



The

Criterion

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March 11, 2005

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Photo by Brandon A. Evans



Students at St. Philip Neri School in Indianapolis gather in the doorway of their classroom on March 7 to catch a glimpse of some of the faculty and staff members of Brebeuf Jesuit Preparatory School, who were helping paint hallways in the school.

Brebeuf Jesuit faculty and staff teach by example

By Brandon A. Evans

Just as the students at Brebeuf Jesuit Preparatory School in Indianapolis are expected to perform community service, so are the faculty and staff.

About 125 members of the faculty and staff of the private Catholic high school—just about all of them—gave their example of Christian living by helping out at two Indianapolis center-city schools on March 7.

The adults split into two groups—one spending the day at All Saints School and the other at St. Philip Neri School.

Maureen Reynolds, principal of St. Philip Neri School, said that it is nice to know that people care about the school.

“Even though it’s not our fault that we can’t do all the maintenance . . . I do think it’s a way of letting the kids know that they’re important,” Reynolds said. “I think when the building looks nice, it’s an indication that we care about what goes inside of it.”

She said that the Brebeuf Jesuit faculty and staff were painting parts of the hallways, replacing lights, cleaning the cafeteria, preparing lunch, fixing computers and repairing water damage in some closets.

“I figure even if everything doesn’t get finished, the fact we’ve gotten a start

makes it more likely that it is going to get done,” Reynolds said.

Brebeuf Jesuit students had the day off, and normally the faculty and staff spend the day on retreat working on professional development.

Still, the students at both center-city schools were in class. As they walked about St. Philip Neri School, the students could see the host of people working to maintain the building.

And what the students at the center-city schools could see with their eyes, many of the Brebeuf Jesuit students were at least aware of.

“Part of the reason why we’re doing

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Pope hopes to return to the Vatican by Easter

VATICAN CITY (CNS)—Pope John Paul II spent several minutes at the window of his hospital room on March 6 waving to and blessing enthusiastic crowds at Rome’s Gemelli Hospital and in St. Peter’s Square, and the Vatican later indicated he might be home by Easter.

The large screens in the Vatican square showed the 84-year-old pope, somewhat slumped in his wheeled throne, watching television as his delegate, Archbishop Leonardo Sandri, led the Sunday Angelus prayer at the Vatican. The pope’s posture was more erect when the blinds on his hospital window were opened and he made the sign of the cross, blessing the hundreds of faithful who waited in the rain for a glimpse of him.

The Vatican spokesman, Joaquin Navarro-Valls, said on March 7, “We hope the pope will be in the Vatican for Holy Week,” which begins with Palm Sunday, March 20. “I think the pope will be here for Holy Week.”

“When the pope is back at the Vatican, he will decide how to participate” in the Holy Week and Easter liturgies, the spokesman said.

He also said that Pope John Paul had been advised to observe “a prudent limitation of the use of his voice to allow the recuperation of the functioning of his larynx,” which had been going into spasms, cutting off his air supply.

At the same time, the spokesman said the pope’s ability to speak is improving because of the rehabilitation exercises he is performing each day.

The spokesman also said there had been no complications from the tracheotomy and that the tube allowing the pope to breathe through the hole cut in his throat was still in place. The pope’s doctors have not said when they will remove the tube, he said.

In the pope’s message for the March 6 Angelus, read by Archbishop Sandri, an assistant secretary of state, Pope John Paul again thanked all those who had sent “signs of affection” as he continued recovering from the Feb. 24 tracheotomy to ease breathing difficulties.

The pope thanked the cardinals, bishops, priests, pilgrim groups, ambassadors and ecumenical delegations who had

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Archaeologist believes he has found St. Paul’s tomb

VATICAN CITY (CNS)—A Vatican archaeologist believes he has rediscovered the tomb of St. Paul, buried deep beneath the main altar of the Rome basilica dedicated to the Apostle.

The sarcophagus, which lay hidden for centuries, had a hole into which the faithful could stick pieces of cloth to make secondary relics, said Giorgio Filippi, the archaeologist and inscriptions expert at the Vatican Museums who carried out the studies.

The tomb lies directly beneath a historic inscription that reads: “Paul Apostle Martyr.” The marble sarcophagus was apparently first placed there during reconstruction of the basilica in 390 A.D.

“I have no doubt this is the tomb of St. Paul, as revered by Christians in the fourth century,” Filippi said as he stood next to the main altar of St. Paul Outside

the Walls. He spoke in an interview with Catholic News Service.

Filippi’s discovery was the result of more than five years’ archaeological sleuthing. Surprisingly, the findings have not yet made a huge impression inside the Vatican or in ecclesiastical circles. The Vatican newspaper, for example, has yet to report on the discovery.

The sarcophagus lies several feet below the marble structure of the main altar, embedded in a platform of concrete. Filippi managed to reach the back side of the sarcophagus, but he said opening the tomb would be practically impossible without destroying the altar area.

He added that, in any case, it was not essential to check what’s inside the sarcophagus. The important thing is that it was clearly venerated as the tomb of

See TOMB, page 2



Giorgio Filippi, an archaeologist and inscriptions expert at the Vatican Museums, believes he has rediscovered the tomb of St. Paul, buried deep beneath the main altar of the Roman basilica dedicated to the Apostle.

POPE

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made their way to the hospital, usually meeting a Vatican official, but rarely being admitted to the pope's 10th-floor room.

Pope John Paul said he wanted to extend special thanks to members of other religions, particularly Jews and Muslims, who "have wanted to come to pray here at the hospital. This is a comforting sign for me and one for which I thank God."

Representatives of the Italian Muslim community and the Jewish community of Rome had visited the hospital in the previous week, and Israel's ambassador to the Vatican arrived with a message from the country's chief Sephardic rabbi.

In his message, the pope also told the faithful, "We continue together our preparation for Easter, including by offering God our suffering for the good of humanity and for our own purification."

"In today's Gospel, Christ, healing the man born blind, presents himself as 'the light of the world.' He came to open our eyes to the light of faith," the pope wrote.

"Yes, my dear ones, faith is the light that guides us along the path of life, and it is the flame that comforts us at difficult moments," he said.

Ann Rafferty, a Catholic from Philadelphia, was in St. Peter's Square for the Angelus with five of her six children. Archbishop John P. Foley, a Philadelphia native and head of the Pontifical Council

for Social Communications, translated the pope's Italian-language message for them.

Rafferty said, "It's inspiring just listening to his message. He's still reaching out to people, and he is a remarkable witness."

"As my cousin said, he taught us how to live and now he's teaching us how to die. I hate to think of this world without him here, so I hope he will make a recovery and return," she said. "He is giving a lot of courage to people, especially senior citizens."

As the pope spent his 12th day in the hospital, Cardinal Angelo Sodano, the Vatican secretary of state, filled in for the pope on March 7, accepting the credentials of new ambassadors from Austria and Greece.

Cardinal Sodano gave both ambassadors a personal message from Pope John Paul.

Cardinal Camillo Ruini, the pope's vicar for the Diocese of Rome, met with the pope on March 5 at the hospital before going to the Vatican to preside over a gathering of European university students. The pope had been scheduled to participate in the event.

Instead, Cardinal Ruini read his message to the young people.

"I cannot be present among you, but I am just as close with my affection and my prayers," the pope wrote.

Pope John Paul thanked the university students for gathering together, reflecting on the Gospel and examining how their intellectual pursuits complement their



Pope John Paul II attends Mass in a room of Rome's Gemelli Hospital prior to the Sunday Angelus on March 6. The pope's image was shown on large screens in St. Peter's Square during the Angelus, which was led by Archbishop Leonardo Sandri, a Vatican official.

faith lives as they prepare for the August celebration of World Youth Day in Cologne, Germany.

"There is no contradiction between faith and reason," the pope wrote. "This is demonstrated even by the experience of the Three Wise Men, who reached Bethlehem using both dimensions of the human spirit: intelligence, which scrutinizes the signs, and faith, which leads to

adoring the mystery."

Tradition holds that the relics of the Three Wise Men are interred at the Cologne cathedral.

Pope John Paul asked the students to keep alive "the yearning to discover the truth about your existence."

"Faith and reason are the two wings that will lead you toward Christ," the pope said. "In him, you will find peace and joy." †

TOMB

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St. Paul, he said.

Tradition holds that St. Paul suffered martyrdom by beheading in the first century, and that his body was buried in a cemetery along the Via Ostiense, where the basilica was built. A first church was erected there in 320 A.D., and a larger basilica was constructed in 390; it was remodeled several times over the centuries and almost totally destroyed by fire in 1823.

Pilgrims still come to St. Paul's, but not nearly as many as those who pour daily into St. Peter's Basilica, located some five miles away. On a recent weekday afternoon, no more than 75 people were inside the massive church.

Filippi began his detective work in 1993, when he studied the early Christian inscriptions in the cloister of the basilica

and in the monastery nearby. He began asking questions of older monks and caretakers, trying to discover where some of the inscriptions and other artifacts came from.

He soon discovered that by lifting up certain pavement stones in the basilica's floor, a series of underground chambers and tunnels were accessible—most of them unmapped and forgotten. The excavations yielded a Roman sarcophagus and a wealth of other material.

In the year 2000, Filippi said, pilgrims coming to St. Paul's for the Jubilee year asked for the burial place of the Apostle and were disappointed not to see and touch it.

After the Jubilee ended, at the request of the basilica's papal administrator and on behalf of the Vatican Museums, Filippi made plans for a systematic study of the area under the altar. In 2002 and 2003, he examined, among other things, three vertical holes leading down to the lid of the sarcophagus.

The holes had been established many centuries earlier so that devotional items could be lowered to the tomb's surface. One reason the tomb ended up so far below the altar was that the altar area had been progressively raised due to changes that occurred through the centuries, Filippi said.

One of these holes—now closed with mortar—led inside the sarcophagus, apparently so that pieces of cloth could come into contact with relics of the saint. Filippi said the practice of creating these kinds of secondary relics was popular in the late fourth century, especially after the Emperor Theodosius banned the sale and



Giorgio Filippi, a Vatican archaeologist, believes he has rediscovered the tomb of St. Paul, buried deep beneath the main altar of the Rome basilica dedicated to the Apostle. The tomb lies directly beneath a historic inscription that reads: "Paul Apostle Martyr." The marble sarcophagus, which lay hidden for centuries, was apparently first placed there during reconstruction of the basilica in 390 A.D.

distribution of corporal relics.

Theoretically, experts today could open the hole to the sarcophagus and stick a small video probe inside. But for now, no

such examination is foreseen. Filippi said there's no hurry; as the last 11 years of work has demonstrated, he's happy to take one archaeological step at a time. †

Official Appointments

Rev. Patrick Doyle, pastor of St. Joan of Arc Parish in Indianapolis, to pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis, effective July 6, 2005.

Rev. Steven G. Schwab, pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis, to pastor of St. Joan of Arc Parish in Indianapolis, while continuing as chaplain of the Marion County Sheriff's Department in Indianapolis, effective July 6, 2006. †



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Marist Father Thomas Dubay discusses process of deep conversion

By Brandon A. Evans

The first words of Jesus Christ that are recorded in his public ministry admonish us to convert and accept the Gospel.

Deep conversion was the topic of a presentation by Marist Father Thomas Dubay, a well-known author, university teacher and retreat master, on March 2 at Holy Rosary Parish in Indianapolis.

The program was part of the parish's five-part, weekly Lenten speaker series.

Jesus' command, Father Dubay said, at one time seemed to him to be backward—conversion follows the acceptance of the Gospel. But what the Lord is saying is to convert from our current way of living to a way that appreciates truth, goodness and beauty.

"Once a person is deeply converted and hears the Gospel," he said, "that person will love the Gospel because there's nothing nearly as beautiful on our planet."

It is egocentrism that we are converting from, Father Dubay said, which is the result of original and actual sin that causes us to be constantly concerned with our own wants and desires.

But conversion requires more, he said. It requires a turning away from idols and a total worship of God, who is the source of all truth, goodness and beauty.

"You're going to worship something, you're going to kneel to something," he said. "If it's not the real God, it'll be

something created [and] finite."

He said some people worship their sense of pride or lust or wealth.

"The Lord put it perfectly," Father Dubay said. "You cannot serve God and mammon. Now there are people who strive to do that—straddle the fence, have them both—but he says it's impossible. Of course it is."

Father Dubay also quoted Cardinal John Henry Newman, who said that most people live and act not according to the evidence or the truth, but according to their preferences.

Generally, Father Dubay said, this appears to be more and more true.

"When it's a question of religion, morality, politics and lifestyle, people go according to what they prefer," he said.

Some people make those preferences into their own idols, into their own "consuming concern," he said. Their idolatry becomes a mortal sin, and people risk hell to keep their idols.

Thus, he said, the first step in deep conversion is to give up mortal sin—those things that keep us from loving God and neighbor.

The second step is to give up the lesser venial sins—things like gossiping and overeating.

The irony is that many people don't take this step, Father Dubay said.

He told a story about St. Bernard who, as a young abbot, was addressing his

monks.

"There are more people converted from mortal sin than there are religious converted from good to better," St. Bernard said.

Though he was addressing the monks, what he said applies to all people—lay, religious and ordained—who each have a call to holiness, Father Dubay said.

"What is shocking is, you would think that people who love God ... would avoid offending him in even small matters," Father Dubay said. But yet we all do, and we act the same with the people we love.

The last step in deep conversion is the hardest—to live like the saints, to live out heroic virtue.

Father Dubay said that Scripture is rife with passages that call on us to be perfect, pure and holy.

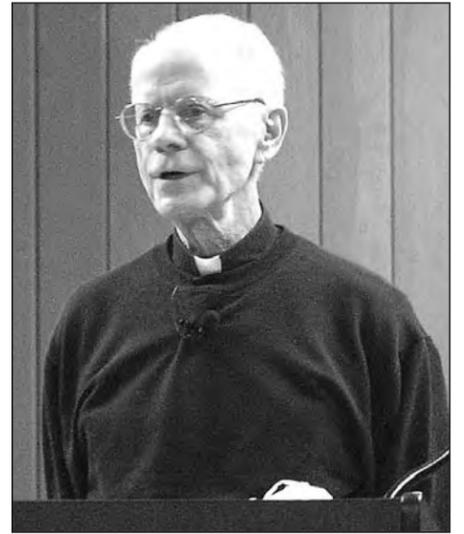
"A saint doesn't stop with giving a lot," he said. "They give everything because they're head over heels in love."

Some of the hallmarks of truly holy people, he said, are that they act promptly, are joyful in hardships, possess all virtues and are habitually holy.

"The saints put no limits on loving and showing it. They light fires," he said.

"Saints, therefore, are the most splendid men and women on earth. They're icons of human beauty."

If we are all God's works of art, as St. Paul says in Ephesians, then the saints are the masterpieces, Father Dubay said.



Marist Father Thomas Dubay discusses prayer.

He continued his presentations on deep conversion the following two nights at the parish as part of a 40-hours devotion, which included prayers and continual adoration of the Blessed Sacrament.

Striving deeply to convert to a saintly way of life is the most significant thing a person can do, Father Dubay said.

"It's more important than anything else you have to do. And that's not simply my opinion," he said. "It's God's word and it's common sense. What kind of eternity you will have is incomparably more important than anything else on earth. †

Women's Lenten convocation features stories of faith, hope and love

By Mary Ann Wyand

Sharing stories of faith, hope and love with datelines in Medjugorje, Calcutta and Indianapolis, St. Pius X parishioner and broadcast journalist Anne Ryder of Indianapolis reflected on her inspirational "Hope to Tell" series for WTHR Channel 13 during the third annual Catholic Women's Convocation on March 5 at St. Christopher Parish in Indianapolis.



Anne Ryder shares her faith during a women's program on March 5 at St. Christopher Parish.

Many of the 265 women from 10 area parishes cried during "Three Steps to Peace: Lessons from Mother Teresa and Stories of Hope to Tell," Ryder's poignant keynote presentation for "Peaceful Women," a Lenten day of reflection.

She said a conversation with an elderly nun at the Marian pilgrimage site in Bosnia, who told her she was there to "do Mary's work," and her life-changing interview with Mother Teresa taught her important lessons about living her faith that helped her to report segments of the award-winning "Hope to Tell" series for the NBC affiliate.

"If anyone had told me that as a local news reporter I would have the opportunity to interview and bring [to television news] some of the stories that I've been privileged and blessed to [do], I would have said 'No way,'" Ryder told the women. "I tell you this not by way of saying that I did this on my own because I didn't do it on my own. ... This is the hand of God, I believe, at work. He has the ability to use every one of us.

"What changed my focus in my career, and would also change my life in the process, started with frustration" about the often negative aspects of broadcast news in 1992, she said. "One of the ways that God talks to me is he lets me get good and frustrated first. ... I go along in life and I try to

do it my way, do it my way, do it my way, and then—what happens to all of us at one time or another—I hit the wall [of frustration] ... Finally, I did what God was trying to get me to do in the first place, and that was I got down on my knees and I prayed. [I asked God] ... 'What are you trying to show me?' In the power of silence, in the power of prayer, an idea was born that transformed everything."

Ryder decided to report stories about how faith helps people cope with tragedy.

She said people of faith have three things in common.

"Number one [is] they make time for silence," she said. "No matter how busy they are, they know the sacredness of silence. Some call it prayer. Some call it meditation. ... Number two is knowing when and how to say thank you, and to say thank you all day every day for things in your life. ... Be appreciative for all the things God has given you. ... Number three is that when difficult things happen ... when you can, you say thank you to God for that. ... This didn't happen by accident.

[Ask yourself] ... 'What am I doing to become more Christ-like?'"

Ryder also discussed her family's grief when life-threatening complications during pregnancy led to the death of their unborn son, Sean, two years ago. Their daughter, Jennifer, is in grade school. She left her position as a news anchor last May, but still reports stories for Channel 13.

Pastoral associate Nancy Meyer, who helped plan the Lenten convocation and coordinate five workshops, led the women in applause after Ryder's emotional talk.

"Hasn't Anne been Jesus for us today?" Meyer asked. "She has been such a blessing and a gift."

St. Christopher parishioner Flora Villanueva said Ryder's testimonial "was so good," especially her narrative about interviewing Mother Teresa of Calcutta.

Ryder was the only American reporter in more than a decade to be granted an interview with Mother Teresa. Their videotaped conversation was the last interview that the foundress of the Missionaries of Charity gave before her death on Sept. 5, 1997. †

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- Session IV: "New Light on the Gospels"
- Session V: "Out of Easter...the Synoptic Gospels"

The series will run on five consecutive Tuesday evenings from 7:00-9:00 p.m. beginning on April 26th and ending on May 24th. Cost for the entire series is \$75.00 per person

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Editorial



Newly elected Palestinian leader Mahmoud Abbas, left, meets with Christian leaders at his headquarters in the West Bank city of Ramallah on Jan. 13. Latin Patriarch Michel Sabbah of Jerusalem, right, was among those greeting Abbas, who has promised to revive a peace process with Israel after years of bloodshed.

People making nice

Suddenly there is good news in many places in the world as more and more people are making nice. Here are just a few examples:

- Israeli Prime Minister Ariel Sharon and Palestinian President Mahmoud Abbas continue their good relations (at least as this is being written). Sharon has said that he can work with Abbas, who has visited Sharon at his farm.
- Sharon was interviewed by Egypt's most prominent newspaper. He stressed his desire for peace. He seems like the most unlikely advocate for peace between the Jews and Arabs considering his past, but perhaps, just because of his past, he is the most likely to succeed. He continues his plans to close Israeli settlements in Gaza and some on the West Bank.
- Condoleezza Rice had a very successful whirlwind tour of Europe and the Middle East during which she charmed everyone, even the French.
- President Bush followed up Rice's trip with one of his own to Europe, during which everyone tried to be nice despite disagreements over various issues.
- In Lebanon, the assassination of former Prime Minister Rafik Hariri has brought Christians and Muslims together as they all mourn his death. Hariri negotiated the 1989 Christian-Muslim power-sharing agreement that ended the civil war in Lebanon, but later resigned over the issue of Syrian troops in Lebanon.
- Former presidents Bill Clinton and George Bush traveled together to southeast Asia to visit tsunami victims. These two opponents in the 1992 presidential election have become friends, as shown by their attendance at the Super Bowl together, and it has been reported that President George W. Bush also likes Clinton. The president brought tears to Clinton's eyes when he praised him highly during the unveiling of Clinton's official portrait at the White House sometime back. Clinton also has made friends with Bob Dole, whom he beat in 1996.
- Senators Hillary Clinton and John McCain praised each other on NBC's "Meet the Press" on Feb. 20. They were in Iraq together and they agreed

that U.S. troops must stay there until the job is done and there cannot be a timeline for their leaving. Thus, Clinton distanced herself from Sen. Ted Kennedy. When Tim Russert asked McCain if Hillary Clinton would make a good president, he replied that she would, but he wouldn't support her since he was a Republican. Asked if McCain would make a good president, she also replied that he would. Then both accused Russert of getting them in trouble. There's the distinct possibility that the two could be their respective party's candidate for the presidency in 2008.

In the Middle East, it's possible that things could blow up again at any time, but there does seem to be a great desire for peace there. One sign of that was the fact that the Palestinians expressed anger after a suicide bombing in Tel Aviv threatened to derail a truce and Abbas pledged to track down and punish those responsible.

It's impossible to overemphasize the difficulty Abbas is going to have in trying to control Islamic Jihad, whose leaders are in Syria, or the Lebanese guerrilla group Hezbollah, backed by Syria and Iran. We hope that Israel will recognize this difficulty and remain patient. If Israel calls off peace efforts whenever there's an incident, the militants win. That's what they want.

Other good news: Nearly half of the 24 ministers who have joined Abbas's new Palestinian cabinet hold doctorates, many of them earned at U.S. universities. Young and professional, they are a sharp contrast to Yasser Arafat's cronies in the former cabinet. An economist with a Ph.D. now heads the Finance Ministry, a physician is the new health minister and a statistician is the new labor minister. Others have similar expertise. It shows Abbas's determination to reform the Palestinian government.

There's even good news in Egypt, where President Hosni Mubarak has asked the Egyptian Parliament to amend the constitution to allow democratic multiparty elections later this year. Democracy appears to be spreading in the Middle East after the successful elections in Iraq.

Let's pray that this good news will continue. It's pleasant to have so many people making nice to each other.

— John F. Fink

The Human Side/Fr. Eugene Hemrick

Young Catholic adults and Vatican II

"Fifty-seven percent of young Catholic adults have never heard of Vatican II." That was one of many startling findings reported at a Feb. 18 meeting of Church researchers from the Life Cycle Institute at The Catholic University of America in Washington and Le Moyne College in Syracuse, N.Y.



When I heard this, my thoughts went back to a biblical text I had just read. It was about the Egyptians, who no longer had any memory of Joseph. Not knowing Joseph, they no longer respected his descendants, the Hebrews.

That simple narrative contains several lessons. One lesson is that nothing lasts forever. New generations tend to focus primarily on the present and to have their own agendas. Another lesson is that if someone or some institution isn't preserving the memory of past generations, new generations are deprived of vital roots. The new generations are, in a sense, orphaned.

The Second Vatican Council cared very much about upcoming generations. Its love for the liturgy and the spiritual strength the liturgy generates, especially in young people, encouraged it to take significant steps in the direction of renewal.

Some of us remember "Black Masses"—daily Masses in which the priest, facing the altar, recited prayers in Latin for the dead. Never once did we hear a homily on the Gospel. Although these Masses allowed us to melt into our own prayer corner, they did little to inspire us to cherish the awesome mysteries we were celebrating. Active participation was minimal, depriving us of true community spirit.

Oh, we were a community and actually felt like one, but it was a community that was hierarchically top heavy and vertical in its approach, lacking that sense that there is a horizontal dimension of the Church through which we are linked with others around us in the congregation and deriving a wholesome richness from being one with others like us.

Vatican II generated a spirit that said to the laity: "You are Church, you are the people of God. You are just as responsible for the Church as are the hierarchy. Become an active participant in the Church and the liturgy, and help to bring the Church's spiritual beauty to the surface."

Vatican II spoke to the modern world and its people, saying in effect: "We don't despise you. Rather, we are here to collaborate with you in making our world as God intended it to be. Science and technology are essentially good and can serve as ways to make our life reflect God's life."

In embracing the modern world, Vatican II moved away from isolation and embraced the spirit of partnership, showing us the way to generate greater unity among Christians.

These are but a few examples of the spirit of Vatican II that young Catholic adults need to "catch" in order to better appreciate the richness of their religious heritage. Thanks to Vatican II, today's Catholics have a new, improved Christian world vision like none before.

One hopes the finding that 57 percent of young Catholic adults never heard of Vatican II will be a wake-up call that motivates us to find more effective ways to root them in their Catholic tradition.

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

Letters to the Editor

Science and faith not mutually exclusive

In response to Lee J. Suttner's letter in the Feb. 11 issue of *The Criterion* regarding the teaching of evolution along with creationism/intelligent design in science classrooms, I should like to add a few more thoughts.

It seems to me that Professor Suttner sets up a conflict between evolution and creationism that does not really exist, as I believe that each can be seen as complementary to the other: the one seeking to explain what the other cannot. While the evidence appears to support the theory of evolution in many life forms, there are aspects of the genesis process that evolution cannot account for and will never be able to do so. The most obvious of these is the "phenomenon" of intelligence and the power to reason. Only man can reason.

Monkeys have remarkable capabilities for adaption, but there is a fundamental difference between this capability and "intelligence." I don't think any reasoning person would claim that intelligence and the power to reason could conceivably ever be a product of genetic mutation alone—at least not in the absence of an "intelligent designer!"

Reason tells us that every effect must have a proportionate cause. For intelligence to exist at all, it has to come from something that possesses intelligence—call that "something" what you will. Consequently, as a logical consequence, to deny the existence of an intelligent designer would, by that very fact, require denying along with it the very thing that separates man from the monkey: his intelligence.

Since what we are concerned with here is not science in the abstract, but science as it is taught in the classroom, perhaps we need to ask here, "What is the purpose of education?" Is it merely to provide a list of things to remember or is it about educating

the whole person in all aspects of knowledge, not just in the physical sciences?

A person who has learned nothing but facts might be called knowledgeable, but would he be called wise? There is a difference, and it is through that intangible quality we call intelligence that we discern the difference. Could this capability ever be considered to be a result of random selection?

The human mind craves knowledge. It wants to know all the whys and wherefores. Of what value is it to know how a thing works, or how it came to be, if one doesn't know what it is used for and what its purpose is?

It seems to me that much the same could be said of "pure science," i.e., a science that does not, cannot or will not admit even to the existence of an element of reality that one's reason tells him has to exist if the world, and one's role in it, is to make sense. Even though it cannot be scientifically demonstrated, man knows, intuitively, that something beyond and above him has to exist.

Although "pure science" is admittedly a separate branch of knowledge, with its own objectives that are not to be confused with the objectives of a philosophy or religion class, still, they need not, nor ought they be, mutually exclusive. Each must respect and recognize the validity of the other, while knowing its own limitations.

Creationism is at the very least a conceivable and rational answer to the question: How did man become the rational being that he is? It is a question that science alone cannot answer and never will be able to answer, so why shouldn't it be at least discussed in a science classroom? To ignore it or to bypass it is to ignore an essential element in the study of the creature called "man."

Brother Benedict Barthel, O.S.B.,
St. Meinrad

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

St. Joseph's humility and faith are a model for us all

This year, we celebrate St. Joseph's feast day just before the beginning of Holy Week. I am happy we get to celebrate him before entering into the spirit of the Passion, death and rising of his foster son. I love St. Joseph because he is an accessible patron for any one of us.

In 1870, Pope Pius IX proclaimed Joseph patron of the universal Church. Pope Pius XII, in effect, proclaimed him patron of workers when he established the feast of St. Joseph the Worker on May 1. Since he died with Mary and Jesus at his side, he is also the patron of the dying. I have long considered him the patron of fathers. He is patron of numerous countries around the world.

Why is Joseph so popular in Catholic devotion? While he appears in the Gospels, we don't have a single word of his.

The Gospels of Matthew and Luke record challenging incidents about the experience of Joseph that tell us of the attentiveness of his faith. He was alert to receive crucial messages from God deputing him as head and protector of the Holy Family. Without his belief that all things are possible for God, Joseph could never have fulfilled that role.

The preface for the feast of St. Joseph calls him "that just man, that wise and loyal servant, whom you placed at the head of your family. With a husband's love he cherished Mary, the virgin

Mother of God. With fatherly care, he watched over Jesus Christ, your Son, conceived by the power of the Holy Spirit."

Joseph was a just man in that he wanted to observe Jewish law in regard to Mary's being with child and, at the same time, he wanted to respect Mary's role as spouse of the Holy Spirit. Only confidence in God and his messengers could enable Joseph to step up to his role as legal parent of Jesus and faithful husband of Mary. He was graced with wisdom and lived the virtue of loyalty to his betrothed.

He accepted responsibility and hardship for the sake of Jesus and Mary. One need only reflect on what it must have meant to make arrangements for the birth of Jesus in the unfamiliar circumstances of a strange town or what it meant to leave home suddenly with his refugee family and travel to Egypt under unfriendly circumstances. He had to be a brave and adaptable person. He also knew the anxiety of having lost his son on one occasion, only to find him in the Temple.

Joseph had the privilege of teaching his craft to his son. He helped the Son of

God become a carpenter and builder. He and Mary also fulfilled the role of teachers of their son. They introduced him to the way of praying and believing in the Jewish tradition.

One of my favorite images of St. Joseph is depicted in a mural by Benedictine Father Donald Walpole outside of St. Joseph Oratory in the crypt of the Archabbey Church at Saint Meinrad. The subject of the mural is the flight into Egypt. Mary and Jesus are seated on a donkey led by Joseph on foot. He has a staff in one hand—and Jesus has hold of his finger on the other hand. The text at the top of the painting reads: "The

hand of the humble Joseph guides that of the Almighty."

That image of the humble Joseph speaks volumes for anyone who has serious responsibilities for a family. It speaks volumes for anyone who accepts

serious responsibility for leading others in faith. It speaks volumes for the countless people who serve their family or their neighbors or the poor or the suffering or lonely in the background shadows. It speaks of a patron for those who serve without much recognition or applause or commendation.

Many of us think of our parents. I know I do. I also think of grandparents and godparents, teachers and priests, who by simply doing what they did—their job if you will—had a profound influence in my life. I think of them often. In fact, during the Lenten season I offer each day for deceased loved ones who were important in my upbringing—up to the present day. They are many and varied. And I also offer my Lenten day and practices for living folks who make an impact on my life generously and, for the most part, in an unassuming way.

In my mind, lots of people live the life of St. Joseph. He is such an accessible person because he was so down to earth. We don't have a single word that he said, but we have the powerful witness of his eloquent obedience to God's will and loving care of Mary and Jesus. †

'In my mind, lots of people live the life of St. Joseph. He is such an accessible person because he was so down to earth. We don't have a single word that he said, but we have the powerful witness of his eloquent obedience to God's will and loving care of Mary and Jesus.'

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.

La humildad y la fe de San José es un modelo para todos

Este año celebramos el día de San José justo antes del comienzo de la Semana Santa. Me alegra que lo celebremos antes de entrar en el espíritu de la Pasión, muerte y resurrección de su hijo adoptivo. Me encanta San José porque es un patrono accesible para todos nosotros.

En 1870 el Papa Pío IX proclamó a José patrono de la Iglesia Universal. El Papa Pío XII, de hecho, lo proclamó patrono de los obreros cuando instituyó la festividad de San José Obrero el 1º de mayo. Por mucho tiempo lo he considerado el patrono de los padres. Él es el patrono de numerosos países en todo el mundo.

¿Por qué José es tan popular en la devoción católica? Aun cuando aparece en los Evangelios, no tenemos ni una sola palabra suya.

Los evangelios de Mateo y Lucas registran los incidentes difíciles de la experiencia de José que nos hablan de su atención a la fe. Estaba atento a recibir mensajes cruciales de Dios, delegándole la función de líder y protector de la Sagrada Familia. Sin su creencia de que en Dios todo es posible, José nunca habría podido desempeñar ese papel.

El prefacio de la festividad de San José lo llama "el fiel y prudente servidor a quien constituiste jefe de tu familia. El hombre justo que diste por esposo a la Virgen Madre de Dios, para que, haciendo las veces de padre,

cuidara a tu Hijo unigénito, concebido por obra del Espíritu Santo, Jesucristo nuestro Señor".

José fue un hombre justo ya que quería respetar la ley judía en cuanto al hecho de que María estaba en cinta y, al mismo tiempo, deseaba respetar el papel de María como esposa del Espíritu Santo. Únicamente la confianza en Dios y sus mensajeros le permitiría a José desempeñar su labor como padre legal de Jesús y esposo leal de María. Tenía la gracia de la sabiduría y vivió la virtud de la lealtad a su compromiso.

Aceptó responsabilidades y adversidades por el bien de Jesús y María. Tan solo debemos reflexionar en lo que debió significar realizar arreglos para el nacimiento de Jesús en las circunstancias desconocidas de un pueblo extraño; o lo que habrá significado abandonar repentinamente el hogar con su familia prófuga y viajar a Egipto en condiciones hostiles. Debió ser una persona valiente y dispuesta a adaptarse. También conoció la desesperación de haber perdido a su hijo en una ocasión, para hallarlo posteriormente en el Templo.

José tuvo el privilegio de enseñarle su oficio a su hijo. Ayudó al Hijo de Dios a convertirse en carpintero y constructor. María y él también llevaron a cabo el papel de maestros de su hijo. Le dieron a conocer la forma de rezar y las creencias de la tradición judía.

Una de mis imágenes preferidas de San José se encuentra ilustrada en un mural del padre benedictino Donald Walpole, afuera del Oratorio de San José en la gruta de la iglesia de la archiabadía en Saint Meinrad. El tema del mural es la huida a Egipto. María y Jesús están sentados en un burro guiado a pie por José. Él lleva un cayado en una mano y Jesús le agarra el dedo de la otra mano. El texto sobre la pintura dice: "La mano del humilde José guía a la del Todopoderoso".

Esa imagen del humilde José dice mucho para cualquiera que tenga grandes responsabilidades en una familia. Dice mucho para cualquiera que acepte seriamente la responsabilidad de guiar a otros en la fe. Dice mucho para innumerables personas que sirven a sus familias o a sus vecinos, o a los pobres, o a los que sufren, o a los que están solos, ocultos tras bastidores. Habla de un patrón para aquellos que sirven sin obtener mayor reconocimiento, ovaciones o elogios.

Muchos de nosotros pensamos en nuestros padres. Yo lo hago. También pienso en los abuelos y padrinos,

maestros y sacerdotes quienes por el simple hecho de hacer lo que hicieron, su trabajo si quieren verlo así, ejercieron una profunda influencia en mi vida. A menudo pienso en ellos. De hecho, durante la época de la Cuaresma pido todos los días por los seres queridos ya fallecidos quienes fueron importantes desde mi crianza, hasta el día de hoy. Son muchos y muy diversos. Y también ofrezco mi día de Cuaresma y prácticas por aquellos que están vivos y tienen un impacto generoso en mi vida y, en general, lo hacen modestamente.

Pienso que mucha gente vive la vida de José. Él era una persona muy accesible ya que era sensato. No tenemos una sola palabra dicha por él, pero contamos con el testimonio poderoso de su elocuente obediencia a la voluntad de Dios y el cuidado amoroso que le dispensó a María y a Jesús. †

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 . . .

“Treasuring Womanhood—Witness to Hope,” the second annual Catholic Women’s Conference, on April 30 at the Indiana Convention Center in Indianapolis, will feature Dana, an internationally known Irish Catholic vocalist and former member of the European Parliament from Ireland, and Mary Beth Bonacci, a well-known author and speaker, as well as Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish in Indianapolis, and Father Jonathan Meyer, associate director of Youth and Young Adult Ministry for the archdiocese and associate pastor of Our Lady of the Greenwood Parish in Greenwood. The conference, which is sponsored by the Marian Center of Indianapolis and the archdiocesan Office for Pro-Life Ministry, begins at 8 a.m., includes lunch and concludes at 4:30 p.m. For more information or reservations, contact the Marian Center at 317-924-3982 or 317-888-0873.

Tobit Weekend retreats for engaged couples are scheduled on April 22-24, May 13-15 and June 17-19 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The marriage preparation program is conducted by a priest and mentor couples. The fee of \$270 per couple includes accommodations, meals and programs. For more information, call Our Lady of Fatima Retreat House at 317-545-7681.

Upcoming events at **Michaela Farm**, located on State Road 229 north of Oldenburg, include an “Art and Agriculture” workshop from 2 p.m. to 5 p.m. on March 19, presented by artist Richard Cartwright, that will feature drawing and working with clay to create plants and animals, as well as a “Gardening for Wildlife” program, presented by Kathy McDonald and Ned Keller as part of the “Yard and Garden Series,” from 1 p.m. to 2:30 p.m. on April 2 that will focus on creating landscapes for wildlife. There is a \$30 fee for the art workshop and a \$5 fee for the wildlife program. For more information, contact the Sisters of St. Francis of Oldenburg at Michaela Farm at 812-933-0661 or by e-mail at michaelafarm@seidata.com.

The music ministers of St. Pius X Parish, 7200 Sarto Dr., in Indianapolis, will present a **free concert** in celebration of the parish’s 50th anniversary at 7 p.m. on March 13. Eight ensembles consisting of more than 100 musicians will perform under the leadership of Scott Soper, director of music, who is a nationally recognized composer and recording artist.

The Providence Center at Saint Mary-of-the-Woods will present **“Providence as Hope and Healing”** from 9:30 a.m. to 4 p.m. on March 13. Providence Sister Ann Sullivan is the presenter. The \$35 registration fee includes lunch. **“Poetry Reflection Day—Calling Into Life”** will be presented from 9:30 a.m. until 3 p.m. on April 2. Providence Sisters Marie McCarthy and Rosemary Nudd and Christian Brother Barry Donaghue are the presenters. The fee of \$35 includes lunch. For more information or reservations, contact the Providence Center at 812-535-4531 or by e-mail at spiritpro@spsmw.org.

The **traveling missionary image of Our Lady of Guadalupe** will be displayed at several locations in Indianapolis in March. The image will be available for veneration from 10 a.m. to 5 p.m. on March 14 at St. Mary Parish, 317 N. New Jersey St. Mass will be celebrated at noon. The image will be displayed from March 15-17 at the Divine Mercy perpetual adoration chapel, 3354 W. 30th St., next to Cardinal Ritter Jr./Sr. High School. The image will then be in the St. Francis Chapel of Marian College, 3200 Cold Spring Road, from 4:30 p.m. on March 20 to 7:30 p.m. on March 21. The image will also be displayed in the chapel at St. Augustine Home for the Aged, 2345 W. 86 St., from March 22-24. Mass will be celebrated at 11 a.m. each day. For more information about the schedule, call 317-923-6246. For more information about the image, log on to www.jkmi.com.

The St. Augustine Guild of the Little Sisters of the Poor is sponsoring their annual **Day of Recollection** with Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School, from 8:30 a.m. to 2:15 p.m. on March 23 at St. Augustine Home for the Aged, 2345 W. 86th St., in Indianapolis. The cost is \$10 per person, and includes lunch. All are welcome. For reservations, call 317-255-7464 by March 17.

Single Catholic women, ages 19-40, are invited to experience the Benedictine way of life during a **Benedictine Life Weekend** on March 18-20 at Monastery Immaculate Conception in Ferdinand, Ind. (Diocese of Evansville). The weekend, which is free of charge, will focus on the theme “Stewardship: Using Our Gifts Wisely.” Participants, who will stay at the monastery’s retreat house, will have the opportunity to share in the prayer and community life of the Sisters of St. Benedict and meet other women who are considering religious life. For more information, call Benedictine Sister Anita Louise Lowe or Sister Agnes Marie Dauby at 800-738-9999 or e-mail them at vocation@thedome.org. More information can also be obtained by logging on to www.thedome.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering brief **prayer services** from 5:30 p.m. to 6 p.m. on each Monday this spring from March 7 to May 9 (excluding March 28). All are welcome. For more information, call the retreat house at 317-545-7681.

St. Francis Hospitals and Health Centers will host a cancer workshop titled **“Look Good ... Feel Better”** for women undergoing radiation and/or chemotherapy from noon to 2 p.m. on April 4 at the hospital’s Indianapolis campus, 8111 S. Emerson Ave. The workshop is designed to help women in cancer treatment to cope with appearance-related side effects, including hair loss and changes in complexion. Each woman, with the help of cosmetologists and other professionals, will learn to perform her own makeover using complimentary cosmetics and skin care products. The event is a free national public service program. For more information or to register, call Janice Leak at 317-782-6704.

St. Vincent Hospital in Indianapolis is offering **“Safe**

Sitter” basic courses for 11- to 13-year-olds who would like to learn how to become safe and nurturing babysitters. The courses will be held from 9 a.m. to 3:30 p.m. on March 12 and April 1, 2 and 14. The registration fee is \$45. For more information, call 317-338-6764.

Archdiocesan **Pre Cana Conference** programs for engaged couples are scheduled on April 24, May 22 and June 5 at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The marriage preparation program is presented once a month, except in December, by the archdiocesan Office of Family Ministries. The nonrefundable fee is \$30 per couple and includes program materials. For more information or reservations, call the Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. †

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

Be Cool (MGM)

Rated **L (Limited Adult Audience)** because of recurring violence, an implied sexual encounter, images of smoking, drug content, some vulgar gestures, and much rough and crude language and humor.

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

Cursed (Dimension)

Rated **L (Limited Adult Audience)** because of recurring horror violence and gore, two instances of fleeting rear nudity, mild innuendo, scattered crude language and humor.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Dear Frankie (Miramax)

Rated **A-III (Adults)** because of a few profane and rough words, a single lewd gesture from a child, some mature thematic material and some alcohol use.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Man of the House (Columbia)

Rated **L (Limited Adult Audience)** because of crude language, suggestive costuming, lewd posturing and violence.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

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

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Parish life coordinator installed at St. Andrew the Apostle Parish

By Margaret Nelson

Even though it's Lent, St. Andrew the Apostle Parish in Indianapolis was celebrating on Feb. 26. That's the day Archbishop Daniel M. Buechlein visited the parish to install its new parish life coordinator, Robert Decker.

In his homily, the archbishop said, "In the Gospel, Jesus offered living water. Living water is offered today

by Jesus, but it is through the Church." He added that parish life coordinators help the priests oversee the parishes to "provide opportunities for their communities to worship in Spirit and in truth."

The archbishop asked parishioners to pray for vocations to the priesthood, the diaconate and religious life.

St. Andrew the Apostle Parish is a strong community of faith and Decker is "a fine, generous and dedicated pastoral leader," Archbishop Buechlein said.

During the commissioning, Dr. Louis Wright, chairman of the parish council, offered a symbolic key and a Bible for the archbishop to present to the parish life coordinator. The archbishop then introduced the sacramental ministers, parish staff and parish council to their newly installed leader.

Decker and his wife, Ann, moved to St. Andrew Parish last July after living for 30 years in St. John Parish in Osgood. They are the parents of four grown children and grandparents to three. Their family and friends from southern Indiana joined the celebration.

Decker has been a farmer, cabinetmaker, high school teacher and assistant principal. He discerned his call to parish ministry during a 2000 Christ Renews His Parish weekend. Last fall, he became one of 25 aspirants in the archdiocesan deacon formation program.

Decker has bachelor's degrees in science from St. Francis College, an administrator's principal certificate and a master's degree in teaching from Indiana University. Last spring, he completed work at Saint Meinrad for a master's degree in theological studies.

Decker said he has found that people at the parish are eager to help.

"It's such a welcoming community," he said. "Everyone is open to everyone else. Parishioners are vibrant, compassionate and hardworking. There is a core of volunteers who work several days a week."

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.) †

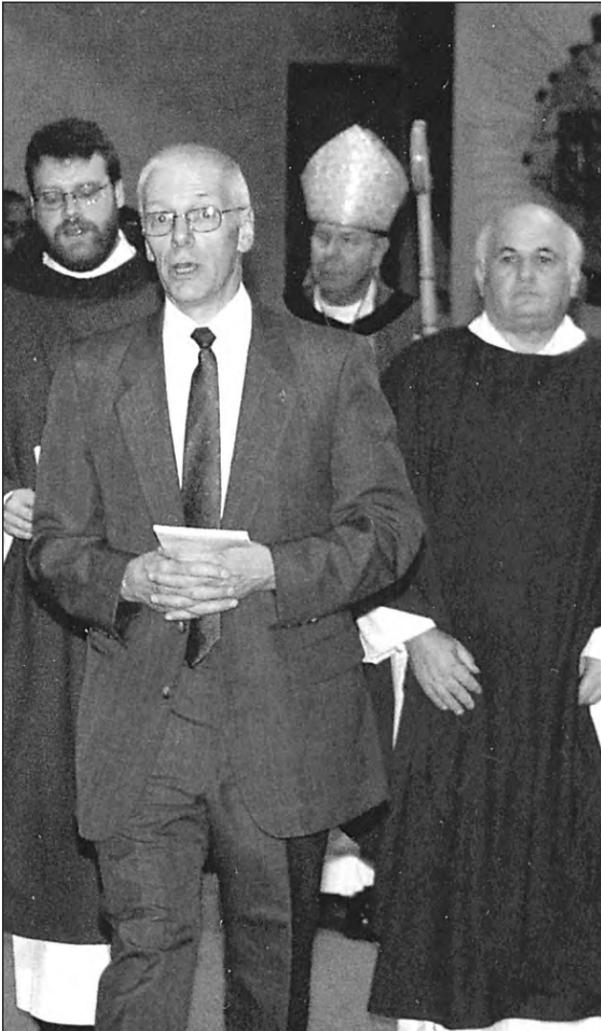
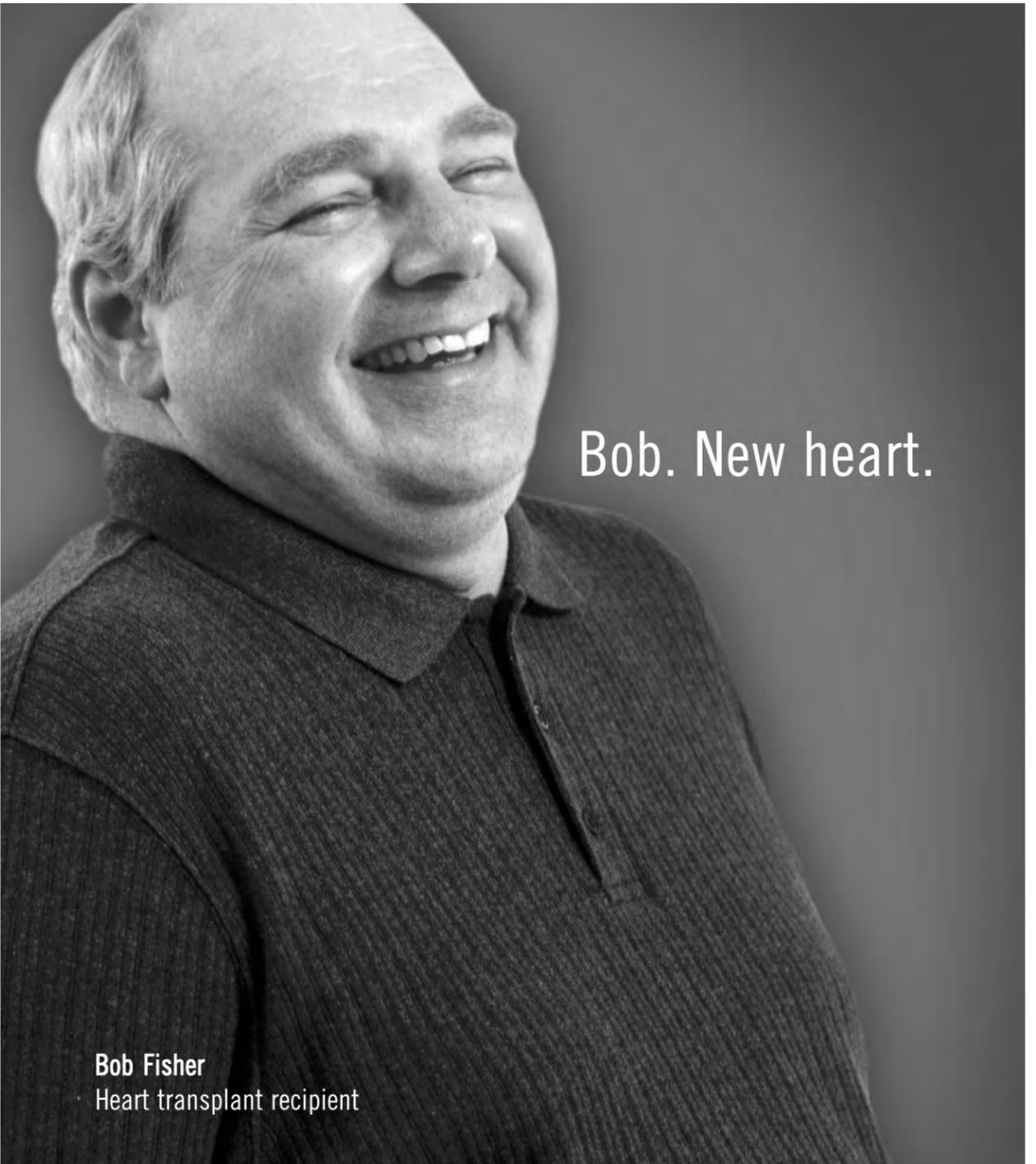


Photo by Charles J. Scheidt

Robert Decker processes out of St. Andrew the Apostle Church on Feb. 26 following his installation as parish life coordinator. He is followed, from left to right, by Father Eric Johnson, Archbishop Daniel M. Buechlein and Father Gerald Kirkhoff. Fathers Johnson and Kirkhoff are sacramental ministers for the Indianapolis parish.



Bob Fisher
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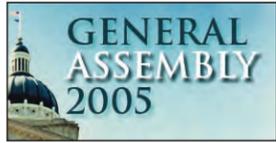


the spirit of caring®

Several bills important to the Church still alive in the legislature

By Brigid Curtis Ayer

The Indiana General Assembly has reached the halfway point of this session, and the Indiana Catholic Conference is



working for the passage of several bills involving pro-life issues, family life and legislation that could affect parishes.

Senate Bill 268, the cloning ban bill, passed the Senate by a vote of 48-0. The bill prohibits human cloning and provides for adult stem cell research. The Church is opposed to fetal stem cell research, but supports adult stem cell research.

The bill moves to the House of Representatives for consideration, where it is expected to get a hearing.

Senate Bill 76, the abortion requirements bill, passed the Senate 40-8. The bill would require abortion providers to inform clients of the availability of ultrasound images of the fetus and the ability

to hear the baby's heartbeat.

The bill moves to the House of Representatives for consideration. Its chances in the House are good for a hearing and passage.

Senate Joint Resolution 7, the same-sex marriage amendment, passed the Senate by a 42-8 vote. The measure prohibits same-sex marriage in Indiana.

The bill moves to the House for consideration and is expected to be passed.

House Bill 1083, earned income tax credit, passed the House unanimously. The bill extends Indiana's earned income tax credit program indefinitely.

The Senate will now consider the bill. It is expected to be passed this year.

Three measures to improve options and access to long-term care for disabled children, individuals and the elderly have moved forward. The goal of these bills is to provide more flexibility for home- and community care rather than only institutional care, which would save the state money.

House Bill 1069, home- and community-based services, passed the

House 94-0.

House Bill 1326, CHOICE funding, passed the House 94-0.

Senate Bill 615, CHOICE board, passed the Senate 47-1.

There are also several bills that could affect parishes.

Senate Bill 132, the premise liability bill, which passed the Senate, would reduce civil suits against the Church.

House Bill 1056, a food handler bill, which passed the House, exempts certain nonprofit groups, including parishes, from having to use certified food handlers for activities when food is served.

Senate Bill 140, the charity gaming bill, which passed the Senate, clarifies and maintains current charity gaming laws.

Four bills, which were on the Indiana Catholic Conference's priority list, died in the House.

Those bills were an abortion clinic regulation bill, a Medicaid cash and counseling waiver measure, a study committee to address Hispanic issues and a school choice measure.

"While several important bills died this year, the concepts from these bills can be resurrected in existing bills that are still moving through the process," said ICC executive director Glenn Tebbe. "The process starts over again; existing Senate bills will crossover to the House to be considered by the House and House bills will crossover to the Senate to be considered by the Senate.

"If all goes well, these bills will be assigned to a committee, scheduled for a committee hearing, be passed by the committee, then get a second and third reading for final passage. During this process, almost anything can happen. A bill can be amended, remain the same, die or pass."

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

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

SS. Peter and Paul Cathedral choir produces CD for Lent

By Sean Gallagher

The reality of Christ's Passion, death and resurrection is so powerful that words alone fail to express its enormity. This fact has led composers for centuries to create musical settings of texts inspired by the events of Holy Week in an attempt to allow musical notes to try to convey what the words by themselves cannot.

A collection of these choral works have been recorded by Laudis Cantores, the choir of SS. Peter and Paul Cathedral in Indianapolis, and is available on a compact disc titled *Lent: A Season to Reflect*.

The CD, which also includes instrumental meditations on Lenten themes, features vocalists Father Rick Ginther, the pastor of SS. Peter and Paul Cathedral Parish, as well as Terry Kirts, Todd Edwards, violinist Jonathan Dowell and guitarist Matt Boas.

This latest effort by the cathedral's music ministry marks its sixth CD in seven years. In a recent interview, Father Ginther spoke about the purpose for making the recordings.

"First of all, the intention was to share on a wider range the liturgical music of Saints Peter and Paul Cathedral," he said,

"to make it available as a prayer instrument at home or in the car, just to continue to promote the beauty of a variety of styles of liturgical music, sacred music from instrumental to vocal."

But he also noted that the sale of the CDs helps to support the overall ministry of Cathedral Parish.

Ed Greene, the director of Laudis Cantores, said the CD also may help introduce listeners to parts of the broad musical heritage of the Church "that has been lost and in some places is

never, ever heard," works by composers such as Giovanni da Palestrina, Guillaume Dufay and Anton Bruckner.

"These folks are a part of our history and are part of our Roman Catholic tradition," Greene said, "and so we try very hard to include early Roman Catholic music particularly in the repertoire."

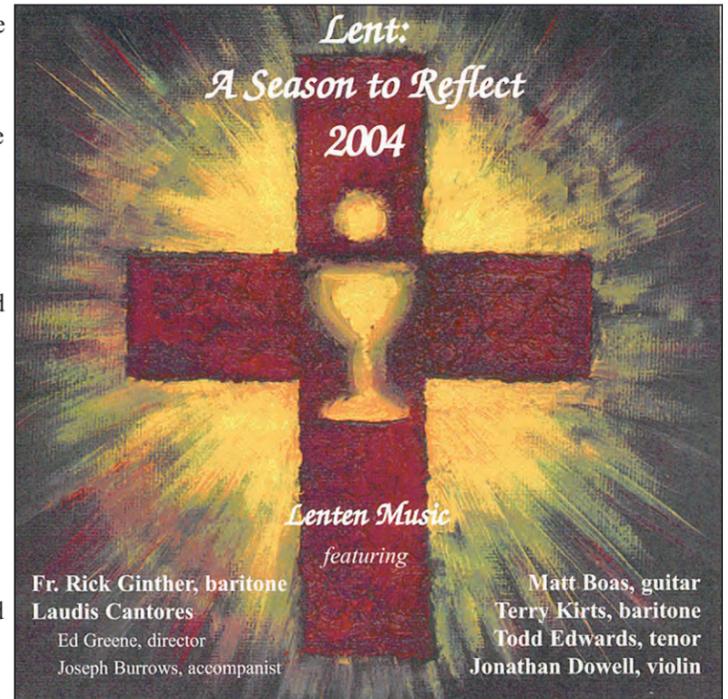
Although some of the choral works on the CD are settings of texts that simply reflect on the events of Christ's Passion and death, others are much closer to the texts of the Holy Week liturgies themselves, including a Kyrie from a 15th century Mass setting and an adaptation of a setting of the St. John Passion by

16th-century Spanish composer Tomas Luis de Victoria.

Father Ginther expressed his hope that the CD might serve as an aid to prayer for listeners, helping them to go beyond simply experiencing sacred words with the mind.

"Music is much more visceral," he said. "It touches a part of our faith expression that nothing else can. For me, music leads to prayer."

(For more information on Lent: A Season to Reflect, or to order the CD, call SS. Peter and Paul Cathedral at 317-634-4519.) †



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Eucharist is the source and summit of Christian life

By Sr. Janet Baxendale, S.C.

We know that in the eucharistic prayer, when the words of consecration are prayed over the bread and wine, these simple physical substances are transformed into the body and blood of Christ.

Christ becomes really present in our midst! This awesome reality is a very familiar truth to us.

Too often, however, we limit our concept of the Real Presence to this act of transubstantiation.

While Christ's coming under the form of food to feed us so that we may grow strong in him is a gift of inestimable value, it is not the only experience of Christ's real presence that the Mass offers to Catholics.

Just as Christ becomes present body and blood, soul and divinity under the forms of bread and wine, so also his saving action, his passion, death, resurrection and ascension become present in every Mass.

Pope John Paul II said that Jesus did not simply say that what he was giving his followers to eat and drink was his body and his blood. Christ also made sacramentally present his sacrifice, which soon would be offered on the cross for the salvation of all.

This is not simply "faith-filled remembrance." Rather, Christ left us a means of sharing in it as if we had been present there since this sacrifice is made present ever anew, sacramentally perpetuated, in

every Catholic community that offers it at the hands of the consecrated minister ("*Ecclesia de Eucharistia*," #11-12).

Unfortunately, recognition of and appreciation for this sacrificial aspect of the Mass is missed by many Catholics because of a single-minded focus on the moment of the consecration in the eucharistic prayer and adoration of Christ, who has become present among us.

This often may be because instruction on the Liturgy of the Eucharist moves from the presentation of the gifts to the consecration then to holy Communion, with little or no attention to what happens at other points in the eucharistic prayer, which is—in its totality—the center and summit of the entire celebration (*General Instruction of the Roman Missal*, #78).

In fact, the eucharistic prayer is not primarily about worship of Christ. This may sound almost shocking, but in reality the eucharistic prayer is about worship of "the Father," about "joining with Christ" in his perfect act of worship, which won our redemption!

It is true that in the memorial acclamation our wonder at what Christ has done for us flashes out in joy and gratitude, but the basic substance, the basic "business," of the eucharistic prayer is the prayer of Christ to his Father, a prayer in which we are privileged—and obliged by baptism—to join in as Catholics.

Eucharist is sacrament of sacraments

By Marcellino D'Ambrosio

Christianity is about our relationship with God. It's hard to see and touch spirit so God became man in Jesus of Nazareth.

There came the time Emmanuel returned to heavenly glory. Yet, in his tender mercy, he planned a way so his love would continue to be tangible and visible among us. The sacraments are seven channels of grace, seven signs that symbolize and transmit what they contain—the healing, life-changing, energizing love of God.

Jesus Christ is God, and his divine love can touch us in a powerful way through each of the sacraments. Though this is more than we deserve, it still cannot be enough for us if we truly love him. For Jesus is forever man as well as God.

We who love him and need him want every dimension of his loving presence available to us. This is why he gave us

the most precious gift of all, the sacrament of his body and blood.

St. Thomas Aquinas said all sacraments are marvels, but it is in the Eucharist that the whole Christ is available to us—humanity as well as divinity and body, blood and soul as well as divine grace. That's why the Eucharist is the sacrament of sacraments, the source and summit of Christian experience this side of heaven.

Christ comes to us so that we'll receive him into ourselves as food and as perfect humanity. He gives us his entire self for our healing and transformation.

Why do we go without this heavenly food, this divine bread, for days and weeks? Why don't we sit in the presence of God, soaking up his healing rays?

(*Marcellino D'Ambrosio directs www.crossroadsinitiative.com, a Texas-based ministry promoting the Gospel.*) †



Deacon Sydney Martin, right, gives Communion to a man during a Sunday Mass at St. Francis of Assisi Church on the Salt River Indian Reservation in Arizona. The offering we make is imperfect at best, but joined with Christ's offering, enfolded in Christ's offering, it becomes perfect worship of the Father.

It is only because of Christ's redemptive act—his Passion, death, resurrection and ascension—that we, those redeemed by him, are "able" to join in worship of the Father.

And our worship goes beyond offering the sacrifice of Christ.

To do that is relatively simple. What we are called to do in every Mass is to offer to the Father, in union with Christ, ourselves—our lives, all we have and are, and all our efforts to be what God wants us to be.

In the words of Vatican Council II, published in the *Constitution on the Church*: "Taking part in the eucharistic sacrifice, which is the source and summit of the whole Christian life, they [the community of the faithful gathered for Mass] offer the divine victim to God and offer themselves along with it."

The offering we make is imperfect at best, but joined with Christ's offering, enfolded in Christ's offering, it becomes perfect worship of the Father.

In fact, then, in addition to the transformation of the bread and wine into the body and blood of Christ, the eucharistic prayer brings into our midst the real presence of Christ's redemptive action.

What are the implications of this for

our participation in the eucharistic prayer?

Led by the priest—who acts in the person of Christ but also as our leader in faith—we are invited in the preface of the Mass to join in praying: "Lift up YOUR hearts. ... Let US give thanks to the Lord our God."

Throughout the prayer, we are called to join our prayer, our action of praise and worship of the Father, to that offered by the priest in the person of Christ. Pronouns used in the eucharistic prayer make it clear that we are to be part of it: "And so, Father WE bring you these gifts."

We are called to participate in the "whole" eucharistic prayer, to pray it in its entirety with the priest, to give all of it our full attention.

Our efforts to do this will help us grow in awareness of this additional and profound dimension of the real presence of Christ.

(*Charity Sister Janet Baxendale, a member of the Sisters of Charity of New York, is adjunct professor of liturgy at St. Joseph's Seminary in Yonkers, N.Y., and an adviser to the U.S. bishops' Committee on the Liturgy.*) †

Discussion Point

Eucharist is mystery of presence

This Week's Question

Where and how is Christ present in your daily life?

"Through faith, instinct, the voice of conscience, spiritually, physically, my heart and soul. Christ is also so very present for me through my family, my friends, my Church and prayer [and] through the people in general in my daily life, strangers who just smile or nod, the avoided accident, nature, music, decisions, life." (Rita Gutenkauf, Billings, Mont.)

"When I get up every morning I say a prayer, and he's there to look after me all day. I do a lot at church. I'm very involved, and I go to church during the week to keep him with me." (Robert Pelchat, Berlin, N.H.)

"He's with me when I wake up in the morning, and he stays with me all day long. He's even with me at work. I see him in people around me. When I lost my husband, [Christ] ... walked with me so I could get through it." (Carla Pembroke, Montpelier, Vt.)

Lend Us Your Voice

An upcoming edition asks: What can family members do to reduce stress, increase communication and express care in times of trouble at home?

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



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: The Samaritan woman

See John 4:4-42



During Jesus' trip back to Galilee from Judea, he stopped at Jacob's well in Samaria, located between Judea and Galilee. While his disciples went to buy food, Jesus asked a Samaritan woman at the well for a drink. There followed a remarkable conversation that I don't have space to repeat but

hope you will read.

The inhabitants of Samaria were descended from those Jews who were not deported after Assyria defeated Israel in 722 B.C. They intermarried with people of the Assyrians transplanted there from 10 other nations. They were, therefore, a mixed race who were shunned by the pure Jews.

Jesus, a Jew, was defying customs by speaking publicly to a Samaritan, by drinking from something an "unclean" Samaritan woman handled, and by

carrying on a conversation with a strange woman. They discussed the differences between the Jews, who worshiped in the Temple in Jerusalem, and the Samaritans, who worshiped in a temple they built on Mount Gerizim in the fourth century B.C.

Jesus told the woman that, although salvation is *from* the Jews, it is not only *for* the Jews, but for all who adore God. True worshipers, he said, must adore God in Spirit and truth. The Spirit reveals truth and enables one to worship God appropriately.

But the most startling part of the conversation occurred when Jesus said that he was the Messiah. After the woman said, "I know that the Messiah is coming," Jesus replied, "I am he, the one who is speaking with you." (This could also be translated "I am," as God designated himself in the Old Testament.) Jesus had never said that to anyone else. Satan had tried to learn if Jesus was the Messiah but got no answer. Nathanael had said it, but again got no response. When John the Baptist sent disciples to ask if Jesus was the Christ, he didn't reply directly. But he did make the

claim to this Samaritan woman who had had five husbands and was then living with a man not her husband.

When the disciples returned, they were shocked, too. They didn't know about the five husbands, but were simply amazed that he was talking publicly with a woman. Then, when they urged him to eat the food they had bought, he surprised them again by saying, "I have food to eat of which you do not know" and then clarified that remark by adding, "My food is to do the will of the one who sent me and to finish his work." Obedience to God's will definitely was always uppermost in Jesus' mind, but expressing it this way must have really confused the disciples.

Meanwhile, the woman hurried into the city and told her neighbors about the extraordinary man she had met. Many of them came out to see Jesus then invited him to stay with them, which he did for two days. They became Jesus' first non-Jewish converts, although, since they were "half-Jews," they were not considered to be Gentiles. Gentile converts would come later. †

Cornucopia/Cynthia Dewes

Clearing away the clutter during Lent

Part of the Jewish preparation for Passover is a thorough cleaning of the house. My mom



wasn't Jewish, but she too believed in a thorough cleaning of the house in preparation for Easter, and spring-time in general. I am my mother's daughter.

Or at least, I used to be. Those were the days when Ash

Wednesday heralded major penitence for my kids, not only because it was Lent. Mostly, it was because it meant spring-cleaning time when their stuff would be relentlessly exposed, washed, edited, thrown out or otherwise ruined in their opinion.

Not only that, they were required to take part in this disastrous affair. They had to sort socks, clean desk drawers, dust knickknacks, empty the toy box mostly into the garbage and stand ready for the next chore. Cheerfully. As a Lenten penance, it was more effective than giving up candy.

For an entire week, everyone would stay outside until dark, allowed in only for thrown-together meals eaten in the

midst of stacked furniture and rolled-up rugs. Every window, floor, wall, closet, drawer, linen or surface in the house underwent some version of scouring, vacuuming or washing.

However, a few years have passed and spring-cleaning is no longer on my agenda. The kids would be thankful, but they've gone on to their own homes where such an event may or may not occur. Today, clutter is a way of life, never to be changed until someone else takes over this ranch.

Once in a while, I attempt to clean out a drawer, mainly so that I can shut it properly. Recently, I found a cache of old *Life* magazines I'd saved because they contained reports of historic events, including the assigning of the original seven U.S. astronauts and the American Bicentennial in 1976.

There was a 40-year anniversary issue of *The Saturday Review of Literature* featuring articles about forgotten authors, not to mention that the magazine hasn't been published for almost as many years as were celebrated in that issue. I even found a diary from my college days that I'll burn as soon as I can tear myself away from reading its purple prose. I can't remember being that neurotic, not ever.

There were art works from many of the grandkids when they were small: tender little illustrated stories for Oma and Opa or Granny and Grandpa, abstract paintings, geometric drawings. And, I found a baby book for Andy, our retarded son now gone to God. It contained his school pictures and reports of his delight in every day he was with us.

Another drawer held the camping equipment we used to take on vacation every summer. It brought to mind the pain of sleeping on a failed air mattress, invasions by mosquitoes and poison ivy ever lurking to give us The Itch. Many an indifferent meal was cooked on that Coleman stove and eaten with pleasure.

You see, that's the problem with spring-cleaning the way I used to do it. It was OK when throwing stuff away was helpful, despite the cries of protest from the kids. But now, when memory is a major reality, who could bear to part with anything?

Lent is a time for cleaning up and clearing away, but it's also a time for appreciating what's important in life.

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

Faithful Lines/Shirley Vogler Meister

True stories aid understanding of Eucharist

Although receiving symbolic bread and wine as Communion in her own



Protestant Church, a friend could not understand our Eucharist. "How can you believe that Jesus is in that piece of bread?" she would ask Catholics. She received many different answers.

Then one day an elderly lady told her this:

During World War II, as a young woman, she was engaged to a man in the Armed Forces. When he returned, she asked him if he still loved her. He said, "Yes." As a test, she took gum from her mouth and asked him to chew it. Although startled, he put the gum in his mouth without protest. They married and lived happily ever after—and this is no fairy tale.

My Protestant friend and I shared this story with many others through the years. Most adults smiled when hearing it because they understand that kind of

intimacy, whereas I've heard disdainful sounds from youngsters.

The point of my friend's friend telling her that story was to convince her of the Real Presence of Christ in the Eucharist. If someone understands that the spirit of Christ can be within every person (even though often hidden by our human faults)—or believes in the theory of some scientists that the same or similar genetic molecular structures are found in all earthly substances—then how can one not believe in the Real Presence in the consecrated host?

Yet, even though not everyone believes all matter and everything spiritual is connected in mysterious ways, he or she can still believe in the Eucharist in what's called "good faith," trusting God to provide help in overcoming any doubts (Please read Jn 20:19-30 with regards to doubt.)

Another reality is that we are smack-dab-in-the-middle of the Year of the Eucharist, which began last Oct. 10 with the opening of the International Eucharistic Congress at Guadalajara, Jalisco, Mexico. The theme for the congress was "The Eucharist, Light and

Life of the New Millennium." For more information go to

www.yearoftheeucharist.com.

Also, read what's available through www.eucharisticstories.com and www.eucharist101.com.

Featured in these websites is an extraordinary book: *201 Inspirational Stories of the Eucharist: A Compilation of Stories by Priests, Religious and the People of God*. St. Clare Sister Patricia Proctor gathered this collection of personal faith stories, making a "heart to head connection that makes the difference between mouthing our faith and living it," according to Sister Patricia.

According to St. Clare Sister Mary Rita Dolan, the Abbess of the Monastery of Saint Clare in Spokane, Wash., their community was energized and enthusiastic about Sister Patricia's project. Sample chapters in the book can be read on the "eucharistic stories" website.

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

Research for the Church/
James D. Davidson

A look inside the Vatican

John L. Allen Jr. is an American Catholic journalist stationed in Rome



with a reputation for being fair-minded and even-handed in his reporting.

Allen's new book, *All the Pope's Men*, contains many important observations about the inner workings of the Vatican.

The chapter "Vatican Psychology" is especially helpful. It highlights 10 values or "principles that form the building blocks of Vatican policy."

The first is the Vatican's view of *authority*, which Allen says is "intended to foster virtue, leading to the practice of a moral life, and, ultimately, to salvation." Historically, it is based on the "recognition that for better or worse, the Catholic Church tends to rise and fall in tandem with how the authority of its bishops and other clergy has waxed and waned."

The second value, *bella figura*, has to do with keeping up appearances, even at the risk of seeming to be hypocritical. *Bella figura* is reflected in the idea that "the reach of the law should exceed the grasp of most human beings... [Thus], while Vatican officials often project a stern moral image on the public stage, in more pastoral settings they can be quite patient and understanding."

Third, *cosmopolitanism* reflects the Vatican's view of itself as being "the only agent in the Church in a position to ensure a kind of rough global equilibrium, seeing to it that the sensibilities of all parties, all local Churches and all cultures, are taken into consideration when decisions are made."

Fourth, the principle of *loyalty* expresses the importance the Vatican puts on "public solidarity," even when leaders privately disagree with Church policies.

Fifth, the Vatican believes it must exercise "a more objective, a more serene, judgment" (that is *objectivity*) when "the passions surrounding a particular issue" in various parts of the global Church transcend rationality.

Sixth, the Vatican sometimes feels it has a *populist* duty to stand with "the people" against "elites," "avant-garde theologians," "experimental liturgists," and "ecclesiastical bureaucrats, including bishops, who fancy themselves above the law."

Seventh, when dealing with matters both inside and outside of the Church, Vatican officials "believe in having their feet on the ground." This emphasis on *realism* is born in the Church's experience that people, even if ordained, "can be petty and mean-spirited, and sometimes can fail in spectacular ways."

Eighth, if *bella figura* "means that Vatican officials can have a surprising tolerance of human failure," the *rule of law* means that these same officials "will defend the law tenaciously at the level of principle." No matter how difficult it might be, the application of Canon Law "must always remain the norm and goal of Church life."

Ninth, Allen looks at the Vatican and how it understands the concept of *time*: "the Roman Curia is understaffed," "[there] is a built-in bias in favor of delay when facing virtually any decision in the Vatican," and "the impact of history on the way that curial personnel tend to think in centuries," not minutes and hours.

Finally, there is the value of *tradition*. In Vatican circles, Allen notes that "an extra degree of caution comes into play in evaluating any proposal for reform, because there is a presumption in favor of the wisdom of tradition that is difficult to override."

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

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 13, 2005

- Ezekiel 37:12-14
- Romans 8:8-11
- John 11:1-45

The first biblical reading for this weekend is from the Book of Ezekiel.



This prophet wrote during a stressful period in the history of God's Chosen People. He was active during the exile of so many people in Babylon.

The Hebrews involved in this exile were not hostages or slaves there. However,

their lives were anything but pleasant.

First, they had memories of, or they had heard about, the Babylonian conquest of the Holy Land, in which many people died and so much was destroyed.

Secondly, they were in a foreign environment. Babylon was a pagan culture. Its paganism, and its willing attachment to so much that was regarded as immoral by those faithful to the one true God of Israel, was a disgusting situation in which to live.

Finally, the plight seemed to go on and on. It was difficult to insist convincingly that God was faithful to the Covenant, that God would protect the people come what may, in the face of such developments.

Ezekiel's task was to restore trust in God. In this reading, he pledged a new day and a new life. Those doomed to live a living death would be resurrected.

The second reading is from Paul's Epistle to the Romans.

Always, Paul, and the other early bearers of the Christian Gospel, had to confront the overwhelmingly pervasive Roman, pagan culture around them.

This culture celebrated self. It belittled people, unless the people in question were powerful and rich. It exaggerated physical pleasure and ease.

In repudiating these extremes and this paganism, Paul told the Christian Romans in this letter that the spirit endured, but the material was impermanent. He called upon them to be spiritually bonded with Christ, who lives forever.

St. John's Gospel is the source of the last reading.

It is the familiar story of the Lord's visit to Bethany. In the first century A.D., Bethany was a community just a few miles from Jerusalem. Now, it is completely

enveloped by metropolitan Jerusalem.

This reading makes several fundamental points. Jesus is the source of eternal life. Also, Jesus must die for sinners.

Elsewhere in the Gospel, Jesus has restored sight to the blind, mobility to the lame. In this passage, Christ restores life to the dead. Clear is the fact that Lazarus is most certainly dead.

Important to the message is Martha's faith. She greets Jesus with the words that if he had only been present at the last moments of Lazarus' life then Lazarus would not have died.

This Gospel gives us the geographic site in Bethany. In the crowd were people from Jerusalem, who surely took news of the raising of Lazarus back home with them.

Quite probably, the authorities in Jerusalem, religious leaders as well as Roman authorities, heard of this event. It warned them that Jesus was a threat.

In these lessons, this reading sets the stage for Holy Week.

Reflection

The reading from John's Gospel gives us a fact we never wish to admit, although its implication is universal among humans anywhere and at anytime.

Human beings are mortal. We will die. No one of earthly origin can control this inevitability. However, God has power over life and death.

Martha speaks her faith. Not only can God, in Christ, halt the immanence of death, God also can restore life.

Indeed, Martha is a principal figure in this story. She is our model. If we turn to God, then we can anticipate for ourselves a resurrection to eternal life. †

Readers may submit prose or poetry for faith column

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

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

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

Daily Readings

Monday, March 14
Daniel 13:1-9, 15-17, 19-30, 33-62
or Daniel 13:41c-62
Psalm 23:1-6
John 8:1-11

Tuesday, March 15
Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, March 16
Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, March 17
Patrick, bishop
Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, March 18
Cyril of Jerusalem, bishop and doctor

Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, March 19
Joseph, husband of the Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a
or Luke 2:41-51a

Sunday, March 20
Palm Sunday of the Lord's Passion
Matthew 21:1-11
Isaiah 50:4-7
Psalm 22:8-9, 17-18, 19-20, 23-24
Philippians 2:6-11
Matthew 26:14-27:66
or Matthew 27:11-54

Question Corner/Fr. John Dietzen

'Catholic' was first used by St. Ignatius in 107

Q When and how did Catholics become known as Catholics? Why was that name chosen? What were we called before that? (Michigan)



A The title "catholic" for the followers of Jesus Christ was first used by St. Ignatius, bishop of Antioch in Syria, who died about the

year 107. In his letter to the Christians in Smyrna, on his way to martyrdom in Rome, Ignatius said, "Where Jesus Christ is, there is the catholic church."

At the time, the designation "catholic" would not have referred to the Catholic Church in distinction from other Christian groups, which for all practical purposes did not yet exist. It is derived from the Greek word "katholikos," signifying general or universal, which would have been the meaning intended by Ignatius.

The term "catholic" has since taken on several meanings. It is used to refer to the universal Church, as distinct from local Christian communities. It also applies to the faith of the whole Church, believed everywhere and by everyone.

In the period after the final division of Eastern and Western Christianity in 1054, the Church in the West tended to refer to itself as "Catholic." Those in the East usually called themselves "Orthodox" (meaning correct belief). In more recent times, those in the East who are united to the bishop of Rome generally call themselves "Catholic" as well, while "Orthodox" is used of those not in union with Rome.

Today the name "catholic" is commonly applied to Churches who claim to possess the ancient historical tradition of Christian faith and practice.

In addition to the Roman Catholic Church, this would include a number of smaller non-Roman Catholic Churches who have the word "catholic" in their title (e.g. the Mariavite Catholic Church, the American Catholic Church and the Christian Catholic Church).

The Protestant designation is used for those who generally base their theology

and ethics in the Bible, as interpreted by the principal leaders of the Reformation in the 16th century.

We have it on the authority of St. Luke (Acts 11:26) that, also in Antioch, disciples of Jesus Christ were called "Christians" for the first time, decades before St. Ignatius introduced the word "catholic."

At least in some areas, Christianity was known as "the Way" (Acts 9:2, Acts 19:9), implying the Christian belief that the truths revealed by Jesus were not simply a set of propositions but a way of life.

Beyond that, we don't know much about how early Christians were identified.

Q We're told that a plenary indulgence may be gained in the Year of the Eucharist, announced by Pope John Paul II. How does one gain this indulgence? (Florida)

A Two plenary indulgences may be gained during 2005, the Year of the Eucharist, by participating attentively and piously in a sacred function in honor of the Blessed Sacrament, whether exposed or in the tabernacle.

Clergy, religious and others may gain the indulgence by reciting Evening and Night Prayer from the Liturgy of the Hours before the Blessed Sacrament.

The usual conditions for plenary indulgences apply: reception of the sacraments of penance and the Eucharist, freedom from attachment to sin and prayer for the intentions of the pope.

The sick and others who cannot get to church may make the visit to the Blessed Sacrament in their hearts, and recite the Our Father and the Creed, with an invocation to Jesus in the Eucharist (Decree of the Apostolic Penitentiary, Dec. 25, 2004).

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, Ill. 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

My Lord and My God

How sweet, O Lord, to breathe only Your love, and to say to You with my whole heart: My God and my all! My Lord and my God!

Grant that these words may enter into my soul; impress them upon my mind and in my heart; give me understanding to practice them.

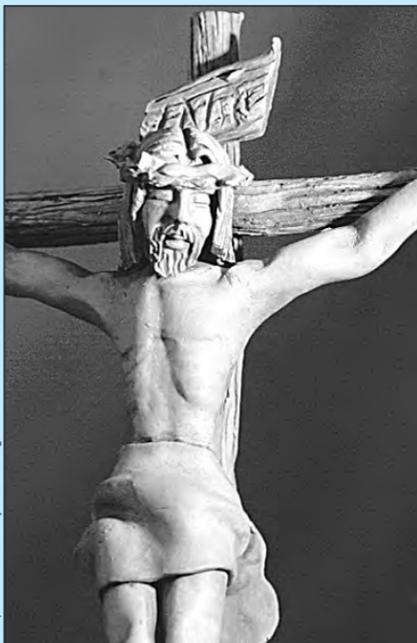
O great God. You do satisfy me, because I love You more for Yourself than for my own sake. O God! You are my Saviour: all that You are in this life. You are for me my confidence and love for You. O my God! How can I live without You? How can I not live for You?

O my Lord! Reign absolutely over me. O my God, may my whole self be Yours and may I live only for you.

My Lord and my God! May You be so in time that You may be my portion for all eternity. Amen.

By Robert Ferguson

(Robert Ferguson is a member of St. Joan of Arc Parish in Indianapolis.)



CNS photo illustration by Paul Haring

The Active List

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

March 11

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.

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Fish fry, 3-7 p.m., Mass, 5 p.m., Stations of the Cross, 5:45 p.m. Information: 317-926-3324.

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.

Primo South, 2616 National Ave., **Indianapolis**. Spaghetti dinner and auction, 7 p.m.-midnight, \$15 pre-sale, \$20 at the door. Information: 317-882-7335.

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 Dan Brown's book *The Da Vinci Code*, Criterion reporter and

columnist Sean Gallagher, presenter, \$15 members, \$20 non-members. Information: 317-842-6917 or schenher@comcast.net.

St. Francis Hospital, 8111 S. Emerson Ave., **Indianapolis**. Natural Family Planning class, 7-9 p.m. Information: 317-865-5554.

March 11-13

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

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Pray Your Way to Happiness," Benedictine Father Eric Lies, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Seeking God Everywhere and Always," women's retreat. Information: 800-424-9955 or e-mail francov@aol.com.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Conventual Franciscans, religious vocations retreat, single men 16-40 years old. Information: 800-424-9955 or e-mail francov@aol.com.

March 12

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** (Diocese of Lafayette). Birthline Guild, "Love Works Magic," style show and luncheon, social, 11:30 a.m., \$25 per person. 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.

St. Vincent Hospital, 2001 W. 86th St., **Indianapolis**. Natural Family Planning class, 7-9 p.m. Information: 317-228-9276.

March 12-13

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Personal Directed Retreat for First-Timers," Benedictine Sister Antoinette Purcell, presenter. Information: 317-788-7581.

March 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference, 1:45-6 p.m., \$30 per couple. Information: 317-545-7681.

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

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Music ministers, free concert in celebration of the 50th anniversary of the parish, 7 p.m. Information: 317-255-4534.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2 event, young adults ages 16-30, "Why Go to Confession?" Information: 812-933-4439 or franvoc@aol.com.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Providence as Hope and

Healing," Providence Sister Ann Sullivan, presenter, 9:30 a.m.-4 p.m., \$35 includes lunch. Information: 812-535-4531.

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

March 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Prayer service for the continued renewal of Our Lady of Fatima Retreat House and its ministry, 5:30-6 p.m. Information: 317-545-7681.

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

March 14-15

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Certified Nursing Assistant Retreat," Benedictine Sister Sharon Bierman, presenter. Information: 317-788-7581.

March 15

St. Francis Hospital and Health Centers, Community Relations Center, 3145 E. Thompson Road, **Indianapolis**. "Freedom from Smoking," seven-week class, 1-2:30 p.m., \$50 per person. Information: 317-782-7999.

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.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

March 16

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

Father Thomas Scecina 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@sccecina.org.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, Lenten speakers' series, "Christianity in the Holy Land Today," Msgr. Denis J. Madden, presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

Knights of Columbus Hall, 225 E. Market St., **Jeffersonville**. Daughters of Isabella, Circle 95, annual card party, 7 p.m., \$2.50 per person. Information: 502-327-7438.

March 17

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

March 18

Knights of Columbus Hall, 2100 E. 71st St., **Indianapolis**. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

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

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, **Carmel, Ind.** (Diocese of Lafayette). Natural Family Planning class, 7-9 p.m. Information: 317-848-4486.

March 18-20

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Reflections on Holy Week." Information: 800-424-9955 or e-mail francov@aol.com.

March 19

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. St. Joseph's Table, Italian celebration honoring the feast of St. Joseph, noon-4 p.m., \$8 adults, \$4 child, family activities. Information: 317-373-3570.

Union Federal Football Center, 7001 W. 56th St., **Indianapolis**. St. Vincent Guild, annual spring auction and game night, 6 p.m. Information: 317-255-7832.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent Prayer Day, 9 a.m.-2:30 p.m., brown bag lunch, free-will donation. Information: 317-543-0154.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "RCIA Retreat," Benedictine Sister Antoinette Purcell, presenter, 8 a.m.-2:30 p.m., \$35 per person. Information: 317-788-7581.

St. Michael Parish, 519 Jefferson St., **Greenfield**. Natural Family Planning class, 9-11 a.m. Information: 317-462-2246.

Michaela Farm, State Road 229, **Oldenburg**. "Art and

—See ACTIVE LIST, page 13



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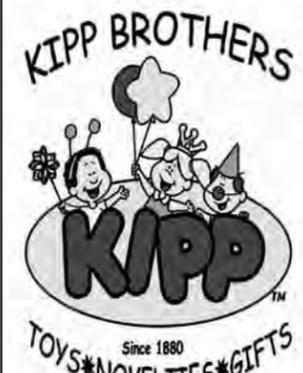
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Parishes schedule Lenten penance services

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 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 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 17, 7 p.m. at St. Andrew, Richmond

Indianapolis East Deanery

March 14, 7 p.m. at St. Simon the Apostle
 March 17, 6:30 p.m. at St. Rita

Indianapolis North Deanery

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 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 15, 6:30 p.m. at St. Monica
 March 16, 7 p.m. at St. Susanna, Plainfield

New Albany Deanery

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 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 20, 6 p.m. at St. Patrick, Terre Haute †

The Active List, continued from page 12

Agriculture," 2-5 p.m., \$30 per person, pre-registration required. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

March 20-27

Oldenburg Franciscan Center, **Oldenburg**. "Holy Week Retreat," Franciscan Sisters Janet Born and Ann Vonder Meulen, presenters. Information: 812-933-6437 or e-mail center@oldenburgsf.com.

March 23

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. St. Augustine Guild, Day of Recollection, Jesuit Father Benjamin Hawley, presenter, 8:30 a.m.-2:15 p.m., \$10 per person, includes lunch. Information: 317-255-7464.

March 24-27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Triduum Retreat." Information: 317-788-7581.

Monthly

Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

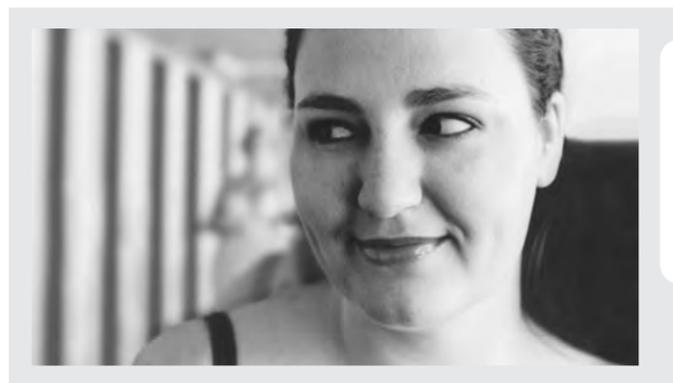
Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429. †

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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.

BARBRICK, Mary Ann, 75, St. Gabriel, Indianapolis, Feb. 20. Wife of Richard Barbrick. Mother of Donna, Richard and William Barbrick.

BARTON, Mary, 91, St. Mary, Richmond, Feb. 16.

BERLIER, Mary J., 87, Sacred Heart of Jesus, Indianapolis, Feb. 22. Mother of Mary Shalkowski, Donna, David and Tom Berlier. Grandmother of seven. Great-grandmother of three.

BOEDING, Dorothy, 74, St. Michael the Archangel, Indianapolis, Feb. 20. Wife of Mark Boeding. Mother of Cynthia Christensen, Lisa, Randall and Richard Boeding.

DANIELS, Emma Pauline, 90, St. Vincent de Paul, Bedford, Feb. 24. Sister of Lillian Leahy.

DOERFLEIN, Edwin F., 76, Holy Guardian Angels, Cedar Grove, Feb. 25. Father of Barbara Cox, Cynthia, Frederick and Richard Doerflein. Grandfather of seven. Great-grandfather of one.

EHR SAM, James A., 44, Mary, Queen of Peace, Danville, Feb. 13. Husband of Martha (Love) Ehrsam. Father of Emily Ehrsam. Son of Geraldine (Coyne) Ehrsam. Brother of Angela Lofton, Mary Phillips, Julia Wafford, Eric and Michael Ehrsam.

ELZER, Robert E., 72, St. Lawrence, Indianapolis, Feb. 22. Husband of Elizabeth (Basso) Elzer. Father of Beth, Brian and Kevin Elzer. Brother of Richard Elzer. Grandfather of two.

FOX, Mary P., 99, St. Lawrence, Indianapolis, Feb. 5. Mother of Margaret Wood. Grandmother of five. Great-grandmother of 12. Great-great-grandmother of eight.

GARRY, Donald F., 71, Holy Family, New Albany, Feb. 26. Brother of Rose Marie Mahern and John R. Garry Jr.

GILBERT, Margaret D., 81,

St. Augustine Home for the Aged, Indianapolis, Feb. 4. Mother of Susanna, John, Joseph, Patrick and Timothy Gilbert. Sister of Mary Cesnik and Thomas McKeon. Grandmother of eight. Great-grandmother of two.

GLASGOW, Joseph Lee, 74, St. Vincent de Paul, Bedford, Feb. 24. Husband of Martha Glasgow. Father of Rita Euhl, Sheila Luttrell and Jeff Glasgow. Brother of seven. Grandfather of six. Great-grandfather of two.

GONZALES, Isidro S., 45, St. Gabriel, Indianapolis, Feb. 16. Husband of Shiela May (Sambilay) Gonzales. Father of Isabella Louise and Ian Lorenzo Gonzales. Son of Jean (Soliven) Gonzales. Brother of Imelda and Isidro Chrysanto Gonzales.

HAGERMAN, Beatrice L. (Schneider), 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 19. Mother of Donald Hagerman. Grandmother of four. Great-grandmother of seven.

HALL, Helen G., 82, St. Michael, Greenfield, Feb. 18. Wife of Fred Hall. Mother of Cynthia Koltcz and Dennis Hall. Sister of Rosella Sogge, Sister Marie Donahue and Eugene Donahue. Grandmother of two. Great-grandmother of two.

HAMMES, Peter Joseph, 62, St. Matthew, Indianapolis, Feb. 26. Father of David and Michael Hammes. Brother of Holy Cross Sister Carlita Hammes, Clara Kovacs, Martha Shaffer, Charles, Fred and Hand Hammes. Grandfather of one.

HEIN, Anne, 70, St. Lawrence, Indianapolis, Feb. 15. Wife of Robert Hein. Mother of Gretchen Beaudoin, Colista Leiter, Ruthanne Shupak and Sarah Hein. Sister of Sarajane Gaylord and Margaret Heiland. Grandmother of eight.

HOLMAN, Martha Marie, 88, St. Mary, Greensburg, Feb. 23. Mother of Patricia Ann Fife, Veronica June and David Holman. Grandmother of eight. Great-grandmother of seven.

JACKSON, Patricia A., 58, St. Paul, Sellersburg, Feb. 13. Sister of Linda Kaufar.

KERKER, Robert J., 90, Holy Family, Oldenburg, Feb. 28. Father of Kathy Bohman, Daniel, Steven and William Kerker. Brother of Rita

Goldsmith, Barbara Heidlage, Rosemary Holtel, Betty Waters, Clarence and Jerome Kerker. Grandfather of 13. Great-grandfather of seven.

KOCH, Rosanna M., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 14. Mother of Marilyn Bolling, Lois Schaffer and David Koch. Grandmother of eight. Great-grandmother of five.

KOORS, Janet M., 54, St. Mary, Greensburg, March 1. Wife of Harold M. Koors. Mother of Brenda Wingham and Kevin Koors. Daughter of Elbert and Lucinda Hollin. Sister of Loretta Hubbard, Eunice Meyer, Stella Olvey, Betty Smith and Dallas Hollin Sr. Grandmother of seven.

LAURENT, Welda A., 83, Christ the King, Indianapolis, Feb. 16. Father of Jean Ann McFarren, James and Mark Laurent. Brother of Bette Stiehl. Grandfather of eight.

LEISING, Marcella A., 90, St. Mary, Rushville, Feb. 24. Mother of Norma Miller, Arnold, Harold, Mark, Marvin, Paul and Ray Leising. Sister of Stella Weberding, Marie Wietlisbach and Lawrence Bedel. Grandmother of 28. Great-grandmother of 39.

LITMER, Carl M., 74, St. John, Enochsburg, March 1. Husband of Jaunita Litmer. Father of Angela Meyer, Kim Vance, Melissa, Curt and Michael Litmer. Brother of Marcella Schwegman and Alfred Litmer. Grandfather of seven.

PHILHOWER, Laura, 94, St. Andrew, Richmond, Feb. 24. Mother of Marolyn DeSalle and Carolyn May. Grandmother of six. Great-grandmother of nine.

POTENZA, Gladys Violet (Clemmer), 84, St. Gabriel, Indianapolis, Feb. 21. Mother of Carol Inabnit, Mary Ann Payne, Amelia Warren, Rose Wilson, Maria and Philip Potenza. Sister of Mary Spahr. Grandmother of six.

PRICE, William E., II, 71, St. Margaret Mary, Terre Haute, Feb. 22. Husband of Mary Kay Price. Father of Elizabeth Beury and Catherine Semmes. Brother of Wilma Tucker, Charles and Ronald Price. Grandfather of two. Great-grandfather of three.

RAMSEY, June M., 81, St. Paul, Tell City, Feb. 25. Mother of Charlene Edwards, Billy, Charlie and John Mogan, Darrell and Travis Ramsey. Sister of Kathleen Anson, Lyndal Lee Sprinkle, Judy Kay Thompson, Jerry Dean and

Jimmy Thomas. Grandmother of 15. Great-grandmother of 17.

SAUER, Eugene, 81, St. Michael, Greenfield, Feb. 19. Husband of Betty (Jones) Sauer. Father of Paula Bates, Diane Brow, Jeffery and Laurence Sauer. Brother of Eloise Gormally, Carl and Joseph Sauer. Grandfather of 11. Great-grandfather of one.

SAUER, Urban, 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 18. Husband of Helen Sauer. Father of Jo Ellen Eaton, Eileen Mader and Michael Sauer. Brother of Mary Scott and Joseph Sauer. Grandfather of six.

SCHAPKER, Caroline L. (Newhouse), 47, St. Simon the Apostle, Indianapolis, Feb. 22. Wife of David A. Schapker. Mother of Claire and Michael Schapker. Daughter of Jerald Newhouse. Sister of Lisa Lubbers and Theresa Morin.

STEVENS, Agnes Marie (Totton), 72, St. Rose of Lima, Franklin, Feb. 22. Wife of John R. Stevens. Mother of Grace Hatfield and John R. Stevens Jr. Sister of Enola Griffith and John M. Totton. Grandmother of four.

SULLIVAN, John L., 93, Christ the King, Indianapolis, Feb. 20. Husband of Jean Anne (Hutter) Sullivan. Father of Sylvia Gray, Patricia Witt and John Sullivan. Grandfather of 10. Great-grandfather of seven.

SUTHERLAND, Leona Mae, 86, St. Benedict, Terre Haute, Jan. 30. Mother of Elizabeth and Mike Sutherland. Sister of Geraldine Childs. Grandmother of four.

TREWHELLA, Richard P., 73, Sacred Heart of Jesus, Indianapolis, Feb. 19. Husband of Lucille Trehwella. Father of Joyce Hudson, Jeffery, Phillip and Richard Trehwella Jr.

UNCLEBACH, Jane L., 84, St. Mary, New Albany, Feb. 24. Aunt of several.

WAGAMAN, Frances, 97, St. Elizabeth of Hungary, Cambridge City, Feb. 11. Mother of Cecelia Gwin. Grandmother of five. Great-grandmother of 12.

WALKER, Margaret Rose (Lasher), 57, Our Lady of Lourdes, Indianapolis, Feb. 13. Mother of Katie Walker. Sister of Brian and Tim Lasher.

WINCHELL, Adah A., 100, St. Paul, Tell City, Feb. 24. Aunt of several.

WEIMER, Robert J., 84, Holy Spirit, Indianapolis, Feb. 23. Husband of Mildred Weimer. Father of Karen Thomas. Grandfather of two. †



Prayers for pope's recovery
Nuns and members of the UNITALSI Catholic organization hold candles on March 2 as they pray outside Rome's Gemelli Hospital, where Pope John Paul II is being treated. The Vatican spokesman said on March 3 that the pope "continues to improve and show progress" following a tracheotomy to help him breathe easier.

Providence Sister Patricia Marie Woods was a teacher and pastoral minister

Providence Sister Patricia Marie Woods died on Feb. 27 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 93.

The Mass of Christian Burial was celebrated on March 2 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed at the sisters' cemetery.

The former Marion Gertrude Woods was born on April 1, 1911, in Everett, Mass.

She entered the congregation of the Sisters of Providence on Feb. 11, 1932, professed first vows on Aug. 15, 1934, and professed final vows on Jan 23, 1940.

Sister Patricia Marie taught at schools staffed by the Sisters of Providence in Illinois, Massachusetts, Maryland and the District of Columbia.

During 73 years as a Sister of Providence, she served as a teacher and pastoral minister in Massachusetts for 43 years.

From 1997 until 2005, she served in the sisters' prayer ministry at Saint Mary-of-the-Woods.

Surviving are several nieces and nephews.

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

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Catholic School Principal
Our Lady of Perpetual Help Catholic School, New Albany, Indiana, is seeking a principal for the 2005-2006 academic year. OLPH School is a K-8 facility with a veteran faculty, a strong Catholic Identity and an enrollment of 330 students. Along with appropriate licensure, a qualified applicant should have previous administrative experience, particularly at the middle school level, as well as strong organizational and supervisory skills. An applicant should be a practicing Catholic who is eager to further develop OLPH School's Catholic Identity.
The principal position offers a competitive salary and benefits package and will be available July 1, 2005. If you are interested in applying, please forward a résumé by March 21st to:
OLPH Search Committee, c/o Mickey Lentz
Office of Catholic Education
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Principal—Catholic Elementary School
St. Malachy Parish School is a K-8 Catholic grade school located in Brownsburg, Indiana, on the west side of Indianapolis. The school presently enrolls 440 students with plans for future expansion and is accredited by the State of Indiana.
The successful candidate must provide leadership to maintain a strong Catholic identity and foster academic excellence in a service-oriented environment.
The candidate must be a practicing Catholic, hold a master's degree in education and have parochial school experience. Administrative experience is preferred.
Applications and procedures are available through the:
Office of Catholic Education
P.O. Box 1410
Indianapolis, IN 46206
Applications must be submitted by April 8, 2005.

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Positions Available

Principal Opening
St. Nicholas Catholic School
Sunman, IN
St. Nicholas Catholic School is seeking a principal that is dedicated to the following: teaching the Catholic faith, public and community service, a balanced and rigorous academic program, high expectations for students and teachers, and shared decision making with school staff.
The successful applicant will have successful teaching experience, hold the appropriate building principal license and be a practicing Catholic.
St. Nicholas Catholic School is a K-8 school with 184 students, has an attendance rate of 97.7%, exhibits strong ISTEP+ scores with 89.2% passing, and 17% that qualify for free or reduced lunch.
Interested applicants should submit a letter of application, current résumé or vitae, and college placement file to:
Rev. Greg Bramlage, Pastor
St. Nicholas Roman Catholic Church
6461 E St. Nicholas Drive,
Sunman, IN 47041
Deadline for applicants: March 25, 2005

Catholic High School Principal
Seccina Memorial High School, a Catholic high school in Indianapolis, Indiana is seeking applicants for Principal for the 2005-2006 school year. Coeducational, college preparatory, diverse student body with enrollment of 400 students; 35 faculty; within a vibrant faith community. As instructional leader of the school, the Principal is responsible for the day-to-day management of the academic and extra-curricular programs and reports to the President. The successful candidate must be an active Catholic with a master's degree and qualified for Indiana certification in secondary school administration. The school prefers an experienced principal with at least three years teaching experience, or a candidate with at least five years experience in Catholic school administration, able to work in a collaborative style with an administrative team. Send confidential résumé by March 15, 2005 to:
Principal Search Committee
Seccina Memorial High School
5000 Nowland Avenue
Indianapolis, Indiana 46201
(email: rpeffer@seccina.org)
The search process will remain open until a suitable candidate is found.

BREBEUF

continued from page 1

it is [that] we want to model behavior for the students," said Kate McVey, director of college counseling at Brebeuf Jesuit.

Iris Manton, who teaches mathematics at the high school, said that the day was "an opportunity for us to give back, just like we expect our students to give back to the community."

"One of the main components at Brebeuf is community service," Manton said.

"I think it's great," said Andy White, a U.S. history teacher. "We kind of substituted our faculty retreat for this so, instead of focusing on ourselves, we get to focus on somebody else."

Being able to help out a less fortunate school is "the main point" of the day, said art teacher Joe Winhusen. The day also gave the faculty and staff a chance to build their own community outside of school.

For Winhusen, it was also a chance to experience a part of the Indianapolis Catholic community that he had never seen.

The same was true for Margot Gehrung, a cafeteria worker at Brebeuf Jesuit who helped out by painting hallways at St. Philip Neri School.

"I think all of us are having a good time," she said. †



Photo by Brandon A. Evans

Brad Smith, a faculty member in the Social Studies department at Brebeuf Jesuit Preparatory School in Indianapolis, paints a hallway at St. Philip Neri School in Indianapolis on March 7 as part of a day of service. About 125 members of the Brebeuf staff performed maintenance work at St. Philip Neri School and All Saints School.

Indiana set to execute inmate on March 10 for 1980 murders

By Mary Ann Wyand

Indiana Death Row inmate Donald Ray Wallace Jr. of Evansville, Ind., was scheduled to be executed by chemical injection on March 10 at the Indiana State Prison in Michigan City, Ind., for the January 1980 murders of a Catholic family from Evansville.

Wallace admitted shooting St. Theresa parishioners Patrick and Theresa Gilligan and their children, 5-year-old Lisa and 4-year-old Gregory, after they returned home and interrupted a burglary. Wallace said he had used drugs at the time of the murders.

He has said he does not want to ask Gov. Mitch Daniels to commute his death sentence to life in prison without parole.

Wallace will be the 12th Death Row inmate to die since Indiana reinstated capital punishment in 1977.

The Message, the weekly Catholic newspaper in the Evansville Diocese, reported on March 4 that Father Ted Tempel, a former pastor at St. Theresa Parish, would preside during a memorial service at 6 p.m. on March 9 at the church.

The diocesan newspaper said Father Tempel planned to pray "for healing, forgiveness, comfort and strength," and offer a prayer of thanksgiving for friends who supported relatives in their time of grief.

Acknowledging that the murders were heinous crimes, St. Susanna parishioner Karen Burkhart of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International, said Church teachings on the death penalty state that life in prison without parole is appropriate punishment for capital cases.

"It's not going to bring back the people that he killed and it's not going to make our society any better," Burkhart said. "We need to stop the killing." †

Lenten Prayer

God of Compassion, during Lent:
 May our prayers challenge us to love and embrace those who are poor and vulnerable;
 May our fasting challenge us to live simply and be better stewards of Your creation;
 May our almsgiving challenge us to give generously to those in need.
 Inspire us through Operation Rice Bowl, and grant us courage to be bearers of peace and justice in our world.
 We pray, in Jesus' name.
 Amen.

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Oh Dios compasivo, durante esta Cuaresma:
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 que nuestros ayunos nos inspiren a vivir con sencillez y a ser más corresponsables por tu Creación;
 que nuestros donativos nos inspiren a dar generosamente a los necesitados.
 Inspíranos mediante la Operación Plato de Arroz, y concédenos la valentía para ser artesanos de la Paz y la Justicia en nuestro mundo.
 Te lo pedimos en nombre de Jesús.
 Amén.

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