

The

Criterion

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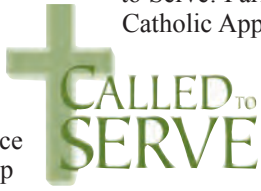
February 13, 2004

Vol. XXXIII, No. 18 75¢

United Catholic Appeal closes in on goal

By Brandon A. Evans

Christ is counting on us. That's the message David Siler, executive director of Catholic Charities, tries to get across to people when talking about the importance of pledging to the Parish Stewardship and United Catholic Appeal (UCA)—donations which greatly benefit the 145,000 people who receive help from Catholic Charities each year.



The pledge goal of the 2003-04 Called to Serve: Parish Stewardship and United Catholic Appeal has almost been met and

it's not too late for people to still help in carrying out this important mission of the Church in central and southern Indiana.

"Pledges have reached the \$5.17 million mark," said Joseph Therber, executive director of stewardship and development for the archdiocese. "We

are \$130,000 from our minimum treasure goal."

Money from the appeal not only helps individual parishes and schools in need, but also goes toward archdiocesan agencies who serve, as Siler put it, "the poorest of the poor."

Of the thousands served this year, that number includes those helped by services such as refugee resettlement, homeless shelters, pregnancy and adoption counseling, senior services, after-school programs,

and school, marriage and family counseling, Siler said.

Therber said that both he and Archbishop Daniel M. Buechlein want to express their "sincere appreciation for all of the time, talent, treasure and prayers that lay and pastoral leaders across the archdiocese have brought forth to minister to one another as Christian stewards."

Three thousand new donors contributed to the annual appeal this year, exceeding

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CNS photo from New Line Cinema



Frodo (Elijah Wood) and Sam (Sean Astin) begin their climb toward Mount Doom in a scene from *The Return of the King*.

Exploring the Catholic faith in Middle Earth

By Sean Gallagher
Last of two parts

Over the past three years, millions of people around the world have seen the three films that make up *The Lord of the Rings* trilogy. For some, the movies have been simple entertainment and nothing more. For others, they have been entertaining and enlightening at the same time.

Many Catholics in the Archdiocese of Indianapolis count themselves in this second category.

Peter Jackson's films have inspired a local Catholic parish to host presentations on them. Retreats focused on the writings of *The Lord of the Rings* author, J.R.R. Tolkien, have also been offered within the archdiocese. And many other Catholics have simply come to see the novels and movies as a means for them to gain a new appreciation of their faith.

In November and December of last year, Our Lady of the Greenwood Parish in Greenwood hosted four seminars on the first two installments in the trilogy,

The Fellowship of the Rings and *The Two Towers*.

St. Lawrence parishioner Laura Johnson and Our Lady of the Greenwood parishioner Matt State were the presenters. Each movie was covered over the course of two sessions. Johnson gave an overview at the start of each. State followed by exploring various themes of the film in more depth.

In particular, the two discussed

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Youth rally aims to make young Catholics proud of their faith

By Brandon A. Evans

The archdiocese's youth ministry directors are hoping that 600-700 high school youth will attend the upcoming Archdiocesan Youth Rally—and will walk away proud to be Catholic.

"Shout It Out!" will be the theme of the annual event, which will be held from 9 a.m. to 7:30 p.m. on Feb. 29 at Roncalli High School and St. Jude Parish in Indianapolis.

The cost is \$40 per person and the registration deadline is 5:30 p.m. on Feb. 18.

Father Jonathan Meyer, associate director of youth ministry for the archdiocese, said that the highlight of the day will be "to see the youth of our diocese spend a day centered completely on Jesus and his Church, to see them pray, go to Mass, reconciliation, learn more about their faith—to be youth in love with Jesus."

The rally, which will also include speakers, music, food, praise and worship, is open to all Catholic teenagers in the archdiocese, whether they attend a Catholic, public or home school.

Father Meyer said that the rally will be like past rallies in its mission, but that it will also be different in location, the topics of the interactive sessions and in an "attempt to incorporate [Archbishop Daniel M. Buechlein's] vision of youth ministry into the rally."

"Thus, there will be a stronger emphasis

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Fatima Retreat House offers four Lenten retreats

By Mary Ann Wyand

"Practicing the Art of Renewal" is the ministry theme for Fatima Retreat House, the archdiocesan retreat center located at 5353 E. 56th St. in Indianapolis.

Retreatants are invited to step away from their busy lives to spend some quiet, peaceful time in prayer with God on the scenic 13-acre wooded grounds during a weekend retreat, day of reflection, marriage preparation class or other faith-based program.

After facing an uncertain future and possible closing last year due to the archdiocese's financial problems, Fatima's staff, advisory board and volunteers also are practicing the art of renewal as they work

together to continue the retreat center's programming during 2004 and beyond.

"It's business—or ministry—as usual at Fatima Retreat House," Immaculate Heart of Mary parishioner Dan Hoyt of Indianapolis, the chairman of Fatima's 15-member advisory board, said in a Feb. 9 interview.

Hoyt said the archdiocese and advisory board expect to announce the hiring of a new director in March.

"We anticipate that the new director will be coming into a reasonably stable [ministry] operation that is close to breaking even financially," he said. "Renewal continues to happen for a variety of constituencies—from young couples anticipating marriage to high school seniors having a

significant faith experience to adults participating in one-day programs or weekend retreats."

Last summer, the future of Fatima Retreat House was the subject of ongoing discussions by archdiocesan officials because of a serious budget shortfall so longtime director Kevin DePrey and several other staff members sought new employment in August.

When the economy improved last fall, Archbishop Daniel M. Buechlein announced that Fatima Retreat House would remain open and appointed Brian Doyle as the new director on Oct. 23. However, Doyle was not able to assume the

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APPEAL

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the goal set for an increase of 6 percent in new donors. Those new families offset those who declined to give for a variety of reasons, or because people died during the last year.

The appeal is now in its follow-up phase, in which the archdiocese will contact families who have not yet pledged to ask them to again consider taking part in UCA.

"Every gift, regardless of size, ... helps the Church minister to people in need throughout the archdiocese," Therber said.

"Now is a perfect time to pledge support for our home missions and shared ministries," he said. "Our work continues throughout the year, and Catholics who have not yet pledged will have ... more opportunities to do so this spring."

Those pledges will go straight to those places that are at the heart of Christ's mission in the archdiocese—and without it some would wither away.

Nearly 8 percent of Catholic Charities' annual budget is funded by the UCA.

"This support is absolutely critical to be able to continue to provide these services to our brothers and sisters in need," Siler said. "Due to a struggling economy, the need for service to the poor is growing, therefore more support is needed."

"Without this support, some of our programs would cease to exist, yet we need to be increasing our service to the poor among us."

"Uniting as Catholics, we accomplish tremendous good works for home mission parishes, center-city schools, Catholic Charities, the educations of our future priests and the care of our retired clergy," Therber said.

Father Robert Robeson, who was ordained last year and is associate pastor of St. Monica Parish in Indianapolis and director of youth ministry for the archdiocese, has especially benefited from the UCA.

Funds from the appeal paid for his

archdiocesan seminary education—tuition, room and board.

"It meant a lot," Father Robeson said.

"I had a great seminary education.

"I'm truly grateful for the generosity of the people who support the United Catholic Appeal so that I could pursue my theology studies," he said. "Young men would be more reluctant to enter into seminary studies if they had to fund it themselves."

It's easy to take it for granted, he said, as most dioceses pick up the cost of seminary, but he came to understand how important it was.

"I know there were many guys who felt the same way," he said.

Now, as he works in youth ministry, the UCA contributes to his program's operating budget.

Father Robeson said that the money, which comes directly from Catholics throughout the archdiocese, makes available the youth ministry programs, services and formation experiences that are provided for teen-agers and parishes.

He said that youth ministry is "really an investment in the future of the Church."

It is young people, he said, who will pass on the faith tradition of the Church—youth ministry provides young people with the chance to grow in that faith and "live as Christ is calling them to live."

"Those who support the United Catholic Appeal should be confident that the contributions they're making are having a direct impact on the youth of our diocese," he said.

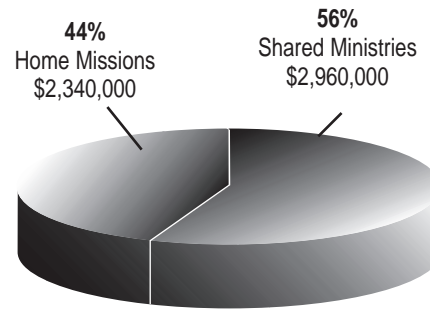
Another program that is scheduled to begin receiving funds from the UCA is the Special Religious Education Program (SPRED) of the archdiocese.

The program goes to different parishes and helps form small groups that partner SPRED-trained parishioners with special needs parishioners.

The goal is to help catechize those special-needs parishioners and bring their gifts into parish life.

"I think that we as Christians have an obligation," said Marcia Hodde, coordina-

Minimum Treasure Goal — \$5,300,000



Home Missions \$2,340,000

DIRECT PARISH SUPPORT — \$1,240,000

Provides direct support to parishes unable to meet their annual ministerial needs because of demographic and economic challenges.

DIRECT SCHOOL SUPPORT — \$1,100,000

Provides direct school support to our seven center-city Catholic elementary schools. These schools rely on this support to operate and educate approximately 1,200 students (65 percent are minorities, 69 percent are non-Catholic and 58 percent live below the poverty level).

Shared Ministries

\$2,960,000

PASTORAL MINISTRIES — \$1,244,000

Supports our 22 seminarians currently studying to be archdiocesan priests and our 37 retired clergy. The average cost for seminarian room and board, tuition, stipend and health insurance is \$25,000 per year.

CATHOLIC CHARITIES — \$610,000

Serves more than 145,483 people in need annually through the 30 social service programs of Catholic Charities.

CATHOLIC EDUCATION — \$612,000

Teaches Catholic beliefs, traditions and values to nearly 50,000 children, youth and adults through 72 Catholic schools, parish religious education programs and Newman Centers.

EVANGELIZATION, SPIRITUAL LIFE AND WORSHIP — \$152,000

Promotes retreat and renewal ministries and provides training and resources for those who evangelize and lead us in prayer in our parishes and archdiocesan-wide celebrations.

FAMILY MINISTRIES — \$342,000

Family Ministries supports young adults and families. Multicultural ministries promotes an increased awareness of diversity in the archdiocese while assisting parishes to develop services to meet multicultural needs.

tor of the SPRED Program. "We are responsible for each among us.

"Very often, people with disabilities are hidden in the parish," she said. "We're losing the gifts they could give us."

As of now, most of the program's budget comes from fundraising, but soon it will receive funds from the UCA.

"I think the most significant thing is just being able to get the program to more parishes more quickly," Hodde said.

It takes a lot of time and resources to introduce a parish to the program, to identify those with special needs and also to locate those who wish to volunteer to be in the small groups—and to receive the training.

"We spend about one weekend a month for about six months at Mass, after Mass, putting information in the bulletins," Hodde said.

Overages in each parish's UCA goal also fund the Saint Francis Xavier Home Mission Fund, which awards several grants each year to parishes and schools that are having difficulties in their operating budget or facing unforeseen costs.

"The more resources that we have, the more help that we can provide," Siler said. "Although we already do a great deal in service to the poor, there is so much more that we could, and perhaps should, do. Christ, who we see in the face of the poor, is counting on us." †

FATIMA

continued from page 1

administrative position and resigned in early December.

On Dec. 10, Archbishop Buechlein appointed Stephen James, purchasing director for the archdiocese and a longtime Fatima volunteer, as interim director while the advisory board and archdiocesan officials began a regional search to fill the position.

"The advisory board and volunteers have remained active with the remaining full-time staff as well as the part-time and substitute staff members over the past nine months," Hoyt said. "The board is especially grateful to one staff member in particular, Sharon Wagner [associate director of guest services], who acted as glue in holding all the parts of the retreat center ministry together last fall and continues to work part-time at Fatima during this interim period. All the credit goes to her and to Erica Shoop, her assistant.

"We also are particularly grateful to Father Jim Farrell [pastor of St. Barnabas Parish in Indianapolis]," Hoyt said, "who has continued to be extremely supportive of Fatima's ministry."

Last week, James said the archdiocese's regional search in Indiana, Ohio, Kentucky, Michigan and Missouri resulted in 18 candidates for the director's position. Of those, seven applicants met the necessary archdiocesan qualifications and were interviewed by the search committee.

"The process is underway to narrow down that list," James said. "The final interviews with the committee and the archbishop will take place in February, and hopefully by early March we will be able to name a new director."

The new director will be starting his ministry at Fatima during a busy Lenten schedule of retreats.

"We have a full Lenten program schedule," James said. "Every weekend during Lent, we have a retreat scheduled, and we think they will be good spiritual renewal

programs.

"In addition, we have a number of organizations that have continued to reserve one- and two-day events," he said. "Tobit Weekends and Pre Cana Conferences for engaged couples are booked throughout the year, and we are presenting some day retreats for parishes. Two high schools—Bishop Chatard High School and Brebeuf Jesuit Preparatory School—have had one-week retreats for students and other groups are using our space for programs. The word is out that Fatima Retreat House is still open for business."

Fatima's dedicated volunteers have helped the smaller staff continue to provide quality retreat experiences during this transition time, James said. "We have the best volunteers in the world. They're a great group of people. Some of our volunteers have been true to Fatima for many, many years."

Fatima's Lenten retreats begin on March 5-7 with "The Divine Romance: Accepting God's Love for Us and Growing in Our Response," presented by

Father Keith Hosey and Precious Blood Sister Maureen Mangen, co-directors of the John XXIII Center, the Lafayette Diocese's retreat center in Hartford City, Ind.

"... Him Whom My Heart Loves" is the theme for a Lenten retreat for women on March 12-14, presented by Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School in Indianapolis.

Franciscan Father Ted Haag, who ministers at Padua Franciscan High School in Ohio, is the presenter for "St. Clare," a Lenten retreat for women on March 21-23.

"Lenten Reflections," a retreat for men and women, will be presented on March 26-28 by Father Albert Ajamie, a retired diocesan priest who is active in Christ Renews His Parish and the Catholic Charismatic Movement.

(For more information about Lenten programs, call Fatima Retreat House at 317-545-7681 or log on to the archdiocesan Web site at www.archindy.org and click on the Fatima Retreat House link.) †



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Archdiocesan religious observe World Day of Consecrated Life

By Sean Gallagher

Duc in altum! Thus reads in Latin the words that St. Luke recorded that Jesus spoke to St. Peter, "Cast out into the deep waters."

These words were proclaimed in the Gospel reading at a Mass celebrated on Feb. 8 at SS. Peter and Paul Cathedral in Indianapolis in observance of the World Day of Consecrated Life.

They also began the homily of Archbishop Daniel M. Buechlein, who presided at the Mass.

In these words, Jesus invited Peter to take his fishing boat out into the deep water for a catch despite the fact that he had failed to haul in any fish during an entire night of work. On a deeper level, it was Jesus' invitation to Peter to place his trust in him.

Archbishop Buechlein noted that Peter's positive response to Jesus' words is mirrored in the lives of countless religious men and women throughout the archdiocese.

"How often in consecrated life we are challenged to cast out into the deep of our faith to live a profound commitment to the Gospel. And it makes all the difference," he said.

Archbishop Buechlein gave special thanks for the hundreds of years of service by the religious present in the cathedral and throughout the archdiocese who celebrated anniversary jubilees over the previous year.

"This afternoon, we bless God for the grace of perseverance he has give you jubilarians. You have indeed cast your life with Christ. You have not turned back, but continue to journey faithfully toward the kingdom," he said.

Benedictine Sister Mary Sylvester Will, a member of Our Lady of Grace Monastery in Beech Grove, was honored at the Mass for 75 years of professed religious life.

In looking back on her many decades as a Benedictine, Sister Sylvester, like Archbishop Buechlein, saw great meaning in the grace of God given to her to persist in her vows.

"It means that God has certainly been good to help me to persevere," she said, "to stay here in the community."

Sister Sylvester is a living example of Archbishop Buechlein's words, for even as she journeys into her 90s, she is still serving as a good and faithful servant of the Lord in her pilgrimage to the kingdom.

Each Wednesday, she and other members of her community help prepare some 200 bags of food for the poor at

the St. Vincent de Paul Society's food pantry.

Sister Sylvester jokingly refers to herself in her work as "one of the bag ladies," but her work is indeed making a difference. When this work began a few years ago, only about 30 bags were being prepared. Since then, it has expanded almost sevenfold.

Another religious present on Sunday, Benedictine Brother Gabriel Hodges of Saint Meinrad Archabbey, is in the morning of his religious life, having professed his vows just a year and a half ago.

But he noted at the reception after the Mass that the example of so many jubilarians, from so many different religious communities, was uplifting for him.

"I met several of the jubilarians on the way over here [to the reception]," he said. "Each one of them said to me, 'Don't give up. This is a very good life. It's very rewarding.'"

Brother Gabriel also remarked that their example provides him with a model to strive for as he continues on in his monastic life.

"It gives me something to shoot for," he said. "It's very exciting."

Brother Gabriel has just begun to cast his life with Christ as a religious. But there are many men and women of all ages who, like St. Peter standing at the edge of the sea, are still discerning their vocation. The Lord invites them to go out into the deep and consider the call to religious life just as countless monks, nuns, sisters and friars have across the centuries as well as in our own day.

Benedictine Sister Emily Emmert of Our Lady of Grace Monastery in Beech Grove invites such people, especially the young, to turn their hearts and minds to this possibility. She was honored at the Mass for her 60 years of professed religious life.

"I encourage young people," Sister Emily said, "especially all of the ones I taught in high schools in Indianapolis, to think twice and to say 'yes' to God."

The encouragement that Sister Emily gave to the young people of the archdiocese echoed the invitation given by Pope John Paul II to the men and women religious around the globe at the celebration of the World Day of Consecrated Life on Feb. 2 at St. Peter's Basilica in Rome.

"Repeat your 'yes' to the God of love with joy and conviction," Pope John Paul said. "God wants you to be faithful to his love and totally dedicated to the good of your brothers. This is the precious contribution you can offer the Church so that the Gospel of hope will reach the men and women of our time." †



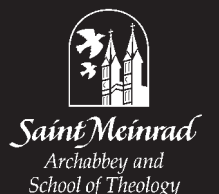
Above, Benedictine Father Noah Casey, administrator of St. John the Apostle Parish in Indianapolis, talks with Franciscan Sisters Timothy Kavanaugh, left, and Shirley Massey during a reception at the Archbishop O'Meara Catholic Center after the Mass for the World Day of Consecrated Life at the cathedral.

Left, Franciscan Father Justin Belitz of Indianapolis processes with the book of the Gospels during the Mass celebrated by Archbishop Daniel M. Buechlein at SS. Peter and Paul Cathedral in Indianapolis.



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Lenten Retreats

March 5-7 Lenten Retreat for Women

The Divine Romance: Accepting God's Love for Us and Growing in our Response

Fr. Patrick Keith Hosey and Sr. Maureen Mangen

March 12-14 Lenten Retreat for Women

"...Him Whom My Heart Loves"

Fr. Ben Hawley SJ

March 19-21 Lenten Retreat for Women

Fr. Ted Haag, OFM

March 26-28 Lenten Retreat for Men & Women

Lenten Reflections

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Editorial



CNS photo by Karin von Voigtländer, Catholic Courier

Issac and Yiniba Torres attend a rally to support the Immigrant Workers Freedom Ride at Nativity of the Blessed Virgin Mary Church in Brockport, N.Y., on Sept. 29, 2003. The cross-country bus tour advocated changes in U.S. immigration policy. On Jan. 7, President George W. Bush proposed changes to the nation's immigration laws that would alter the status of millions of illegal immigrants by granting them temporary visas.

Illegal immigration

President George W. Bush's proposal for the country's latest guest-worker program met, not surprisingly, opposition from both sides—those who thought that the proposal didn't go far enough and those who want to tighten our borders.

The president's proposal appears to be mainly a political move to try to get more votes from Hispanics, who make up about 9 percent of the electorate. Most observers believe that Congress will not pass it, at least the way it was proposed. However, the fact that he made the proposal seems like a good opportunity to make a few observations about immigration and illegal immigrants.

The one thing most people will agree about is that our present laws—or at least their enforcement—are ineffective. Today, between 8 and 12 million people—most of them from Mexico—are working in the United States illegally. The president proposes to make them legal by giving them temporary work permits if they can prove that they have a job. Opponents protest that this will be rewarding them for breaking the law.

We believe that immigration policy should be based on the Golden Rule: Do unto others as you would have others do unto you. We also believe that the flood of illegal immigrants will not be stopped unless we narrow the development gap between Mexico and the United States. The only effective way to slow down illegal immigration is to help Mexico solve its economic problems.

The Catholic Church insists that people have a right to cross artificial political borders in order to find work to support their families. People's right to live where they want should not be limited by where they were born.

Mexican workers come to the United States because of desperation. Immigration experts agree that they would prefer to live in their own country. But the per-capita income in Mexico is \$6,000 per year compared to \$36,000 in the United States. Mexican men take enormous chances to get into the United States, where they can get jobs that

most Americans don't want. They then send money back to their families in Mexico. Many are separated from their families for years for fear that, if they return to Mexico, they won't be able to get back into the United States. It's a terrible way to have to live.

America, of course, is a land of immigrants. It used to be called "the melting pot" where people from all the countries in Europe became Americans. Gradually, though, as people from Asia, Africa, the Middle East, Puerto Rico and Mexico joined those from Europe, we realized that we are more a mosaic than a melting pot. The United States has a far more diverse culture than the rest of the world.

In his last book, *To America*, the late historian Stephen Ambrose wrote: "From the beginning we have been a nation of immigrants. We would never have developed without them. We quite possibly would not have survived without them, from the Revolutionary War to Andrew Jackson's army at New Orleans, to the immigrants who fought in the Civil War, to the Chinese and Irish and others who built the transcontinental railroad, or those who worked in the factories, mines, and mills to turn us into the industrial power that went on to win World War II."

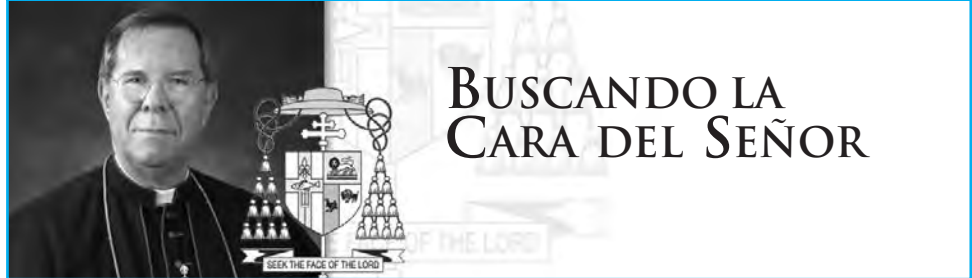
Immigrants have contributed far more to our nation's economy than they have cost, and the Mexican migrant workers continue to do so. We believe that steps should be taken to make them legal.

Nevertheless, our preference for solving the problem remains to help the Mexican economy to grow so the Mexican workers can stay home, where they prefer to be anyway.

In this regard, we can take a lesson from the European Union. There, the richest countries have effectively helped the poorest countries by channeling money into their infrastructure and education. One result has been that Spain and Ireland, recipients of this type of aid, tripled their per-capita incomes over the past two decades. The United States and Canada could do the same thing for Mexico.

— John F. Fink

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



BUSCANDO LA CARA DEL SEÑOR

La iglesia se está ocupando de proteger a los niños y los jóvenes

Nota del editor: la traducción que se presenta a continuación es la correspondiente a la versión en inglés de la columna del Arzobispo Daniel M. Buechlein, publicada originalmente en el Criterion del día 6 de febrero.

Las almas santas experimentan a veces pruebas internas y atraviesan períodos de tinieblas. Pero si queremos que otros despierten a la presencia de Jesús, debemos ser los primeros convencidos de ella."

Estas palabras de la bendita Madre Teresa de Calcuta estaban escritas en una tarjeta de Navidad de sus Misioneras de la Caridad que prestan servicio a los pobres en Indianápolis. El mensaje me impactó profundamente la primera vez que lo leí. Sus palabras son oportunas en estos momentos de dolor y angustia que vivimos en un mundo amenazado por el terror y las constantes noticias de guerra

Esas palabras también son oportunas cuando vemos el dolor y la angustia causados por el abuso a niños y jóvenes por parte de algunos sacerdotes y laicos que sirvieron en el nombre de la Iglesia en nuestra arquidiócesis durante los últimos 52 años. Es doloroso, pero necesario, reconocer este pecado entre nosotros.

Los niños y los jóvenes son el regalo de Dios a nuestras familias y a nuestra Iglesia. La Madre Teresa una vez destacó que era verdaderamente una gran pobreza de espíritu que una madre decidiera abortar a su hijo por cualquier motivo. Parafraseando su pensamiento, debe ser verdaderamente una gran pobreza de espíritu y hasta una enfermedad que alguien abuse sexualmente de los niños o de los jóvenes. La tragedia de esta realidad reciente que ha ocurrido entre nuestra propia gente ha sido muy vívida. Y repito, una vez más, que continuaremos haciendo todo lo que podamos para proteger a nuestros niños y jóvenes. Y continuaremos brindando atención y apoyo a todas las víctimas-sobrevivientes.

Aunque no me considero ingenuo, nunca habría pensado que el problema de la pedofilia y el abuso de adolescentes fuese tan común como lo es. Como obispo desde 1987, he observado una tendencia marcada en la compleja realidad del abuso sexual que existe no sólo a nivel de quienes sirven en nuestra Iglesia sino también en la sociedad en general. Abusar de un niño o adolescente no es sólo moralmente reprochable sino criminal. Dolorosamente, como nos hemos dado cuenta recientemente, la condición psicológica de una persona que tenga la inclinación de abusar de los niños y jóvenes inocentes, es extremadamente difícil de curar por medio de la terapia. Demasiado tarde llegamos a comprender que la reincidencia —la tendencia de persistir en el comportamiento aun después del tratamiento—como era de esperarse, e incluso se puede suponer. Ha sido una lección dolorosa que han aprendido, lamentablemente, demasiado tarde demasiadas víctimas. La tardanza en observar este hecho se ha convertido en un problema de nuestra sociedad.

Aunque sabemos que los ministros ordenados son seres humanos con las limitaciones propias del género humano,

nunca habríamos pensado que el problema del abuso sexual dentro del clero fuese tan significativo como nos hemos percatado de que lo es en los últimos años. Un solo caso de abuso sería inaceptable y escandaloso. Sin duda el clero y otros guías pastorales de la Iglesia deben someterse a normas más estrictas y lo hacemos.

Debemos aprender continuamente. Necesitamos seguir en la búsqueda de formas efectivas para ayudar a que las víctimas-sobrevivientes se restablezcan y alcancen la paz. Continuaremos buscando aquellas características de la personalidad humana que constituyan signos indicativos de un pedófilo o de un individuo que se aproveche de los adolescentes, especialmente al evaluar candidatos para el sacerdocio y otros ministerios en la Iglesia.

Está claro —para toda la sociedad— que el amor es fundamental para la prevención de las disfunciones de la personalidad. El amor comienza en el hogar. La bendita Madre Teresa dijo, "No es tanto lo que hacemos sino el amor que ponemos en lo que hacemos." También dijo: "El mundo de hoy tiene hambre no sólo de pan sino de amor, hambre de ser querido, de ser amado." El amor comienza en el hogar. El amor de la familia, no la riqueza de la familia, es la mayor necesidad de nuestra sociedad. Y es allí donde cada individuo puede marcar la diferencia.

Cuando pienso en todas estas cosas, otro pensamiento de la Madre Teresa viene a mi memoria: "Antes de hablar, es necesario escuchar, porque Dios habla en el silencio del corazón. ...El fruto del silencio es la oración, el fruto de la oración es la fe, el fruto de la fe es el amor, el fruto del amor es el servicio y el fruto del servicio es la paz." Ella habla de la paz para nosotros como individuos, paz en nuestros hogares, en nuestra Iglesia y en nuestro mundo.

El abuso sexual de niños y jóvenes es doloroso. También constituye una falta espiritual y moral de nuestra sociedad. Una de las mayores desilusiones durante toda esta terrible experiencia ha sido la falta espiritual y moral de algunos de nuestros clérigos. Oremos fervientemente porque el hecho de que no hayan sido reportados casos de abuso sexual por parte de clérigos en la arquidiócesis en la última década, sea un indicativo de purificación y renovación espiritual.

Te rogamos Señor, que así sea. †

Traducido por: Language Training Center, Indianapolis

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The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org. †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

The need for balancing individual rights and the common good

Life, liberty and the pursuit of happiness are guaranteed to all citizens by the Declaration of Independence. Nowhere in the world are the rights of individual citizens more secure than in our country. We count the protection of these rights as a supreme blessing.

Unfortunately, individual rights have begun to reign supreme in our culture and are creating a grave social problem.

Under the banner of individual rights, the sacredness of marriage and family are endangered in our society. The political and cultural debate over certain issues demonstrates a massive confusion about the balance of individual rights and the common good. The supremacy of individual rights undergirds the pro-choice (abortion) movement. This protected supremacy also provides the platform for those who insist that homosexual "unions" must be recognized as "marriages" of equal status with the marriage of a man and a woman.

Ironically, exaggerated emphasis on the rights of individuals in our society also breeds a mindset that eclipses the rights of individuals to a living wage and respect for their person. The vision of the laboring human person as superior to someone else's right to make money is being diminished. We are losing the vision of the common good.

Last October, the U.S. Conference of Catholic Bishops released a document that

urges Catholics to take the demands of our faith and the needs of others seriously in the 2004 national election year. The document—"Faithful Citizenship: A Catholic Call to Political Responsibility"—asserts, "Politics in this election year and beyond should be about an old idea with new power—the common good."

Pittsburgh Bishop Donald Wuerl remarked in an interview with the Catholic news agency Zenit last December: "In recent years we have lost an important element of the vision of the common good and its ability to call us beyond ourselves. This is true in a great part of the world today, but unfortunately is all too evident in our own country. So much of our focus today as presented by politicians, judges, intellectuals, teachers, media commentators and opinion makers is solely on individual rights.

"While it is important to recognize individual rights, we cannot do so at the expense of the balance that must be achieved between individual rights and the rights of everyone living together in community. If we think of the balance of rights as a scale, then we need to weigh equally individual rights and the rights of the whole community.

"We have traffic laws not because an individual does not have a right to drive from one point to the other as quickly as possible but because without some regulation of the rights of individuals there would be chaos, not to

say catastrophe, on the highways. By common sense we agree to stop when the light is red and to allow the traffic to move while the light is green."

The example of the balance of individual rights and the common good in our traffic laws can be discerned quite easily because the negative consequences without the balance are immediately apparent.

Unfortunately, in the case of abortion and homosexual unions the consequential effect on society is not so immediately apparent to many people.

Yet the welfare of marriage and family are at stake. The social institutions of marriage and family have already been eroded because of the impact of serial divorce in our society. Legalized abortion and equivocation about the meaning of marriage add to the devastation. Our children become the victims.

As Bishop Wuerl remarked, "Several generations have had their views formed by an information and entertainment industry that has promoted and fostered the prominence of individual rights in music, television, movies and every form of electronic and print media.

"If we were to examine our legal system, our court processes, our public education and in no small part our political processes, we would quickly realize that many vested interests, pressure groups and lobbyists have lost the focus and vision of the common good. Today too many see the world in very limited perspective."

The so-called "pro-choice" movement has co-opted the debate over the evil of abortion by claiming that a decision to have an abortion is an individual right protected by the U.S. Constitution. Besides the fact that directly terminating human life is intrinsically evil, claiming this right without consideration of the consequences for society compounds the evil. The current political movement to equate the union of homosexuals as equivalent to marriage is also proposed in the context of "the rights" of individuals without consideration of the impact on the common good of society.

Our Catholic vision calls for a balance of the rights of individuals and the common good. We need to recover this old idea for the sake of our children. †

Archbishop Buechlein's intention for vocations for February

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

La necesidad de hacer un balance entre los derechos individuales y el bien común

El Declaración de la Independencia garantiza a todos sus ciudadanos la vida, la libertad y la búsqueda de la felicidad. En ninguna otra parte del mundo los derechos individuales de los ciudadanos están más protegidos que en nuestro país. La protección de estos derechos constituye una bendición.

Desafortunadamente los derechos humanos han comenzado a predominar en nuestra cultura creando con ello un grave problema social.

Bajo la bandera de los derechos individuales, la condición sagrada del matrimonio y de la familia se encuentra en peligro en nuestra sociedad. El debate político y cultural sobre ciertos temas demuestra una enorme confusión sobre el equilibrio de los derechos individuales y el bien común. La supremacía de los derechos individuales es la piedra angular del movimiento pro-decisión (aborto). Asimismo, esta supremacía protegida proporciona la plataforma para aquellos que insisten en que las "uniones" homosexuales deben ser reconocidas como "matrimonios" de igual estatus que el matrimonio entre un hombre y una mujer.

Irónicamente, el énfasis exagerado en los derechos individuales en nuestra sociedad también engendra una disposición mental que eclipsa los derechos de los individuos a un salario para vivir y el respeto por su persona. Se está perdiendo la concepción de un ser humano trabajador por encima del derecho de otros a enriquecerse. Estamos perdiendo la perspectiva del bien común.

En octubre, la Conferencia de Obispos Católicos de Estados Unidos emitió un documento en el cual urge a los católicos a

tomar seriamente el compromiso de nuestra fe y las necesidades de otros en el año 2004 de elecciones nacionales. El documento titulado "Ciudadanía fiel: Un llamado Católico a la Responsabilidad Política", ratifica: "Los políticos en este año de elecciones y aún después deberían ocuparse de una antigua idea con una nueva energía: el bien común.

En diciembre el obispo de Pittsburgh, Donald Wuerl, comentó en una entrevista con Zenit, la agencia católica de noticias: "En los últimos años hemos perdido un importante elemento de la visión del bien común y su capacidad para movernos a actuar de manera desinteresada. Esto ocurre en una gran parte del mundo hoy en día pero desafortunadamente es demasiado evidente en nuestro propio país. La mayoría de los políticos, jueces, intelectuales, maestros, comentaristas de los medios y quienes crean matrices de opinión están puramente centrados en los derechos individuales.

"Al tiempo que es importante reconocer los derechos individuales, no podemos hacerlo a expensas del equilibrio que debe lograrse entre los derechos individuales y los derechos de quienes conviven en una comunidad. Si pensamos en el equilibrio de los derechos como en una balanza, necesitamos ponderar igualmente los derechos individuales y los derechos de la comunidad en su totalidad.

"Tenemos leyes de tránsito no porque un individuo no tenga el derecho de manejar de un punto a otro tan rápidamente como sea posible sino porque sin algunas regulaciones de los derechos de los individuos habría un caos, para no decir una catástrofe en las

autopistas. En ejercicio del sentido común nos detenemos cuando la luz está en rojo y permitimos que el tráfico avance cuando la luz está en verde."

El ejemplo del balance entre los derechos individuales y el bien común en nuestras leyes de tránsito puede entenderse fácilmente porque las consecuencias negativas que ocurrirían sin este equilibrio serían evidentes de inmediato. Desafortunadamente, en el caso del aborto y de las uniones homosexuales, las consecuencias en nuestra sociedad no serían tan evidentes de inmediato para la mayoría de las personas.

Aún así, el bienestar del matrimonio y de la familia está en juego. Las instituciones sociales del matrimonio y la familia se han debilitado debido al impacto de los divorcios en serie en nuestra sociedad. El aborto legalizado y el uso de evasivas para confundir a la gente sobre el significado del matrimonio se añaden al perjuicio causado. Nuestros niños son las víctimas.

Como lo mencionó el obispo Wuerl, "La industria de la información y el entretenimiento, ha formado la opinión de varias generaciones, promoviendo y fomentado la preeminencia de los derechos individuales en la música, la televisión, el cine y en todos los medios electrónicos o escritos.

"Si examináramos nuestro sistema legal,

los procesos de los tribunales, nuestra educación pública y con no menos importancia los procesos políticos, nos daríamos cuenta rápidamente que muchos intereses personales, grupos tendenciosos y grupos de presión política han perdido la visión del bien común. Hoy en día demasiadas personas ven el mundo con una perspectiva muy limitada.

El llamado movimiento pro-decisión ha ganado terreno en el debate sobre el aborto afirmando que la decisión de abortar es un derecho individual protegido por la Constitución de Estados Unidos. Además del hecho de que acabar directamente con la vida humana es intrínsecamente malvado, reclamar este derecho sin tomar en cuenta las consecuencias para la sociedad, lo combina con la maldad. El reciente movimiento político para equiparar la unión de homosexuales y hacerla equivalente al matrimonio también está enmarcado en "los derechos" de los individuos, sin tomar en consideración el impacto en el bien común de la sociedad.

Nuestra visión católica nos llama a equilibrar los derechos de los individuos y los del bien común. Necesitamos recuperar esta vieja idea por el bienestar de nuestros hijos. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el ser vicio en la iglesia, especialmente como sacerdotes y religiosos.

Check It Out . . .

Actress **Anita Dashiell-Sparks** will speak about her experiences as an actor and perform excerpts of her solo piece "Resurrection" at 4 p.m. on Feb. 14 in the Cecilian Auditorium of Saint Mary-of-the-Woods College's Conservatory of Music. Dashiell-Sparks has played on Broadway, as well as on the television shows *The Division*, *The West Wing* and *Friends*. The presentation is free and open to the public. For more information, call Sharon Ammen at 812-535-5286 or e-mail sammen@smwc.edu.

Pre-Cana Conferences will be held monthly at Fatima Retreat house, 5353 E. 56th St., in Indianapolis. The Sunday afternoon program will take place on March 14, April 18, May 16, June 6, July 25 and Aug. 22. The conference will address family of origin, communication, Christian marriage

and other important relationship topics. The cost is \$30 per couple, which includes materials and lunch. Advance registration is required. For more information or to register, call the archdiocesan Office of Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596.

Upcoming **Tobit Weekend retreats**, for couples preparing for marriage, will be held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on April 2-4, May 14-16, June 18-20, July 9-11 and July 23-25. The focus of the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and learn how important it is to have Christ at the center of a marriage. The cost is \$270 per couple. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

Cathedral High School, 5225 E. 56th St., in Indianapolis, is having its **2004 Shamrauction** on Feb. 28. The black tie optional event, which will feature a dinner and midnight buffet along with an auction, will begin at 5 p.m. The theme of the event is "The Year of the Leprechaun: A Chinese

Celebration." The cost is \$125 per person, which includes a preview party from 7 p.m. to 9 p.m. on Feb. 27 at the school. For more information, call the school at 317-542-1481.

A workshop on "**Prayer and Conversion**" will be offered by Saint Meinrad School of Theology from 9:30 a.m. to noon on March 3, 10 and 17 at St. Michael the Archangel Parish in Indianapolis. Franciscan Sister Barbara Leonhard, a teacher, retreat director and spiritual director, will present the workshops. Participants will be able to reflect on their conversion experiences and deepen their prayer. The cost is \$60 per person, less for seniors. For more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451 or e-mail indyprogs@saintmeinrad.edu.

Sacred Heart of Jesus Parish in Indianapolis, is hosting a **youth Mardi Gras party** from 1 p.m. to 4 p.m. on Feb. 22 in the Parish Hall, 1125 N. Meridian St. The event, for youth ages 4 to 17, will feature games, crafts and refreshments. For more information, call 317-638-5551 or e-mail www.sacredheartindy.com. †

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

Catch That Kid (20th Century Fox)
Rated **A-II (Adults and Adolescents)** because of an ambiguous attitude toward larceny, minimal mildly crude humor and some action violence.
Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

Miracle (Disney)
Rated **A-II (Adults and Adolescents)** because of minimal mildly crude language and some rough sports action.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

You Got Served (Screen Gems)
Rated **A-II (Adults and Adolescents)** because of crude dance moves, drug content and brief violence.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

Awards . . .

The Jan. 26 session of the Indianapolis City-County Council was adjourned "in recognition of and respect for the life and contributions of [the late Father] **Patrick J. Kelly**, chancellor of Cathedral High School and sacramental minister of St. Andrew [the Apostle] Parish." The motion made by councilor Vernon Brown was supported by the full council and is now a part of the permanent record.

Administrators at Shawe Memorial Jr./Sr. High School and Pope John XXIII School in Madison presented the 2004 Golden Shamrock Award to **Charles Torline** (Class of 1956) during Catholic Schools Week. The award, which honors those from the Prince of Peace Schools community who have tried to improve Catholic education, was given to Torline for his service to the Catholic schools in Madison. He was a member of the first graduating class from Shawe Memorial High School.

Eleven Catholic high school students from Marion County were honored with Prelude Awards for excellence

in creative arts during the 20th annual Prelude Awards Celebration Dinner on Feb. 6 at The Children's Museum in Indianapolis. Roncalli High School students **Andy Betz, Ben Hewett, Donnie Glowinski, Matt Lewis, T.J. Brown, Manny de la Rosa and Julius Woods** earned a first-place award in the collaboration category. Brebeuf Jesuit Preparatory School student **Caitlin Sullivan** and Cathedral High School student **Rachel Ward** earned the second-place award in the group competition. Roncalli High School student **Caitlin Gudat** earned first-place honors in the dance competition and Bishop Chatard High School student **Cha Park** earned the second-place award in the instrumental music category. Prelude Award scholarships are \$2,000 for first place, \$500 for second place and \$2,500 for the collaboration category winners. The Prelude Awards program is presented by The Children's Museum and Guild, Penrod Society, Central Indiana Community Foundation, Indiana Arts Commission, National Endowment for the Arts and Indianapolis Foundation. †

Lenten retreat scheduled for separated or divorced Catholics

By Mary Ann Wyand

Catholics who are separated or divorced will have an opportunity to experience God's healing presence in the midst of their grief during a one-day Lenten retreat on March 20 at St. Pius X Parish, 7200 Sarto Drive, in Indianapolis.

"Beyond Divorce—A Day of Healing for Separated and Divorced Catholics" will address the trauma of divorce, the grief process, how to establish healthy boundaries, how to trust again, forgiveness, letting go and moving on.

The retreat, which is open to people of all faith traditions, begins at 8:30 a.m. and concludes at 3:30 p.m.

Keynote presenter Marianne Skrobiak is a master's-level psychotherapist from Hales Corners, Wis., with more than 17 years of experience counseling individuals, couples and families. She is an instructor and retreat leader in the continuing education department at Sacred Heart School of Theology as well as a retreat director, spiritual mentor, certified alcohol and drug abuse counselor, and specialist in co-dependency and dysfunctional families.

Marilyn Hess, associate director of hurting and healing ministries for the archdiocesan Office of Family Ministries, said Skrobiak is "a woman of deep faith, rooted in Scripture and a 12-Step background, with which she offers a gentle approach to healing."

Hess said the presentations are intended to guide the participants in examining their relationships with God, self and others as well as to help them seek closure.

"No matter how far along you are in your divorce journey," she said, "you can always find something that needs healing."

The retreat is sponsored by the archdiocesan Office of Family Ministries and the Lafayette Diocese's Office for Pastoral Formation. Last year, the diocesan agencies sponsored "Being and Belonging," a Nov. 14-16 retreat for separated and divorced Catholics, at Fatima Retreat House in Indianapolis and a Family Mass for Separated and Divorced Catholics on Sept. 7 at St. Elizabeth Seton Church in Carmel, Ind., in the Lafayette Diocese.

Hess and Dominican Father Dan Davis, pastor of St. Thomas Aquinas Parish in West Lafayette, Ind., and chaplain for the separated and divorced ministry in the

Lafayette Diocese, helped six retreat team members facilitate the weekend retreat last November.

Many separated and divorced Catholics are single parents and can't attend a weekend retreat, Hess said, so this one-day program was created to help meet their needs.

Confidential retreats and support groups offer necessary opportunities for healing, Father Davis said. But if separated or divorced people aren't comfortable being in a group setting, he hopes they will seek other forms of counseling to help them through this painful experience.

"I hope they will at least initiate a conversation with somebody in the Church, whether it be with the Family Life Program staff in their diocese or a priest," he said. "They need to begin a conversation about their separation or divorce. No matter where they are with it, it's very important that they begin to talk about it in a safe environment where they're not going to be judged."

("Beyond Divorce—A Day of Healing for Separated and Divorced Catholics" is \$25 per person. For more information, call the archdiocesan Office of Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.) †

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*The point is, that we need to bring God back to life in us ,
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like bursts of Life that revive the dead. - Chiara L ubich*

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Refugee Resettlement Program needs donations

By Brandon A. Evans

Ninety-three Somali Bantu refugees are beginning to arrive in the Indianapolis-area, and without the help of local Catholics their transition to American life will be much more difficult.

The archdiocesan Refugee Resettlement Program (RRP) will work with each family that arrives, helping them to adjust to life in the United States and become self-sufficient.

That help means greeting the refugees at the airport, arranging housing, and helping them with jobs, food, clothing, furniture and English classes.

"These folks are fleeing situations in which they were persecuted for who they are and what they believe," said Josh Sprunger, donations coordinator for the RRP. "On the contrary, we are giving them what we can to provide a ladder to a better life."

But the RRP relies on the donations of businesses and local Catholics. The needs are what any family would require to start a new life in a new country: beds, dressers, a kitchen table, chair, lamps, tableware, dishes, pots, pans, bowls, utensils, can openers, sheets, alarm clocks, pens, paper, clothing, light bulbs.

RRP will even come to a donor's house to pick up items.

"The [refugee] families come with no financial resources, and our resources to help them are very limited," Sprunger said. "Most of our financial assistance goes toward deposit, rent and utilities for

the first one to four months, so donations often fill in the gaps of providing furniture and other household items that we and families can't afford.

"Basic donations of furniture and household items mean so much," he said. "In terms of resources, refugee families recognize that gifts from the community such as these give them a strong foothold to starting a normal life."

Recently, the first Bantu family arrived—all seven family members. Their arrival came with little advance warning and left the RRP scrambling to take care of the family's needs.

When the rest of the refugees will come, or how quickly, is unknown, which leads to another problem.

With shorter notice on incoming families, the RRP needs to start stockpiling the donations it receives to be ready, but the program is running out of storage space quickly. The furniture and other items will take up large amounts of space, but RRP only has two 15-by-25 foot storage units for it all.

"We'd like to find a larger donated storage space in exchange for a tax deduction receipt that would enable us to store enough furniture to meet our anticipated needs," Sprunger said.

Sprunger said he is hopeful.

"Donations will come through because people are generous," he said.

(For more information or to make a donation, call Josh Sprunger at 317-236-7311 or 800-382-9836, ext. 7311.) †



Defending traditional marriage

Archbishop Sean P. O'Malley addresses a rally to defend traditional marriage on Feb. 8 outside the Massachusetts Statehouse in Boston. State legislators on Feb. 11 were to consider a constitutional amendment to ban marriage between same-sex couples. Several hundred opponents of same-sex marriage turned out for the rally.



Aidan Fitzgerald and Rev. Benjamin B. Hawley, SJ, President

"Brebeuf Jesuit provides an understanding and appreciation of other religious beliefs while maintaining a Catholic perspective. I feel that this increased understanding will give me an advantage in a life that is filled with diversity. I also strongly believe that Brebeuf Jesuit's motto, 'Men and Women for Others,' epitomizes the Pope's call to service in today's society."

Aidan Fitzgerald, Class of 2005



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YOUTH

continued from page 1

on catechesis, the Eucharist, the Mass and vocations," Father Meyer said.

He said the event should make the youth of the Church realize that they are not alone.

"They need the encouragement of each other," he said. "By bringing the youth together in large numbers, it helps them realize that there are many others who are living their faith."

Father Meyer said that he hopes the young people walk away with "a deeper sense of what it is to be Catholic and reasons why they should actually be proud to be Catholic."

"I believe that many people in our Church are not confident enough to stand up and say 'I'm proud to be Catholic, I

love being Catholic, I love my faith and there is no other way that I would want to live my faith,'" Father Meyer said.

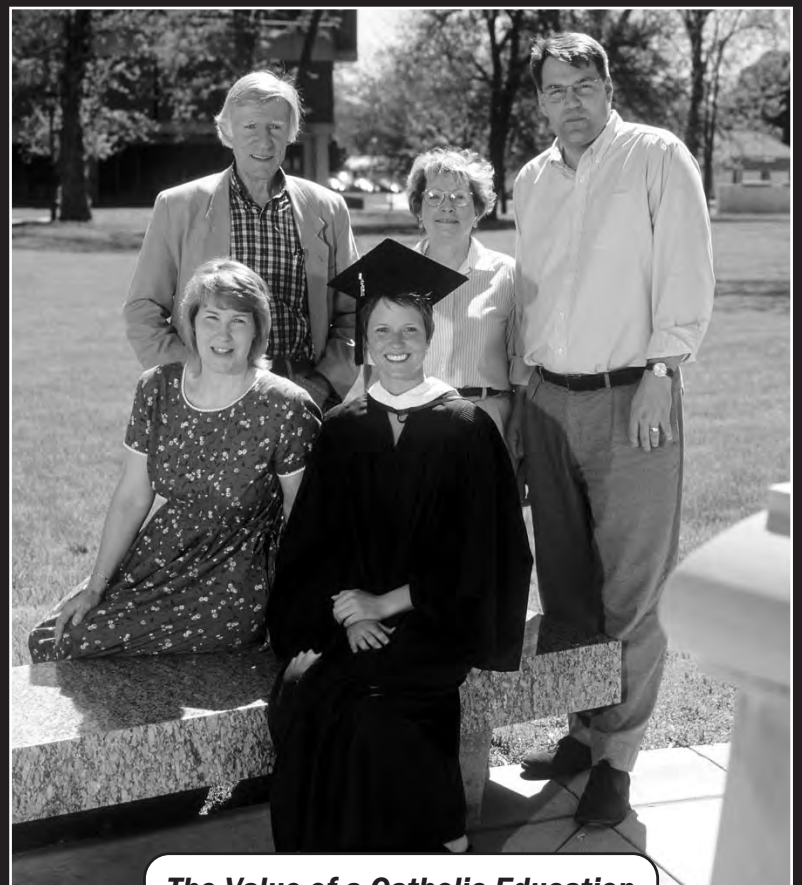
There will be a set of eight creative sessions running at the same time—each youth will be able to attend two over the course of the day. The themes for each range from defending the faith to just war theory, from prayer and fasting to community service.

"I hope the youth are shocked at the ability to be radically Catholic, but to still have fun and still enjoy themselves," Father Meyer said.

(For more information or to register for the Archdiocesan Youth Rally, contact your parish youth minister or call the youth ministry number at 317-236-1477 or 800-382-9836, ext. 1477, or e-mail jmeyer@archindy.org or sdonohue@archindy.org.) †

They gave me support and encouragement.

Pictured are 2003 graduate Cindy Schroeder (seated) and some of her favorite professors. Seated left to right are Laurel Camp, Ph.D. and Cindy Schroeder. Standing in the back row left to right are William J. Cisco, M.A., Faye Plascak-Craig, Ph.D., and Jeff Kellogg, Ph.D.



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The student-faculty interaction makes Marian different from other colleges, because the professors understand where I'm coming from and what I want to do in the future. They guided my choices in a way that is helping me achieve my goals. I knew that I had a support network as I was learning, not only in the classroom but also socially and personally. Marian is a great place to grow and to learn.

Cindy Schroeder

Currently pursuing a master's degree in social work at IUPUI.

Marian College B.A. in Psychology '03
Greensburg Community High School '99

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RINGS

continued from page 1

ways in which the story and the movies brought out Tolkien's Catholic faith. Those in attendance then watched a portion of the film. The sessions ended with a period for questions and answers.

Over 100 people attended the first session, and the following sessions had large crowds as well.

"The age-range of people in the audience was surprising," said State. "There were 8-year-olds there, middle-school-aged kids there, young adults and older folks as well."

State speculated that the reason for the movies' wide appeal was the inherent beauty of the truths that underlie them.

"[The story] embodies a fundamental truth that appeals to people," State noted.

Nick Welch, a member of Our Lady of the Greenwood Parish who is a home-schooled high school sophomore, has a keen interest in *The Lord of the Rings* and attended the presentations.

He appreciates the story and their film adaptations for their own beauty.

"The depth and detail are unbelievable," Nick said. "[Tolkien] created a whole world in which the history of each character can be traced."

Of the three films, Nick said that he liked the last, *The Return of the King*, the best.

"I think that the third one is definitely the coolest," Nick said, "because of the special effects and the huge number of orcs attacking the city of Minas Tirith."

Nick first read *The Lord of the Rings* when he was 9 years old.

Father Larry Border's first experience with the novels was 34 years ago when he was a junior in college.

He was drawn to the story at that time because of his own growing interest in history.

"It had a whole sweep of history to it," Father Borders said. "It was set against a

big backdrop of a history created by Tolkien himself."

Father Borders was also interested in the novels because of his study of linguistics. Tolkien, himself a linguistics scholar, had created the entire language of "Elvish" for the novels.

At the time that he first read the books, however, Father Borders had little knowledge of the religious elements woven into them. Although he knew that Tolkien had been Catholic, that fact "was neither here nor there" to him.

Father Borders only began to explore these aspects of the novels around the time that the movies started to appear in 2001. He encourages Catholics first to appreciate the story and the films for what they are and only afterward to consider their religious implications.

"First think of it as entertainment," Father Borders said. "The symbolism is very subtle. You have to dig to get at it."

Lots of digging went on in the stories and movies at Saint Meinrad Archabbey in 2003. In March of that year, Benedictine Father Noel Mueller presented a retreat titled "Rings and Things: A Lord of the Rings Retreat." A day of reflection with the same title was given at Saint Meinrad's alumni retreat in August.

Father Noel helped the participants explore the difference between allegories and myths and how *The Lord of the Ring* falls into the latter category. On a broad level, he also discussed the clash between good and evil in the story.

More particularly, he and the participants discussed particular religious elements in the novels and movies, such as the way in which the Blessed Virgin Mary can be understood to be a model for the character Galadriel.

Father Noel became familiar with Tolkien's story in a special way.

"I began [reading] them when I was a young monk," Father Noel said. "A friend sent them to me in the early 1960s for Christmas.

CNS photo from New Line Productions



Dominic Monaghan and Billy Boyd star in a scene from *The Lord of the Rings: The Two Towers*.

"At the same Christmas, another person sent me some records of Ralph Vaughan Williams' symphonies," Father Noel remembered. "I listened to them and read the books at the same time. They seemed to fit together well."

The same story that appealed to him some 40 years ago drew a wide variety of people to his retreat. Around 40 people participated, including a teen-ager as well as some senior citizens. Some had seen only the first installment in the movie trilogy. Others had read all three novels. One participant in particular had read most of Tolkien's 12-volume *History of Middle Earth*.

Linus Mundy, the director of publications at One Caring Press (the publishing division of Abby Press), participated in the day of reflection on *The Lord of the Rings* at the alumni retreat.

"I very much enjoyed it. I was quite familiar with [the story]," Mundy said. "I had read it when we had our third child. When my wife was up [at night] with our child, I was up with Tolkien. I was kind of obsessed with it."

His experience of the day of reflection showed him how Tolkien's story appeals to various generations of readers and

viewers.

"I thought that [the day of reflection] was profound," Mundy noted. "I remember at the time that my youngest son and his friends were interested in the story, and I shared with them the discoveries that [Father] Noel had made. They were excited by them."

Among those discoveries, Mundy felt that one of the more important was the focus in the story upon the dichotomy of pride and humility.

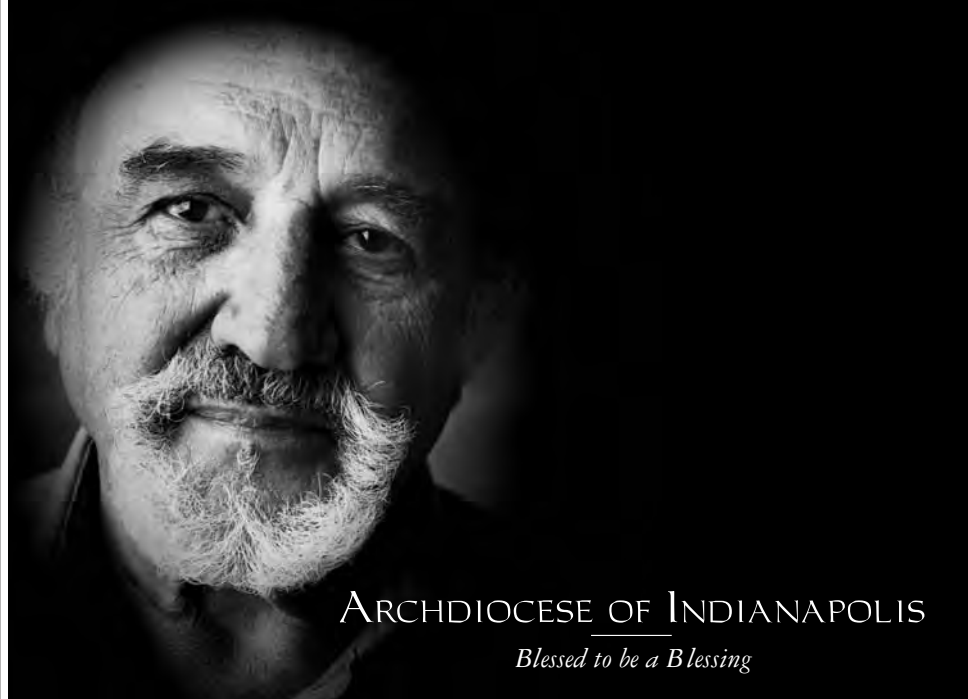
"In the trilogy, pride is the ultimate sin. Humility is the key virtue," Mundy said. "I think that this is a forgotten virtue. It's important in our time for us to remember that."

Through the movies and the novels, many Catholics throughout the archdiocese are now becoming reacquainted with these and other virtues of the faith woven into them. Tolkien as well as Jackson have thus left us a legacy of beauty and truth.

(Benedictine Father Noel Mueller is currently reworking some material from the retreat. He is scheduled to present it again at Saint Meinrad's Guest House on Aug. 20-22. For more information, call 800-581-6905.) †

This church is my family. I want to provide for it.

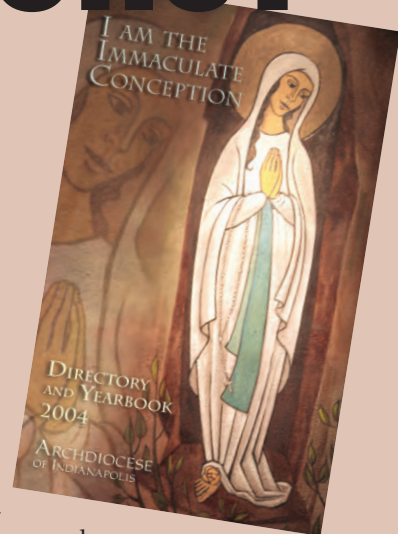
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Faith *Alive!*

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Rituals remind us of God's presence and life's purpose

By Dolores R. Leckey

The 17th-century Anglican priest-poet George Herbert, whose lyrics have enriched the English language for four centuries, held that society's transformation could occur best in the context of corporate worship.

The Church made visible through daily ritual would affect life beyond the church doors, Herbert believed. To that end, he entered his parish church twice a day for the reading of the Liturgy of the Hours, and parishioners, "including gentlemen," often joined him. Even those in the fields unable to attend this daily worship would let their plow rest when the bell rang for prayers.

This emphasis on community ritual was unusual for Herbert's time (the Reformation), which stressed individual responsibility before God.

Can Herbert have any relevance for the 21st century? I think so. The post-modern world also stresses individualism while confessing to overwork, anxiety and crises of meaning. People are worried about society's smallest units—families—and larger concerns of war and peace.

Even without the regular ringing of parish bells, rituals large and small can remind us of life's purpose and God's presence.

Meals are moments in a family's life that are natural settings for ritual.

Along with nursery rhymes, small children often learn simple mealtime grace, and their small prayers may constitute the family mealtime ritual.

As children grow older, spontaneous

prayer sometimes is tried. It was in our family, and that worked until, with four teen-agers around our table, spontaneous sharing of the inner life was not come by easily. That's when we tried the Psalms.

We took turns reading a psalm before dinner, and I noticed both attentiveness and relief on my dear adolescents' faces. It made perfect sense. The Psalms are all about the struggle to be fully human and about God's companionship and faithfulness in that struggle.

Those long-ago mealtime rituals were instructive for all of us.

Then there are the special meals associated with birthdays and anniversaries—and the family lore that often accompanies these feasts.

For some reason, I remember the details of the family meal (along with the book I was reading) that preceded each child's birth. For years, I served up that information along with the birthday cake. (I made my first pumpkin pie ever the day before my son Tom's birth, and I was reading *The Longest Day* when Colum was born.) The children loved it, and I loved being the narrator.

My children's baptismal candles (now small stubs) are no longer in the desk drawer where they were kept for years. On the anniversary of baptism, the child lit the candle (usually with dessert), then it was packed away for another year. This ritual stopped with adolescence, but the candle reappeared at their weddings. On the altar was the sign of their early incorporation into the Christian community.

And then the candles went to their new

Activities create happy memories

By Daniel S. Mulhall

The *Washington Post* recently ran a brief article about a psychological study that reported on what gifts people cherish most. The study, reported in the December 2003 *Journal of Personality and Social Psychology*, found that people are more likely to have happy memories from experiences than from possessions.

The researchers suggest that this may be true because experiences help shape people's identity and involve other people.

To give a person a gift that he or she will cherish, plan a special activity rather than buying an expensive present.

Instead of hosting a birthday party for a child with 30 of his or her classmates,

why not take the birthday child and a few friends to the amusement park or another type of outing, but limit the number so you can give attention to each child present.

An occasion can be made special by the amount of attention lavished on each person. Place the focus on the person being celebrated, not on the quantity and size of presents or amount of money spent.

That, I believe, is the reason we celebrate, and it is the sort of celebration that creates a lasting memory for a child.

(Daniel S. Mulhall, assistant secretary for catechesis and inculturation in the U.S. bishops' Department of Education, lives in Laurel, Md.) †



People are worried about society's smallest units—families—and larger concerns of war and peace. The post-modern world stresses individualism while confessing to overwork, anxiety and crises of meaning. But Church and family rituals large and small can remind us of life's purpose and God's presence.

homes, where presumably they mingle with the candles of the next generation.

The Liturgy of the Hours follows the unfolding of the seasons of nature as well as the liturgical seasons, and family rituals often do likewise.

In spring, gardens are planted. In autumn, they are "put down." In between, in summertime, the fruits of thought and labor are enjoyed. Families connect with outdoor life. Children try new activities like theater, fishing or painting. Family reunions happen, and family pieces come together.

These seasonal movements are a form of ritual, and whether consciously or unconsciously, they take place in God's embrace, even when tempers flare and the auto trip to grandfather's farm seems interminable.

Such excursions mark our belonging together. Not unlike a classic pilgrimage, they have the potential to bring us to a new threshold of knowledge and understanding.

Rituals connect us to larger realities. As such, they are correctives to our dispositions toward excessive self-referencing.

We go to confession burdened with our pettiness, and we learn of God's largesse.

We bring our personal stories to Mass, and there we encounter how these smaller stories intersect with the larger narrative

of Christ among the people near and far.

A sense of balance is restored in church as well as in "at-home" rituals.

This past Advent, I decided to forego the traditional Advent wreath. My husband had died in June, and I thought that in my new solitude I would create a new ritual, simply lighting a small vigil light in the evening.

I did that for the first week. The new ritual felt empty, signifying nothing.

So I brought forth the Advent wreath used so many years. And with the lighting of the two candles for Advent's first two weeks, the strangeness disappeared.

The ritual of Advent provided the comfort of connectedness, and was a reminder that Christ comes to us in the midst of confusion and tears and that the Church stands ready to hold us up in our times of trial.

George Herbert knew what he was talking about. Advent ended, and I read a Herbert poem: "Who could have thought my shriveled heart/Could have recovered greenness?"

Rituals, private and public, advance the recovery.

(Dolores Leckey is a senior fellow at Woodstock Theological Center at Georgetown University in Washington, D.C.) †

Discussion Point

Family events should include God

This Week's Question

Describe your idea of what a family celebration—a birthday, baptism, graduation, etc.—should not be.

"A family celebration should not be an event that doesn't have Jesus at its center." (Renamary Rauchenstein, Talkeetna, Alaska)

"It should be a celebration of joy and happiness in the moment. It should not be a time when everyone is walking on eggshells over the rehashing of touchy family subjects." (Rita Desilets, Blackstone, Mass.)

"It shouldn't be when family members come to discuss family problems." (Susan Scott, Holly Springs, Miss.)

"It shouldn't be just a gathering of people, but a true gathering of family. It shouldn't be a gathering that family members feel compelled or obligated to attend, but one that they attend joyfully." (John Vance, Tacoma, Wash.)

Lend Us Your Voice

An upcoming edition asks: What approach worked for you in sharing your Catholic faith with children and teen-agers at home?

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



CNS photo by Don Blake, The Dialog

From the Editor Emeritus/John F. Fink

Catholic patriots: Archbishop John Ireland (II)

Sixteenth in a series

We saw last week that Archbishop John Ireland of St. Paul, Minn., was known for his great talks about American patriotism. But he didn't only talk about patriotism. He had proved himself on the battleground when he served as a chaplain during the Civil War. He endured all the hardships of the men and kept their spirits



up with words of encouragement. There were numerous accounts of his bravery in tending the wounded during battles.

After the war was over, Father Ireland joined the Grand Army of the Republic and it was said that during G.A.R. reunions no name was more warmly cheered than that of the Minnesota chaplain. He took special pride in his companionship with those who, like himself, were privileged to wear the Medal of Honor.

Archbishop Ireland served both his Church and his country in official capacities. Pope Leo XIII commissioned him to

go to France to try to restore order in the Church there. The Catholics of France viewed the Third Republic as the enemy of Catholicism, but the pope was doing all he could to rally the French Catholics to the Republic.

Archbishop Ireland had sent a letter to the French people in February 1892 urging them to accept the Republic, but this effort seemed to have failed, even arousing resentment among influential families.

Therefore, Pope Leo asked Archbishop Ireland, who was educated in France and spoke French fluently, to see what he could do. Ireland arrived in Paris and arranged to speak on "Conditions in America." He painted a glowing picture of life in the United States, describing American democracy as a form of government in keeping with the fundamental principles of Christianity. He said that the Church was "a free Church in a free State" and told his listeners that the American republic granted complete liberty to the Church.

The archbishop suggested that France could achieve the same through the Third Republic. The address was widely quoted in the French press, and Ireland soon

became a popular if controversial personality in Paris. He was encouraged to make other speeches, and he did. Paper after paper reproduced his addresses.

As Pope Leo XIII chose Ireland to represent the Church, so President William McKinley chose him to represent the United States. In 1900, the archbishop delivered the address on the occasion of the presentation of a statue of General Lafayette to France by the youth of America.

McKinley told Ireland that he was chosen because "no more eminent representative of American eloquence and patriotism could have been chosen and none could better give appropriate expression to the sentiments of gratitude and affection that bind our people to France."

The ceremony was one of unusual splendor. John Phillip Sousa's band played the American and French national anthems. Then the archbishop spoke, extolling the relationship of America and France, thanking France for coming to the aid of the young nation at the time of the Revolutionary War, and proclaiming Lafayette as the exemplar of true liberty. †

Cornucopia/Cynthia Dewes

Love, the many-splendored thing

The other day at Mass, we heard St. Paul's beautiful description of love in his First Letter to the Corinthians. It was the one so popular with married couples, that goes, "Love is patient, love is kind, love never fails," etc.

When I thanked the lector for her expressive reading of the passage, she said she couldn't do it any other way because it's so lovely. We agreed that we're extremely moved by this Scripture passage (1 Cor 13:4-8) every time we hear it.

While St. Paul's is a wonderful definition for love, there are others. And, somehow if you live long enough, the definitions multiply. Here are a few of them.

Love means throwing up for three months of a pregnancy, including struggling to keep the Host down until you can make it home from church. After the baby arrives, love includes sleep deprivation and spit-up, diaper juice and snot smeared somewhere on your person most of the time.

During these years, love becomes giving up building a new deck on the house

in favor of purchasing a regimen of antibiotics when a virus runs through the family. Love means shopping at K-Mart instead of Nordstrom and dining out at Taco Bell rather than Palomino.

Still later, love means sacrificing to pay for a Catholic school education and reinforcing it at home. It means watching what you say and how you treat others who are not family or friends, trying to set a good example in every situation.

Love means keeping tabs on every radio, television or Web site source available to your children. It includes being aware of the movies they see and, if you can stand it, even trying to listen to their music. After all, knowledge is parent power.

When children marry, love means including their spouses and in-law families in your plans. Love now means helping the former "kids" with all the challenges on their journey, from the first job to the first home to the first move away.

Love means giving new parents a hand when they ask for it, and being available for advice and moral support. It means encouraging grandchildren, filling in whatever inevitable gaps there are between them and their parents.

emotional equilibrium. Especially don't forget God's promises. The Bible is filled with them, but I now emphasize Psalm 147:3, which tells us: "He heals the brokenhearted and binds up their wounds."

God's strongest promise was fulfilled through the sacrifice of Jesus. In the Catholic Church, this legacy continues with the Eucharist. How often have we prayed, "Lord, I am not worthy to receive you, but only say the word and I shall be healed"? How often did the prayer really hit home?

According to Claretian Missionary Father John Hampsch, each time we approach the Eucharist with even a little faith, we're assured of healing in our lives and in our hearts. Father Hampsch is the author of *The Healing Power of the Eucharist* and other books.

St. Joseph Father Robert DeGrandis writes, "Each part of the Mass aids in the healing and blessing process ... the Lord wants to heal you far beyond your expectations." This comes from his

Love means being friendly and cooperative with neighbors, co-workers and service providers. It means saving our Earth in any way we can, doing honest work and sharing our faith with others.

On the spousal front, love means being faithful in every pertinent way. No game playing, only honesty and respect for your beloved. Love means listening, caring and always trying, each for the other. It also means forgiving when we should.

Eventually, love means one partner reads the TV captions aloud for the other, who can't see what they say. The other partner repeats the TV dialogue for the benefit of the partner who can't hear. Now, love is truly patient and kind.

On Valentine's Day, we reflect on the meaning of love. Popular culture seems to define it as romance or sex or any kind of intimate relationship, no matter how fleeting or self-serving.

But, real love is better than that because it involves everything St. Paul described, and then some. It involves God, because God is love. No wonder we say love is a many-splendored thing.

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

Making a Difference/Tony Magliano

My State of the Union address

In his State of the Union address, President George W. Bush received more than 60 bursts of applause from the majority of the nation's lawmakers, but the unborn, poor and war-torn were not clapping. The Gospel and Catholic social teaching insist that the poor and vulnerable deserve preferential treatment.

Instead, they received virtually no treatment.

Allow me to present "State of the Union" address, which I believe better reflects the teachings of Christ:

"My fellow Americans, the greatness of a nation is not measured by its military or economic power, but to the degree it is willing to help the poor and vulnerable.

"For the past 31, years our nation has turned its back on an entire class of human beings: the unborn. During this time, more than 45 million unborn babies have been brutally dismembered and killed through legal abortion. A civilized society does not kill babies. I urge the Congress to move quickly in passing an amendment to the U.S. Constitution granting full protection to all human beings from conception to natural death. And I urge the states to ratify this human life amendment.

"It is a scandal that, in our rich country, 35 million people live below the poverty level. Many impoverished families have at least one adult working full-time for very low wages. This unjust situation is a major reason why one out of every six children is poor. I urge Congress to pass legislation raising the minimum wage from \$5.15 to \$8.50 an hour. No person should be forced to work for poverty wages.

"For the unemployed, I propose developing a national public works program designed to repair our infrastructure, clean up our cities and build decent, affordable housing for every person in America.

"Waging war on terrorism only makes a bad situation worse. Since the start of our military campaign, several thousand innocent civilians and hundreds of American soldiers have been killed. And the death toll grows daily. This foolish strategy is responsible for a growing resentment toward the United States and is actually fueling terrorism, as seen in Iraq.

"Instead, we must address the root causes of terrorism. Many forms of neglect and exploitation such as poverty, hunger, lack of health care and education cause people to feel hopeless. And hopelessness leads some to believe terrorism is their only answer.

"Tonight, I put before my fellow citizens a far better response to terrorism: a monumental effort aimed at eliminating global poverty by the end of this decade!

"I ask the industrialized nations to join with us in this laudable effort. To lead the way, I propose adding \$87 billion to the 2005 Foreign Operations Appropriations Bill to rescue the world's poor nations. This was the initial amount approved by Congress for operations—mostly military—in Iraq and Afghanistan. Since we found this money for war, we have a moral obligation to find it for peace.

"To further advance peace, I am issuing an executive order halting all sales and gifts of weapons abroad. And I have invited the leaders of the nuclear nations to Washington to develop a plan for the elimination of all nuclear weapons.

"The uncharted waters we are sailing on are filled with both hope and uncertainty. Let us ask God for the courage to move from nationalism to global solidarity, from militarism to multilateral disarmament, and from greed to an equitable sharing of the world's resources.

"God bless America and all the people on planet Earth!"

(Tony Magliano is a columnist for Catholic News Service.) †

Faithful Lines/Shirley Vogler Meister

Helping to heal 'achy breaky' hearts

With Valentine's weekend here, many of us will be smiling because others are sharing their love with us. Many will be sad because they feel out-of-the-loop.

While most Americans celebrate in frivolous, extravagant or appropriate ways, keep in mind that some people might be crying



because of broken hearts.

Heartbreak accompanies death and dying, physical pain, broken marriages or other relationships, disappointments in work and professional lives, and crisis in countless areas of life, including spiritual well-being. How are the heartbroken healed? The following suggestions, gleaned from various sources as well as personal experience, might help.

First, no matter what's happening, don't lose sight of what's important, which is keeping our spiritual and

book, *Healing through the Mass*.

When heartbroken, it is wise to put the problem into perspective, recognizing its place in what I call "the whole scope of things." Try not to hibernate or wallow in self-pity, removing yourself from others so as to feel more secure.

Be grateful for even those who approach with "get over it" advice—but be patient, using God's grace to heal in God's good time. Keep your cool and be careful what you say and do, for you don't want to embarrass yourself or have to think back later and feel foolish.

More important, lend an open ear, offer sympathy, retain a calm demeanor and give encouragement to others suffering an "achy breaky heart." This term is the title of a song by country singer Billy Ray Cyrus, who coincidentally plays the role of a compassionate healer in the PAX-TV show "Doc."

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

Sixth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 15, 2004

- Jeremiah 17:5-8
- 1 Corinthians 15:12, 16-20
- Luke 6:17, 20-26

The Book of Jeremiah is the source of the first reading.



Jeremiah was like the other prophets of ancient Israel whose writings have endured. He felt that the greatest calamity in life was when his people ignored God.

In turn, ignoring God created circumstances that very

quickly evolved into tragedies, personal or collective, which quickly moved on to be disasters.

In this reading, Jeremiah is very blunt in speaking about anyone who would turn away from God. His imagery is magnificent, and his meaning is clear. The person who ignores God "stands in a lava waste, a salt and empty earth."

By contrast, the person who trusts God and is loyal to God will be "like a tree planted beside the waters." He will have no fears. He will survive.

St. Paul's First Epistle to the Corinthians provides the second reading.

For Paul, the state of the Christian community in Corinth was a continuing challenge. The state of individual Christian responses to the Gospel was a challenge.

As evidenced by his two epistles, the Apostle, to his regret, encountered quarrelling and flirtations with sin too often in his dealings with the believers of Corinth.

His response in this reading is to remind the Corinthian Christians of their bonding with Christ. Through baptism, and through their faith, the Lord lived in them through the Holy Spirit, and they were in the Lord.

This link was so intense, so permanent and so sublime that the earnest Christian believer could expect from God nothing less than resurrection from the dead, as had been won by Jesus. With the Lord, the truly believing disciple would live with God forever.

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

It is the familiar listing of the Beatitudes, and it also appears in Matthew's Gospel. Since it does not occur in Mark, it is presumed by scholars to come from what they have suggested to have been the "Quelle," or "Q" source.

The precise framework and background of the "Q" source is unknown. Indeed, there is no direct, but only circumstantial, proof that it ever existed.

In any case, the Beatitudes are now, and long have been, one of the most beloved and best-known sections of the Gospels.

Luke's Gospel, of course, is the great Gospel of the poor and exploited. This reading is one of the reasons it has this distinction.

In the story, Jesus speaks to the disciples. However, the Lord also speaks to "the rich." This description specifically appears.

Presumably, not many disciples, if any, were among the rich. Perhaps some were. Maybe rich people were present and were not disciples.

Regardless, the message was the Lord's invitation to give everything to God. This is the Christian spirit of poverty. Giving away material possessions is only an outward sign of an interior surrender of everything to the Almighty.

Reflection

The Church is guiding us onward to Lent, which begins in just more than a week from this Sunday.

During Lent, the Church will call upon us to decide for ourselves our response to the Lord Jesus, first proclaimed as Son of God, as Word made flesh, and as Redeemer, in the great liturgical feasts of Christmas, the Epiphany and the Baptism of the Lord.

If we choose to be with God, we will be among the loyal described by Jeremiah. We will be bonded to God, in Christ, through the Holy Spirit, even unto everlasting life, as Paul wrote to Corinth.

If we are in and with God, we will be blessed. We will have given ourselves only to God.

The message is clear. Discipleship is no casual, or occasional, situation. It is absolute, born in an absolute, totally voluntary decision. †

Daily Readings

Monday, February 16

James 1:1-11

Psalm 119:67-68, 71-72, 75-76

Mark 8:11-13

Tuesday, February 17

Seven Founders of the Order of Servites, religious

James 1:12-18

Psalm 94:12-15, 18-19

Mark 8:14-21

Wednesday, February 18

James 1:19-27

Psalm 15:2-5

Mark 8:22-26

Thursday, February 19

James 2:1-9

Psalm 34:2-7

Mark 8:27-33

Friday, February 20

James 2:14-24, 26

Psalm 112:1-6

Mark 8:34-9:1

Saturday, February 21

Peter Damian, bishop and doctor of the Church

James 3:1-10

Psalm 12:2-5, 7-8

Mark 9:2-13

Sunday, February 22

Seventh Sunday in

Ordinary Time

1 Samuel 26:2, 7-9, 12-13, 22-23

Psalm 103:1-4, 8, 10, 12-13

1 Corinthians 15:45-49

Luke 6:27-38

Question Corner/Fr. John Dietzen

Christians rely on faith to explain some beliefs

Q As a Catholic, I believe what the Church teaches about the Assumption of Mary. But I never learned any facts upon which this teaching is based. How can we have such an important feast and belief when there are no facts to back them up? Or have I missed something? (Indiana)



A I'm not sure what you mean by facts. For many of our Catholic and Christian beliefs, there are no physical "facts," if that's what you mean, to support them.

What "facts" do we have to bolster our faith in the presence of our Lord in the Eucharist, for example, or our belief that the Bible is the word of God?

These are mysteries in the formal religious sense. We cannot know or comprehend them with our human faculties alone, without some direct revelation from God.

What Pope Pius XII wrote when proclaiming the dogma of the Assumption in 1950 applies to all divine mysteries. The virgin Mary's bodily assumption into heaven, he said, is a truth "which surely no faculty of the human mind could know by its own natural powers" (*"Munificentissimus Deus,"* #14).

We believe that some authentic facts, realities, are not certifiable by physical evidence or purely natural processes of logic. Among these is the promise of Jesus Christ that he would be with and guide his community of believers, his Church, until the end of time (Mt 28:20).

He assured the disciples that the Father would send the Spirit of truth, who "will teach you everything and remind you of all I told you" and "will guide you to all truth" (Jn 14:26 and 16:13).

We, as all Christians from the beginning, take those promises seriously. It doesn't mean that the Church never will make a mistake or will be perfect. Made up of imperfect and sinful human beings from the top down, the Church could not be otherwise.

It does mean, however, that the Spirit of Jesus will keep the Church safe from any direction or teaching that could get it seriously off track and endanger its mission to be a sure instrument and

channel of God's saving grace for the human family. This is an essential "fact" of Catholic, and indeed all Christian, faith.

This leads to the further fact that, while the Church speaks sometimes through the pope or the collective body of bishops, the official teachers in the Church, the Holy Spirit also inspires, and speaks to and in, the whole body of the faithful on earth, bringing about what is known in theology as the "*sensus fidelium*," the consensus of believers.

Pius XII's declaration of the doctrine of the Assumption is a perfect example. Before the operative words proclaiming the dogma, he devotes pages to explaining carefully exactly what is being done and especially establishing the extensive, centuries-old belief of Catholics worldwide that this teaching regarding Mary was revealed by God.

He reviews evidence of this belief in devotions and liturgy, in the dedication of churches, religious orders and every sort of religious institution and activity to our Lady under the title of her assumption.

He explains how the teaching accords with Scripture and other great Christian traditions, and why, for more than 1,000 years, theologians, including St. Albert the Great and St. Thomas Aquinas, witnessed in its favor. (If you want to read the whole document, use the Google search engine to find "*Munificentissimus Deus*" on the Internet.)

Finally, four years before the declaration, he wrote to all bishops, inquiring whether the Assumption could be proposed and defined as a dogma of faith.

"Do you, with your clergy and people, desire that it should be [defined]?" he asked. The response was overwhelmingly positive.

Perhaps, especially dealing with things of God, "facts" are where you find them. As with love, God, beauty and nearly all other truly important facts of life, we do not understand. We just know.

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Jesus

I ache for nothing but to see You, hold You and enfold my spirit into Thine precious Jesus. Nothing on earth is for me but that which reminds me of Your Love. Flower, wind, mountain, stream—these are my voice in the wilderness when mundane and arid seem my tasks.

Others appear aloof and calloused by pain, amused that my mission for You saturates the soul. Battles carry us beyond ourselves seeking greater good and the elimination of evil. I was born for Your justice, honor and love.

Material treasures are the driven message of the day, but inner songs speak the truth. Yours is the only Truth I long to embrace. It remains a mystery where my journey is leading,



but I fear nothing. My hope ever is in You. Lift me, Lord, to my task and sear into my soul the comfort that no suffering is greater than Your Love of me.

By Katrina Knarr

(Katrina Knarr is a member of St. John the Evangelist Parish in Indianapolis.)

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 1 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).

February 13

Our Lady of Peace Cemetery, Chapel, 9001 Haverstick Road, **Indianapolis**. St. Valentine's Mass, 6 p.m.

St. Elizabeth Seton Parish, 10655 Haverstick Road, **Carmel, Ind.**, Diocese of Lafayette. The Couple to Couple League of Indianapolis, Natural Family Planning class, 7-9 p.m. Information: 317-228-9276.

February 13-15

Mount Saint Francis Retreat Center, **Floyd County**. "We Are God's Chosen People," retreat for married couples, suggested offering \$170. Information: 812-923-8817 or e-mail mtstfran@cris.com.

February 14

Christ the King Parish, 1827 Kessler Blvd., E. Dr., **Indiana-**

polis. "Forming a Sacramental Life for Service in the Church: The Sacraments of Initiation," 9:30 a.m.-noon. First in a three-part weekly series offered through the Ecclesial Lay Ministry program. Information: 317-955-6451.

Saint Mary-of-the-Woods College, Cecilian Auditorium, **St. Mary-of-the-Woods**. "Resurrection," Anita Dashiell-Sparks, solo performance, free. 4 p.m. Information: 812-535-5286.

February 15

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, Youth Sunday Mass, Dominican Father Arthur Cavitt of St. Louis, presenter, 10 a.m., followed by youth social,

1-4 p.m. Information: 317-632-9349.

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Whole hog sausage and pancake breakfast, 7:30 a.m.-noon, free-will offering.

St. Mary Parish, 302 E. McKee St., **Greensburg**. Author and speaker Matthew Kelly, presenter, 7 p.m. Information: 812-663-8427.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Covenant Sunday Holy Hour," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

February 16

St. Francis Hospital and Health Center, 3145 E. Thompson Road, **Indianapolis**. "Freedom from Smoking," seven-week class, 6-8 p.m., \$50 per person, \$25 due at first class. Information: 317-782-7999.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

February 17

St. Francis Home Health and Hospice, 438 S. Emerson Ave., **Greenwood**. Sixth in a six-part, weekly bereavement support group for any adult grieving the death of a loved one, 6:30-8 p.m. Information: 317-865-2092.

February 18

Marian College, Chapel, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei meeting, 5:30 p.m., sacrament of reconciliation, 5:45 p.m., Mass, 6:30 p.m., meeting, Allison Mansion, "Hooked on Finance: Financial Literacy for the 21st Century," Dave Stephens, presenter. Information: 317-253-1678.

Holy Trinity Parish, 2618 W. St. Clair St., **Indianapolis**. "Coming Home," discussion group for non-practicing Catholics, sixth in a six-part weekly series, 7 p.m. Information: 317-209-1669.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Love and Responsibility," Scott Sullivan, presenter, third session,

6:30 p.m. Information: 317-236-1521 or e-mail decarlo@archindy.org.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, meeting, 7 p.m. Information: 317-784-4207.

February 20

St. Francis Hospital South Campus, 8111 S. Emerson Ave., **Indianapolis**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 7-9 p.m. Information: 317-865-5554.

February 22

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month observance, Men's Sunday Mass, Divine Word Father Chester Smith, presider, 10 a.m., followed by youth social, 1-4 p.m. Information: 317-632-9349.

Sacred Heart of Jesus Parish, Parish Hall, 1530 Union St., **Indianapolis**. Youth Mardi Gras party, ages 4-17, games, crafts, refreshments, 1-4 p.m. Information: 317-638-5551.

February 24-15

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. Lenten Commencement retreat, \$35 per person. Information: 812-535-4531.

February 25

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Ash Wednesday mini-retreats, 9 a.m.-noon or 6-9 p.m., reservation deadline Feb. 11. Registration: 317-788-7581.

February 27

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Fish fry buffet, 4:30-7:30 p.m. Information: 812-364-6173.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. The Couple to Couple League of Indianapolis, Natural Family Planning (NFP) class, 6-8:30 p.m. Information: 317-462-2246.

February 27-29

Mount Saint Francis Retreat Center, **Floyd County**. "Lenten Retreat for Men and Women," (single or married), suggested offering \$95. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Introduction to Centering Prayer," 8:30 a.m.-4 p.m., reservation deadline Feb. 14. Registration: 317-788-7581.

February 28-29

Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, "Life in the Spirit" seminar, Father Albert Ajamie, Jesuit Father Benjamin Hawley and Benedictine Father Noel Mueller, presenters, \$10 per person, Sat. 8:30 a.m.-4:30 p.m., Sun. 1-5 p.m. Information: 317-797-2460.

February 28-March 4

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, **New Albany**. Parish Mission, "A Spirituality for an Evangelizing Parish," Paulist Father Richard J. Colgan, presenter, 7-8:15 p.m. nightly except Wed., 7-8:30 p.m. Information: 812-945-2374.

Weekdays

(Monday-Friday)

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Vespers, weekday evening prayer, 5:15 p.m., starting Feb. 26. Information: 317-634-4519.

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.

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.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. Monday, rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110

N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7 p.m. to 8 p.m. Information: 317-831-1177.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayer for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

St. Joseph Church, 2605 St. Joe

—See ACTIVE LIST, page 13

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Advertisement **HOLLAND AMERICA LINE SPECIAL** Advertisement

Indiana Priest to Host Catholic Group On This Panama Canal 17-Day Repositioning Cruise

Join your Spiritual Director, Father Charles Kline (Pastor of St. Francis Xavier, in Attica, Indiana) on this 18-day vacation departing October 13, 2004. Your group will fly to Los Angeles for one night. On October 14, Your Man Tours will take you on a city tour of L.A., Hollywood and Beverly Hills plus a scenic drive to San Diego where you'll board your deluxe five-star ship, the luxurious ms Veendam. **Mass will be celebrated daily on board ship for those in the group wishing to participate.** You'll first sail along the sun drenched Mexican Riviera. Ports include Cabo San Lucas, Acapulco, Santa Cruz plus a stop in Puntarenas, Costa Rica. Next, the highlight, the day-time Panama Canal crossing where you'll be raised and lowered by giant locks. You'll slowly float through the lush jungle and cross the rugged continental divide via 45 miles of canals and the largest man-made lake in the world, Gatun Lake. Additional ports include Cartagena, Columbia; Grand Cayman Island; and Cozumel, Mexico. On October 30th you'll arrive in Tampa. Prices start at only \$2938 for inside cabins, \$3263 for outside cabins, and \$4038 for outside balcony suites. Prices are per person, based on double occupancy and include taxes, port charges and airfare from Indianapolis. Cabins at these prices will sell out fast. \$50 deposits are now due. Family and friends are welcome. **For information, reservations, brochure, and Father's letter call 7 days a week: 'YOUR MAN' TOURS 1-800-968-7626 Carefree Vacations Since 1967!**

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Benedictine sisters will teach Lectio Divina course in March

By Mary Ann Wyand

BEECH GROVE—Learn to pray in new ways. Learn to know God in new ways. Learn tools to see God at work in your life. Learn to understand yourself in new ways.

Those are goals of Lectio Divina, a Scripture-based method of slow, contemplative prayer dating back more than 1,500 years to the time of St. Benedict, and kept alive through the centuries by Benedictines, that is as relevant today as it was in the early centuries of the Church.

Four Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove will teach variations of this ancient form of prayer—*lectio* (reading and listening), *meditatio* (meditation), *oratio* (prayer) and *contemplatio* (contemplation)—during their first “School of Lectio Divina” retreat on March 13-19 at the Benedict Inn Retreat and Conference Center in Beech Grove. Other Lectio Divina courses are scheduled later this year and during 2005 at the Benedictine retreat center.

Benedictine Sister Mary Margaret Funk, executive director of monastic interreligious dialogue since 1995, has taught Lectio Divina classes in the U.S., England, Ireland, India and many other countries.

Sister Mary Margaret said the weeklong silent retreat for lay and religious men and women will teach participants how to “retrieve the ancient ways of meeting Christ through the revelatory text of Scripture, nature or experience with our spiritual senses.”

She said the monastic-style retreat will guide participants in techniques to practice Lectio Divina, discover their own personal ways of praying and learn how to remove obstacles to prayer. The retreat also will enable

participants to pray with “like-minded souls,” articulate their way of praying, and integrate prayer and work.

“*Lectio Divina* is Latin and means sacred reading or inspired reading,” she said. “It literally means God, reading God.”

Sister Mary Margaret teaches source material from *The Rule of St. Benedict* in Lectio Divina classes.

“Benedict used about 40 source documents to write his *Rule*,” she said, “so I went back through those sources and found that they were very practice-oriented—teaching meditation practice—how to pray, how to reduce the afflictive thoughts that impede prayer and calm the mind, and training in prayer.”

The retreat will examine more than 20 ways of receiving grace through prayer, she said, by disciplining the mind to experience the deeper levels of contemplation.

“Lectio Divina involves putting the Scripture in your heart,” she said. “It is God coming through the inspired text of Scripture—that’s the usual way—or God coming through a life experience or in nature. Those are the three classic revelatory texts—Scripture, nature and experience.”

“Scripture is said to be—and we believe it to be—inspired,” Sister Mary Margaret said. “Inspired or revealed text has four layers—the literal sense, the symbolic sense, the moral sense and the mystical or contemplative sense, which is resting in the God that you find through that process.”

Sister Mary Margaret will introduce retreatants to the practice of Lectio Divina with Sister Jennifer Mechtild Horner, who also will teach the literal sense of this form of prayer—why Scripture is so powerful. Sister Juliann Babcock will offer instruction in using art as a form of

meditative prayer. Sister Carol Falkner, prioress, also will serve as a teacher and spiritual director.

Each sister will be available for spiritual direction to help retreatants find their personal event—how God is breaking through Scripture, life experience or nature in their lives—then continue to explore that event more deeply throughout the week.

“It’s easiest to teach Lectio Divina through Scripture, but you can also teach it through life experiences,” Sister Mary Margaret said. “You can learn to lay aside your afflictions for the sake of prayer. Once you deal with the afflictions, then there are two other goals. One is to find your prayer practice and the other is abandonment to the present moment. There are 26 practices in all that you learn, then you find which one fits your personal way of praying.”

The comprehensive retreat also includes daily Mass, morning prayer and evening praise with the monastic community. Benedictine Father Matthias Newman, chaplain, will preside at eucharistic liturgies in the monastery chapel and hear confessions.

“It’s a taste of a monastic experience, entirely in silence,” Sister Mary Margaret said. “We will get up early and meditate every morning then go to the chapel for morning prayer and Mass. There are morning and afternoon sessions and evening praise. All meals will be taken in silence.”

Sister Juliann said she enjoys teaching others to use art as a form of meditation and a way to deepen their prayer.

“Using art to meditate with deepens prayer,” she said, “because it helps people move from being head-centered to being more heart-centered in their relationship with God.”

(For information, call the Benedict Inn at 317-788-7581.) †

The Active List, continued from page 12

Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 “T” St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., “Children of Hope” program, Holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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


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

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

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Rest in peace

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

BALDWIN, Richard A., 63, St. Mary, Greensburg, Jan. 29. Husband of Frieda L. (Schiff) Baldwin. Father of Bridget Bryan, Betsy Hammond, Chris and Mark Baldwin. Brother of Bruce, Jack and Jim Baldwin. Grandfather of 10. Great-grandfather of two.

BEAVIN, Bertha E., 81, Holy Family, New Albany, Jan. 28. Wife of Bernard Beavin Sr. Mother of Bernard Beavin Jr. Sister of Mildred Schaefer, Claude and Norbert Bir.

BOBORUZIAN, Eric, 8, SS. Francis and Clare, Greenwood, Jan. 15. Son of Stanislaw and Debra (Spinola) Boboruzian. Brother of Alex Boboruzian. Grandson of Stanislaw and Stacia Boboruzian and Bennie and Jennie Cabral Spinola.

BRAUNECKER, Mary, 75, St. Pius V, Troy, Jan. 21. Sister of Rosalie Mills, Marita Welp, Ann Woollenmann and Ambrose Braunecker.

BRENNAN, John P., 83, Sacred Heart, Jeffersonville, Jan. 23. Father of Kathleen Bullerdick and Jerry Brennan. Brother of Marjorie Kuehn, Betty Mizdail and William Brennan. Grandfather of three.

CLERKIN, Violet, 77, St. Bartholomew, Columbus, Jan. 13. Mother of Marilyn Baker, Christine Hardy, Patrick, Robert and Thomas Clerkin. Sister of Mildred Bumbalough, Loretta King, Alice Upton, Fred and Sherman King. Grandmother of 10.

CONTI, Marilyn, 82, Holy Family, Richmond, Jan. 21. Mother of Sandra Debes and Michael Conti. Sister of Janet O'Shaughnessy, Loran Jr. and Roger Grimm. Grandmother of four. Great-grandmother of five.

CORNETTE, Thomas Richard, 59, St. Joseph, Indianapolis, Jan. 21. Husband of Patricia Cornette. Father of Rachel Lengacher and James Cornette. Brother of Phyllis

Gum and James Cornette. Grandfather of four.

DELAP, Deanna, 66, St. Nicholas, Ripley County, Jan. 28. Wife of Kenneth Delap. Mother of Stacy Cox and Steve Delap. Sister of two. Grandmother of four.

ECKSTEIN, Marjorie Ann (Morrison), 86, St. Jude, Indianapolis, Jan. 22. Mother of Shirley Miller, Garry and Ron Eckstein. Grandmother of 12. Great-grandmother of 20. Great-great-grandmother of two.

FOX, W. James, 71, Holy Name, Beech Grove, Jan. 19. Husband of Regina M. (Martin) Fox. Father of Keith M. Fox. Stepfather of Brenda Arthur, Gina Brewster, Donna Mullin and Susie Reeser. Brother of Barbara Keister and Charles C. Fox. Grandfather of 18. Great-grandfather of six.

GOSS, Wilma M., 79, Holy Family, New Albany, Jan. 25. Wife of Nelson Goss. Mother of Debra Gartrell, Vickie Jones and Glenn Goss.

HALLER, James E., 75, Our Lady of Perpetual Help, New Albany, Jan. 26. Father of Jamie Bradley, Karen Gedling, Rhonda, James and Scott Haller. Brother of Sue Byrley. Grandfather of 13. Great-grandfather of 10.

HAMMOND, Angela D., 42, St. Bartholomew, Columbus, Jan. 13. Wife of Louis Hammond. Daughter of Robert Toy and Alta Runyon. Granddaughter of William and Connie Runyon. Sister of Melissa Toy and Christopher Runyon.

HILL, Gloria C., 79, St. Rita, Indianapolis, Jan. 27. Wife of Rufus Hill Sr. Mother of Frances Clemons, Gracie Hill Staples, Elisa Goodrich, Rita Sue Williams, Felix, Nathan Sr. and Rufus Hill Jr. Sister of Henrietta Romans. Grandmother of 18. Great-grandmother of 31. Great-great-grandmother of five.

HURT, Lester, 56, St. Jude, Indianapolis, Jan. 26. Father of Tiffany, Jeff and Mike Hurt. Brother of Debbie and Betty Springer, Janice True and Jerry Davis. Grandfather of five.

JARBOE, Earl Charles, 77, St. Paul, Tell City, Jan. 25. Husband of Louella Jarboe. Father of Brad, Larry and Norman Jarboe. Brother of Rose Marie Hagan. Grandfather of five. Great-grandfather of six.

JONES, Charles A., 89,

St. Luke, Indianapolis, Jan. 28. Husband of Ruth Jones. Father of Charles, Daniel and Joseph Jones.

KIESLER, Mary E., 81, St. Michael, Bradford, Jan. 21. Grandmother of one. Great-grandmother of three. Aunt of several.

LAKER, Rosalie (Quiett), 78, St. Philip Neri, Indianapolis, Jan. 29. Mother of Marian Brinker, Lin Koontz, Janet Merritt and Jerome Laker. Grandmother of nine. Great-grandmother of three.

LUKEN, James, 79, St. Mary, Richmond, Jan. 23. Father of Patricia, Thomas and William Luken. Brother of Catherine Bayley. Grandfather of two.

MARTICH, Anna (Hajduk), 89, St. Christopher, Indianapolis, Jan. 22. Mother of Carolyn Isterling, Katerine Peck, Mary Mock, Gregory, Michael and Peter Martich. Sister of Mary Marzyn, Elizabeth Terek and John Hajduk. Grandmother of 16. Great-grandmother of seven. Great-great-grandmother of one.

MASSINON, Robert A., 77, Sacred Heart of Jesus, Terre Haute, Jan. 18. Husband of Lois Massinon. Father of Robert Massinon. Brother of Ruth Randall and Ann Shaw. Grandfather of two.

MEHLING, Margaret L., 77, St. Paul, Tell City, Jan. 21. Mother of Roxanne Thompson and Michael Mehling. Sister of Carol Maurer. Grandmother of three. Great-grandmother of one.

MERKEL, Clara J., 86, St. Anthony of Padua, Morris, Jan. 23. Mother of Kathleen Bedel, Virginia Forthofer, Roumilda Moorman, Christine, Clara Ann, Marilyn, Wilfred and Raphael Merkel. Sister of Frieda Merkel. Grandmother of 20. Great-grandmother of 36.

MONAGHAN, Raymond J., 90, Our Lady of Lourdes, Indianapolis, Dec. 17. Husband of Kathryn C. (Ryan) Monaghan. Father of Karen Gallagher, Kevin, Patrick and Raymond Monaghan Jr. Brother of Providence Sister Jean Michele Monaghan. Grandfather of 13. Great-grandfather of six.

MULINARO, Morgan Nicole, 21, St. Jude, Indianapolis, Jan. 30. Daughter of Michael L. and Terri (Buchanan) Mulinaro. Sister of Marissa and Michael Mulinaro. Granddaughter of Mary Meyer, Ronald and Josephine Buchanan. Great-granddaughter of Tom and Ethel Smith.

O'CONNOR, Maurice L., 75, St. Thomas More, Mooresville,

Jan. 13. Husband of Frances O'Connor. Father of Denise Coffman, Pamela, Lawrence and M. Rodney O'Connor. Brother of Angie Elmore. Grandfather of 11. Great-grandfather of seven.

POWERS, Richard E., 75, St. Mary, Greensburg, Feb. 2. Husband of Alma (Nobbe) Powers. Father of Judy Anderson, Barb Christianson, Pat Dehner, Carol Faris, Kathy Farr, Chris Helms, Marilyn Helms, Gina Lea Rose, Sandy Russell, Lisa Sweezey, Bill, Mike and Rick Powers. Brother of Maggie Dance and Gary Powers. Grandfather of 42. Great-grandfather of 29.

RICH, Jack Dean, Sr., 73, St. Bartholomew, Columbus, Jan. 9. Husband of Helen A. (Grimes) Rich. Father of Donna Weerts, J. Dean Jr. and N. Douglas Rich. Brother of Jo Holland, Marlene Mull and Don Rich. Grandfather of six.

STIER, Donald J., 63, St. Bartholomew, Columbus, Jan. 16. Husband of Lois Steeb. Father of Nicole Mayer, M. Colleen Saylor, Kathleen Whipker, Alice Winters, Carl Franklin and James Stevenson III. Brother of Karin Knotts, Sister Diane Lucille Stier, James and William Stier.

SANDERS, Joseph H., Sr., 80, St. Rita, Indianapolis, Jan. 24. Husband of Alicia Lucille Sheridan. Father of Cordius and Joseph H. Sanders Jr. Brother of Margaret McGraw and Frances Washington. Grandfather of two.

STUCKEY, Carol Ann, 68, St. Pius X, Indianapolis, Jan. 29. Wife of Bud Stuckey. Mother of Cindy Dornick, Diane Eastman, Laua McGrady, Peggy Neese and Bernie Stuckey. Sister of Cathy Doyle and Alice Gehringer. Grandmother of eight.

SULLIVAN, James R., 86, Our Lady of Lourdes, Indianapolis, Nov. 25. Father of Mary Alice Farrell, Patti Nietch, James and John Sullivan. Grandfather of 14. Great-grandfather of two.

THORNSBERRY, Ruby A., 82, Our Lady of Perpetual Help, New Albany, Jan. 26. Mother of Eleanor Dreyer, Rita Pendleton, Geneva Wernert, John and W. Frankie Thornsberry. Sister of Martha Basham, Evelyn Culver, Rose Otis, Mayola Williams and Leonard Faulkner. Grandmother of seven. Great-grandmother of seven.

TOOMBS, Barbara Lee, 72, St. Christopher, Indianapolis, Jan. 19. Mother of Donna Gillihan. Grandmother of two. †

Patrick J. McKeever co-chaired Parish Stewardship United Catholic Appeal



fall, and was a strong supporter of Catholic schools in the archdiocese. The Mass of Christian

St. Anthony parishioner Patrick J. McKeever of Indianapolis, a longtime Church volunteer, died on Feb. 4 at St. Vincent Hospital in Indianapolis of complications from an infection. He was 71.

McKeever and his wife, Dianne, co-chaired the archdiocese's 2001 Parish Stewardship United Catholic Appeal at the request of Archbishop Daniel M. Buechlein.

He also served on the Catholic Community Foundation board and the foundation's stewardship and development committee as well as the Fatima Retreat House advisory board and as a volunteer for St. Anthony Parish and All Saints School.

Joseph S. Therber, executive director of stewardship and development for the archdiocese, said, "We have been truly blessed to know this wonderful Catholic man, whose faith and zeal for God will leave a legacy forever."

Msgr. John Ryan, pastor of St. Anthony Parish, said McKeever served on the parish council and chaired the finance committee in addition to his volunteer service for All Saints School.

"He was very much involved in establishing scholarship money for the children in the area," Msgr. Ryan said. "He did an excellent job." McKeever coordinated "Soles for Saints," a walkathon fundraiser for All Saints School last

Burial was celebrated on Feb. 9 at St. Anthony Church in Indianapolis. Interment followed in the mausoleum chapel at Our Lady of Peace Cemetery in Indianapolis.

McKeever was born on Nov 20, 1932, in Brooklyn, N.Y. His parents were Irish immigrants. He served in the U.S. Navy during the Korean War.

Before his retirement, he was president and chief executive officer of National Products in Indianapolis.

McKeever also was a member of Legatus, the American Life League and the Society of Catholic Social Scientists.

Surviving are his wife, Dianne; four children, Suzanne Collins, Carolyn Willeke, Dianne Kathleen McKeever and Patrick McKeever; and five grandchildren.

Memorial gifts may be sent to the Patrick J. McKeever Memorial Scholarship Fund for All Saints Catholic School in care of All Saints School, 75 N. Belleview Place, Indianapolis, IN 46222. †

Daughter of Charity Sister Mary Louise Jorewicz served in hospitals

Daughter of Charity Sister Mary Louise Jorewicz died on Dec. 28 at Seton Residence in Evansville, Ind., in the Evansville Diocese. She was 84.

The Mass of Christian Burial was celebrated on Dec. 31 at the Seton Residence Chapel. Burial followed at St. Joseph Cemetery in Evansville.

She was born on June 29, 1919, in Michigan City. After completing her nursing education in 1942, she taught nursing arts classes at St. Joseph School

of Nursing in Chicago. She joined the Daughters of Charity in 1956.

In addition to her years of service at St. Vincent Hospital in Indianapolis from 1978-80, Sister Mary Louise also served at the order's hospitals and schools of nursing in Evansville, Ind.; Nashville, Tenn.; Austin and Dallas in Texas; Milwaukee, Wis.; Saginaw, Mich.; and Birmingham, Ala.

Surviving are several nieces and nephews. †

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Scott Fitzgerald
St. Elizabeth Seton Catholic Church
10655 Haverstick Rd.
Carmel, IN 46033
Fax: 317-846-3710
e-mail: sfitz@seas-carmel.org

Director: Deanery Catechetical Ministry Office
The New Albany Deanery Office of Faith Formation (Aquinas Center) in Clarksville, Indiana is seeking a full-time director to implement and oversee deanery faith formation activities beginning July 1, 2004
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News briefs

U.S.

Pro-life group takes on Georgetown over aborted fetal cell lines

WASHINGTON (CNS)—A Florida pro-life group headed by a Catholic woman has pledged to continue its efforts to stop research at Georgetown University Medical Center in Washington that uses cell lines derived from aborted fetuses. "It is an outrage and a scandal that any Catholic facility could condone the use of aborted fetal cell lines, regardless of how long ago the abortions occurred," says a petition addressed to Cardinal Theodore E. McCarrick of Washington on the Web site www.cog-forlife.org, which is the site of the organization Children

of God for Life. The petition asks the cardinal to "use your authority and put an end to the unnecessary use of aborted fetal cell lines, which actually diverts important funding and hinders other noble and morally responsible research." Debra L. Vinnedge, a member of St. Catherine of Siena Parish in Clearwater, Fla., who is president and executive director of Children of God for Life, told Catholic News Service in a Feb. 6 telephone interview that the petition had received 2,000 online signatures in less than a week.

Interfaith clergy unite to influence supermarket strike in California

LOS ANGELES (CNS)—Tim and Tierra Loftus were hit doubly hard by the strike that has idled 70,000 members of the United Food and Commercial Workers union at more than 850 supermarkets, including Safeway Inc.'s Vons and Pavilions stores and Kroger Co.'s Ralphs and

Albertsons stores. Tierra Loftus, 27, was working as a service deli clerk at an Albertsons and her 30-year-old husband was a night crew food clerk at a Vons in Paso Robles when the strike began in mid-October. Nearly four months later, the couple and their three young children depend on monetary help from Tierra Loftus' mother. A sympathetic landlord allows them to send what rent they can. Most of the bills are going unpaid. At first, Tim Loftus said he thought grocery store workers were alone in their fight. Then he noticed customers not crossing the picket line. Others have brought food, organized potlucks or barbecues for the striking and locked-out workers. The two also found encouragement in a recent pilgrimage led by a group of interfaith clergy from Los Angeles County to the Alamo home of Safeway chief executive officer Steven Burd in the hope of jump-starting the stalled negotiations. "We didn't realize how vast the support was, especially through the religious community," Tierra Loftus told *The Tidings*, newspaper of the Los Angeles Archdiocese.

Chicago cardinal says archdiocese not yet starting tithing program

CHICAGO (CNS)—The Chicago Archdiocese has no immediate plans to start a parish tithing program despite news reports that it would begin such a program. Cardinal Francis E. George said in a letter published in *The Chicago Sun-Times* daily newspaper on Feb. 5 that while some offices of the archdiocese have looked into how another diocese initiated a tithing program, Chicago is nowhere near implementing such a plan "soon," as the paper reported a few days earlier. The Feb. 1 news story said the 2.4 million Catholics in Illinois' Cook and Lake counties would soon be asked to begin tithing, the practice of giving 10 percent of one's income to the Church. A *Sun-Times* editorial on Feb. 3 commended the archdiocese for its work in the community and encouraged the tithing idea. Cardinal George's letter said the reports suggested the archdiocese is much further along in considering a tithing program than it really is. "I wish we were, but we're not," he wrote. "Neither I nor any other official of the archdiocese has plans to ask all Catholics in the archdiocese to give 10 percent this year or anytime soon without a lot of serious conversation and preparation," the cardinal's letter said.

WORLD

Pope encourages French parish life renewal, evangelization

VATICAN CITY (CNS)—Renewal of parish life is essential in order for French Catholics to regain their evangelical and social impact in society, Pope John Paul II said. The pope, speaking to a group of French bishops on Feb. 7, said all lay Catholics need to experience parish life as a living community of faith oriented toward evangelization. Pastors need to be open to the potential contributions of lay movements and should make special efforts to welcome priests and laity who belong to more traditional groups, he said. The bishops, from two southern French provinces, were on their *ad limina* visits, made every five years to the Vatican. As in his previous talks to other groups of French bishops, the pope acknowledged that parish life has suffered because of a worsening shortage of priests in France. But he praised the bishops for carrying out a pastoral reorganization in many dioceses, with regrouping of parishes to reflect the priest shortage and the urbanization of the Church's members.

Vatican completes draft of new 150-page miniccatechism

VATICAN CITY (CNS)—The Vatican has completed a draft of a 150-page miniccatechism and is sending the text to cardinals and bishops' conferences for review, a Vatican source said. Pope John Paul II commissioned the shorter, simpler version of the 865-page *Catechism of the Catholic Church* last year, and a 10-member commission has been working on the text since March. The source said Feb. 9 that over the next few months the commission would consider the input of cardinals and bishops' conferences, and that a final draft is expected to be completed later this year. The miniccatechism outlines Church teachings in four parts, under the headings of profession of faith, sacraments, commandments and prayer, the source said. The work on the draft was considered unusually fast by Vatican standards. Last year, Cardinal Joseph Ratzinger, head of the Vatican's doctrinal congregation and president of the drafting commission, said he expected the preparation work to take about two years. †

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