



The

Criterion

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Photo by Mary Ann Wyand



Bushon Glover and three of her five children, from left, Fred, Kellia and Gerald, sit on the porch steps of their new Habitat for Humanity home in Indianapolis, which Cathedral High School seniors helped build last fall as part of their religion and service learning curriculum.

Students help give family needed 'miracle'

By Mary Ann Wyand

An answer to prayers. A dream come true. A new beginning. A place to call home.

Bushon Glover's new five-bedroom house built by Cathedral High School students and other Habitat for Humanity volunteers last fall on the east side of Indianapolis is all that and more for the single mother and her five children.

"It is a miracle," she said, that she will continue to thank God for giving to her each day for the rest of her life.

Glover helped build her house with volunteer assistance from several hundred Cathedral seniors participating in their school's service learning

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curriculum and dozens of members of area churches, but when she wakes up every morning she still can't believe that it's really her own home.

She has mortgage payments, but they are affordable. As part of the Habitat for Humanity philosophy to "give a hand up, not a hand out," she is responsible for a 30-year, \$50,000 interest-free mortgage.

Glover said her monthly mortgage payments are less expensive than the rent she used to pay for the crowded apartment in a high-crime area on the near-north side of the city.

"What a difference a year makes," she marveled during a recent interview in her spotless home in a modest, well-kept neighborhood near a park where her younger children can play safely with supervision from their mother or older siblings.

"I've always rented an apartment,"

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Submitted photo



Cathedral High School senior Theo Robinson of Indianapolis talks with Bushon Glover during construction of her Habitat for Humanity house last fall. Glover helped build her house.

Pope names first women to the Vatican's International Theological Commission

VATICAN CITY (CNS)—For the first time, Pope John Paul II has named women to the Vatican's International Theological Commission.

One of the two women appointees is Sister Sara Butler, 65, a member of the Missionary Servants of the Most Blessed Trinity, who teaches dogmatic theology at the New York Archdiocese's St. Joseph's Seminary in Yonkers.

The other is a German lay woman, Barbara Hallensleben, who teaches dogmatic theology at the University of Fribourg, Switzerland. She has written on religion and culture in Eastern Europe. The appointments were announced at the

Vatican on March 6.

Both women have been involved in ecumenism. Sister Sara has been a member of the Anglican-Roman Catholic International Commission, and Hallensleben has worked on Catholic-Orthodox issues.

Sister Sara, who was an early proponent of the ordination of women, said she changed her position in the late 1970s due to an "intellectual conversion" while researching the topic.

She served from 1984 to 1992 as a consultant to the committee charged with drafting the U.S. bishops' pastoral letter on the concerns of women. Her time with the committee was among the experiences that led to the evolution of her opinion, she told Catholic News Service in Washington.

Swiss Cardinal Georges Cottier, retired secretary-general of the commission and the official papal theologian, said the

naming of women to the commission was an important development.

"They were named because they're good theologians—it's not a concession to feminism. I'm very happy about it," he said.

The International Theological Commission was established in 1969 to study important doctrinal issues as an aid to the pope and to the Congregation for the Doctrine of the Faith. It has produced documents in recent years on such topics as deacons, Christian failings of past centuries and interreligious dialogue.

Also named to the commission were:

- U.S. Jesuit Father John Michael McDermott, who teaches dogmatic theology at Pontifical College Josephinum in Columbus, Ohio.
- Father Pierre Gaudette, who teaches moral theology at Laval University in Quebec. He is secretary-general of the Quebec bishops' assembly. †

Fatima Retreat House hires new director

By Mary Ann Wyand

St. Pius X parishioner Rick Wagner of Indianapolis has been named the new director of Fatima Retreat House in Indianapolis.

He brings a strong background in Catholic education on the secondary school level to his new administrative position in diocesan retreat ministry.



Rick Wagner

Archbishop Daniel M. Buechlein announced Wagner's appointment on March 5 following an extensive search for a new director for the archdiocesan retreat center located at 5353 E. 56th St.

Currently the athletic director at Bishop Chatard High School in Indianapolis, Wagner said last Friday that he will honor his contract with the Indianapolis North Deanery inter-parochial high school for the remainder of the school year.

Wagner began working part-time at Fatima on March 9 and will assume full-time administrative responsibilities there on June 1.

"We were very impressed with Rick's knowledge of Fatima Retreat House," Charles Gardner, executive director of spiritual life and worship for the archdiocese, said last week.

"He has participated in a number of Christian Awakening retreats for Bishop Chatard students at Fatima," Gardner said. "He's also been a strong supporter of Fatima through the years."

His sister, Sharon Wagner, has served as associate director of guest services at the retreat house. She recently accepted a position as business manager for St. Pius X Parish.

"We had almost 30 applications for the position," Gardner said, "which shows us that the interest in seeing Fatima grow and prosper has continued to be very strong. We had some very good candidates."

Wagner's appointment fills a vacancy

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HOUSE

continued from page 1

Glover said. "Always. I couldn't afford to buy a house. I've worked hard to raise my children without child support from their fathers. But I never thought I would be able to buy my own home because I couldn't save anything at all for a down payment."

Her children couldn't even go outside to play near their old apartment, she said, because of the dangerous gangs, drug dealers and prostitutes that frequented the area.

"Within a year, my life has changed so dramatically," she said. "I found out that I had qualified for a Habitat house last year, in February, and I started taking the home ownership classes on budgeting and home repairs. This program was perfect for me because the sweat equity counted as my down payment. I worked hard helping to build this house, and I enjoyed doing it because it was mine."

In the process, she gained more than a nice house. She made lots of new friends among the teen-age and adult volunteers when construction work got under way last September.

"I had so much fun working with the Cathedral kids," Glover said. "I called them all my angels. I broke down and cried every time a new wall was put up because it was just amazing to me how people I didn't even know came together and gave up their time to help me. That was wonderful. I've never experienced anything like that before."

Her children appreciate their new house too, she said, and help her with housework. Fred, who is 15, and Gerald, who is 13, share a bedroom. Ebony is 14 and has her own room. Tremesha is 10 and shares a bedroom with her younger sister, Kellia, who is 6. By sharing rooms, they can use the fifth bedroom for a TV room and play space. And Glover enjoys the quiet of her own bedroom.

Whenever she looks around her house, she can remember hammering nails, painting walls and other construction chores that helped transform building materials into a warm and safe home.

"I was working full-time on the house and at my job, and I got so tired every day," she said, "but the Cathedral kids kept encouraging me to keep going. I would get my children off to school then had to be at the Habitat work site at eight in the morning."

Glover would labor until 4:30 p.m. at the construction site then had to be at work by 5 p.m. for her night job at a domestic violence shelter, where she does clerical work, intake services and security.

"It's a program called Women in Need Growing Strong, or WINGS, through Quest for Excellence," she said. "I was in a domestic violence situation once, so I'm glad I can help other women in need."

"I know how hard it is for a single woman to try to raise her family and keep a roof over their heads," Glover said. "I really do. It is so hard. Sometimes I would get depressed about not having any help from their fathers. It's just by the grace of God that I've made it and been strong. I've been doing this by myself for a long time. Now I have a beautiful house that is all mine, and I

Submitted photo



cannot wait to get out in the yard this spring and plant flowers."

Cathedral High School's Gospel Choir sang during the Oct. 4 prayer service and dedication of Glover's Habitat for Humanity house. She moved into her house with her children on Nov. 19, just in time for Thanksgiving.

"I have a lot to be thankful for," she said. "My children are so much happier not being cooped up in that apartment. Everything is turning out great."

"I love the Cathedral kids," Glover said. "They're my little angels. They are so sweet. I've never seen kids that are so willing and ready to work. They didn't complain at all."

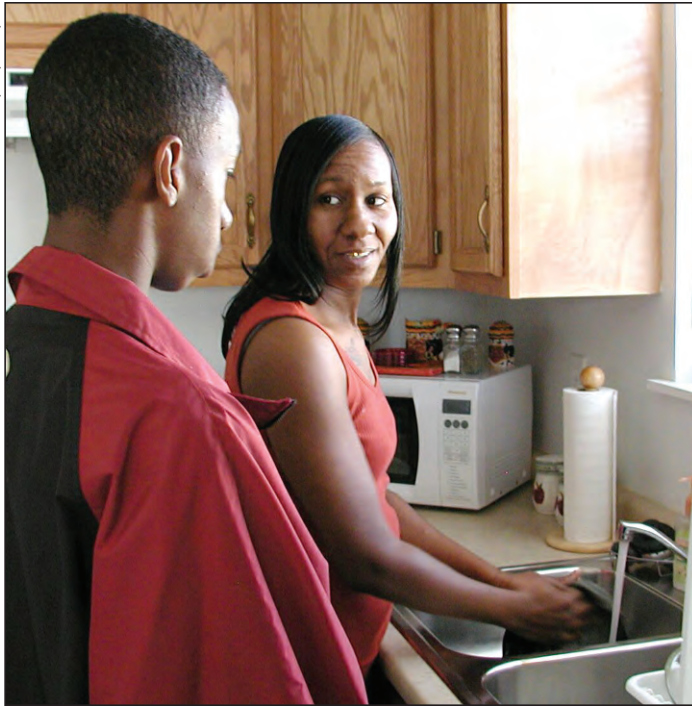
Just when Glover thought her life couldn't get any better, Cathedral faculty members donated furniture and students collected toys for her children.

"I couldn't do much for my children for Christmas, but I did what I could," she said. "But we were all so happy about the house. This was Christmas for us—getting this house. I gave them the best gift that I could—a place to call home. And then the Cathedral kids brought us a Christmas tree and bags filled with presents."

"Every day, I walk through my house and say 'Thank you, Jesus,'" Glover said. "I still can't believe this is mine. I'm so excited. I've come a long way. I've prayed in every room. I prayed to God to protect me and my children and my house. Jesus is the head of all this. Without him, none of this would have been possible."

Bushon Glover's Habit for Humanity house was built in four weeks by Cathedral students coordinated by senior Patrick Fennig of Indianapolis and other volunteers through a partnership with Build on Faith members, which include St. Jude Parish, Christ Presbyterian Church, Eastern Star Church, First Mennonite Church, Grace United Methodist Church, Interfaith Alliance, Oasis of Hope Baptist Church and

Photo by Mary Ann Wyand



Above, members of Cathedral High School's Class of 2004 nail plywood on the subfloor of a Habitat for Humanity house they helped build for Bushon Glover last fall in Indianapolis. Mary Gault, Cathedral's service learning coordinator, said the students and volunteers started each work session with prayer.

Left, Bushon Glover talks with her son, Fred, in the kitchen of their new Habitat for Humanity home.

Unity Truth Center.

Other partners are Wesley United Methodist Church, Mount Auburn United Methodist Church partners, Community Church of Greenwood, Old Bethel United Methodist Church and Southport United Methodist Church.

Since 1995, Habitat for Humanity has celebrated its Church partnerships through the Build on Faith campaign.

For Cathedral's Class of 2004, the Habitat for Humanity project was a memorable opportunity to make a lasting difference in people's lives.

Senior Krystle Dillard, a member of St. Jude Parish in Indianapolis, said it was "cool to see everybody working together" on the house.

"Spiritually, this year has been a big transformation for me," Krystle said, "and a lot of it had to do with the Habitat for Humanity service learning project."

Senior Mark Huser, a member of St. John the Evangelist Parish in Indianapolis, has carpentry experience and helped teach students how to install the framework.

"I see it as a growing experience," Mark said. "I grew as a person. I definitely think it brought the senior class closer together. It felt good to do something to help people without expecting anything in return. I was really happy for the family."

Senior Molly Longenecker of Carmel, a member of St. Luke Parish in Indianapolis, said "all of us enjoyed working at the Habitat site. We helped build a house. How many high school students can say that? We made a huge difference in many people's lives. We learned how to work together, how to watch out for one another, how to nail, but—most importantly—how to demonstrate love." †

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Father Richard Zore served 25 years at parish in Plainfield

By Mary Ann Wyand

Father Richard I. Zore, a retired priest who was pastor of St. Susanna Parish in Plainfield for 25 years, died unexpectedly on March 4 following knee replacement surgery at an Indianapolis hospital. He was 72.

The Mass of Christian burial was celebrated by Archbishop Daniel M. Buechlein on March 9 at St. Susanna Church in Plainfield. Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, was the homilist. Burial followed in the Priests' Circle at Calvary Cemetery in Indianapolis.

"We were the best of buddies for 39 years," Father Wilmoth said of his longtime friend. "He was a faithful priest. He loved the priesthood. He was very faithful to prayer every day. He never missed a day praying his breviary, and he was very faithful to the rosary. He had a great love for the Blessed Mother, a great love for the Eucharist and a great love for the people he served at St. Susanna Parish."

During his pastorate there, Father Zore retired the parish debt and rescued the school from pending closure due to low enrollment. He also worked with parishioners on a building campaign to expand the church and school and construct a multipurpose room, which was later named Zore Hall in his honor.

St. Susanna Parish more than doubled in size during his years in ministry there.

"He had such a neat sense of humor," Father Wilmoth said. "He got that from his parents, who were Slovenian. He was so proud of his Slovenian heritage."

The priests taught together at the former Bishop Bruté Latin School in Indianapolis for nine years. Father Zore taught there from 1961 until 1964 and also served as the dean.

"In 1974, he went to St. Susanna Parish and I went to Roncalli High School," Father Wilmoth said. "Since that time, we stayed close friends and took vacations together."

Richard Ignatius Zore was born on May 22, 1931, in Indianapolis, where his parents were members of Holy Trinity Parish.

He attended the former Holy Trinity School in Indianapolis, Saint Meinrad High School and Saint Meinrad College, both now closed, and Saint Meinrad School of Theology in southern Indiana. He also earned a master's degree at



Fr. Richard I. Zore

Indiana State University in Terre Haute.

He was ordained to the priesthood by Archbishop Paul C. Shulte on May 5, 1957, at Saint Meinrad Archabbey Church.

His first assignment was as assistant pastor of St. Patrick Parish in Indianapolis, where he served until 1961. He also taught at the former Sacred Heart High School in Indianapolis.

In 1961, he was appointed administrator of Holy Trinity Parish in Edinburg with additional duties as an instructor and dean at the Latin School.

On July 9, 1974, he began a quarter century of service as pastor of St. Susanna Parish. He was named pastor emeritus of the Plainfield parish on June 24, 1999, and retired from active ministry on July 1, 1999, due to complications from arthritis.

Father Zore enjoyed spending time with relatives, golfing and gardening. He was a member of the Knights of Columbus, Holy Family Council #3682.

Surviving are two sisters, Louise Collins and Barbara Keers; a brother, Dr. Joseph J. Zore; 19 nieces and nephews; 44 grandnieces and nephews; and nine great-grandnieces and nephews.

Memorial gifts may be sent to St. Susanna Church, 1210 E. Main St., Plainfield, IN 46168 or Saint Meinrad Archabbey, 100 Hill Drive, St. Meinrad, IN 47577. †

Lilly Endowment awards creativity grants to teachers

By Brandon A. Evans

Five Catholic school teachers from the archdiocese were each given \$7,500 from Lilly Endowment Inc. to explore their interests.

One teacher will compose choral music while in Rome, another will study aviation, another will take a look at classic rock and roll music, and two other teachers will deconstruct Arthurian legend.

The grants, called Teacher Creativity Fellowships, are designed to give teachers, principals and assistant principals the chance for personal and professional renewal.

In all, there were 120 recipients from 63 public school districts and eight private schools. Each fellow had to have at least three years of experience and promise to stay in their school for at least one year.

More than 900 people applied for grant funds. The program has issued 1,450 fellowships since it began in 1987.

"We believe that these periods of personal renewal keep teachers and principals in touch with those passions that led them into education in the first place," said Sara Cobb, vice president for education with the endowment.

Carol Hocker, a British literature teacher for freshmen and juniors at Our Lady of Providence Jr./Sr. High School in Clarksville, is getting the chance to pursue her interest in Arthurian legend.

She is teaming up with Nancy Miller, a fellow British literature teacher at the New Albany Deanery inter-parochial school who also received a grant, and the two will be traveling to the British Isles for a month in the summer to study the locations where the legends took place.

Hocker, who said that whether or not Arthur actually existed is debatable, is interested in "the whole idea of how a person or a character becomes mythologized."

The two will use the funds they receive for airfare and lodging, and also to purchase a digital camera that they will use to document their journey.

Hocker said that this opportunity will give them a chance to better answer the many questions that students

have, particularly about why it is important to study literature in the first place.

Miller said that her textbook gives only scant reference to Arthur, which she thinks is unjust, given that the Arthurian legends have influenced and still do influence British literature.

But the trip is also a chance for the two to rest and rejuvenate.

"Besides each of us having taught for a long time, we're also both mothers and have other responsibilities," Hocker said.

Miller said that she takes a group of students to the British Isles every year, but this trip will be different. Students, she said, generally don't like to sit in a British library for hours.

Jacqueline Shaffer, a sixth-, seventh- and eighth-grade English teacher at St. Monica School in Indianapolis, is using her grant for something even more unique—to study the history of aviation and become more involved in it.

"I'm a pilot, and I've wanted to upgrade my license to an instrument rating, and this was an opportunity to start that," she said. An instrument rating would allow her to fly by instrument in cloudy skies.

Shaffer will take four and half weeks of flight training and will also fly to Dayton, Ohio, to study the Wright brothers at Wright State University. From there, she will fly to Kitty Hawk, N.C., where the historic first flight took place about 100 years ago.

Though flying does not pertain directly to her area of teaching, she does plan to bring the experience back to the classroom.

"I tell my children that we're storytellers, and that by telling our stories and writing about our experiences we become better writers," Schaffer said.

Mary Kubala, director of vocal music at Brebeuf Jesuit Preparatory School in Indianapolis, received a grant to study and write Latin and English music—while spending a month in Rome, Italy.

She has already written some music in Latin and in English, and her choirs at Brebeuf and at St. Lawrence Parish in Indianapolis, where she is a member, have

sung them.

She believes that many people have lost a basic understanding of Latin and its history in the Church.

Kubala has also taught at Bishop Chatard High School and Cardinal Ritter High School. At Cardinal Ritter, she taught Jeffrey Ferland, who now teaches music at St. Monica School and also was awarded a Teacher Creativity Fellowship.

Like Kubala, he is also using his grant funds to pursue a passion in music—but of a whole other kind. He'll be studying the history of rock and roll, starting out with a two-week stint working for the oldies station 104.5 FM.

He will also visit the Rock and Roll Hall of Fame and Museum in Cleveland and Detroit's Motown Historical Museum, and also plans to travel to various rock and roll festivals across the country.

The topic that Ferland chose closely correlates to a class that he teaches to seventh-graders at St. Monica School about the history of rock and roll, though what he will learn will benefit all his students.

"I teach all of this, so it's just going to add more to all of my classes," he said.

He was surprised when he found out that his application had been selected for a fellowship.

"I'm on cloud nine right now," Ferland said.

Miller said that she was surprised that her project was chosen for a grant—given the past winners, she thought that her idea might be too academic.

Shaffer said that she is honored that she was chosen. Many teachers see their work as service, and often put themselves last, she said.

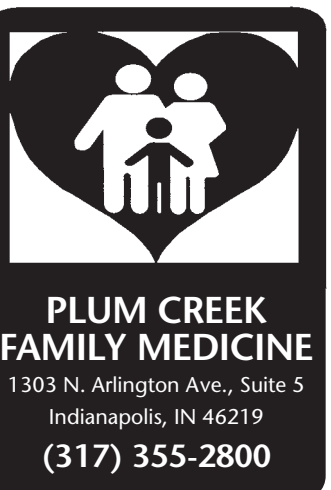
"I think we get so stuck in our ruts," she said. It's exciting to her that Lilly Endowment is offering so many educators the chance to refresh themselves.

"Lilly Endowment is convinced that engaged, inspired and energetic teachers and principals help produce involved students," Cobb said. "The Endowment highly values excellent teaching, and the popularity of this program testifies to the eagerness of teachers and principals to improve their work and lead their schools in making a difference in the lives of young people." †



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Editorial



CNS photo by Irene M. Lagan, Arlington Catholic Herald

St. Leo the Great parishioners in Fairfax, Va., hand out hot meals to homeless men and women not far from the U.S. Capitol in Washington last November. The weekly meals are served through the generosity of Fairfax resident Thelma Billy and dozens of volunteers inspired by Billy's charity over the last nine years.

Lent and the virtue of charity

During Lent, we are encouraged to pray, fast and “give alms.” Almsgiving is a corporal work of mercy. It means sharing our money or other material goods with the poor, and it is a serious obligation that flows from the greatest of the theological virtues: charity.

We don't use the expression “giving alms” much anymore except for an occasional Lenten homily (or editorial). But the fundamental concept of almsgiving remains central to Christian faith. In fact, as disciples of Jesus Christ and stewards of all God's gifts, we are *required* to share what we have with others (time, talent and treasure). As women and men who seek the face of the Lord to satisfy our own restless hearts, we are challenged to look for him in the faces of those who are poor and to respond by giving generously (satisfying the hungry and thirsty, clothing the naked, sheltering the homeless, visiting the sick and imprisoned, and burying the dead).

Whether we call this almsgiving, charity or stewardship, it is not incidental to Christian life. It is an integral part of the vocation we received at baptism, and it is essential to the practice of our faith. As Blessed Mother Teresa of Calcutta taught us, when we reach out to the poor, we minister “to Jesus, with Jesus, and for Jesus.” Acts of charity and almsgiving are not optional. They are essential to Christian discipleship and spirituality.

The words *charity*, *almsgiving* and *stewardship* are often misunderstood. Perhaps because we dislike being told to share what we have with others, we misinterpret the Lord's instructions and either confuse or minimize the implications of his teaching about service, sacrifice and sharing. And, yet, the Lord is not at all hesitant or uncertain when he speaks to us about money or material goods: “Go, sell what you have, give it to the poor, and come follow me.” Or, “Seek first the kingdom of heaven, and all the rest will be given to you.” Or, “Whatever you do for the least of these, my brothers and sisters, you do for me.”

Throughout Christian history, individuals and communities have struggled to understand the relationship between Christian discipleship and the possession and use of material things. Some individuals have interpreted the

call to discipleship as demanding a literal and complete rejection of money and possessions. Others have responded by living in community and sharing all material things in common. In some eras and cultures, groups of Christians have believed that wealth and prosperity were sure signs of God's favor. At other times, followers of Jesus Christ have been social and economic outcasts called to bear witness against the abuse of wealth and power in society and in the Church.

One thing is clear: We are called to share what we have with others. When we share generously (out of a sense of justice and love), we participate directly in the greatest of all the virtues—charity—and we exercise responsible stewardship for the abundant gifts we have received from a generous and loving God.

Charity raises human love to the perfection of divine love because it links almsgiving (sharing our money or material goods) with our stewardship of all God's gifts. As the Catholic bishops of the United States say in their pastoral letter, *Stewardship: A Disciple's Response*:

“What do Christians bring to the eucharistic celebration and join there with Jesus' offering? Their lives as Christian disciples; their vocations and the stewardship they have exercised regarding them; their individual contributions to the great work of restoring all things in Christ. Disciples give thanks to God for gifts received and strive to share them with others. That is why, as Vatican II says of the Eucharist, ‘if this celebration is to be sincere and thorough, it must lead to various works of charity and mutual help.’”

Lent is a time for sharing—for giving alms. But no serious Christian can afford to forget about sharing time, talent and treasure once the Easter season has begun. Charity is too important to who we are and what we believe as follows of Jesus Christ. It is not an option. It is the way we walk with Jesus during the forty days of Lent, through his passion and death, to the joy of Easter!

— Daniel Conway

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

Letters to the Editor

Thank you Father Dietzen

I would like to compliment Father John Dietzen on his eloquent and enlightening response to a questioner in regard to Catholic belief in the Assumption of Mary (Question Corner, Feb. 13). It was one of his finest.

Could Father Dietzen be persuaded to offer a similarly eloquent response to the dissenters from *Humanae Vitae*? It would be a most valuable contribution.

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

Reversing the culture of death in society

As I grow up, I am beginning to see that the world is really not as perfect as I wish it would be. I need to face the facts and do my best to help others so I might change the world for the better.

I believe that sometimes we forget about the elderly, who need the most help. We don't always show them the respect that they deserve for the contributions they have made to our world. The elderly are our leaders. They are the ones with the most knowledge and experience, and I am sure we could learn much from them if we only took the time to listen to them. When we get older, we will want respect, but we have to give it before we can receive it.

If our whole world, including those from all different cultures, could learn from each other and show respect to everyone then we would have a peaceful existence. But, this can't happen until we start at the beginning.

Respecting life should begin even before a child is born into this world. This brings about the horrific topic of abortion. The unborn are innocent victims whose lives are taken before they even get a chance to see the world. I think it is just sad that there are people in our world who take being alive for granted. It is unfortunate that there are some people who long to have a family, but are not able, yet there are those who are given such a wonderful gift and do not appreciate it. Abortion is such a selfish decision.

I feel that if we are going to make a change in this world, one that would truly have an impact, we have to choose a place to start. Just as with any project, it is important to find a starting point, so in this project of reversing the culture of death what better place to start than with the conception of life and ending with natural death.

**Jackie Liegibel
Seventh-grader from St. Jude School in
Indianapolis**

It's time to do something about anti-Catholic programming

All of us belong not only to the families who we were either born to or who we were raised by, but we also share in the special connection to our family which is the Church. All of us at the same time are members of the human family united by essential human needs and separated by the values, ideals and traditions we hold both collectively and individually. In today's American secular culture, the focus is on the self and instant gratification. Discipline and self-sacrifice no longer hold the communal and cultural focus they once did. It is no small wonder then that a large culture has developed negative issues concerning vocations, celibacy and holy orders.

While I and many other Catholics are deeply troubled to see news reports of some individuals (both Catholic and not) who claim to have suffered abuse, both sexual and non-sexual, at the hands of the clergy, I am equally troubled by the

disproportionate news coverage of misconduct both inside and outside of the Church (which the Church condemns), giving unusual focus to such abhorrent and abusive behaviors. These real abuses demand our attention, but I have begun to see these situations of misconduct, social ills and abuse more and more in fictional stories in print, on television and in film.

On many a given night as of late, one can sit down to the “prime time” television lineup on the major networks and view a disturbing and twisted view of those who answer God's call to holy orders and in lay service to the Church. I have noticed more story lines about sexual molestations, misconduct and physical abuse at the hands of priests, sisters, brothers and others who represent the Catholic Church.

The same programs which have started to air now more than before on television and movie screens often also show the same flawed clergy involved in illegal activities, addictions and behaviors which are not condoned by the Church or her members. One does not relish the thought that once supper is over, homework is done and the nightly routine draws to a close and a family sits down to view a weekly program together that these horrendous portrayals of Catholic clergy are being fed by the media into the minds of the American people, both adults and children.

I, as many lay Catholics, have wondered what is to be done to stop or at least minimize the monstrous depictions of our beloved clergy. It is my opinion that whenever such a one-sided or dehumanizing depiction of holy people is presented on a television program that we as a very large Catholic population can boycott these same products or services which pay for such misguided and foolish programming.

Another idea is for legislation, which requires networks to give a disclaimer that airs before programs where clergy and other holy people (of all faiths) are portrayed in such a destructive way. These are just a few ideas and I'm sure readers will have other thoughts, but I see no reason why our priests, sisters, brothers and others who do God's work and give of themselves in service for his glory should continually be depicted as abusive, perverse, dishonest and evil.

I think if we stand together as a Catholic people, we can stand up for what is right for our sakes, the sakes of our families and children, and those who do not know Christ. I see no reason why we should support corporations, goods or services that support programming that is such an insult to Catholics, our Catholic clergy and all who appreciate those who are giving their lives in the service of God's will.

Scott B. Bush, Beech Grove

Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

Serve the poor by helping the St. Vincent de Paul Society

Recently, I have been trying to call attention to the needs of those parishes, missions and schools of the archdiocese that are truly home missions here at home.

Pastors and parishioners of these home missions need the help of our larger Church in order to fulfill their mission.

This week, I want to feature the Society of St. Vincent de Paul of the Archdiocese of Indianapolis Council. In a very practical way, this society is an active partner with our parishes and archdiocesan agencies in meeting the ever-increasing needs of the poor in our neighborhoods and at our doors.

Each year, the president of the Society of St. Vincent de Paul of the Archdiocese of Indianapolis Council gives me an annual report concerning the group's mission. And each year I am amazed and reaffirmed by what can be accomplished by volunteers—people who live their deep Christian faith in a hands-on way. I want to provide some of the detail from that annual report that illustrates what a tremendous gift the society is for the poor in our archdiocese.

Keep in mind that these services and the infrastructure that supports them are made possible by volunteers. This is not an organization with a paid staff. The society's current president, Jake Asher, presented me with the information I provide here.

This past year, 1,448 active and

associate members of the archdiocesan council served the poor in 48 parish-based units. Active members attend regular meetings, visit the homebound, and help raise the needed resources for the poor as well as serve in the distribution of food and other basic goods to the poor. Associate members visit nursing homes and volunteer in the various services provided by the society.

I have been aware of the good works of the volunteers because, as I have mentioned before, my dad served in the Jasper conference for years as a home visitor and as the local treasurer. I was always impressed—and continue to be impressed—by the quiet manner in which the society carries on its mission without asking for a lot of attention. However, information about the substantial service that the St. Vincent de Paul Society provides deserves recognition.

The society's distribution center in Indianapolis served 25,227 persons during the last year. The center distributed appliances like stoves and refrigerators, beds and mattresses, and other goods valued at \$1.26 million. The council contributed \$133,211 from its own funds; individual donors contributed \$195,740. Income from other sources was \$58,885. The council does not receive funds from tax-supported sources, e.g., government.

The Indianapolis food pantry is unique in that it is a client-choice pantry. In other words, people who need food may shop for

their needs as they would in a local grocery store. This method is appropriately respectful of the dignity of those persons being served. This past year, 15,600 persons received food from the pantry. The total value of the food distributed was \$312,000 and was made possible by council subsidies and contributions from donors.

In addition to the distribution center, which I understand is the largest such diocesan center in the United States, and the Client Choice Food Pantry, other services are provided by the archdiocesan St. Vincent de Paul Society.

Every Saturday morning, volunteers administer the "Beggar for the Poor" program at North and Pennsylvania streets in downtown Indianapolis. Anywhere from 75 to 100 homeless persons may obtain basic necessities such as coats, underwear, soap, toothpaste and the like.

In addition, society members serve at the Holy Family Shelter, the Indiana Boys' School and the Gleaners Food Bank. Volunteer professionals at the Client Choice Food Pantry serve in a free legal clinic and in the Gennsaret Free [medical] Clinic. Planning has begun to provide a pharmacy

in order to assist people in need of medical prescriptions.

It would take a lot more space than I have here to detail the service that is provided by the St. Vincent de Paul Society all around our archdiocese. In summary, 48,287 people were helped during the last year.

I repeat, members of the society do not ask for publicity and praise. But I believe they deserve both because the witness of their faith and their humble charity is so important in a culture that often overlooks the poor. If you are moved by their story, you might consider joining as an active member, associate or part-time volunteer, or a donor. You may want to join these people who quietly care for the poor in a truly meaningful and respectful way.

The Society of St. Vincent de Paul is an important arm of the Church that serves folks in need, most of whom are not Catholic. God blesses the society with the graces necessary to carry on its mission. We praise God with the members, and we pray for the continued blessing they are for our poor. †

Archbishop Buechlein's intention for vocations for March

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

Servir a los pobres ayudando a la Sociedad San Vicente de Paul

Últimamente he estado tratando de llamar la atención sobre las necesidades de aquellas parroquias, misiones y escuelas de la arquidiócesis que representan verdaderas misiones locales aquí en casa.

Los pastores y parroquianos de estas misiones locales necesitan de nuestra iglesia más grande para poder llevar a cabo su misión.

Esta semana quisiera destacar a la Sociedad de San Vicente de Paul del Consejo de la Arquidiócesis de Indianápolis. De modo muy práctico, esta sociedad es un socio activo de nuestras parroquias y dependencias de la arquidiócesis que ayuda a cubrir las necesidades en constante aumento de los pobres en nuestros vecindarios y a nuestras puertas.

Cada año el presidente de la Sociedad de San Vicente de Paul del Consejo de la Arquidiócesis de Indianápolis me presenta un informe anual relativo a la misión del grupo. Y cada año me sorprende y confirmo lo que se puede lograr gracias a los voluntarios, personas que viven su profunda fe cristianas por la vía del servicio. Me gustaría presentarles algunos detalles del informe anual que ilustran la enorme bendición que es esta sociedad para los pobres de nuestra arquidiócesis.

Tenga en cuenta que estos servicios y la infraestructura que los apoya son posibles gracias a los voluntarios. Esta no es una organización con un personal remunerado. El presidente actual de la sociedad, Jake Asher, me presentó la información que les proporcionaré aquí.

El año pasado 1448 miembros activos y asociados del consejo arquidiocesano

sirvieron a los pobres en 48 unidades parroquiales. Los miembros activos asisten a reuniones regulares, visitan las áreas residenciales y ayudan a recolectar los recursos necesarios para los pobres, así como también colaboran en la distribución de comida y otros bienes fundamentales para los pobres. Los miembros asociados visitan asilos y sirven como voluntarios en diferentes servicios ofrecidos por la sociedad.

Conozco la buena labor de los voluntarios porque, como he mencionado en alguna otra ocasión, durante años mi padre colaboró con la conferencia de Jasper como visitador residencial y como tesorero local. Siempre me impresionó, y continúa impresionándome, la sutileza con la que la sociedad lleva a cabo su misión, sin pedir demasiada atención. Sin embargo, no puede pasar desapercibida la información sobre el valioso servicio que proporciona la Sociedad de San Vicente de Paul.

El centro de distribución de la sociedad en Indianápolis sirvió a 25,227 personas durante el año pasado. El centro distribuyó artefactos eléctricos tales como estufas y refrigeradores, camas y colchones, y otros bienes que igualan los 1.26 millones de dólares. El consejo aportó \$133,211 de sus propios fondos; donantes particulares aportaron \$195,740. Los ingresos provenientes de otras fuentes llegaron a los \$58,885. El consejo no recibe fondos provenientes de fuentes exentas de impuestos, como por ejemplo el gobierno.

La despensa de alimentos de Indianápolis es única en su estilo, ya que es una despensa donde el consumidor escoge. Es decir, aquellas personas que necesitan alimentos

pueden adquirir productos de acuerdo a sus necesidades, como lo harían si estuvieran en cualquier otra tienda de alimentos. Este método es apropiado ya que respeta la dignidad de aquellas personas a quienes se sirve. El año pasado 15,600 personas recibieron alimentos de la despensa. El valor total de los alimentos distribuidos fue de \$312,000 y fue posible gracias al subsidio del consejo y contribuciones de donantes.

Además del centro de distribución, que entiendo que es el centro diocesano más grande en su estilo en los Estados Unidos, y la despensa de alimentos Client Choice Food Pantry, la Sociedad de San Vicente de Paul de la arquidiócesis brinda también otros servicios.

Cada sábado por la mañana los voluntarios llevan a cabo el programa "Limosna para los pobres" en las calles North y Pennsylvania del centro de Indianápolis. Aproximadamente de 75 a 100 personas sin hogar pueden obtener bienes indispensables tales como abrigos, ropa interior, jabón, pasta dental, entre otros.

Asimismo, los miembros de la sociedad prestan sus servicios en el refugio La Sagrada Familia (Holy Family Shelter), la escuela Indiana Boy's School y la despensa local Gleaners. Los voluntarios profesionales de la despensa Client Choice Food Pantry colaboran en un consultorio legal gratuito y en la clínica de salud Genesaret Health

Clinic. Se han iniciado los planes para la creación de una farmacia para asistir a las personas que necesitan recetas médicas.

Me tomaría mucho más espacio del que dispongo aquí para describir el servicio que presta la Sociedad de San Vicente de Paul en toda nuestra arquidiócesis. En resumen: el año pasado se ayudaron 48,287 personas.

Reitero que los miembros de la sociedad no piden publicidad ni reconocimiento. Pero creo que se merecen ambos porque es muy importante dar testimonio de su fe y su humilde caridad en una cultura que por lo general ignora a los pobres. Si se siente conmovido por esta historia, tal vez pueda contemplar la posibilidad de unirse como miembro activo, asociado, voluntario de medio tiempo o contribuyente. Tal vez quiera unirse a la labor de estas personas que cuidan de los pobres silenciosamente, de un modo verdaderamente importante y digno.

La Sociedad de San Vicente de Paul es un miembro importante de la Iglesia que sirve a aquellas personas necesitadas, cuya mayoría no son católicos. Que Dios bendiga a la sociedad con la gracia necesaria para llevar a cabo su misión. Alabemos a Dios por estas personas y oremos por la bendición que representan para nuestros pobres. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Check It Out . . .

Vocalists are invited to participate in the **special choir to sing at the Chrism Mass** at 7 p.m. on April 6 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Rehearsals will take place from 7 p.m. to 8:30 p.m. on March 22 and 29 at the cathedral. The registration deadline is March 15. For more information, call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

There will be a **series of presentations** in March in the monastery chapel of the Carmelites of Indianapolis, 2500 Cold Spring Road, in Indianapolis. Keith Egan, who holds the Aquinas Chair of Theology at St. Mary's College in Notre Dame, will present "Songs of Desire: Poetry of John of the Cross" at 7 p.m. on March 18. Providence Sister Barbara Doherty, director of the Institute of Religious Formation at Catholic Theological Union in Chicago, will present "Inexhaustible Mystery" at 7 p.m. on March 24. The series is open to the public, and reservations are not required. There is no cost. For more information, call 317-926-5425

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will present its **fourth annual Lenten Speaker Series, titled "Spaghetti and Spirituality,"** on March 24 and 31. There will be Mass in English at 5:45 p.m., a light, meatless dinner at 6:30 p.m. and a presentation at 7:15 p.m. Questions and answers will end by 8:30 p.m. and a book sale will immediately follow. Father John Trigilio of the Diocese of Harrisburg, Pa., president of the Confraternity of Catholic Clergy and co-author of *Catholicism for Dummies*, will present "Seeing with Catholic Eyes: Reintroducing the Faithful to the Catholic View of the World" on March 24. Conventual Franciscan Father John Grigus, spiritual director and staff member of Catholic renewal organizations, including the Pope John Paul II Eucharistic Association of Chicago, will present "Understanding the Eucharist as the Fulfillment of

the Old Testament Passover Meal" on March 31. There is no cost for these events except a free-will donation. Reservations are requested no later than 5 p.m. on the Monday before each seminar. For more information or to make reservations, call 317-636-4478.

Saint Mary-of-the-Woods College will present "**The Wind in the Willows**" at 8 p.m. on March 12 and 13 and at 2 p.m. on March 14 in the Cecilian Auditorium of the college's Conservatory of Music. The new musical adaptation by Sharon Ammen, the college's theater director, and Stephen Richter, assistant professor of music, is based on the classic children's tale by Kenneth Grahame. Tickets are \$8 for adults, \$5 for senior citizens and free for children under 6. They will be available at the door or by reservation. For more information or to reserve tickets, call 812-535-5265.

The Cardinal Ritter High School Parent Club is sponsoring the annual **St. Patrick's Day Dinner and Dance** on March 13 in the school cafeteria, 3360 W. 30th St., in Indianapolis. There will be a traditional Irish fare buffet served at 6:30 p.m., followed by dancing from 8 p.m. to midnight. There will be live entertainment. The cost is \$20. For more information, call Lisa Zetzel at 317-271-7991 or Margaret Green at 317-481-8044.

There will be a **moderated discussion about *The Passion of the Christ*** at 7 p.m. on March 18 in the Allison Mansion on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. The event will be facilitated by Raymond Haberski, film historian and Marian professor, Rabbi Dennis Sasso of Congregation Beth-El Zedeck in Indianapolis, Rabbi Arnold Bienstock of Congregation Shaarey Tefilla in Indianapolis, Clark Williamson, professor emeritus at Christian Theological Seminary, Andy Hohman,


chair of Marian College's theology and philosophy department, and Father Frank Bryan, the college's campus minister and assistant professor of theology. The panel of religious leaders will share their perspectives and help the community discuss the movie. There is no charge for the event. For more information, call Marian College at 317-955-6000.

Over the next few months, parishes in the Indianapolis South Deanery will offer a series of informative lectures. The first lecture, "**Expressions and Types of Prayer,**" will be presented by Franciscan Sister Norma Rocklage from 7 p.m. to 9 p.m. on March 18 at the Atrium Banquet Hall, 3143 E. Thompson Road, in Indianapolis. The cost is \$5 per person. There will be three further lectures: "Mary, Mother of Christ, Mother of the Church" will be presented on April 15, "Holy Spirit and the Church" will be presented on May 20 and "History of the Church" will be presented on June 17. For more information, call Shirley Ooley at 317-638-5551.

"**Beyond Divorce: A Day of Healing for Separated and Divorced Catholics**" will be held from 8:30 a.m. to 3:30 p.m. on March 20 at St. Pius X Parish, 7200 Sarto Drive, in Indianapolis. The program is co-sponsored by the archdiocesan Office of Family Ministries and the Office of Family Life in the Diocese of Lafayette. Marianne Skrobiak, a psychotherapist with more than 17 years of experience counseling individuals, couples and families, will be the presenter. The cost of the program is \$25, which includes lunch. Scholarships are available. For more information or to obtain a registration form, call the Office of Family Ministries at 317-236-1586 or 800-382-9836, ext. 1586.

The Abba, Father Chapter of Catholics United for the Faith is organizing a group tour to view "**St. Peter and the Vatican: The Legacy of the Popes,**" an exhibit on display at the Cincinnati Museum Center at Union Terminal on March 28. A chartered bus will leave Columbus at 10 a.m., stop in Greensburg at 11 a.m., and return to Columbus by 7 p.m. The exhibit, which is the largest display of objects from the Vatican ever to tour the United States, will be at the museum until April 18. The cost is \$35 per adult and \$25 per child under 13, and includes lunch, transportation and museum fees. Members of the national Catholics United for the Faith will receive a \$5 discount per ticket. For more information or to register, call Aaron Hartman at 812-342-1814 or e-mail cuf-abba@insightbb.com.

Sister Jennifer Otuonye, a member of the **Congregation of the Daughters of Mary Mother of Mercy**, a Nigerian community, will soon be joined by several other sisters and will move into the convent at St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in Indianapolis. There is a need for the following items to be donated: an altar, tabernacle, benches, pews, couches, a set of the Stations of the Cross, dining table and chairs, reading tables and chairs (three of each if possible), three bookshelves, two beds, a coffee table, a television, a VCR, an entertainment table and three dressers. For more information or to help, call Sister Jennifer at 317-236-1517 or 800-382-9836, ext. 1517. †



Operation Rice Bowl

February 25 - April 10, 2004

Operation Rice Bowl is the official Lenten program of Catholic Relief Services, and calls Catholics in the United States to promote human dignity and foster solidarity with the poor around the world through prayer, fasting, learning, and giving.

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Registration due April 8, 2004

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

Dirty Dancing: Havana Nights (Artisan)
Rated **A-III (Adults)** because of an implied sexual encounter, brief violence, as well as some mild crass expressions and a racial slur.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Hidalgo (Disney)
Rated **A-II (Adults and Adolescents)** because of recurring adventure violence and some mild sexual innuendo.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

The Reckoning (Paramount)
Rated **A-III (Adults)** because of a sexual encounter involving a priest, recurring violence and autopsy images.
Rated **R (Restricted)** by the MPAA.

Starsky & Hutch (Warner Bros.)
Rated **L (Limited Adult Audience)** because of sexual situations involving partial nudity and same-sex kissing, recurring drug content, some violence and much crude language and humor.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

Speaker says abuse crisis due to failure to follow Church teachings

By Brandon A. Evans

The priest sex abuse crisis is the symptom of a deeper crisis.

This was the idea put forth by Jesuit Father Joseph Fessio, chancellor of Ave Maria University in Naples, Fla., during a presentation on March 3 at Holy Rosary Parish in Indianapolis.

The presentation, titled "The Crisis in the Church and Her Response," is one of four presentations to be given during Lent for the parish's "Spaghetti and Spirituality" speaker series.

More than 300 people turned out for the event in the Catholic Youth Organization gymnasium connected to the parish, and several even had to sit on the floor.

Father Fessio is the founder and editor Ignatius Press, the founder of Campion College of San Francisco, the founder of St. Ignatius Institute at the University of San Francisco, and the publisher of *The Catholic World Report*, *Catholic Dossier*, *Homiletic and Pastoral Review* and *Catholic Faith*.

He began his presentation by acknowledging the recent study of priest sex abuse compiled by the John Jay College of Criminal Justice in New York and a report on its causes by the U.S. bishops' National Review Board.

"We knew it would be horrific, and it is," Father Fessio said.

The John Jay study found that nearly 4,400 priests had been accused of abusing more than 10,650 people, with most of the incidents taking place between 1960 and 1984.

The study also showed that more than 80 percent of the victims were male, and that nearly 80 percent of the victims were at least 11 years old.

"So this was simply a crisis of homosexuality, with some child abuse," Father Fessio said.

"I think this is something which is a terrible wound to the Church, but it can be a distracting wound too if we don't realize what the causes are and what the root source is," he said. "This is not something that happened overnight."

"It was no surprise to find that the greatest number of these cases of abuse were from priests ordained in the 1960s and 1970 was the year that we peaked, he said."

"During that time," he said, "from the 1960s till now, there's been an enormous decline in every measurable aspect of the Church's life."

He said that in 1965 there were 49,000 seminarians in the United States, while two years ago there were only 4,700. Likewise, in 1965 there were 104,000 teaching sisters, and two years ago there were only 8,400.

Half of the Catholic high schools in the country have closed, and 4,000 Catholic elementary schools no longer exist.

Weekly Mass attendance has also greatly declined.

"If you were trying to invest money in some organization, you would not invest in the Catholic Church," Father Fessio said.

"So I want to tell you what I believe—I am convinced—is the source, and I didn't make this up overnight," he said. "It's a very simple, central cause, and that is a denial of the Church's teaching on sexual morality."

That crisis, he said, came about most fully in the rejection of Pope Paul VI's encyclical *Humanae Vitae*, which reaffirmed the Church's millennia-old admonition against artificial contraception.

And Paul VI warned that there would be problems for the world if contraception was embraced.

"He said, if this bond between the unitive and the procreative dimension of marriage is broken, you will have promiscuity, you will have abortion, you will have divorce," Father Fessio said.

Paul VI did not, he said, add pedophilia and homosexual behavior, but he could have.

"If you divorce openness to life from sexual intimacy, then there's no necessary connection between sexual intimacy and pleasure and openness to life, then sexual

pleasure becomes like any other pleasure," he said.

"And if sexual pleasure is not connected in every case to openness to life, then why do you have to marry?" he asked. "Once you've broken that bond, there simply is no ontological, philosophical, theological [or] logical reason for prohibiting sexual activity outside of marriage."

Nor is there any reason to restrict sexual intercourse to one man and one woman.

And removing the procreative element from each act of intercourse also means that the spouses are not giving themselves fully to each other, Father Fessio said, echoing Pope John Paul II.

This problem—erroneous ideas about sexuality—are not the fault of the Second Vatican Council, he said, but rather partly on its timing.

"It just so happened that as our culture was moving toward the so-called sexual revolution ... the Church was moving toward openness to the world," he said.

That world, and the Catholics in it, thought that the Church was now going to change its seemingly restrictive moral code concerning sexuality, but the change never came.

When Paul VI issued *Humanae Vitae*, many Catholic reacted against it.

"There were people in the seminaries, and in the high schools and the colleges and universities who didn't accept that teaching," he said.

In fact, he said, it was the clear majority of those teaching theology. It was their influence, he said, particularly in Catholic higher education and seminary training, that—allowed to go unchecked—resulted in the true crisis facing the Church today.

"The Church has been infected for these years with people who think they can call themselves Catholics and deny the Church's teachings," he said. "So the crisis, as I say, is a crisis of fidelity to the truth. And what's the response? The response is to teach the truth."

At the end of April 2002, the cardinals from the United States traveled to Rome to meet with Pope John Paul II to discuss the clergy sex abuse crisis. Together, they issued a statement.

"The response was the Church must institute, immediately, a serious investigation of all seminaries and houses of formation," Father Fessio said. "That was two years ago. What's been done? Absolutely nothing has been done."

He said that he would dismiss from the seminary any teacher that did not agree with the Church's teachings on male-only ordination, homosexual acts and contraception.

He also said that bishops should not be, as he argues they have been in the past, chosen based on being non-controversial.

"You can't be a good priest today without being controversial," he said.

"This is a time when the Church is confronting a hostile culture," he said. "We need people who know, understand and love the Church and her teaching, and will defend it and take some flak for it."

Father Fessio sees Ave Maria University as one element of a remedy to the crisis.

The school, which opened its doors last fall, has about 100 students. Next year, that number is expected to triple.

The first night he was on campus, Father Fessio joined a group of 35 students that were walking around praying a rosary. The campus also has adoration from 9 a.m. to midnight every weekday.

The top floor of the men's dorm is set apart for a group of students discerning the priesthood, who grow in prayer and formation together. The women on campus have asked for a similar group for those discerning the religious life.

"I'm in heaven—it's just so wonderful to see these young people," Father Fessio said. "It's just extraordinary that out of this terrible decline in our society and in our Church, these beautiful flowers are blossoming."

He did say that there are a number of Catholic colleges and seminaries in the United States that are good and faithful to the teaching of the Church, though.



Photo by Brandon A. Evans

Father Joseph Fessio, chancellor of Ave Maria University in Naples, Fla., discusses "The Crisis in the Church and Her Response" on March 3 at Holy Rosary Parish in Indianapolis. More than 300 people gathered for the presentation, which is the first of a four-part Lenten speaker series titled "Spaghetti and Spirituality" that the parish hosts annually.

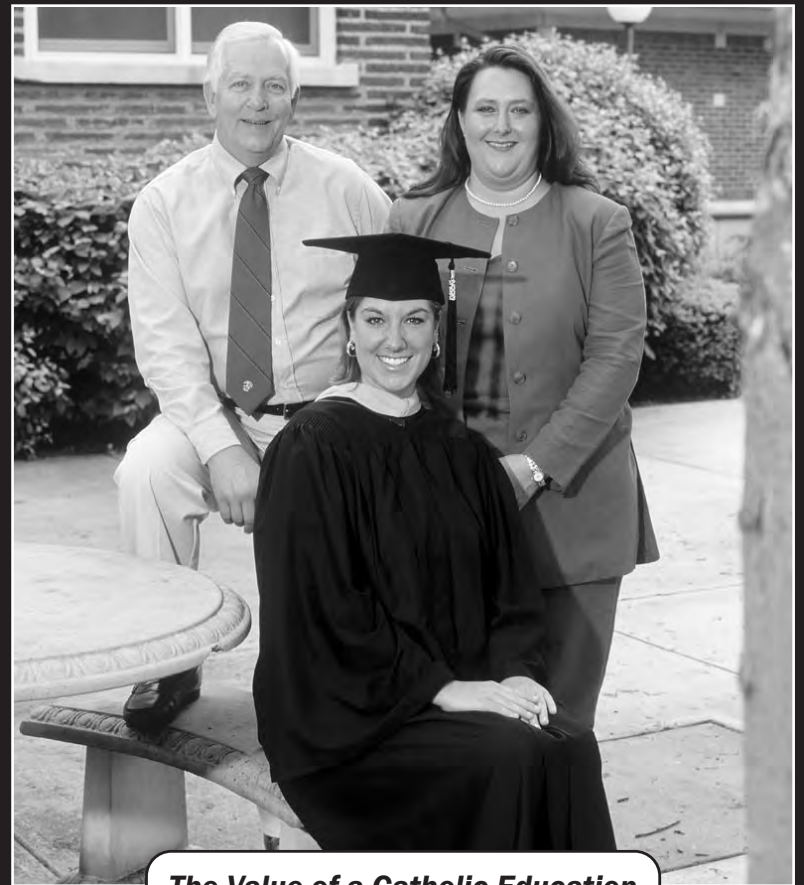
"So that is the one response," he said. "The problem, the crisis, is a crisis that's been brewing for 35 years. It's a crisis of failure to teach and proclaim Catholic truth. It's not going to be remedied in a

short time."

(For more information about this speaker series, see the Check It Out section on page 6.) †

They were my teachers, my mentors, and my friends.

Pictured is 2003 graduate Keri Fritz with two of her favorite professors. At left is Lynn E. Morrell, Ed.D. and on the right is Leigh Ann Bussell, Ph.D.



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What sets Marian apart from other colleges is the family atmosphere—no matter where you go on campus, someone will smile and say hello. If there is a problem in class or you don't understand something, most of the professors will give you their home phone number—a gesture that I think says a lot about the kind of college Marian is—a caring, nurturing, positive educational institution.

Keri Fritz

Currently pursuing a master degree in sport management at Indiana University.

Marian College B.S. in Sport Management '03
Brownstown High School '99

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FATIMA

continued from page 1

created when Kevin DePrey, the director for 15 years, accepted an administrative position with Trinity Episcopal Church in Indianapolis last September.

Immaculate Heart of Mary parishioner Steve James of Indianapolis, the purchasing director for the archdiocese and a Fatima volunteer, has served as interim director for the last several months.

"Last year was a good program year," Gardner said, "and the retreat house is in fine shape. Kevin did a fine job as director."

Wagner said that he has enjoyed helping present student retreats at Fatima during his years on the staff at Bishop Chatard High School.

"I've been on 12 Christian Awakening retreats at Fatima, and it's always been a very positive experience," he said. "I've always walked away from the retreats feeling very good about myself and the world and my relationship with God."

His future plans as director include filling vacant staff positions, scheduling a variety of retreat programs and expanding participation among people of all ages by promoting lifelong faith formation opportunities.

He will also work with archdiocesan officials as well as Fatima board members, staff members, volunteers and other supporters to promote a new capital campaign that is intended to bolster Fatima's endowment, increase operating funds and pay for needed improvements to the facilities.

"I told the Fatima staff that I always considered my work at Bishop Chatard as a teacher and athletic director to be a ministry," Wagner said. "I see this position as another ministry in a new location with different types of clientele."

"One of the initiatives that I hope will come out of my presence here are more programs for young people," he said. "I'd like to expand youth participation in retreat programs. I want young people to see that this facility is here for them and to encourage them to make spiritual renewal a part of their lifelong faith experience. If they come here as youth, they will come back as young adults and older adults, and it will become a part of their life."

Wagner grew up in St. Pius X Parish, not far from the retreat center. He attended St. Pius X School and graduated from Bishop Chatard High School before earning a Bachelor of Science degree in Education from Indiana University Purdue University in Indianapolis (IUPUI) in 1983. He also completed graduate work in psychology at IUPUI and will earn a Master of Science degree in Education from Butler University in Indianapolis in November.

He first served as a teacher and coach at Bishop Chatard High School then worked at Brebeuf Jesuit Preparatory School in Indianapolis as a teacher and

Photos by Mary Ann Wyard



Rick Wagner, right, the new director of Fatima Retreat House in Indianapolis, talks with Charles Gardner, left, executive director of spiritual life and worship for the archdiocese, and Steve James, the director of purchasing for the archdiocese, on March 5 in the chapel at the retreat center. James served as Fatima's interim director for several months.

head football coach for four years.

In 1992, he left teaching to take a retail position as a manager for a hardware store.

Five years later, he returned to Bishop Chatard as the director of athletics and supervised more than 60 coaches and 100 parent volunteers.

During his seven-year tenure in that position, Bishop Chatard athletic teams compiled six Indiana High School Athletic Association state championships.

Wagner earned his certification as an athletic administrator in 2002 and was a 2003 nominee for District II Athletic Administrator of the Year. He recently ended a term as president of the Marion County Athletic Association.

While at Bishop Chatard, he also wrote and distributed a school corporate sponsorship booklet, started the school's Spirit Shoppe and began an intramural program.

Under his leadership, the athletic department budget was streamlined and now costs the school less to operate than it did in 1997. He also was responsible for two major fundraisers for the athletic department each year.

Wagner also taught a coaching certification course, presented retreat programming for students, led a "Building Community" lecture at Butler University and completed conflict resolution training.

Wagner's wife, Carol, is the art teacher at St. Pius X School. They are the parents of four children. Their oldest daughter, Mary, is a junior at Saint Mary-of-the-Woods College. Their son, Rick, is a Bishop Chatard senior who plans to attend the University of Dayton or Xavier University in Ohio this fall. Their daughter, Laura, is a Bishop Chatard freshman, and their youngest son, Robby, is a sixth-grader at St. Pius X School. †



Above, St. Pius X parishioner Mary Jane Owens of Indianapolis, right, and her daughter, Janet McNabb of Noblesville, Ind., place food trays on the serving line in the dining room on March 4 at Fatima Retreat House.



Left, Benedictine Sister Mildred Wannemuehler, the parish life coordinator at St. Agnes Parish in Nashville, presents a Lenten retreat on March 4 at Fatima Retreat House. There are still openings for several Lenten retreats. For more information, call the archdiocesan retreat center at 317-545-7681.

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Holy Family Apostolate seeks to aid families in living their faith

By Sean Gallagher

The Church has good news to offer married couples through its teachings on sexuality and life. The couples that make up the Holy Family Apostolate for Chastity and Life are offering themselves to the faithful as apostles of this Gospel.

Launched in the summer of 2002, the apostolate is made up of some of the couples that participate in the archdiocesan Office of Pro-Life Activities' Speakers' Bureau. They include Dale and Monica Siefker of St. Vincent de Paul Parish in Bedford, Bob and Bridget Evanich of Holy Rosary Parish in Indianapolis, and Jon and Renae Schoening of Holy Name Parish in Beech Grove.

An apostolate is an organization within the Church that seeks, as the *Catechism of the Catholic Church* describes, "to spread the

Kingdom of Christ over all the earth" (#863). Apostolates are ways that the laity can organize themselves to participate as a group in the mission of the Church.

The Holy Family Apostolate aims to extend the Kingdom by proclaiming the vision that the Church has for the life of the home and encouraging local families in their efforts to live it out.

When the couples felt that God was calling them to this work, Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, encouraged them to respond positively to the invitation.

"I encouraged them to figure out the best way to get the good news out," Sister Diane said, "how to promote healthy family life, how to promote effective communications between spouses, how to promote not

only marital chastity, but teen chastity as well."

Over the past year and a half, they have gotten the good news out in some very public ways. In January 2003, they collaborated with the archdiocesan Office of Family Ministries to sponsor "Nothing Between Us." It was a day that helped engaged and married couples, as well as priests and religious, learn more about the Church's teachings on sexuality.

In October of that same year, they again joined forces with the Office of Family Ministries to organize "Waiting in Love." This conference, held at Holy Rosary Parish, offered support and education to couples struggling with infertility as well as to those in the Church who minister to them.

Although the apostolate has put forth a public face, some of their most important work goes on privately, one-on-one or couple to

couple.

Monica Siefker, one of the apostolate's founders, described how this work happens in part through its Natural Family Planning (NFP) help-line.

Those who call the help-line leave a message. Bob and Bridget Evanich, apostolate members, check it often and either return the telephone calls themselves or refer them to other members.

"We're going to get back to them for sure," Siefker said. "It is a tangible organization to provide any kind of information about NFP and Church teaching on human sexuality."

Anyone interested in using the NFP help-line can call it at 317-767-2785.

But in the midst of all of this work, Siefker and the other apostolate members are quick to remember the vital role of prayer in carrying it out. They recognize that it is the Lord who begins the work and brings

it to fruition. Therefore, the members commit to pray regularly for the work of the apostolate and those to whom they minister.

"We can get into the mentality that [says] 'I have to do this conference,'" Siefker said. "Prayer will remind us that this is God's work. We will be his instruments, working in his time and in his way."

Prayer also helps the couples live more faithfully the Church's teachings on chastity and life that they promote in the apostolate.

"It helps us get better," Siefker said. "The people in this apostolate are not perfect."

Sister Diane also sees the importance of prayer in the accomplishing of the mission of the apostolate.

"Hearts aren't going to be converted unless this happens," Sister Diane said.

Prayer can lift up the members when they feel that their work is failing.

"They can have periods of discouragement and disillusionment," Sister Diane said. "The only way to overcome that is to return to the source of all hope and grace and goodness. And that is Jesus."

The goal of the Holy Family Apostolate for Chastity and Life is to create a culture of life, which will be achieved through work and prayer. But it will also happen through the offering of personal lived examples within the homes of its members as they embrace the Church's powerful vision for families.

"They're offering not just their services, not just their minds and their training," Sister Diane said. "They're offering their entire selves."

(Couples interested in joining the Holy Family Apostolate can call Dale and Monica Siefker at 812-275-2946 for more information.) †

Quake-proofing San Francisco churches passes \$40 million

SAN FRANCISCO (CNS)—The San Francisco Archdiocese has spent more than \$40 million to retrofit Catholic churches and schools so they will be quake-proof as required by a San Francisco ordinance enacted in 1991.

The Unreinforced Masonry Building Ordinance was put in place two years after the devastating Loma Prieta earthquake.

According to the archdiocese, more planned retrofitting of Church structures is expected to cost an additional \$13.5 million.

The \$40 million already spent includes work on six churches and three schools; the work done on the churches totals more than \$32 million. These retrofits were completed between 1992 and 2003.

Nearly \$8 million covered demolition of earthquake-damaged buildings, and \$5.1 million was spent to construct a new St. Paul Elementary School, completed in 1999. Another parish school, St. Boniface, received a \$2.1 million upgrade, and \$600,000 was spent to retrofit Our Lady of Guadalupe Church for temporary use by another parish's Chinese day school.

A new building to permanently house the St. Mary Chinese day school is under construction with the help of city and federal agencies, according to the archdiocese. The new structure will include senior citizen housing, a parking garage and a new full school in addition to the day school.

The additional \$13.5 million the archdiocese expects to spend includes retrofitting the National Shrine of St. Francis of Assisi and completing such work at two other churches. †



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may Christ teach you
to do yours."**

- St. Francis of Assisi

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By embracing diversity, Church will return to its roots, bishop says

KANSAS CITY, Mo. (CNS)—By becoming truly welcoming and by embracing diversity, the Church could reconstitute itself as “a Church without walls,” said Auxiliary Bishop Joseph N. Perry of Chicago.

The bishop, who addressed about 300 participants on March 1 at the 2004 Heartland Conference for priests and lay leaders from Midwestern states, said parishes today are being challenged to create “communities of Jesus that represent the diversity that was there that first Pentecost in Jerusalem.”

At the conference in Kansas City, co-sponsored by the Kansas City-St. Joseph Diocese and the adjoining Archdiocese of Kansas City, Kan., the bishop pointed out that the Church began at the first Pentecost “with people with different shaped noses, different colored eyes and skin hues, speaking different languages yet understanding one another while

confessing faith in Jesus Christ and his resurrection.”

He urged that today’s Church leaders “carry forward this blueprint” by addressing separations that still characterize both society and the Church at the parish level.

People naturally tend to drift into comfortable and familiar patterns, congregating with people like themselves, he noted, adding that “discipleship in Christ urges us to transcend these social barriers.”

While the Church often reflects the racial partitioning of society, he added, “the Catholic Church is also a force for good in an era of narrow-mindedness, neo-nationalism and racial separation.”

“We want to construct life and ministry and worship and education in our dioceses and parishes to be all-embracing of everyone because the Church is supposed to be a model of and a leader with inclusion,” Bishop Perry said. “In the Church,

no culture is the norm, no language is the rule. We work to give credence to everyone’s customs, everyone’s language, everyone’s Catholic traditions.”

He said Christians ought to lead in breaking out of society’s comfort zones “to keep the Church faithful to its Pentecostal template” and he noted that patterns of separation “are neither Gospel constructions nor Gospel values.”

He suggested that parishes could combat separation by bringing members of minority groups in mostly white, mostly black or mostly brown parishes into the leadership group. In the early Church, when Greek-speaking Christians protested that their widows were being neglected, “the apostles chose seven Greek appointees as a remedy.”

This solution came to be known as the diaconate, he said, describing it as “the earliest recognition by Church leaders that all groups need to participate in

leadership and decision-making in the Church.”

In bringing together Jew and Gentile in the early Church, St. Paul emphasized their shared faith, their shared need for grace, their shared ministry to the world.

“In other words, Paul urged them to overlook their different backgrounds and turn their attention instead to their common humanity, their common hunger for God, their common mission in the name of Christ,” the bishop said.

He urged every diocese to arrange links between parishes separated by race, economic levels or ethnicity, so they can share fellowship, worship and ministry with another parish.

“We should bring our communities of Jesus together this way,” he said. “Otherwise we are complicit in the social sin of our day. A parish’s identity, first and foremost, is to foster unity and forge us into oneness in the body of Christ.” †

Vatican official: Nothing wrong with profit from hard work, honesty

VATICAN CITY (CNS)—Nothing is wrong with making a profit in business, as long as the profits are the result of honesty, hard work, creativity and full respect for employees and clients, said the Vatican’s top justice official.

“Being a business executive is hard work that requires creativity and dedication because it takes place in an extremely competitive atmosphere where certain choices can be very costly or even can ruin the lives of many people,” said Cardinal Renato Martino, president of the Pontifical Council for Justice and Peace.

Cardinal Martino spoke to Vatican Radio on March 6 at the end of a two-day meeting with more than 70 executives from 27 countries gathered at the Vatican to discuss business ethics and social responsibility.

The focus of the discussion “obviously was the moral responsibility business people are called to assume in their daily lives,” the cardinal said.

Economic activities must be governed and protected by laws, informed by ethical norms and take place within a framework of transparency and stability to ensure the proper functioning of the free market, he said.

“All of that is necessary because we

are not angels,” Cardinal Martino said.

“The individual practice of virtues such as honesty, austerity and moderation are equally necessary,” he said.

Cardinal Martino said he hoped the meeting would help the business executives see that Catholic social teaching, including its focus on the importance of working for the common good and the need to protect human rights, can and should help inform their business decisions.

Giovanni Manzone, a professor of social ethics at Rome’s Lateran University, said Catholic social teaching recognizes the importance of profits for businesses: That is what allows them to continue their activity, to employ workers, to expand and to reward hard work.

Seeking short-term profits can be unethical when the push to make quick cash ignores the long-term health of the company or when the goal is to enrich only a few people involved in the business.

While businesses must make money to continue, “the common good cannot be reduced to ensuring a profit: A business serves itself while it serves society,” he said.

Manzone said that while Catholic

social teaching does not pretend that private businesses must take on all of the social ills they find in their communities, it does recognize that they may have creative means for dealing with problems and should be willing to help.

Albert W. D’Souza, owner of Printania Offset in Mumbai, India, described himself as one of the “junior executives” at the Vatican meeting.

He employs about 500 people. Other companies represented at the meeting included the cruise operator, Carnival Corp., with about 55,000 employees, and the Arcadia Group, a British clothing retailer, with some 25,000 employees.

“Ethical concerns are common to all of us,” D’Souza said. “Quality and fitness, ethics and profiteering, these are things all Christian businessmen should be concerned about. If we put ethics into

practice, it will sow good.”

As for promoting the common good and working to eliminate poverty, he said, “it is business people who see the impact of poverty, but also see possibilities for what can be done.”

In one session at the Vatican meeting, the executives were asked to consider the impact of their advertising on local customs, cultures and behavior.

D’Souza said Indian culture “is very much affected by advertising and the cinema, especially our children.”

Family life, the practice of daily family prayer and even eating habits are changing, he said.

“In some parts of the big cities, you could just as easily be in the United States as in India. All of the advertising, all of the products for sale, are the same,” he said. †



2004 American Bishops’ Overseas Appeal

“Through the eyes of faith, the starving child, the believer in jail, and the woman without clean water or health care are not issues, but Jesus in disguise.”

—Catholic Bishops of the United States, *Called to Global Solidarity*

The theme for the 2004 American Bishops’ Overseas Appeal (ABOA) is “Jesus in Disguise.” The Catholic community in the United States is committed to solidarity with the poor and the vulnerable all over the world. Photo: CRS.



Salaj Mohammed Kasim, 7, weeps during a police raid on an embroidery workshop in Bombay on March 4. More than 90 child laborers between the ages of 7 and 10 were rescued in India’s financial hub while working in the embroidery workshop. Social groups say there are at least 35,000 children working in the leather industry, brick-making kilns, small tea shops and as rag-pickers in Bombay alone.

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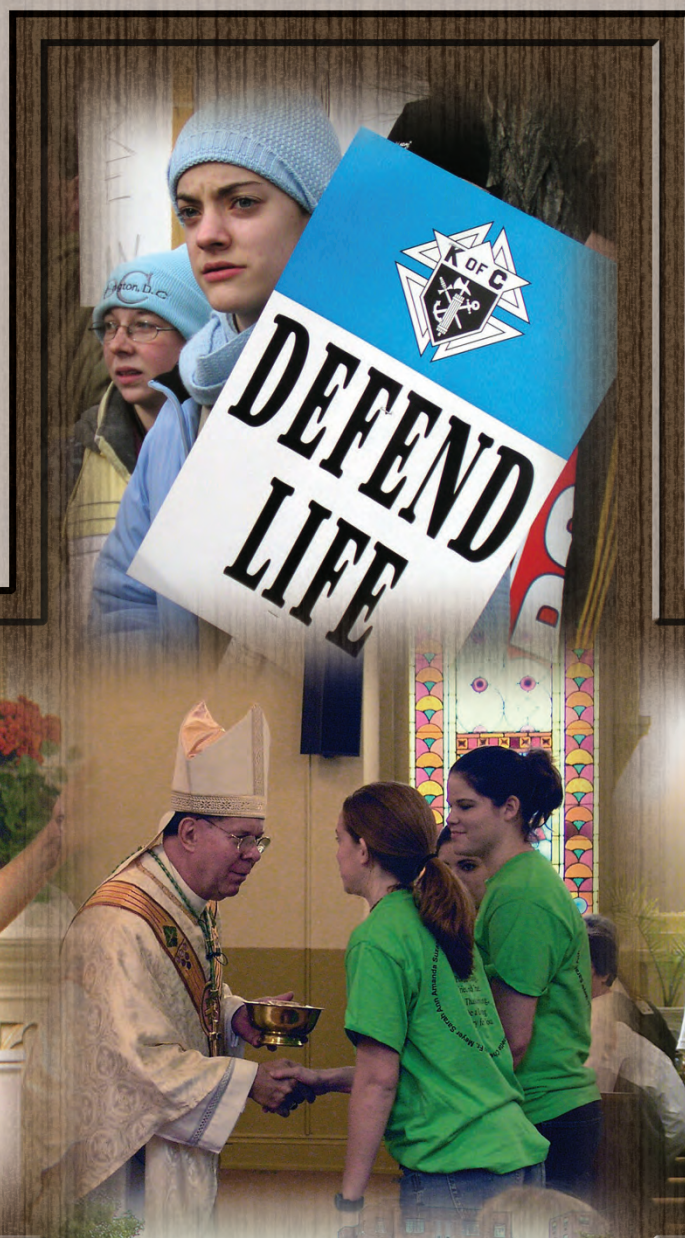
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those who
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in speech,
conduct, love,
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purity.”**

1 Timothy 4:12

Communication is important in relationships with God and friends

By Kylie Mauer

Special to The Criterion

Relationships are evident in our lives every day.

We have relationships with our friends, family members, boyfriends and girlfriends, but the most important relationship we are involved in is the one with our Lord Jesus Christ. Our special relationship with Jesus is the most important relationship that we could ever hope to have.

We all know that relationships don't just happen. It takes commitment, effort and time to build them and to make them long-lasting.

Communication also needs to be present. By communication, I mean both talking and listening.

All of these components, along with

many others, are necessary for relationships to work. If even one of these components is missing, the relationship you are striving toward may not work out to be as stable or successful as you had hoped it to be.

As it says in 1 Corinthians 12:12, "As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also Christ." That relationship is like a body. It is made up of many components, or parts, but all of those components join together and become one.

Talking and spending time with your friends helps strengthen that relationship that you have with them. Everyone talks about their day, what's stressing them out or who their new love interest is.

Much is the same in our relationship with Christ. We need to be open with him

in telling him how we're really doing in our daily walk of faith.

Communicating with Christ is imperative, and there are many ways that we can go about doing this—most of them we do every day without even realizing it.

Every morning after I wake up, I say a prayer of thanksgiving, and I also say a prayer asking that Christ be with me throughout the day.

Prayer is one form of communication, and it is so direct. We have the ability to talk directly to Christ. How awesome is that?

Along with talking to Christ comes listening to him. We talk and listen to our friends, so why should it be any different with Christ? Don't you consider Christ to be a friend of yours?

On my way to school every morning, I listen and sing along with all of the songs

on the radio. The station I listen to plays contemporary Christian music. What better way to communicate to Christ about how you're feeling than by singing songs that glorify and praise his name?

As we all continue to grow in our faith, our relationship with Christ and with others will become stronger.

Communication is the foundation upon which relationships are built. Are you communicating with Christ? Are you communicating with your friends and family members? How strong are the relationships you're involved in?

Remember that Christ will always be there for you. He's waiting on you to start building a long-lasting relationship with him. What are you waiting for?

(Kylie Mauer is a member of Immaculate Conception Parish in Millhousen.) †



St. Mary-of-the-Knobs youth group members Andrew Hamilton, from left, Megan Faye, Lindsey Fisher and Shane Anderson of Floyds Knobs play cards during the lunch break at the Archdiocesan Youth Conference on Feb. 29 at Roncalli High School in Indianapolis.

30-Hour Famine is a way for rebirth in youth ministry

By Chelsea Powell

Special to The Criterion

What is the most extreme thing you have ever done for your faith?

For me, one such thing would be participating in the 30-Hour Famine with my youth group at Our Lady of Perpetual Help Parish in New Albany.

Youth ministry has always been a big part of my life. There have been many times when I have walked away from a youth ministry event feeling like a new and better person. Being involved has strengthened my faith in God and given me a totally new outlook on life.

The famine had a big impact on me and my experience there still affects the decisions I make today.

If you have never heard about the 30-Hour Famine before, it is basically fasting for 30 hours for God.

I'll admit that when I heard about it, I thought, "Who in their right mind would starve themselves for 30 hours on purpose?" Well, I guess I answered my own question because after talking to some of my friends about it we were all signed up and excited to go.

The famine began early on a Saturday morning last March.

We started off with a big breakfast—which would be our last meal for 30 hours. We were looking forward to the day, but people were already saying that they didn't think they would be able to make it. We were allowed to drink juice and water, but that was it.

Our day was filled with activity. After breakfast, we had a prayer service to remind us of the whole reason why we were fasting that weekend: We were fasting for God. We were fasting because of our amazing faith in him. Fasting for 30 hours is an extremely small sacrifice in comparison to what he did for us.

A big part of the famine was service. We learned a lot about homeless people and came to realize that there are homeless people everywhere, even in our own community.

We helped the homeless and other less fortunate people by working with an organization called "In Heaven's Eyes." We helped this organization by sorting donated clothes and laying them out on tables so people who could not afford to buy clothes for themselves could get them at no cost.

Another service activity we participated in was buying supplies to take to the Wayside Homeless Shelter.

We were all split up into groups and given a list of things we needed to buy. The catch was that we were not given enough money to buy everything on the list. We had to decide what was most important and buy those things with the little we had. This really gave me a better understanding of what it would be like to be homeless or needy.

The famine was not just a time for service—it was also a time to have fun, which included a game of laser tag, among other activities.

The one memory that stands out the most was bedtime on Saturday night.

We were given cardboard boxes and told that we were going to sleep outside in the cold to see what it really felt like to be homeless. We went out to the side of the building and lay down on our cardboard inside our sleeping bags.

It was freezing outside and no one could even begin to fall asleep. All of a sudden, a police officer shining a searchlight drove down the hill and, using his megaphone, the officer informed us that a neighbor had called in and complained about all of the homeless people sleeping in the parking lot.

We had to pack up and leave, but it turned out that one of the officers was my youth minister's friend and the other one was my youth minister.

That experience really opened up my eyes to all of the horrible things that homeless people have to go through every day.

Suddenly, it did not seem like such a big deal that I had not eaten all day. I kept thinking about all of those people in the world that do not have the choice of whether or not they want to eat each day. They just have to deal with what trials are given to them and hope that things will come out all right.

The famine also helped me to renew my faith and my outlook on the world. I became aware of how many blessings I really had and how I had always taken them for granted.

This awesome experience changed everyone who participated in it, and I am sure that not one of us will ever look at the world in quite the same way again.

(Chelsea Powell is a member of Our Lady of Perpetual Help Parish in New Albany.) †

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Katie Anares and Jonathan Lilly, juniors at Our Lady of Providence Jr./Sr. High School in Clarksville, look longingly at donuts during a 30-Hour Famine that they took part in. They served the donuts to Our Lady of Perpetual Help parishioners and took part in other service projects.

Service to others is important aspect of Catholic faith

By Amanda Sutton

Special to The Criterion

Service is defined in *Webster's Dictionary* as "help given to others" or a "religious gathering."

Service can be seen from both viewpoints, especially when dealing with youth in the Catholic Church. The experience I have with service has been through helping others within a religious gathering.

Service is seen throughout generations, across the country and mixed in between socioeconomic classes. It is something that anyone, no matter their age, race, ability or intelligence, can actively participate in.

From little deeds such as driving someone home every day to larger acts like organizing groups to help Habitat for Humanity, all types of service are viewed

as great gifts of love and time.

I remember contributing with my anatomy class at school to the local Angel Tree this past Christmas. The excitement of picking out gifts and the anticipation of what the little boy's face would look like as he opened his future presents while we wrapped them helped put our entire class into the giving spirit.

While some contributed monetary donations and others took the lead of deciding what to buy, all were involved in the service of providing for the needy in times of hardship.

All service can be seen as a sort of "religious gathering." Jesus commanded us to love one other, and service takes that instruction to its highest level by putting others ahead of ourselves.

When many people gather to collaborate in a positive manner, this reinstates

Jesus' promise that "where two or more are gathered, he is in our midst."

Although many times service is done as a group, solo service is often an option that people choose. Doing good by ourselves makes a fulfilling act even more so by knowing it wasn't done to impress others, only to truly help another person.

The times I have taken the action of helping others when I'm by myself are few and far between. Yet when they do occur, they are the most rewarding "service hours" that I give.

While service may seem like a burden and oftentimes a requirement, especially during Confirmation, it can be a life-changing experience.

As a friend of mine once explained to me after she returned from a mission trip to Kentucky, "It was like no other feeling. To know that you have changed the life of five or six people by just putting in a little hard work is the most incredible, mind-blowing thing to me."

So even if service may not seem to be the most enjoyable item on your busy agenda, making time for it does have its benefits.

(Amanda Sutton is a member of St. Ambrose Parish in Seymour.) †



Ashley Novotney, a junior at Roncalli High School in Indianapolis, helps paint a home near Sacred Heart of Jesus Parish in Indianapolis on Sept. 6 as part of a day of service titled "Angels from the Heart." More than 150 Roncalli students joined volunteers from around the city to help with various neighborhood improvements.

An interview with two youth ministers focuses on service

By Kim Sutterer and Joe Wagle

Special to The Criterion

Have you ever wondered why your youth minister is involved in the Church or how they got started? Maybe even what he or she enjoys and what some of their ideas are?

We have decided to find out these very things by interviewing two respected and loved youth ministers.

Janet Roth has been working with youth for 22 years. She is the youth minister at Sacred Heart Parish, St. Benedict Parish and St. Ann Parish, all in Terre Haute.

Conventual Franciscan Brother Mike Austin has also been involved in youth ministry for 22 years and is the youth minister at St. Joseph University Parish in Terre Haute.

Here is what they had to say about youth ministry:

Q: How did you become involved in youth ministry?

Roth: When my own kids were in high school, the Church offered nothing for teens. A deanery youth minister came to talk to us about getting youth ministry started in our parish, and I volunteered because we were losing our young people.

Brother Mike: I wanted to work with youth when I was in Evansville so I talked to the associate pastor and was asked to join an adult team council to aid youth. From there on, I have always been involved with youth.

Q: What is your favorite part of being a youth minister?

Roth: Working with youth is challenging, rewarding and fun.

Brother Mike: The youth I get to work with and the energy that is generated from them.

Q: What are some of your favorite things to do with your youth group?

Roth: I just love hanging out with young people—no matter if it's working with the poor, eating pizza, going to Mass

or just laughing at silly stuff. It's all fun!

Brother Mike: I enjoy class because I get to see them—it is the one chance during the week that I do so I really enjoy it. I also enjoy youth Masses, retreats, going to the high schools for lunch, and getting chances to spend time with them at sporting events and other activities.

Q: What do you contribute to youth ministry?

Roth: My gift of leadership, love for teens, the Church and my love for God.

Brother Mike: My experience I have from being involved for a while.

Q: What do you get out of being a youth minister?

Roth: My life is full and complete because I love what I do.

Brother Mike: Satisfaction that I am a part in the development of the faith of the youth I work with.

Q: What would you tell those who might be considering the position of youth minister?

Roth: It's a rewarding place to serve the Church. The youth need adults who care.

Brother Mike: Go for it! It's one of the most rewarding jobs you will ever hold.

Q: How important do you think it is that youth become involved in the community, and what are the advantages?

Roth: There are so many needs in our communities and teens have so many gifts to share. It's extremely important for young people to serve others and follow the example of Jesus in reaching out to those in need.

Brother Mike: I think it's important that youth get involved because it is a way for them to give something back to the Church [and] to be an active member of the parish. It also shows the rest of the community that youth can be involved and also that they can be responsible.

(Kim Sutterer is a member of St. Patrick Parish in Terre Haute and Joe Wagle is a member of St. Joseph University Parish in Terre Haute.) †

Mentors in chastity program are helping others keep the promise

By Erica Sermersheim

Special to The Criterion

High school teens across the archdiocese—and the nation—are proving that staying chaste is the way to be.

A Promise To Keep is "a peer mentoring program where high school kids talk to grade school kids about saving sex for marriage," said Nathelie MacGill, a senior at Cathedral High School in Indianapolis.

A Promise To Keep: God's Gift of Human Sexuality is that and more. It shows younger kids that it is important to respect themselves.

Mentors are allowed to join during their junior year of high school and may participate until they graduate. These leaders instruct middle school students in many creative ways in order to get their message across—they perform chastity skits, talk

about personal experiences and convey shocking statistics to their audiences.

The sacrifice of time is taken in stride and hardly ever thought about.

"When the realization comes that I have changed lives, I quickly forget about all the work I've missed," said Cathedral senior Katie Roe of Indianapolis.

These students that have "made the promise" deserve recognition for their choices. If only more young people could exhibit the maturity, leadership and positive moral values of these future leaders.

(Erica Sermersheim is a member of Holy Spirit Parish in Indianapolis. For more information about A Promise to Keep: God's Gift of Human Sexuality, call Margaret Hendricks, program coordinator, in the archdiocesan Office of Catholic Education at 317-236-1478 or 800-382-9836, ext. 1478.) †



Archbishop Daniel M. Buechlein talks with students from Cardinal Ritter High School in Indianapolis during a recognition luncheon for A Promise to Keep peer mentors on April 10, 2003, at the Archbishop O'Meara Catholic Center in Indianapolis.

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Getting involved in youth ministry activities draws people to God

By Suzanna Savoy
Special to The Criterion

The first time I remember getting involved in my parish youth group was going to CCD every Wednesday night. The first youth group activity that I participated in was the *Belle of Louisville* cruise that takes place over the summer. I was in seventh-grade and my youth minister, Dorothy Kelly, asked everyone in my CCD class if they wanted to go. I went and I had a blast. Ever since then, I have tried to participate in as many youth ministry activities as I can.

The best thing that I have ever participated in was the Catholic Leadership Conference at Fatima Retreat House in Indianapolis after my sophomore year in high school.

At first, I was scared to go because I was the only one from my parish who was going, but my youth minister talked me into going. When I arrived, it seemed like there were 500 strangers there, but after staying for a week everyone got to know each other and it did not matter where we were from. It seemed like everyone had become a family in just one week.

Over the period of a single week, about 40 or 50 strangers became good friends by sharing their faith in God and their gifts and talents with others.

The most important part of the week was

strengthening my faith in God and learning more about my Catholic faith.

I encourage all youth to participate in Church activities because it will help them achieve a closer relationship with God while having fun at the same time.

Do not be scared to be involved even if you don't know anyone. It is a fun way to get to know others.

If you go to a youth activity, such as a retreat or camp-out, sometimes it's more fun if you go by yourself because that way you'll meet more people and have more fun in the long run.

If you are not involved in your parish's youth group, talk to the youth minister at your church. Ask about youth events such as mission trips, retreats and camp-outs, to name a few.

If your parish does not have a youth minister, then talk to the priest or go to another parish and become involved in their youth group. Whatever you do, do not miss out on the opportunity to become involved in youth ministry.

The most important thing about youth ministry is to become closer to God and be able to share and spread his Word among others. By doing this, you will have a closer relationship with God and you will also feel better about yourself.

(Suzanna Savoy is a member of St. Gabriel Parish in Connersville.) †



Catholic junior high students gather last year at the *Belle of Louisville* on the Ohio River for the annual New Albany Deanery Junior High Dance Cruise. The youth enjoyed games and popular music.

Parish youth activity councils are a way to take a leadership role in youth ministry

By Josh Bolles
Special to The Criterion

There are many ways that teens can get involved in their youth groups at church.

Many choose to be a member of what St. Monica Parish in Indianapolis calls Teen Council or what other parishes may call an activities committee.

"St. Monica's Teen Council is a group of fifteen high schoolers who meet on a monthly basis to plan all of the youth events at our church," said Marrison Sherer, president of the council.

The council plans events ranging from hayrides to carnivals and everything in between. Along with these events, the council enjoys taking part in

and promoting various service opportunities.

When asked why she likes being involved in Teen Council, Juli Wakeman, the council's secretary, said that "it's an awesome way to share my faith with other youth."

It is a lot of fun and a great way to be involved. The best part of being in Teen Council, though, is being able to share our faith and God with our peers.

To get a Teen Council or activities committee started in your parish, talk to a youth minister and contact existing councils or committees to get ideas for what events you can start off with.

(Josh Bolles is a member of St. Monica Parish in Indianapolis.) †

Coming events . . .

The New Albany Deanery **Junior High Dance Cruise** will take place from 6:30 p.m. to 10 p.m. EDT on June 14 on the *Belle of Louisville*, which is docked at 4th St. and the Riverfront Plaza in Louisville, Ky. The event is for incoming sixth-graders through eighth-graders, and will include board games, organized games and popular music. Tickets for the cruise are \$18 and will be sold on a first-come, first-served basis. The deadline for tickets is June 2. For more information, call the New Albany Deanery youth ministry office at 812-945-2000.

The archdiocesan **Junior High Holiday World Trip** will take place on July 6 at the Holiday World Theme Park in Santa Claus, Ind. The park hours that day will be from 10 a.m. to 9 p.m. EST. The event is open to all archdiocesan youth in sixth- through eighth-grade as well as their families. The tickets are \$23 per person, and include park entrance, all rides, shows, soft drinks and the Splashin' Safari Waterpark. The deadline to reserve tickets is June 18, though tickets may be purchased at the gate. For more information, call the New Albany Deanery youth ministry office at 812-945-2000. †

This Youth Supplement was written by some of the **members of the Archdiocesan Youth Council**. The members of the council advise the youth ministry program of the archdiocese as well as plan archdiocesan events.

This year's council members are:

- Ann Medford, chairperson and member of St. Michael Parish in Greenfield.
- Kylie Mauer, associate chairperson and member of Immaculate Conception Parish in Millhousen.
- Curt Becht, member of St. Mary-of-the-Knobs Parish in Floyds Knobs.
- Josh Bolles, member of St. Monica Parish in Indianapolis.
- Adria Geis, recording secretary and member of St. Mary Parish in Greensburg.
- Janette Long, committee chairperson and member of St. Mary-of-the-Knobs Parish in Floyds Knobs.
- Mandy Nowling, member of St. Ambrose Parish in Seymour.
- Chelsea Powell, communication chairperson and member of Our Lady of Perpetual Help Parish in New Albany.
- Suzanna Savoy, member of St. Gabriel Parish in Connersville.
- Erica Sermersheim, member of Holy Spirit Parish in Indianapolis.
- Crystal Stines, member of Mary Queen of Peace Parish in Danville.
- Kimberly Sutterer, member of St. Patrick Parish in Terre Haute.
- Amanda Sutton, member of

St. Ambrose Parish in Seymour.

- Joe Wagle, member of St. Joseph University Parish in Terre Haute.
- Sarah Watson, adult moderator and member of St. Michael the Archangel Parish in Indianapolis.

The youth council wishes to congratulate Ann, Kylie, Adria, Crystal, Joe, Mandy, Amanda, Suzanna and Janette, who will be moving on from the council.

There are also congratulations for the **new members of the council** who were recently named:

- Samuel Booth, member of St. Joseph Parish in Jennings County.
- Patrick Coleman, member of St. Rita Parish in Indianapolis.
- Jimmy Cox, member of Most Sacred Heart of Jesus Parish in Jeffersonville.
- Leah Hawkins, member of St. Thomas More Parish in Mooresville.
- Laura Jungemann, member of St. Barnabas Parish in Indianapolis.
- Amanda Kersey, member of St. Rose of Lima Parish in Franklin.
- Jacob Laskowski, member of Prince of Peace Parish in Madison.
- Andrew Morris, member of St. Mark the Evangelist Parish in Indianapolis.
- Stephanie Paul, member of St. Monica Parish in Indianapolis.
- Andrew Zabel, member of St. Barnabas Parish in Indianapolis. †

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The point is, that we need to bring God back to life in us, then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara L ubich

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Family faith formation program benefits busy families

By Father Dan Danielson

Some years ago, I finally tuned in to the fact that, though the Church is 110 percent in support of family life, the Church is in reality one of the institutions that frequently keeps family members apart from one another at parish functions.

We bring one parent out for a parish meeting, have the children attend separate faith-formation classes, and sometimes even schedule different family members at different Sunday Eucharists for their assigned volunteer ministries.

So we decided to try to become a more family-friendly parish at the Catholic Community of Pleasanton, Calif., where I serve as pastor.

Among other things, we decided to offer a different way of going about our faith-formation effort.

For the last several years, we have been offering a Family Faith Formation program. It has two levels—an initial level and then, after they have been in faith formation for a couple of years, a permanent small Christian community level.

This year, there are 83 families in Level 1, with 168 school-age children, and there are 78 families in Level 2, with 204 school-age children.

This is out of 1,800 students and more than 1,000 families in the whole parish faith-formation program. Not everyone is ready for this approach to learning, but those who are would not trade it for anything.

When there was a danger of losing one of our coordinators for this ministry two years ago, there were desperate efforts on the part of the families involved to avert that tragedy.

The materials in both levels are genuinely intergenerational.

Level 2 involves small family communities composed of from four to six families. They most often meet in homes and need to meet every two to three weeks to maintain a sense of community. Families take turns facilitating the gatherings.

Children hear adults share their experiences. They learn to be open to the presence of God in seemingly ordinary experiences. The participants seek to establish their group as a safe place to be honest. And learning to trust one another can take time.

Ritual and symbols are a part of each gathering, as are the Scriptures. Service

projects often become part of the life of the family faith communities as well.

All family members are involved, with unique gifts to bring to the group. They aim to make faith a lived experience. The example of each family empowers and motivates every other family.

From time to time, all the separate small family faith communities gather together at the church for ritual and prayer.

Our Level 2 coordinator, Amy Sluss, has published a book of 10 typical intergenerational experiences used in these community gatherings. It is titled *Family Faith Communities* and is published by Good Ground Press in St. Paul, Minn.

There are precious few resources available in the Church to help in family-based faith formation. Such a family-based approach to faith development has been a real step forward for the Catholic Community of Pleasanton, Calif.

(Father Dan Danielson is pastor of the Catholic Community of Pleasanton, Calif. For information about Amy Sluss' book, *Family Faith Communities*, call Good Ground Press at 800-232-5533.) †



Children hear adults share their experiences and learn to be open to the presence of God. Family faith formation programming in small groups coordinated by parishes helps facilitate life-long learning.

Liturgical calendar guides parish faith formation

By Jack McBride

Often, parish adult faith formation teams, such as at the very small and urban St. Joseph Parish in Madison, Wis., follow the liturgical calendar.

St. Joseph Parish invites adults to gather for a *Catholic Update Series* during Advent or Lent. Team members have found that offering a simple fish dinner every other Friday in Lent prior to the *Update* series provides the kind of hospitality that “really brings adults out.”

The St. Joseph parish team also tries to pay attention to small groups of people in the parish. By inviting parishioners to listening sessions and asking how the parish might better assist parishioners on their spiritual journey, the idea arose of holding quarterly Saturday mini-retreats after the 8 a.m. Mass until noon.

The retreats have been quite successful, drawing 15 to 30 participants each week. The motto of this parish team is “Small is beautiful.” They say that although they do plan for some large seasonal events, most of their planning is around small-group gatherings such as a Bible studies series—there is even Bible

study for the deaf—and popular book-study circles between Sunday Masses.

The larger suburban faith community of St. Edward Parish in Bloomington, Minn., has had an adult faith formation team for a good number of years now. They worked hard to create the expectation of adult faith formation in their parish.

St. Edward Parish has a thriving Ministry of Mothers Sharing (M.O.M.S.) group, which allows mothers to share with each other their concerns, the stress they experience and positive experiences toward personal growth.

During the winter, St. Edward Parish sponsors the popular *Conversations That Matter* series. Magazine articles are selected in advance of the four-week gatherings, and serve as the basis for discussion within a small, facilitated group.

“Energizing adult conversations stir and stretch the mind and serve as a good mid-winter antidote to the blahs,” I was told.

So as to be sure not to forget our married adults, rural St. Aloysius Parish in Sauk City, Wis., has, for the last several years, offered Date Night.

While older students from the religious education program volunteer to baby-sit, couples gather at the parish (reservations required) for a multiple course meal served with a few questions for discussion per course. This parish event has a waiting list.

Parishes that have followed suggestions found in *Our Hearts Were Burning Within Us*, the U.S. bishops' pastoral plan for adult faith formation, and formed a team to keep the focus on adult faith formation are having great success in evangelizing and catechizing adults.

Parish leaders looking for help in developing adult faith formation programming should consider purchasing the *Leader's Guide to Our Hearts Were Burning Within Us* for ideas.

(Jack McBride is director of adult faith formation in the Diocese of Madison, Wis., and the author of numerous articles on adult faith formation, catechesis, methods, and parish organization and development. To order the leader's guide, call the U.S. Conference of Catholic Bishops' publications office at 800-235-8722 and ask for publication #5-342.) †

Discussion Point

Parishes share faith formation

This Week's Question

How does your parish collaborate with other parishes in adult faith formation?

“We [SS. Peter and Paul Parish in Oak Hill, W. Va.] collaborate with other parishes through a program of the Diocese of Wheeling-Charleston called *Koinonia*. It brings people together from various parishes for speeches and discussions about adult catechesis.” (Father John McDonough, Oak Hill, W. Va.)

“All the parishes do their own adult faith formation, but we collaborate on larger programs. For example, we have a nationally known speaker coming in March. We can do this by all working together. I also participate in an e-mail group with other directors of religious education to share ideas.” (Carol Brown, Boone, N.C.)

“There are four main parishes along with four mission churches in [our] general area. We currently collaborate on a diocesan level [in the Diocese of Stockton] for adult faith formation, and are just now starting to collaborate on a parish level.” (Elizabeth O'Fallon, Sonora, Calif.)

Lend Us Your Voice

An upcoming edition asks: How, in your experience, has consumerism caused problems for you or others you know?

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



CNS photo by Elizabeth Burns, The Catholic Moment

From the Editor Emeritus/John F. Fink

When a pope condemned Americanism (III)

Third of three columns

In 1898, the issue of Americanism was being debated throughout Europe. Newspapers were proclaiming, "Americanism condemned! Paulists are anathema! Gibbons, Keane, and Ireland under papal censure!" Yet the average American didn't even realize this conflict existed because the issue was hardly



discussed in the American press.

On Jan. 22, 1899, Pope Leo XIII signed an encyclical addressed to "Our Beloved Son, James Cardinal Gibbons." This encyclical, *Testem Benevolentiae* ("Proof of Our Love"), condemned tendencies "which some comprise under the name of Americanism."

The pope's encyclical specifically mentioned some teachings found in the French edition of *The Life of Father Hecker*, such as over-reliance on the Holy Spirit's individual guidance; the stressing of "natural" over "supernatural" virtues; the distinction

between "active and passive" virtues; and the use of "new" methods of winning converts. But he also was careful to proclaim that he was not condemning the American spirit and that Americanism was not necessarily a doctrine accepted by Americans, but that he retained the name because it was so used in Europe.

Cardinal James Gibbons was now obliged to reply to the letter. In doing so, he thanked Pope Leo for "having cast light on all these questions," and then continued:

"This doctrine, which I deliberately call extravagant and absurd, this Americanism as it has been called, has nothing in common with the views, aspirations, doctrine, and conduct of Americans. I do not think that there can be found in the entire country a bishop, a priest, or even a layman with a knowledge of his religion who has ever uttered such enormities. No, this is not—it never has been and never will be—our Americanism. I am deeply grateful to Your Holiness for having yourself made this distinction in your Apostolic Letter."

Through private sources, Cardinal Gibbons learned that, although the encyclical was addressed to America, it was actually aimed at France where, because of the

encyclical, French Americanism had faded almost overnight.

Archbishop John Ireland also answered the pope's letter. He said:

"Today the light has been shed abroad and misunderstandings cease. Now we can scotch the error which some have wished to cloak under the name of Americanism, and we can define the truth which alone Americans call Americanism.

"Verily, with all the energy of my soul, I repudiate and I condemn all the opinions which the Apostolic Letter repudiates and condemns—all those false and dangerous opinions to which, as the letter points out, certain persons have given the name of 'Americanism.' The whole episcopate of the United States in their own name and in the name of their flocks are ready to repudiate and condemn these errors. We cannot but be indignant that such a wrong should have been done us as to designate as some have come to do, by the word 'Americanism,' errors and extravagances of this sort."

So what has come to be called "the phantom heresy" was finally laid to rest, and the American hierarchy could breathe a little easier. †

Cornucopia/Cynthia Dewes

We're always in the process of conversion

We've all heard the old saw about converts being the "best" Catholics because



they seem to show more enthusiasm for the Church than many cradle Catholics. But, I'm here to tell you that conversion isn't limited to former Protestants or atheists or whatever people were in a former life before entering the

Roman Catholic Church.

Rather, conversion is a lifetime process for every person, in which enthusiasm may or may not be a factor. It's also taken me nearly a lifetime to realize this, and I wish I'd been a faster learner. It would've been a big help during my annual Lenten efforts to increase my spiritual growth.

Recently, I spoke with some Roncalli High School students in Indianapolis about my conversion to Catholicism as a young adult. The kids wrote down good questions for me, such as why did I feel the need to change religions or what helped me make that kind of decision? One student put it succinctly by asking, Who? What? When? Where? Why?

When I thought about these questions, the first thing I realized is that I have always been religious. That is, from an early age I've wondered about the biggies, like where did I come from, what am I supposed to be doing here? And, I've always believed in God.

Indeed, it didn't take me long in life to think that, considering the wonders of nature and human relationships and ideas, how could there *not* be a God. But, even with that understanding, I always felt a kind of longing for spiritual wholeness, something to satisfy the incompleteness of my humanity. The Hound of Heaven was afoot.

My parents believed in God but didn't attend church regularly. Their faith included being honest, living as good a life as possible and taking responsibility for their own actions. It was a practical belief, not intellectual or mystical in any way, but certainly grounded in Christian values.

My faith was a bit different than theirs because I sought and enjoyed the fellowship and support of other believers. I attended a Congregational Church Sunday School and, later, a high school youth group.

When I entered that stage of young adulthood in which we begin seriously to search for meaning and to plan the way we

want to live our lives, I began looking for another spiritual route. I explored many avenues, but finally gave in and followed my heart to the Catholic Church. Home at last, I thought.

From then on, especially during Lent, I went by what I thought was required of a Catholic. I tried to increase prayer time, give more alms and sacrifice material pleasures. I was already practicing the true faith, after all, but these were icings on that cake. I tended to think in terms of building up a store of spiritual assets.

The thing is, once a Catholic, I found myself constantly being "surprised by joy," as C. S. Lewis said. Finding God over and over again in people, events, ideas or nature fueled the enthusiasm that had nothing to do with keeping spiritual score. Conversion to Catholicism was not the end, but the beginning of a beautiful friendship.

Perhaps converts are less reticent about sharing their joyful inspiration, but it exists in all of us who are faithful. And it continues for life.

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

Faithful Lines/Shirley Vogler Meister

How would we fare if persecuted as Catholics?

The same week that Archbishop Daniel M. Buechlein's column about the faith of a



Jesuit priest surviving imprisonment in a Siberian camp appeared in *The Criterion*, I received a book about Catholics hunted, tortured, imprisoned and executed in Soviet Russia—*Hide Me Within Thy Wounds*:

The Persecution of the Catholic Church in the USSR.

I read about the book in an Indiana German Heritage Society (IGHS) newsletter edited by IGHS president Ruth Mr. Reichmann. I learned that in 1917 there were approximately 2 million Catholics in Russia. By 1939, the Catholic Church was nearly annihilated. Priests, nuns and faithful Catholics suffered and died. By the 1950s, there were only two foreign Catholic priests in the Soviet Union.

At the end of the newsletter article were

these two sentences: "The power of this book challenges believers of any persuasion. Would we break or would we endure in troubled times?"

So often, I wonder this myself.

I set aside *Hide Me Within Thy Wounds* for my Lenten reading. Now I share a few quotations from it to inspire readers' prayers and meditations.

In one situation, a condemned nun's words were recorded: "Probably every one of you, having given your love to God and following His way, has in your heart more than once asked Christ to grant you an opportunity to share in His sufferings. And so it is; that moment has now arrived. Your desire to suffer for His sake is now being fulfilled."

She echoed what's in the hearts of countless men and women being persecuted for their faith worldwide even today, but they can also be applied to everyone unjustly punished for countless reasons.

The following was recorded in a case file for incarcerated Catholic priests.

One said, "I am willing to give my life for my Catholic beliefs."

Another priest said, "God has endowed me with the will to endure suffering in strengthening the faith of believers.

Where religion is concerned, I will make no compromises whatsoever."

Another said, "As regards Catholicism, I remain now as resolute as I was before imprisonment and the camp. I harbor no enmity to Soviet power, but I could never support Godlessness ... I will not act against my conscience."

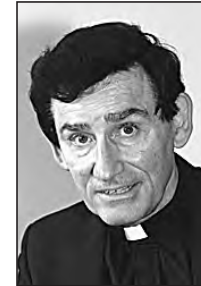
The illustrated book is an amazing historical documentation of interrogations, letters and informers' reports. *Hide Me Within Thy Wounds* by I. I. Osipova (English translation by Malcolm Gilbert) is available through the Germans from Russia Heritage Collection, North Dakota State University Libraries (P.O. Box 5599, Fargo, ND 58105-5599) for \$35 plus \$4 shipping. (Also see information and photographs at www.lib.ndsu.nodak.edu/grhc/order/general/osipova.html).

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

The Human Side/
Fr. Eugene Hemrick

The importance of trust in society and the Church

All kinds of news reports over the past few years have had a capacity to erode



our trust in leaders—to shake our faith. How much can we take before that happens?

Take, for example, the recent doubts that arose about whether Iraq had weapons of mass destruction.

Why, really, was the United States in Iraq? People are asking whether the wars we get involved in are about spreading democracy and freedom or represent a quest for American supremacy.

Again, great numbers of hard-working, middle-class people have lost life savings and pension plans due to corrupt CEOs. What companies can we trust anymore, and where is it safe to invest our earnings?

Coaches long were considered mentors for our youth. But consider the ongoing reports of those coaches whose actions weren't all that honorable. In too many cases today, even the field of sports doesn't sport the clean-cut look it was known for.

People today often wonder whether government leaders aren't more interested in becoming re-elected than in serving and protecting them.

And Churches, the last bastion of hope for honesty and truth, now are fighting for credibility due to unfortunate scandals.

When the faith of a nation is shaken, the consequences are major. Faith, more than any other virtue, is the bonding glue that keeps society and people together. Without it, families break up, businesses collapse, governments fall, churches are left empty and anarchy is given free reign.

Even more destructive is a broken spirit. The very life that faith manifests is deflated, and the will to work together is disheartened.

How do we stand firm in the midst of all that is shaking our faith? More important, what do we teach our children?

In the U.S. Supreme Court building in Washington, a frieze over the justices' benches depicts the works of good on one side and the works of evil on the other, with Justice sitting in the middle and Divine Inspiration at her side. Herein lies our answer.

When we reflect upon all that is shaking our faith these days, we learn that justice is always there to stop untruthfulness. Those who thought their clandestine, unlawful deeds would go unnoticed now are being tried in the light of justice.

There is an old saying, "What goes around, comes around." One may get away with something for the moment, but the moment arrives when all is brought out into the light. Even figures of history with shady past lives have been "dug up" and "put on trial." Most important of all, throughout the pages of Scripture God's promise of ultimate justice is a constant theme.

It is interesting to note in the Supreme Court frieze that Divine Inspiration is leaning against a sword, signifying that the quest of justice is a constant battle.

No doubt, the dishonesty we've experienced in our times is disturbing. Our best antidote is to study the works of justice throughout history and to renew our resolve never to let anything break our fighting spirit in the championing of justice.

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

Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 14, 2004

- Exodus 3:1-8a, 13-15
- 1 Corinthians 10:1-6, 10-12
- Luke 13:1-9

The Book of Exodus is the second book of the Old Testament in the current sequence of biblical writings.



It conveys the teachings of Moses and, as such, it is part of the Torah, the fundamental theology of Judaism.

In terms of history, it looks at the Hebrew people's long trek

from Egypt, where they had been enslaved, to the land of refuge and plenty that God promised them. Their long journey was not without great discomforts, and the way to the destination was not clear. Only with God's guidance did they survive their trip across the Sinai desert and at last arrive upon the "land flowing with milk and honey."

This weekend's reading recalls one of the most important events of this journey, the Exodus. God literally spoke to Moses. First, several images appear. Throughout the Scriptures, they will occur to symbolize the presence of God.

God speaks to Moses at a site atop a mountain. Indeed, the temple in Jerusalem would be built on a mountain. God appears in fire, warm and brilliant. Finally, God speaks in a language that Moses understood. He reminded Moses, and the people whom Moses led, that they were freed in Egypt and then guided to a new life only by God's active power.

The First Epistle to the Corinthians supplies the second reading.

Paul, the author of this letter, was learned in the history and theology of the Jews, his own people. Understandably, the Exodus was very much in his mind as a central event of God's dealings with humanity.

Here he writes that the spiritual nourishment given by God, as it was given during the Exodus, is the only truly satisfying nourishment. Nothing else will

sustain life. Thus, to pursue anything other than God is folly.

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

As an aside, this reading begins with a reference to Pontius Pilate, the Roman governor of Judea, and the authority ultimately responsible for the crucifixion of Jesus. This reference is unique to Luke's Gospel.

At times, indeed in two of the Gospels, Pilate appears confused. He is pliable in the face of demands from an unruly crowd, or of pressures brought by phony religious figures whom the Romans themselves had installed as quislings. This mention in Luke has another view of Pilate.

The governor was decisive, and he was bloodthirsty. The lives of Jews meant nothing to him.

This story itself presents Jesus as peace-loving. He does not urge retaliation against the Romans when told of Pilate's atrocity. Furthermore, in the parable of the fig tree, Jesus shows compassion in the face of misfortune and of evil, which the stunted fig tree represents.

Reflection

The Church continues to guide us through Lent, a capsulized version of earthly life, from a Christian perspective.

This reading in St. Luke's Gospel forcefully reminds us that, as Christians, we are strangers in an unfriendly land if we are followers of Christ living our lives today on Earth. Many circumstances may rise against us, as Pilate so unmercifully rose against the helpless Jews, as they were in the very act of religious worship of the one, true God.

This is the way it is. The reading from Exodus, mentioned in First Corinthians, reminds us that we are on the way to the Promised Land. Our earthly life is merely a passage, and indeed a passage across a desert.

We can lose our way, however, if we rely upon ourselves. We need God, who perfectly supplies for our need in Jesus. However, to hear the Lord, and therefore to follow the Lord, we must strengthen ourselves and listen. This is the purpose of Lent. †

Daily Readings

Monday, March 15

2 Kings 5:1-15b
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 16

Daniel 3:25, 34-43
Psalm 25:4bc-5ab, 6-7bc, 8-9
Matthew 18:21-35

Wednesday, March 17

Patrick, bishop
Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 18

Cyril of Jerusalem, bishop and doctor of the Church
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 19

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

Saturday, March 20

Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 21

Fourth Sunday of Lent
Joshua 5:9a, 10-12
Psalm 34:2-7
2 Corinthians 5:17-21
Luke 15:1-3, 11-32

Question Corner/Fr. John Dietzen

Penance service focuses on Scripture, conversion

My friends and I found the communal penance services in our parish greatly beneficial, much more meaningful than private confessions ever were.



When and under what circumstances was the sacrament of penance introduced in the Church? Our understanding is that private confession was not always available or required. (New York)

The history of the sacrament (or sacraments) of forgiveness in the Church is much too long and complicated for a column like this. But some highlights may be helpful.

As you say, private one-on-one confessions were not the first form. In early centuries, the process of forgiveness of sins was generally more public, sometimes lasted for years and took place under the direction of the bishop.

The move toward private confession and forgiveness of sins extended over several centuries.

Beginning around the time of St. Patrick (died 461), Irish monks, most of them priests, traveled the Irish countryside preaching, baptizing and conducting a simple personal rite of forgiveness patterned on what the monks were accustomed to in their own monastic spiritual lives.

Penitential books began to appear with appropriate penances for different kinds of sins. As the monks spread over Europe, they took these "penitentials" and rituals with them, and began to use them in regions where they established new monasteries and communities.

The practice took hold very slowly, however. In fact, several bishops and Church councils condemned what one regional council (Toledo, Spain, in the seventh century) called the "abominable presumption" of "asking a priest to forgive them as often as they wish to sin."

They insisted on a return to the ancient and accepted penitential disciplines. Even as late as the ninth century, the practice of private confession apparently was unknown in Rome.

Gradually the idea took hold, however, and bishops moved from condemning the

practice to trying to regulate it. By the Fourth Lateran Ecumenical Council in 1215, private confession had become pretty much "the" sacrament of forgiveness in the Church.

There is no question that in its understanding of the sacrament of penance, or reconciliation, the Church is turning from a rather legalistic, juridical approach to one more scriptural and liturgical, more centered on conversion of heart.

In other words, the present Catholic rituals for this sacrament focus more on the penitential theology of the first centuries, but with additional insights offered by the experiences of faith in our own age.

I must add that these changes and developments in the Church's liturgical celebration of forgiveness of sin should not surprise us. It happened with the other sacraments as the people of God lived through the centuries, and would be expected in this case as well.

Two years ago, I was told we could not have a funeral Mass on Ash Wednesday. This year, a funeral Mass was celebrated on that day. Has there been a change? (Texas)

Some slight changes have occurred in the past few years. According to regulations in the present *Sacramentary* (Missal), funeral Masses may not be celebrated on holy days of obligation, Holy Thursday, the Easter Triduum, and the Sundays of Advent, Lent and Easter.

There is no prohibition for Ash Wednesday.

Similar rules govern Ritual Masses, connected with celebration of the sacraments or sacramentals (weddings, for example, and Masses with anointing of the sick or baptism). These are prohibited on Sundays of Advent, Lent and Easter, solemnities, days in the octave of Easter, All Souls Day, Ash Wednesday and during Holy Week (*General Instruction of the Roman Missal*, #3372 and #3380).

Note that it is funeral or ritual Masses that are prohibited. Funeral ceremonies, weddings and other sacramental liturgies without Mass may be celebrated on these days, with due respect, of course, for their liturgical character.

(Send questions to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Hear Me, My Child

My God, you answered me in my time of pain and doubt,
In a quiet moment of conversation with you the words came clearly.
Your voice broke through and this is what you said:
If you knew of my plan you would fight the fight of faith.
Hear me, my child!

I will grip your hand and you must cling tightly with yours,
Change some things as I give you strength to persevere.
Accept what you cannot change and that which you can,
Believe in me and lift the doubt that petrifies your heart.
Hear me, my child!

I call to you and to each and everyone to heed my request.
It is always the same calling—to follow my son in deeds.
His word for me was Abba, Father, and it should be yours also,
With deeds he gave praise to me as you should continually do.
Hear me, my child!

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington.)



My child, I will breathe on you fresh courage to dispel all doubt,
Have faith and use compassionate prayer to combat all sin and evil.
May that your compassionate praying will lead to self-surrender,
Pray that you are exempted of self-seeking ambitions and shallow faith.
Hear me, my child!

By Thomas J. Rillo

Parishes schedule Lenten penance services

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

Batesville Deanery

March 14, 2:30 p.m. for St. John the Baptist, Dover, and St. Joseph, St. Leon, at St. Joseph, St. Leon
 March 17, 7:30 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville
 March 18, 7 p.m. at St. Lawrence, Lawrenceburg
 March 24, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 March 28, 2 p.m. at St. Maurice, Napoleon
 March 28, 4 p.m. at Immaculate Conception, Millhousen
 March 29, 7 p.m. at St. Louis, Batesville
 March 30, 7 p.m. at Holy Family, Oldenburg
 March 31, 7 p.m. at St. Vincent de Paul, Shelby County
 April 1, 7 p.m. at St. Teresa Benedicta of the Cross, Bright

April 1, 7 p.m. at St. Peter, Franklin County
 April 2, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 18, 7 p.m. at St. Agnes, Nashville
 March 23, 7 p.m. at St. Jude, Spencer
 March 24, 7 p.m. at St. Martin of Tours, Martinsville
 March 30, 7 p.m. at St. Paul Catholic Center, Bloomington
 March 31, 7 p.m. at St. John the Apostle, Bloomington
 April 1, 7 p.m. at St. Charles Borromeo, Bloomington

Connersville Deanery

March 18, 7 p.m. for St. Michael, Brookville, and Holy Guardian Angels, Cedar Grove, at Holy Guardian Angels, Cedar Grove
 March 18, 7 p.m. for Holy Family, Richmond, and St. Andrew, Richmond, at St. Andrew, Richmond
 March 23, 7 p.m. at St. Elizabeth, Cambridge City

March 31, 7 p.m. at St. Gabriel, Connersville
 April 3, 10 a.m.-4 p.m. at St. Mary, Richmond

Indianapolis East Deanery

March 15, 7 p.m. for Our Lady of Lourdes, St. Bernadette and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 March 18, 7 p.m. at St. Thomas the Apostle, Fortville
 March 23, 7 p.m. for SS. Peter and Paul Cathedral, St. Mary and Holy Cross at Holy Cross
 March 22, 7 p.m. at St. Simon the Apostle
 March 31, 1 p.m. at St. Philip Neri
 April 1, 6:30 p.m. at St. Rita

Indianapolis North Deanery

March 14, 1:30 p.m. at St. Joan of Arc
 March 16, 7 p.m. at Christ the King
 March 16, 7 p.m. at St. Andrew the Apostle
 March 23, 7 p.m. at Immaculate Heart of Mary
 March 30, 7 p.m. at St. Luke

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Photo by Mary Ann Wyand

She thinks she can do anything. We think she's right.



St. Martin of Tours parishioners Rosalie and Dennis Coleman of Martinsville receive ashes from Archbishop Daniel M. Buechlein during the Ash Wednesday Mass on Feb. 25 at SS. Peter and Paul Cathedral in Indianapolis.

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Indianapolis South Deanery

March 15, 7 p.m. at St. Barnabas
 March 16, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 18, 7 p.m. at St. Jude
 March 22, 7 p.m. at Holy Name, Beech Grove
 March 23, 7 p.m. at St. Mark
 March 29, 7 p.m. at St. Roch
 April 1, 7 p.m. at St. Ann
 April 5, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

March 16, 6:30 p.m. at St. Monica
 March 18, 7 p.m. at St. Susanna, Plainfield
 March 21, 2 p.m. at Holy Trinity
 March 22, 7 p.m. at St. Gabriel
 March 24, 7 p.m. at St. Christopher
 March 25, 7 p.m. at St. Malachy, Brownsburg
 March 25, 7 p.m. at Holy Angels
 March 28, 2 p.m. at St. Anthony

March 31, 7 p.m. at Mary, Queen of Peace, Danville

New Albany Deanery

March 15, 7 p.m. at St. Michael, Bradford
 March 16, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart, Jeffersonville
 March 17, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 March 18, 7:30 p.m. at St. Mary, New Albany
 March 24, 7 p.m. at St. John the Baptist, Starlight
 March 28, 7 p.m. at St. Mary, Lanesville
 April 1, 6:30 p.m. at St. Paul, Sellersburg
 April 4, 7 p.m. at Holy Family, New Albany
 April 5, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 14, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 17, 7 p.m. at Our Lady of Providence, Brownstown

March 25, 7 p.m. at St. Bartholomew, Columbus

Tell City Deanery

March 17, 6:30 p.m. for St. Michael, Cannelton; St. Pius, Troy; and St. Paul, Tell City, at St. Paul, Tell City
 March 18, 7 p.m. at St. Mark, Tell City
 March 20, 4 p.m. at Holy Cross, St. Croix
 March 27, 5 p.m. at St. Isidore the Farmer, Perry County
 March 31, 7 p.m. for St. Martin of Tours, Siberia; St. Boniface, Fulda; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad

Terre Haute Deanery

March 18, 7 p.m. at St. Paul the Apostle, Greencastle
 March 21, 6 p.m. at St. Patrick, Terre Haute
 March 25, 7 p.m. at Holy Rosary, Seelyville
 March 27, 10 a.m. at St. Mary-of-the-Woods, St. Mary-of-the-Woods
 March 29, 7 p.m. at St. Margaret Mary, Terre Haute
 April 1, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
 April 1, 7 p.m. deanery service at St. Benedict, Terre Haute †

Struggles in the Holy Land give insight into Lenten message, says patriarch of Jerusalem

JERUSALEM (CNS)—By living with oppression and fear, Catholics in the Holy Land have an intrinsic understanding of Lent's message of love and repentance, said the Latin-rite patriarch of Jerusalem.

The Lenten fast is a time of repentance and return to God, and a time to cleanse and rid oneself of accumulated evils in order to strengthen the spirit, Latin Patriarch Michel Sabbah said in a message released on March 3.

"Others will then respect our strength, which will be then the fruit of love and not the fruit of pride or the oppression of others," he said.

Lent is also a time of sharing, he said, noting that, in a time of oppression and violence, sharing is also a duty.

"Spiritually speaking, we cannot build up the kingdom of God that is among us alone. We build it up with all those that suffer," he said. "By living, within our souls and within our prayers, the oppression of some and the fears of others, and by becoming conscious of our part in the responsibility for putting an end to this, we carry out our Lent."

Patriarch Sabbah also emphasized the role of love in the daily life of the believer. He said the "criterion of a just Christian life" is in Jesus' commandment to "love your neighbor as yourself."

"This neighbor is every neighbor without exception, every person in our life, a member of our Church or another Church or of another religion. Christian love, conforming to the love of God, has no limits," he said.

Believers must aim to imitate nothing less than God's example, he said.

"If Jesus gave us this commandment, it means that we are capable of fulfilling it, and he will give us the grace to sustain us and make us capable of imitating

him," he said.

Life in the Holy Land is one of an "unceasing demand to put an end to oppression and fear and to the cycle of violence that is their consequence," he said.

The patriarch called on



Latin Patriarch Michel Sabbah

Christians in the Holy Land to refuse "both the oppression of a people and the spilling of innocent blood."

He also called on leaders to be "servants of the people instead of serving themselves and their own interests."

The patriarch said those who react to violence with violence "become twofold victims of the war ... first, victims of material destruction and, second, victims of a hatred that demolishes the human person."

"No person is better than another when he or she is transformed into a carrier of hatred and revenge," he said. "Sadly, this is what is happening in this land." †



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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).

March 12

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Friday Morning Networking Group, Mass, 6:30 a.m., breakfast and networking, Priory Hall, \$10 per person. Information: 317-435-3447.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. St. Anthony Parish retreat. Information: 317-631-7498.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m., carryout available, Stations of the Cross in church, 6 p.m. Information: 317-357-8352.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary, 7 p.m., Stations of the Cross, 7:30 p.m. Information: 317-251-7653.

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

Marian College, St. Francis Residence Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m.

Information: 317-927-6709.

March 12-13

Saint Mary-of-the-Woods, Conservatory of Music, Cecilian Auditorium, **St. Mary-of-the-Woods**. "The Wind in the Willows," 8 p.m., tickets \$8 adults, \$5 senior citizens, children, free. Information: 812-535-5265.

March 14

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 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.

March 13

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Sacred music concert, Anderson University Chorale, 8 p.m. Information: 317-634-4519.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues

with "Mary, Holy Mother," 11:45 a.m. Information: 317-283-5508.

Cardinal Ritter High School, cafeteria, 3360 W. 30th St., **Indianapolis**. St. Patrick's Day dinner and dance, traditional Irish-fare buffet, 6:30 p.m., dancing, 8 p.m.-midnight, \$20 per person. Information: 317-481-8044.

March 13-14

Mother of the Redeemer Farm, 8220 W. State Road 48, **Bloomington**. Indianapolis National Pastoral Musician Chapter and the Liturgical Music Commission, "Lenten Retreat for Pastoral Music Leaders," Franciscan Father Tom Richstatter, presenter. Information: 800-382-9836, ext. 1483.

March 13-19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "School of Lectio Divina," Benedictine Sisters Mary Margaret Funk, Carol Falkner, Juliann Babcock, and Jennifer Mechtild Horner, presenters. Registration: 317-788-7581.

March 14

Indiana Roof Ballroom, 140 W. Washington St., **Indianapolis**. Ancient Order of the Hibernians, annual St. Patrick's Day Breakfast, noon, concert, 2:30 p.m., \$30 adults, \$15 children under 12. Information: 317-359-7147.

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

SS. Peter and Paul Cathedral,

1347 N. Meridian St., **Indianapolis**. Lenten vespers service, 5 p.m., first in a six-part series, Father Rick Ginther, pastor, reflections on the Scripture. Information: 317-634-4519.

Mount Saint Francis Retreat Center, **Floyd County**. Francis2 event, young adults, 18-30, discussion topic, "The Passion of the Christ: The Meaning of Suffering," Information: 812-933-4439 or franvoc@aol.com.

Saint Mary-of-the-Woods, Conservatory of Music, Cecilian Auditorium, **St. Mary-of-the-Woods**. "The Wind in the Willows," 2 p.m., \$8 adults, \$5 senior citizens, children free. Information: 812-535-5265.

St. Andrew Parish, 235 S. 5th St., **Richmond**. Lenten Afternoon of Reflection, sponsored by Richmond Catholic Women, Msgr. Harold Knueven, presenter, 12:45 pm. All women invited. Information: 765-962-3902.

St. Andrew Parish, 235 S. 5th St., **Richmond**. Deacon Formation Program, information: Benedictine Father Bede Cisco, 317-236-1490 or 800-382-9836, ext. 1490.

March 14-19

St. Simon the Apostle Church, 8155 Oaklandon Road, **Indianapolis**. Parish mission, Father Tim Sullivan and Dr. Susan Timoney, presenters, 7-8:15 p.m. Information: 317-842-9452.

March 15

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Freshman registration, 3-6 p.m. Information: www.sceccina.org.

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.

March 17

St. Michael the Archangel Parish, 3354 W. 30th St., **Indianapolis**. Saint Meinrad School of Theology Ecclesial Lay Ministry workshop, third of three-part series, "Prayer and Conversion," Franciscan Sister Barbara Leonhard, presenter, 9:30 a.m.-noon, \$60, less for seniors. Registration: 317-955-6451 or indyprogs@saintmeinrad.edu.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Freshman registration, 3-6 p.m. Information: www.sceccina.org.

March 18

Sisters of St. Francis, Oldenburg Franciscan Center, **Oldenburg**. Lecture series, "The Many Faces of Jesus," third session, "The Face of Jesus Found in Luke," Franciscan Sister Barbara Leonhard, presenter, 2-3:30 p.m. or 7-8:30 p.m., \$40 for the series. Information: 812-933-6437.

Atrium Banquet Hall, 3143 E. Thompson Road, **Indianapolis**. Indianapolis South Deanery parishes lecture series, "Expressions and Types of Prayer," Franciscan Sister Norma Rocklage, presenter, 7-9 p.m., \$5 per person. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**.

"Introduction to Contemplative Prayer" series, 7-8:15 p.m., free-will offering. Information: 317-543-0154.

Monastery of the Resurrection, 2500 Cold Spring Road, **Indianapolis**. Lecture, "Songs of Desire—Poetry of John of the Cross," Keith Egan, presenter, 7 p.m. Information: 317-926-5425.

March 19

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m., carryout available, Stations of the Cross in church, 6 p.m. Information: 317-357-8352.

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

St. Francis Hospital, 8111 S. Emerson Ave., Classroom 1, **Indianapolis**. Program to "Dispel Myths and Misconceptions About Cancer," lunch provided for registered participants, noon-2 p.m. Information: 317-257-1505.

March 19-21

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

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. "Praying with Scripture: Lectio Divina," presented by Benedictine Sister Maria Tasto. Registration: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

March 20

St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 4720 E. 13th St., **Indianapolis**. Ladies Club, women's tea, 1-3 p.m., \$8 per person. Information: 317-352-1129.

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** "Love Works Magic" Fashion Show and Luncheon, sponsored by Birthline Guild, 11:30 a.m. social, noon luncheon. \$25 donation. Reservations by March 13. Information: 317-466-9656.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Arts and Crafts Fair, 9 a.m.-3 p.m., food available. Information: 317-852-5910.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

March 21

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Scott Hahn video series, "A Closer Look at Christ's Church: Answering Common Objections," 11:45 a.m. Information: 317-283-5508.

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei meeting, Mass, 5:45 p.m., chapel. Information: 253-1678.

March 21-23

Mary, Queen of Peace Church, 1005 W. Main St., **Danville**. Lenten mission, "Help, Healing and Hope," Father James Farrell, presenter, 7 p.m. Information: 317-745-4221.

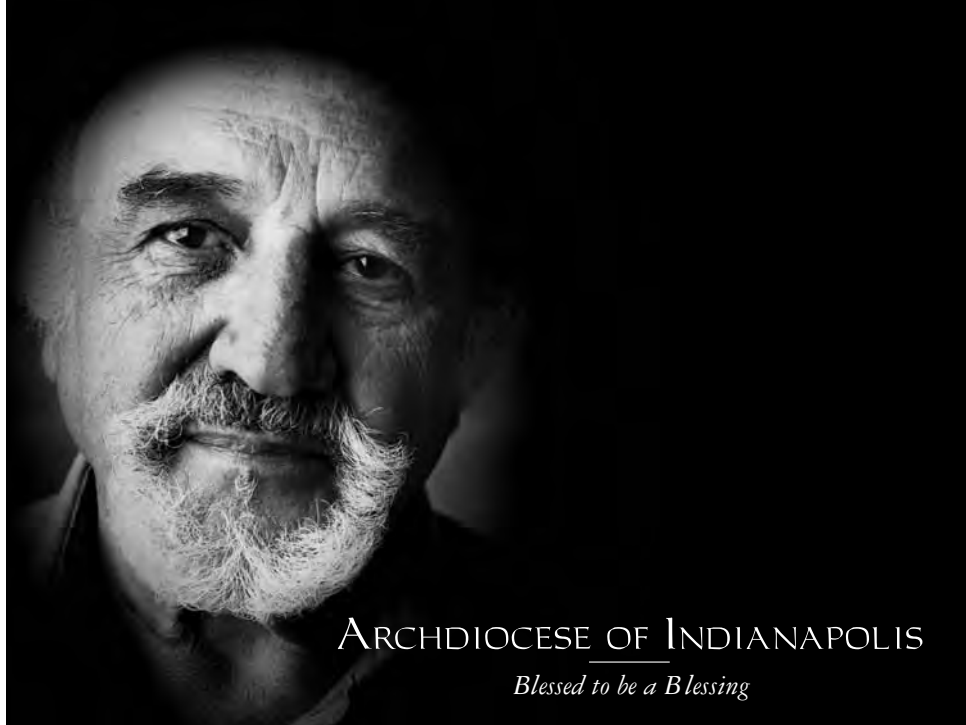
March 24

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Spaghetti and

—See ACTIVE LIST, page 21

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The Active List, continued from page 20

Spirituality, "Seeing with Catholic Eyes: Reintroducing the Faithful to the Catholic View of the World," Father John Trigilio Jr., presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

Monastery of the Resurrection, 2500 Cold Spring Road, **Indianapolis**. Lecture, "Inexhaustible Mystery," Providence Sister Barbara Doherty, presenter, 7 p.m. Information: 317-926-5425.

Nativity Parish, 7225 Southeastern Ave., **Indianapolis**. "Catholic Principles for Making Decisions on Life Issues," Father Joseph Rautenberg, presenter, 7 p.m. Information: 317-357-1200.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. First annual Diversity Job Fair, 2 p.m. Information: 317-713-5723.

March 25
Mount Saint Francis Retreat Center, **Floyd County**. "Lenten Retreat Day," bring brown-bag lunch, drinks provided, 9 a.m.-2 p.m. Information: 812-923-8817 or e-mail mtstfran@cris.com.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Scott Hahn video series, "A Closer Look at Christ's Church: Answering Common Objections," 5:30 p.m. Information: 317-283-5508.

Sisters of St. Francis, Oldenburg Franciscan Center, **Oldenburg**. Lecture series, "The Many Faces of Jesus," fourth session, "The Face of Jesus Found in John," Franciscan Sister Barbara Leonard, presenter, 2-3:30 p.m. or 7-8:30 p.m., \$40 for the series. Information: 812-933-6437.

March 26
St. Michael Parish, 519 Jefferson, **Greenfield**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 6-8 p.m. Information: 317-462-2246.

March 26-28
Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Recovering a Prophetic Imagination," Benedictine Father Eugene Hensell, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount Saint Francis Retreat Center, **Floyd County**. Vocation retreat, single men interested in priesthood or brotherhood. Information: 800-424-9955 or franvoc@aol.com.

March 31
St. Therese of the Infant Jesus (Little Flower) Parish, Social Hall, 1401 N. Bosart Ave., **Indianapolis**. Ladies Club, spring card party, lunch, noon, \$7. Information: 317-357-3121.

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.

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

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 Clinics, 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 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 "I" 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.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament. †



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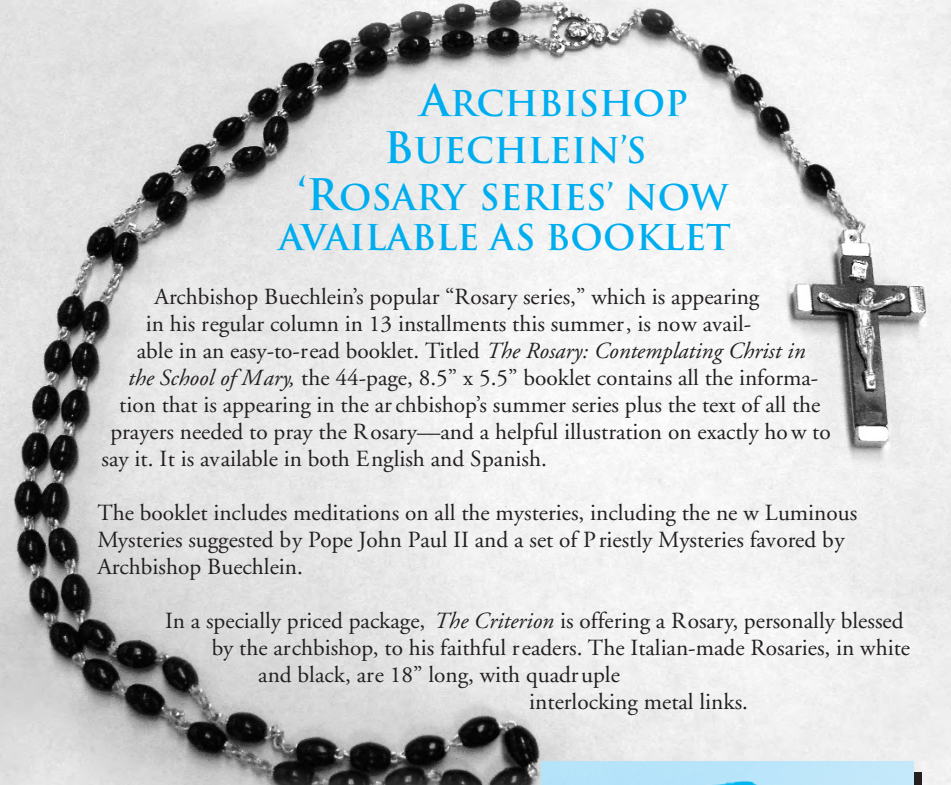
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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious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

BOLTE, Serena (Sedam), 35, St. Christopher, Indianapolis, Feb. 22. Mother of Jack Bolte. Daughter of Ernie and Clara Sedam. Sister of Lorie Riley, Renita Seldowitz and Daniel Sedam.

BOYER, William R., 77, St. Lawrence, Indianapolis, Feb. 20. Husband of Mary Helen Boyer. Father of Debra Boyer, Susan Eckstein, Mary Harrison, Judith Lew and Retired Navy Capt. Jane Boyer Morgan. Grandfather of five.

CARLSON, Sarah M., 82, Holy Spirit, Indianapolis, Feb. 26. Mother of Dennis and James Carlson. Sister of William Fuller. Grandmother of one.

CLEARY, Agnes L., 91, St. Malachy, Brownsburg, Feb. 28. Mother of Karen Hayden, Donna Lucas, Dottie McIntyre, Ernie, Jim and John Craney. Sister of Genny Evans and Patrick Colvin Jr. Grandmother of 23. Great-grandmother of 24.

COFFEY, David L., 58, St. Bernadette, Indianapolis, Feb. 16. Husband of Mary E. (Vaught) Coffey. Father of Melissa Linville, Joseph and Mark Silkwood. Son of Marlene Coffey. Grandfather of four.

CRAWFORD, Anne W. (Whitehead), 45, Holy Spirit, Indianapolis, Feb. 24. Wife of Dennis Crawford. Mother of Lindsay and Maxwell Crawford. Daughter of Mary Whitehead. Sister of Cathy Davis, Deborah Hodgett, Megan Spriet, Christopher, Dan, Jeff, John, Michael, Sam, Stephen, Tim and William Whitehead.

DAY, Jerome, 64, St. Joseph, Sellersburg, Feb. 19. Husband of Nancy Day. Father of Erin Coyle, Kelly Galvin, Mike and Pat Day. Brother of Lynne Pope and Joyce Williams. Grandfather of nine.

DELLADIO, Virginia A. (Hausmann), 62, St. Lawrence, Indianapolis, Feb. 28. Wife of Michael J. Delladio. Mother of Linda Johnson, Cathy

McQueen, Debi Shaw, Julie Sweeney and Michael Delladio Jr. Sister of Patty Bell. Grandmother of 10.

FEDERLE, Mildred M., 86, St. Nicholas, Sunman, Feb. 24. Mother of Patricia Moeller, Kathleen Siebert, Charles and Louis Federle. Sister of Alma Dallam, Norma Kraus, Peggy Rolles and Walter Wuestefeld. Grandmother of 14. Great-grandmother of 26.

FLETCHER, Max B., 78, SS. Francis and Clare, Greenwood, Feb. 23. Father of Nadine Fletcher, Marqueena Leichtnam, Karen McCoy and Lesa Perez. Brother of Martha Nelson. Grandfather of eight. Great-grandfather of three.

FLODDER, James R., 77, Our Lady of the Greenwood, Greenwood, Feb. 23. Husband of Molly J. Flodder. Father of Cindy Blackwell, Phyllis Collingwood, Sharon Dils, Wanda Goins, Linda Makela, Christopher Board, Chester and Ron Rowe, Larry Williams, Kenneth and Robert Flodder. Brother of John Flodder. Grandfather of 38. Great-grandfather of 18.

GALLUZZI, William W., 89, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 23. Husband of Roberta R. Galluzzi. Father of Diane Pusnik, Edward and Richard Galluzzi. Grandfather of two.

GIBBS, Bernadine Julia, 81, St. Anne, New Castle, March 1. Sister of Dorothy Shively and Joe Bugge.

HILLMAN, John, Jr., 81, St. Mary, Greensburg, March 1. Husband of Wilma (Tellas) Hillman. Father of Jane Hockaden, Rita Phelps, Dennis, Larry and Terrance Hillman. Brother of Luella Brockman and Mary Sisson. Grandfather of six. Great-grandfather of one.

HINDS, Jilena Marie, 23, Holy Name, Beech Grove, Feb. 19. Mother of Beau Ryan Swails. Daughter of James Hinds and JoAnn Hinds. Sister of Annetta Kashon, Candrice Toth, Gerald and Thomas Hinds. Granddaughter of Mary Ann Povinelli.

HUFFMAN, Walter, 77, St. Anthony of Padua, Clarks-ville, Feb. 22. Husband of Mary Catherine Huffman. Father of Cheryl Freund, Kathleen Kayrouz and Patricia Strain. Brother of Charles Huffman. Grandfather of six.

IRWIN, Arthur E., Jr., 79,

St. Joan of Arc, Indianapolis, Feb. 20. Father of June McClain.

JACKSON, Ana Lynn, infant, Nativity, Indianapolis, Feb. 29. Daughter of Christopher and Kimberly Jackson. Sister of Ava Jackson. Granddaughter of Roger and Martha Burkhardt and Gene and Sharon Jackson. Great-granddaughter of Dorothy Jackson.

JONES, Earl James, 69, St. Paul, Tell City, Feb. 23. Husband of Helen (Hammack) Jones. Father of Kim Dowland, Colleen Radabaugh and Lloyd Jones. Brother of Dorothy Vaught, Lillian Mills, Bob Jones and John Tucken. Grandfather of seven.

KOPP, James E., 78, St. Vincent de Paul, Bedford, Feb. 24. Father of Susan Morrison, David and William Kopp. Brother of Kathleen Freeman, Dorothy Holley, Howard, Louis and Roger Kopp. Grandfather of five. Great-grandfather of three.

KORTE, Mary Lucille, 86, St. Anthony of Padua, Clarksville, Feb. 19. Mother of Carolyn Newman, Charlotte Popp and James A. Korte. Grandmother of 14. Great-grandmother of 18.

LUTZ, Richard L., II, 40, St. Anne, New Castle, Feb. 27. Son of Glenda Lutz. Brother of Dawn Meeks, Brentt and Mark Lutz.

LUX, George, 75, St. Andrew, Richmond, Feb. 25. Brother of Ruth Johnhting.

MALED, Mary L. (Baskerville), 82, St. Michael, Indianapolis, Feb. 25. Mother of Donna Baker, JoAnn Bische, Cathy Nichols, Theresa, Daniel and Thomas Maled. Sister of Dorothy Lehr, Albert, Michael and Samuel Baskerville. Grandmother of 21. Great-grandmother of five.

OSIER, Nicholas E., 87, St. Louis, Batesville, Feb. 28. Husband of Anna Mae Osier. Father of Diane Huntman, Jennifer Meyer and Nicholas Osier. Grandfather of eight. Great-grandfather of seven.

PERKINS, C. Beth, 49, Our Lady of the Greenwood, Greenwood, Feb. 14. Wife of Dave Perkins. Mother of Emily, Andrew, Josh and Zachary Perkins. Daughter of Don and Pat (Litten) Moulden. Sister of Andy, Brad, Brian and Bruce Moulden.

PINDELL, Barbara J., 74, St. Luke, Indianapolis, Feb. 28. Wife of Joseph Pindell. Mother of Mara Davis, Brenda Eber, Laura Fry, Lisa Krasowski and Joseph Q. Pindell II. Sister of Paul Roe. Grandmother of nine.

RENN, John Robert, 51, St. Paul, Sellersburg, Feb. 24. Husband of Barbara Renn. Father of Monica Dockery, Donald Dailey, Terry Haworth, Jenny, Joseph and Mark Renn. Brother of Kay Crotty, Joe and Tom Renn. Grandfather of six. Step-grandfather of two.

ROSENFELD, Margaret A., 85, St. Vincent de Paul, Shelby County, Feb. 25. Mother of Connie Bergman, Peggy Jacobs, Carol Shaw, Patricia, Daniel, Frances Jr., Gene, James and William Rosenfeld. Sister of Robert Aldridge. Grandmother of 12.

SCHNEIDER, Mary J. (Huber), 92, St. Anthony, Indianapolis, Feb. 28. Mother of Margaret Hittle, Karen, Carl and Charles Schneider. Grandmother of seven. Great-grandmother of nine.

SHELTON, Dolores, 73, St. Lawrence, Indianapolis, Feb. 17. Wife of Walter Shelton. Mother of Jolinda Roberts, Kathy Slight, David and Ray Shelton. Sister of William McCurdy. Grandmother of seven.

SICKLEY, Mary Patricia (Entwistle), 77, St. Anthony, Indianapolis, Feb. 27. Mother of Joan Monachino, Kay and Daniel Sickley. Sister of Eileen Bright. Grandmother of five. Step-grandmother of three. Great-grandmother of two.

SOLBERG, Doreen K., 82, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 24. Mother of Beret Beatty, Mary K. Stanford, John and Robert Solberg. Sister of Marcella Klasen, Leona Schultz and Quirren Klasen. Grandmother of five.

STAHL, Bernard C., 88, Holy Name, Beech Grove, Feb. 18. Husband of Louise (Turrin) Stahl. Father of Mary Ann (Stahl) Pennington and Joanne Stahl. Brother of Elizabeth Rotermund. Grandfather of three.

TAYLOR, Marinette, 77, St. Philip Neri, Indianapolis, Feb. 22. Mother of Leslie Harrington and Charles Taylor.

WEISENBACH, Gertie, 85, St. Louis, Batesville, Feb. 29. Mother of Susan Kerker, Karen, Mike and Scott Weisenbach. Sister of Paul Moeller. Grandmother of six. Great-grandmother of three.

WEISS, Vernon, 71, St. Andrew, Richmond, Feb. 24. Husband of Jackie Kloer, Carol Zwissler and Tom Weiss. Brother of Betty Stubbs, Charles, Ed and Eugene Weiss. Grandfather of seven. Step-grandfather of three.

WENDLING, Louis J., Jr., 76, St. Rose of Lima, Franklin,

Feb. 13. Husband of Anita M. Wendling. Father of Linda Hunt, Cynthia Sanborn and Cheryl Yax. Brother of Mary Francis Jennings and Donald Wendling. Grandfather of six. Great-grandfather of one.

YOUNGBLOOD, John Lewis, 88, Christ the King, Indianapolis, Feb. 27. Father of Kris

Kelly, Mike and Tim Youngblood. Grandfather of seven.

ZAHM, Lena Bova, St. Mark, Indianapolis, Feb. 21. Mother of Michael Zahm. Sister of Santina Gallamore, Rose Polk, Trina Ray, Anna Squillace, Joe, Mike Jr. and Paul Bova. Grandmother of two. †

CRS resumes some relief operations in Haiti

WASHINGTON (CNS)—Catholic Relief Services has resumed relief operations in southern Haiti, but ongoing violence has paralyzed distribution of aid throughout most of the troubled nation, the agency said.

CRS, the U.S. bishops' international relief and development agency, will focus operations in the city of Les Cayes.

"This is a small step in the right direction, but we need to be able to reach beyond the Les Cayes urban area," Jed Hoffman, CRS regional director for Latin America, said in a statement. He said living conditions continued to deteriorate, despite the arrival of international peacekeepers on March 5.

"The government, the political opposition, the armed Haitian groups and the international forces in the capital and other towns must work together to restore civil order so people can get back to work and CRS can get help to those who are being hit hardest, like orphans, street kids, the disabled and HIV/AIDS patients," he said.

Violence has intensified in Haiti since an uprising ousted President Jean-Bertrand Aristide. Aristide, a former Salesian priest, fled Haiti on Feb. 29. At least six people were killed in the capital, Port-au-Prince, on March 7 when gunfire erupted on a group of demonstrators who were marching peacefully through the capital to the presidential palace. Among the marchers were rebel leaders. Witnesses said militant supporters of Aristide fired on the crowd of demonstrators.

In a statement released the same day in the Central African Republic, Aristide insisted that he was still the president and called for "peaceful resistance" to what he called the "occupation" of Haiti, the British news agency Reuters reported.

During the previous week, Bishop John H. Ricard of Tallahassee-Pensacola, Fla., head of the U.S. bishops' Committee on International Policy, said the U.S. government and international community should increase the number of peacekeeping forces in Haiti. He said the forces were needed to ensure the safe delivery of aid to needy Haitians.

He said CRS and other relief agencies suffered "considerable losses of food stock and vehicles. Even now, the looting of food warehouses, as well as stores, banks and other institutions, has intensified the already grave humanitarian crisis."

Brian Shields, spokesman for CRS, said the agency had recovered 12 of 17 vehicles stolen in the violence that followed Aristide's departure.

CRS announced on March 2 that it had been awarded a grant of \$412,287 from the U.S. government to help Haitians affected by the recent fighting. The grant will support the work of local nongovernmental organizations in Port-au-Prince and along the country's southern peninsula.

In Geneva, Elisabeth Byrs, spokeswoman for the U.N. Office for the Coordination of Humanitarian Affairs, said on March 2 that "all humanitarian aid distribution [in Haiti] is frozen for the moment. The situation is still very chaotic."

"A couple of medical teams that were supposed to go down were holding out as long as they could," said Theresa Patterson, executive director of the Parish Twinning Program in Nashville, Tenn., which oversees the twinning programs at 345 U.S. parishes. "We've reached the point where I could not recommend anyone trying to go there."

One visit that was called off was a Feb. 27 medical mission trip to St. Jean-Marie Vianney Parish in Belle Riviere organized by St. Thomas Aquinas Parish in Indianapolis. †

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News briefs

Local

Saint Mary-of-the-Woods College raises more than \$25 million

Saint Mary-of-the-Woods College recently exceeded its \$21 million campaign goal by more than \$4 million. The campaign, titled "Taking the Lead for Women, the Woods and the World," formally ended on Dec. 31 after having begun in 1998. Funds donated to the campaign were used for capital improvements, information technology, student financial assistance, development funds for faculty and staff programs, and the annual fund. "Our donors' support and commitment during this campaign has made a difference in so many ways—from the academic and student areas to the physical grounds at Saint Mary-of-the-Woods College," said Mary Ellen Long, the college's chief development officer. "We cannot thank them enough for their generosity." The campaign was the largest in the college's history.

U.S.

Bishop Lawrence E. Brandt installed in Diocese of Greensburg

GREENSBURG, Pa. (CNS)—"I can't hide my glee. My heart is brimming with joy," Bishop Lawrence E. Brandt said on March 4 after his episcopal ordination and installation as the fourth bishop of the Diocese of Greensburg at Blessed Sacrament Cathedral. In his remarks at the end of the Mass, Bishop Brandt thanked the 750 people who filled the cathedral, saying, "If joy shared is joy doubled, you have quadrupled and quintupled my joy." Bishop Brandt, a priest of the Diocese of Erie who had served as chancellor there since 1991, was ordained and installed as bishop of Greensburg in a nearly three-hour Mass. In addition to the cathedral congregation, another 300 people watched the live broadcast of the Mass and followed the liturgy in a middle-school auditorium across the street from the cathedral.

Genealogy group to help Vermont diocese preserve sacramental records

BURLINGTON, Vt. (CNS)—Thanks to the Vermont French-Canadian Genealogical Society, aging sacramental records of the Burlington Diocese at risk of being lost forever now will be preserved so future generations can learn about the history of the Catholic Church in Vermont. Parish birth, marriage and death records will be copied by members of the society, and the database for parishes and diocesan archives will be stored on compact discs. "They are doing more than just copying old books; they are helping future generations understand the past and reminding us all of the role the Catholic Church has played in human history," said Father Lance Harlow, pastor of St. Anthony Church in Bethel. He was a member of a subcommittee of the priests' council that met in December with members of the genealogical society to discuss the deteriorating condition of the diocese's aging sacramental records. They discussed ways to preserve the documents and also how to make them accessible to the public for historical research.

Increased role for women would benefit society, Vatican says at U.N.

UNITED NATIONS (CNS)—An increased role for women will benefit a society that is "organized solely according to the criteria of efficiency and productivity or of brute force," the Vatican said in a statement presented at United Nations headquarters in New York on March 4. It said women were "especially gifted" in showing the need to rise above self-interest and work for the betterment of all. "Through feminine insight, women enrich the world's understanding, and help to make human relations between and amongst people more honest and authentic," it said. The statement was presented to the Commission on the Status of Women by Marilyn A. Martone, who teaches in the department of theology and religious studies at St. John's University in the New York borough of Queens. She told members of the commission, holding its annual meeting on March 1-12, that the contribution of women to meeting the world's needs was made "at great sacrifice." †



Haiti
An elderly Haitian woman begs a Marine for food outside the U.S. Consulate in Port-au-Prince on March 4. U.S. Marines were in Haiti as part of an international effort to stabilize the country.

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