



# The criterion

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March 4, 2005

## Inside

Archbishop Buechlein . . . . .	5
Editorial . . . . .	4
Question Corner . . . . .	15
Sunday and Daily Readings . . . . .	15

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Photo by Charles J. Schisla



Two clowns entertain the Cuban children of Las Cruces with a story that has a hopeful message during a catechetical gathering. The Archdiocese of Indianapolis and the Archdiocese of Camagüey, Cuba, participate in a Global Solidarity Partnership sponsored by Catholic Relief Services.

## Archdiocese of Indianapolis and Camagüey share faith and build friendships

*Editor's note: "Stewards Abroad" is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.*



By Mary Ann Wyand

"Bienvenido! Welcome!"

The sign proclaiming "Thanks, our brothers from Indianapolis" printed in English offered a heartfelt welcome to the four-member delegation from the Archdiocese of Indianapolis who traveled to Camagüey, Cuba, on Jan. 25-30 as part

of the Global Solidarity Partnership sponsored by Catholic Relief Services (CRS), based in Baltimore.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, represented Archbishop Daniel M. Buechlein during the fifth exchange visit arranged by CRS with the Archdiocese of Camagüey, the Indianapolis archdiocese's partner in central Cuba.

Other archdiocesan representatives were David Siler, executive director of the Secretariat for Catholic Charities and Family Ministries, who is a member of St. Matthew Parish in Indianapolis, as well as volunteers Nick Runnebohm of

St. Vincent de Paul Parish in Shelby County and St. Andrew the Apostle parishioner Charles Schisla of Indianapolis.

The Global Solidarity Partnership between the archdioceses of Indianapolis and Camagüey began five years ago when a group of St. Barnabas and St. Luke parishioners in Indianapolis asked Catholic Relief Services officials in Baltimore to help them organize Community Understanding by Action (C.U.B.A.) so they could offer their friendship to Cuban Catholics as members of the universal Church.

**See CUBA, page 11**

## Archdiocesan youth urged to answer call to holiness

By Mary Ann Wyand

"Got Pop?" and "Whoz ur Daddy?" were the big questions asked during skits, keynote presentations, workshops and the homily at the Archdiocese of Indianapolis High School Youth Rally on Feb. 27 at Roncalli High School in Indianapolis.

More than 550 teenagers and youth ministers from central and southern Indiana received T-shirts with those questions printed in bold letters at the start of the rally. The answer, in smaller type on the back of the T-shirts, proclaimed "I believe in God, the Father Almighty, creator of heaven and earth."

The T-shirts were a "pop culture" reminder that the first words in the Apostle's Creed are the solution to the daily challenge of living a Christian life, and teens need to look closely at the choices they make to be sure they are following God's will.

Archbishop Daniel M. Buechlein welcomed the teens and thanked them for

**See YOUTH, page 10**



Father Leo Patalinghug, associate pastor of St. John Parish in Westminster, Md., shows off his karate skills during his keynote address at the Archdiocese of Indianapolis High School Youth Rally on Feb. 27 at Roncalli High School in Indianapolis.

## Pope celebrates Mass in hospital, meets with aides

VATICAN CITY (CNS)—Five days after a tracheotomy to relieve breathing problems, Pope John Paul II was able to offer Mass in his hospital room, meet with aides and continue initial sessions of speech therapy, the Vatican said.

Cardinal Joseph Ratzinger, who brought the pope some papers to work on, told reporters on March 1 that the pontiff had spoken to him—in two languages, German and Italian.

"The pope was able and alert, and he'll work on the things I brought him," said the cardinal, who heads the Vatican's doctrinal congregation.

Vatican spokesman Joaquin Navarro-Valls told reporters the same day that the pope's recovery was "completely normal" and that he had spent another peaceful night at Rome's Agostino Gemelli Polyclinic.

Navarro-Valls called the 84-year-old pope a "good patient" and said he was carrying on with breathing and speech rehabilitation exercises.

A day earlier, the spokesman had said the pope had no complications in his recovery phase and was in good condition.

The pope's ability to speak was one of the bigger question marks hanging over his recovery. Medical experts said that if the tracheotomy tube is left in, speech would be possible but more difficult for the pope and would not be as audible.

The Vatican has not said how long the

**See POPE, page 2**



Pope John Paul II puts his hand on his throat during a surprise appearance at the window of his hospital room in Rome on Feb. 27. The Vatican said the pope is recovering well from a tracheotomy to relieve breathing problems.

# Archbishop Buechlein and abuse victim release joint statement

## Both call for prayer, reconciliation

(Editor's note: Following is a joint statement by Archbishop Daniel M. Buechlein and June Kochert, who was sexually abused by John B. Schoettelkotte, a priest of the archdiocese. The statement settles a lawsuit filed by Mrs. Kochert in August 2002. As pointed out in the joint statement, the lawsuit did not seek a monetary settlement. Father Schoettelkotte has been permanently removed from ministry.)

Archbishop Daniel M. Buechlein and June Kochert wish to announce that they have settled the litigation between them.

Mrs. Kochert presented an allegation

to the Archdiocese of Indianapolis in 2002. She alleged that she was abused by Father John B. Schoettelkotte, a priest of the archdiocese, in the 1960s. The Archdiocesan Review Board substantiated the allegation. Father Schoettelkotte subsequently resigned his post and has been barred from performing any priestly functions. He was one of the priests mentioned in the report that Archbishop Buechlein released in February 2004.

Mrs. Kochert filed suit in a search for answers and not for monetary compensation. Archbishop Buechlein joined in that search. Some of the questions have no answers. However, at this time, Mrs. Kochert has obtained some of what she needed: the abuse allegation was

substantiated and the priest is no longer in ministry. She has not, and will not, be receiving any remuneration as part of the settlement. These are important results.

At this time, Mrs. Kochert, Archbishop Buechlein and the Church have a greater need: reconciliation. The Church has always played a large role in Mrs. Kochert's life. When she was abused, it was her intent to become a nun. That did not happen. But she did not let the abuse separate her from the Church—then or now.

Archbishop Buechlein and Mrs. Kochert have met. They have shared their experiences in the past years concerning the issue of sexual abuse by priests. They have learned a great deal from each other.

They now agree that it is time to move forward, work together and ensure that nothing like what happened to her ever happens again.

Archbishop Buechlein and Mrs. Kochert ask you for your prayers for all who are affected by child abuse. For those of you who are victims and have not come forward, you are urged to do so by contacting the archdiocesan victim assistance coordinator, Suzanne L. Yakimchick, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410, or call 317-236-7325 or 1-800-382-9836, ext. 7325.

Together, we can all begin the process of reconciliation. †

## POPE

continued from page 1

pope is expected to remain in the hospital. Some Church officials have said there should be no rush to return him to the Vatican.

"Please, let's not make him leave the hospital too quickly. In this recovery phase, one needs to be more prudent and less hasty," Cardinal Javier Lozano Barragan, head of the Pontifical Council for Health Care Workers, told the Rome newspaper *La Repubblica*.

The Vatican said the pope's weekly general audience scheduled for March 2 would be canceled.

The pope made a surprise appearance at his hospital window to bless well-wishers on Feb. 27 after missing the Sunday Angelus blessing for the first time in his pontificate. After the white-robed pontiff was wheeled into view, he waved, blessed the crowd several times, then moved his hand to his throat, where a bandage covered the surgical wound. The one-minute appearance heartened a small crowd gathered on the hospital grounds that included youths from Spain who held a banner reading, "Your Holiness, never give up!"

The images of the pope at his window were broadcast on Italian TV but were not relayed to St. Peter's Square, where several thousand people had assembled to pray for the 84-year-old pontiff.

Archbishop Leonardo Sandri, an assistant secretary of state, told pilgrims in St. Peter's Square that the pope was "offering up his suffering for the entire

world.

"Let us pray with him and for him," he said. Giant TV screens scattered throughout the square showed a more youthful, vibrant image of the pope.

The pope's message, which Archbishop Sandri read, asked the faithful to keep him in their prayers and thanked everyone for their expressions of concern and affection.

He said Lent teaches "the value of suffering which, in one way or another, touches us all." By understanding Christ and his message, people can come to realize that every form of pain carries with it the promise of salvation, he said.

"I would like this message of comfort and hope to reach all people, especially those experiencing moments of difficulty, and those suffering in body and spirit," the papal message said.

The pope was taken by ambulance to Gemelli for the second time in a month on Feb. 24 after a recurrence of breathing problems caused by throat spasms, initially brought on by the flu. He had the 30-minute tracheotomy later that evening.

In medical bulletins that followed, the Vatican said the pope was eating well and breathing more comfortably. The pope had not had a fever or respiratory infection and had not needed to be put on a respirator, the Vatican said.

Doctors told the pope not to speak for several days to favor the healing of his larynx, the source of the breathing problems. The tracheotomy, which the pope personally agreed to, aimed to increase the amount of air moving in the respiratory system, to favor healing the inflamed larynx, the Vatican said.

Papal spokesman Navarro-Valls said that shortly after surgery the pope took a sheet of paper and wrote, in a light vein: "What have they done to me?" and then wrote below it: "I am still *Totus tuus* (totally yours)." That was a reference to his motto, which dedicates his life and ministry to Mary.

In the days following surgery, visitors arrived at the pope's suite of rooms at the hospital. Many were met by Vatican protocol officials, while others saw and spoke to the pope.



Pope John Paul II is surrounded by medical staff before he appears at the window of Gemelli hospital in Rome on Feb. 27. The Vatican has said that the pope is continuing to recover well from a tracheotomy.

Among the visitors was Cardinal Bernard F. Law, former archbishop of Boston and now archpriest at the Basilica of St. Mary Major in Rome. He left the hospital without speaking to reporters.

Colombian Cardinal Alfonso Lopez Trujillo, head of the Pontifical Council for the Family, also stopped by to see the pope and said afterward that he found "a great serenity" in the pontiff.

On March 1, some 50 Polish pilgrims brought the pope some honey from Poland to help cure his throat. They left it with the pope's secretary, along with drawings from young patients in a Polish hospital.

Medical experts consider a tracheotomy a fairly routine operation, but given the pope's age and his frail condition the

recovery period was expected to be longer than usual.

Insertion of a tracheotomy tube can be temporary or permanent. One Vatican source said he expected the tube to be left in to make it easier to deal with potential breathing problems in the future.

The tracheotomy compromises the pope's ability to speak. Dr. Fabrizio Stocchi, a neurological expert in Rome who has been consulted in the past about the pope's condition, told Catholic News Service that the pope could talk again if the tracheotomy tube is closed, even temporarily, allowing air to pass through the vocal cords. But the voice level would be lower and making speeches would be difficult, he said. †

## Official Appointments

**Rev. Michael Welch** to administrator of Holy Trinity Parish in Indianapolis, while remaining pastor of St. Christopher Parish in Indianapolis, effective immediately.

**Providence Sister Connie Kramer** reappointed parish life coordinator of St. Ann Parish in Terre Haute for an additional six-year term, effective July 7, 2005. †

## The Criterion

3/4/05

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# Catholic teachers honored for excellence and service

By Sean Gallagher

Nearly 400 people gathered in Indianapolis on Feb. 23 to honor teachers in Catholic schools across the archdiocese at the 2004 Tribute to Teachers.

The centerpiece of the banquet was the presentation of the Blessed Mother Theodore Guérin Excellence in Education Awards to 64 teachers. Also acknowledged were those who have taught in Catholic schools from 10 to 52 years.

Throughout the evening, the excellence of teachers in Catholic schools was highlighted by the people they serve: their students.

Among them was Erik Pfarr, a graduate of Our Lady of the Greenwood School in Greenwood and a freshman at Roncalli High School in Indianapolis. He praised the chance that Catholic schools have given him to "fully practice my Catholic faith as a matter of daily routine."

But in particular, he paid tribute to an eighth-grade teacher at Our Lady of the Greenwood School, Paula Howard, for nurturing in him a love for his faith.

"Like most of my teachers, Mrs. Howard was clearly a person of faith," Eric said. "But she seemed excited to be Catholic and she shared that enthusiasm with her students in a way that was new to me. ... I left her class with a much better understanding of why a person would choose to be a Catholic."

Annette "Mickey" Lentz, executive director for Catholic Education and Faith Formation, shared with those in attendance a paraphrase of 1 Cor 13:1 that she used when she was a teacher and later an administrator to explain what was at the root of the excellence of teachers in Catholic schools.

"If I could explain everything perfectly

to my students, but did not love each one of them, I might as well be talking to an empty room," she said. "None of you here tonight are talking to empty rooms. As Catholic educators, we must remind ourselves that Jesus is truly our master teacher. Jesus is our mentor, our example of how we should live our lives."

In his remarks that brought a close to the 2004 Tribute to Teachers, Archbishop Daniel M. Buechlein said that the high quality of the teachers in archdiocesan schools was demonstrated to the entire nation when the U.S. Department of Education designated six Catholic schools in central and southern Indiana in 2004 as No Child Left Behind Blue Ribbon Schools of Excellence—an honor that was given to only 50 private schools across the country.

Addressing the teachers honored throughout the night, Archbishop Buechlein explained that the merit of annual awards, whether given by the archdiocese or the federal government, are only a beginning of the praise that Catholic school teachers deserve for the eternal impact that they have on their students.

"You need to know that the work you do every day in the classroom—what you say, how you say it—is having an everlasting effect on the character of our youth and our young people," he said.

Archbishop Buechlein ended his remarks by quoting Blessed Mother Theodore Guérin, the namesake for the evening's awards and a founding figure for Catholic education in the archdiocese.

"She once wrote, 'Ours is a preparation for the generation that will succeed us. An eminent good will be done this way by us,'" he said. "She wrote, 'You may not live to see it, but you will have sown the seed.'"

Erik Pfarr, a graduate of Our Lady of the Greenwood School in Greenwood and a freshman at Roncalli High School in Indianapolis, speaks at the 2004 Tribute to Teachers about the positive impact that teachers in Catholic schools have had in his life. He said that "at a Catholic school, more than at any other, I believe, teachers look at me as a whole person, not simply as a mind to fill."

Photo by Sean Gallagher



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## Blessed Mother Theodore Guérin

### EXCELLENCE IN EDUCATION AWARD

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Matthew Alley <i>Holy Angels School, Indianapolis</i>	Lillian Kelley <i>St. Andrew &amp; St. Rita Catholic Academy, Indianapolis</i>	Mary Pickerrell <i>St. Anthony School, Clarksville</i>
Marilyn Amberger <i>Holy Angels School, Indianapolis</i>	Cheryl Kitchin <i>St. Elizabeth Ann Seton School, Richmond</i>	Amy Ruberg <i>Oldenburg Academy of the Immaculate Conception, Oldenburg</i>
Donna Aragon <i>Christ the King School, Indianapolis</i>	Joan Koebbe <i>Holy Cross Central School, Indianapolis</i>	Pamela Scheck <i>St. Luke School, Indianapolis</i>
Michele Barlow <i>Pope John XXIII School, Madison</i>	Melinda Koerner <i>St. Mary-of-the-Knobs School, Floyds Knobs</i>	Shawna Schroeder <i>St. Joseph School, Shelbyville</i>
Nancy Bemis <i>Roncalli High School, Indianapolis</i>	Patty Koors <i>Immaculate Heart of Mary School, Indianapolis</i>	Jan Sexton <i>Our Lady of the Greenwood School, Greenwood</i>
Joan Berkopes <i>St. Mark School, Indianapolis</i>	Mary Krause <i>St. Michael the Archangel School, Indianapolis</i>	Anna Sharpe <i>Holy Name School, Beech Grove</i>
Kerry Blandford <i>St. Simon the Apostle School, Indianapolis</i>	Ellen Landers <i>Bishop Chatard High School, Indianapolis</i>	Jackie Shockley <i>Sacred Heart School, Jeffersonville</i>
Annetta Brack <i>St. Michael School, Brookville</i>	Julie Cahalan <i>St. Paul School, Sellersburg</i>	Jennifer Sliger <i>St. Mary School, Rushville</i>
Kimberly Brooks <i>St. Mary School, North Vernon</i>	Andy Cain <i>Cardinal Ritter High School, "Lalanne," Indianapolis</i>	Donna Stewart <i>St. Mary School, Greensburg</i>
David Brown <i>Seton Catholic High School, Richmond</i>	Sue Catton <i>Holy Spirit School, Indianapolis</i>	Andrea Strehl <i>St. Barnabas School, Indianapolis</i>
Julie Cahalan <i>St. Paul School, Sellersburg</i>	Mary Ann Chamberlin <i>St. Roch School, Indianapolis</i>	Beth Summers <i>Holy Family School, New Albany</i>
Andy Cain <i>Cardinal Ritter High School, "Lalanne," Indianapolis</i>	Terry Clem <i>Our Lady of Perpetual Help School, New Albany</i>	Barb Taylor <i>Central Catholic School, Indianapolis</i>
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Mary Ann Chamberlin <i>St. Roch School, Indianapolis</i>	Trudie Disque <i>St. Ambrose School, Seymour</i>	Teresa Torline <i>Fr. Michael Shawe Memorial High School, Madison</i>
Terry Clem <i>Our Lady of Perpetual Help School, New Albany</i>	Jeannie Ellenberger <i>St. Michael School, Greenfield</i>	Ellie Trahin <i>St. Monica School, Indianapolis</i>
Pamela Daugherty <i>St. Mary School, New Albany</i>	Angela Fuller <i>St. Gabriel School, Connersville</i>	Dana Van Deuren <i>St. Pius X School, Indianapolis</i>
Trudie Disque <i>St. Ambrose School, Seymour</i>	Sue Gerth <i>St. Bartholomew School, Columbus</i>	Karen Wagner <i>Little Flower School, Indianapolis</i>
Jeannie Ellenberger <i>St. Michael School, Greenfield</i>	Madonna Paskash <i>St. Charles Borromeo School, Bloomington</i>	Sarah Watson <i>St. Gabriel the Archangel School, Indianapolis</i>
Angela Fuller <i>St. Gabriel School, Connersville</i>	Patrice Payne <i>St. Thomas Aquinas School, Indianapolis</i>	Mary Ann Western <i>St. Susanna School, Plainfield</i>
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## Our Lady of Fatima Retreat House

### Walk-ins welcome

Our Lady of Fatima recently added a Day of Reflection to its offerings and we will be accepting walk-in registrations the day of the event.

#### "The Year of the Eucharist"

Tuesday, March 8, 2005

9:00 a.m. - 2:30 p.m.

Presented by Fr. Keith Hosey

Fr. Keith will speak to the importance of the presence of the Eucharist during mass, benediction and adoration. The monstrance will be displayed and open for adoration all day. Cost is \$30.00 per person and includes continental breakfast, presentations, mass and buffet lunch.

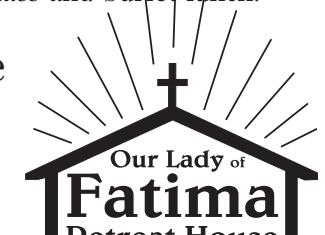
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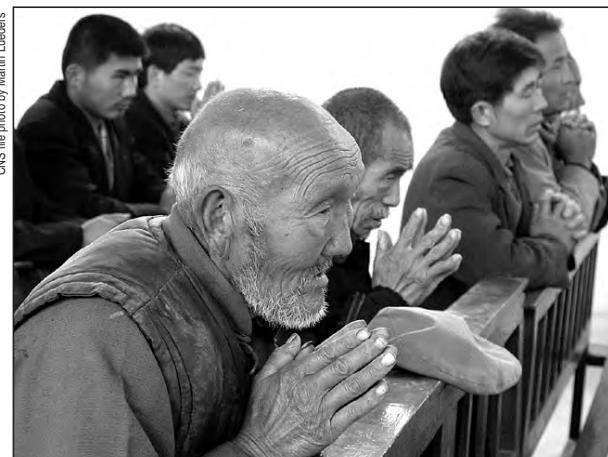
Spirit-Driven Renewal

## OPINION



Rev. Msgr. Raymond T. Bosler, Founding Editor, 1915 - 1994  
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## Editorial



CNS file photo by Martin Lueders  
 One of the characteristics of a good Christian steward is being grateful. One of the ways we can measure our success as stewards is to ask ourselves if we thank God each day for all that he has given us.

## Stewardship: How do we measure our success?

**S**tewardship is a way of life, an ongoing process, a journey that will last until the Day of Judgment, the day when we will all be asked to render an account of our guardianship of all God's gifts—spiritual and material.

None of us (individuals or communities) can ever be perfect stewards, but we can grow in our understanding and practice of stewardship principles. We can grow as stewards. As individuals and as faith communities, we can make progress on the stewardship journey. How do we chart our progress or measure our growth as stewards? How can we tell that our commitment to stewardship is making a difference?

The only truly valid measure of our stewardship success is found in the U.S. bishops' pastoral letter, *Stewardship: A Disciple's Response*. The bishops describe a Christian steward as "one who receives God's gifts gratefully, cherishes and tends them in a responsible and accountable manner, shares them generously with others out of justice and love, and returns them with increase to the Lord." These four characteristics of a Christian steward (gratitude, accountability, generosity and the willingness to give back with increase) are the "benchmarks" of stewardship success. To measure our success (our growth as stewards), we must ask ourselves:

1. Are we a more *grateful* community (family, parish or diocese) than we were when we first began to practice stewardship as a way of life? Have we matured in our celebration of the Eucharist? Do we thank God daily for all his gifts? Do we pray more often? Do we say thank you more often—to God and to the people we live with and work with? Do we complain less? Criticize less? Covet others' possessions less? Are we more grateful for who we are and what we have than we used to be?
2. Are we more *accountable* today than we were when we began to practice principles of Christian stewardship? Do we admit our mistakes

and try to learn from them? Do we celebrate the Sacrament of Reconciliation regularly? Have we accepted our baptismal responsibility for the evangelical mission of the Church? Do we reach out to others through hospitality and through solidarity with the poor and with all who are in need?

3. Are we more *generous*? Have we grown in our willingness to share our time? Our personal gifts and talents? Our financial resources? Can we honestly say that as individuals and communities we are warmer, more caring and more generous now that we have committed ourselves to stewardship as a way of life? Are we giving what's left over—or are we sharing our very best, giving sacrificially the "first fruits" of all that we have and all that we are?
4. Finally, have we taken the gifts and talents that God has given us and helped them to grow—or have we buried them out of ignorance, apathy or fear? Have we brought out the best in ourselves and our parish and diocesan communities, using all our gifts to develop and grow the Church's mission? Can we honestly say that we are growing in holiness? In prayerfulness? In our service to others? Do we gather at the altar to return God's gifts with increase?

These are the only true measures of growth in stewardship—and the only genuinely effective benchmarks of what it means to be a "stewardship" family, parish or diocese: A community of faith that is on the road to stewardship as a way of life.

Let's pray that the Mother of our Lord, who is the only perfect steward, will inspire us with her example and intercede for us with her Son—today and every day of our stewardship journey!

—Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)

Your Family/Bill and Monica Dodds

## When a loved one has Parkinson's disease

Parkinson's disease is often in the news with reports on Pope John Paul II's health and articles on embryonic stem cell research.

According to the National Parkinson Foundation, some 1.5 million Americans have the disease. Parkinson Society Canada says there are 100,000

people with it in that country and some 6.3 million worldwide.

Both organizations explain that this brain disorder happens when certain nerve cells (neurons) in a part of the brain called the *substantia nigra* die or become impaired. Usually, the cells produce the chemical dopamine, which allows the smooth, coordinated function of the body's muscles and movement. When about 80 percent of the dopamine-producing cells are damaged, the symptoms of Parkinson's disease appear.

Those include tremor (shaking), slowness of movement, rigidity (stiffness) and difficulty with balance. Other symptoms are small, cramped handwriting, stiff facial expression, shuffling walk, muffled speech and depression.

The disease affects both men and women and cuts across all social, ethnic, economic and geographic boundaries. In the United States, it is estimated that some 60,000 new cases are diagnosed annually. The condition usually develops after age 65; 15 percent of those diagnosed are under 50 years old.

A lot of helpful information about Parkinson's can be found on the Internet.

The National Parkinson Foundation's website features a page titled "Living With Parkinson Disease" that includes a lot of information on lifestyle, work, spouse and children. Go to [www.Parkinson.org](http://www.Parkinson.org), click on the "About Parkinson Disease" tab in the top menu, then click on "Living with Parkinson Disease" from the list on the left side of

## Letters to the Editor

### What happened to family values?

Both Gov. Mitch Daniels and President George W. Bush seem to have forgotten their commitments to "family values" (of which they made so much during their election campaigns) and are instead intent on balancing their budgets on the backs of the needy by cutting Medicaid benefits.

I suspect most of us Catholics who voted for Democratic presidential nominee John Kerry oppose these measures. I hope that our fellow Catholics, some of whom suggested supporters of Sen. Kerry should not receive Communion, will join us in writing to their representatives in Congress and the State Legislature to oppose these cuts. This seems an effort consistent with the Church's option for the poor in which Catholics of all stripes can unite. There are more ways of being pro-life than by opposing abortion.

Recognizing that the state's budget must be balanced, it would be well for us to examine the considerable merits of Gov. Daniels' proposal for a 1 percent tax increase on incomes above \$100,000 and even to consider lowering the minimum subject to tax. This seems preferable to hurting the disadvantaged further.

Gil Klose, Richmond

the page.

The foundation also mails information. Its toll-free number is 1-800-327-4545.

Catholics with questions about stem cell research can get more information from the U.S. bishops.

The U.S. Conference of Catholic Bishops' Secretariat for Pro-Life Activities has written a very helpful question-and-answer information sheet on stem cell research (and human cloning).

It begins by explaining: "A stem cell is a relatively unspecialized cell that, when it divides, can do two things: make another cell like itself or make any of a number of cells with more specialized functions. For example, just one kind of stem cell in our blood can make new red blood cells, or white blood cells, or other kinds—depending on what the body needs. These cells are like the stem of a plant that spreads out in different directions as it grows."

The bishops note that the Church is not opposed to all stem cell research: "Most stem cell research uses cells obtained from adult tissue, umbilical cord blood and other sources that pose no moral problem. Useful stem cells have been found in bone marrow, blood, muscle, fat, nerves and even in the pulp of baby teeth. Some of these cells already are being used to treat people with a wide variety of diseases."

Why is the Church opposed to stem cell research using the embryo? "Because harvesting these stem cells kills the living human embryo. The Church opposes the direct destruction of innocent human life for any purpose, including research."

To read more, go to [usccb.org/pro-life/issues/bioethic/stemcell/answers08052004.htm](http://usccb.org/pro-life/issues/bioethic/stemcell/answers08052004.htm). It's also available—free of charge—for parishes and schools at [usccb.org/prolife/issues/bioethic/stemcell/Q&ABulletinInsert09222004.pdf](http://usccb.org/prolife/issues/bioethic/stemcell/Q&ABulletinInsert09222004.pdf).

(Bill and Monica Dodds are regular columnists for Catholic News Service.) †

### Remembering slain Sister Dorothy Stang

I was disappointed to note that in your Feb. 18 edition, there was no mention of the assassination of Notre Dame de Namur Sister Dorothy Stang that occurred on Feb. 12 in Anapu in Para state in northern Brazil. She had worked for the human rights of peasant farmers in this area for 30 years, defending them from illegal loggers and ranchers. There were no U.S. or world news briefs at all in this edition.

Reuters News Service carried an account, and even our own *Indianapolis Star* printed articles on Feb. 13, 15 and 16. I find it odd that our archdiocesan Catholic newspaper would not carry a story about this very courageous Catholic nun. She is even a "Midwestern neighbor," having been born and lived in Dayton, Ohio, until she joined the Sisters of Notre Dame de Namur in 1948. Their motherhouse is located in Reading, Ohio, a suburb of Cincinnati.

I really think this report should have had space in *The Criterion*.

Carolyn A. Fillenwarth, Indianapolis

(Editor's Note: See updated story on page 8 of this issue. The first story was printed on The Criterion Online Edition at [www.archindy.org/criterion](http://www.archindy.org/criterion) on Feb. 14.) †

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR



## Our Lenten practices should lead us to conversion

**I**t is easy to miss the most important point about our relationship with God: God takes the initiative. He loves us first. He makes something good of our lives, of our actions and of our prayers. God gives the grace. We do not manufacture it or earn it. Let's unpack the meaning about who's in charge in our call to holiness and what is our part?

We are already observing the fourth Sunday of Lent. It is time to pause and assess whether we are cooperating with the graces available to us in this season, an extraordinary time to tend to our call to holiness.

It may come as a surprise that in Lent we are called not so much to assert ourselves—but to conversion. What does it mean to be called to conversion? When Jesus began his public ministry, he announced that the kingdom of God was at hand and that our mission is to turn away from sin—be converted—and return to the Gospel. What Jesus requires of us first and foremost is that we be ready to change—not to conform to normal attitudes of the society in which we live. In this way, we are made free and become holy.

In effect, this means we are invited to accept the grace of Christ to be wise to the attitudes of society. What are the

markers that require the alertness of our faith? They are various and numerous. Consider some examples.

We are literally awash in commercial images urging us to accept as “needs” what in fact are unnecessary “wants.” Most commercial products being proposed to us daily on TV and in other media outlets are accessory to the basic needs of life. Even our pets are the beneficiaries of a \$54 billion industry! Are we intentional and conscientious in our choices as consumers? Are we concerned about the real needs of poor people?

On another significant front, are we alert to important ethical issues of our day? Much has been said recently about “seeking common ground” on human life issues. On the surface, that sounds like good news. A careful evaluation of the meaning of the proposals is something else. We are told that we can find common ground in our efforts to ensure that there are fewer abortions. A closer look reveals that this will be possible if our country fosters more and better contraceptive opportunities. The problem is that there is little advertence to the fact that a contraceptive mentality is not significantly different from an abortion mentality—both are anti-life at root.

The current controversy and confusion

about stem cell research requires closer scrutiny as well. The goal of stem cell research is positive and important. Possibilities of finding a cure for a variety of dreadful diseases that afflict people all around us are promising. The Catholic Church proposes that research with adult stem cells is morally acceptable, desirable and proven effective.

However, the stem cell industry prefers to promote embryonic stem cell research as the more promising way to go while, in fact, there is little or no evidence that this is so. In any case, the problem with embryonic stem cell research is that it requires harvesting embryos, which involves terminating human life. The source of virtually all these stem cells is abortion.

On the surface of the controversy, one can be led to believe that because our Church opposes *embryonic* stem cell research we are against technological and medical progress—afflicted people are the victims. Our faith tells us that you can't do wrong in order to do right. An anti-life procedure to promote life is contradictory.

### Archbishop Buechlein's intention for vocations for March

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

## Nuestras prácticas durante la Cuaresma deben conducirnos a la conversión

**E**s fácil perder de vista el aspecto más importante de nuestra relación con Dios: Dios toma la iniciativa. Él nos ama primero. Él hace de nuestras vidas, nuestras acciones y nuestras oraciones algo positivo. Dios concede la gracia. Nosotros no la fabricamos ni nos la ganamos. Develemos el significado de quien está a cargo en nuestro llamado a la santidad y cuál es el papel que nosotros desempeñamos.

Ya estamos en el cuarto domingo de la Cuaresma. Es hora de detenernos y evaluar si estamos cooperando con las gracias de las que disponemos durante esta temporada, una época extraordinaria para atender a nuestro llamado a la santidad.

Puede que nos parezca sorprendente que, durante la Cuaresma, se nos llama no tanto a la reafirmación, sino a la conversión. ¿Qué significa el llamado a la conversión? Cuando Jesús comenzó su ministerio público anunció que el Reino de Dios estaba al alcance y que nuestra misión era apartarnos del pecado (convertirnos) y volver al Evangelio. Lo que Jesús nos pide es, primero y principal, que estemos listos para el cambio, que no nos conformemos con las actitudes normales de la sociedad en la que vivimos. De esta forma nos liberamos y nos volvemos santos.

En efecto, esto significa que se nos invita a aceptar la gracia de Cristo para discernir frente a las actitudes de la sociedad. ¿Cuáles son los aspectos que requieren de nuestra fe vigilante? Son muchos y muy variados. Veamos algunos ejemplos.

Nos encontramos prácticamente

inundados de imágenes comerciales que nos instan a aceptar como “necesidad” aquello que en realidad es un “deseo” innecesario. La mayoría de los productos comerciales que se nos presentan diariamente en televisión y en otros medios de comunicación resultan accesorios de las necesidades básicas de la vida. ¡Incluso nuestras mascotas son las beneficiarias de una industria de \$54 mil millones! Como consumidores ¿somos acaso conscientes y realizamos elecciones intencionales? ¿Nos preocupamos por las necesidades reales de las personas pobres?

Desde otra perspectiva significativa ¿estamos alerta a los asuntos éticos de gran importancia en nuestros días? Se ha hablado mucho acerca de “buscar un terreno común” en las cuestiones de la vida humana. Inicialmente parecen buenas noticias. Sin embargo, la evaluación cuidadosa del significado de las propuestas es diferente. Se nos dice que podemos encontrar un terreno común para nuestros esfuerzos, lo cual garantizará que haya menos abortos. Si examinamos más de cerca el planteamiento, encontramos que esto será posible si nuestro país fomenta más y mejores sistemas de anticoncepción. El problema es que apenas si se advierte que el hecho de implementar una mentalidad anticonceptiva no es significativamente diferente de la mentalidad del aborto, ambas parten de la raíz común en contra de la vida.

Asimismo, la controversia y la confusión actual en cuanto a la investigación sobre células madre, también requiere un examen más a fondo. El objetivo de la investigación sobre células

madre es positivo e importante. Las posibilidades de hallar la cura para numerosas y terribles enfermedades que afligen a las personas que nos rodean, son prometedoras. La Iglesia Católica propone que la investigación en células madre adultas es moralmente aceptable, provechoso y de efectividad comprobada.

Sin embargo, la industria de las células madre prefiere promover la investigación de células madre embrionarias como una vía más prometedora, cuando de hecho, se cuenta con muy poca o ninguna evidencia de que sea así. En cualquier caso, el problema con la investigación de células madre embrionarias es que requiere el cultivo de embriones, lo cual supone la aniquilación de la vida humana. La fuente de prácticamente todas estas células madre es el aborto.

En esta controversia uno puede llegar a creer inicialmente que, debido a la oposición de la Iglesia a la investigación de células madre *embrionarias*, estamos en contra del progreso médico y tecnológico. Las personas afectadas son las víctimas. Nuestra fe nos dice que uno no puede hacer el mal para hacer el bien. El procedimiento en contra de la vida para promoverla es contradictorio.

La pornografía se ha vuelto una industria increíblemente enorme en nuestra cultura. La aceptación de la pornografía se

ha colado precipitadamente en el público de los medios de comunicación. El fácil acceso y el anonimato de los usuarios de Internet se han vuelto un mal moral gravemente destructivo, por no mencionar severo, que está surtiendo efectos devastadores en el matrimonio y en la vida familiar.

La adicción a la pornografía está muy cerca del abandono y la pérdida de sensibilidad por el papel que juega la modestia en la conducta y la vestimenta. En esta época escuchamos mucho acerca de personas que no respetan los límites apropiados de la conducta humana. Los rabinos hablan de una “cerca alrededor de la ley”. La interpretación tradicional de nuestra Iglesia de la conducta casta es simplemente uno de esos límites que toda persona humana necesita. La castidad como virtud no está pasada de moda.

En la Cuaresma recibimos gracias especiales que agudizan nuestra disposición para cambiar nuestras actitudes en el mundo real. Y, de hecho, las prácticas durante la Cuaresma juegan un papel fundamental ya que despiertan nuestros corazones para escuchar a Jesús y a la Iglesia, al tiempo que nos asisten en el camino a la conversión, la santidad y la libertad. †

*Traducido por: Language Training Center, Indianapolis*

### Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

## Check It Out . . .

The first annual **Catholic Pro-Life Dinner** featuring Father Frank Pavone, founder and national director of Priests for Life in Staten Island, N.Y., as the keynote speaker and a concert by Tatiana, an internationally acclaimed Catholic vocalist, is scheduled at 6:30 p.m. on April 9 at Christ the King Parish, 1827 Kessler Blvd., East Dr., in Indianapolis, and also at 12:30 p.m. on April 10 at the Holiday Inn Conference Center, State Road 46 West, in Columbus. The dinners are sponsored by Catholics United for the Faith—Abba, Father Chapter and benefit the archdiocesan Office for Pro-Life Ministry and the Gabriel Project of Indiana. Pro-life awards will be presented to two priests and six lay volunteers. Tickets are \$25 for adults and \$20 for students. For more information, call the Office for Pro-Life Ministry at 317-236-1521 or 800-382-9836, ext. 1521, or the Gabriel Project at 812-342-9550.

**"Holy and Living Bread: Becoming Eucharist Through Supper, Sacrifice and Sending"** is the theme for several Lenten evenings of reflection on the Year of the Eucharist in the Terre Haute Deanery. "Eucharist As Sacrifice" will be held from 7 p.m. to 8:30 p.m. on March 7 at Sacred Heart of Jesus Church, 2322 N. 13½ St., in Terre Haute. The presenters are Conventual Franciscan Father Paul Schloemer, associate pastor of St. Joseph University Parish in Terre Haute, and Sacred Heart parishioner Anita Ossella of Clinton, a teacher and former catechist. "Eucharist As Commissioning" will be held from 7 p.m. to 8:30 p.m. on March 14 at St. Margaret Mary Parish, 2405 S. 7th St., in Terre Haute. The presenters are Father Stephen Jarrell, pastor of St. Paul the Apostle Parish in Greencastle, and Providence Sister Mary Beth Klingel, parish life coordinator of St. Margaret Mary Parish in Terre Haute. For registration information, contact Sue Butwin at the Terre Haute Deanery Pastoral Center at 812-232-8400 or by e-mail at [sue@thdeanery.org](mailto:sue@thdeanery.org).

**St. Joseph's Table**, an Italian tradition, will be held from noon until 4 p.m. on March 13 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. St. Joseph's feast



### 60th anniversary Mass

Father John N. Sciarra, founding pastor of St. Barnabas Parish in Indianapolis, celebrates a Mass of Thanksgiving on Jan. 30 at St. Barnabas Church in recognition of the 60th anniversary of his ordination to the priesthood on Feb. 2, 1945. The Archdiocese of Indianapolis founded St. Barnabas Parish in 1965.

day will be honored with an Italian meal and family activities. The cost is \$8 for adults and \$4 for children ages 11-2. Children under age 2 are free. A portion of the proceeds benefits the Cathedral Soup Kitchen in Indianapolis. For more information or reservations, call 317-373-3570.

St. Lawrence Parish, 6944 E. 46th St., in Indianapolis, will host a parish mission, "**A Spirituality for an Evangelizing Parish**," on March 13-17, presented by Paulist Father David Furnam of Chicago and Barbara Budde of Austin, Texas. The mission begins with Mass at 5 p.m. on March 12 and continues with worship services at 7 p.m. on March 13-17 to help participants seek a fresh encounter with Jesus and deeper understanding of evangelization. It is sponsored by the Paulist National Catholic Evangelization Association in partnership with St. Lawrence Parish and is open to anyone interested in learning and growing in their faith. For more information, call St. Lawrence Parish at 317-546-4065.

Father Thomas Sceicina Memorial High School, 5000 Nowland Ave., in Indianapolis, will sponsor its sixth annual **Sceicina Calcutta Auction and Dinner** at 5:30 p.m. on March 16 in the school gymnasium. Tickets are \$25 per person. For more information, contact the school at 317-351-5976 or by e-mail at [gspaulding@sceicina.org](mailto:gspaulding@sceicina.org).

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, will sponsor its annual **St. Patrick's Day Pot of Gold Celebration** at 6 p.m. on March 12 in the school gymnasium. Admission is \$30 per person or a gift valued at \$30 per person or \$60 per couple. The party raises funds and gifts for the school's annual Indianapolis 500 Race Party in May. For more information, contact the school at 317-927-7825 or by e-mail at [raceparty@cardinalritter.org](mailto:raceparty@cardinalritter.org).

St. Christopher Parish, 5301 W. 16th St., in Indianapolis, is hosting a six-week **Divorce and Beyond** series from 7 p.m. to 9 p.m. on Wednesdays beginning on March 2 and concluding on April 20. The registration fee of \$30 includes materials. For more information or to register, call St. Christopher Parish at 317-241-6314, ext. 123.

Friends and family members of St. Barnabas parishioners Nick and Rosie (Huck) Long of Indianapolis are sponsoring a **spaghetti dinner to help with Anthony Long's medical expenses** at 7 p.m. on March 11 at Primo's South, 2616 National Ave., in Indianapolis. Tickets are \$15 in advance and \$20 at the door. Anthony is "a miracle baby" who has multiple health problems and needs a kidney transplant. For more information or reservations, call Ed or Tina Huck at 317-882-7335 or Tony Music at 317-885-7423.

**Lumen Dei**, a Catholic networking group for business people, will meet for Mass at 6:30 a.m. on March 11 at Holy Rosary Church, 520 Stevens St., in Indianapolis. The meeting begins at 7 a.m. in Priori Hall with breakfast and a critical review of *The Da Vinci Code* by Dan Brown, presented by *Criterion* reporter and columnist Sean Gallagher of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis. Guests are welcome. The cost is \$15 for members and \$20 for non-members. For more information or reservations, contact Stan Schenher at 317-842-6917 or by e-mail at [sschenher@comcast.net](mailto:sschenher@comcast.net).

**Pre-Cana Conferences** for engaged couples are scheduled on March 13, April 24, May 22 and June 5 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in

Indianapolis. The program is presented by the archdiocesan Office of Family Ministries. The nonrefundable fee of \$30 per couple includes program materials. For more information or reservations, call the Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

**Natural Family Planning classes** in the archdiocese are scheduled on various dates in March and April at St. Luke Parish, 7575 Holliday Dr., East Dr., in Indianapolis; St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., in Indianapolis; St. Michael Parish, 519 Jefferson St., in Greenfield; and St. Vincent Hospital, 2001 W. 86th St., in Indianapolis. For more information, contact Monica Siefker at 812-275-2946 or by e-mail at [monicasiefker@juno.com](mailto:monicasiefker@juno.com).

Upcoming retreats at the Saint Meinrad Archabbey Guest House, 200 Hill Drive, in St. Meinrad, include "**A Personal Preparation for the Paschal Mystery for Parish Liturgy and Music Ministers**" on March 15-17, presented by Benedictine Fathers Jeremy King and Aurelius Boberek; "**Heaven—Let's Go!**" on April 8-10, presented by Benedictine Father Joseph Cox; and "**Benedict—The Psychologist**" on April 22-24, presented by Benedictine Brother John Mark Falkenhain. For more information or reservations, contact the Saint Meinrad Archabbey Guest House staff at 812-357-6325 or 800-581-6905 or by e-mail at [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

**"The Power of Non-Violence"** is the theme for an evening of reflection presented by Christine Glaser from 6:30 p.m. to 8:30 p.m. on March 8 at the Oldenburg Franciscan Center in Oldenburg. The cost is \$10 per person. "**A Holy Week Retreat**" will be presented by Franciscan Sisters Janet Born and Ann Vonder Meulen. For more information, call the center at 812-933-6437.

The **Ancient Order of Hibernians** invite guests to help them celebrate St. Patrick's Day during their 135th annual gathering on March 13. The celebration begins at 10:30 a.m. with a ceremony at the Celtic Cross at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, followed by Mass at 11 a.m. and a luncheon and program at 12:30 p.m. at the Indiana Roof Ballroom, 140 W. Washington St., in Indianapolis. Tickets are \$32 for adults and \$15 for children 12 and under. For more information or reservations, call Chuck McGinley at 317-359-7147.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., in Indianapolis, will sponsor a **Jesuit college fair** from 6 p.m. to 8 p.m. on March 8 for area high school students. For more information, call the school at 317-870-2769. †

## VIPs . . .



St. Therese of the Infant Jesus (Little Flower) parishioners Jerry and Lillian (White) Forestal of Indianapolis celebrated their 50th wedding anniversary on Feb. 12 with a family celebration following an anniversary Mass and the baptism of their 11th grandchild at St. Roch Church in Indianapolis. They were married on Feb. 12, 1955, at St. Philip Neri Church in Indianapolis. They have four children, Marianne Greve, Julie Lynch, Kerry and Michael Forestal, and 11 grandchildren. †



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# Parishes schedule Lenten penance services

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

## Batesville Deanery

March 8, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 March 10, 7 p.m. at St. Lawrence, Lawrenceburg  
 March 10, 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. at 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  
 March 18, 7 p.m. at St. Mary, Greensburg

## Bloomington Deanery

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

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

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

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

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

March 6, 2 p.m. at St. Anthony  
 March 7, 7 p.m. at St. Gabriel  
 March 8, 7 p.m. at St. Thomas More, Mooresville  
 March 9, 7 p.m. at St. Christopher  
 March 10, 7 p.m. at St. Malachy, Brownsburg  
 March 15, 6:30 p.m. at St. Monica

March 16, 7 p.m. at St. Susanna, Plainfield

## New Albany Deanery

March 9, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs  
 March 13, 2 p.m. at St. John the Baptist, Starlight  
 March 13, 7 p.m. at St. Mary, Lanesville  
 March 14, 7 p.m. at St. Michael, Bradford  
 March 17, 6:30 p.m. at St. Paul, Sellersburg  
 March 20, 7 p.m. at Holy Family, New Albany  
 March 21, 7 p.m. at St. Anthony of Padua, Clarksville

## Seymour Deanery

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

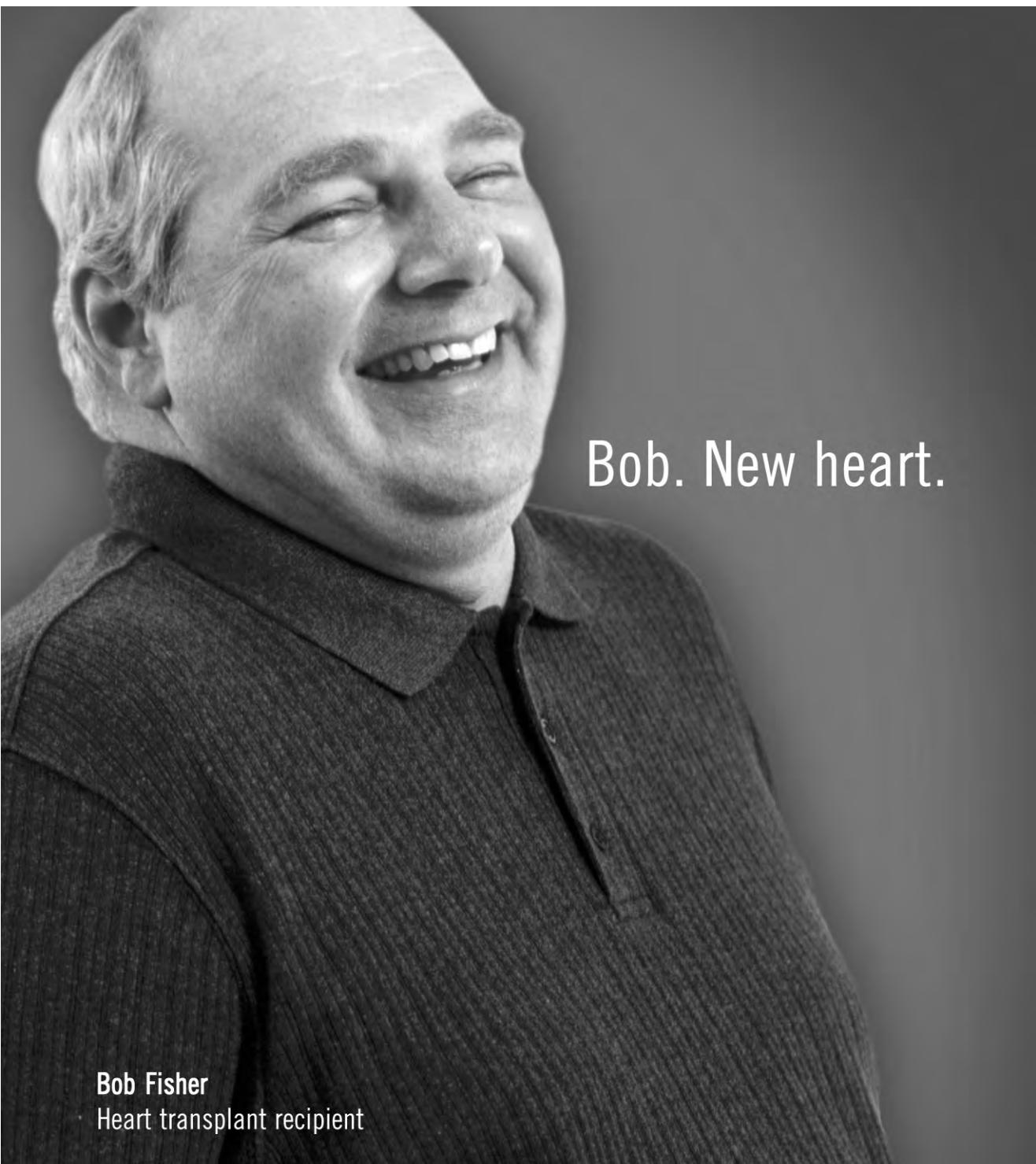
March 15, 7-9 p.m. at St. Joseph, Jennings County  
 March 19, 10:30 a.m.-12:30 p.m. at St. Joseph, Jennings County  
 March 22, 7-9 p.m. at St. Anne, Jennings County

## Tell City Deanery

March 20, 4 p.m. at St. Paul, Tell City  
 March 23, 7 p.m. at St. Meinrad, St. Meinrad

## Terre Haute Deanery

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  
 March 10, 7 p.m. at Holy Rosary, Seelyville  
 March 20, 6 p.m. at St. Patrick, Terre Haute †



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# Brazilian authorities arrest three in murder of U.S. nun

ALTAMIRA, Brazil (CNS)—Brazilian authorities have arrested three suspects in the murder of a U.S. nun, but were still looking for the rancher they believe ordered her killing.

Police said that on Feb. 21 they caught Clodoaldo Carlos Batista as he tried to catch a ferry in Belo Monte, about 30 miles northeast of Altamira. Both cities are in the state of Para, where U.S. Sister Dorothy Stang, a 73-year-old member of the Sisters of Notre Dame de Namur and an outspoken advocate for Brazilian peasants, was shot several times in the chest and head on Feb. 12.

Police said Rayfran das Neves Sales confessed to shooting Sister Dorothy and named others involved. They said Batista, identified by local news agencies as Uilquelano Pinto, was the other killer.

Police have charged rancher Amair Freijoli da Cunha

with hiring the killers and said they suspect another rancher, Vitalmiro Bastos de Moura, of ordering the killing. Cunha has denied involvement.

For nearly four decades, Sister Dorothy, a native of Dayton, Ohio, and a naturalized Brazilian citizen, worked in rural Brazil, defending the rights of poor peasants. This fight made her many enemies, including some wealthy landowners. Shortly before her death, the town of Anapu declared her *persona non grata*, stating her work was hindering the region's development.

The nun's death sparked an international outcry, and since then Brazilian President Luiz Inacio Lula da Silva has put nearly 19,900 square miles of Amazon land under federal environmental protection and suspended logging in some disputed areas. †

CNS photo from Reuters



Sister Dorothy Stang is seen in Belem, Brazil, in this Feb. 12, 2004, file photo. The 73-year-old nun was assassinated on Feb. 12 in Brazil's Amazon rain forest, where she worked to defend land rights for rural peasants. She was often at odds with powerful logging interests and powerful landowners in her efforts to protect the environment from excessive deforestation.



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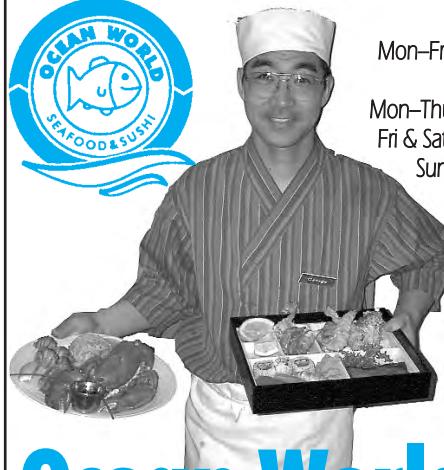
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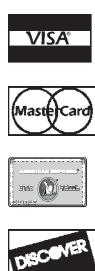


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# Hundreds of Scouts from archdiocese receive religious awards

By Sean Gallagher

More than 500 Boy Scouts, Girl Scouts, Brownies, Cub Scouts, Webelos and Scouting leaders were honored for their dedication to the Catholic faith on Feb. 27 at SS. Peter and Paul Cathedral in Indianapolis.

After those present praised God in song, listened to Scripture readings proclaimed and a homily delivered by Father Thomas Schliessmann, archdiocesan chaplain of Scouts, Archbishop Daniel M. Buechlein blessed the religious emblems awarded and presented them to the hundreds of Scouts and Scout leaders present for the occasion.

The event was especially meaningful for Archbishop Buechlein, who told the Scouts it was the 50th anniversary of his earning his Eagle Scout award. Assisting the archbishop at the ceremony was Deacon Shaun P. Whittington, a member of St. Michael Parish in Brookville, who also was an Eagle Scout. Deacon Whittington will be ordained a priest for the archdiocese later this year.

Eagle Scout is the highest rank that a member of the Boy Scouts can earn.

In comments after the event, Archbishop Buechlein spoke about the role that his involvement in Scouting had on his vocational discernment.

"A lot of the Scouts in Jasper at the time were seminarians," he said. "They made a great impression on me. Plus, it was an opportunity to get some leadership experience and also learn how to compete fairly and get along well with other folks, other kids."

Deacon Whittington described experiences in Scouting similar to those of Archbishop Buechlein.

"Well, there was certainly the element of leadership, but also just spending time camping and being outdoors really led me to a deeper understanding of God's presence in the world," Deacon Whittington said.

"Certainly it was a time of a lot of deep prayer and being in the cathedral of nature, as

Photos by Sean Gallagher



Deacon Shaun P. Whittington, left, a member of St. Michael Parish in Brookville, and Michael Kubancek, right, a member of Our Lady of the Greenwood Parish in Greenwood, assist Archbishop Daniel M. Buechlein, center, as he blesses the religious emblems that he presented to hundreds of Scouts and Scout leaders on Feb. 27 at SS. Peter and Paul Cathedral in Indianapolis.

some have called it. That certainly led me to have a much deeper relationship with God early on."

Archbishop Buechlein and Deacon Whittington are two men for whom Scouting has had a significant impact.

Nathaniel Soller, a fourth-grader at St. Susanna School in Plainfield, who received the Parvuli Dei religious emblem on Sunday, is just in the beginning stages of his involvement in Boy Scouts, but is already seeing how it can lead him closer to God and his neighbor.

"I learned some more Gospel readings," he said. "I learned more things about God. I learned that I have to do a good turn every day to somebody." †



From left, St. Lawrence School in Lawrenceburg students Abbey Schmidt and Jenna Morgan, both third-graders, sing the opening hymn during the presentation of Scouting religious emblems on Feb. 27 at SS. Peter and Paul Cathedral in Indianapolis. Jenna and Abbey both earned the Family of God emblem.

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# YOUTH

continued from page 1

giving time to God during the youth rally.

"I hope that you are remembering to pray for our Holy Father, Pope John Paul II," Archbishop Buechlein said. "... He's been pretty sick lately, but a couple of weeks ago, he wrote a letter for young people. ... He used his favorite image of 'Cast out into the deep,' which is from the Gospel of St. Luke (Lk 5:4). ... [He said] 'Young people, cast out into the deep. Answer your vocation, the call to holiness, which every one of you has as a baptized daughter or son of God.'"

During the youth rally, the teens spent time in prayer in the presence of the Blessed Sacrament, had the opportunity to receive the sacrament of reconciliation and prayed the rosary in a Marian procession to nearby St. Jude Church for Mass.

Father Leo Patalinghug, associate pastor of St. John Parish in Westminster, Md., and spiritual director of the Cursillo Movement of Baltimore, entertained the youth with break-dancing as well as karate, which he compared to a spiritual battle in his keynote presentation.

"In his apostolic letter for the Year of the Eucharist, the Holy Father talks about how you become what you eat," he said. "We're going to have a chance to become more like Jesus" by receiving the Eucharist at Mass.

"God is calling every one of you to do something," Father Patalinghug said. "You know what that is? Bring good news to this desperate world."

"If you want to get to know Jesus, ask Mary," he said. "We'll have a [rosary] procession with Our Lady of Fatima, following her statue so that she can bring all of us closer to her son. We'll get to know him fullest and most perfectly in the sacrifice of the Mass."

Reminding the youth that Mary said "I am God's servant. Do with me what you will," Father Patalinghug said, "Today, we have a special opportunity to welcome the Lord ... in the Blessed Sacrament, ... in each other, in the priests, in the word and also especially in receiving the Eucharist."

"Your presence here is saying 'I'm going to give Jesus a chance,'" he said. "As a priest, my ultimate job is to fight against evil. ... One of the things that I have to do is not only to let you know that God is real. ... I also have to let you know that the devil is real as well. ... My job is to help you to fight against the devil. ... The devil doesn't want you to pray. The devil doesn't want you to do God's will. The devil doesn't want you to get to heaven. But you are a child of God, not a child of evil. That's awesome."

Father Patalinghug also presented a workshop called "Evian—Natural Spring Water," a discussion about how Mary's purity, virtue and unwavering faith as the first disciple are a powerful witness for teenagers in a society immersed in a culture of death.

Photos by Marty Ann Wyard



During the Marian workshop, he also discussed his vocation to the priesthood.

"If you ask, 'Lord, what do you want of me?' " he explained, "what's really beautiful is God's going to tell you. That's exactly what happened to me in college. I said, 'God, I'm going to give this a try. What do you want me to do?' [The answer] was so loud—'Be a priest.' I said, 'I'll talk to you later.' It took me a long time to make this decision ... about two years after college. ... Making a decision for God—that's really the point of Christmas."

Another workshop, "Pepsi—the Choice of a New Generation," reminded the teens that Christ is the choice of each new generation, and God has a sacramental plan for marriage and family life in a troubled society where 53 percent of marriages end in divorce.

"Sprite—Obey your thirst" illustrated the importance of understanding the Catholic faith and obeying the teachings of the Church to receive God's grace and find happiness in life.

"Mountain Dew—Do the Dew" urged the teens to "Do the pew" by receiving the word of God and the Eucharist at Mass.

"Gatorade—Quench your thirst" focused on sports and God, and explained how high school students can integrate their love for Jesus into their love of sports in a secular society where sports is becoming the new religion.

"7-Up—The Un-Cola" encouraged the teens to learn how to be "un-cool" by being pro-life supporters in a world where abortion, capital punishment and euthanasia are legal and impoverished people don't have enough food.

Archdiocesan Youth Council member Jimmy Cox of St. Mary-of-the-Knobs Parish in Floyds Knobs portrayed Jesus in the opening skit and said later he enjoyed helping plan the youth rally.

"It was really exciting to be Jesus in front of five hundred people," Jimmy said. "It gives you a whole new outlook on your faith just to know that you're not the only youth who goes to church and does all the youth ministry events. It's almost like a support to know that you have five hundred other youth that are doing this [rally] along with you. It's really a neat experience. Youth ministry has been my whole life since seventh-grade, and I'm excited about getting into young adult

ministry in college next year."

Father Jonathan Meyer, associate director of youth ministry for the archdiocese, was the homilist during the youth Mass at St. Jude Church.

He urged the teens to say "yes" to God and say "no" to sin.

"We thirst," Father Meyer said, "... Where can we go to quench our thirst? What do we fulfill that thirst with? Is it with Christ or is it with other things of the world? ... All of us are so thirsty ... and we get angry at God. Oftentimes, when I talk with people about the sins they are struggling with, they don't want to give them up. They're attached to them. ... We argue with God. We argue with what he knows is best for us. We get upset because our ways are not God's ways. ... What is the source of all of our sins? ... We thirst, just like the woman at the well, to be loved by others.

"No one else but Christ will satisfy our longings and our desires," Father Meyer said. "... He and his commandments and his Church are the only things that can satisfy us. ... We thirst for him, but his thirst for us is so much greater. And his love for us is so much greater." †

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# CUBA

continued from page 1

During their visit last month, the archdiocesan delegation traveled with Brian Goonan, CRS country representative to Cuba, and met with Archbishop Juan Garcia of Camagüey to discuss ways that the two archdioceses can continue to strengthen their Church partnership.

Other highlights of the trip included meeting four seminarians and visiting Church ministries provided by Caritas Cuba in Havana and Camagüey as well as visiting programs that assist the elderly.

After returning home, Msgr. Schaedel said he was grateful to Archbishop Buechlein and Catholic Relief Services for allowing him to travel to Cuba to visit Catholic parishes, tour Church ministries and meet so many wonderful people there.

"I don't think I would have ever understood as clearly as I do now the situation there," he said. "It also served to give me a much better understanding and appreciation of the work that CRS supports in Cuba in conjunction with its partner, Caritas Cuba."

"This is the first time that I have ever visited a country where the work of the Church is limited by a government," the vicar general said. "At the same time, I was a bit surprised that the Church was allowed to do many things that I had imagined they would not be allowed to do. ... Parishes have regular Mass schedules, seminaries are open [and] religious wear the religious habit in public."

Msgr. Schaedel said "Cuba is a beautiful country with wonderful people and a true spirit of pride in being Cuban and in being Catholic."

Most impressive, he said, was "the fidelity of so many people—especially young people—to the Church. Cuba is a place where, out of necessity, lay leadership has grown and developed by leaps and bounds. The energy and dedication of the Cuban lay Catholics along with priests and religious—whose numbers have been severely lessened—is marvelous."

Msgr. Schaedel said it was interesting to learn about how Catholics keep their faith alive in a socialist country.

"The message our delegation came to bring was a message of hope and of solidarity," the vicar general said. "We are together as Church."

Nick Runnebohm began volunteering for the Indianapolis archdiocese's Global Solidarity Partnership program with CRS in 1999 and has visited Cuba three times.

"It was a very good experience," Runnebohm said of the January visit to Camagüey. "The Cuban people are just wonderful people. It really makes you feel good to go down there and work with them. I thought it was extremely important to the partnership to have Monsignor Schaedel visit Cuba."

Reflecting on his Catholic Charities work in the Archdiocese of Indianapolis, David Siler said he knows firsthand how important it is for Catholics in central and



**Msgr. Joseph F. Schaedel, vicar general of the Archdiocese of Indianapolis, second from right, concelebrates a Mass on the 33rd anniversary of ordination of Archbishop Juan Garcia, center, during a visit to the Archdiocese of Camagüey in late January. The two archdioceses are working together in a Global Solidarity Partnership coordinated by Catholic Relief Services, based in Baltimore.**



southern Indiana to support the Church's home mission efforts as well as help with Church outreach programs for people living in other countries.

"I am ... profoundly grateful to Catholic Relief Services and specifically Brian Goonan for their work in Cuba," Siler said. "It was very clear to me that the work that Brian and his predecessors have done has paved the way for an open and trusting relationship with the Church in Camagüey. We were so warmly welcomed and cared for during our visit."

Siler said he will always remember "the warmth and friendliness of our brothers and sisters" in Camagüey and Havana.

"I was amazed by the closeness of our hosts," he said, "but even more impressed with how easily they made us feel a part of their 'family.' I felt a sense of true Church more deeply than I ever have in my life."

During their visit, Siler said the delegation had many opportunities to share faith, hope and friendship with Cuban Catholics.

"We were told by many of our Cuban friends that the most important aspect of the solidarity partnership between

Indianapolis and Camagüey is the sense of belonging that it gives to them," he said. "The director of Caritas Cuba put it best when she said that, 'If nothing comes from our partnership besides our sense of belonging to a larger Church, then that is enough for us.' She said that our presence, care and concern for them gives them a sense of hope."

While visiting a catechetical program in Camagüey, Siler said, a young mother asked the Indianapolis delegation to remember the people in her village in their daily prayers.

"I had a wonderful conversation with Padre Carlos Juan, one of our main hosts in Camagüey," Siler said. "He asked me if I thought that in the United States the many material things that we have get in between us and God. He wondered if, since we have so much comfort and so many of our needs and wants met, we lose a sense of our need for God. He told me that in Cuba they have little that comes between them and God, so the path to God is very close. I told him that, 'Yes, indeed, our material wealth gets in the way.'



**Above, Archbishop Juan Garcia of Camagüey makes a point during a meeting with the delegation from the Archdiocese of Indianapolis.**

**Left, children from the Archdiocese of Camagüey smile for a picture during the delegation's visit.**

"I found myself feeling a strange sense of jealousy," Siler said. "I wondered if life might be better in some ways without the many luxuries that I have become accustomed. I wondered if their worries might be fewer and their sense of what is truly important in life might be stronger."

"I learned so many things and had reinforced so many things that I already knew," Siler said. "I was reminded that what really matters in life are love, family, friends, faith, hope and freedom. I have a new appreciation for these things in my life. I will be forever grateful to the people of Cuba for allowing me to share their lives for a short time."

*(To request a parish or school presentation about Catholic Relief Services' Global Solidarity Partnership with the Archdiocese of Indianapolis and Archdiocese of Camagüey, Cuba, call Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and the mission educator for the archdiocese, at the archdiocesan Mission Office at 317-236-1485 or 800-382-9836, ext. 1485.) †*

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# Speaker says the Church can have a positive impact in Hollywood

By Sean Gallagher

"Beauty will save the world."

These words of the 19th-century Russian writer Fyodor Dostoevsky were quoted by Pope John Paul II in his 2000 "Letter to Artists."

The were also spoken by Barbara Nicolosi at a meeting of the Indianapolis chapter of Legatus, an organization of Catholic business leaders, during their Feb. 17 meeting at Meridian Hills Country Club in Indianapolis.

Nicolosi is the founder and executive director of Act One, a non-profit training and formation program for Hollywood writers and executives.

Yet while she quoted and agreed with Dostoevsky, Nicolosi freely acknowledged that much can also be lost through ugliness. And so the objective in her work at Act One is to promote the creation of beauty in the entertainment industry through the work of her students.

"I'll tell you what the goal is," she said. "It's that entertainment would heal instead of wound, that it would inspire and uplift instead of degrade and dehumanize, that it would stretch people and motivate them, and make nobility and heroism attractive instead of popularizing crass vulgarity and animalistic behavior. That's the goal."

At Act One, she is helping Catholics and other Christians who want to work in Hollywood to hone their artistic talents and professional skills and integrate these with their faith in God.

"We're trying to influence the culture of entertainment from within," Nicolosi said, "principally by, first of all, giving a witness of life that's different from what they'll find in other creative people that are surrounding them."

But in assisting her students to be both committed to their faith as well as skilled artists, she also is helping them earn

"a place at the table" where the storylines and characters of tomorrow's movies and TV shows are crafted.

According to Nicolosi, those currently sitting at the table are representatives of "Madison Avenue, Wall Street and the creative elites in Beverly Hills."

"We want someone to sit there at the table, who's earned the right to be there, who says, 'Yeah, but is it good for people?' That's all we want to do," she said.

In addition to those Catholics and Christians who are actively seeking to work in Hollywood, Nicolosi also thinks that average TV and movie viewers can also make a difference.

The first way to do this, she shared with her listeners, was through prayer. After asking how many of them had seen a movie or TV show recently that had "made [them] groan," and had most raise their hands, she asked how many of them at that moment had said a prayer. Very few acknowledged that they had.

"You think the problem is Hollywood," she said. "What I just showed you is the problem."

"I really think that the first step to any kind of cultural renewal is going to be the people of God on their knees and in their hearts asking God, 'Give us beauty back, please.'"

Nicolosi also emphasized the importance of the faithful giving encouragement and material support to young people interested in becoming artists, in a real sense helping the Church reclaim the role of being a patron of the arts, which it had been in centuries past.

She also told her audience to let people in the entertainment industry know when they are disappointed with movies or TV shows that have communicated immoral messages.

Yet she advised that they share their message carefully, saying that those to

Photo by Sean Gallagher



Barbara Nicolosi speaks at a meeting of the Indianapolis chapter of Legatus, an organization of Catholic business leaders, on Feb. 17 at Meridian Hills Country Club in Indianapolis. Nicolosi, the founder and executive director of Act One, a non-profit training and formation program for Hollywood writers and executives, told her audience that the Church can have a positive impact upon the entertainment industry through prayer and the encouragement of young artists.

whom they write "are vulnerable to praise." She recommended that viewers let down by a particular episode of a television show go to its website and express that thought there, prefacing such remarks with the fact that they have liked the show in the past and will watch in the future for improvement.

Nicolosi is convinced that all of these efforts brought together are already making a real difference in Hollywood.

"When I came to Hollywood 10 years ago, there was like one ministry serving the Christians who worked in the industry," she said. "Now there's like 15. It's amazing. There are so many things going on to network, mentor, train the next generation."

But because it may take a long time for that next generation to move into places of leadership in the entertainment industry, Nicolosi pleaded for patience and for all Catholics and Christians to remain engaged in promoting beauty.

"We're living in challenging times," she said. "And the temptation for the Christian is to head for the hills and be like Jonah, up under our gourd plant, waiting for God to rain down his anger on the unholy. We haven't gotten that mandate yet. Right now, we can still be in the middle of this."

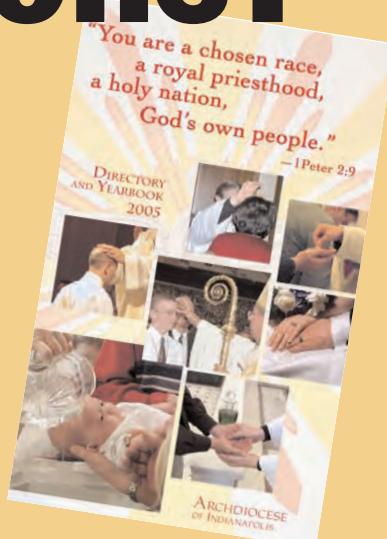
(Those interested in the work of Act One can learn more about it at the website [www.actoneprogram.com](http://www.actoneprogram.com)) †

## Got Questions?

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As women of faith, we believe we are to love our neighbor, not to kill; to forgive one another, not to seek retribution with vengeance and further violence for the evil done to us.



We believe capital punishment degrades and brutalizes the society which practices it. Therefore, we oppose the use of capital punishment in all cases.

Please join us as we pray for all Death Row inmates and their families, especially for Donald Ray Wallace, who has been convicted of killing four members of an Evansville family. His execution is scheduled for March 10, 2005, in Michigan City.

Join us, too, as we pray for all victims of violence and their families.

**Carmelite Monastery of Indianapolis \***  
**Daughters of Charity, Evansville \*** Our Lady of Victory  
**Missionary Sisters, Huntington \*** Poor Handmaids  
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# Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2005 by Catholic News Service.

## The Eucharist is both a meal and a sacrifice

By Msgr. Kevin W. Irwin

The Eucharist is the jewel in the crown of Catholicism.

Like any jewel, if you shed light on it from different angles and view it from those angles, you can see its beauty, depth and breadth more clearly and fully. This can be a challenge in our "sound-bite" and "bottom-line" culture, which often seeks one phrase to "say it all."

It should be no surprise—given the history of our Catholic tradition, which prizes theology and theological explanations for things—that we have coined and still use today several words to describe the Eucharist.

The *Catechism of the Catholic Church* (#1328-32) offers several: assembly ("synaxis"), action of thanksgiving, breaking of bread, memorial, holy sacrifice, holy and divine liturgy, holy Communion and holy Mass.

When Pope John Paul II describes the Eucharist as both a sacrifice and a meal in his recent apostolic letter "Stay With Us Lord" ("Mane Nobiscum Domine"), he is reminding us that the Eucharist is so rich that we need to use several words to describe its multifaceted reality.

In his encyclical "The Eucharist in the Life of the Church" ("Ecclesia de Eucharistia," #11-12), the pope says that the Mass "is the sacrifice of the cross perpetuated down the ages."

When the Church celebrates the Eucharist, the memorial of her Lord's death and resurrection, this central event of salvation becomes really present, and "the work of our redemption is carried out."

The pope adds that the Lord "did not merely say, 'This is my body,' 'This is my blood,' but went on to add 'which is given for you,' 'which is poured out for you'" (Lk 22:19-20). Jesus did not simply state that what he was giving them to eat and drink was his body and his blood. He also expressed its sacrificial meaning and made his sacrifice sacramentally present—his sacrifice which soon would be offered on the cross for the salvation of all.

In a religious context, it is clear that "sacrifice" is a very significant and often highly charged term. Literally, "sacrifice" comes from combining two Latin words that mean "to make holy" ("sacrum" and "facere").

In and through the Eucharist, we share in the mystery of God's holiness, in his very being, and from this participation we experience for ourselves and are called to reflect to others the holiness of God.

## Christians are called to make sacrifices for one another to build up body of Christ

By Fr. Dale Launderville, O.S.B.

Jesus directed his disciples to make preparations for their observance of the Passover on the evening before he was crucified (Mt 26:17-19, Mk 14:12-16 and Lk 22:7-13).

On this occasion, Jesus identified the bread that they were to eat as his body and the wine that they were to drink as his blood.

By blessing the bread and wine, giving thanks and distributing them to all who had assembled, Jesus was carrying out his Father's will (Mt 26:26-29, Mk 14:22-25 and Lk 22:15-20). These actions created the bonds between

the Father, Jesus and the disciples that would be constitutive of the Christian community.

The earthly Jesus told his disciples to carry out this action in the future in remembrance of him (Lk 22:19), for in such remembering they not only would shape their self-understanding as people closely tied to Jesus, but also would receive the living presence of the glorified Jesus.

Jesus challenged his disciples and all believers to follow his example of hospitality when they celebrate the Eucharist. This giving of oneself lies at the heart of Jesus' sacrificial action in the Eucharist.

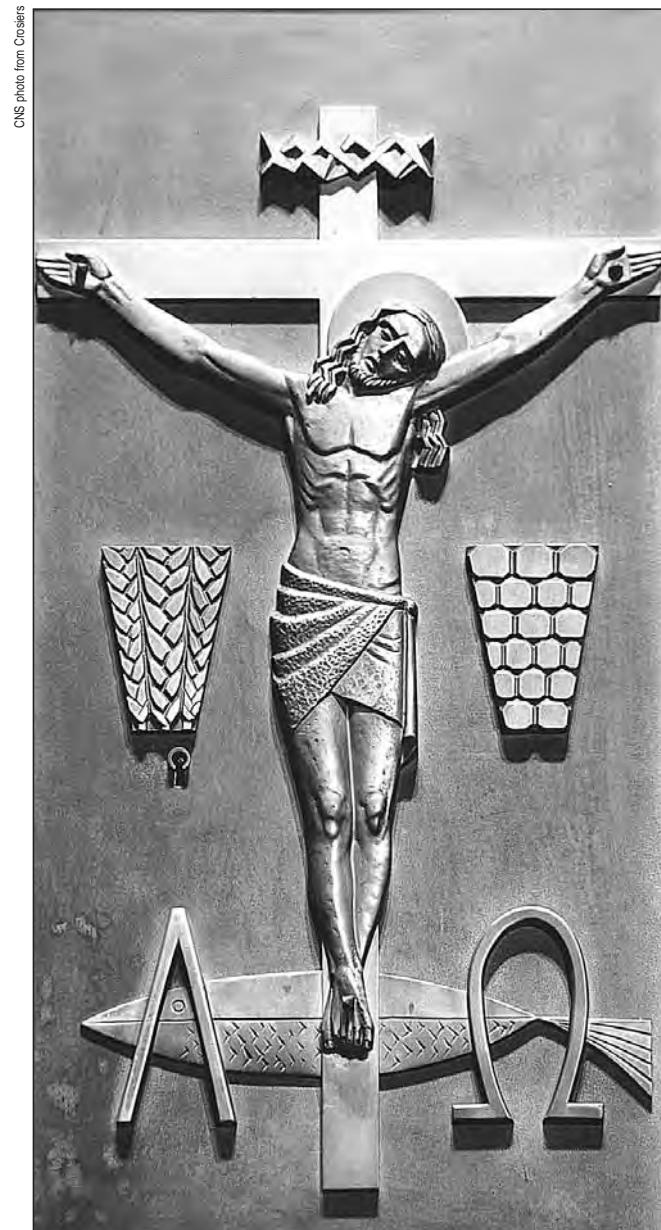
The intrinsic connection between understanding the Mass as a sacrifice and a meal is exemplified in the Mass itself. When the priest proclaims the eucharistic prayer, the bread and wine become the body and blood of Christ. This act of consecration leads to Communion, to our partaking of the body and blood of Christ.

We believe that Jesus is the Lamb of God who takes away the sins of the world. Whereas lambs were slaughtered each year for the Passover feast, in Christ's death we have the definitive act of the world's salvation—the Lamb of God slain for our salvation.

It should be no surprise that the priest uses this same title when he invites us to communion at Mass, saying, "This is the Lamb of God who takes away the sins of the world." Then we are called to share in this sacrificial meal in Communion.

Sacrifice and meal are inseparable in the Mass.

(Msgr. Kevin W. Irwin is director of the Liturgical Studies Program at The Catholic University of America. His latest book, *Models of the Eucharist*, will be published this spring by Paulist Press.) †



The artwork on this tabernacle door illustrates the connection between the Eucharist and Christ's sacrifice on the cross. In a religious context, it is clear that "sacrifice" is a very significant and often highly charged term. Literally, "sacrifice" comes from combining two Latin words that mean "to make holy."

## Christians are called to make sacrifices for one another to build up body of Christ

Christians are called to make sacrifices for one another in order to build up the body of Christ. Just as Christ poured out his life on our behalf, we are called to pour out our lives for Christ and for each other. It is vital to the well-being of our communities that we trust that Christ notices the sacrifices that we make in life.

In the Eucharist, we celebrate the all-encompassing presence of Christ, who joins our sacrifices to his as he reconciles us to the Father and to all that exists.

(Benedictine Father Dale Launderville is a Scripture scholar at St. John's University in Collegeville, Minn.) †

## Discussion Point

### Family life is eucharistic

#### This Week's Question

How is life at home eucharistic in the sense of being communal and/or sacrificial?

"My husband, Ron, and I really got into quite a long discussion over this question, and here is our answer: Our family life is eucharistic because it is a continual manifestation of God's love for us as expressed through marital love and the crown of that love, children." (Pat Strimpfel, Bluffton, S.C.)

"I am over 60, and the sacrifices I made for my family as my children were growing up are the joys I carry with me. They have brought meaning to my life." (Walt Wilson, Huntsville, Ala.)

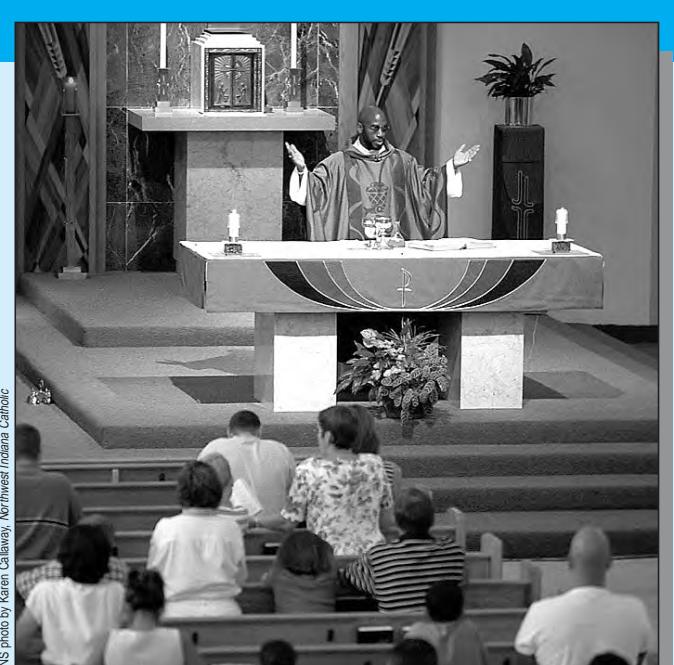
"We come together at special family events like Christmas and weddings, and every year we take a week away for a family vacation—a fishing trip—and anyone who can or wants to, including the grandkids, can come. Family life is sacrificial in that we take the time to help each other when times are tough."

(Dennis Berends, Emerald, Wis.)

#### Lend Us Your Voice

An upcoming edition asks: What virtue would you recommend to stressed-out families today?

To respond for possible publication, send an e-mail to [cgreen@catholicnews.com](mailto:cgreen@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



## From the Editor Emeritus/John F. Fink

# Jesus in the Gospels: The Baptist's witness

See John 3:22-4:2

Did you ever think of Jesus as engaging in baptism ceremonies as John the Baptist did? John's Gospel tells us that he did while he was still in Judea before his Galilean ministry began, but the other Gospels don't mention it. It was while the Baptist was still carrying on his baptisms, with Jesus and

his disciples at one point along the Jordan River and John at another.

The only disciples we've met so far are Peter, Andrew, an unnamed disciple assumed to be John, Philip and Nathanael. Some of them had been disciples of John the Baptist, so baptizing might have come natural to them. The evangelist says, though, that Jesus himself was not baptizing, just his disciples.

We have to wonder why John was still baptizing. Now that Jesus had made himself known, and John had declared

Cornucopia/Cynthia Dewes

## What's in a name? More than we ever dreamed

We've all heard many allusions to naming: The name of the game, a rose by

any other name, the Holy Name. In *The Oxford Dictionary of Quotations*, there are almost 100 references listed under "name." You name it, there are all kinds of meanings attached to the word. So, naming must be something powerful and important.

Since this is true, I am sometimes bemused about the names people choose for their children. For example, I know of a woman named "Vendetta," and I can't help wondering what terrible grudge her mom was carrying when she picked her name.

Then, there are folks who name their kids after sports figures like Kobe Bryant, or rap artists or other current names in the news. That's a bit risky, however, considering that many of them may be caught later in scandals that quickly change their names to, well, "mud." And, as we all know, that very expression comes from scorn for Samuel Mudd, the doctor who unwittingly treated John Wilkes Booth

Faithful Lines/Shirley Vogler Meister

## Helping more celiacs receive the Eucharist

Last fall in an Indianapolis "super-store," I met a longtime Catholic friend with whom I had not spoken with for months. While chatting, I learned she had undergone serious medical procedures and treatments, some of them unwarranted had she been diagnosed properly earlier. Eventually, she learned she suffered from celiac disease.

Also known as an autoimmune non-tropical sprue, celiac causes severe abdominal distress. It is aggravated by gluten, which is found in most grains, but in many other foods, too. Fortunately, in the United States, food labels must state clearly whether gluten or other allergens are present, but imported products can be a danger.

Also problematic is the fact that those with celiac disease cannot receive the same Eucharist—our spiritual "Bread of Life"—in the form most of us do. Although some can tolerate a tiny part of the host that the

himself to be Jesus' forerunner, why didn't John join Jesus as one of his disciples? And why was Jesus copying John by engaging in, or at least supervising, baptisms? Perhaps it had something to do with what Jesus said to Nicodemus—that no one can enter the kingdom of God without being born of water and Spirit. We'll never know for sure.

What we do know is that John's disciples came to him and reported that the one about whom John testified was baptizing "and everyone is coming to him." There appears to have been a rivalry between John and Jesus' disciples.

Not between John and Jesus, though. John wouldn't think of it. He repeats what he had said earlier, that he had never claimed to be the Messiah but was sent before him. He compares himself to the best man at a wedding, standing by the groom, listening to him and rejoicing at the bridegroom's voice.

From now on, John said, Jesus must increase while he, John, must decrease. He was indeed about to decrease because Herod Antipas had him arrested. The arrest presents a bit of a problem because

Herod Antipas was ruler over Galilee and Perea, not Judea where John was baptizing. Antipas was one of the three sons of Herod the Great. After Herod's death, his territory was divided among the sons, and Antipas received a quarter of it. He was, therefore, called the tetrarch which meant "ruler of a fourth."

Nevertheless, Herod Antipas had John arrested and eventually beheaded. This was the signal for Jesus to return to Galilee and begin proclaiming the gospel of God. Apparently it was God's plan that Jesus was not to begin his public ministry until after John's was terminated.

Again, though, we have a bit of a mystery. Why did Jesus leave Judea, which was not under Herod Antipas's jurisdiction, to return to Galilee, which was? He even moved to Capernaum, only nine miles from Herod's capital in Tiberias.

To get to Galilee, he could have walked north along the Jordan River, but he elected to travel through Samaria. There he had a revealing conversation with a woman at Jacob's well. †

after he assassinated Lincoln.

Lately, celebrities have gained even more attention than usual because of names they've given their kids. Gwyneth Paltrow has an "Apple," and Julia Roberts goes her two better with twins named "Hazel" and "Phinneaus." I'm not sure if the latter is spelled as Julia does it, but then, who would?

Now, an apple is a fruit and hazel is a color or a nut. And, the only "Phinneaus" I know of is Phineas Fogg, a fanciful character in a Jules Verne novel. Oh well, forget naming kids to inspire them to greatness. Maybe they'll just go by nicknames.

Speaking of nicknames, there's a whole other creative area for you. Sometimes they're merely utilitarian, as in calling John's son "Jack." That way, you uphold honor to the father and carry on family tradition without confusion when calling everyone to the dinner table.

Once in a while, nicknames are mean-spirited. School kids caught up in mob frenzy will sometimes label one of their classmates "Fatty" or "Four Eyes" or (in these times) worse. Employees may call a mean boss unflattering names behind his back, thus saving their jobs while enjoying a measure of control and revenge.

Politicians also receive such nicknames, not often behind their backs. But then, maybe some of them deserve it.

On the other hand, nicknames may pay tribute to a person's personality or talents. We hear people called "Sunny" or "Brainiac" or "Princess," and understand that these names are complimentary. Even "Mom" and "Dad" and their variations, like "Abba" when calling upon God, are affectionate nicknames for parents.

Perhaps the importance of naming is illustrated best in St. Paul's Epistle to the Philippians when he wrote, "God hath also highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

Hmm. Maybe we should get back to naming our children for saints whose lives we hope will inspire them. The way things are going, I'd even settle for naming them after genuine secular heroes or just plain good people. And spelled correctly, please.

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

priest or an extraordinary minister of the Eucharist breaks off, others cannot without serious effects. Since many children also suffer celiac, first Holy Communion becomes a stumbling block, too.

Shortly after learning about this problem, I read "New gluten-free hosts help people with celiac disease" in Father John Dietzen's column, "Question Corner," in the Dec. 3 issue of *The Criterion*. By that time, however, I had already researched other solution-sources my friend shared, plus several on my own. (Father Dietzen, by the way, is the author of *Catholic Life in a New Century* Guildhall Publishers, Peoria, Ill. [Guildhall1@aol.com](mailto:Guildhall1@aol.com) or 309-693-9232, and he has often written about celiac disease.)

I already read about an alternative "host" that allowed celiac communicants to receive the Eucharist—a virtually gluten-free host that has been approved for eucharistic use by the Vatican and American bishops. It was developed by Benedictine Sister Jeanne Patricia Crowe and is available through the Benedictine Sisters of Perpetual Adoration in Clyde, Mo. Three members of this religious

community have celiac disease so they were the first to test the new host. The hosts can be ordered by calling 800-223-2772 or by e-mail at [altarbreads@benedictinesisters.org](mailto:altarbreads@benedictinesisters.org).

Another excellent source is *Gluten Free Living*, the national magazine for people with gluten sensitivity, which published an article by Sister Jeanne Crowe in Vol. 9, No. 2, as well as other commentaries on the subject. This is available by going to [www.glutenfreeliving.com](http://www.glutenfreeliving.com). There also is a Catholic Celiac Society Web site at [www.catholicceliacs.org](http://www.catholicceliacs.org) and a general information site at [www.celiac.com](http://www.celiac.com).

Celiac disease affects about one in 2,500 men, women and children in the United States. Just think how many in our own archdiocese are affected as well as Catholics throughout the state and nation! Perhaps *Criterion* readers can get the word out so that those not receiving the Eucharist can now do so.

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

## Looking Around/

Fr. William J. Byron, S.J.

## Arthur Miller and the oxygen of affirmation

The death in February of Arthur Miller, at age 89, triggered an outpouring of praise for one of America's greatest playwrights. His 1949 classic, *Death of a Salesman*, is the only work I'll mention here. His creation of Willy Loman, the salesman who needed the oxygen of affirmation,

and Willy's wife, Linda, whose words provided it so movingly but unsuccessfully, was Miller's great contribution to our national treasury of dramatic memory.

We need great plays to help us better understand ourselves, to see our failures and regrets, and to learn how we might change.

Linda, aware of Willy's downward spiral of discouragement and eroding self-confidence, pleads with their two sons, Happy and Biff, to show their father more respect. "He's the dearest man in the world to me," she says, "and I won't have anyone making him feel unwanted and low and blue."

Biff tells her to "stop making excuses for him," and cruelly adds that Willy never respected her.

Linda replies: "Biff, I don't say he's a great man. Willy Loman never made a lot of money. His name was never in the paper. He's not the finest character that ever lived. But he's a human being, and a terrible thing is happening to him. So attention must be paid. He's not to be allowed to fall into his grave like an old dog. Attention, attention must be finally paid to such a person."

Linda then urges her son to "be sweet to him tonight, dear. Be loving to him. Because he's only a little boat looking for a harbor."

Miller was 33 when *Death of a Salesman* opened on Broadway. At age 68, he said in an interview with *The New York Times* that he could see himself in the character of Willy Loman, although when the play opened he tended to identify more with Willy's son, Biff. But now, "when Biff's yelling at Willy, he's yelling at me. I understand Willy. And I understand his longing for immortality—I think that's inevitable when you get older. ... Willy's writing his name on a cake of ice on a hot day, but he wishes he were writing in stone. He wants to live on through something. ... I think all of us want that, and it gets more poignant as we get more anonymous in the world."

Willy believed "a man has got to add up to something." He couldn't face living the rest of his life "ringing up a zero." Early in the play, he says, "You're my foundation and support, Linda." But eventually Willy takes his own life.

At Willy's graveside, neighbor Charley says to Biff: "Willy was a salesman. And for a salesman, there is no rock bottom to the life. He don't put a bolt to a nut, he don't tell you the law or give you medicine. He's a man way out there in the blue, riding on a smile and a shoeshine. And when they start not smiling back—that's an earthquake. And then you get yourself a couple of spots on your hat, and you're finished. Nobody dast blame this man. A salesman is got to dream, boy. It comes with the territory."

Our world is full of Willys, writing their names on cakes of ice. They need the gently heroic Lindas for support and encouragement. And all of us Willys and Lindas can be grateful to Arthur Miller for the spirit-sustaining insights that his genius left behind.

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

**Fourth Sunday of Lent**/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 6, 2005

- 1 Samuel 16:1b, 6-7, 10-13a
- Ephesians 5:8-14
- John 9:1-41

Drawing from the first word, in Latin, in the Entrance Antiphon for this weekend's liturgy, this Sunday long has been called "Laetare Sunday."

"Laetare" means "to rejoice." The Church rejoices that, even amid the drabness and penance of Lent, the glory of Christ shines forth, as the Lord rose in brilliant light after being crucified.

The first reading for this weekend is from the First Book of Samuel.

An ancient prophet, and therefore God's representative and spokesman, Samuel selected the young David to be king of Israel. To signify this appointment, Samuel anointed David with oil.

Anointings always have represented marking persons for special jobs. All Catholics are anointed when they are baptized or confirmed. Priests and bishops are anointed. Faithful people in bad health are anointed to strengthen them and reinforce their spiritual constitution should they be near death. Once, kings were anointed.

David was, and still is, special in the Hebrew mind. He was the great king who unified and empowered the nation. But he was much more than a successful political leader. His ultimate duty was in tightening the bond between God and the people.

The bond was in the people's genuine acknowledgement of God, and their lives of obedience to God's law confirmed this bond.

The Epistle to the Ephesians provides the second reading.

This reading is an admonition to the Christian people of Ephesus, which in the first century A.D. was one of the major seaports, commercial centers and pagan shrines of the Roman Empire.

Drawing heavily upon the imagery of light and darkness, the reading links light with righteousness and darkness with sin. It calls upon the Christian

## My Journey to God

## Lenten Prayer

Lord, grant me:

The faith of Abraham  
The resolve of Noah  
The wisdom and riches of Solomon  
The courage of David  
The leadership of Moses  
The protection of Daniel  
The loyalty of Ruth  
The dedication of Joseph  
The obedience of Mary  
The focus and conviction of John the Baptist  
The insight of the prophets  
The hope of the Apostles  
The joy of the angels  
And the love of Jesus Christ!

Amen!

By Greg Hublar

(Greg Hublar is a member of Our Lady of Perpetual Help Parish in New Albany. Christ is seen as he encounters Mary in a bronze representation of the fourth Station of the Cross by artist A. Wasil. The stations are part of an outdoor shrine on a knoll overlooking the Mission San Luis Rey in Oceanside, Calif.)



Ephesians to live in the light.  
St. John's Gospel furnishes the last reading.

Central to the story is the Lord's meeting with a man blind since birth. The Lord gives the man sight.

To understand this entire story, it is necessary to realize how Jews at the time of Jesus looked upon physical difficulties.

Unaware of the scientific explanations for blindness and other problems that people of this age have come to see as obvious, the ancient Jews believed such terrible handicaps came as a result of sin.

After all, Original Sin ushered death itself into the world. In this thinking, sin also upset the good order of nature, hence causing disease. Thus, the question came: Was this man's blindness the result of his own sin or a sin of his parents?

Searching for an answer, the Pharisees question the man. Different from the blind man, the Pharisees are shown as obstinate and smug. By contrast, the blind man is humble and sincere. He has faith in God and in Jesus.

An added element, surely of special interest to the early generations of Christians who suffered persecution, was that the Pharisees expelled the man from their synagogue. Those who are righteous often suffer from the ill will of others.

### Reflection

The Gospel story recalls a miracle. It also is a study in contrasts.

On the one side is the man born blind whom Jesus healed. On the other side are the Pharisees, so self-satisfied and confident in their knowledge and high estimates of their piety.

We must apply these contrasts to ourselves. It is not that we must see ourselves as very evil, or even as pompous and boastful as the Pharisees. Rather, we must admit our limitations. Our exaggerated judgments of ourselves trick us again and again and again. It keeps us in the dark.

Lent is the time to face facts. We must recognize our need for God. We must turn to God. The wonder of this is that God will receive us, love us, forgive us and give us sight. The light of God's presence awaits us. Rejoice! †



## Daily Readings

Monday, March 7

Perpetua and Felicity

Isaiah 65:17-21

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

John 4:43-54

Tuesday, March 8

John of God, religious

Ezekiel 47:1-9, 12

Psalm 46:2-3, 5-6, 8-9

John 5:1-16

Wednesday, March 9

Frances of Rome, religious

Isaiah 49:8-15

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

John 5:17-30

Thursday, March 10

Exodus 32:7-14

Psalm 106:19-23

John 5:31-47

Friday, March 11

Wisdom 2:1a, 12-22

Psalm 34:17-21, 23

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

Saturday, March 12

Jeremiah 11:18-20

Psalm 7:2-3, 9b-12

John 7:40-53

Sunday, March 13

Fifth Sunday of Lent

Ezekiel 37:12-14

Psalm 130:1-8

Romans 8:8-11

John 11:1-45

or John 11:3-7, 17, 20-27,

33b-45

**Question Corner/Fr. John Dietzen**

## New English translations of the Bible are common

I am Catholic, in my 70s and regularly read the Bible, primarily the *New American Bible, St. Joseph Edition*.

I also have a copy of other Bibles.

It seems just when we get comfortable with one Bible translation—at Mass, for example—another edition is published with different words and phrases of familiar passages. The 23rd Psalm is a good example.

Are we to assume that these newer translations are meant to clarify the Bible, not change meanings?

The Bible has been around a long time, and it bothers me that some scholar or Bible committee decides that the original versions of the Bible were incorrectly translated. Are we to throw them away? I'm comfortable with the Bibles I have. (Arkansas)

**A** New English translations of the Bible have been common for several hundred years. They are needed particularly for two reasons.

First, the meaning of words and phrasings changes, sometimes drastically, over the years. As languages develop, an older word or expression becomes meaningless or misleading.

If the Church wishes people to understand and helpfully reflect on the word of God, these adaptations of language must occasionally be conveyed in the Bible.

This doesn't mean former translations need to be rejected. The *King James Bible*, for example, published in 1611, remains one of the classic texts of English literature and still is used. Its style, language and methods of expression, however, can occasionally be confusing or misleading to modern readers.

The same is true of the traditional *Catholic Douai-Reims Bible*, translated from the Latin *Vulgate* and finished in 1609. One of its weaknesses was that it retained from ancient languages many technical words (for example, "parasceve," "azymes" and "exanimate") that were incomprehensible to people even of that day.

Second, findings of biblical archaeology, discovery of hundreds of ancient Scripture texts and other fruits of Scripture studies, especially over the last 200 years,

have told us much about the meaning of words and life circumstances during biblical times. Obviously, such information helps us know more clearly what God is revealing to us in sacred Scripture.

In the fourth century, Pope Damasus asked St. Jerome to translate the Bible into Latin, the language of the "common people" (in Latin "vulgus"). For 17 centuries, this Latin *Vulgate* was the Catholic standard and model for holy Scripture. All scholarly translation and usage of the Bible was based on it.

About 25 years ago, however, Pope John Paul II called for the first ever rewriting of the *Vulgate*. The revision, published in 1986, was needed, he said, so the Latin Church would have a text which recognized the developments in Scripture studies and which could provide a much better text for service in the liturgy.

The *New American Bible* is the translation from the original languages authorized by the American bishops in 1970 and 1986. The *New American Bible St. Joseph Edition*, which includes Church documents on holy Scripture and numerous explanatory introductions and notes, is particularly useful.

There always will be new translations of the Bible into English and other languages. They can be helpful in understanding God's word. But that doesn't mean we need to discard older Bibles for new. Sometimes one good translation gives helpful insight on another good translation. They both may enhance our appreciation of a Scripture text.

It is worth repeating that while Catholics and other Christians may and do differ on the meaning of certain Bible passages, there is no significant discrepancy today between so-called Protestant and Catholic translations.

In the past, some texts were translated differently, colored by doctrinal differences. The science of Scripture scholarship is now so highly developed, however, that any slanting of translations in this manner is simply out of the question for reputable Bible scholars of any faith.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

## The Active List

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

### March 4

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

St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. "Living Stations of the Cross," parish teenagers, presenters, 7:8:15 p.m. Information: 317-253-8077.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Natural Family Planning class, 7-9 p.m. Information: 317-465-0126.

### March 4-5

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Rhythms of Providence—Surrendering Time," Providence Sisters Marie McCarthy and Mary Alice Zander, presenters. Information: 812-535-4531.

### March 4-6

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Simplicity Retreat Revised: A Way of Life," Benedictine Father Noel Mueller, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). "Praying the Scriptures." Information: 812-367-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### March 5

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Third

Mass, 4 p.m. EDT. Information: 812-937-4326.

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

### March 7

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, *Lolita in Tehran: A Memoir in Books*, 7 p.m. Information: 317-865-5864.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Charismatic Mass, 7 p.m. Information: 800-424-9955 or e-mail [francov@aol.com](mailto:francov@aol.com).

Sacred Heart of Jesus Church, 2322 N. 13½ St., **Terre Haute**. Evening retreat, "Eucharist as Sacrifice," 7-8:30 p.m. Information: 812-232-8400.

### March 8

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

Baxter YMCA, 7900 S. Shelby St., **Indianapolis**. St. Francis Hospital and Health Centers, "Return to Wellness: A New Beginning After Breast Cancer," 1-3 p.m. Information: 317-257-1505.

St. Francis Hospital and Health Centers, Community Relations Center, 3145 E. Thompson Road, **Indianapolis**. "Freedom from Smoking," seven-week class, 2-2:30 p.m., \$50 per person. Information: 317-782-7999.

St. Paul School, 9788 N. Dearborn Road, **Guilford**. Booster Club, whole hog sausage and pancake breakfast. 7-11 a.m. free-will donation.

St. Andrew the Apostle Parish, Father Hillman Hall, 235 S. 5th St., **Richmond**. Day of Reflection, "Around the World," Msgr. Harold Knueven, presenter, 1 p.m. Information: 765-966-3747.

Mary, Help of Christians Church, **Mariah Hill, Ind.** (Evansville Diocese). Charismatic Mass, Father Kenneth Steckler, celebrant, praise, 3:30 p.m. EDT, [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### March 9

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, Lenten speakers' series, "The Life of Eastern Catholic Churches in Their Homelands," Msgr. Chorbishop John D. Faris, presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

### March 9-10

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

### March 10

Carmelite Monastery of the Resurrection, 2500 Cold Spring Road, **Indianapolis**. Lenten series, "Lent Is the Church's Spring," Jesuit Father Benjamin Hawley, presenter, 7 p.m. Information: 317-466-9656.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. "Pot of Gold Celebration," St. Patrick's Day party to raise funds for annual Indianapolis 500 Race Party, \$30 per person donation. Information: 317-927-7825 or e-mail [raceparty@cardinalritter.org](mailto:raceparty@cardinalritter.org).

St. John the Apostle Church, 4607 W. State Road 46, **Bloomington**. Catholics Returning Home, six-week session, session 5, 6:30 p.m. Information: 812-876-1974.

### March 11

St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. "Living Stations of the Cross," parish teenagers, presenters, 7-8:15 p.m. Information: 317-253-8077.

Primo South, 2616 National Ave., **Indianapolis**. Spaghetti Dinner and auction, benefits Anthony Long, 7 p.m.-midnight, \$15 pre-sale, \$20 at the door. Information: 317-788-7581.

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Lumen Dei meeting for Catholic business people, Mass, 6:30 a.m., breakfast and program, Priori Hall, 7 a.m., critical review of *The Da Vinci Code*, Criterion reporter and columnist Sean Gallagher, presenter, \$15 members, \$20 non-members. Information: 317-842-6917 or [schenher@comcast.net](mailto:schenher@comcast.net).

### March 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Responding to the Questions of Jesus," women's retreat, Father Jim Farrell, presenter. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Midweek retreat, "A Personal Preparation for the Paschal Mystery," Benedictine Fathers Jeremy King and Aurelius Boberek, presenters. Information: [www.saintmeinradrad.edu](http://www.saintmeinradrad.edu).

### March 15-17

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Midweek retreat, "A Personal Preparation for the Paschal Mystery," Benedictine Fathers Jeremy King and Aurelius Boberek, presenters. Information: [www.saintmeinradrad.edu](http://www.saintmeinradrad.edu).

### March 16

Bourbon Street Distillery, 361 Indiana Ave., **Indianapolis**. Theology on Tap, 7 p.m.

Father Thomas Seecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Calcutta auction and dinner, 5:30 p.m., \$25 per person. Information: 317-351-5976 or e-mail [gspaulding@seecina.org](mailto:gspaulding@seecina.org).

### March 19

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. St. Joseph's Table, Italian celebration honoring the feast of St. Joseph, noon-

Mass.

SS. Francis and Clare Church, 5901 Olive Branch Road,

**Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

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

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

St. Anthony Church, 379 N. 18th St., **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Mass-5 p.m.

—See ACTIVE LIST, page 17



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# St. Monica Parish organizes new Black Catholics Ministry, website

By Mary Ann Wyand

St. Monica parishioners and staff members celebrated Black History Month in February with a new African-American ministry and website at the Indianapolis West Deanery parish.

Pastoral council members approved the Black Catholics Ministry on Jan. 12 as the newest parish ministry under the Community Life Commission as a way to support African-American parishioners through spirituality, community, culture and growing God's Church.

The Black Catholics Ministry website address is [www.blackcatholics.org](http://www.blackcatholics.org). It was launched on Feb. 26.

Committee members worked with Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry, to start the new parish ministry based on some of the goals of the Archdiocesan Black Catholics Concerned.

"The St. Monica Church family is very blessed to be multicultural," said parishioner and committee member Eileen Taylor of Indianapolis. "By embracing their many differences, they are made spiritually strong to love God through serving others."

St. Monica's Black History Month celebration included spiritual reflections on the lives of St. Monica and St. Katherine Drexel during Masses on the second and

## The Active List, continued from page 16

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

**St. Joseph Church, 1375 S. Mickley Ave., Indianapolis.** Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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

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

**St. Mary Church, 212 Washington St., North Vernon.** Adoration of the Blessed Sacrament, 9 a.m.-5 p.m. Information: 812-346-3604.

**St. Joseph Church, 113 S. 5th St., Terre Haute.** Eucharistic adoration, 9 a.m.-5 p.m. Rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

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

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

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

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

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



Carrie and David Kemp

fourth weekends in February as well as a fellowship luncheon and discussion about change on Feb. 27 using Spencer Johnson's book *Who Moved My Cheese?*

More than 2,000 households are registered at St. Monica Parish, Taylor said, so outreach ministries must welcome and include every member in parish life.

Taylor joined the parish in 1990 and serves as a lector during Mass in addition to her membership on the nine-member Black Catholics Ministry committee.

"I believe that we are a very multicultural parish, not just in race, gender and socioeconomic backgrounds," she said. "A lot of us are transplants to Indianapolis so we bring to the table sort of what Scripture says are many unique gifts. When you are involved in a parish with a body that is so diverse like that, you feel blessed because we can all learn from one another and be spiritually enriched by each other's backgrounds. We do things differently, but we all serve and believe in one God, and that's the one thing that unites everyone in our parish, regardless of race, gender, economic background or where we were born."

Although the parish is large, she said, "we feel a sense of family at St. Monica. All Black Catholics Ministry wanted to do was to bring just a little bit more participation in activity opportunities for people to experience yet another culture."

St. Monica Parish also has a large number of Hispanic members.

"We absolutely love the Hispanic community," Taylor said. "We're learning so much about their community. ... We now have the Black Catholics Ministry, and I'm certain tomorrow there will be another new ministry."

Taylor said members of the Black Catholics Ministry committee promised Msgr. Paul Koetter, pastor, that they would provide positive, meaningful value to the Catholic

Church and St. Monica Parish.

"The website is still under construction, but it's a perfect roadmap," she said. "Last Sunday, we had the *Who Moved My Cheese?* seminar. This is all God's will because it turned out wonderful. People were so moved by the Holy Spirit in sharing ideas and expressing their love for our parish. When I was cleaning up, I noticed there was a yellow Post-It Note on a table. Someone had drawn a picture of a procession of parishioners walking into the church. They were diverse, and on the left side it had the sign 'Change' and on the right side it had the sign 'Heaven.' I think it was a sign of a job well done for the day. It was anonymous. We have no idea who left it there."

During the seminar, St. Monica parishioners also discussed ways to get more people involved in parish ministries, such as serving as lectors and eucharistic ministers or helping with scouting and other programs.

"We also talked about Christ Renews His Parish," Taylor said. "We talked about being more actively involved in spreading the word that some people who may not be as active at St. Monica need to see Jesus in us, and we need to reach out to get them involved and to enjoy some of the ministries that the Church offers here."

Msgr. Koetter said he is pleased that the new ministry will help strengthen parish life.

"In recent months, as I have worked with this developing ministry," he said, "I have seen a spirit of enthusiasm and cooperation that has been refreshing. I want to thank all the members who have worked hard to bring this ministry to life."

David and Carrie Kemp are 40-year members of the parish and are serving as the spiritual mentors for

**See MINISTRY, page 18**

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# Rest in peace

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

**BARTLING, Sylvester J.**, 95, St. Louis, Batesville, Feb. 16. Husband of Hilda (Gutzwiler) Bartley. Uncle of several.

**BECKLEY, Mina W.**, 86, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 13. Mother of Robert Beckley. Sister of Martha Shipe, Charles and Owen Higgins. Grandmother of three. Great-grandmother of four.

**BERKEMEIER, Frances M.**, 89, St. Maurice, St. Maurice, Feb. 18. Mother of Arthur, David, Dennis and Larry Berkemeier. Grandmother of 12. Great-grandmother of three.

**BISHOP, Margaret Elizabeth (Tuell)**, 91, St. Mary, New Albany, Feb. 16. Mother of Nina Brock, Nancy Jones, Mary Ann Reidinger, James and Lawrence Bishop. Sister of Rita Gutsell and Jerome Tuell. Grandmother of nine. Great-grandmother of 12.

**BORRELLO, Shirley (Stambaugh)**, 80, St. Jude, Indianapolis, Feb. 18. Mother of Margaret Greig, Ruth Johnson and Gene Stambaugh. Sister of Thelma De Jean, Jeanette Detillier, Elsie Levet, Archie, Dudley and Percy Detillier. Grandmother of 13. Great-grandmother of several.

**BREITENBACH, Ann L.**, 81, Prince of Peace, Madison, Feb. 20. Sister of Sally Brown, Mary and Pat Breitenbach.

**BURKE, Ruth M. (Conner)**, 82, Our Lady of Lourdes, Indianapolis, Feb. 17. Mother of Maureen Eskildsen. Grandmother of six.

**BURRIS, Lucile (Fox)**, 84, Our Lady of Lourdes, Indianapolis, Feb. 21. Mother of Sharon Holmes, Gary, Robert and William Burris.

Grandmother of nine. Great-grandmother of four.

**CONNERTON, Helen**, 95, Holy Family, Richmond, Feb. 17. Mother of Kay Portzline. Sister of Iva Hanen. Grandmother of one. Great-grandmother of one.

**COOK, Clarina R.**, 83, St. Paul, Tell City, Feb. 17. Mother of Ronald Cook. Grandmother of two. Great-grandmother of five.

**CORNACCHIONE, Anna M.**, 84, Christ the King, Indianapolis, Feb. 19. Mother of Conrad, Douglas and Paul Cortellini. Sister of Marisa Mosci.

**CRAWFORD, Maureen Elizabeth (Mulhern) Bartley**, 50, St. Lawrence, Indianapolis, Jan. 26. Mother of Susanne Long and Edward Bartley. Daughter of Rosemary Valvo. Stepdaughter of Joseph Valvo. Sister of Clare Kay, Kathleen Ray, Rosemary Soares and Brian Mulhern. Grandmother of two.

**CROSS, Esther R.**, 84, St. Michael, Greenfield, Feb. 13. Mother of Linda Holmes, Donald, Patrick, Paul and Russell Cross. Sister of Fred and Robert Nowicki. Grandmother of nine. Great-grandmother of four.

**CUNNINGHAM, John James**, 68, St. Roch, Indianapolis, Feb. 12. Husband of Nora May (Stevason) Cunningham. Father of Chad, Jeff and Todd Cunningham. Brother of Mary McClelland, Cathline, Daniel, Francis, James, Michael and Patrick Cunningham. Grandfather of six.

**DEUSER, Jay J.**, 78, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 11. Husband of Martha Deuser. Father of Connie Anderson and Sherry Liverman. Brother of Peggy Brooner, Paulette Coombs, Glenn and Paul Deuser. Grandfather of seven. Great-grandfather of eight.

**DOYLE, Fred E.**, 67, Holy Name, Beech Grove, Feb. 7. Father of Colleen Rosebaum, Dennis, Phillip and Steven Doyle. Brother of Judy Rosebaum, Edward and Joseph Doyle. Grandfather of 12.

Great-grandfather of two.

**ECKSTEIN, Bernard**, 52, St. Joseph, St. Leon, Feb. 4. Son of Virginia Eckstein. Brother of Maria Schwering, Georgiana Simkins, Christina, Gary, Joseph, Kerry, Patrick and Randall Eckstein.

**FARGO, Leroy J.**, 81, St. Michael, Greenfield, Feb. 11. Husband of Terese Fargo. Father of Christine Fish, Paula Maburn and Leah Fargo. Brother of Margo Baas.

**FISHER, Marguerite**, 88, St. Matthew, Indianapolis, Feb. 16. Wife of Patrick Fisher. Mother of Anne Campbell, Frances Hodge, Mary Fisher-Heath, Rosalie Fisher-Woodard, Grace Weber, Christopher, Joseph, Michael and Patrick Fisher. Sister of Patricia Shultheis. Grandmother of 21. Great-grandmother of two.

**GRIFFIN, Edward J.**, 76, Holy Name, Beech Grove, Feb. 16. Husband of Helen (Ward) Griffin. Father of Paula Hill, Kathryn and Joseph Griffin. Brother of Ruth (Kennedy) and Thomas Griffin. Grandfather of two.

**GRINDLE, Marceline M. (Brunic)**, 86, Annunciation, Brazil, Feb. 16. Mother of Cheryl Rose Cotter, Yvette Marie Dixon, Marcia Lynn Larson, Dennis and Mark Grindle. Sister of Laura Wild. Grandmother of 13. Great-grandmother of 19.

**HARMEYER, Matilda E.**, 92, St. Gabriel, Connersville, Feb. 18. Mother of Evelyn Klein, Marilyn Schunk, Floyd and Melvin Harmeyer. Grandmother of 17. Great-grandmother of 26. Great-great-grandmother of five.

**HAVERLY, Charlotte**, 87, St. Vincent de Paul, Bedford, Feb. 18. Mother of Bill Haverly. Grandmother of four. Great-grandmother of five.

**HUMIG, Matilda T.**, 93, St. Gabriel, Connersville, Feb. 20. Mother of Shirley Ann Ham, Rita Marie Isaacs, Betty Jo Lechner and Arleen Kay Smith. Grandmother of 18. Great-grandmother of 40.

**HURRLE, Casimir Francis**, 83, St. Roch, Indianapolis, Feb. 18. Husband of Barbara Hurrel. Father of Theresa Roussel, Peggy Teagardin, Eva, Dan, Dave and Don Hurrel. Grandfather of 15. Great-grandfather of two.

**INDIANO, Malfie F.**, 93, St. Pius X, Indianapolis, Feb. 11. Grandmother of seven. Great-grandmother of one.

**ISAACS, Darrel Boyd**, 50, St. Luke, Indianapolis, Feb. 3. Father of Stephanie, Alex and Evan Isaacs. Son of Joyce Isaacs. Brother of Marilene and

Dwayne Isaacs.

**JENNINGS, Stephen D.**, 56, St. Joseph, Shelbyville, Feb. 16. Father of Julie Lett and Matthew Jennings. Brother of Carolyn Larsen, Marc, Michael, Patrick and Peter Jennings.

**KUYOTH, Joseph B.**, 77, St. Luke, Indianapolis, Jan. 26. Husband of Liane Kuyoth. Father of Connie Smith and Jerry Kuyoth. Grandfather of five.

**LARDIN, Vida Mae (Stewart)**, 69, St. Jude, Indianapolis, Feb. 18. Mother of Joanne Jones, Sandra Zebrowski, Donna, James and William Lardin. Sister of Norma Barger, Frances DeWitt, Betty Jane Mueller, Joanne Noeche, Carol and Robert Stewart. Grandmother of 14. Great-grandmother of five.

**LAUBER, Julia A.**, 95, St. Michael the Archangel, Indianapolis, Feb. 15. Wife of Carl J. Lauber. Mother of Betty Ann Fenz, Mary C. Hermance, Frank Lauber, Jim and Tom Kurtz. Grandmother of 16. Great-grandmother of 10.

**MANN, Dorothy (Feld)**, 86, St. Barnabas, Indianapolis, Jan. 30. Mother of Donna Duhamell and Dianna Sweany White. Sister of Betty Kaminski, Madonna Rea and Joseph Feld. Grandmother of six.

**McSHAY, James R.**, 72, Good Shepherd, Indianapolis, Jan. 21. Brother of Bridget Staggs.

**MOONEY, Joshua Ray**, 25, St. Vincent de Paul, Bedford, Feb. 19. Son of Deborah DeLaney. Brother of Katherine Haley, Jacqueline, Alexander and Christopher Mooney.

Grandson of Deanna DeLaney. Great-grandson of Lottie Pierce.

**ROELL, Dorothy E.**, 84, St. Louis, Batesville, Feb. 15. Wife of Raymond Roell.

Mother of Sharon Eckstein, Marilyn Todd, David, Earl and James Roell. Sister of Florence Heinrich, Delores Hoffbauer, Annabel Suttmiller, Leona Weiler, Viola Westrich, Arnold, Bernard and Richard Batta. Grandmother of 10.

**SCALI, John**, 74, St. Luke, Indianapolis, Feb. 16. Brother of Gloria, Eugene, Gerard and Paul Scali.

**SCHUMAN, Louise**, 84, St. Joseph, St. Leon, Feb. 3. Mother of Marge Fogelson, Dorothy Wilhelm and Rosella Schuman. Sister of Jacob Bihr. Grandmother of nine. Great-grandmother of 12.

**SCHWARTZ, Irene V.**, 87, St. Michael, Cannelton, Feb. 14. Mother of Denny Schwartz. Grandmother of two. Great-grandmother of one.

**SCHWARTZ, Lee E.**, 86, St. Michael, Cannelton, Feb. 14. Mother of Denny Schwartz. Brother of Margaret O'Hara and Edna Richardson.

Grandfather of two. Great-grandfather of one.

**SEILER, Ernest B.**, 86, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 12. Father of Greg, Michael and Stephen Seiler. Brother of William Seiler.

**SHEEHAN, William L.**, 84, St. Anthony of Padua, Clarksville, Feb. 10. Father of Mary Kathleen and Patricia Louise Sheehan. Brother of Dolores Sacksteder, Charles and George Sheehan. Grandfather of two. Great-grandfather of three.

**SPAULDING, Viola Louise**, 93, St. Gabriel, Connersville, Feb. 21. Mother of Jane Linderman, Carol Tague and Marvin Spaulding. Sister of Delores Templeton, Mary Ann Wilhelm, Barbara Wilson, Christina Wise, Al, James and Leon Firisch. Grandmother of 12. Great-grandmother of 19.

**STEINMETZ, Ruth E.**, 96, St. Jude, Indianapolis, Feb. 10.

**STRANGE, Mary Patricia**, 93, Holy Family, New Albany, Feb. 16. Mother of Harriet Chalfant, Dr. Carney, Mary Ellen, Brian and Michael Strange. Grandmother of 11. Great-grandmother of seven.

**TAPEK, Edward J.**, 81, St. Luke, Indianapolis, Jan. 18. Father of Peggy Tapek.

**TAYLOR, Ralph J.**, 79, St. Paul, Tell City, Feb. 13. Husband of Frieda Taylor. Father of Grant Taylor. Brother of Evelyn Evrard, Ruth LaGrange and Don Taylor.

Grandfather of two. Step-grandfather of one.

**TIEMAN, Florence**, 79, St. Mary, Richmond, Feb. 17. Sister of Anna Campbell, Hilda Denny, Rosemary Ramsey, Ellen Shaw, Charles, John and Joseph Smith.

**VANDEWATER, Frances J.**, 82, Prince of Peace, Madison, Feb. 19. Wife of Harold VandeWater. Mother of Barb Manaugh, Susan White, Jane, Dick, John, Marty, Pat, Steve and Tom VandeWater. Sister of Mary Lou Scott and Albert Gremonprez Jr. Grandmother of 20. Great-grandmother of seven. †

## Franciscan Sister Lucille Method served as a teacher and principal

Franciscan Sister Lucille Method died on Feb. 21 at St. Clare Hall, the health care facility for the Sisters of the Congregation of the Third Order of St. Francis, in Oldenburg. She was 74.

The Mass of Christian Burial was celebrated on Feb. 25 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

The former Aurelee Method was born on April 18, 1930, in Oshkosh, Wis.

She entered the Oldenburg Franciscan community on Sept. 8, 1948, and professed her final vows on Aug. 12, 1954.

Sister Lucille ministered as a teacher and principal for 48 years.

In the archdiocese, she taught at the former Holy Trinity School in Indianapolis,

St. Rita School in Indianapolis, St. Joseph School in Shelbyville and St. Mary School in Aurora.

Sister Lucille also taught in Evansville, Ind., as well as in Ohio and Missouri.

In 1998, Sister Lucille retired to the motherhouse, where she did community service as a librarian in the convent library and served as an assistant in the Oldenburg Sisters Visiting Center.

Surviving are two sisters, Mary McNamara of Indianapolis and Margaret Hillsamer of Clarksville, Ark., as well as two brothers, Pete Method of Indianapolis and Bill Method of Elkhart, Ind.

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

## MINISTRY

continued from page 17

St. Monica's Black Catholics Ministry.

She also was a member of the Archdiocesan Black Catholics Concerned, which was active from 1973 until 2000. At St. Monica, she is a member of the women's club and has coordinated parish blood drives for 25 years.

"The main thrust that my husband and I have is to encourage the African-Americans and the native Africans, who are so much a part of our parish, to become involved in activities," Carrie Kemp said. "Our feeling is that the more you're involved and participate with different activities, the more of a role model you can be in parish life. I just want the African-American parishioners to realize that even doing the least little thing to participate in parish life will be so beneficial."

St. Monica was an African woman who formed her son, Augustine, into a man who would achieve sainthood, Kemp said, and she is a wonderful role model and inspiration for black Catholics.

"There is a need for bringing to the front all the things we can do as African-Americans," she said, "and how our culture can be joined with the others, to become one [unified community]."

She said committee members also hope to connect with African-Americans on the "fringe" of parish life, present educational programs about black Catholics for junior high students, work with high school seniors to keep them connected to parish life after graduation and encourage young people to consider vocations to the priesthood and religious life.

David Kemp volunteers as a hospitality minister, is active in the men's club and enjoys parish golf outings. He also served as a Catholic Youth Organization coach for a St. Monica basketball team when their son was in school.

"It seems like if people don't know about parish activities they just come to Mass and go their own way and never make contact with others," he said. "It helps a lot if you can get people involved in social events at the church. We want people to feel welcome and say, 'This is a nice church.' " †

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## Prayers Answered .....

THANK YOU Blessed Mother, Sacred Heart and St. Jude for prayers answered. M.E.M.

# Legislation that would protect parishes advances

By Brigid Curtis Ayer

The Indiana Catholic Conference's primary legislative efforts promote a consistent life ethic, but sometimes the ICC works to protect the Church when certain legislation could create an undue hardship on parish life. The ICC has focused on several bills to protect the Church during this session of the Indiana General Assembly.

A bill to prevent civil suits brought against Church volunteers has passed the Indiana House of Representatives by a 94-0 vote.

House Bill 1126 gives volunteers and volunteer directors of non-profit organizations, including Catholic parishes and schools, immunity from civil liability, provided they use reasonable care in performing their duties. The measure expands and clarifies current law. However, the measure does not apply to health care providers.

The bill now moves to the Senate for further consideration.

Senate Bill 132 is similar to House Bill 1126 in that its goal is to reduce civil suits against the Church. The bill clarifies the obligations of religious organizations and provides some protection for places of worship from civil suits. The limitations are restricted to worship areas and do not include schools or other Church facilities.

The bill passed the Senate judiciary committee and is now eligible for passage by the full Senate.

The ICC has opposed House Bill 1614, which would allow government entities to charge a fee or tax Churches, hospitals or schools through property taxes to pay for public safety protection such as fire and police. Currently in Indiana, non-profit organizations such as Churches, hospitals and Catholic schools, among other service organizations, are exempt from property taxes.

"If enacted, this bill would have had a significant negative impact on our schools, Churches and hospitals," said ICC executive director Glenn Tebbe. The bill died in committee.

House Bill 1056 exempts certain nonprofit groups, including parishes, from having to use certified food handlers for activities when food is sold. Without this legislation, every time a parish held an event, festival or activity where food was being sold, the parish would have to hire certified food handlers, for example, a food catering company to serve food or be subject to certain fines or penalties.

The bill passed the House by a 95-0 vote and now moves to the Senate for consideration.

Senate Bill 140, which clarifies and maintains current charity gaming laws, passed the Senate. The bill includes supplies and other costs in determining net proceeds which are used for charity purposes and eliminates the requirement that a minimum percentage be generated from gaming activities.

Tebbe said the Indiana Department of Revenue recently issued regulations which would set specific dollar amounts for profits causing difficulty for smaller charitable gaming groups. "These set dollar amounts would have forced some smaller non-profit groups, including some parishes, to shut down their charitable gaming operations," Tebbe said.

"Senate Bill 140 was needed to correct this hardship and will ease the restrictive and unworkable rules set forth by the Indiana Department of Revenue," he said. "The bill provides a better way of determining net proceeds and maintains the requirement that proceeds be used for charity."

The bill passed the Senate by a 43-6 vote. The bill now awaits action in the House.

To learn the positions of the Church on a particular bill, issue or public policy matter, check out the Indiana Catholic Conference's web page for policy statements and position papers at [www.indianacc.org](http://www.indianacc.org).

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

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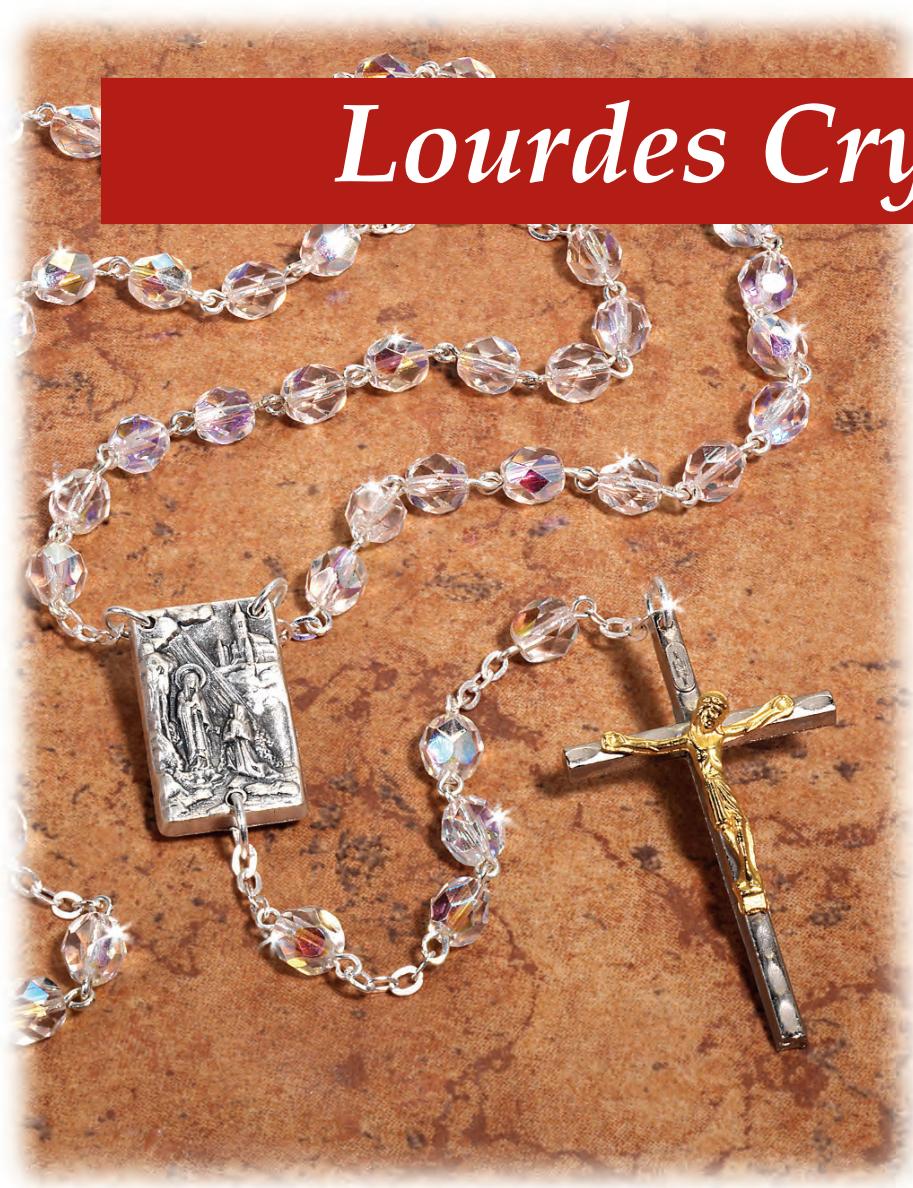
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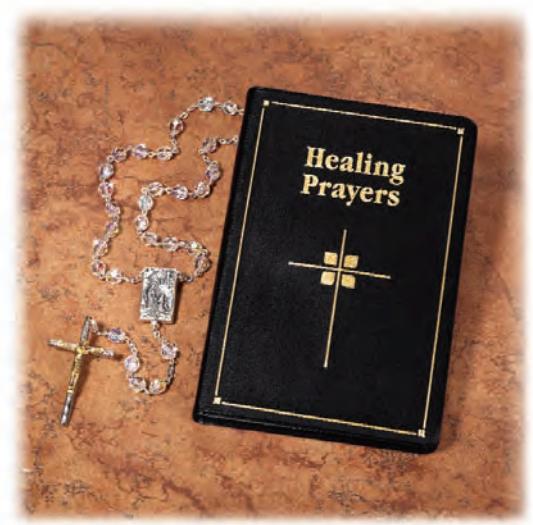
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