appreciated by the Little Sisters, who, gratefully accept donations of cash and material items to help them in their ministry to the elderly poor at the St. Augustine Home for the Aged in Indianapolis.

One recent gift to the Little Sisters may qualify as the most unusual donation ever received at the international order’s home at 2345 W. 86th St. in Indianapolis.

In January, St. Luke parishioner Alice McMahon (McMahon) Hendricks Leppert of Indianapolis gave the Little Sisters a 60-year-old diamond ring that an Indianapolis jeweler who is a certified gemologist appraiser has determined is valued at $33,795.

Sister Geraldine Harvie, superior, said proceeds from the sale of the diamond ring will benefit the Little Sisters of the Poor for the Aged residents. The Little Sisters would like to sell the ring for its appraisal value.

The gold bridal ring setting with a bright polish finish has a 3.10-carat, precision-cut diamond that is 4.56 mm in diameter, surrounded by six-prong-set round brilliant cut diamonds that weigh 0.35 carats. The total weight of the seven diamonds is 3.45 carats.

Tracy Dessertich, director of development for the St. Augustine Home for the Aged, said the Little Sisters must raise more than $225,000 each month to provide quality care for the residents.

Dessertich said the cost of providing care for a resident in assisted living is $125 per day, but Medicaid only reimburses the sisters $42 a day. She said the cost of caring for a resident in nursing care is $200 per day, while Medicaid only pays $110 a day.

“This is an average shortfall of $87 per resident per day,” Dessertich said. "to provide food, housing, health care, rehabilita-

tion and activities.

In addition, the sisters have some current capital needs,” she said. “St. August-

ine Home … was built in 1968. As it would be true with any 36-year-old build-

ing, the home requires a variety of critical upgrades to its facility and equipment.

Currently, the Little Sisters are working on a capital improvements project, Dessertich said, that includes a variety of important and necessary items ranging from elevator repairs and the replacement of 15 individual heating and air conditioning units for resident rooms to eight hand-

icap-accessible water fountains, sturdy tables and chairs for three resident dining rooms and several small pieces of outdated kitchen equipment.

The total estimated cost of replacement for these items is $74,500, she said, which is partially covered by a $4,000 grant from the Nina Mason Pulliam Charitable Trust.

However, Dessertich said, the sisters must raise an additional $24,500 to complete these projects before March. “These capital improvements … are all necessary for the comfort and quality of life of the residents,” she said. “These upgrades are necessary to ensure that the Little Sisters of the Poor and the employees of St. Augustine Home can continue to provide a safe and decent living environment for the elderly resi-

dents in their care.”

The Little Sisters provide quality care for elderly men and women regardless of race or religion, she said. “The only requirements for admission to the home are that the candidate have minimal finan-

cial resources and be age 65 years or older, although most residents are over 85 years old.”

**Our Lady of Fatima Retreat House**

**“Responding to the Questions of Jesus”**

**A Lenten Retreat for Women**

Presented by Fr. Jim Farrell

March 11-13, 2005

“This retreat weekend will focus on a selection of questions that Jesus asks His disciples. How do these questions touch our lives? What can we uncover about our own spiritual journey by pondering these questions?”

Cost of $145.00 includes program, materials, meals and accommodations.

There is still time, but this retreat weekend is filling up quickly!

Call with questions or to receive a registration form!

Our Lady of Fatima Retreat House

5535 E. 56th Street
Indianapolis, IN 46226
(317) 545-7681
fatima@archindy.org

**Our Lady of Fatima Retreat House**

**Spirit-Driven Renewal**

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I

Overcoming evil with good

In his message for this year’s World Day of Peace, Pope John Paul II offered a reflection on the words of St. Paul, “Do not overcome by evil, but overcome evil with good” (Rom 12:21).

According to the pope, overcoming evil with good is the very heart of the Christian mystery: “To save humanity from the selfishness of sin and its corollary of death, God himself lovingly enters, in Christ, into the fullness of life and into human history,” bringing freedom and redemption to all.

The way to peace, and to freedom from every evil, is through Christ, whose goodness, mercy and selfless love transforms sinful humanity and liberates nations and peoples.

In his annual address to the Vatican Diplomatic Corps on Jan. 10, Pope John Paul II outlined some of the major challenges facing the world community today.

These challenges include:

• The challenge of life which the pope says “has grown in scale and urgency in recent years.”

• The challenge of providing food for the hundreds of millions of human beings who suffer from grave malnutrition and for the millions of children who die each year from hunger or its effects.

• The challenge of peace—especially in the Middle East, Africa, Asia and Latin America, “where recourse to arms and violence has fomented hatred and increased the causes of tension.”

• The challenge of freedom, including religious freedom, which is the prerequisite of peace and the guarantee of human dignity.

The challenge to overcome evil with good is presented to every generation regardless of its circumstances. The political and social issues may change but the basic principles remain the same. “In the moral and social sphere,” the pope says, “evil takes on the countenance of selfishness and hatred, which is negativity; it can only be overcome by love, which has the positivity of generous and disinterested giving, even to the point of self-sacrifice.”

Selflessness and negativity are where evil dwells. We find evil in the rule of tyrants; in social structures that defy human rights and dignity; in laws that sanction abortion, euthanasia and state-sponsored death; in a media culture that exploits human sexuality and trivializes the sacredness of marriage and family life. We find evil in terror-ist acts, in genocide and in war. We find evil in ourselves, which is why we need the sacrament of reconciliation and the saving grace of the Eucharist—Christ’s self-sacrificing love given to us and over and over again through the Church.

It’s easy to feel overwhelmed by the challenges facing our world today. We are called to defend life, to feed the hungry, to work for peace, to promote liberty and justice for all, and to let ourselves be transformed by the love of Christ and the liberating power of his grace.

“Do not overcome by evil, but overcome evil with good.” These are reassuring, but challenging, words spoken by St. Paul to the first generation of Christians—and forcefully repeated by the successor of St. Peter today.

May the Lord strengthen us with his grace and sustain us in our efforts to imitate his self-sacrificing love.

— Daniel Conway

Letters to the Editor

Offended by The Da Vinci Code

I was interested to read the letter about the bestseller book The Da Vinci Code. I was beginning to wonder if it was the only one offended and alarmed at this book. The writer was wondering if there was anyone to prevent the ran-sacking of our faith. I am happy to report that the answer is in the affirm-a-tive.

A book has been published by Ignatius Press titled The Da Vinci Hoax authored by Carl Olson and Sandra Miesel. They do a superb job of debunking Dan Brown’s poisonous novel, showing it to be full of misrepresenta-tions, half truths and outright fabrications.

If Mr. Brown had written such trash about any other segment of our society, he would have been castigated by every-one from the ACLU on down. As it is, anti-Catholicism may well be the last acceptable prejudice. We shouldn’t be surprised; our Lord told us that it would be so.

To make matters worse, a movie is coming out directed by Ron Howard and starring Tom Hanks, no less. Need I say that no self-respecting Christian should see this movie. One boycott of this movie should be just as ardent as our support of The Passion of the Christ was last year.

My suggestions are letters to the local paper, alerting our fellow Christians of this attack on our faith, letters and calls to the local theaters and encouraging our pastors to speak about this in their homilies—a (excellent opportunity to remind the parish of the principles of the faith).

The Passion of the Christ, the Christians proved that we can have a profound impact on box office revenue. Let’s show Hollywood that that impact can operate in both directions.

Mike Daugherty, Bedford

The Da Vinci Code is work of fiction

I find it interesting some Catholics would mistake The Da Vinci Code for non-fiction. Clearly by its place in the bookstore, this is a novel, a work of fiction for mystery lovers to enjoy. What I do find interesting is the organized attacks from the anti-Catholic organizations Mr. Brown discusses and the art-work used to frame an interesting story for the reader. I encourage those who are interested in this topic to visit Dan Brown’s website (www.danbrown.com) for more information from the author before making an opinion or choosing to read the book.

I think it is wonderful we live in a country that allows a movie like The Passion of the Christ to be made for all Christians to enjoy, and likewise provides the freedoms of speech and religion. In some parts of the world, we would not have the opportunity to watch such a film or read literature with controversial themes. Popular media provides an opportunity for Catholics to discuss their faith with others who would not other-wise give Catholicism a second glance.

What a platform for evangelization! Remember, there is a fine line between fact and fiction, and the two should not be confused. I look forward to seeing The Da Vinci Code at the movies and reading other novels by this author. It by no means makes my faith or changes what I believe to be true.

Lisa Tabor, Indianapolis

There are greater evils than natural disasters

What fools we are asking, “Why did God allow the tsunami disaster?”
Sign of the cross reminds us we need God

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

Seeking the Face of the Lord

La señal de la cruz nos recuerda que necesitamos a Dios

ARCHBISHOP Buechlein’s intention for vocations for February

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

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

When an infant is presented for baptism according to the Catholic ritual, the celebrant says “[John or Mary], the Christian community welcomes you with great joy. In its name, I claim you for Christ our Savior” and the priest makes the sign of the cross on the infant’s forehead. The ceremony continues.

La señal de la cruz, que nos reclama por Cristo nuestro Salvador, es un símbolo de orgullo de nuestra fe cristiana. Obviamente la cruz representa todo menos un ritual mecánico para Cristo en su tortuosa muerte por nosotros.

La Cuaresma es una época excelente para recordar consciente y agradecidamente que Cristo nos redime a través de la cruz en nuestro bautismo. Oremos con más fervor sobre el significado de las palabras de Cristo en el Evangelio: “toma tu cruz y sigue”. Su intención va más allá de la aceptación del símbolo simbólico, a pesar de su gran valor.

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Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.
A wine and cheese benefit titled “Fruit of the Spirit,” which will raise money for Holy Family Shelter in Indianapolis, will be offered from 7 p.m. to 9 p.m. on March 3 at the Allison Mansion on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. A silent auction will be part of the event. Tickets are $35 per person. For more information or for tickets, call Valerie Sperka at 317-592-4072.

The “Living Stations of the Cross” will be presented by the teenagers of St. Monica Parish, 6131 N. Michigan Road, in Indianapolis, from 7 p.m. to 9 p.m. on March 4 and 11. The stations are for adults and children 7 and older. For more information or to register, call 317-253-8077.

Saint Meinrad is offering several retreats. “Heaven—Let’s Go!” will be presented by Benedictine Father Joseph Cox on April 8-10. Benedictine Brother Mark Falkenhain will offer a retreat on April 22-24 that will explore the many insights that St. Benedict had when writing his Rule about how people live, fail, find God, and eventually find God. “A Personal Preparation for the Paschal Mystery for Parish Liturgy and Music Ministers” will be presented by Benedictine Fathers Jeremy King and Aurelius Hendrixson and Dennis Harper. They have seven grandchildren. †

John and Marjorie (Spyerry) Harper, members of St. Gabriel Parish in Indianapolis, celebrated their 50th wedding anniversary on Feb. 17 with a private family celebration. The couple was married on that date in 1955 at Holy Cross Church in Indianapolis. They have three children: Carol Brown, Cheryl Harper and Dennis Harper. They have seven grandchildren. †

St. Francis Hospital and Health Centers is offering a course titled “Freedom from Smoking” that was developed by the American Lung Association. It is designed to help smokers become non-smokers by utilizing a step-by-step plan to break their habit. Beginning March 1, the seven-week class will meet from 1 p.m. to 2:30 p.m. on Tuesdays at the St. Francis Community Relations Center, 3145 E. Thompson Rd, in Indianapolis. The course is the $50 and may be covered by some insurance policies. For more information or to reserve a space, call Kim Modgilin at 317-782-7999.

The Catholic Women in Faith group of the Lawrence County Catholic community will be discussing “The Way to Holiness” on the third Thursday of every month from February to November. The meetings, which will focus on different aspects of how the laity are called to holiness through the sacraments, will take place from 6:30 p.m. to 8 p.m. in the St. Vincent de Paul School cafeteria, 723 S. 1st Street, in Bedford. The meetings are open to women 18 years and older. Refreshments are served at 6:15 p.m. if children are required to accompany an adult. There is no cost. For more information, call 812-275-6539.

The archdiocesan Office of Family Ministries and the Family Life Office of the Diocese of Lafayette are co-sponsoring a two-day “Ministry of Consonal Training” on March 5-6 at the Mother of the Redeemer Farm, 5220 State Road 48 W., in Bloomington. The training is designed for individuals and parishes that wish to begin a more enhanced or comprehensive ministry for the bereaved. For more information, call the Office of Family Ministries at 317-236-1596 or 800-882-9836, ext. 1596.

Singers are invited to participate in the special choir that will sing at the archdiocesan chasism Mass at 7 p.m. on March 6 at St. John the Baptist Cathedral, 1347 N. Meridian St., in Indianapolis. Rehearsals will take place at 6:30 p.m. on March 7 and 14 at the cathedral. For more information or to register for the choir, call the Office of Worship Feb. 24 at 317-236-1483 or 800-882-9836, ext. 1483.

St. Mary’s Church Center in Indianapolis is having its “Spring 2005 Wine Dinner” at 6:30 p.m. on March 4 at Rice’s Café Boatyard, 4050 Dandy Trail, in Indianapolis. The cost of the event is $80 per person. For more information or for tickets, call Victoria Petersen at 317-635-1491 or e-mail vpetersen@sttrinitychildcenter.org. †

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

Boogeyman (Screen Gems) Rated R-III (Adults) because of several sequences of menace, which involve horror-style violence as well as some sexually suggestive scenes, one which contains partial nudity.

Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

Bride and Prejudice (Miramax) Rated R-II (Adults and Adolescents) because of some off-color remarks, a fistfight, provocative dancing and some thematic material. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

Hitch (Columbia) Rated R-III (Adults) because of a few instances of profanity, rough, and crude language, one brief sexual situation and adult thematic elements. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

Imaginary Heroes (Sony Classics) Rated L (Limited Adult Audience) because of recurring substance abuse, including several scenes involving underaged teenagers, sexual situations among minors, one involving partial nudity, an intimate encounter between two boys, a suicide, some violence, as well as repeated rough and crude language and profanity. Rated R (Restricted) by the MPAA.

Pough’s Helium Puff Movie (Disney) Rated A-III (Adults) because of a few instances of profanity, rough, and crude language, one brief sexual situation and adult thematic elements. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

Swimming Upstream (MGM) Rated R-III (Adults) because of many scenes of domestic violence, heavy drinking, a smattering of rough and crude language, a suicide attempt and some sexual references. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

The Wedding Date (Universal) Rated R-II (Adults) because of a sexual encounter, a shower scene involving fleeting rear nudity, as well as recurring crude sexual language and humor. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA. †
Father Benjamin Hawley offers Lenten lecture series at monastery

By Sean Gallagher

Jesuit Father Benjamin Hawley invited his listeners at the Carmelite Monastery of the Resurrection in Indianapolis to make the Lord the center of their lives during the season of Lent.

This invitation came on Feb. 10 during the first of a series of three lectures titled “Lent Is the Church’s Spring” that Father Hawley is giving at the Monastery of the Resurrection, 2500 Cold Spring Road. The last two lectures will be on Feb. 24 and March 10, both beginning at 7 p.m. The lectures are free and open to the public.

Over the course of these lectures, Father Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis, will explore how Jesus is portrayed in the Gospel of St. Luke, the parables found there and their relevance for our day-to-day life of faith.

He began by describing Lent as a journey then asked his listeners to allow Jesus, in very practical yet profound ways, to be their companion on it.

In order to do this, Father Hawley suggested that his listeners reflect upon how they are tested then consider how Christ was tested in the very same way.

“The examples that you can come up with from your own life,” he said, “are examples of how Jesus himself was tested. He was tested like us. We are tested like him.”

Father Hawley then pointed to a facet of his Jesuit tradition to help his listeners allow Jesus to become a companion in their daily lives.

“Ignatius says in the [Spiritual] Exercises,” he said, “when we make the prayers of the meditations of the Exercises, we should feel as though God was speaking with us as a friend speaks to a friend.”

Father Hawley then explored how the work of the Holy Spirit is vital for us in practical ways to make Jesus our companion through Lent. He started this by showing the Holy Spirit’s important place in the Gospel of Luke and especially in Jesus’ baptism.

After encouraging his listeners to pray for an outpouring of the Spirit in their own lives like the one that happened to Jesus in his baptism, he went on to explain how it can help us gain a more clear understanding of our vocation.

“The Lord baptizes you and me with a sense of a vocation, with a specific vocation,” he said. “The Lord leads us, then, into that way of living, which is a way of living, a way of being and also a way of service, always a movement from ourselves outwards.”

After discussing the relevance of Jesus’ baptism in our own life of faith, Father Hawley explored the meaning for us of what happened next in Jesus’ life: his temptation in the desert.

“If you take the three temptations together, what are they about?” he asked. “The temptations in the Gospel are about a fundamental orientation toward life. And that fundamental orientation is an orientation toward God, toward the Lord.

“Now, what is your and my fundamental orientation? This is a very important question for you and me to ask ourselves during Lent because we’re oriented toward all sorts of things.”

Father Hawley argued that an orientation toward God is manifested by our allowing Jesus to be a real companion in our daily journey of faith.

After the end of his lecture, Father Hawley invited his listeners to pray with him a prayer adapted from the beginning of the Spiritual Exercises, which asks God to help us orient our lives on him in very mysterious, yet realistic ways.

In conclusion, he returned to his theme that Lent is the Church’s spring.

“Lent is the Church’s spring,” he said. “Lent is the period in which that which is dormant inside us ... that which is hurt, has an opportunity to receive in a new way a baptism, an anointing of the Holy Spirit.

“And we do that with Jesus on his walk. As he walks, we walk with him. As we walk with him, he walks with us.” †
VOCATIONS
continued from page 1

“Coming in, I thought we were just going to sit and talk about preaching and stuff,” Patrick said. “Now I figured out that we get to learn about the bishop and all these other people.”

Sandra Patel, principal at St. Pius X, acknowledged the challenge that many Catholic schools face today in introducing their students to people living out various vocations and how this class might be a springboard for further efforts.

“We have no religious in our school,” she said. “It’s always hard to make sure you’re giving kids the best exposure to vocations.”

“My hope is [that the class] gives us a new direction in how we address vocations with our students because I have never felt good about what I’ve been able to do as a lay administrator. I certainly try my best, but I think there’s a lot I can’t do.”

In addition to introducing the students to a number of priests, religious and lay leaders in the archdiocese, Leenhuis sees the class on vocations as an opportunity to encourage the junior high students to give prayerful consideration to important life decisions that they’ll start to make in just a few years.

“I want them to think about how they will hear God’s call as they grow into being teenagers,” he said. “As they get to be in the eighth- and ninth-grade, they’re going to begin to make their own decisions … about school, friendships and peer pressure. And I hope that they would listen for hearing God’s call.”

While he believes encouraging priestly vocations is important, Leenhuis recognizes that simply introducing the young men in the class to the notion of vocations and discernment is the main purpose.

“It was never an intention that some number of kids would come out of this program thinking that they want to go to the seminary, but you never know,” he said. “We’re laying a foundation hopefully at the lowest level and at least introducing them to the priesthood, religious life and hearing God’s call.”

By Brandon A. Evans

Catholic Radio 89.1 FM to hold first annual fundraising dinner

By Jim Ganley Catholic Radio 89.1 FM is holding its first annual fundraising dinner at about the same time that it came on the air one year ago.

The radio station, which features programming mostly from the Eternal Word Television Network (EWTN) Global Catholic Radio Network along with some local content, began broadcasting to the Indianapolis area on Ash Wednesday in 2004.

The dinner will begin with a reception at 6:30 p.m. on March 3 at the Marten House, 1801 W. 16th St., in Indianapolis. Dinner will follow at 7 p.m. Tickets are $50 per person or $350 for a table of eight. Priests and religious will be admitted at no charge.

Father Mitch Pacwa, an educator, scholar and host of several shows on EWTN TV and radio, will speak at the dinner.

The theme for the event is “Accepting the Challenge of the New Evangelism.” Radio, as well as television and the Internet, have been considered by Pope John Paul II as modern means to spread the Word of God.

The very mission of Catholic Radio 97.1 FM is evangelism—the name of the not-for-profit organization formed to manage the station, Inter Mirifica Inc., was inspired by the Vatican II document on modern communication by the same name.

Jim Ganley, the station manager, said he recently received a phone call from a local man who has belonged to another faith his whole life.

While he believes encouraging priestly vocations is important, Leenhuis recognizes that simply introducing the young men in the class to the notion of vocations and discernment is the main purpose.

“It was never an intention that some number of kids would come out of this program thinking that they want to go to the seminary, but you never know,” he said. “We’re laying a foundation hopefully at the lowest level and at least introducing them to the priesthood, religious life and hearing God’s call.”

For more information or to order tickets, call 317-870-8400, ext. 21 or go to www.catholicradioindy.org.†
The Year of the Eucharist promotes love for God

By Msgr. James M. Moroney

I had just returned from a sick call. It was 2 a.m. Knowing I would not be able to get right back to sleep, I decided to stop by the perpetual adoration chapel for a quick prayer before the Blessed Sacrament. After I slipped into a dark corner, an old man whom I knew to be struggling with cancer limped up to the kneeler. When he spied me, I whispered, “Joe, what are you doing up at this hour?” “I come here every morning at this time,” Father, he said, smiling. “He ... gives me the strength to go on.”

We are in the midst of a Year of the Eucharist proclaimed by Pope John Paul II that concludes in October 2005. It is a time of coming to know more closely the Lord who gives us the strength to go on. How will the Church celebrate this Year of the Eucharist? The Holy Father marked this important opportunity to deepen our appreciation of the “source and summit of the Christian life” by publishing a new encyclical letter, “Ecclesia de Eucharistia,” and an apostolic letter, “Mane Nobiscum Domine” (“Stay With Us Lord”).

The pope’s own liturgy office, the Congregation for Divine Worship and the Discipline of the Sacraments, has published a new “Instruction” called (“Redempitons Sacramentum”) and the U.S. bishops’ Committee on the Liturgy has posted a website of resources at www.liturgyandycatholicnews.com.

Let us reflect on thecrop of this holy and living sacrifice. The pope’s own liturgy office, the Congregation for Divine Worship and the Discipline of the Sacraments, has published a new “Instruction” called (“Redemptions Sacramentum”) and the U.S. bishops’ Committee on the Liturgy has posted a website of resources at www.liturgyandycatholicnews.com.

The proper response to a gift of the Eucharist is a profound appreciation of the Eucharist, the source and summit of the Christian life. Why? Because in the Eucharist is present and active everywhere, the true and eternal God. Just as a solid understanding of the Eucharist is required for an authentic celebration of the liturgy, so is a heart in love with the eucharistic Christ the indispensable element in entering into the eucharistic mystery.

During this year, parishes will be called to celebrate the Mass can deepen their appreciation of this holy and living sacrifice. Such a deep appreciation of the understanding of the Church’s eucharistic teaching provides an essential foundation for a renewal of our life of worship. Such a renewal challenges pastors and the many parish groups charged with promoting the liturgy to study carefully how the liturgical books seek to promote that full conscious and active participation in the Mass, which is the goal of the liturgical reform. The soon-to-be-completed Roman Missal and the recently revised Lectionary for Mass can form the basis for liturgical ministries aimed at perfecting the authentic celebration of the liturgy in parishes.

Just as a solid understanding of the Eucharist is required for an authentic celebration of the liturgy, so is a heart in love with the eucharistic Christ the indispensable element in entering into the eucharistic mystery.

During this year, parishes will be called to seek ways to foster an internal participation in the eucharistic sacrifice on the part of each mind, heart and soul at Mass.

Such a love of the Eucharist can be promoted first of all by the faithful, vibrant and faith-filled celebration of the sacred liturgy. Careful attention to the externals of liturgical music, art, environment and celebration unquestionably fosters the internal engagement of every member of the congregation.

Adoration of the Blessed Sacrament, likewise, is a wonderful way by which Catholics fall more deeply in love with the eucharistic Lord. Through extended adoration of the Blessed Sacrament, Catholics testify to their faith in the enduring presence of Christ in the Eucharist. Such was the desire of Pope John Paul II when he proclaimed this special year dedicated to a reflection on the Eucharist, the source and summit of the life and mission of the Church.

Through new initiatives to help every-one understand, celebrate and live the Eucharist, each of our parishes and each one of us can “find in the eucharistic mystery the courage and energy to follow Christ, the Good Shepherd, and to serve him in the brethren” (Homily for Corpus Christi, Pope John Paul II, June 10, 2004).

(Msgr. James P. Moroney directs the U.S. bishops’ Office of the Liturgy in Washington, D.C.)

Eucharistic attitude is key to life

By Marcello D’Ambrosio

Pope John Paul II, in his apostolic letter for the Year of the Eucharist, directs us to develop a eucharistic attitude beyond the Mass, bringing the Eucharist into daily life and our daily lives into the Eucharist. The proper response to a gift of the Eucharist’s magnitude is gratitude. Offering thanksgiving to God first and foremost is a strict obligation of justice. We were created out of nothing, through grace (Eph 2:4). We owe God everything.

We were created out of nothing, through grace (Eph 2:4). We owe God everything. The proper response to a gift of the Eucharist is a profound appreciation of the Eucharist, the source and summit of the Christian life. Why? Because in the Eucharist is present and active everywhere, the true and eternal God. Just as a solid understanding of the Eucharist is required for an authentic celebration of the liturgy, so is a heart in love with the eucharistic Christ the indispensable element in entering into the eucharistic mystery.

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Likewise, is a wonderful way by which Catholics fall more deeply in love with the eucharistic Lord. Indeed, adoration of the Eucharist derives its true spirit from the celebration of the Mass and leads believers back to a more authentic celebration of the sacred mysteries. Through extended adoration of the Blessed Sacrament for “Forty Hours” or other periods of time, Catholics testify to their faith in the enduring presence of Christ in the Eucharist and their need for an ever-deepening appreciation of the eucharistic Lord.

Discussion Point

This week’s question

What do we thank God for? Might we thank God even for problems we encounter?

“Certainly I thank God for obvious things like my health, family, health, a roof over my head and food on the table. But the way I look at life, every problem you encounter you learn from, and I want to teach my children that.” (Christine Major, Cornelius, N.C.)

“I thank God every day I get up. I’ve had health problems, and I suffered with arthritis for 10 years. I’m better now, and because of my problems I appreciate things much more.” (Cecilia Deforge, East Greenwich, R.I.)

“Every day I thank God for Jesus’ death on the cross, for covering my shame with his blood.” (Rebecca Hall, Baltimore, Md.)

Lend Us Your Voice

An upcoming edition asks: “Concern for those in need” identifies us “as true followers of Christ,” Pope John Paul II said. Today, who is “in need”? To respond for possible publication, send an e-mail to oneprep@catholicnews.com or write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.

But how will parishes celebrate the Year of the Eucharist? How can parishes grow in eucharistic understanding, eucharistic worship and eucharistic life? No one can fully understand the eucharistic mystery. Yet individuals and study groups can devote this year to deepening their understanding of the Eucharist in the Church’s life.

Through a study of Vatican Council II’s Constitution on the Liturgy, present-day Catholics can come to appreciate the vision of the Eucharist that was first proclaimed 40 years ago by the council fathers.

By reflecting on the Constitution of the Catholic Church and the opening paragraphs of the recently revised General Instruction of the Roman Missal, lay liturgical ministers and all who gather to celebrate the Mass can deepen their appreciation of this holy and living sacrifice.

The proper response to a gift of the Eucharist is a key to the abundant life and fullness of joy that Jesus came to bring us.

God’s presence sustains us

For what do we thank God? Might we thank God even for problems we encounter? When the chips are down, I feel God’s been there, supporting me. We’ve lost two children, and without God and the Holy Spirit we couldn’t have gotten through that. I thank God for what’s happening—whatever it is—because even bad situations are always resolved.” (Shirley Hoefler, Albuquerque, N.M.)

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Jesus in the Gospels: The Temple cleansing

According to John’s Gospel, after the wedding feast at Cana Jesus went back to Jerusalem to perform the Feast of Passover. This is the first of three Passovers that Jesus turned into a celebration which would indicate a ministry of at least two years. The Jewish Temple, with its magnificent buildings and edifices, was the spiritual center of Judaism. The three Synoptic Gospels indicate a shorter ministry and event centered primarily in Galilee.

While in Jerusalem, Jesus announced to the religious leaders that “the hour has come for the Son of Man to be glorified.” He was bold and knew how to drive to the money-changers and those who sold animals out of the Temple area. It must have been quite a sight, this man with his eyes blazing, overturning tables and whipping sheep and oxen to get them out.

“Stop making my Father’s house a marketplace!” he exclaimed to those selling doves, who quickly picked up their baskets and birds and took off toward the rest. It must have been a case of pure pandemonium with men and animals scrambling, shouting, and going into the Temple. The money-changers were making change for the male Jews over 19 years old who had to pay to buy the Temple tax of a half-shekel as prescribed in the Book of Exodus (Ex 30:11-16). Why did they? Because Jesus was valid. He did, after all, refer to “my Father’s house.” So, after things quieted down a bit, they simply asked for a sign that Jesus was permitted to do what he did.

The sign” Jesus gave could only confound them more: “Destroy this temple,” they said, “and it will be rebuilt in four days.”

Now they had to believe that they were dealing with a madman, since the Temple had been under construction for 46 years and still wasn’t complete. John tells us that Jesus was referring to “the temple of his body,” which sounds OK for us because we have been taught that our bodies are the temple of the Holy Spirit, and we must not allow ourselves to must have been a case of pure pandemonium with men and animals scrambling, shouting, and going into the Temple. The money-changers were making change for the male Jews over 19 years old who had to pay to buy the Temple tax of a half-shekel as prescribed in the Book of Exodus (Ex 30:11-16). Why did they? Because Jesus was valid. He did, after all, refer to “my Father’s house.” So, after things quieted down a bit, they simply asked for a sign that Jesus was permitted to do what he did.

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The Book of Genesis is the source of this weekend’s first biblical reading. As it simplifies the name Abram, Genesis reveals the divine origin of life, and it also reveals the divine plan in the form of the Two Sisters Race.

Genesis is a splendidly vivid revelation of God’s majesty and power, and indeed of the dignity of humanity. It is a great pity that this marvelous book has been so tortured and misconstrued by well-meaning but uninformed readers over the years. In their eagerness to preserve the divine character of this book, they lose much of its impact.

This weekend’s reading is about Abraham. Considered by scholars to have been an actual person and not a myth, Abraham is regarded as the father of the Jewish people. Abraham’s descendants, until the end of their earthly affairs, and that humans can communicate with God. Abraham has very strong faith. God rewards this faith by pledging that Abraham’s descendants, until the end of time, will be God’s special people. It is not a dignity conferred without obligation. The people who descend from Abraham must be loyal to God, and by their lives of faith reveal God to the world.

The reading makes several points. The first is that God is active in human affairs, and that humans can communicate with God. Abraham is regarded as the father of the Jewish people. Abraham’s descendants, until the end of their earthly affairs, and that humans can communicate with God. Abraham has very strong faith. God rewards this faith by pledging that Abraham’s descendants, until the end of time, will be God’s special people. It is not a dignity conferred without obligation. The people who descend from Abraham must be loyal to God, and by their lives of faith reveal God to the world.

In this reading, the epistle encourages Timothy to be strong in his Christian belief despite the difficulties and obstacles that will arise in life. The imagery would have been familiar to Jews contemporary with Jesus. Pure white symbolized God. Finally, surrounding Jesus were Moses and Elijah, the great heroes of the religious tradition.

Reflection: Lent is just a little more than one week in progress, and already the Church is encouraging us and reinforcing our faith, as Jesus strengthened the Apostle who stood trembling and in dismay before the divine sight manifested on the mountain. By inference, the Church also reminds us that Jesus was a human. The Apostle had seen his humanity day after day. Now, in the Transfiguration, they saw the divinity of Jesus. Of course, it is a story of God’s power and supremacy. Also, however, it is a revelation in context.

The reading makes several points. The first is that God is active in human affairs, and that humans can communicate with God. Abraham has very strong faith. God rewards this faith by pledging that Abraham’s descendants, until the end of time, will be God’s special people. It is not a dignity conferred without obligation. The people who descend from Abraham must be loyal to God, and by their lives of faith reveal God to the world.

Lenten Reflection

Death. It’s not a fun topic to consider, but to be alive you have to wrestle with the reality of death. Lent is all about death. It’s a time for us to learn from the death and suffering of Christ and to figure out how we can make our lives better as a result.

I recently thought about the deaths of two people I loved and what their deaths have taught me. The first was the death of my Grandma Lucy. She lived a very simple life. She always stressed to me the importance of family and friends, and that you need little to be happy. She certainly lived that simplicity.

Even though she could have lived a much more comfortable life, she chose to get by on $20 a year. She gave all of her inheritance to her family farm house and a modest collection of worldly goods that combined would be worth no more than a few pennies today. Her investments were in her family, our neighbors and friends.

At her funeral, the tremendous outpouring of people she had touched and the stories of her friendship and caring taught me what real treasure consists of. Her death has challenged me to live out the simplicity that made her life so rich.

The second death was that of my mother. She died at a relatively young age while I was in college. At the time of her passing, it was impossible for me and for my family to celebrate her life. We were too devastated by her death and our own grief.

Lent is a time of Lenten reflection and repentance. It’s a time to grow closer to God and to remember with clarity the family times we shared, and all that she did to teach us. It’s a time to grow closer to God and to remember with clarity the family times we shared, and all that she did to teach us.

My Journey to God

Lenten Reflection

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Question Corner

Fr. John Dietzen

Forgiveness of sin is one effect of anointing of sick

Please explain communal anointing of the sick and when it may be received. My husband understands that the sacrament of anointing will take away all your sins. Is that what we believe? (Iowa)

An Catholic belief, forgiveness of sin always has been one effect of the sacrament of anointing of the sick.

The primary biblical text about prayer and anointing of the sick (1 Sam 16) says that, “If he [the sick person] has committed sins, he will be forgiven.”

Exactly what this means, however, or how it happens is not spelled out. The Council of Trent, in its classic text on the sacraments, says the anointing “cleanses all sins yet to be expiated [forgiven or absolved] as well as any remainders of sin.” This is the first effect of the anointing mentioned by the council (Session XIX). Our present Catholic ritual for pastoral care of the sick teaches that, if necessary, the sacrament of anointing “also provides the sick person with the forgiveness of sins and the completion of Christian penance” (#6).

In its major documents about this sacrament, the Church professes that the sacrament also arouses trust in God’s help to bear one’s suffering in a holy way and may return the sick person to health if that would be helpful for salvation.

However one might explain these Catholic teachings, they fit with the words of the Catechism of the Catholic Church that “the anointing of the sick completes our conformity to the death and resurrection of Christ, just as baptism began it. It completes the holy anointings that mark the whole Christian life,” baptism and confirmation. This last anointing, it continues, “fortifies the end of our earthly life like a solid rampart for the final struggles before entering the Father’s house” (#1523).

Determining who should receive this sacrament has changed over the years. For centuries, any seriously ill person was considered eligible for anointing. Later on, as most older Catholics still remember, it was thought of more as the “last rites,” only for people actually dying. In fact, reception of this sacrament usually was delayed until the sick person reached as close as possible to the moment of death.

Today the Church again acknowledges more explicitly that the true sacrament for the dying is not anointing of the sick but the Eucharist. Christian tradition, in fact, gives a special name to holy Communion when it is received by the dying. We call it “viaticum,” literally something to be with us and help us “on the journey” through death into eternity.

The anointing of the sick, therefore, may and should be received by anyone whose health is seriously impaired from sickness or old age. This includes those persons who have been anointed but are not suffering from a different illness, those who are to undergo surgery because of a serious sickness, sick children who have sufficient use of reason to be comforted by this sacrament, and elderly people who are weak from age, even if there is no dangerous illness present at the time of the anointing (“Ritual for Care of the Sick,” #8-12).

The ritual notes that no one should become overly demanding in determining how sick an individual must be: “A prudent or reasonably sure judgment, without scruple, is sufficient for deciding on the seriousness of an illness.”

Communal anointings are ceremonies at which a number of people receive the sacrament within one celebration. These anointings are the only one within the celebration of Mass or in a separate liturgy.
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Researchers identify adult stem cells that may regenerate tissue

BOSTON (CNS)—Researchers at Caritas St. Elizabeth’s Medical Center in Boston have identified adult stem cells that may have the capacity to repair and regenerate all tissue types in the body, which experts say weakens the case for embryonic stem-cell research.

“This discovery represents a major breakthrough in stem-cell therapy,” said Dr. Douglas Losordo, chief of cardiovascular research at St. Elizabeth’s. “Based on our findings, we believe these newly discovered stem-cells may have the capacity to generate into most tissue types in the human body. This is a very unique property that until this time has only been found in embryonic stem cells.”

Losordo, together with Dr. Young-sup Yoon, led the team of researchers whose findings demonstrating the unique properties of these cells were published in the Feb. 1 issue of the Journal of Clinical Investigation.

Caritas St. Elizabeth’s Medical Center is the flagship hospital of Boston’s Caritas Christi Health Care System and a teaching hospital of the Tufts University School of Medicine.

Reviewing the study for The Pilot, Boston’s archdiocesan newspaper, Father Tadeusz Pacholczyk, director of education at the National Catholic Bioethics Center in Philadelphia, characterized the researchers’ findings as “very exciting.”

“It shows that there is a higher degree of flexibility in adult stem cells than many have thought in the past,” he said. According to Father Pacholczyk, adult stem cells are incredibly powerful, he added. Stem cells have a number of unique properties not found in other types of cells. They can divide and renew themselves over a long period of time and, while they are unspecialized in their structure, have the ability to generate into specialized cells for specific tissues.

Currently, there are two different types of stem-cell research taking place—embryonic and adult stem cells. Adult stem cells can be found within tissues and organs, including bone marrow, the brain, blood vessels, peripheral blood, skin and the liver. Embryonic stem cells can be found only in embryos and, to harvest these cells, a human embryo must be destroyed.

“Adult stem cells have already been successfully used in human therapies for many years,” Father Pacholczyk told The Pilot. “To date, no therapies in humans have ever been successfully carried out using embryonic stem cells.”

See STEM CELLS, page 24
Lucia

February 13, offered special prayers for the nun, whom he met three times at the Shrine of Our Lady of Fatima.

The pope also asked Cardinal Tarcisio Bertone of Genoa, Italy, to preside at the nun’s Feb. 15 funeral in the Coimbra cathedral. The cardinal, former secretary of the Vatican Congregation for the Doctrine of the Faith, met with Sister Lucia and discussed the apparitions with her several times in preparation for the 2000 publication of the so-called “third secret of Fatima.”

While her cousins, Francisco and Jacinta Marto, died at a young age—as Our Lady of Fatima apparently told them they would—it was left to Sister Lucia to transcribe the messages of Fatima, including the third section.

Sister Lucia wrote down the third part of the message, sealed it in an envelope and gave it to her local bishop. The message was sent to the Vatican in 1957, where successive popes read it, but decided not to reveal its contents.

Sister Lucia’s last meeting with Pope John Paul was in May 2000, when he traveled to Fatima to beatify her cousins and to discuss the apparitions with her several times in preparation for the 2000 publication of the so-called “third secret of Fatima.”

While her cousins, Francisco and Jacinta Marto, died at a young age—as Our Lady of Fatima apparently told them they would—it was left to Sister Lucia to transcribe the messages of Fatima, including the third section.

The bishop said that to the very end of her life she was concerned about “the problems of humanity” and dedicated her life to praying for “reconciliation, conversion and peace.”

Born on March 22, 1907, in Aljustrel near Fatima, she and her cousins, Francisco, 9, and Jacinta, 7, were caring for their family’s sheep on May 13, 1917. After reciting the rosary at midday, the children saw a “woman brighter than the sun” holding a rosary in her hand.

The woman told them they must pray much and they must return to that spot at the same hour on the 13th of each month. With some 70,000 gathered around the children on Oct. 15, 1917—what was to be the final apparition—the woman told the three youngsters that she was Our Lady of the Rosary and asked that a chapel be built in her honor.

The three children had not been to school and could not read and write at the time of the apparitions. Lucia first went to school in 1921. In 1928, she took first vows as a Religious of St. Dorothy and made her perpetual vows in 1934. She transferred to the Coimbra Carmel in 1948.

In the late 1930s, Sister Lucia made public the first two parts of the messages from the Virgin Mary, which the children had kept secret.

The first two parts included a vision of hell shown to the children, along with prophecies concerning the outbreak of World War II, the rise of communism and the ultimate triumph of the Immaculate Heart of Mary, including a triumph over Russia if the country were consecrated to her Immaculate Heart.

According to the Vatican’s interpretation, the third part of the secret predicted the 1981 attempt to assassinate Pope John Paul. The pope, in thanksgiving that his life was spared, had one of the bullets that wounded him embedded in the crown of the statue of Our Lady that stands at the shrine in Fatima.

Releasing the third part of the Fatima message in June 2000, Vatican officials said it described the violence and persecution that afflicted the Church and individual Christians under Nazism, communism and other totalitarian systems.

At the time of the message’s release, then-Archbishop Bertone revealed that he had met with Sister Lucia and that she “repeated her conviction that the vision of Fatima concerns, above all, the struggle of atheistic communism against the Church and against Christians and describes the terrible sufferings of the victims of the faith in the 20th century.”

Archbishop Bertone said he felt he had to ask Sister Lucia why she had given instructions that the secret should be revealed only after 1960, an instruction many people claimed was an order that it be published then.

Archbishop Bertone asked Sister Lucia if Mary had fixed the date. “Sister Lucia replied: ‘It was not Our Lady, I fixed the date because I had the intuition that before 1960 it would not be understood,’” the archbishop wrote.

Sister Lucia continued having visions of the Virgin Mary and hearing messages from her as late as the 1980s and perhaps beyond, the archbishop said in 2000.
The findings reported in Dr. Losordo’s study is but another affirmation that we don’t have to invest hundreds of thousands on dollars of something that is purely speculative, not to mention morally question-able,” he added.

Losordo and Yoon led the preclinical study in which researchers extracted stem cells from human bone marrow and transplanted them into the damaged hearts of rats. The stem cells induced cardiac regeneration, including the growth of new muscle and blood vessels in the heart.

In addition, the researchers demonstrated that this specific subpopulation of stem cells has the capacity to develop into all types of cells, including those that make up the glands, digestive tract, hair, skin, nails, brain, nervous system and muscle.

While previous research has been conducted with stem cells derived from rat or mouse bone marrow, this is the first study to show how human bone marrow stem cells can be used in the generation of various tissue types.

Losordo and his team at Caritas St. Elizabeth’s are planning to conduct further preclinical research with this subpopulation of stem cells. If the findings confirm their hypothesis, they will seek to begin Phase I clinical trials with human patients.

“In the future, we may be able to extract stem cells from a patient’s bone marrow to repair a wide variety of damaged tissue in his or her body. Furthermore, by growing tissue from a patient’s own stem cells, we could overcome issues related to cell therapy, such as tissue rejection,” said Losordo.

Angelus prayer

Pope John Paul II leads the Angelus prayer from his apartment at the Vatican on Feb. 13. The pope thanked the world for praying for his recovery and was cheered at length during his 10-minute appearance.

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The Active List

Page 16 The Criterion Friday, February 18, 2005

The The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be accepted after noon on Thursday. Notices must be in our office by 5 p.m. Thursday one week in advance of (Friday) publication: The Criterion, The Active List, 1600 N. Central St. (hand delivery), P.O. Box 7717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); onlekin@archindy.org (e-mail).

February 18 St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis. Rosary and Way of the Cross, 7 p.m. Information: 317-283-5508.

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

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

St. Therese of the Infant Jesus Church, 4411 N. Ansley and Bonnie Boatman Ave., Indianapolis. Fish fry, 5-8 p.m. Way of the Cross, 7 p.m., adult education series, 7:30-9:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-803-7846.

Marion College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Contemplative Rose Ministry, prayer meeting, 7:30 p.m. Information: 317-927-6565.

Our Lady of Mount Carmel Parish, 1409 N. Olathe and Carmel, Ind. (Diocese of Lafayette). Natural Family Planning class, 7-9 p.m. Information: 317-848-4486.

February 19 Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. “Lent Puts My Life in Perspective,” retret day. Information: 317-955-6213 or jmatthews@cathedral-iris.or

St. Michael Parish, 519
Parishes schedule Lenten penance services

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

**Batesville Deanery**
- March 17, 7 p.m. at St. Andrew, Batesville
- March 16, 7 p.m. at St. Margaret, New Marion, and St. John the Baptist, Osgood
- March 8, 7 p.m. at St. Teresa Benedicta of the Cross, Bright

**Connersville Deanery**
- March 10, 7 p.m. at St. Lawrence, Lawrenceburg
- 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 17, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
- March 17, 7 p.m. at St. Vincent de Paul, Shelby County
- March 17, 7 p.m. at St. Anthony of Padua, Morris
- March 18, 7 p.m. at St. Mary, Greenburgh

**Bloomington Deanery**
- March 2, 7 p.m. at St. John the Apostle, Bloomington
- March 8, 7 p.m. at St. Teresa Benedicta of the Cross, 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
- March 17, 7 p.m. at St. Martin of Tours, Martinsville

**Connersville Deanery**
- 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. 23, 7 p.m. at St. Thomas the Apostle, Fortville
- March 7, 7 p.m. for St. Bernadette, 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. 27, 1:30 p.m. at St. Joan of Arc
- March 7, 7 p.m. at St. Luke
- March 8, 7 p.m. at Christ the King
- March 14, 7 p.m. at Immaculate Heart of Mary
- March 15, 7 p.m. for St. Matthew and St. Pius X at St. Pius X
- March 16, 7 p.m. at St. Thomas Aquinas
- March 17, 7 p.m. at St. Andrew the Apostle

**Indianapolis South Deanery**
- Feb. 26, 9 a.m. at St. Barnabas
- Feb. 28, 7 p.m. at St. Roch
- March 1, 7 p.m. for 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, 2 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 West Deanery**
- No information available at press time

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

**Seymour Deanery**
- Feb. 24, 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, Richmond, and St. Rose of Lima, Franklin

**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, Greenscile
- 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
- March 20, 6 p.m. at St. Patrick, Terre Haute

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**Carmel Catholic Youth Organization’s Camp Rancho**
Framasa in Brown County, thanks Katie Conlon’s second-grade class from Our Lady of Mount Carmel School in Carmel, Ind., in the Lafayette Diocese, for raising $1,350 during a recent Walk-a-Thon. Their gift will provide financial assistance for children who may not be able to afford the CYO Camp fee.
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 who served in the state of Indiana are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have been residents of Indiana for a significant amount of time. Obituaries of those separate obituaries in this page.


CASAJO V, Janie (White Gail Randolph. Stepfather of Carol Land and Kerry Cazalaa. Great-grandfather of 1.


DASWAM, Aditya, 58, St. Andrew, Indianapolis, Jan. 28. Father of Mrinal Daswani and Catherine Daswani. Great-grandfather of one.


DAVIE, Janie (White Gail Randolph. Stepfather of Carol Land and Kerry Cazalaa. Great-grandfather of 1.

DESSERICH, director of development at the St. Augustine Guild. The important thing is that the Little Sisters get the value in their life, Brother Augustine worked on March 12, 1921, in Louisville, Ky. He was born on Sept. 15, 1904, at St. Meinrad's Archabbey Cemetery.


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