



**The**

# Criterion

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## A father's loss leads to a celebration of faith and family

By Mary Ann Wyand

Love is the main ingredient of monthly Dad's Day breakfasts that bring fathers and their teen-age sons or daughters together for a meal and inspirational early-morning program during the school year.

In the winter months, it's still dark and cold outside as fathers and sons or fathers and daughters gather at 6 a.m. for breakfast to celebrate God's priceless gifts of faith, family, friends and time with loved ones.

Yawns are mixed with laughter during these special mornings that begin with coffee, juice and varied breakfast menus

then continue with introductions, a motivational speaker and conversations which create memories that will last a lifetime. Fathers introduce their sons or daughters during one gathering then the teen-agers introduce their dads at the next breakfast by offering compliments about each other.

"Never has such a simple idea been so noble," St. Simon the Apostle parishioner Bill Bissmeyer of Indianapolis said of the Dad's Day ministry he founded with his wife, Helen, last year after their son, John, a Cathedral High School junior and athlete, died unexpectedly in his sleep from a viral heart infection on Jan. 5, 2002.

See DAD, page 2



Members of football teams from Catholic high schools in Indianapolis show their unity outside SS. Frances and Clare Church in Greenwood last June during the funeral for Roncalli Rebels running back Jonathan Page of Greenwood. A monthly fathers and sons breakfast at Roncalli High School is named for Jonathan.

## Pope sends envoy to Iraq to avert war

VATICAN CITY (CNS)—Pope John Paul II appealed again for a peaceful settlement of the crisis in Iraq and sent a high-level envoy to Baghdad to press for greater Iraqi cooperation with U.N. weapons inspectors.

Cardinal Roger Etchegaray left for Baghdad on Feb. 10 on a mission to "help the Iraqi authorities make a serious reflection on the duty of effective international cooperation, based on justice and international law, in view of assuring the supreme gift of peace to its people," a Vatican statement said.

Cardinal Etchegaray said he planned to deliver a personal message from the pope to Iraqi President Saddam Hussein.

The move was welcomed by U.S. Ambassador to the Vatican Jim Nicholson, who told Catholic News Service on Feb. 10 that "if there's anyone that might be able to get Hussein to listen to reason, it might be the pope."

"We welcome the engagement of the Holy Father as a positive force in trying to get Saddam Hussein to comply with the U.N. resolutions and to protect his people and the rest of the world from war. The decision really rests with him," Nicholson said.



Teachers from two Catholic schools in Shfar'am, Israel, receive a demonstration on Feb. 6 on using a gas mask in the case of a biological or chemical weapons attack. The session was given by an Israeli soldier, who gave his name only as Shai, with the Army Home Front Command unit. The Sisters of Nazareth School and the Catholic Apostolic High School are located less than 20 miles from Haifa, an Iraqi missile target during the 1991 Persian Gulf War.

The Vatican's diplomatic move, announced on Feb. 9, came a day after the pope warned that "peace is in danger."

"We need to multiply our efforts. One cannot be immobile in the face of terrorist

attacks, nor when faced with the threats that are being raised on the horizon. One should not give up, as if war is inevitable," he said on Feb. 8 in a

See ENVOY, page 7

## U.S. theologian defends war with Iraq

VATICAN CITY (CNS)—U.S. theologian Michael Novak made a case for war on Iraq to a skeptical Vatican audience, arguing that military action was justified under traditional self-defense principles and not under some new concept of preventive war.

Brought to Rome by the U.S. State Department, Novak met privately on Feb. 8 with Archbishop Jean-Louis Tauran, the Vatican's equivalent of foreign minister, and officials of the Pontifical Council for Justice and Peace, and later detailed his Vatican presentation at a Feb. 10 Rome symposium organized by the U.S. Embassy to the Vatican.

Novak argued that Iraqi President Saddam Hussein had disrupted international order by refusing to disarm and that Iraqi weapons risked falling into the hands of a new breed of international terrorists eager to strike countries around the world with no advance warning.

"A limited and carefully conducted war to bring about a regime change in



Theologian Michael Novak, left, confers with U.S. Ambassador to the Vatican James Nicholson at the Center for American Studies in Rome on Feb. 10. The theologian made the case for a U.S.-led war on Iraq to Archbishop Jean-Louis Tauran, the Vatican equivalent of a foreign minister, and presented the U.S. position during a Vatican Radio interview. The Vatican opposes the war, and Pope John Paul II sent an emissary, Cardinal Roger Etchegaray, to Baghdad to deliver a message to President Saddam Hussein.

Iraq is, as a last resort, morally obligatory," Novak said at the Rome symposium.

"For public authorities to fail to conduct such a war would be to put their trust imprudently in the sanity and good will of Saddam Hussein," he said.

The two-hour symposium, about half of which was dedicated to questions, was attended by some 150 invited guests, including lower-level Vatican officials, professors from Church universities in Rome and diplomats

See WAR, page 7

## Yearbook shows small decrease in number of priests

VATICAN CITY (CNS)—The Vatican's latest statistics show a continuing decline in the number of priests in the world, but an increase in the number of seminarians.

Meanwhile, the worldwide Catholic population reached 1.06 billion at the end of 2001, an increase of nearly 1 percent from the previous year.

The statistics were released on Feb. 8 when the latest edition of the Vatican yearbook or *annuario* was presented to Pope John Paul II.

The Vatican said the number of priests declined by 111 during 2001. That reflected a decrease of 778 in religious order priests and an increase of 667 diocesan priests.

The number of seminarians increased 1.5 percent over the same period, from 110,583 to 112,244. The most significant increases came in Asia, Africa and the Americas, while Europe and Oceania registered a reduction.

The Vatican said other sectors of the pastoral workforce increased significantly in 2001: permanent deacons increased 4.9 percent, members of secular institutes were up 2.7 percent, lay missionaries increased 10.1 percent and catechists were up 6.5 percent.

Overall, the number of people involved in the Church's pastoral workforce rose from 4.1 million to 4.27 million in 2001.

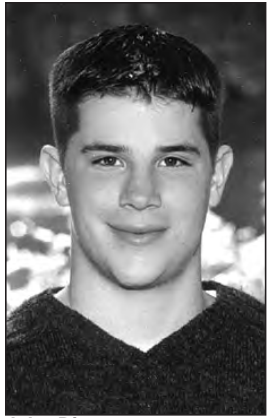
See PRIESTS, page 2



# DAD

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From broken hearts in the Bissmeyer and Cathedral families came a desire to turn tragedy into unity and fellowship



John Bissmeyer

with monthly father-son breakfasts that feature good food, fun times and speakers who share faith, insights and advice.

"I've been to every one of the breakfasts," said Cathedral senior Ryan Noblet, a member of St. Christopher Parish in

Indianapolis. "It's a blessing to be here and to see all the fathers and sons come together like this. They get up early because they want to be here.

"When John died, it was pretty hard on our group of friends," Ryan said, "and this is one way to keep his presence, his essence, alive."

Ryan carries John's picture with him all the time and said his friend's death changed his perspective about life.

"I care more about spending time with my family," he said, "and I'm glad that we're together and happy."

Ryan said he tells other teens to "get close to your family" because "we don't know how long our time here is going to be so we need to take advantage of that."

Holy Spirit parishioner Edward Rivers of Fishers, Ind., in the Lafayette Diocese, helped the Bissmeyers organize the first Dad's Day group, which meets on the second Friday of the month at The Hilltop North restaurant near Cathedral High School.

"The Bissmeyer family is a very close family, and they make everybody else

around them part of their family too," Rivers said. "When John passed away, we really wanted some way to have his legacy continue, and this gave us the chance to help other kids and their families stay close together. Bill's goal is to have this kind of program at every high school."

Tragedy struck the Cathedral family again on Feb. 4, 2002, when 1996 graduate and star athlete Amy Hasbrook of Indianapolis died in an early morning fire that engulfed her parent's house.



Amy Hasbrook

Amy's Day, a father-daughter breakfast in the Cathedral High School cafeteria on the first Friday of the month, celebrates her life and promotes family unity.

A group of mothers started this ministry last

October. St. Luke parishioners Daniel and Barbara Hasbrook and Amy's twin sister, Anne, attend Amy's Day and said this tribute means a lot to their family.

"Hopefully, this will encourage parents to spend more time with their kids," Dan Hasbrook said after the breakfast in December. "Every day, I run into someone who remembers Amy and says 'I'm praying for your family.' I tell them it's tough, but we're coping."

The Dad's Day ministry expanded again last year after the tragic death of Roncalli High School sophomore and athlete Jonathan Page. The son of SS. Frances and Clare parishioners Scott and Holly Page of Greenwood died on June 4, 2002, of head injuries suffered in a car accident.

Last fall, a group of Roncalli parents began a Jonathan's Day breakfast in his memory for fathers and sons on the third Friday of the month in the cafeteria at the Indianapolis South Deanery high school. The Page family attends each breakfast.



Jonathan Page

Nativity

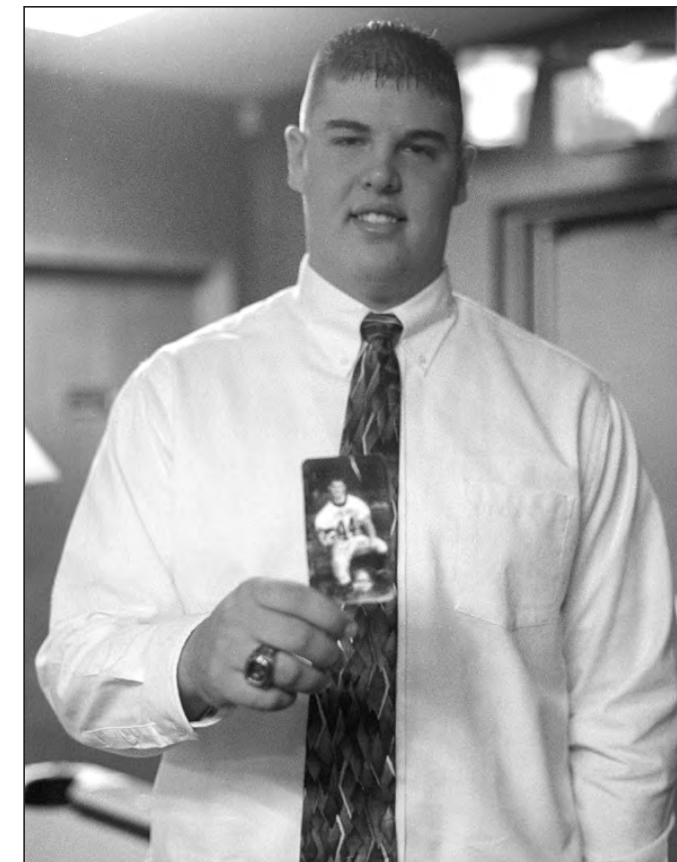
## Correction

Due to a production error, an advertisement for the North Deanery Catholic schools on page 22 of the Catholic Schools Week Supplement in the Jan. 24 issue of *The Criterion* incorrectly listed a principal for Bishop Chatard High School in Indianapolis. The principal's position at the high school is currently unfilled.



Photos by Mary Ann Wyand

Above, St. Luke parishioner Daniel Hasbrook of Indianapolis hugs his daughter, Anne, during the Amy's Day breakfast at Cathedral High School in December. The monthly breakfast for fathers and daughters is named for Amy Hasbrook, who died in a fire at her parents' home on Feb. 4, 2002. Five other high schools recently started Dad's Day breakfasts.



Left, Cathedral High School senior Ryan Noblet of St. Christopher Parish in Indianapolis holds a picture of John Bissmeyer, who died on Jan. 5, 2002. The first Dad's Day breakfast was organized in John's memory last spring. St. Lawrence parishioners Steve and Sandy Koers of Indianapolis host the breakfasts at their restaurant, The Hilltop North, on the north-east-side.

# PRIESTS

continued from page 1

That included 4,649 bishops, 405,067 priests (138,619 religious order priests and 266,448 diocesan priests), 29,204 permanent deacons, 54,970 non-priest religious men, 792,317 religious women, 31,512 members of secular institutes, 139,078 lay missionaries and 2,813,252 catechists.

The Vatican noted that the number of baptized Catholics in the world had grown from 757 million in 1978 to 1.06 billion at the end of 2001. The greatest growth has been in Africa, where the number of Catholics increased 148 percent since 1978. Significant increases also have occurred in Asia, the Americas and Oceania, while the number of European Catholics has remained about the same over that period.

The Vatican also said that after exchanging ambassadors with East Timor and Qatar, the Holy See now has diplomatic relations with 175 countries. †

parishioner Jim Mahin of Indianapolis, who helps organize Jonathan's Day with other Roncalli parents, said he enjoys participating in the breakfast with his son, Ryan, a senior who was one of Jonathan's friends.

"There were 260 fathers and sons at the first breakfast in September," Mahin said. "The next breakfast is Feb. 21, and other fathers and sons are welcome. I think it's really neat to see the fathers and sons share this time together. Roncalli has been extremely supportive. [President] Joe Hollowell helped cook the first breakfast. The meal only costs \$5 a person, and we've been able to donate the proceeds to the Jonathan Page Scholarship."

Roncalli principal Chuck Weisenbach of Indianapolis said it's nice when something so positive can evolve from the tragic death of a young person.

"We're very grateful to Bill Bissmeyer for creating the idea and sharing it," Weisenbach said. "He was instrumental in helping a group of Roncalli parents start Jonathan's Day. You can't put a value on what that's doing for our school community. To have that kind of fellowship among people has been a real gift for us. Many of the dads said they have put a higher priority on family relationships. It also helps us remember Jonathan's spirit and his smile. It doesn't take away the hurt, but it's a nice legacy." †



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## Archdiocesan priest resigns

Father John B. Schoettelkotte, 69, who has been on administrative leave since June 2002, has resigned from active ministry. His resignation followed an investigation by the Archdiocese of Indianapolis of several allegations that Father Schoettelkotte had engaged in sexual misconduct with girls and women. He was ordained in 1960.

The resignation came in response to recommendations of the Archdiocesan Review Board and Archbishop Daniel M. Buechlein's own review of the case in consultation with canon lawyers and other advisors.

"Resignation from active ministry" means that Father Schoettelkotte will cease to function as a priest and is

permanently removed from ministry.

The archdiocese continues to urge people to come forward to report sexual misconduct so that it can reach out to the victims with pastoral care. Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan assistance coordinator, Suzanne L. Magnant, Chancellor, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206-1410 or call her at 317-236-7325 or 800-382-9836, ext. 7325.

Archbishop Buechlein has asked for prayers for all persons who are suffering from sexual abuse in the Church and in society in general. †



# Archdiocese and University of Dayton offer classes online

By Jennifer Lindberg

Adults in the archdiocese can take college level courses on the Catholic faith without leaving their home.

All that's needed is a computer, Internet connection and e-mail to begin taking courses on Church history, the sacraments, Mary, ecclesiology, evangelization and Scripture.

The Archdiocese of Indianapolis has partnered with the University of Dayton to make the courses available online through the Virtual Learning Community in Faith Formation.

The program is operated by the Institute of Pastoral Initiatives of the University of Dayton and is open to teachers, catechists or other adults who are interested in learning more about their faith.

Harry Dudley, associate executive director of faith formation for the Archdiocese of Indianapolis, said the partner-

ship is a way to "reach out to those who want adult formation and enrichment, but are unable to attend the traditional adult education offerings at our parishes."

The online courses also offer an opportunity for enrichment for those who have completed the Echoes of Faith Catechist Formation and the Catholic Educator programs, which is for principals and teachers in the archdiocese, Dudley said.

Information on the courses and program can be found at [www.udayton.edu/~vlc/](http://www.udayton.edu/~vlc/).

Any parish in the archdiocese may link to the program or post the Web site in their bulletin as an option for adult education, Dudley said.

The fee for each course is \$40 for members of partner dioceses, which includes the Archdiocese of Indianapolis. It is \$75 for those outside the network.

Each five-week course requires about 25 hours of work—reading, writing reflections and exchanging ideas by

e-mail on the course discussion board.

In the summer, there will be a three-week program for those who can't commit to five weeks.

Eight courses are currently offered, with plans to add 10 additional courses.

Participants come from across the nation and enrollment in each class is capped at 12 to preserve interaction between facilitator and participants.

Dudley, who has taught the Media, Faith and Values and Media Imagination course, said he has witnessed how the online classes are helpful to participants.

"They can work whenever they do have time as long as they do their work within the week of each session," Dudley said. "I have had participants make their entries and do their work at every time of the day or night."

Bill Hunn, director of religious education at Sacred Heart Parish in Jeffersonville, has taken seven courses through the

University of Dayton program.

Hunn said he's done most of his work in the evenings or early mornings before work.

"My master's [degree] is 30 years old and this has been a good refresher," Hunn said.

The archdiocese also offers another education program—the Ecclesial Lay Ministry Program (ELM), which is not associated with the University of Dayton. The ELM program is presented by the Saint Meinrad School of Theology.

ELM classes meet throughout the year in a classroom setting and are designed for people who are in parish leadership positions or plan to be. More information on those program offerings may be obtained by calling Suzanne Magnan, the archdiocese's chancellor and secretary for lay ministry and pastoral services, at 317-236-7325 or 800-382-9836, ext. 7325. †

# Special Religious Education Program continues to grow

By Jennifer Lindberg

For almost three decades, June Smith has helped her son and other children who have physical or developmental disabilities learn about God.

Smith, a member of the Richmond Catholic Community, and a few volunteer parents worked as unofficial catechists because the Archdiocese of Indianapolis had no formal program to help children with special needs.

In 1998, that changed when the Special Religious Education Program (SPRED) was launched by the archdiocese to minister to the spiritual needs of people with special needs and developmental disabilities. That program is designed to give them access to the sacraments and a special class that pairs a student with a catechist to learn about God and share their spiritual journey.

Last fall, the Richmond parishes began a formal SPRED program, bringing the total number of SPRED programs to 14 in the archdiocese, said Debbie Armenta, coordinator of SPRED. About 150 catechists have been trained for the program in

various parishes.

Miller, whose son, Jim, has Down syndrome, said the difference with SPRED and the group she formed is that it's "one on one."

"My teaching was part of a group. This gives them that one special person that just listens to them and talks to them."

Miller became acquainted with SPRED after calling Armenta and asking her to help with a retreat.

Soon, SPRED was being implemented in Richmond. Currently, there are five catechists and four special friends attending SPRED.

Three parishes are expected to add SPRED within the next year, Armenta said. It takes eight to 15 months to implement a SPRED program at a parish.

Hope Reilly, lead catechist for SPRED in Richmond, said more volunteers are needed because there are parents who want to have their children attend SPRED.

Reilly also asked that people donate supplies, attend the SPRED Mass in May and ask the SPRED participants how they like the program.

"When our SPRED group gathers in our

sacred space to talk about Jesus, his presence is very real to us," Reilly said. "Our special friends are hungry for God's message of love and acceptance that is shared with each member of our group at each session."

Reilly said becoming involved in SPRED has helped her faith grow and that the special friends touch people's hearts. Special friends is the term used for students in the class.

"When you share your faith with others, your own faith grows," Reilly said. "Each member of our group is one of God's special creation. Each has a unique gift to share."

Having a group that reaches out to parents with special-needs children through the Church community is important, Miller said.

"It makes you feel your child counts and that he's part of Church," Miller said. "It shows that someone cares enough to want to help."

Miller, 74, has had many frustrations trying to get her son involved in the Church and accepted by others.

While Richmond has always been a

welcoming community, she said that sometimes people without special-needs children don't know how to approach families who do have special-needs children.

"I wish everyone would be as comfortable with them as the catechists are," Miller said.

Anyone can be a SPRED catechist as long as they have the desire to share their faith and can commit to a one-year teaching period. Special training is given to all catechists, Armenta said.

While much has been done to encourage and promote SPRED, Armenta said financial support is still needed and that more needs to be done to get the program in more parishes.

It costs \$180 per SPRED participant to run the program.

To help further SPRED's mission, a special dinner dance will be held on March 15 at the Marten House Banquet Facility in Indianapolis. Kevin Gregory, a weatherman with RTV Channel 6 in Indianapolis, will host the event. The cost is \$50 per person, which includes dinner and drinks.

For more information on SPRED or to attend the dinner, call 317-377-0592. †

# Small communities of faith seminar is Feb. 22 in Greenwood

Are small faith communities a recent development or have they been around for a while? Our parish would like to start some faith-sharing groups. How do we go about it? Our small community has been meeting for a long time, and we are looking for some new resources. Our group seems to be drifting apart. How can we recapture the old fire?

These are a few of the questions and topics that will be addressed during a seminar on small communities of faith to be held on Feb. 22 at the Jonathan Byrd

Cafeteria in Greenwood, near Interstate 65 and the Greenwood exit. The program is being presented by the archdiocese's Evangelization Commission, the Office of Catholic Education and local participants in the National Alliance for Parishes Restructuring Into Communities.

Registration begins at 9 a.m. and the program starts at 9:30 a.m. After an opening prayer and an overview of the seminar, Father Clem Davis, pastor of St. Bartholomew Parish in Columbus, will give a presentation on the history and

place of small groups and communities in the life of the Church. His talk will be followed by a panel composed of a pastor, a parish life coordinator and a director of religious education. They will reflect on small communities and groups, and their benefits for a parish.

After lunch, there will be a set of six break-out sessions: 1) Starting, Sustaining, and Integrating Small Groups, 2) Resources for Small Groups, 3) Small Communities of Faith in the Rite of Christian Initiation of Adults Process,

4) Reflection and Relational Style in Parish Life, 5) Small Communities of Faith and the Ongoing Formation and Catechesis of Adults, and 6) Life Stages of Groups. These sessions will be presented twice.

The cost to attend the seminar is \$20 per person and includes lunch. There is a brief listing of the schedule for the day online at [www.archindy.org/scc.htm](http://www.archindy.org/scc.htm) that includes a link to a copy of the brochure. The brochure also can be obtained from the Office of Catholic Education at 317-236-1448 or 800-382-9836, ext. 1448. †

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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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## Editorial

# Tragedy and religious faith

Tragedies always affect people's faith, sometimes making them question it and sometimes making them turn to it for consolation. That was the case after our country's latest tragedy, the loss of the shuttle Columbia and seven astronauts.

President Bush's first statement about the tragedy revealed his faith in life after death when he said that, although the astronauts didn't return to earth, we believe and pray that they are now home. It was also in his remarks during the memorial service in Houston on Feb. 4 when he told the children of the astronauts that they could be sure that their parents still loved them.

Religious faith has been a part of the space program from its beginning. When the first seven astronauts were introduced, John Glenn said jokingly, "I got on this project because it'll probably be the nearest thing to heaven I'd ever get and I wanted to make the most of it." He was more serious, though, after his return to space in 1998 at age 77 when he said, "To look out at this kind of creation and not believe in God is to me impossible."

When Apollo 8 became the first flight to fly around the moon, its crew celebrated the fact by reading from Genesis. Over the decades of the space program, there have been numerous similar expressions of religious faith.

Rick Husband, the commander on Columbia's fatal flight, previously was a crew member of a shuttle in 1999. After that flight, he echoed John Glenn's comment when he said, "I am a strong believer and a Christian. I look out that window at what a beautiful creation God has made."

Religion was included during Columbia's flight when the astronauts bowed their heads in silent prayer at 11:39 a.m. on Jan. 17 to mark the 17th anniversary of the explosion of the shuttle Challenger. They did not, of course, expect that their shuttle wouldn't make it back to earth, but all of them knew that it was a possibility.

Michael Anderson, a physicist and crew member of Columbia, was known to be a man of deep faith. He had told

the media that he believed that heaven, rather than space, was his final frontier.

Some members of the secular media seem surprised by statements like that, which reflects their own lack of belief. They seem to think that science and religion are incompatible, that scientists cannot also be people of deep religious faith. The fact is, of course, that there can be no incompatibility between science and religion since God is the author of science.

We appreciate a statement made by Francis Collins, who heads the National Human Genome Research Institute. He told the Web site Beliefnet, "I find my appreciation of science is greatly enriched by religion. When I discover something about the human genome, I experience a sense of awe at the mystery of life, and say to myself, 'Wow! Only God knew before.' It is a profoundly beautiful and moving sensation, which helps me appreciate God and makes science even more rewarding for me."

The Church encourages scientists to learn as much about the marvels of God's creation as they can, for the betterment of all human beings, as long as they use moral methods to do so. At present, controversy swirls around the possibility of using stem cells from embryos in the search for cures for various illnesses. The Church opposes this because it cannot be done without destroying the embryos, which are human life. The good end of discovering new cures does not justify the means.

The Church does, however, encourage space explorations like the shuttle's mission. Just as the explorations of Christopher Columbus, Vasco da Gama and the other explorers of six centuries ago entailed risks, so do they today. The experiments being conducted in space today are done to benefit those of us on earth, and over the decades they have proved beneficial indeed.

We have every confidence that the problems that brought down Columbia will be solved and more astronauts in the future will continue to learn more about, and glory in, God's creation.

— John F. Fink

## Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



# The good work of the St. Vincent de Paul Society

In the severe cold of winter, the needs of the poor and the homeless are even more severe. So are the needs of the homebound, who not only need physical help, but also experience a greater sense of loneliness.

There is a large cadre of people who in a quiet way go about serving the poor and the homebound. Many of you good-hearted people do so, but at the moment I am thinking of those of you who serve in the name of the St. Vincent de Paul Society.

My dad was one of you. He went about it quietly, so I don't really know a lot of details about all that was involved. I know that as treasurer of the conference in the Jasper, Ind., area, I would see him working on the society checkbook and other records at our kitchen table. I know he went to Tuesday night meetings. And he made a lot of home visits, especially after he retired, and before he could no longer get around.

As I think of it, he never really retired from being an active member of the society. My dad didn't have a lot of money, but he gave the gift of his time and tried to do his part for the poor and the lonely.

Each year, the local leaders of the St. Vincent de Paul Society visit me in order to present an update on some of the services provided by the society in our archdiocese. The society has a long and unsung presence of volunteer "servants" like my dad in our local Church.

There are 48 conferences (groups usually associated with parishes) around the archdiocese that serve the poor in the local communities. The visiting leaders spoke of their hopes to establish more conferences in some of our other parishes. I want to encourage them.

There is a major distribution center operated by the society here in Indianapolis—arguably the largest such center in the United States. There is also a major "client choice" food pantry serving the south and east sides of the city, with hopes for a food pantry for the north and west sides in the near future.

I don't have many statistics at hand for the operations of the other conferences outside of Indianapolis, but I believe there are at least 13 food pantries and other sources for the distribution of merchandise for our poor. And all of them provide visits to our homebound.

I do have at hand some local statistics for the Indianapolis area. Though they may be a bit dated by now, they

tell an important story not only for greater Indianapolis, but suggest the good work in other conferences.

Not counting the hours that members of each conference around the archdiocese give in making home visits, almost 70,000 volunteer hours are given in service to the poor each year at the Indianapolis distribution center and the food pantry. What kind of value could you put on the gift of those hours?

The food pantry serves about 1,800 people per week. Also, dozens of home deliveries are made from the pantry each week. Merchandise valued at nearly \$1.3 million was handled at the distribution center this past year. Refrigerators (650!), washers, stoves, bedding, TVs, clothing, pots and pans are some of the commodities available for people in need. More donations of merchandise are needed. The society ends up buying washing machines and refrigerators from a used appliance store because the demand is so great.

The expense budget for the year 2002-03 is \$668,050. Expected revenues are \$593,050, mostly received through mailing solicitations. The deficit has to be made up from other donations. The "Fifth Sunday Collection" is the major source for the conferences. Approximately 3 percent of contributions come from local businesses.

Other services are provided by our local society. It is number one in foreign twinning—with 68 conferences in foreign countries. Every Saturday morning, "Beggars for the Poor" volunteers load a truck with hot sandwiches, coffee, lemonade, clothes, bags of groceries and toiletries from the warehouse and serve around 100 homeless people in the North and Michigan streets area in Indianapolis. The Gennesaret Free Clinic organization, served by volunteer doctors, offers medical services at the food pantry on Tuesday, Thursday and Saturday. An Alcoholics Anonymous group meets on Monday evenings.

My account does not do justice to the charity provided by so many people, many of them in retirement, who do not seek public recognition. Rather, the leaders of the St. Vincent de Paul Society render an account of the service they provide. They ask for help in getting the word out that the needs of the poor are increasing and so is the need for donations and volunteer hands.

God bless all of you who serve our poor and the homebound, humbly, faithfully and so well! †

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

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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



# La buena obra de la sociedad San Vincente de Paúl

En el frío inclemente del invierno las necesidades de los pobres y los desamparados son aun más inclementes. Al igual que los desvalidos quienes no sólo necesitan ayuda física, sino que padecen de un sentimiento de gran soledad.

Existe un grupo grande de personas que, de manera silente, sirven a pobres y desamparados. Mucha gente de buen corazón hace esto, pero en estos momentos pienso en aquellos que sirven en nombre de la sociedad San Vincente de Paúl.

Mi padre pertenecía a ellos. Lo hacía de manera silente, de modo que en realidad no conozco muchos detalles de lo que esto suponía. Sé que como tesorero de la conferencia del área de Jasper, Ind., lo veía trabajar en los libros de la sociedad y otros registros en la mesa de la cocina. Sé que asistía a las reuniones de los martes por la noche. Y realizó muchas visitas a hogares, especialmente después de jubilarse y antes de que ya no pudiera valerse por sí mismo.

Ahora que lo pienso, en realidad nunca se jubiló de ser miembro activo de la sociedad. Mi padre no tenía mucho dinero, pero donaba su tiempo y trató de poner de su parte para ayudar a pobres y desamparados.

Cada año los líderes locales de la sociedad San Vincente de Paúl me visitan para ponerme al tanto de los servicios que brinda la sociedad en nuestra arquidiócesis. La sociedad cuenta con una enorme participación de voluntarios "sirvientes" anónimos, como mi padre, en nuestra Iglesia local.

Existen 48 conferencias (grupos generalmente asociados con parroquias) en toda la arquidiócesis, que sirven a los pobres en las comunidades locales. Los líderes visitantes hablaron acerca de su esperanza de fundar más conferencias en algunas otras parroquias nuestras. Yo quiero alentarlos.

En Indianápolis hay un centro de distribución muy importante operado por la sociedad, presuntamente el más grande en los Estados Unidos.

También hay un comedor público "preferido por los clientes", que sirve al sur y al este de la ciudad, y se espera poder abrir un comedor para el norte y el este en el futuro inmediato.

No tengo las estadísticas a la mano del funcionamiento de otras conferencias fuera de Indianápolis, pero pienso que existen al menos trece comedores y otros centros para distribución de mercancía para nuestros pobres. Y todos ellos ofrecen visitas a nuestros desvalidos.

Pero sí cuento con algunas estadísticas del área de Indianápolis. A pesar de que deben estar un poco obsoletas ahora, relatan un cuento importante no sólo para la Gran Indianápolis, sino que también sugieren el buen desempeño de las otras conferencias.

Sin contar las horas que invierten los miembros de cada conferencia en la arquidiócesis haciendo visitas a hogares, se dedican casi 70,000 horas de servicio voluntario a los pobres cada año en el centro de distribución y comedor de Indianápolis. ¿Cómo podemos ponerle un precio a esas horas donadas?

El comedor sirve a alrededor de 1,200 personas por semana. Asimismo, cada semana el comedor realiza decenas de envíos a domicilio. El año pasado se entregó mercancía valorada en casi 1.3 millones de dólares en el centro de distribución. Refrigeradores (¡650!), lavadoras, estufas, camas, televisores, ropa y cacerolas son algunos de los artículos a disposición de las personas necesitadas. Se necesitan más donaciones de mercancía. Debido a que la demanda es muy grande, la sociedad termina comprando lavadoras y refrigeradores de tiendas de artículos usados.

El presupuesto de gastos para el año 2002-2003 es 668,050 dólares. Los ingresos proyectados son 593,050 dólares, recibidos mayormente a través de solicitudes por correo. El déficit ha de cubrirse con otras donaciones. La colecta de los quintos domingos ("Fifth Sunday Collection") es la mayor fuente de ingresos para las conferencias. Aproximadamente el tres por ciento de las contribuciones provienen de negocios locales.

Nuestra sociedad local proporciona otros servicios. Es la conferencia número uno, hermanada con 68 conferencias extranjeras en países en el exterior. Cada sábado por la mañana los voluntarios de "Beggars of the Poores" cargan un camión desde su almacén con sándwiches calientes, café, limonada, ropa, bolsas de mercado y artículos de cuidado personal, y sirven a cerca de cien desamparados en el área del norte y la calle Michigan en Indianápolis. La organización Genesaret, formada por tres doctores, ofrece servicios médicos en el comedor los martes, jueves y sábados. Un grupo de Alcohólicos Anónimos se reúne los lunes por la noche.

Mis estadísticas no le hacen justicia a la caridad brindada por muchas personas, muchas de ellas jubiladas, que no buscan reconocimiento público. En vez de esto, los líderes de la sociedad San Vincente de Paúl justifican el servicio que proporcionan. Ellos piden ayuda para correr la voz de que las necesidades de los pobres están aumentando, al igual que la necesidad de donaciones y voluntarios.

Dios bendiga a todos aquellos que sirven a nuestros pobres y desvalidos con humildad, lealtad, ¡y tan bien!

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Thank you, pro-life marchers

Congratulations on the impressive article "Archdiocesan youth march in support of life" in the Jan. 24 *Criterion*. I, for one, was delighted and felt very proud of those who sacrificed to make this trip. This was truly a way for all those from the archdiocese who attended the March for Life in Washington to witness to their faith and to represent all of us who would have loved to have been there, but were unable to do so.

My husband and I are truly proud of our archdiocese, Archbishop Daniel M. Buechlein for his leadership, Servants of the Gospel of Life Sister Diane Carollo of the archdiocese's Office of Pro-Life Activities, pro-life office volunteer Tom Pottratz for his organizational skills, and for all the students, teachers and chaperones who made the trip. We know it wasn't easy and we so admire all of you for standing up and being counted for life.

Adam Smith, who has been designing the pro-life T-shirts for the archdiocesan pro-life groups for several years—what a talent and time-sharing you gave. A big thank you!

May Our Lord bless you abundantly for being there for our unborn babies and all who are unable to attend themselves.

Dorothy Moody, Indianapolis

### Disagrees with columnist on public schools

Columnist Cynthia Dewes' Jan. 24th column in *The Criterion* supporting government schools is a perfect example of why it is so dangerous for a free people to allow the government to decide what its children learn in school. Dewes believes that government schools are indispensable for teaching us "the history and moral vision which underlie our American experiment." She even swallows the whopper that the "Founding Fathers saw public education as a necessary tool for making

democracy work."

In fact, the government takeover of primary and secondary education did not begin until a century after the Founding Fathers' time. The Founding Fathers knew the danger of government control over sources of information, which is why they mandated freedom of the press. Had they foreseen that governments would try to control what children were taught in school, they would have mandated freedom of education as well.

Dewes is correct that the motive for founding government schools was initially to inculcate a Protestant worldview in immigrant children who were too frequently Catholic. However, once in place, the government school bureaucracy had as its prime objective exactly that of all other bureaucracies; that is, to extract an ever-increasing proportion of the citizenry's wealth for its own purposes. And the best way to do that for this particular bureaucracy was to continually teach its captive audience the double lie that it was both useful and indispensable.

Judging from Dewes' column, this is perhaps the only thing that government schools have been successful in teaching. Of course, the government's schools remain anti-Catholic, but the reason has changed. Government school bureaucrats would dislike any institution that so demonstrably operates schools, which turn out a far better product at far less cost.

Dewes cites the many areas beyond education where the government school bureaucracy has enlarged its empire at the expense of parents and especially taxpayers, but she strangely believes that we have asked for this interference, rather than having it shoved down our throats.

When a lie has been told to one throughout one's life, it can be difficult to see it for what it is. It is time for Americans to see the truth regarding government schools. They are neither useful nor indispensable. And the first step in slaying this dragon is vouchers for all who wish to escape.

Thomas J. Born, Indianapolis

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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.

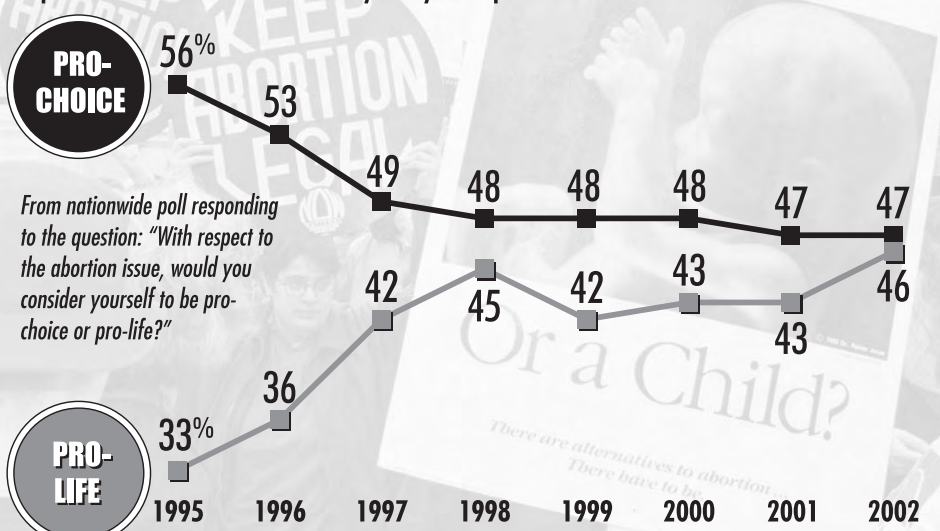
Letters must be signed, but, for serious reasons, names may be withheld.

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](mailto:critterion@archindy.org).

## Closing Gap

Number of adults who consider themselves to be pro-life is now almost equal to the number who say they are pro-choice.



Source: Gallup

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### La intención del Arzobispo Buechlein para vocaciones en febrero

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



## Check It Out . . .

St. Thomas the Apostle Parish, 510 S. Maple St., in Fortville, is **adding a 5 p.m. Sunday evening Mass** to its schedule. The current Mass schedule remains the same with liturgies at 5:30 p.m. Saturday and 8 a.m. and 10:30 a.m. Sunday. For more information, call the parish office at 317-485-5102.

Holy Name Parish in Beech Grove is hosting its **"Sow the Seeds Mardi Gras Dinner and Dance"** at 7:30 p.m. on March 1 at Primo Banquet Hall, 2615 National Ave., in Indianapolis. Tickets are \$25 each and proceeds will bene-



Submitted photo

### Teaching the Bible

A 14-week program titled "How to Teach the Bible in the Power of the Holy Spirit" recently concluded by graduating seven participants. Bob Bird, from left, Louise Davis, Mary Jane Bird, Jasmin Pettiford, Leonard Koerber, Tiery Garcia and Mario Vian are all eager to share what they have learned. The program was sponsored by the Evangelization Office as a follow-up program for last year's Disciples in Mission.

fit the students at Holy Name School. Seating is limited and reservations are required. For more information or to make a reservation, call Leann Boehle at 317-788-6344.

Cathedral High School, 5225 E. 56th St., in Indianapolis, is hosting its **2003 Shamrauction**, "La Bella Tradizione de la Cathedral Famiglia" ("The Beautiful Traditions of the Cathedral Family"), from 5 p.m. to midnight on Feb. 22. Cocktails and hors d'oeuvres will be served at 5 p.m., a grand buffet will be at 6 p.m., the oral auction will begin at 8 p.m. and there will be a midnight buffet. The cost of the evening is \$125 per person, and black tie is optional. Included in the cost is admission to the preview party from 7 p.m. to 9 p.m. on Feb. 21. Wine and cheese will be served and everyone will be able to view the auction items. For more information, call the school office at 317-542-1481.

Anyone interested in **learning more about Third Order Franciscans** can attend a lecture from 3 p.m. to 5 p.m. on Feb. 23 at Marian Hall, Room 251, on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. Franciscan Sister Ann VonderMeullen will discuss life as a Third Order Regular, Jon Riley will discuss the Oldenburg Associates Program for lay men and women, and Joe Kuczkowski, associate dean of liberal arts at Indiana University-Purdue University Indianapolis, will share his perspective as a member of the Third Order Secular Franciscans. Refreshments will follow the lectures, which are free and open to the public. No registration is required. For more information, call the college office at 317-955-6000.

Theology on Tap is having its **2003 Winter Gala** from 7 p.m. to midnight on Feb. 22 at The Rathskeller, 401 E. Michigan St., in Indianapolis. The black-tie optional

event will include a variety of appetizers and a band. The cost is \$35 per person and tickets will be available at the door. For more information, call Kevin McDowell at 317-698-4398.

The Saint Mary-of-the-Woods College Theater Department will present **William Shakespeare's "As You Like It"** at 8 p.m. on Feb. 21 and 22, and at 2 p.m. on Feb. 23. The play is a comedy of mistaken identity and love triangles that will be set in the late 1950s. Tickets are \$8 for adults and \$5 for students and senior citizens. For more information or to reserve tickets, call 812-535-5265.

The women of St. Christopher Parish, 5301 W. 16th St., in Indianapolis, invite all women to join them for the **Catholic Women's Convocation** from 8 a.m. to 3 p.m. on March 1. Denise Roy, a licensed marriage and family therapist, will present "Making the Daily Divine." For more information, call Nancy Meyer at 317-241-6314, ext. 100, or e-mail [nmeyer@saintchristopherparish.org](mailto:nmeyer@saintchristopherparish.org)

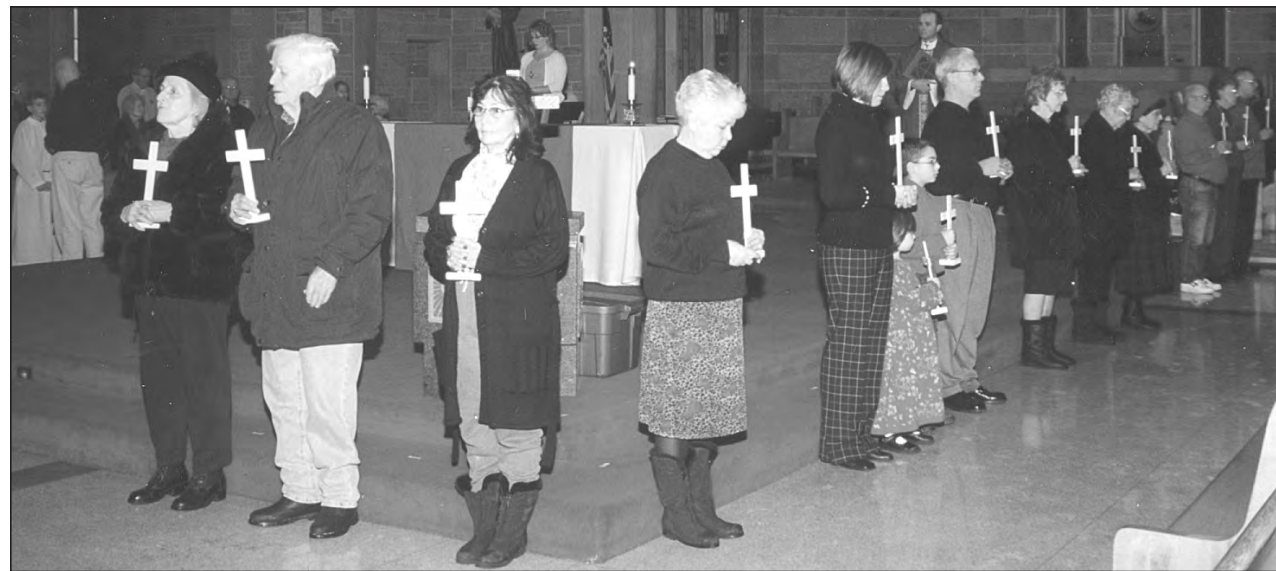
Students interested in attending Saint Mary-of-the-Woods College in the Distance Education Program are invited to attend the college's **Distance Education Campus Visit** on Feb. 19. Registration will be at 12:45 p.m., and prospective students will have the opportunity to speak with staff members in financial aid, admissions and career development as well as faculty in their major areas of interest. The day will conclude at 4:15 p.m. with an optional campus tour. The program is for women, however, men with a bachelor's degree can use the program to obtain a teaching degree or take individual classes. For more information or to make a reservation, call the Saint Mary-of-the-Woods College Office of Distance Education Admission at 812-535-5186 or 800-926-7692. †

## Awards . . .



**Jacob Lasbowski**, a sophomore at Father Michael Shawe Memorial Jr./Sr. High School in Madison, has been recognized as a Distinguished Finalist in the 2003 Prudential Spirit of Community Awards, a national program honoring young people for outstanding acts of volunteerism. Jacob organized a school-wide "Celebrate Diversity Week" that used activities ranging

from ethnic dance lessons to instruction on how to make Chinese noodles. He is one of six Indiana students who were named finalists. †



Submitted photo

### Pro-life procession

In observance of the 30th anniversary of the U.S. Supreme Court decision in *Roe v. Wade*, which legalized abortion, 30 parishioners of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis carried crosses in procession at each of the four Masses on the weekend of Jan. 25-26. Each cross represented one year that abortion has been legal. The procession ended with the people surrounding the sanctuary. The observance was preceded by nine days of special prayers during each Mass, in which all life issues were remembered.

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

*How to Lose a Guy in 10 Days* (Paramount)  
Rated **A-III (Adults)** because of sexual references, fleeting violence, some rude slang expressions and occasional profanity.  
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPA. †

## Lenten Retreats

**March 7-9** Men's weekend with Fr. Richard Buhler, SJ †  
*A Lenten Perspective on Life*



**March 14-16** Women's weekend with Fr. Ben Hawley, SJ,  
President of Brebeuf Jesuit  
*Called By God*

**March 21-23** Women's weekend with  
Sr. Norma Rocklage, OSF  
*Living the Be-Attitudes*



**March 28-30** Silent weekend for women and men.  
Fr. Ted Haag, OFM: *The Art of a Balanced Life*

**April 4-6** Women's weekend  
Fr. Jim Farrell: *Signposts on the Journey*



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# ENVOY

continued from page 1

speech to the Sant'Egidio Community, an Italian lay group that has worked for peace around the world.

Cardinal Etchegaray, an 80-year-old Frenchman and the former head of the Pontifical Council for Justice and Peace, was accompanied on his mission by Msgr. Franco Coppola, an official of the Vatican Secretariat of State.

In an interview with the Rome newspaper *La Repubblica*, Cardinal Etchegaray said the pope's aim was to promote any possible avenue of preserving peace in the region.

"War would be a catastrophe in every respect. Above all, it would have grave consequences for the Iraqi population and would also make it increasingly difficult for the United Nations to work for the unity of the human family," Cardinal Etchegaray said.

The cardinal said a war would aggravate relations between the West and Muslim countries.

Latin-rite Archbishop Jean Benjamin Sleiman of Baghdad told Vatican Radio on Feb. 10 that Catholics in Baghdad were informed during Sunday Masses about Cardinal Etchegaray's arrival. Many were hopeful that his mission would bring peace, he said.

"This visit will certainly be important because it will let the voice of the Catholic Church be heard, and above all the voice of the Holy Father, who has

been a great advocate for peace in the world, especially in this region," the archbishop said.

He said Cardinal Etchegaray's visit came at a moment of "great anguish" for Iraqis in the capital.

"Many people are trying to move out; they're already fleeing from the war," he said.

Archbishop Sleiman said he hoped diplomacy would bring a "more rational and more humane solution" than war.

"As is well known, it is the civilian populations who always suffer the worst. It is the civilians who die and are wounded, and many remain disabled for the rest of their lives," he said.

The pope was due to meet with Iraqi Deputy Prime Minister Tariq Aziz on Feb. 14, and Vatican officials have engaged in meetings with foreign officials—publicized and unpublicized—in an effort to help defuse the crisis.

On Feb. 18, the pope was scheduled to meet with U.N. Secretary-General Kofi Annan to discuss the Iraqi crisis, Vatican officials said.

Last fall, the pope wrote to U.S. President George W. Bush and Saddam Hussein, making the arguments for a peaceful resolution of the crisis. In recent weeks, Vatican officials have strongly warned against a pre-emptive military attack on Iraq, especially if it were carried out without U.N. authorization.

In his talk to the Sant'Egidio group, the pope said it was increasingly important to announce "the Gospel of peace to a humanity strongly tempted by hatred



Pope John Paul II waves to throngs of tourists in St. Peter's Square during his Sunday blessing on Feb. 9. The pontiff appealed for prayers to avert war in Iraq and sent a personal message to President Saddam Hussein through Vatican emissary Cardinal Roger Etchegaray. The cardinal was accompanied by Msgr. Franco Coppola, an official of the Vatican Secretariat of State.

and violence." He said dialogue was the real path to peace, and that prayers were important, too.

Although he did not refer explicitly to the situation in Iraq, he cited the biblical account of the patriarch Abraham's appeal to God to spare the cities and innocent populations of his land from destruction. In the passage, Abraham asks whether God will "sweep the innocent away with the guilty."

"With the same insistence, we need to continue to invoke the gift of peace for humanity," the pope said. He noted that Abraham, whose native land is part of modern Iraq, is considered the "common

father in the faith" by monotheistic religions.

At a noon blessing on Feb. 9, the pope returned to the theme of peace and urged prayer initiatives around the world.

"In this hour of international concern, we all feel the need to turn to the Lord to implore the great gift of peace," he said.

The pope quoted from his recent apostolic letter on the rosary, saying that global problems today make it appear that "only an intervention from on high" will bring hope for a better future.

He asked people to recite the rosary with world peace in mind. †

# WAR

continued from page 1

accredited to the Vatican.

Novak said the Sept. 11, 2001, terrorist attacks "threw the behavior of Saddam Hussein into an entirely new light and enhanced the danger Saddam Hussein poses to the civilized world a hundredfold."

On one side, Iraq maintains weapons of mass destruction, and on the other, international terrorists are seeking to procure them.

"All that is lacking between these two incendiary elements is a spark of contact," Novak said.

"Given Saddam's proven record in the use of such weapons, and given his recognized contempt for international law, only an imprudent or even foolhardy statesman could trust that these two forces will stay apart forever. At any time, they could combine, in secret, to murder tens of thousands of innocent and unsuspecting citizens," he said.

Such an attack, like the Sept. 11 attacks, would come without any of the normal criteria analyzed by just-war theorists to determine if a threat is sufficient to justify military action, "neither conventional military movements, nor visible signs of attack, nor the authority of a hostile nation state," he said.

The responsibility of determining whether Iraq poses a sufficient threat to justify war falls to civil leaders like U.S. President George W. Bush, Novak said, citing the *Catechism of the Catholic Church*.

Not only do civil authorities have a primary duty to protect the lives of their people, but they are also the closest to the facts and are privy to highly restricted intelligence information, he said.

"Others have a right and duty to voice their own judgments of conscience. But the final judgment belongs to public authorities," he said.

U.S. Ambassador to the Vatican Jim Nicholson, who sat in on Novak's meeting with Archbishop Tauran, told Catholic News Service he was "very pleased" with how the private Vatican meetings went and said that "a good discussion ensued."

In recent months, a growing chorus of Vatican officials has warned against resolving the Iraqi disarmament problem through military means, saying the use of military force would not appear to be justified based on available evidence regarding Iraq's potential threat.

In January, Pope John Paul II spoke out against a possible war, telling Vatican-accredited diplomats that military force always must be "the very last option." He said that "war is not always inevitable" and is "always a defeat for humanity."

While in Italy, Novak also pressed his case before a wider audience, appearing Feb. 7 on a nationally televised evening talk show and giving Vatican Radio an extensive interview, which was broadcast in edited form on Feb. 10 and posted in its entirety on the radio's One-O-Five Live Web site.

In the radio interview, Novak said his meetings in Rome were aimed at "trying to show why the argument being made in America today, at least as I see it, is not an argument based on preventive war ... but an argument based on traditional use of the just-war theory, a war of self-defense.

"The war's already here. We can't prevent it," he said.

Novak praised the Vatican's insistence that the Iraqi crisis be handled by the international community as a whole. He noted that Bush was seeking a second U.N. resolution authorizing force against Iraq.

"The absolutely best thing is complete agreement. But the moral principle stands whether there is complete international agreement or not," he said.

Novak rejected accusations, including some made by Vatican sources, that the United States' true interest in Iraq was oil reserves, and he said some of the Vatican rhetoric seemed based in emotional, European anti-Americanism.

"If we wanted oil, why didn't we just take it 12 years ago [at the end of the Gulf War]?" he said.

"Europeans depend on Iraqi oil far more than we do," he said, noting that the United States now gets 6 percent of its oil from Iraq and 23 percent from the entire Middle East, and was seeking to reduce even further its dependency on the region.

Novak said a recent anti-war editorial in *La Civiltà Cattolica*, a Jesuit journal reviewed before publication by the Vatican, was unfair in attributing hidden motives to the United States without also examining the possible motives of France, Germany, Russia and China.

"It seems to be done from a European point of view, not a universal point of view, and it seems to represent the most anti-American strain of European thought, not the friendly strain of European thought about America," he said. †



An ordnance crew shouldered an AIM-9 Sidewinder missile aboard the USS Abraham Lincoln aircraft carrier on Feb. 8 in the Persian Gulf. As the United States was positioning its troops for an attack on Iraq, Pope John Paul II again appealed for a peaceful settlement to the Iraq situation and sent a high-level Vatican envoy to Baghdad for talks.

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# St. Monica Parish earns national award

By Jennifer Lindberg

St. Monica Parish in Indianapolis has been honored as an example for others.

Mary Jo Thomas-Day, director of religious education at the Indianapolis West Deanery parish, will accept the Mustard Seed Award from the National Education Association's Department of Religious Education for the parish.

St. Monica is one of six parishes to receive the national award based on its religious education leadership. About 20 applications were received for the award this year.



Mary Jo Thomas-Day

"This reaffirms to the parish that we believe in religious education," said Thomas-Day, who has been the DRE there for 25 years. "We believe parents are the primary educators of their children, but we will assist them in that role and not let them walk alone."

The Mustard Seed Award is focused on parishes that do the best job in exemplifying parent leadership and program involvement.

Thomas-Day oversees the religious education program for children age 3 through the sixth-grade that serves 400 students in its Sunday school faith formation classes and has 60 catechists. She also directs the Order of Christian Initiation for Children (OCIC), Children's Liturgy of the

Word and Vacation Bible School.

She said 98 percent of the catechists are parents who are trained through professional in-service opportunities. Each of the 24 religious education classrooms also has a room parent.

Parents facilitate the Children's Liturgy of the Word, assist in planning and implementing Vacation Bible School and participate in OCIC with their children.

Thomas-Day attributes her success to a parish that is spiritually led with people wanting more.

The Order of Christian Initiation for Children first introduced Bonnie Jackson-Harping, a parent and a Sunday catechist, to the Catholic faith.

Her son was attending Catholic school and wanted to be baptized. Jackson-Harping, who was not Catholic at the time, said she learned a lot about Catholicism and "the misgivings I had were taken away totally."

Meeting Thomas-Day through the OCIC process, Jackson-Harping said she saw someone "full of life."

"She makes you want to know more," Jackson-Harping said. "You want to be like that."

Religious education has also helped her son grow spiritually. He now volunteers at a pancake breakfast and helped clean up debris in the aftermath of a tornado in Greenwood last September.

Jackson-Harping said the religious education classes help the entire family.

"It makes us want to be better Christians," she said.

St. Monica is also a parish that reaches out to others.

"They are open and lead by example," Jackson-Harping said. "I don't know many parents who can say no. The Spirit

is working really well."

Thomas-Day tries to give various opportunities for all parents to become a part of the faith formation life at the parish.

She affirms parents in their role as educators and asks them to take responsibility while inviting them to be part of the child's faith development.

Each year, a registration form includes a space for how a parent will commit to giving time, talent or treasure to the program. For example, if they can't teach a class, parents are asked if they can provide food for catechist retreat days. Or they are asked if they can be a room parent or attend a monthly meeting of the parent advisory committee to provide input and improvement to the Sunday school program.

Those who can't volunteer any time are asked to commit to support the program through prayer.

Room parent Dru Sexson said having various service opportunities helps because she has limited time and can't teach, but can help with a Sunday school class.

Father Paul Koetter, pastor of St. Monica Parish, said Thomas-Day welcomes parental involvement and "has a remarkable ability to affirm parents, supporting them and nurturing them as they fulfill different roles in our religious education program."

Trying to keep parents informed is an important element of the program.

A newsletter, produced by parents, is mailed about five times each year. It includes a biography of each catechist and news pertaining to Sunday school events.

Including parents in their child's faith education takes various forms with Thomas-Day, who tries new things to reach a variety of parents.

During First Communion and their First Reconciliation, parents present their children to the priest.

The large Hispanic community at St. Monica Parish is also enriching the religious education program, Thomas-Day said, and all classes are bilingual, including sacramental preparation.

For 25 years, Thomas-Day has seen many changes at the parish. During her tenure, she has heard discussions about closing the school many years ago to current discussions about how much the school has grown and the need for more space.

When Thomas-Day started her job, her office was in a classroom and she was known to have a bassinet and high-chair next to her while she ministered to the community and took care of her children.

Thomas-Day and her husband, John Day, have four daughters.

Thomas-Day said she loves her job. "I have a great love for God and I like to share that with others," she said.

Gaining inspiration after 25 years in the same job comes from her pastoral staff, "my husband, who emulates God's love," and "my own mom and dad, who instilled God's love for me," she said.

A graduate of Saint Mary-of-the-Woods College near Terre Haute, Thomas-Day earned a master's degree in pastoral theology and taught elementary school for 13 years before coming to St. Monica.

Thomas-Day said that her advice to any DRE is to "take time to pray and enrich your own spiritual life."

She also said her success at St. Monica can be summed up with the word "unity."

"I believe a lot in unity, and try to use that in any parish work," she said. †

# Parish leaders can apply for grant to take sabbatical

By Brandon A. Evans

Ordained clergy within the state of Indiana can apply for sabbatical grants from the Lilly Endowment Inc., and now so can anyone involved in full-time parish leadership.

Last fall, Father Clem Davis, pastor of St. Bartholomew Parish in Columbus, took a sabbatical to Ireland that was paid for by the Lilly Endowment. The money he received covered his travel expenses, tuition for a program at the Marianella Centre in Dublin and the costs of his absence at the parish.

The grant he received was from the Indiana Clergy Renewal Program, which is funded by the Lilly Endowment, and totaled almost \$30,000.

In all, 37 pastors from around the state received awards, including Father William Marks, pastor of St. Teresa Benedicta of the Cross Parish in Bright.

Yet this grant is only available to ordained clergy. It does not include lay and religious leaders.

There is, however, a yearly opportunity from The Louisville Institute, a Lilly Endowment program for the study of American religion based at Louisville Seminary, which is open to more candidates.

The institute, through its Sabbatical Grant for Pastoral Leaders program, offers annual grants for six-week (\$6,000), eight-week (\$8,000) and 12-week (\$12,000) sabbaticals for any type of Roman Catholic or Protestant pastoral leader in North America.

"Our programs are kind of intentionally complimentary," said William Brosend II, associate director, of his program and that of the Indiana Clergy Renewal Program.

The institute gave out 43 grants for this year totaling about \$450,000, he said.

Applicants for the grants from The

Louisville Institute "must be employed full-time in recognized positions of pastoral leadership, ordained or lay, within their respective communities," the grant brochure reads. "Parish pastors and priests, associate pastors and other church staff members, as well as diocesan and judicatory staff, may apply."

Retired clergy and college or seminary faculty and administrators are not eligible for this program.

Recipients of the grants must be released from all of their pastoral duties during the period of their sabbatical, and there are no residency or travel requirements or expectations.

Those receiving the grant are also free to use it at their discretion.

As for the next set of grants, which will apply to sabbaticals taken from roughly spring 2004 to early fall 2005, "we will formally say that we can award 40," Brosend said. The number may be higher.

"Our hope is that, beginning in 2004, we'll be able to increase [the number of grants] to 50," he said.

Applications for the next round of grants will not be mailed until April, and will be due on Sept. 15.

The Louisville Institute was launched in late 1990 and "encourages research and leadership in ways that are mutually beneficial to both scholars and religious leaders."

The institute gives out grants to religious leaders, academic institutions, scholars, church bodies and other non-profit organizations. It also funds and convenes conferences and other activities that foster conversation among religious leaders and researchers.

(For more information or to request an application, call 502-895-3411, ext. 251, or send e-mail to [klichty@louisville-institute.org](mailto:klichty@louisville-institute.org).) †

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## Families need to maintain unity, deal with challenges

By Fr. Herbert Weber

At Sunday Mass, I can look out on the assembly and see families of all kinds.

There are many nuclear families of mother, father and children as well as numerous blended families. Single parents with children are very much in evidence. There are aging parents living with adult children, married or unmarried, and there are grandparents that have taken over the custodial responsibilities of their grandchildren.

With all these various styles of family life, one cannot think about family with any single image. Likewise, with many models of family, there are a variety of challenges to family life.

Perhaps the two most pressing challenges for all families, regardless of the family's makeup, are finding ways to maintain unity and dealing with outside influences. Failure in either of these can jeopardize family life.

One family in the parish epitomizes unity even though the sons and daughters all are married. This family laughingly boasts about the way they still are expected to come to the grandmother's house for dinner every Sunday, a tradition that goes back dozens of years. The grandmother is the gravitational center that keeps the children grounded in family life.

Unity while respecting individuality is not easy to accomplish. Several parents said they find it hard to have meals together. With children in sports, piano lessons, scouts and more, after-school time is filled and family members often eat in shifts.

Some families try to counteract this tendency by limiting children's activities outside the home. Others create a sacred space and time around family events, meals, church attendance, birthdays and other special days.

Michelle told me she and her husband learned that quantity time is as important as quality time, meaning that they needed time just to hang out with their children. Like praying together, she said, the family that plays together stays together.

Striving for unity overlaps with the challenge to limit outside influences on families. Some external influences can be very destructive, such as the content of some TV programs, movies, video games or the Internet.

I recall a family visit during which the boys wanted me to see their new video game. The parents normally exhibited great control over what came into

the home, but they totally overlooked the violence in the games their children were playing every day.

Some families in our parish, indicating they are very afraid of what children have to face in the world, shield their children from almost any outside influence.

Other parents have chosen not to insulate their children from the world, but to help them learn to make good judgments about what they encounter.

Dorothy's two adolescent daughters asked her if they could see a popular movie with a questionable moral. She agreed to take them only if they would watch it together and discuss it later on. The girls were not excited about being seen at the theater with their mother, but they accepted the deal. The follow-up discussion was most helpful in preparing them for future decision-making.

When it comes both to creating family unity and filtering outside influences, the burden in family life rests upon the parents. On one hand, parents are limited and cannot control everything their children have to face in life. On the other hand, there is a lot parents can do to protect their children. Primarily, they can provide leadership and direction.

As I work with families in our parish school, it becomes evident that most parents want to do their job well. Many feel, however, that there is an invisible bar of expectation for them to jump over. Added to that are pressures from the outside to conform to what other parents are allowing.

Some parents vacillate between being too strict and too lenient. This inconsistency itself makes it hard for children to learn limits.

Finally, there are parents who are afraid to be parents. They want to be popular with their children or they are too tired to hold firm to their convictions, so they give in to their children's requests.

One day, I happened to overhear a child say to her mother in a very exaggerated tone: "I hate you! Why can't I have a good mother?" It was a harsh reminder for me of what parents sometimes face in trying to live up to certain standards.

Family life is not easy, that's for sure. Nonetheless, it is through the grace of families striving every day that countless young people get their start in life, discovering the art of living with respect and compassion.

(Father Herbert Weber is pastor of St Peter Parish in Mansfield, Ohio.) †



Maintaining unity and dealing with challenges are important aspects of family life. St. Monica parishioners Becky and Louis Paiz, with their 5-month-old daughter, Emily Rose, of South Bend, Ind., pray during the National Prayer Vigil for Life on Jan. 21 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

## Staying connected requires effort

By Tim Clark

Every vacation is the same. The night before we leave, we are up until midnight packing and organizing.

"Never again," we say. "Next time we'll start getting ready two days sooner."

We are determined to load the car and be on the road early, but it is midmorning before we leave. After double-checking what we've forgotten and determining whether we need to go back to get it, there is silence as we settle into our music or magazine or other distraction. At noon, we stop for lunch and begin to reconnect.

During our vacation, we will re-establish connections that have begun to fray. We will share meals, stories and adventures. We will listen to one another. We will recover a sense of reverence for each other that has been too easily left behind in the frantic pace of everyday life.

If stillness and quiet are essential to the spiritual life, then speed and noise are its enemies. They are enemies of family life as well. The pace of our lives separates us. In our hurry to have more and do more, we become isolated from family members.

Relationships don't come simply as a

consequence of living together. They require an investment of time and energy.

Dorothy Day wrote, "To love each other we must know each other."

It is difficult to know each other if we don't spend time together by slowing down and talking more.

Another challenge to families is that they also have to make their way through what Mother Teresa of Calcutta called "the desert of noise."

The constant chatter of cable TV, the Internet, the car radio and the cell phone provide an ongoing distraction. We are with each other, but we are not there.

Taking a vacation helps to slow us down and remove the distractions, but we can't leave town every time that life's pace or volume gets to be too much.

We can observe Sunday together, though, or share a meal. We can create a space at home that is free of technology's distraction. We can find time and space for one another here and now.

If we do, we may find our sense of reverence growing for our families and also for the rest of the world as well.

(Tim Clark is youth minister at Pax Christi Parish in Eden Prairie, Minn.) †

## Discussion Point

### Family life thrives on faith, love

#### This Week's Question

What do you consider the most harmful form of pressure on today's family as an institution? Why?

"Television. I'm just amazed at how free it has become these days in terms of language and sexuality." (Denise McGinty, Newcastle, Wyo.)

"We're often multitasking on so many different things. We need to allow ourselves the time to slow down, to pray and to just be together as a family." (Randy Raus, Marietta, Ga.)

"The media all around because we are pounded by it day after day." (Monique Mierlot, Elk Grove, Calif.)

"Parents and children can get involved with so many activities—all of which are good in and of themselves—that family time suffers. Also, faith is not first anymore." (Lauren Alvarez, Mobile, Ala.)

#### Lend Us Your Voice

An upcoming edition asks: What does "mercy" mean in your own words? What is one way you can exercise mercy?

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





From the Editor Emeritus/John F. Fink

## Important events: The Council of Chalcedon

Sixteenth in a series

The 16th of my 50 most important events in Catholic history is the Council of Chalcedon in 451. It proclaimed once and for all the orthodox doctrine that Jesus Christ was one person with two distinct natures, divine and human.

It took Christians a long time to understand who Jesus was. You would think that the First Council of Nicaea and the First Council of Constantinople had decided that question, but it was still being debated in the fifth century. The Council of Ephesus in 431 condemned Nestorianism, which denied that Mary was the mother of God. It confirmed that Jesus was only one person, not two as Nestorius had taught.

That didn't satisfy everyone. One who disagreed was the monk Eutyches, who lived in Constantinople. He was convinced that Christ's divine nature absorbed his

human nature so that his human nature was different from other humans. This heresy was later called Monophysitism.

Emperor Theodosius II was a friend of Eutyches. He decided to call another council at Ephesus in 449, inviting only supporters of Eutyches. That did not include Pope Leo I, who was to go down in history as Pope Leo the Great. Leo did have several representatives at the council, but they spoke only Latin and couldn't understand what was being said in Greek or make themselves understood.

Patriarch Dioscoros of Alexandria took over the council, refused to allow the reading of Pope Leo's apostolic letter, called his *Tome*, and demanded that all 170 bishops present sign a sheet agreeing with Eutyches.

Pope Leo was incensed. He refused to recognize the council's proceedings. He wrote to Theodosius and demanded that he call another council to right the injustices of the "robber synod," as he called the council. The emperor ignored him.

Theodosius died in 450. The new emperor, Marcion, agreed to call a new council, this one in Chalcedon, directly across the Bosphorus from Constantinople.

It convened on Oct. 8, 451. Marcion thought that the pope, rather than the emperor, should preside at the Church's councils, and he invited Pope Leo to do so. Leo did not make the trip from Rome to Chalcedon (Attila and the Huns were invading Italy at the time and he thought it best to stay there), but he was technically the president of the council.

The Council of Chalcedon reversed the decisions made at Ephesus, tried Patriarch Dioscoros for what he did at Ephesus and stripped him of his bishopric, and condemned the teachings of Eutyches. Pope Leo's representatives read Pope Leo's *Tome*, which asserted that "he who became man in the form of a servant is he who in the form of God created man." He asserted that the divine and human natures were united in one person in Christ.

"Peter has spoken through Leo," the council declared. "Anathema to him who teaches otherwise."

That did not bring peace, though, to Christendom. Today, about 10 million members of Eastern Churches trace their origins to the Nestorians or the Monophysites. †



human nature so that his human nature was different from other humans. This heresy was later called Monophysitism.

Cornucopia/Cynthia Dewes

## Celebrating love all day, every day

The world according to Oprah has a lot to say about love. She's had television shows about courtship, or the lack thereof, planning a marriage rather than a wedding, and so on. She's even generated a male "clone" named Dr. Phil, who hands out no-nonsense advice to the lovelorn and the simply "lorn."

This is not a criticism of Oprah or Dr. Phil. I believe we need to examine cultural attitudes about love, and my hat is off to them for trying to raise our awareness of such things. It's just that, for an aged innocent like myself, what's revealed on her show is often shocking and painful.

We see couples who've lived together for years now planning extravagant weddings to mark their official coupling, complete with the white dress and other virginal accoutrements. They seem clueless as to the significance of the event or the trappings thereof.

We hear about fractured families who've forgotten, or never knew, that children are

the heart of married love. Or, sad folks who mistake promiscuous sex for love and abortion for self-fulfillment, and then complain of being disappointed with love and life.

Naturally, the idea of love has changed over time, along with national borders and styles of governing. Greeks described love as an ideal of affection and sexual passion shared with others of the opposite, or sometimes the same, sex. Even Greek gods (not the Hollywood kind) indulged in its delights and contrivances.

In medieval times, courtly love was the thing. Marriages usually were political and social unions, with little or no consideration given to the compatibility of spouses. It was the game of romantic dalliance and poetry among royal courtiers that earned the name of love, with no mention of what passed for it among the peasants.

Love is hard to define but, like true art, we think we know it when we see it. Still, in most societies past and present, what feels good physically and emotionally, and what works to most peoples' advantage in human interaction, is honored as a virtue and sometimes labeled as love.

Unfortunately, as Oprah's show often demonstrates, misunderstanding of what is

good seems to have mushroomed into the skewed examples we see today. These may range from silly to depraved, from the mindless "Bachelorette" show on TV to the truly evil Man/Boy Love organization. One is a trivialization of the most important virtue we live by, and the other a grotesque distortion of it.

Christians gain their idea of love from the triune God, who is love intrinsic in soul, body and spirit. God's divine affection for his creatures, and they for him are reflected in the marital, fraternal and communal love of humans. Or, it should be.

God's love for us is eternal and unconditional. Our love for him, our spouses, relatives, friends and community should be the same.

St. Paul wrote to the Corinthians: "There are in the end three things that last: faith, hope and love, and the greatest of these is love." We believe in God and we hope that his promise will be fulfilled. But, when we love as he loves us, we'll celebrate St. Valentine's day every moment of our lives.

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



Faithful Lines/Shirley Vogler Meister

## Is sweet obsession good all the time?

Valentine cards and candy have been displayed in stores since the day after New Year's, sometimes side-by-side with post-Christmas merchandise. Midst the multiple choices of candy, chocolate strongly predominated. No wonder, since chocolate remains the most sought after gift for most special occasions, according to the reports I've read over many years.

Although, traditionally, men buy chocolate for the women in their lives, this trend seems to be turning. Men now feel more relaxed about enjoying chocolate, too, especially since research shows that chocolate is proving to be a healthy as well as tasty treat.

Yet, it was from a lady-produced newsletter that I learned about this health factor. In the winter issue of *Regarding Women & Healthcare* from Women's Hospital of Indianapolis, I read that "chocolates may have some of the same disease-fighting antioxidants found in fruits, vegeta-

bles, tea, red wine and soy products. ... Chocolate and cocoa contain high concentrations of antioxidants."

The antioxidants include polyphenols, which help ward off cancer, and flavonoids, which promote higher HDL (the so-called "good cholesterol level"). HDL protects the heart by carrying away excess cholesterol from the arteries. These antioxidants are found in varying degrees in cocoa and cocoa butte as well as milk and dark chocolate.

The downside is that stressed people tend to overeat, and overeating causes weight gain. Chocolate is also high in sugar and it contains caffeine.

The hospital newsletter also said, "Chocoholic isn't a joke term. That's because some chocolate-lovers can become addicted, hiding their habit and then feeling guilty and out of control." This reminded me of a light verse I wrote years ago when I realized that I, myself, was in the grips of liking chocolate too much:

**Sweet Obsession**  
*Forsooth (it's the truth)!  
I acquired my habit  
in shy youth.*

*Now that I'm older,  
alas I am bolder  
in sating this  
hunger acute.  
But don't be in panic;  
my habit's organic.  
Others share in my glut:  
'bout it, books are written  
'cause many are smitten  
by a bar or a pot  
or a bit or a jot  
of good chocolate.*

What's important is loving chocolate in moderation. As St. Paul said to the Philippians (Phil 4:5): "Let your moderation be known to all men." No, he wasn't talking about chocolate. If we ponder his point, however, it surely applies, because "moderation" means forbearance—a willingness to waive one's rights to something.

But can't we wait to do this "waiving" until next month when Lent begins?

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

Parish Diary/Fr. Peter J. Daly

## The rosary is making a comeback

Sometimes we see them hung from rearview mirrors. At wakes, we see them wrapped around the hands of the corpse. Nearly every Catholic has one somewhere. Many people carry one in their pocket or purse. They reveal their Catholic identity when they have to pull them out when going through metal detectors. Children often get one as a gift for First Communion. The media uses it as a symbol of Roman Catholicism.

No doubt about it, the rosary is a cultural "icon" of Catholic life.

But, in recent years, it has been little more than a religious accessory. While many Catholics, myself included, may always have carried a rosary in our pockets, we hardly ever actually prayed it.

For a long time, I stopped praying the rosary because I just didn't like it. It seemed mindlessly repetitious. Its piety seemed excessively focused on Mary and much too little focused on Jesus. At a time when the Church was rediscovering the Scriptures, the rosary seemed "unscriptural."

That has begun to change. We have begun to appreciate again the rosary and its proper role in our prayer life. We don't say it during Mass as in the old days (and shouldn't), but more and more on Saturdays we are saying it together before or after Mass.

My uncle Bill, a priest for more than 50 years, prayed it when he was tired or distracted. He called it his "resting prayer." It could be said without too much intellectual effort and without his glasses.

People have called the rosary the "simple psalter" or the "poor man's office." While the monks had the time and companionship to pray the psalms together every day, the ordinary person couldn't do that. The rosary, however, could be a kind of *Liturgy of the Hours* for the layperson.

The rosary can be prayed privately, even in public. People pray it on the way to work, on buses or trains. It is a simple prayer for busy lives.

I pray the rosary while I am driving. It is an alternative to the irritation of the radio and an antidote to the irritation of the traffic. I leave a rosary in the car's cup holder and can say a decade even on short trips.

The rosary is a community prayer. Families can say it together after dinner. People can pray it while walking on hikes and pilgrimages. Children and adults can say it together.

Pope John Paul II has proclaimed a year of the rosary from October 2002 to October 2003. He said the rosary is "nothing other than to contemplate, with Mary, the face of Christ."

The pope has changed things a bit to make the rosary more scriptural, just as he did with the Stations of the Cross. He has added five new "mysteries" for contemplation, which he calls the "luminous mysteries." Now there are 20 mysteries.

He suggested that the new "mysteries of light" be prayed on Thursdays and the joyful mysteries now be said on Mondays and Saturdays. Each of these new "mysteries of light" reveals something about Jesus and his mission.

The five luminous mysteries are: 1) the baptism of the Lord in the Jordan, 2) the miracle at the Wedding at Cana, 3) the proclamation of the kingdom and call to conversion, 4) the Transfiguration of the Lord, and 5) the institution of the Eucharist.

The rosary is making a comeback. Actually, it had never gone away. The grace was always at our fingertips; we just had to reach into our pockets and pull it out.

(Father Peter J. Daly is a columnist for Catholic News Service.) †



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

# The Sunday Readings

Sunday, Feb. 16, 2003

- Leviticus 13:1-2, 44-46
- 1 Corinthians 10:31-11:1
- Mark 1:40-45

The Book of Leviticus provides this weekend's liturgy with its first reading.



Leviticus is one of the five books of the Old Testament. Collectively called the Pentateuch, from the Greek word for "five," these books historically have been the most important documents of the Jewish religion. They are the basic law

of life and are attributed to Moses.

This does not mean that at some point Moses literally put pen to paper and composed these books. Rather, it means that they contain traditions and beliefs that are believed to have come down through the generations from Moses.

Frequently found in all the books of the Pentateuch are detailed, almost pedantic, instructions about the most basic activities of human life. In this context, this weekend's reading is not at all unusual.

For a very, very long time, people of the Middle East were tormented by chronic, progressive and highly destructive dermatological problems that they called "leprosy."

Modern scientists do not think that this health problem was Hansen's disease, or classic leprosy, a disease that is familiar to millions of American Catholics because of the ministry of Blessed Father Damien de Veuster in Moloka'i in Hawaii.

For many years, the U.S. government operated a hospital in Carrville, La., for persons suffering from Hansen's disease. Development of the "miracle drugs" and antibiotics around the time of, and after, World War II greatly relieved the problem of Hansen's disease.

However, even if the ancients suffered from something else in the sense of clinical definition, they suffered greatly from this malady. People long ago had no idea of contagion, but they knew that proximity to an infected person was a risk. "Lepers" were ostracized in the most draconian way. They were forced to keep their distance from others, even from

relatives. They could not enter into any commerce. It is easy to imagine how desperate their lives must have been.

Also, Jews of those days long ago thought that such a devastating disease could only result from serious sin. Nothing else could set nature awry to that extent. At the time of Jesus, therefore, and before, people assumed lepers themselves once had sinned, or perhaps their parents had sinned and handed on to their descendants the awful effect of their sins.

This reading gives the Mosaic law that lepers should separate themselves from society.

St. Paul's First Epistle to the Corinthians is the second reading this weekend.

The people of Corinth were notoriously lax. Actually, even in the generally immoral world of the Roman Empire, Corinthians were considered virtually as libertines.

Paul had to face many physical shortcomings when he wrote to the people of Corinth. He had to urge the Christians of Corinth to restrain themselves from all physical excesses. This reading is an example of his teaching in this regard.

The Gospel of Mark supplies us with the Gospel reading.

The story is easy to imagine, given the attitudes and realities of life among the contemporaries of Jesus. A leper appears on the scene, and he approaches Jesus. The leper believes in Jesus, saying that if it is the Lord's will, the leprosy will be cured. Indeed, Jesus cures him.

The man, understandably thrilled at the turn of events, tells everyone. Secondly, Mark is setting the stage for the resentment against Jesus that will climax with the Crucifixion.

People, and more importantly the authorities, begin to realize that Jesus could attract a following significant enough to tip the scales of the uneasy truce with the conquering Romans and the conquered Jews.

## Reflection

The Church brings us the story of this miracle as told in Mark's Gospel. It sets the stage with the reading from Leviticus.

Several elements are important in Mark. First, the leper believes in Jesus and he approaches Jesus. In effect, the leper defies the Law of Moses, but a greater

## Daily Readings

**Monday, Feb. 17**  
Seven Founders of the Order of Servites, religious  
Genesis 4:1-15, 25  
Psalm 50:1, 8, 16bc-17, 20-21  
Mark 8:11-13

**Tuesday, Feb. 18**  
Genesis 6:5-8; 7:1-5  
Psalm 29:1a, 2, 3ac-4  
Mark 8:14-21

**Wednesday, Feb. 19**  
Genesis 8:6-13, 20-22  
Psalm 116:12-15, 18-19  
Mark 8:22-26

**Thursday, Feb. 20**  
Genesis 9:1-13  
Psalm 102:16-18, 19-23, 29  
Mark 8:27-33

**Friday, Feb. 21**  
Peter Damian, bishop and doctor of the Church  
Genesis 11:1-9  
Psalm 33:10-15  
Mark 8:34-9:1

**Saturday, Feb. 22**  
The Chair of Peter, Apostle  
1 Peter 5:1-4  
Psalm 23:1-6  
Matthew 16:13-19

**Sunday, Feb. 23**  
Seventh Sunday in Ordinary Time  
Isaiah 43:18-19, 21-22, 24b-25  
Psalm 41:2-5, 13-14  
2 Corinthians 1:18-22  
Mark 2:1-12

person than Moses is present in the person of the Lord.

Secondly, Jesus allows the leper to approach him. Few others, if any, would have dared to allow a leper to come so close.

Thirdly, Jesus acknowledges the leper's faith then cures him.

Essential to understanding the story is the theory about sin's connection with leprosy. Not only does Jesus heal the man of

an illness, he also eradicates the effect of sin. Rid of sin, the man is whole and greatly joyful.

Leprosy, of whatever clinical description, rarely occurs anymore in the United States. Sin, however, is everywhere. So are the effects of sin: guilt, intense regret, hopelessness and despair.

Jesus has the power to relieve all this. Indeed, Jesus cured the leper. He will cure us, if we approach, and if we believe. †

Question Corner/Fr. John Dietzen

## New liturgical guidelines are required for all parishes

Q We don't often visit other churches for Mass. But the confusion about standing, sitting and kneeling is amazing.



We usually just follow the crowd, but is there any rule that parishes are supposed to follow? (Ohio)

A Before responding to your question in detail, it is worth reminding ourselves that the posture we assume at the celebration of Mass is more than mere etiquette or manners.

As the instructions for Mass point out, the entire eucharistic liturgy is carried out by signs that express, nourish and strengthen our faith.

The postures and gestures (sitting, kneeling, standing and bowing) we assume as the assembled body of Christ at Mass are among the most obvious and meaningful of those signs. We do them as responses of faith to what is going on at that time in the celebration.

We also need to remember that, because of cultural differences, these postures change from time to time and place to place. Kneeling, for example, is not the sign of reverence in other countries that it is for us.

For centuries, even in Europe, people never knelt at Mass, which explains why numerous older churches have no kneelers. Standing was obligatory and the normal posture during Mass on Sundays and during the Easter season. Bishops in some countries have policies different from ours even today.

Now to answer your question, conflicting news stories over the past several years, and in some places premature adoption of "official" practices which, in fact, were only tentative regulations never officially adopted, have resulted in a bewildering variety of customs concerning postures at Mass, in some regions of the country more than others.

In 2002, the U.S. bishops adopted a standard policy for all dioceses in the United States. Theoretically, this policy, based mostly on provisions in the revised *Roman Missal*, should be in effect for all parishes in the United States.

In the Archdiocese of Indianapolis, the policy is as follows:

Introductory rites and Liturgy of the Word:

- Stand from the beginning of Mass until the first Scripture reading.
- Sit during the first and (on Sundays) second readings.
- Stand from the Gospel acclamation (usually Alleluia) until the end of the Gospel.
- Sit during the homily.
- Stand during the creed and general intercessions.

Liturgy of the Eucharist and concluding rite:

- Sit from the preparation of the gifts until the end of the priest's prayer beginning "Pray brethren ..."
- Remain standing until the conclusion of the "Holy, holy, holy."
- Kneel after the "Holy, holy, holy" until the Amen at the end of the Eucharistic Prayer.
- Stand from the Our Father until after the "Lamb of God."
- Kneel after "Lamb of God" until the distribution of Communion begins.
- Make a slight bow of reverence to the Body and Blood of the Lord when approaching to receive Communion.
- Stand when receiving Communion.
- Sit or kneel during the reflection time after Communion.
- Stand from the "Let us pray" before the prayer after Communion until the end of Mass.

Most of these instructions reflect longstanding practice in the United States. One or two are newer. They are, however, the present standard for U.S. parishes. †

## My Journey to God

# The Sky Is Less Grand

(In Memoriam)

Dreams explode above a murmuring landscape, searing a panorama of mourners, wrapping history in somber tributes that linger like smoking trails of postponed revelations.

Emulating Emerson, we "look upon the sky as less grand as it sets down over less worth in the population."

With tears that clear the smoky clouds, we then empower impending heroes to challenge the firmament again, honoring the perished pioneers and igniting freshened dreams with auspicious affirmation.

By Shirley Vogler Meister

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis and is a regular columnist for The Criterion. She wrote this poem after the Challenger disaster in 1986 as a tribute to astronauts that have died during space missions.) †



CNS photo by Steve Parades, Florida Catholic



## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, *The Active List*, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

### February 14

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

### February 14-16

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 per couple. Information: 317-545-7681.

### February 15

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, freewill offering. Information: 317-543-0154.

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Registration for Class of 2007, 9-11:30 a.m. Information: 812-934-4440, ext. 231.

Mary, Queen of Peace Parish, 1005 W. Main St., **Danville**. Valentine dinner, "Share Your Heart," \$12.50 per person, child-care available, advance take-out orders. Information: 317-745-4284.

Primo Banquet Hall, 2615 National Ave., **Indianapolis**. Seventh annual St. Jude Parish Sweetheart Dinner/Dance, Mass, 6:30 p.m., dinner 7:30 p.m., \$25 per person, \$50 couple. Information: 317-786-4371.

St. Gabriel's Loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, Valentine party, 8-10:30 p.m. Information: 502-491-8789.

### February 16

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month, "Celebrating Our Ancestry," Mass, 10 a.m., soul food dinner following Mass. Information: 317-632-9349.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Rededication Mass, 2 p.m. Information: 317-638-5551.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30. Information: archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Mary's King's Village Schoenstatt, **Rexville** (located on 925

South, .8 mile east of 421 South, 12 miles south of Versailles). "Covenant Sunday Holy Hour," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink)

### February 16-20

Mary, Queen of Peace Church, 1005 W. Main St., **Danville**. Parish mission, "We Are His People," Redemptorist Fathers Peter Schavitz and Daniel Andree, presenters, 6:30 p.m. each evening. Information: 317-745-4284.

### February 18

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop, "The Dogmatic Constitution on Divine Revelation (*Dei Verbum*)," presenter, Benedictine Father Matthias Neuman, 7-9 p.m., \$30, less for seniors. Registration: 317-955-6451.

### February 18-March 25

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Systematic Training for Effective Parenting (STEP) programs, 6:30-8 p.m. Information and registration: 317-236-1526.

### February 19

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic women, third quarterly meeting, 10 a.m. Information: 317-852-5451.

### February 20

Indiana Statehouse, east entrance steps, 200 W. Washington St., **Indianapolis**. Indiana Citizens to Abolish Capital Punishment and Amnesty International, "Witness to End the Death Penalty," 12:30-1:30 p.m. Information: 317-839-1618.

### February 21

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or e-mail [civitasdei\\_indy@CatholicExchange.com](mailto:civitasdei_indy@CatholicExchange.com)

Cathedral High School, 5225 E.

56th St., **Indianapolis**. Shamrauction 2003 preview party, "La Bella Tradizione de la Cathedral Famiglia," ("The Beautiful Traditions of the Cathedral Family"), 7-9 p.m., \$125 per person includes preview party and Shamrauction on Feb. 22 at the school. Information and reservations: 317-542-1481.

### February 21-23

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Dreams and Spirituality," \$95 per person. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. College theater Department, *As You Like It*, Fri. and Sat., 8 p.m., Sun., 2 p.m., \$8 adults, \$5 students and senior citizens. Information: 812-535-5265.

### February 22

Jonathan Byrd Banquet Center, 100 Byrd Way (I-65 at the Greenwood exit), **Greenwood**. "Small Communities of Faith" seminar, 9 a.m.-3 p.m., \$20 per person includes lunch. Information: 317-236-1430 or 800-382-9836, ext. 1430.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Systematic Training for Effective Parenting (STEP) programs, 9 a.m.-3 p.m. Information and registration: 317-236-1526.

Marian College, St. Francis Hall, 3200 Cold Spring Road, **Indianapolis**. Parish nursing information session, 9:30-11:30 a.m. Information: 317-955-6132.

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Shamrauction 2003, "La Bella Tradizione de la Cathedral Famiglia" ("The Beautiful Traditions of the Cathedral Family"), 5 p.m. cocktails and hors d'oeuvres, 6 p.m. grand buffet, 8 p.m. oral auction, midnight buffet, black tie optional, \$125 per person includes preview party, 7-9 p.m. on Feb. 21, at the school. Information and reservations: 317-542-1481.

### February 23

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month, Youth Sunday, Mass, 10 a.m., youth social, 1-4 p.m. Information: 317-632-9349.

Marian College, Marian Hall, Room 251, 3200 Cold Spring Road, **Indianapolis**. "Meet the Franciscan Family," winter lecture series, lecture, 3-5 p.m. Information: 317-955-6213.

### February 25

Christ the King School, 5858 Crittenden Ave., **Indianapolis**. Welcome Home series, six

sessions, 7 p.m. Information: 317-255-3666.

### February 25-March 25

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Systematic Training for Effective Parenting (STEP) programs, 6:30-8:30 p.m. Information and registration: 317-236-1526.

### February 28-March 2

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Simplicity: A Way of Life," Benedictine Father Noël Mueller, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### Daily

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

### Weekly

#### Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

#### Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

Holy Name Parish, 89 N. 17th

St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

#### Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult bible study, 6:15-7:15 p.m. Information: 317-632-9349.

St. Thomas Aquinas Parish, Chapel, 46th and Illinois streets, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

St. Thomas More, 1200 N. Indiana, **Mooreville**. Mass, 6:30 p.m. Information: 317-831-1431.

#### Thursdays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult bible study, 6 p.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

#### Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

St. Lawrence Parish, Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

#### Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

#### Monthly

#### Third Sundays

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

#### Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

#### 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, 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.



## Living the Spiritual Life in the Culture of Death

### Men's Retreat — March 1, 2003

With Dr. John Cuddeback of Christendom College

St. Boniface Roman Catholic Church  
318 N. 9th Street, Lafayette, Indiana

Opens with Mass at 8 a.m., Ends at 3 p.m.

Meditations, Adoration, Confession

Please call by Feb. 25 to register — 765-742-1351

Dr. John Cuddeback, Prof. of Philosophy, will be giving three presentations to help Catholic men cope with the challenges of our modern culture.



# Pro-life director promotes ministries on EWTN

By Jennifer Lindberg

A recent appearance on the Eternal World Television Network by Servants of the Gospel of Life Sister Diane Carollo of Indianapolis has people talking and calling about pro-life issues.

Sister Diane, also the director of the Office of Pro-Life Activities for the Archdiocese of Indianapolis, appeared on the Catholic global television network last month in Irondale, Ala., where she was interviewed by Jesuit Father Mitch Pacwa about pro-life issues and the order she established specifically to promote pro-life goals.

"We have received a lot of phone calls on everything from post-abortion syndrome, vocations and donations to Birthline to how to start pro-life groups," said Sister Diane.

Father Pacwa has been the host of EWTN's main talk show since Mother Angelica, who founded the cable network, became ill.

About 30 people traveled with Sister Diane and Msgr. Joseph F. Schaedel, vicar general of the archdiocese, to the taping at EWTN and for a visit to Mother Angelica's shrine in Hanceville, Ala.

"When you walk into the shrine, there is an 8-foot monsternace with the

Eucharist," Sister Diane said. "When you walk into the shrine, Jesus is right in front of you. You don't have to go searching him out. You don't need a map or a guide to locate the Blessed Sacrament. He is where he should be."

Sister Diane said the trip reaffirmed her goals and gave her a venue to speak about pro-life issues, the establishment of the Servants of the Gospel of Life religious community in the archdiocese, and the importance of the Eucharist as a call to adoration, prayer and unity.

"The Eucharist is the source and summit of our lives," she said.

Embracing the Eucharist will help others to be consistently pro-life, she said.

"Each person is called to give witness to the dignity and sanctity of life," Sister Diane said. "Witness has to be given in the home, at work and in the parish. There is no area of life that a witness and a celebration of life should not be exhibited."

On the EWTN show, Sister Diane spoke about how to minister to women who have had abortions, discussed the Vatican's recently released "Doctrinal Note on some questions regarding the participation of Catholics in the political life," and explained the goal of her new



Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, talks with Jesuit Father Mitch Pacwa, host of EWTN, last month. Sister Diane was on the show to discuss pro-life issues and the establishment of her new religious order in the Archdiocese of Indianapolis.

order and how to get involved.

(Women between the ages of 18-45 who are interested in the Servants of the

Gospel of Life are invited to contact Sister Diane Carollo at 317-236-1521 or 800-382-9836, ext. 1521, or e-mail her at [dcarollo@archindy.org](mailto:dcarollo@archindy.org).) †

## The Active List, continued from page 12

### Third Fridays

St. Francis Hall Chapel, Marian College, 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., Mooresville. Mass and anointing of the sick, 6:30 p.m.

### Fourth Sundays

St. Patrick Church, 1807 Poplar St., Terre Haute. Tridentine Mass, 3 p.m. Information: 812-232-8518.

### Last Sundays

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

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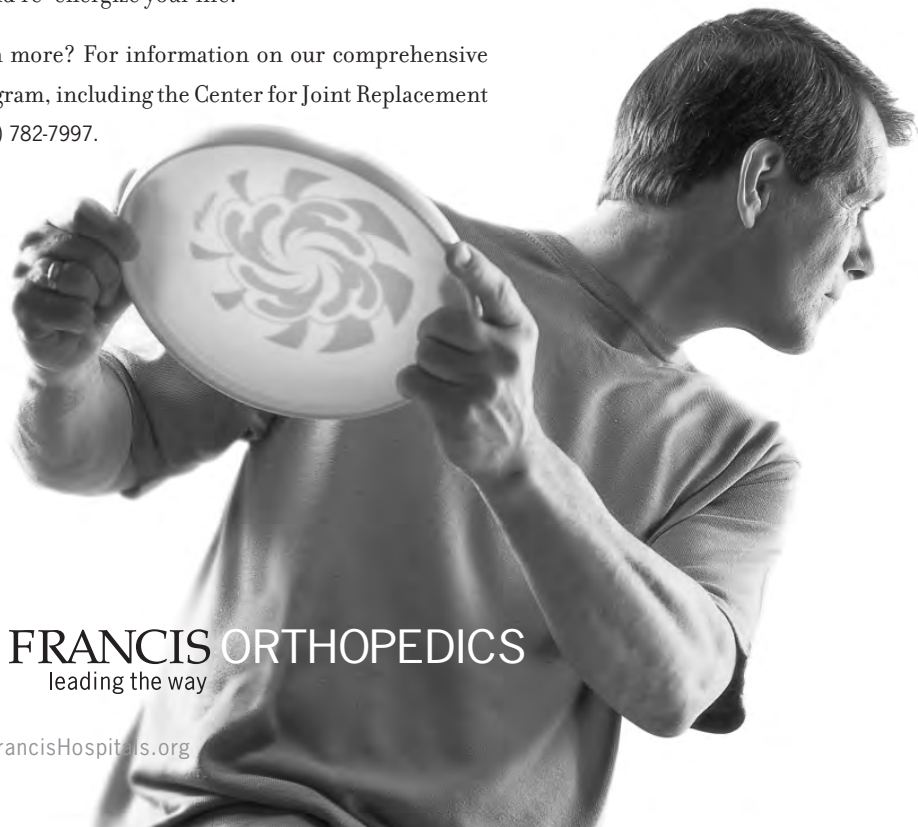
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# Rest in peace

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

**ABBOTT, Mary Lou (Helt)**, 70, St. Lawrence, Indianapolis, Jan. 31. Mother of Velma Bennett, Christine Boerner, Kathy Cox, Kelly Ellison, Cecilia Foley, Kimberly Perkins and William Abbott. Sister of Patricia Barnes. Grandmother of 26. Great-grandmother of two.

**BAYT, Phillip A. "Buddy,"** 69, Holy Trinity, Indianapolis, Jan. 23. Husband of Phyllis Bayt. Father of Phyllis Roskam, Mary Theofanis, Dr. Theresa and Judge Phillip E. Bayt. Brother of Robert Bayt. Grandfather of five.

**BERIAULT, Arthur Leon**, 85, St. Joan of Arc, Indianapolis, Jan. 30. Husband of Julia Jean Beriault. Father of Patrice Jent, Antoinette MacKay, Denise Rice, Roxanne and Greg Beriault.

**BUSSING, Edward Stephen**, 68, St. Christopher, Indianapolis, Jan. 15. Husband of Mary Agnes (Milharic) Bussing. Father of Monica Condon, Marla Greenway, Joe and John Bussing. Grandfather of six.

**CARPENTER, Betty Jean**, 71, St. Joan of Arc, Indianapolis, Jan. 22.

**CARPENTER, Helen D. (Sprigler)**, 91, St. Mary-of-the-Knobs, St. Mary-of-the-Knobs, Jan. 31. Mother of Shirley Andres. Sister of Emma Schroeder. Grandmother of two.

**DARLING, Marion**, 74, St. Martin, Yorkville, Feb. 4. Husband of Donna Darling. Brother of Lois Placke and Orville Darling. Uncle of several.

**DAY, Thomas C.**, 63, Good Shepherd, Indianapolis, Jan. 27. Son of Cecilia Day. Father of Tony Day. Brother of Judy Brizendine, Kathy Henderson, Alice Meisberger, Pauline Morrell, Janet Walker, Mary

VanNoy, Donald, Kenneth and Richard Day. Grandfather of one. Great-grandfather of two.

**FROEHLICH, Ralph Charles**, 78, St. Joan of Arc, Indianapolis, Jan. 22. Husband of Evelyn (Lozykiewicz) Froehlich. Father of Lynn Boone, Angela, Annette, Susan, James, Ralph, Michael and William Froehlich. Grandfather of 12.

**GINDLING, Carolyn L.**, 91, St. Nicholas, Sunman, Feb. 1. Mother of Carol Goldsmith, Mary Grote, Roseann Prickel, Doris Walke, Edward and Richard Gindling. Grandmother of 22. Great-grandmother of 24.

**HOAGLAND, Robert**, 68, St. Michael, Greenfield, Jan. 30. Husband of JoAnn Hoagland. Father of Mary Best, Kathleen Wilson, Joseph and Michael Hoagland. Brother of Mary Ann Burton, Carolyn Hoagland, Kathy Wagner and Richard Hoagland. Grandfather of eight.

**HOMAN, Alferida**, 86, St. Gabriel, Connerville, Feb. 7. Mother of Janice Gazdecki, Matilda Pilgrim, Mark and Maurice Homan. Sister of Bertha Klein. Grandmother of four.

**HUBER, Lee M.**, 91, St. Michael, Cannelton, Feb. 2. Father of Jeannine Moore, Dennis and Thomas Huber. Grandfather of 15. Great-grandfather of 31.

**KOMLANC, Dorothy J.**, 80, Holy Trinity, Indianapolis, Jan. 26. Wife of Adolph Komlanc. Mother of Monica Gerbick, Cynthia Johnson and Barbara Pearsey. Sister of Margaret Johnson and Richard Taylor. Grandmother of nine. Great-grandmother of one.

**KREILEIN, Eugene B.**, 81, Holy Family, New Albany, Jan. 30. Husband of Mary (Faske) Kreilein. Father of Martha Arnold, Theresa Owsley, Elaine Whitehead, George and Joel Kreilein. Grandfather of eight. Great-grandfather of two.

**MARTIN, Leroy, Jr.**, 82, St. Anthony, Indianapolis, Jan. 26. Husband of Pauline (Purdue) Martin. Father of Charlene Johns, Jim and Richard Martin. Brother of Paulene Waffird and Gordon

Ellithorpe. Grandfather of eight. Great-grandfather of 10.

**McCLAUGHLIN, George A.**, 78, Prince of Peace, Madison, Jan. 28. Father of Andrew, John and Thomas McLaughlin. Grandfather of five. Great-grandfather of one.

**NEWHOUSE, John J.**, 59, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 23. Father of Jenny, Theresa and Jason Newhouse. Brother of Theresa Meredith, Carolyn Parke and Robert Newhouse. Grandfather of three.

**OLIVER, Martha**, 82, St. Gabriel, Indianapolis, Jan. 26.

**OLLIS, Sally M.**, 76, St. Mary, Mitchell, Jan. 10. Mother of Margaret Weber. Sister of Opal Lee Patrick, Carolyn, Ruby, Carl, Cecil, James, Jerry and Frank East.

**OSKAY, Bernadine L.**, 86, St. Jude, Indianapolis, Jan. 30. Mother of Eugene, Ronald and Timothy Oskay. Sister of Irene Huffington, Betty Niccum and George Huffington. Grandmother of eight.

**PADGETT, Ann K.**, 72, St. Michael, Greenfield, Jan. 23. Wife of Joseph Padgett. Mother of Bob, Greg, Mark and Pat Padgett. Sister of Mary Lou Baker, Patty Mann, Jan Oler, Dick and John Hyre. Grandmother of 10. Great-grandmother of three.

**ROSE, Milton**, 87, SS. Peter and Paul Cathedral, Indianapolis, Jan. 30.

**SWIFT, Mary**, 92, St. Michael, Greenfield, Jan. 23. Mother of Maria Johnson and Carl Swift. Sister of Joanna Ingle, Angeline, John and Joseph Mulinaro. Grandmother of six. Great-grandmother of two.

**WALKER, Elizabeth J. (O'Neil)**, 82, St. Lawrence, Indianapolis, Feb. 1. Mother of David and James Walker. Grandmother of five. Great-grandmother of one.

**WILLIAMS, Helen Jo**, 79, Christ the King, Indianapolis, Jan. 30. Mother of Carolyn Meade, Ann O'Connell, Teresa Sabo, Mary and Thomas Williams. Grandmother of 10.

**WILSON, Lillian C.**, 62, St. Vincent de Paul, Bedford, Jan. 23. Wife of Ronald Wilson. Mother of Bessie Layo, Paul and Peter Wilson. Sister of Wanda Mason and Roger Smith. Grandmother of four.

**WILSON, Shirley Marie**, 66, Annunciation, Brazil, Jan. 21. Mother of Robin Forbes, Dawn Smith, Roland and Tim Wilson. Sister of Ruby Eberle, Janet Harden, Margaret Nichols and Darrel "Jake" Courtney. Grandmother of six.

**YARRITO, Julia A.**, 68, St. Anthony, Indianapolis, Jan. 21. Mother of Deborah Garcia, Pauline Mangin, Ginger Oder, Patricia, Cash and Star Alexander. Stepmother of Helen Henderson, Linda Pena, Teresa Towns, Mary Alice, Sherry, John, Joseph and Leonard Yarrito. Sister of Carol Pierce, Margie and Peggy Hayward. Grandmother of 22. Great-grandmother of 15.

**YEAGER, Steve**, 85, Sacred Heart, Clinton, Jan. 6. Husband of Vera (Forte) Yeager. Father of JoAnn Ball, Diana Schmidt and Karen Schuchman. Brother of Margaret Berrisford and Helen Soyack. Grandfather of five. Great-grandfather of six.

**YOUNGBLOOD, Jacqueline A.**, 80, Christ the King, Indianapolis, Jan. 21. Wife of Jack Youngblood. Mother of Kris Kelly, Mike and Tim Youngblood. Grandmother of six.

**ZOELLER, Martha S.**, 90, St. Mary, New Albany, Jan. 25. Mother of Charles and Robert Zoeller. †

## Retired Fort Wayne-South Bend auxiliary bishop died on Feb. 4

SOUTH BEND, Ind. (CNS)—Bishop Joseph R. Crowley, retired auxiliary bishop of the Diocese of Fort Wayne-South Bend and former editor of *Our Sunday Visitor* newspaper, died on Feb. 4 at the age of 88.

He died at the Holy Cross House at the University of Notre Dame, a care facility for elderly priests. He had cancer, and had been ill for several weeks. His funeral Mass was celebrated on Feb. 8 at St. Matthew Cathedral in South Bend.

"Bishop Crowley was the quintessential parish priest, devoted to the sacrament of penance, to preaching and to the spiritual care of the sick and dying," said Bishop John M. D'Arcy of Fort Wayne-South Bend. "He was beloved throughout the length and breadth of the diocese."

Joseph Robert Crowley was born in Fort Wayne on Jan. 12, 1915, to Irish immigrant parents. He was baptized at St. Joseph Church and served that parish as pastor in 1967.

"Bishop Crowley was a member of what has been called 'the greatest generation,'" Bishop D'Arcy said. "The Catholic priesthood was his ultimate goal, and he lived it with love and joy."

Bishop Crowley served in the U.S. Army Air Corps in 1942-46 in England, Africa and Italy during World War II, attaining the rank of captain. After the war, he returned briefly to his banking business before enrolling at St. Mary's College in St. Mary, Ky., and Saint Meinrad Seminary in St. Meinrad.

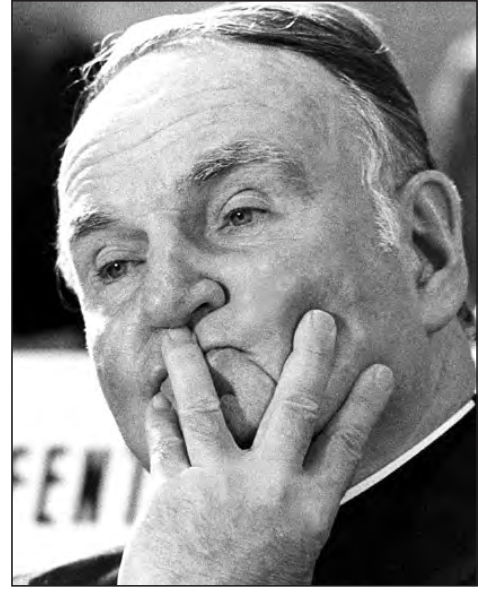
He was ordained a priest of the Fort Wayne-South Bend Diocese on May 1, 1953, at the age of 38. A month later, he was appointed assistant pastor of St. Peter Parish in his hometown.

By 1958, he was editor of *Our Sunday Visitor*, a post he held for a decade, and saw its circulation reach almost 1 million. He was named a monsignor in 1960.

During the Second Vatican Council, he was moderator of the U.S. bishops' press panel during the council's final session.

He left *Our Sunday Visitor* to serve as pastor of his home parish, St. Joseph, in 1967. In 1969, he became rector of St. Matthew Cathedral in South Bend, a post he held until retirement.

"His great love was for St. Matthew Cathedral Parish," Bishop D'Arcy said. "He was loved by Protestants, Catholics and Jews. He taught religion in St. Matthew School. He never lost his love for young people. He could be found daily at the bedside of the sick and dying. His



Bishop Joseph R. Crowley

presence in the Michiana area over the last 30 years was a blessing on all. His great joy was the spiritual and pastoral care of his parishioners."

In addition to serving in five parishes during nearly 50 years in the priesthood, Bishop Crowley also held diocesan posts as vicar general, consultor, assistant chancellor and director of religious instruction.

He also served as a member of the diocesan board of directors and diocesan finance council, Catholic Charities board of directors, the Presbyteral Council, the priests' personnel board and the advisory council of the diocesan newspaper, *Today's Catholic*.

In 1971, after being elevated to the hierarchy by Pope Paul VI, he was ordained auxiliary bishop of the Diocese of Fort Wayne-South Bend by Bishop Leo A. Pursley.

Two years later, Bishop Crowley became chairman of the U.S. bishops' Committee on Communications. In his six years as chairman, from 1973-79, he spearheaded the drive for an annual national collection to improve Catholic communications. Since its inception, the Catholic Communication Campaign has collected about \$5 million annually for dioceses and grants.

In 1990, Pope John Paul II accepted his resignation as auxiliary bishop. He also resigned as rector of St. Matthew Cathedral.

"I give thanks to God for his life of service and love," said Bishop D'Arcy. "May God have mercy on his noble, priestly soul." †

### Franciscan Sister Carmen Hiebl was a teacher

A Mass of Christian Burial for Franciscan Sister Carmen Hiebl was celebrated on Feb. 10 in the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg. Burial followed in the sisters' cemetery.

Sister Carmen died on Feb. 7 at the age of 84.

Born in Kansas City, Mo., Josephine Hiebl entered the Oldenburg Franciscan

community in 1937 and professed her final vows in 1943.

Sister Carmen taught at Little Flower School, St. Lawrence School, Our Lady of Lourdes School and the former Holy Trinity School, all in Indianapolis.

She also taught at St. Mary School in New Albany and the former St. Michael School in Charlestown as well as at St. Joseph School and St. Agnes School, both in

Evansville, Ind., in the Diocese of Evansville. She also taught at Catholic grade schools in Ohio, Illinois and Missouri.

From 1975 until 1994, Sister Carmen ministered as a switchboard operator and receptionist at the motherhouse convent in Oldenburg. She retired in 1994.

She is survived by a sister, Teresa Hiebl, of Kansas City, Kan. †

### Franciscan Sister Rose Geneva Grantz was 94

Franciscan Sister Rose Geneva Grantz of Oldenburg died on Jan. 26. She was 94.

A Mass of Christian Burial was celebrated on Jan. 28 at the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg. Burial followed in the sisters' cemetery.

A native of New Albany, Mary Rose Grantz entered the Oldenburg Franciscan community in 1925 and professed her final vows in 1931.

Sister Rose Geneva was a teacher and principal at Catholic grade schools for 52 years.

She taught at Sacred Heart School in Clinton, the former

Holy Family School in Oldenburg, St. Vincent de Paul School in Bedford, St. Mary School in Rushville and Holy Name School in Beech Grove.

Sister Rose Geneva also taught at Our Lady of Lourdes School, St. Rita School and Little Flower School, all in Indianapolis. She also taught at the former St. Vincent Home in Vincennes, Ind., and St. Anthony School in Evansville, Ind., both in the Diocese of Evansville, as well as at Catholic grade schools in Ohio, Kentucky, Missouri and Montana.

In 1979, Sister Rose Geneva served as parish

minister at St. Ann Parish in Hamilton, Ohio, a ministry position she held for 10 years. She later served as an independent contractor for *St. Anthony Messenger*.

In 1991, Sister Rose Geneva retired to the motherhouse at Oldenburg. Throughout her retirement years, she continued an earlier ministry of corresponding with prisoners.

She is survived by one brother, Vincent Grantz of Santa Fe, N.M.; and three sisters, Bertha Bottorff of Mount Vernon, Ohio; Ursuline Sister Carmelita Grantz of Louisville, Ky.; and Clara Quinkert of New Albany. †

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1400 North Meridian Street, P.O. Box 1410  
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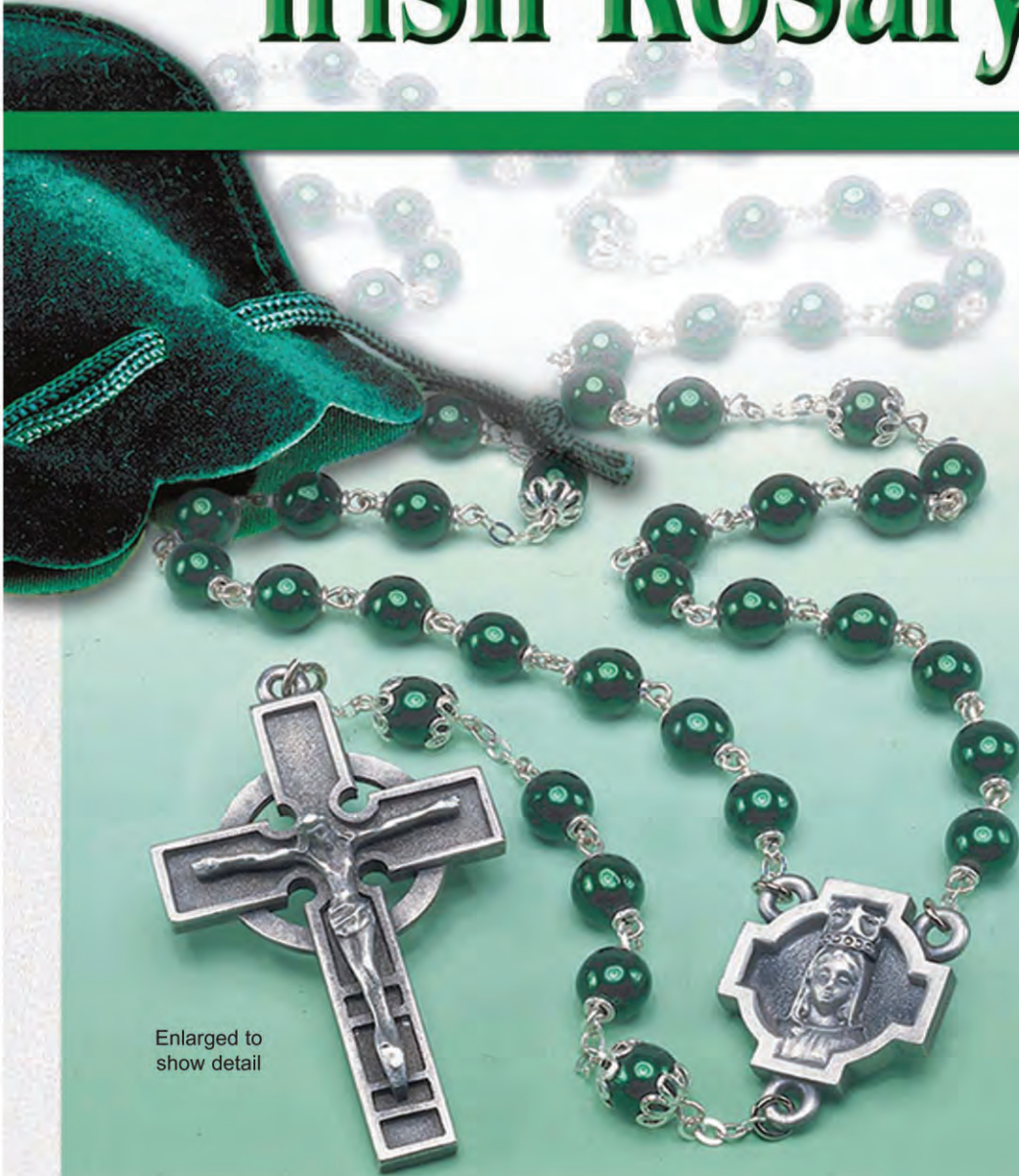
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