Possible miracle identified for John Paul II’s sainthood cause

ROME (CNS)—The Polish priest charged with shepherding Pope John Paul II’s sainthood cause said he believes the healing of a French nun suffered from Parkinson’s disease could be the miracle needed for the pope’s beatification.

Mgr. Sławomir Oder, postulator of the cause, announced on Italian radio in late January that he had chosen the case of the French nun among many apparently miraculous healings that people from around the world had reported to him.

He told Catholic News Service on Jan. 31 that the case involved a French religious who had been diagnosed with Parkinson’s when she was “very young; it was a precocious onset.”

Pope John Paul had suffered from Parkinson’s, a progressive disease that attacks the nervous system.

Oder told CNS that this was important not to talk about the French nun’s case in late November when Pope John Paul’s former personal secretary, Archbishop Stanislaw Dziwisz of Krakow, Poland, told reporters her healing would be submitted to Vatican investigators.

Newspapers had reported at the time that the French nun was suffering from cancer, but Mgr. Oder said it was Parkinson’s.

The postulator told CNS he had felt it was important not to talk about the case until several doctors had reviewed the nun’s case history and confirmed that there likely was no natural or medical explanation for her healing.

While Pope Benedict XVI set aside the normal five-year waiting period before a candidate could be considered for the miracle needed for canonization, Mgr. Oder said there is still much work to be done. People who knew the pope are still interested in our work,” said the bishop.

Oder said there is still much work to be done. People who knew the pope are still interested in our work,” said the bishop.

Pope John Paul’s cause could be opened, Mgr. Oder said there is still much work to do. People who knew the pope are being interviewed, a thorough biography is being prepared and all his writings are being collected for study by a panel of theologians.

Before Pope Benedict can proclaim that Pope John Paul heroically lived a life of Christian virtue, Mgr. Oder must compile all the information collected in a “postulator,” a document of multiple volumes explaining who the candidate was and how he or she lived and acted.

A separate report is prepared on the miracle, Mgr. Oder said.

“The procedure for the verification of the miracle is a process that can parallel the verification of heroic virtues,” he said, so the miracle can be submitted even before the “position” is.

Nevertheless, he said, he does not expect the process to be completed soon.

While a Vatican panel of historians and theologians will review the “postulator,” another panel of Vatican theologians and a panel of Vatican-appointed physicians will review the nun’s medical records.

In Poland, the head of a Polish tribunal gathering evidence for the cause criticized media speculation about witnesses after press reports that the country’s former communist strongman, Gen. Wojciech Jaruzelski, had been asked to give evidence.

“He’s natural and right that people should be interested in our work,” said Bishop Tadeusz Pieronok, head of the Krakow Theological Academy as well as the tribunal. “But the witnesses are covered by secrecy rules—those called should be discreet about the questions they’re asked and how they answered.

The bishop said witnesses were summoned according to their knowledge of ‘important moments’ in Pope John Paul’s life.

Ecumenical presence strengthens annual pro-life event

By Mary Ann Wyand

SS. Francis and Clare parishioner Cyndi Kelly of Greenwood carried her 17-month-old daughter, Aida, during a pro-life walk on Jan. 29 from the Indiana War Memorial at 431 N. Meridian St. to Monument Circle in Indianapolis, then another four blocks back to her car.

Kelly said she had only planned to attend the Right to Life of Indianapolis prayer service at the war memorial to remember the more than 46 million babies killed by abortion since 1973, but was inspired to participate in the walk with her daughter after hearing two high school students and ministers from six faith traditions talk about the importance of working to end the culture of death in America.

“There’s still a lot of work to be done,” Kelly said about the pro-life movement’s efforts to overturn Roe vs. Wade and Doe vs. Bolton, the U.S. Supreme Court’s 1973 decisions that legalized abortion during all nine months of pregnancy.

“Obviously, there are a lot of babies that have died every single year up to this one and hopefully that [number of abortions] will be going down,” Kelly said. “We need...
**Dump truck, tools, equipment stolen from Calvary Cemetery**

By Mary Ann Wyand

Burglars broke into the maintenance facility at Calvary Cemetery in Indianapolis twice on Jan. 29 and took a dump truck equipped with a hydraulic lift, tools and lawn care equipment valued at between $30,000 and $40,000.

John Wahl, associate director of management services for the archdiocese, said the thieves apparently drove a car through the locked gate of the cemetery’s chain-link fence along Bluff Road south of the main entrance at 435 W. Troy Ave. on Sunday afternoon, then crashed their car through a garage door.

Wahl said they left when they triggered the security alarm system could be fixed on Jan. 30.

Mike English, site foreman for Calvary, St. Joseph and Holy Cross cemeteries in Indianapolis, said the thieves only targeted the maintenance building and no graves, headstones or mausoleum crypts were damaged during the break-ins and a report that two men were seen on the property.

English said the 2004 dump truck is white with a " einmal death row inmate Marvin Bieghler joined the Catholic Church at 4:30 p.m. at his request. He received the sacrament of penance at that time. I heard his confession in a more private mode. Later in the evening, he received the sacrament of the Eucharist and sacrament of the sick—the last rites—in the holding cell while his attorney and two guards were present.

Father McNally said during the weeks before Bieghler’s execution he had urged the inmate to consider joining the Catholic Church.

"As the time grew closer, he became interested in it and asked to be received into the Church," the priest said. "He was preparing to go home to God. He was certainly ready to go to God, and seemed to be very calm about whether the execution was going to happen or not. As far as he was concerned, if the stay of execution remained in place, that was fine with him. If it didn’t, if it was overruled—as it was—that was fine with him, too.

Bieghler’s written statement released by the prison said, in part, "I believe in God, country, [the Marine] Corps. Death before dishonor. To my son, grandkids and step-kids, you will always have a piece of my heart."

**Official Appointments**

Effective immediately

Rev. Jonathan Meyer, associate director of Ministry to Youth and Young Adults, to director of Ministry to Youth and Young Adults while continuing as associate pastor of Our Lady of the Greenwood Parish in Greenwood.

Rev. Robert Robeson, director of Ministry to Youth and Young Adults, to chaplain, Young Adults, while continuing as director of the Bishop Bruté House of Formation at Marian College in Indianapolis.

Effective Feb. 1, 2006

Rev. Todd Riebe, pastor of St. Mary, St. Andrew and Holy Family parishes in Richmond, to a second six-year term.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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**The Criterion** • P.O. Box 1717 • Indianapolis, IN 46206-1717
Father Jonathan Meyer named director of youth, young adult ministry

By John Shaughnessy

Father Jonathan Meyer sings rap, belts out the lyrics to a song he once heard at a Protestant revival—the same revival where he said God called him to become a Catholic priest.

He has also created his own version of a popular movie poster, using it to attract young people to the Catholic Church with the message, “The answer is out there… and it’s calling you.”

Recently named as the archdiocese’s director of youth and young adult ministry, Father Meyer believes they’re hungry and they’re very hungry for answers about who they are and where they fit in the world. The Church has all the answers to those questions.

Father Meyer has personally lived that search, starting when he was a 20-year-old student at the University of Southern Indiana in Evansville, Ind.—a time when he realized his life was marked by “popular culture, great academics, great social life, a great girl.”

“I try to do what I can to relate to them,” said Father Meyer, who was appointed to his new position by Archbishop Daniel M. Buechlein. “I try to do what I can to relate to them,” Father Meyer recalled. “I dated a girl for three-and-a-half years. I strove to do well academically. I was elected to be on the homeroom count my second year in college. God was definitely try to meet them where they are, but I don’t leave them there. I want to bring them to Christ.”

Young people are desperately searching for that direction today, according to Father Meyer, who is also the associate pastor of Our Lady of the Greenwood Parish in Greenwood.

“I believe they’re hungry,” he said. “They’re hungry for answers to questions about life, about who God is. And they’re very hungry for answers about who they are and where they fit in the world. The Church has all the answers to those questions.”

Father Meyer has personally lived that search, starting when he was a 20-year-old student at the University of Southern Indiana in Evansville, Ind.—a time when he realized his life was marked by “popular culture, great academics, great social life, a great girl.”

“I ran cross country and track at the collegiate level,” Father Meyer recalled. “I dated a girl for three-and-a-half years. I strove to do well academically. I was elected to be on the homeroom count my second year in college. God was there, but I didn’t look at things the way God wanted me to look at them.”

Father Meyer’s view changed when he was invited to a Protestant revival during college. “I didn’t want to go, but I went,” he said. “It was there—through praise and worship and prayer—that I was very moved to the Lord. That night, God called me to be a priest, totally unexpectedly. I was sitting on the floor, crying, and I heard a voice, ‘John, be a priest. Jon, be a priest.’ I began to look at my life morally.”

Father Meyer often shares his story showing them that the path to a relationship with God isn’t always direct or perfect for even someone who becomes a priest.

“The biggest thing for me is those words of the blind man, ‘Lord, open my eyes. I want to see,’” he said. “I want young people to see.”

He opened a lot of eyes—and raised a few eyebrows—when he created a movie-poster-takeoff of The Matrix, a poster that shows Father Meyer wearing a cassock and black sunglasses while holding a cross in one hand and a rosary in the other. The poster also has this message: “The Catholic Priesthood: The answer is out there… and it’s calling you.” About 25,000 posters have been distributed.

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Submit photo

Father Vincent Lampert, pastor of SS. Francis and Clare Parish in Greenwood, speaks before approximately 200 people gathered on Jan. 25 in the church for a session of its Bible study program, “The Great Adventure: A Journey through the Bible.”

It’s a 24-week program in which participants follow what Cavins calls the “narrative thread” of the Bible through 14 of its books, starting with Genesis and going through the Acts of the Apostles.

Julie Barton, a member of SS. Francis and Clare Parish, has been participating in the program from its start.

For the last two years, she served as a sponsor in the parish’s Rite of Christian Initiation of Adults. She thought that the program would help her answer more effectively the questions often put to her by the candidates that she leads through the initiation process.

“Even though I’ve been able to answer their questions, I was thinking that I needed to learn more about my faith to be able to better explain it to my candidates and to actually understand what this is all about,” Barton said.

Barton, who has participated in other adult faith formation programs at the parish that have drawn smaller crowds, was amazed at the large number of people attracted to the Bible study.

“To me, it’s just amazing, and it’s a gift that God is giving people to be able to come and learn more about their faith,” she said.

Hundreds attend SS. Francis and Clare Bible study

By Sean Gallagher

On Jan. 11, SS. Francis and Clare Parish in Greenwood began a Bible study program.

Father Vincent Lampert, the parish’s pastor, set up in response to the many questions about the Bible he received from parishioners.

Yet, on the evening of the program’s first session, he thought that 50 attendees would be a success.

Approximately 200 people showed up. More came the second week.

When I looked out the narthex window onto Olive Branch Road on the first Wednesday that we did it and saw a traffic jam—cars backed up waiting to turn into the parking lot—that was a pleasant surprise,” Father Lampert said.

The Bible study follows a program developed by nationally known Catholic author and speaker Jeff Cavins titled “The Great Adventure: A Journey through the Bible.”

It’s a 24-week program in which participants follow what Cavins calls the “narrative thread” of the Bible through 14 of its books, starting with Genesis and going through the Acts of the Apostles.

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“To me, it’s just amazing, and it’s a gift that God is giving people to be able to come and learn more about their faith,” she said.
**Maintain Christian heritage**

The January issue of First Things, published by the Institute on Religion and Public Life, has an article by Pope Benedict XVI on “Europe and Religion and Public Life, has an article became pope, it will be in the pope’s affairs.” The religious sphere thus religious mission toward the rest of the world. The religious sphere thus left untreated, it can lead to the self-sufficiency and spiritual fallacy of Arnold Toynbee. Toynbee attributed the slow decline, aging and death) and that of Europe—the “biologistic” thesis of the possible future of Europe—is putting it mildly.

**Letters to the Editor**

Write owers apology for judgmental column

To say that I read Cynthia Dewes’ highly judgmental column about childless marriages in the Jan. 20 issue of The Criterion is putting it mildly. The column was bad enough in its judgmental aspect. Although Cynthia Dewes may not have titled it, “It’s a terrible thing to be childless,” that alone was a heartless headline for the article. And as I read through it, nowhere did I see an exception for couples that have no children in spite of their yearning for them. Certainly it is clear that the column was meant for couples that could have children. However, I suspect that those that cannot have children read the column feeling depressed nonetheless. I must reveal, for those that read this comment thinking I must have an ax to grind, that is not the case. My wife and I have been richly blessed with seven children and 22 grandchildren.

However, I do believe that Dewes owes an apology to the couples she wrote about in class judgment, and also to the couples I mentioned that are childless in spite of their yearning for them; I was not indicating they were not being included in her judgment.

David G. Rinck, West Harrison

**Driving legislation sends wrong message**

In the Jan. 20 issue of The Criterion, Rep. Mike Murphy openly encouraged the breaking of laws by people illegally entering our country.

The pope also includes the United States and its separation of church and state. The pope states, “...love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential to her [the Church] as the ministry of the sacraments and preaching of the Gospel” (#22).

Every day throughout the Archdiocese of Indianapolis, through our six Catholic Charities agencies and more than 35 programs, we are living out this service of charity. How important is the Holy Father’s letter as a challenge to be the very best at what we do and to do even more.

With this challenge before us, I have asked our six Catholic Charities agencies (Indianapolis, Terre Haute, Bloomington, Tell City, New Albany and St. Elizabeth/Coleman) to commence a very thorough organizational discernment process to assess each program’s relevance, need, effectiveness and financial sustainability. In addition to these measures, we will look at each program either to define Catholic identity, fit with our mission and allow for opportunities to collaborate with other organizations.

This process will be led by an organizational consultant, Lynne O’Day, a description of someone who has broken our country’s laws in order to come to America, live here and receive the bounties of this great country. Murphy ignores these laws, and ignores the history of our country’s immigrant population.

Once upon a time, people left their homelands in Europe, Asia, Central and South America to come to the “new world.” When those people entered their homelands, they came to America with only one guarantee—the promise of free and fair. Murphy mentions that “we are a country of immigrants,” but fails to mention how this took place or what was required of our ancestors.

When people left their native homelands to come to America, there were no guarantees of free food, free housing, free education, free healthcare or even a job. They came here with just their determina- tion and their faith in God and their faith in their fellow humans. They did so legally and had to endure examinations and an arduous trip across the sea. They may have entered via Ellis Island, and they sometimes had their names changed by officials that way. But these immigrants came here legally, and were able to adapt to the great melting pot that is America. My maternal ancestors emigrated from Ireland, and had to adapt to the “new world” and became legal citizens.
It is a blessed family that can give thanks to God for parents who have been and are able to nurture their marriage and a wonderful family through the good times and the bad. In contrast to the secular phenomenon of serial marriages or simply couples living together without the covenant of marriage, what marvellous witness fidelity in marriage is in our times. Our annual archdiocesan celebration of couples who have been married 50, 60 and more years is one of my favorite events. The assembly is radiant. No couple, no matter how deep their love is on the day of their marriage, can make it through the good times and the bad, through sickness and health until death without the grace of God. And so couples come to church on their wedding day to ask for God’s help. Couples come to ask God to be a third partner in their married life. However romantic their wedding day may be, mature couples realize that they need God’s help.

If a wife and husband want to have a blessed family life, they never give up going to church, faithfully, regularly, in the hard times and in the good times, convenient or inconvenient. Blessed couples are people of simple faith, and they are as down-to-earth and hard-working and fun-loving as any people you can find. Centuries ago, St. John Chrysostom gave the following advice to Christian couples: “Show your wife you appreciate her company a lot and that you prefer to be home rather than outside; because she is there. Show her a preference among all your friends and even above the children she has given you; love them because of her … Pray all together … Learn the fear of God; everything else will flow from this like water from a fountain and your house will be filled with bounty” (Twentieth homily on the Letter to the Ephesians).

Of course, the famous Church oracle intended the advice for husband and wife mutually. But the generous love of a married couple extends beyond the family house, within the limits of possibility, of course. When extended family or neighbors or strangers are in trouble, a generous couple is there, even at great cost, even if it hurts to get there. That’s how God’s grace works out in a faithful Christian married life. The vocation within Christian marriage is to be a sacrament, a channel of God’s love to neighbor. And Christ enlarged the meaning of family to include a neighbor in need. It works the other way around as well. God’s grace comes home for wife and husband in the sacrament of marriage through family and friends and others who reach out their love to them. God’s grace doesn’t come home only in church and at formal prayer. It comes through people around us, too.

I mentioned that so many good things have made life better in modern times. And I mentioned how life has been troubled, too. But one of the good things, like a beacon of light when life may seem dark, is the down-to-earth example of faithfully married couples. That is more important for us than all the other developments and conveniences.

Marriage is a sacrament of love lived in the real world. Sometimes married love may be hard work. It will not always be lived perfectly, but where love is grounded in faith and enriched by God’s grace, even in difficulties, there can be beauty and deep meaning in life.

ARCHBISHOP Buechlein’s intention for vocations for February

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

**Daily events**

- **St. John the Evangelist Church**, 126 W. Georgia St., Indianapolis. Liturgy of the Hours, Mon.-Fri., morning prayer, 7:30 a.m.; evening prayer, 5:15 p.m. Information: 317-635-2021.

- Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Liturgy of the Hours, Mon.-Fri., morning prayer, 7:05 a.m.; evening prayer, 5:30 p.m. Information: 317-638-5551.

- Holy Rosary Church, 523 S. Merrill St., Indianapolis. Divine adoration, 7 a.m.-7 p.m. Information: 317-634-3502.

- Sacred Heart of Jesus Church, 1215 S. Meridian St., Indianapolis. Dinner and game night, 4 p.m. Information: 317-357-6120 or e-mail mbesh@archindy.org.

- Marian Center, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. People of Peace Franciscan Order, Monday morning, 2:30-3:30 p.m. Information: 317-995-6775.

- MKVS and DM Center. Raveillo (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles), Mass. 3:30 p.m.


- **St. Thomas the Apostle Church**, 523 S. Merrill St., Fortville. Rosary, 7:30 p.m. Information: 317-639-4102.

- Our Lady of the Greenwood Church, 335 S. Meridian St., Indianapolis. Evening prayer, 6:30 p.m. Information: 317-882-0724.

- St. Thomas Aquinas Church, 421 Central Ave., Indianapolis. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

- St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. Perpetual adoration. Information: 317-357-3546.


**Weekly events**

- **Holy Rosary Church**, 520 Stevens St., Indianapolis. Triduum (Latin Mass), 9:30 a.m. Information: 317-636-4478.

- **St. Joseph Church**, 1375 S. Mckee Ave., Indianapolis. Mass for Vietnamese, 1 p.m. Information: 317-244-9002.

- **Christ the King Church**, 1827 Kessler Blvd. E., Indianapolis. Exposition of the Blessed Sacrament, 7:30 p.m.-noon, rosary for world peace, 8 p.m. Information: 317-255-3666.

- **St. Gabriel Church**, 6000 W. 34th St., Indianapolis. Spanish Mass, 5 p.m. Information: 317-291-7014.

- **Knights restore altar**

  Gary Sparks, Grand Knight of the John P. O’Donnell Knights of Columbus Council 1096 in Bloomington, stands beside an altar recently installed in a prayer room at St. Charles Borromeo Church in Bloomington. The altar had been used in the church decades ago, and was recently reconditioned and installed by local members of the Knights of Columbus.
Immigration bill threatens families, children

By Bridget Curtis Ayer

Immigrants living in Indiana may face additional hardships if House Bill 1383, an immigration bill moving through the Indiana General Assembly, becomes law.

The bill, authored by State Rep. Eric Turner (R-Marion), would prohibit undocumented immigrants from receiving public assistance, benefits for public funded health care, or health services from publicly funded hospitals or health facilities. Schools would be required to check a student's legal status before admitting them and to deny school admittance to those children who are not American citizens. The bill also makes immigration a felony that recruits law enforcement officers to enforce.

The Indiana Catholic Conference (ICC), the Church’s official representative in the state legislature, testified in opposition to the bill during a Jan. 24 hearing before the House Committee on Public Safety and Homeland Security at the Statehouse.

Glenn Tebbe, ICC executive director, said, “While the Church recognizes specific rights of undocumented residents and their families, the proposed legislation does not encourage illegal immi-gration, the Church serves those who seek asylum as inherent in the human condition which extends beyond national boundaries. The undocumented residents, aliens as the bill calls them, have natural rights from their inherent dign-ity as persons created in the image and likeness of God. These rights include all that is neces-sary for living a genuinely human life—food, clothing, health, education.

Despite an overwhelming majority of groups testifying in opposition to the bill, the committee members approved House Bill 1383 by a 7-3 vote.

Rep. Mike Murphy (R-Indianapolis), a member of the committee who voted against the bill, said, “The essence of my opposition to this bill stems from Matthew’s Gospel. In J. Jesus relates a story of the stranger who came and needed food, drink or a place to stay. How was the stranger treated? His message was ‘Those who take care of the least, take care of me.’ This is how we are to treat those from our immi-grant community.”

Lindsey Mintz, director of government affairs for the Jewish Community Relations Council (JCRC), also testified in opposition to the bill. A letter to state representatives outlining the JCRC’s position states, “House Bill 1383 contains alarming lan-guage that recruits law enforcement of-ficials, health care providers and educators to engage in activities which indicate a ‘guilty until proven innocent’ approach . . . Such activity contradicts American historical values and culture and values. Further, it seeks to force educators and health care providers into inappropriate roles, distorting the very ideals of those professions and, in the process, treating undocumented persons unfairly.

Franciscan Father Tom Fox, Hispanic ministry assistant for the archdiocese, who testified in opposition to the bill, told lawmakers, “As a Catholic priest, I do not have children. However, I wish to speak on behalf of children. Anyone who works with immigrants, as I have for 12½ years, knows that the doc-tor of the poor is the hospital emer-gency room. Poor people cannot afford a family physician.

“So, according to this bill, parents must wait until their child gets sicker and sicker until they are in danger of death. Then you would finally allow them to be cared for,” Father Tom said.

Debbie Schmidt, executive director of Catholic Charities in the Fort Wayne-South Bend Diocese, said the impact this legis-lation would have upon the agency would likely result in more requests for assistance.

“The demands for financial assistance have already increased drastically over the last two years due to rising fuel and utility costs,” Schmidt said.

Bob Morr, vice president for the Indiana Hospitals and Health Association, said, “We see no reasonable merit in House Bill 1383 from a health care per-spective. The general language of the bill suggests that health care providers would have the additional role of running immi-gration checks. This is an exceedingly unreasonable burden to have to screen a person for their legal status prior to provi-sion of services.

Benedictine Sister Karen Darluff of the Guadalupe Center in Huntington, Ind., a ministry of the Evansville Diocese which serves the Hispanic community, said her biggest concern is that police will be asked to do an immigration agents.

“The Guadalupe Center sponsors meet-ings with the Hispanic community and the police so that they get to know each other, and so the Hispanic community knows that the police are here to help them,” Sister Karen said. “If this bill passes, what will happen in situations where the police are needed? Who will an undocumented person turn to for help?”

Fifteen states are currently working on legislation to address undocumented immi-grants. They are Alabama, Arizona, Arkansas, Colorado, Florida, Georgia, Idaho, Maryland, New Hampshire, New York, North Carolina, South Carolina, Tennessee, Virginia and Indiana.

House Bill 1383 now moves to the House Floor for further consideration. Bills must pass their house of origin by Feb. 3 to be eligible for passage this year.

In other legislative news, House Bill 1310—an ICC-supported bill written to grant undocumented immigrants a dri-ving certificate—died in the House Committee on Public Safety and Homeland Security by a 6-0-6 tie. It is unlikely to be reconsidered this year.

(Bridge Curtis Ayer is a correspondent for The Criterion.)

How committee members voted on two bills

Here is how members of the House of Representatives’ Committee on Public Safety and Homeland Security voted on House Bill 1383.—Restricting public assistance for undocumented immigrants. (The bill passed in com-mittee 7-3.)

The Catholic Church opposed the legis-lation on moral grounds and because it would harm families and children.


The following is how members voted on House Bill 1310 (Driving certificates/ privileges to undocumented immigrants.)

The bill failed to come out of the com-mittee because of a 6-6 deadlock.

The Church supported the legislation as a matter of public safety and support of families and children.


Indiana Catholic Conference execu-tive Director Glenn Tebbe’s report on the week’s legislative activities follows Archdiocese Daniel Buechlein’s weekly radio broadcast at 11:05 a.m. on Sat-urday and Sunday mornings on Indianapolis Catholic Radio WSPM 89.1 FM.

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“Sanctuary.”

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apparently the Holy Spirit didn’t think so,” Father Meyer

complied with their requests.

That’s one of Father Meyer’s main goals as he succeeds

I don’t think they realize they have.”

That ability to add joy to the serious concerns of

The poster has connected Father Meyer with young

With Thanksgiving

pure and holy

to a sanctuary

fights sin and Satan. That’s the life of a priest.”

The poster has connected Father Meyer with young men interested in being priests and with parents who

want their children to be priests. Fellow priests on col-

lege campuses have also ordered the posters to share

with students.

Still, not everyone saw the poster idea as a perfect

approach. Lawyers for United Artists were concerned

about copyright issues concerning the poster and asked

that some small changes be made. Father Meyer said he

complied with their requests.

The whole thing started as a joke—a joke—but

apparently the Holy Spirit didn’t think so,” Father Meyer

said.

That ability to add joy to the serious concerns of

faith motivates Father Meyer in his work with young

people. Performing rap at retreats is part of the journey

for him. One of his raps is a version of the song

“Sanctuary.”

“Lord, prepare me

“To be a sanctuary

pure and holy

“Tried and true

“We thank you

“I’ll be a living

“Sanctuary for you.”

“I see teens flock to him because he presents a side of

faith they haven’t seen for a long time,” said Sarah

Watson, the youth minister at St. Michael the Archangel

Parish in Indianapolis. “He brings out a faith in them that

I don’t think they realize they have.”

That’s one of Father Meyer’s main goals as he succeeds

Father Robert Robeson. The archbishop appointed Father

Robeson as chaplain of young adults. Father Robeson will

continue as director of the Bishop Bruté House of

Formation at Marian College in Indianapolis.

Father Meyer formerly served as the associate director

of youth and young adult ministry for two years—since he

was ordained on June 28, 2003.

“Faith is a total joyful pursuit,” Father Meyer said.

“When people look at the crazy things I do for the Lord,

they see you can still be a Catholic, you can still serve the

Lord and you can still have a good time. A lot of people

see being a Catholic as being stuffy. But when you live

your faith, you have the freedom to take on the world

with God’s grace.”

BIBLE STUDY

no materials to buy. And if participants have to miss a

session or two, they can keep up with the study by fol-

lowing its Bible readings, which are posted in the

parish bulletin. The program’s presentations are also

recorded for people to listen to later.

“The only thing you really need to do is bring your-

self, bring your Bible, and bring your willingness to

learn more about Scripture and how that ties into our

Catholic faith and identity.” Father Lampert said.

There are no small-group discussions so those who

are not drawn to that kind of format need not stay away.

Instead, a presenter speaks about the scriptural passages

assigned to each session.

At the same time, there is a large amount of time

during the 7 p.m. to 8:30 p.m. Wednesday sessions al-

loca ted for questions and comments, Father Lampert said.

Baton said she liked that aspect of the program.

“It’s a group discussion,” she said. “We’re encour-
gaged to ask questions. One question will stimulate

somebody else. It’s going to get people talking.”

Childcare is also provided in a co-op format by par-

ents and youth in the parish. Bacon said there are

enough parents in the program that an individual mom

or dad would only have to miss a session to work in

childcare once every six to eight weeks.

The large response to the program has convinced

Father Lampert to offer more Bible studies and adult

faith formation programs after this one is finished.

“We will be doing something every Wednesday night

from now on,” he said.

(Members of other parishes are welcome to attend

SS. Francis and Clare’s Bible study. To learn more about

it, call the parish office at 317-859-4673.)

DRIVING

We are living in a time of war, and in a time of record

government spending on social programs to help disad-

vantaged people with free food, free housing, free educa-

tion and free healthcare (WIC, food stamps, public hous-

ing, public assistance, public schools, Medicaid, Medicare,

Medicaid, walk-in acceptance of everyone at hospital

emergency rooms—I could go on).

Christians who obey Christ’s teachings want those who

receive such gifts to do so from a legal standpoint. To

accept—or offer—them illegally is theft.

Christians who obey Christ’s teachings are not opposed

to anyone, regardless of whether they may “look different

or speak a different language.”

Rather, we welcome everyone, regardless of appear-

ance or color or language—as long as they, too, obey the

law. Christ did not advocate breaking the law or stealing

from one another.

I urge Murphy to learn more about the history of our

country, and about the teachings of Christ. We can only

hope and pray that he will then advocate legislation pro-

tecting all Americans by making those who receive her

gifts first become Americans.

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†
Kelly Elaine Mitchell and Nathaniel H. Hill were married on May 21, 2005, at St. Rita Church in Indianapolis. Divine Word Father Stephan Brown, pastor, witnessed their exchange of vows. The bride is the daughter of Ruth Ann Barnett of Indianapolis. The groom is the son of Nathaniel and Cheryl Hill of Nashville, Tenn.

Photography by Larry Gamble and Nicki Robinson, Just Pictures
Bischof-Seals
Lea Michelle Bischof and Michael L. Seals will be married on May 27 at Holy Guardian Angels Church in Cedar Grove. The bride is the daughter of Gary and Janet Seals. The groom is the son of Lou and Winnie Holy Rosary Church in Mooresville. The groom is the son of Harold and Gail Mooresville. The bride is the daughter of Mike and Kay Neal. The groom is the son of Carl Kohut and Carolyn Kramer. The bride is the daughter of Mike Cobb and Theresa Purdy. The groom is the son of John Giovanoni and Janice Klaiber. The groom is the son of Edward Watko and Patricia Watko.

Burgess-Lecher
Alison Marianne Burgess and Dr. Matthew Lecher will be married on April 22 at St. Thomas More Church in Mooresville. The bride is the daughter of Charles and Ruth Lecher. The groom is the son of Gary and Janet Seals. The groom is the son of John and Joy Leppert. The groom is the son of Ron and Mary Anne Lindblom. The groom is the son of Mark and Debbie Bruggeman.

Byer-Bewsey
Anna Byer and Tony Bewsey will be married on May 13 at Holy Rosary Church in Indianapolis. The bride is the daughter of Lou and Winnie Byer. The groom is the son of Jim Byer and Kathy Close.

Cobb-Spearing
Desiree Christine Cobb and Eric Douglas Spearing will be married on June 16 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Mike Cobb and Theresa Purdy. The groom is the son of Patrick and Mary Lou Spreng. The groom is the son of Gary and Janet Seals.

Coone-Neal
Melissa Michelle Coone and Andrew L. Neal will be married on June 24 at St. Pius X Church in Indianapolis. The bride is the daughter of Charles and Elizabeth Coone. The groom is the son of Mike and Kay Neal.

Didion-Thomas
Samantha Delores Didion and David William Thomas will be married on June 17 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Mike and Jeanette Van Wye. The groom is the son of Ted Thomas and Maria Thomas.

Giavonni-Kohut
Laura Teresa Giavonni and Matthew John Kohut will be married on May 20 at Holy Rosary Church in Indianapolis. The bride is the daughter of John Giavonni and Marie Loeger. The groom is the son of Carl Kohut and Carolyn Kramer.

Harms-Watko
Edward Watko will be married on Sept. 9 at St. Luke Church in Indianapolis. The bride is the daughter of John and Joy Leppert. The groom is the son of Edward Watko and Patricia Watko.

Gesting-Racanelli
Kristine Ann Giesting and John Vito Racanelli will be married on June 17 at St. Louis Church in Batesville. The bride is the daughter of Lee and Mary Lou Giesting. The groom is the son of Eugene and Claire Racanelli.

Helms-Padgett
Heather Rae Helms and Ryan David Padgett will be married on June 10 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Rob and Mary Jane Harmeyer. The groom is the son of Donald and Margie Maple.

Klaiber-Beckwith
Lisa Diane Klaiber and David Joseph Beckwith will be married on April 22 at St. Mark the Evangelist Church in Indianapolis. The bride is the daughter of Kevin and Janice Klaiber. The groom is the son of Don and Karen Beckwith.

Knecht-Goedeker
Marissa Brooke Knecht and Bradley Jacob Goedeker will be married on June 10 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Ty and Sonja Knecht. The groom is the son of Paul and Darlene Goedeker.

Loi-Lewis
Janelle R. Loi and Damon M. Lewis will be married on June 16 at St. Mary Church in Navasota. The bride is the daughter of John and Jan Loi. The groom is the son of Steve Lewis and Ellen Murphy.

Lindblom-Bruggeman
James Elizabeth Lindblom and Chad Derek Bruggeman will be married on June 17 at Our Lady of Perpetual Help Church in New Albany. The bride is the daughter of Ron and Mary Anne Lindblom. The groom is the son of Mark and Debbie Bruggeman.

Lindblom-Bruggeman
James Elizabeth Lindblom and Chad Derek Bruggeman will be married on June 17 at Our Lady of Perpetual Help Church in New Albany. The bride is the daughter of Ron and Mary Anne Lindblom. The groom is the son of Mark and Debbie Bruggeman.

M. Maple will be married on June 3 at St. Louis Church in Indianapolis. The bride is the daughter of Mike Cobb and Theresa Purdy. The groom is the son of John Giovanoni and Janice Klaiber. The groom is the son of Edward Watko and Patricia Watko.

McNulty-Hadley
Molly Maureen McNulty and Douglas Alan Hadley will be married on July 1 at Holy Spirit Church in Indianapolis. The bride is the daughter of Jim and Terry McNulty. The groom is the son of John and Susan Richards.

McNulty-Hadley
Molly Maureen McNulty and Douglas Alan Hadley will be married on July 1 at Holy Spirit Church in Indianapolis. The bride is the daughter of Jim and Terry McNulty. The groom is the son of John and Susan Richards.

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**Wedding Announcements**

**Merkel-Motyka**
Julie Kathleen Merkel and Andrew Russell Motyka will be married on June 10 at St. Barnabas Church in Indianapolis. The bride is the daughter of Martin and Constance Merkel. The groom is the son of Peter and Patricia Motyka.

**Mills-Perry**
Emily J. Mills and Joseph T. Perry were married on Sept. 10, 2005, at St. Mary Church in Indianapolis. The bride is the daughter of Michael and Linda Mills. The groom is the son of Joseph Perry and Marla Perry.

**Missi-Milliner**
Allison Renee Missi and James Andrew Milliner will be married on June 10 at St. John the Baptist Church in Starlight. The bride is the daughter of Michael and Linda Mills. The groom is the son of Joseph Perry and Marla Perry.

**Sleva-Beauchamp**
Katherine E. Sleva and Brian S. Beauchamp will be married on June 24 at St. Vincent de Paul Church in Bedford. The bride is the daughter of William and Kathy Sleva. The groom is the son of Carl and Beth Beauchamp.

**Rosswurm-Lecher**
Elizabeth A. Rosswurm and Scott S. Lecher will be married on June 24 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Mark and Annette Rosswurm. The groom is the son of Charles and Ruth Lecher.

**Tran-Scobell**
Martin Tran and Brice Scobell will be married on Feb. 18 at Sacred Heart of Jesus Church in Indianapolis. The bride is the daughter of Heng and Kim Tran. The groom is the son of Nancy Williams.

**Willis-Belites**
Jennifer Lynn Willis and Joseph Timothy Belites will be married on May 6 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. The bride is the daughter of Jerry Willis and Cathy Haugrave. The groom is the son of Bill and Peg Belites.

**Youngs-Myer**
Shirley Kay Youngs and Christopher Blaine Myer will be married on Feb. 25 at Holy Spirit Church in Indianapolis. The bride is the daughter of Steven and Ivy Youngs. The groom is the son of Joseph and Gay Myer.

**Zeiser-Drake**
Kristen Marie Zeiser and Jeffrey Alan Drake will be married on June 3 at the Chapel of the Immaculate Conception in Oldenburg. The bride is the daughter of David and Ellen Zeiser. The groom is the son of Daryl and Judy Drake.

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**The Criterion’s Fall Marriage Supplement will be published on July 21, 2006.**

**Programs help couples prepare for marriage**

Couples planning to be married in the Catholic Church are required to participate in a marriage preparation class on the parish or diocesan level. Marriage preparation programs include one-day Pre Cana Conferences, Tobit Weekends and parish-based mentoring with sponsor couples and priests.

Pre Cana Conferences are scheduled on a Sunday afternoon each month, except in November and December, at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis to help engaged couples prepare for the sacrament of marriage.

This year, Pre Cana Conferences are scheduled on Feb. 19, March 5, March 26, April 2, April 30, May 21, June 4, July 23, Aug. 6 and Oct. 22. Volunteer couples, priests and other professionals facilitate the afternoon session by sharing their experience and knowledge of Christian marriage,” according to the Pre Cana Program brochure.

Presentations cover “Family of Origin Theory,” “Communication Styles,” “Christian Marriage” and “Natural Family Planning.”

The program is sponsored by the archdiocesan Office of Family Ministries. The program fee of $30 per couple includes the workbook Perspectives on Marriage as well as a light lunch.

**Tobit is “a program designed to make your Christian marriage a success,” according to the brochure. The Tobit Weekend was designed and started in 1976 by Franciscan Father Martin Wolter, who ministered at the former Alverna Retreat House in Indianapolis.**

The brochure explains that a priest and volunteer mentor couples present discussion topics intended to help couples “enter into a deeper relationship with Christ and realize the importance of having him at the center of your relationship.”

The Tobit program is held at Our Lady of Fatima Retreat House, beginning at 7 p.m. on Friday and concluding at about 11:30 a.m. on Sunday, and costs $280 per couple.


(For more information about the Pre Cana Conference, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596. The program fee is nonrefundable. For more information about Tobit Weekends, call Fatima Retreat House at 317-545-7681.)

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317-462-2818
Archdiocese participates in national survey on marriage

By Daniel Sarell

Last year, the U.S. Conference of Catholic Bishops (USCCB) initiated an extensive consultation on marriage in the Catholic Church. The archdiocesan Office of Family Ministries has been coordinating focus groups with various parishes, which were selected for their diversity.

Our initial plan was to cover a broad range of married couples, divorced individuals, Spanish-speaking couples, interchurch couples and single young adults. At this time, we have completed interviews with married couples, whose marriages have ranged from under five years to nearly 25 years, and one group of divorced or separated Catholics.

Once the interviews were conducted, we found that all the participants indicated that the experience was mutually enriching. We have already sent our initial report to the USCCB, but we hope to continue interviewing more groups.

The feedback we received will be invaluable to future pastoral planning as well as to the U.S. bishops, who will be writing a new pastoral letter during the next few years. All the couples we interviewed emphasized children as the primary blessing in their marriages. Honestly, growing together (especially in parenthood), communication, and shared faith and values were also prominent answers.

A couple married for four years with two children told us that starting their family early was very helpful to their marital relationship because parenthood helped solidify and mature their personal relationship. Another couple, however, noted that they benefited most by being friends before marriage and waiting to marry until both were in their 30s.

Issues related to time management, dual careers and other parenting topics, like discipline, were identified by the participants as the greatest challenges they face today. Disciplinary issues with children were emphasized by parents with school-age children, while younger parents especially noted the pressures of not having enough time as their greatest struggle.

Regarding the resources that the couples reported utilizing to deal with these challenges, faith (including prayer, the support of their pastor and regular participation in the Eucharist), good couple communication (especially problem-solving) and the support of family were most commonly mentioned.

When asked what areas of Church teachings have helped to strengthen their marriages, the themes emphasized included 1) the sacramentality and sacredness of marriage and 2) their sense of commitment—how they feel accountable to God, their spouse, their families and their faith tradition toward their vows. The married couples stressed the need to “stay together,” or the permanence in marriage despite the pressures they feel from peers and society, as especially vital. Setting an example for their children and believing that marriage is a vocation were also mentioned as one man’s stated belief that the “totality” of the Catholic faith strengthened his commitment to marriage.

From the focus group of divorced or separated Catholics, the commonly shared positive aspects of their lives since their separations related to the beneﬁts they experienced from leaving their contentious marriages. Growing in faith, social opportunities and self-esteem were also mentioned as post-divorce “positives.”

In terms of challenges they have faced since separating from their spouses, it seems that the very things they mentioned as positives also presented challenges—namely, changes in family and parenting dynamics as well as the loss of social opportunities and self-esteem (especially feelings of abandonment) were all identiﬁed as trials with which they live as separated or divorced Catholics.

These individuals identiﬁed prayer, family and group support, and anti-depressants as resources they use to cope with these difﬁculties.

Perhaps surprisingly, the similarities stood out, not the differences, between the married couples and the divorced or separated individuals.

Still, all the participants felt that pastoral development for making marriages stronger and preventing the number of divorces through preventative measures is urgently needed.

The divorced Catholics in particular said they have not always felt supported and cared for by their parishes, and they noted feeling invisible to the Church.

What do we learn as an archdiocese from this feedback?

Obviously, we would always like to provide more and better pastoral support to married couples and to those who are divorced, but as the feedback indicates, time and other resources are always limited.

Multiplying programs is not always the best solution when many existing programs in parishes or those offered by the archdiocese are insufficiently publicized and attended.

While we are certainly committed to providing varied and flexible options for enrichment and healing, the focus groups indicated that parishes could reach out more effectively by sharing resources and collaborating more with each other.

For our part, the archdiocesan Office of Family Ministries now has the capability to send our bimonthly newsletter, Ministering to Families, by e-mail, which saves postage costs and allows us to expand our circulation to whoever would like to receive it.

(To receive a free subscription for Ministering to Families, send an e-mail to dsarell@archindy.org. Continued updates on the national marriage initiative will be forthcoming. Daniel Sarell is the director of the archdiocesan Office of Family Ministries.)
Couples look to Christian courtship to find deeper love

By Elizabeth Wells

Young adults across the country are choosing Christian courtship over dating. While the language is contemporary, the courtship is based on biblical ideals and promises hope to those looking for a better way to find their spouses.

Kathy Martin and her husband, John, courted before marriage. The couple, who live in Omaha, Neb., said it has been the key to their more than six happy years of marriage so far.

They didn’t kiss until their fourth outing. By their sixth date, “we sat down and said if we were going to date there needed to be some boundaries,” she said. “One was that clothing would always be on. There was always mutual respect, I knew that John respected me and wanted to be with me for who I was as a person, not sexually.


“One in three sexually active young adults in Omaha have been barraged with lots of images.”

Our Lady of Fatima Parish in Wheaton, Md. “We are trying to train these ideals, said Bob Whearty, a member of Our Lady of Lourdes Parish in Bethesda, Md. “We are trying to train these ideals, said Bob Whearty, a member of Our Sunday Visitor.”

Engaging in sexual activity before marriage often stunts the growth of the “more fundamental loves: agape, friendship and affection,” he noted.

Other negative consequences are unwanted pregnancies and sexually transmitted diseases (STDs), said Martin, who also teaches abstinence-only programs.

“One in three sexually active young adults in Omaha has an STD,” she said.

She referred to the “Hooking Up, Hanging Out and Hoping for Mr. Right” study conducted by the Institute for American Values for the Independent Women’s Forum.

Of the 1,000 college-age women polled on the subject of dating, sex and marriage, Martin said, “76 percent reported having shame as their most predominant emotion following unprotected sex.”

Shame and depression are caused by the deep bond women form when they become sexually involved, Father Morrow said, but men don’t necessarily feel committed after sex.

Kathleen Parlor, a freshman at the College of Saint Mary in Omaha, said she knows the “desire to have someone love you,” but has also seen what uncommitted sex has done to her friends.

“I love you,” but has also seen what uncommitted sex has done to her friends.

“Then I can be concentrating on the emotional aspect of it,” he said.

She acknowledged that temptation is ever present, but said choosing to date within a Christian lifestyle takes the pressure off physically.

He said he expresses affection through small gestures, including walking arm-in-arm, holding a door and giving flowers.

Selzle acknowledged that temptation is ever present, but said choosing to date within a Christian lifestyle takes the pressure off physically.

“Then I can be concentrating on the emotional aspect of it,” he said.

That means a lot of conversation with those with whom one dates, such as “listening to them tell stories, where they have been and what their plans for the future are,” Selzle said. “That’s all important stuff when you are trying to find someone to spend the rest of your life with.

Conversation also lays the foundation for building mutual respect.

“If you don’t respect the other person,” Selzle said, “then you’re just using them, and that’s not very wholesome or Christian.”

Morrow said courtship should be a time for deciding if the person will be a good, lifelong mate.

“We spent that time really going through some of the bigger life issues and learning what we were getting into,” she said. “I thought it was very exciting, and I felt loved at a very deep level.”

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New Cristo Rey high school to open in Archdiocese of Washington

WASHINGTON (CNS)—The Archdiocese of Washington plans to open its first new high school in more than 55 years in fall 2007, and it will replicate the work-study model of Cristo Rey Jesuit High School that opened in Chicago in 1996.

The coeducational school primarily for low-income students will be co-sponsored by the Washington Archdiocese and the Eastern province of the Salesians of Don Bosco, a part of the national Cristo Rey Network.

The school will be on the site of Our Lady of Sorrows School in the Washington suburb of Takoma Park, Md.

The parish school is closing at the end of this academic year because of declining enrollment.

In a letter to parishioners and school parents announcing the transition, Father Raymond Wadas, pastor of Our Lady of Sorrows, said that, “while we can no longer support an elementary school, we do have a school building and a commitment to Catholic education.”

The initial Cristo Rey enrollment of 100 students is expected to grow to 500 students. Students attend classes four days a week and work in a local business one day a week through a job-share arrangement. The business pays a nonprofit internship corporation for the students’ work and those funds cover most tuition costs.

There are currently 11 Cristo Rey schools in the United States and another eight are slated to open in the next two years.

The Sisters of Providence of Saint Mary-of-the-Woods are working with the archdiocese to open a Cristo Rey High School in Indianapolis later this year.

Since 2001, the school has lost 44 percent of its enrollment, and tuition has increased by 46 percent. It has operated at a significant deficit for a number of years.

“It was difficult for Our Lady of Sorrows and the archdiocese to recommend transitioning the students to other schools. Yet, it was clear after several years of effort that it was no longer possible for the parish to continue to provide the quality Catholic education that the children deserve,” Weitzel-O’Neill said.

Salesian Father Steve Shafarin, the former director-president of Don Bosco Preparatory High School in Ramsey, N.J., will be the new school’s project manager.

The success of the first Cristo Rey School led to the founding of the Cristo Rey Network, which aims to replicate the Cristo Rey model in high schools across the country. Dioceses and Catholic religious orders interested in establishing a Cristo Rey school must undertake a rigorous feasibility study and be approved by the Cristo Rey Network.
To be a welcoming parish, members must reach out to everyone

By Fr. Herbert Weber

Blessed John XXIII Parish in Perrysburg, Ohio, had its first Mass in August 2005. As people assembled in the multipurpose room at the local public high school, there was an air of excitement. Volunteers quickly offered to be greeters, welcoming people at the doors. Others passed out song sheets and church bulletins. Some people even made name tags to wear.

During the homily, I proposed four principles for our new parish to hold before itself as it develops.

One of those was “hospitality.” Other words like “community” or “welcoming” could have been used. What I said in explanation was that the parish had the challenge of being a place of warm hospitality with a genuine spirit of inclusion.

Since that first Mass, people in the parish have taken my challenge seriously and even expanded upon it. Gradually, we all are learning what it means to be a welcoming parish.

Many parishes say they need to be welcoming. Some have assigned greeters to stand at church doors. At the same time, it is unclear what that means to be welcoming. So it is necessary to examine the concept of “hospitality” to understand that welcoming goes way beyond having greeters.

First, I believe, the value of welcoming has to be seen as an intrinsic part of what a parish is. It cannot simply be window dressing or something added on.

Hospitality is critical to parish life

By David Gibson

What is at stake for the Church community in trying to live out the virtue of hospitality on Sundays?

Paulist Father Robert Rivers, who is on the staff of the Paulist National Catholic Evangelization Association in Washing-

ton, D.C., raised that question during a 2005 speech. “This issue is about acknowledging a fundamental reality in the body of Christ, our radical equality,” Father Rivers said. “Every single member deserves to be welcomed and treated with respect.”

Hospitality “is not about being back-slapping friendly,” he said. “Beyond the issue of making people feel welcome in the sense of acceptance, there is the added and important dimension of reaching out to them in warm, friendly hospitality.”

This is a task for the entire community, Father Rivers said. “Organizing people into small faith communities can do an awful lot to create communities within the larger community in some of our huge parishes that have 3,000-plus family units.”

Sadly, he said, “many parishes are so big that parishioners have the feeling that no one cares about them while they are there or misses them when they are gone.”

(David Gibson edits Faith Alive!)†

Most people’s sense of Church is based on their experience of a parish as a community. This point has become especially clear at our new parish because we do not own land or have an actual church building.

Although we eagerly await our own space, we have had to take seriously the many ecclesiastical statements that the Church is the people of God coming together. That gathering of God’s people has to become a faith community.

Building such a faith community requires inclusion and welcoming. In short, people want to belong and know they belong. Perhaps more than any other statement that I hear from parishioners as they join our new parish is their need to be part of a vibrant body of people traveling the journey of faith “together.”

The spirit of welcoming begins at Sunday Masses. I believe that the entire assembly has to be ready to accept others. Before our first Christmas, I wrote a letter to parishioners reminding them to smile at newcomers, introduce themselves, provide a good seat and, if need be, step back so others would have a better place in which to participate in the liturgy. Welcoming takes effort and can require parishioners to extend themselves beyond their comfort zones. Much of this takes place in what happens elsewhere in parish life beyond Sunday Mass.

A frequent complaint from many organizations in parishes is that they need new members. A woman at one parish always said their group needed new blood. I was able to steer some younger members toward that group. But a few months later, I heard that the new participants were quitting the organization. When I asked them why, they answered that they did not feel wanted or appreciated. They had offered some new ideas, which quickly were discarded.

To welcome new people we need to listen to them and allow them to make a difference. Some people don’t feel like they count or matter. Welcoming that begins at liturgy with warmth and a spirit of belonging can then get carried over into the day-to-day workings of the parish. When hospitality is a driving force in a parish, everyone’s experience of Church is enriched.

As people register for our parish, they also have a chance to complete an “SOS” (Stewardship of Skills) form, a checklist of possible areas in which they can enrich our community. Although we are not 100 percent successful, we try to contact each person regarding at least one item on their form. People want to be needed.

Another way of helping people feel they belong is to make frequent contacts with them. At a previous parish where I was pastor, I noticed that I only wrote letters to parishioners regarding finances. I resolved to change that.

Thankfully, many parishioners now have e-mail. I started a “Mid-Week Meditation” that they receive from me each Wednesday as they turn on their computers. Frequently, I add a line or two informing them of some parish development. As pastor, I feel so good communicating about something other than money.

The spirit of inclusion also means recognizing that all parishioners want to be considered important. Some people don’t feel like they count or matter.

Welcoming that begins at liturgy with warmth and a spirit of belonging can then be carried over into the day-to-day workings of the parish. When hospitality is a driving force in a parish, everyone’s experience of Church is enriched.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.)†


The spirit of inclusion which should be at the heart of every parish requires recognizing that all parishioners want to be considered important.
Jesus in the Gospel: One or Two Marys?

I don’t have any Gospel readings to assign this week. Rather, I thought we could take a question I started last week: Was the Mary who anointed Jesus’ head and feet at Bethany Mary Magdalene? When I wrote about the anointing at Bethany, it caused some discussion. That tradition grew through the centuries that the penitent sinner who washed Jesus’ feet in Luke’s Gospel could be Mary Magdalene. Jesus said to her, “Your faith has made you well.” Did this mean that there is no evidence anywhere that Mary of Bethany the same person as Mary of Magdala? In Luke’s Gospel was the same one who traveled the few miles to Jerusalem to be with him on Calvary. We know that Mary Magdalene was there. If there were two Marys, was Mary of Bethany?

Similarly, it would seem likely that it would have to be the Mary who anointed the tomb to go to the tomb early on the Sunday after the Crucifixion. Mark’s Gospel says that she took spices, some other women who were going with her, and the ointment that they brought. Wouldn’t the woman who anointed Jesus at the type of woman who would go to the tomb early on the Sunday after Jesus’ death? Finally, they, if Mary of Magdala wasn’t the one who anointed Jesus at Bethany, there is another one. That one’s easier to answer. She was probably with all the other women who came from Jerusalem to see the tomb and to be with Jesus in the feast of Passover and who would be watching the Crucifixion from a distance.

Unfortunately, there is no way for us to know definitively whether these two Marys were the same person or two different women. It seems likely, though, that the Gospels would have made some indication if they were the same person if, indeed, they were.”

Cornucopia/Cynthia Dewes

Ah, sweet mystery of life—and death!

Once upon a time, we couldn’t wait to hear a weekly radio program called “Lost and Found Mystery.” But then, don’t we all love a mystery? Of course, the radio show was so effective it was just because it was a mystery. Listeners had to use their imaginations to see the scenes, to feel the tension, and flesh out the characters presented in the radio scripts, with no visual aids to help (or hinder) them.

In fact, this was the best way to make the stories since mysterious human imagination is more creative than any ready-made picture story. Other radio programs of that time, of course, “Suspend” and “Inner Sanctum,” were equally frightening.

The fact is that many of us listened regularly to these stories proves once again that we love to surrender ourselves to mystery. There’s something delicious about the unknown, the possibilities of terror and the irrational in ordinary lives. There’s something thrilling about solving the mystery and putting the scary thing away—whatever it is.

Perhaps this love of mystery is not just coincidence but, rather, a kind of built-in need for demand. People are human to ponder life’s beginnings and endings, the meanings of events and all the unknowns that are part of existence. But the important thing is the answer we give ourselves.

The Catholic Church seems to be one of the few remaining Christian Churches that claims mystery as an essential component of the faith. Our entire Scripture and tradition are involved with mystery: the mystery of a supernatural, omniscient, omnipotent God who made us, and our world, just to share God’s love.

Other mysteries flow from the first. There is the mystery of the Trinity, the Virgin Birth, of the Resurrection and the Ascension. There are the mysteries connected with the life of Mary, including the Immaculate Conception and the Assumption, and the mysterious miracles that have occurred throughout history.

Then there are the mysteries of grace, which the Father gives us to help us on our life journey, mysteries of redemption and renewal and nourishment in the Blessed Sacrament. Finally, the human mysteries that we experience in life.

Human creatures need help, which God provides us purely out of the same love shared in our creation. Said to say, surrender to divine mystery presents us with a challenge today, or in the lives of people who don’t think they need to believe in a God. Somehow, listening to God in silence, praying to know God’s will and waiting patiently for God to act are consistent with the heart of all the world’s needs.

Instead, Churches must become social service agencies, national and local, where our advocates for this or that human right, cause or need. We’re sure that human scientific knowledge will provide all the explanations. We, not God, are responsible for everything, and it’s we who must solve every human problem. Wow. What a terrible load we put upon ourselves. What a depressing burden life becomes when we realize our inadequacy, as we always will, no matter how good our intentions.

Instead, let’s have some humility here. Without ceasing to constantly serve human needs, let’s also surrender to the mystery of the truth of God’s love. Let’s live in joyful hope every day of our lives.

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

Faithful Lines/Shirley Vogler Meister

Keeping our here and now more orderly

An aunt was recuperating in a hospital intensive care unit. Shortly after serious emergency surgery, she was allowed a few moments to talk with a friend.

“Do you know where you are, Ma’am?” the nurse asked.

She responded, “I’m here.”

Prodding a little more, the nurse said, “Do you know where that is?” She asked, “Have they moved me?” He said, “No.” She said, “Tell me where I am.”

Years ago, I mentioned this anecdote in a column, but recalled it again recently when reading a friend’s carton by Patrick McDonnell (distributed by King Features Syndicate and featured in The Indianapolis Star). In the cartoon, the dog asks the cat, “Hey, Moosh, do you know what time it is?” The cat says, “Sure, it’s now. It’s always now. Here, at my watch.” Of course, the watch shows only the word “NOW” —and the cat adds, “It’s never wrong.”

Between my aunt’s and Moosh’s responses exists my nearly daily reminder that this very moment vibrates with “the here and now.” In fact, the “here and now” is constantly with us, each of us has from moment to moment.

I am reminded of this every time I write. Sometimes there are distractions around me, causing interruptions; sometimes I am completely quiet with myself, though I let my thoughts wander into the computer in logical (or illogical) ways. Other times, especially when generating ideas, I try for inspiration—a sign I need quiet time to refresh my mind.

That is when I often remember a sign I once discovered in a story about a sermon. A priest held up a sign saying “GOD IS NOWHERE.” Only one young reader read this as “God is nowhere” rather than “God is nowhere.” If we can always remember that God knows, surely we would live more fully with the blessed assurance that the Lord is present in everything we think, do, and say. This should relieve the pressure no matter what comes along.

One way we stay in the “here and now” is by keeping our “here and now” in order. This, of course, means that it is a job you really want to do. Several would-be veterinarians, a potential doctor and even a wannabe comedian have phoned me and asked, “Ah, sweet mystery of life—and death!”

But could Mary of Magdala also be Mary of Bethany? When I arrived at the fourth-grade classroom to be the first guest speaker for the random-act-of-kindness Awareness Week, the room was empty.

I realized I was five minutes early, and at a glance at the blackboard I remembered that we were in the Catholic school pennant, that my presentation followed research in the library. Since I was with the fourth-grade class of St. Elizabeth Seton’s fourth-grade were, along with their teacher.

No matter. I gave it time to move me off my coat, put down my notes and sink into that warm feeling I always had in these classrooms when my own three children went to school here.

Orderliness prevailed. The desks stood in straight rows, the computer located in the back of the room. That was kind of life in the back of the room. That was kind of life.

I introduced myself to the class and handed out note cards and asked everyone to write down what they thought thought about Jesus. We began to talk. Did they have a vocation? Would you do it? Would you do it?”

Several would-be veterinarians, a potential doctor and even a wannabe comedian have phoned me and asked, “Ah, sweet mystery of life—and death!”

Yes, those are wonderful goals, I prompted. God often uses our deep desires and passions to make a case or need. But did anyone feel they had a vocation right now? Hands shot up.

“Prize of Faithful Lines/Shirley Vogler Meister

The search for the vocation of all vocations

What does your average 10-year-old Catholic think about vocations?

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For the Journey/Effie Caldarola

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“Prize of
Sunday, Feb. 5, 2006

**Sunday Readings**

- **Job 7:1-4, 6-7**
- **1 Corinthians 9:16-19, 22-23**
- **Mark 1:29-39**

The Book of Job is the source of this weekend’s first reading. This book furnishes few details about the identity of Job. It is the story of one who is totally without the great literary works in the Old Testament since it so remarkably captures the struggle experienced by many believers as they try to match their faith in the merciful God to problems in their lives. Scholars disagree as to when this book was written. A misreading of Job led to a phrase that has gone into English common speech. It is a reference to the “paralysis of Job.” Clear in many places in this book is the fact that Job was not always so patient with God.

In this weekend’s reading, Job vents his impatience. He asks God on earth is not in reality drudgery. Each human being, Job writes, is a slave. Personally, Job says that he has been assigned “months of misery” and he believes that “I shall not see happiness again.”

So fully cured, in fact, that she immediately left the place of the Nativity, Mary kept her hand, Jesus cured the woman. She was driven away. She orders the demons not to speak, and they obey him. Then, alone, Jesus goes to a distant place to pray. Since there are no deserts in the vicinity of Capernaum, Jesus must have gone some distance, or at least to a barren place. Simon and the others pursue Jesus, longing to be near the Lord, needing to be with the Lord. When at last they find Jesus, the Lord reminds them that the messianic role is to reach all people.

**Reflection**

The Church continues to introduce us to Jesus, a process begun weeks ago at Christmas and underscored in the lessons of the Feast of the Epiphany and in those of the Feast of the Lord’s Baptism. Jesus is Lord. He alone is Lord, with all the power thus implied. His role is to bring God’s mercy and perfection to humanity. The condition of Peter’s mother-in-law, and the anxiety with which Peter and the others search for Jesus, tell us about ourselves. Conditions occur in life as overwhelming as those faced by Job. We are powerless to overcome them. Jesus overcomes them. His Apostles continued to exercise this saving mission. †

**Question Corner/Fr. John Dietzen**

**Gospels don’t reveal that Mary knew Jesus’ fate**

Q

Did Mary, the mother of Jesus, know beforehand, perhaps at the Annunciation or Presentation of her son’s suffering and death?

A

There is no evidence in the Gospels that Mary had any explicit knowledge of future events in the life of Christ. In fact, one of the foundations for honoring her as the “first Christian,” a woman of immense faith and holiness, is that, at the Annunciation, she generously accepted the invitation of the angel, not knowing what it was exactly that God was calling her to, but nevertheless ready to accept whatever God willed for her.

Several passages in the New Testament would imply that she was operating out of pure faith in God’s providential presence in what was taking place. She was not acting out a role in a drama for which she knew the “third act” would end.

Luke tells us that when the shepherds left the place of the Nativity, Mary kept all these things, reflecting on them in her heart (Lk 2:19).

After finding Jesus in the temple, his mother complained: “Son, why have you done this to us? Your father and I have been looking for you with great anxiety” (Lk 2:48).

When he told them he needed to be in his Father’s house, “they did not understand what he said to them” (Lk 2:49-50).

Later, as Jesus was preaching and healing, causing somewhat of a uproar, Mary was among a group of relatives or friends who apparently were concerned about his mental stability and wanted to rescue him from what they considered a danger (Mk 3:21, 31).

His role and his mission were still not clear to her.

It is a fact, of course, that the Gospels reveal very little about the life and words and thoughts of Mary. For that matter, all early Christian teaching is, with few exceptions, silent not only about her, but about the private lives of Jesus and the entire family before his baptism at the River Jordan. There may be several reasons for this. One is that in his revelation God seems uninterested in satisfying our curiosity, only in telling us what we need to know about him. Each day we are to respond to his desire for an intimate, loving relationship.

In addition, as Jesus Father John McKenzie notes in his Dictionary of the Bible, relatives of Jesus were members of his early Christian communities, and there is reason to suspect that occasionally they were considered enti-

ted to special honor.

For whatever reasons, the evangelists generally resisted any suggestion that family connections to Jesus substituted for faith in him. The above passage from Mark is only one of many Gospel references to the truth that Jesus is no more of a savior, or Messiah, to the Jews or to his relatives than he is to anyone else who believes in him.

The Gospels also serve to keep holy things in perspective. In Mary’s case, this would include keeping focus on the truth that whatever other glories and wonders we might ascribe to her, they all find their source and crown in her glorious title of Mother of our Savior, Mother of God. Some private individuals in recent centuries claim to have received revelations that Mary had clear knowledge beforehand of the whole of Jesus’ ministry, death and resurrection. But is that not Catholic teaching and is not in the public revelation given by the Holy Spirit to the Church.

Q

I am Catholic and my husband is not. May he be buried in a Catholic cemetery?

A

People who are not Catholic are normally buried in a Catholic cemetery, and Catholics may be buried in a non-Catholic cemetery. In the latter case, the grave is blessed at the time of the burial, as it would be in a Catholic cemetery (Code of Canon Law, #1242). The church has regulations which may differ slightly so it’s best to ask your parish priest about details. †

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**My Journey to God**

In the dark of the night, I heard you say, “Come to me. There’s no other way.”

“Give up your will, and give me your all.”

“It is through Love you hear my call."

“Find the world that has no sound.”

“Give me your heart, for Love you’ve found.”

“Believe in me and we will never part.”

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**Daily Readings**

**Monday, Feb. 6**

Paul Miki, religious and martyr
and his companions, martyrs
1 Kings 8:1-7, 9-13
Psalm 132:5-6
Mark 6:53-56

**Tuesday, Feb. 7**

1 Kings 8:22-23, 27-30
Psalm 89:3-5, 11
Mark 7:1-13

**Wednesday, Feb. 8**

Jerome Emiliani, priest
Josephine Bakhita, virgin
1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

**Thursday, Feb. 9**

1 Kings 11:4-13
Psalm 106:6-7, 19-22
Mark 8:1-10

**Friday, Feb. 10**

Scholastica, virgin
1 Kings 11:29-32, 12:19
Psalm 81:10-15
Mark 7:31-37

**Saturday, Feb. 11**

Our Lady of Lourdes
1 Kings 12:26-32, 13:33-34
Psalm 106:6-7, 19-22
Mark 8:1-10

**Sunday, Feb. 12**

Sixth Sunday in Ordinary Time
Leviticus 13:1-2, 44-46
Psalm 32:1-2, 5, 11
1 Corinthians 10:31-11:1
Mark 1:40-45

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**Readers may submit prose or poetry for faith column**

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**The Criterion** Friday, February 3, 2006
Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death.

Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in The Criterion. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.


On this page.

When you can do it. You can lose the weight. And you can keep it off, once and for all. You can do it. You can lose the weight.

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Living and Working in your Community

The Criterion  Friday, February 3, 2006

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The Criterion  Friday, February 3, 2006

TV MASS

TV Mass can be seen at 6:30 a.m. every Sunday on W4B/WTTV Indianapolis.

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Please send cover letter, resume, and list of references to: Ed Isakson, Director, Human Resources Archdiocese of Indianapolis P.O. Box 340 Indianapolis, IN 46206-0340 Email: eagust@archindy.org Fax: (317) 261-5889 Equal Opportunity Employer
LIFE
continued from page 1

continued from page 1

to get out there and tell people about it. It means a lot to see so many people here that are my age and younger, and all the support from the people passing by during the pro-life walk was very emotional for me.”

Holy Rosary parishioner Lauren Senac of Indianapolis, the office manager of Right to Life of Indianapolis, said more than 400 people of all ages attended the interdenomina-
tional Memorial Service for the Unborn.

“The memorial service and walk give the pro-life community of Indianapolis a chance to stand up for their views,” Senac said. “Right to Life of Indianapolis is a nonde-
nominational organization and we were pleased to have seven pastors here from different denominations, including an Orthodox priest, a Messianic Jewish rabbi and two Catholic priests. It was so nice to see these men from different religious backgrounds unify on this issue. Right to Life is trying to unify all the pro-life groups.”

Father Robert Robeson, director of the Bishop Bruté House of Formation at Marian College in Indianapolis and the chaplain for young adult ministry in the archdiocese, and Father Shaun Whiting, associate pastor of St. Monica Parish in Indianapolis, were among the clergy who offered prayers for an end to abortion and euthanasia.

“I’ve been going to Washington for the [national] March for Life for 12 years,” Father Robeson said after the prayer service. He served as a pilgrimage director on one of the archdiocesan buses this year.

“It’s such an awesome witness to see all those people marching and affirming the need to protect the sanctity and dignity of life from the moment of conception until natural death,” he said. “On our bus, we prayed the rosary and read the meditations for the unborn, then sang praise and worship songs for probably an hour and a half after we prayed the rosary. I think, for the youth on the trip, there was a sense that it was a spiritual pilgrimage, something we were doing as a prayer witness and an act of faith.”

Roncalli High School senior Tracey Horan, a member of St. Jude Parish in Indianapolis, said more than 400 people at the pro-life walk was very emotional for her.

“I was very emotional,” Horan said. “This was my first time at a pro-life event. It’s important both for those called to marriage and those who live lives of consecrated celibacy as priests or religious. Both vocations can excite a certain passion and happiness, [a kind of] eros, she said, “but will only endure if each person focuses more on, in the words of the pope, ‘the good of the beloved, ready and even willing for sacrifice,’ [a kind of] agape.

Passion is the word that Msgr. Joseph F. Doucette said that the joining of these two dimen-
sions is mysterious in the Christian understanding of love. “Christian love is char-
acterized by sacrifice, ser-
vice and self-renunciation,” she said. “The paradox, of course, is that this way of loving gives more joy to the lover than if he only loved for his own satisfaction.”

Doucette said that joining eros and agape is important both for those called to mar-
riage and those who live lives of consecrated celibacy as priests or religious.

Father Denis Robinson, O.S.B., of the archdiocese of Indianapolis, said the encyclical was fitting coming as it did in celebration of the 33rd annual March for Life on Jan. 23 in Washington, D.C., was “really great because … you have strength from so many people coming from all over the country.”

Tracy said she was glad she could carry a sign during the memorial walk in Indianapolis because “it’s exciting to see how many people are pro-life at home and that we have strength in numbers here.”

She said about 60 Roncalli students who are active in the Indianapolis South Deanery interparochial high school pro-life group also visit elderly residents of nursing homes.

“It’s important to remember the elderly,” Tracy said. “Spending time with the elderly and talking one-on-one with them makes you realize that you need to reach out to help people living in nursing homes.”

Cathedral High School senior Matthew Hale of Indianapolis told the pro-life gath-
ering that he is a member of Lifesavers, a Christian group dedicated to prayer, charity and promoting pro-life issues.

Matthew also participated in the national March for Life and said he was “amazed at the diversity of people” there and the unity they demonstrated while promoting respect for life in the nation’s capital.

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PILGRIMAGE TO POLAND AND PRAGUE

MAY 12 – 20, 2006

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Visit Warsaw, the capital of Poland and attend Mass at the Cathedral of St. John.

Visit the Old Town (Stare Miasto), the Market Square and the newly reconstructed Royal Castle (Zamek.)

See the Black Madonna at the Jasna Gora Monastery, one of the most important places of religious worship in the Christian world.

In Krakow, see Wavel Hill with its castle and cathedral and the Main Market Square.

Visit Krapokane, the mountain resort where Pope John Paul II spent time as a young man.

Visit the birthplace of Karol Wojtyla and the museum that was the house where he was born.

Visit Prague and attend Mass at Our Lady of Victory Church, home of the famous Infant Jesus of Prague.

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