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March for Life



Students from the Archdiocese of Indianapolis get ready to march up Constitution Avenue in Washington, D.C., for the March for Life. Nearly 500 teen-agers and adult chaperons from the archdiocese traveled to the nation's capital to show their support for life and ask the country's leaders to stop abortion.

Young people from archdiocese defend life

By Andrew DeCrane and Julie Brown

WASHINGTON—In his inaugural address, former President John F. Kennedy said, "In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility. I welcome it."

Though the dangers that President Kennedy was referring to were different than those young people faced during the annual March for Life in Washington last week, the feeling is the same. Nearly 500 youth from the Archdiocese of Indianapolis and tens of thousands of youth from across the country joined together on Jan. 22 to let

their voices be heard in support of life from conception to natural death.

"Coming to the march is important because it makes me realize that a lot of youth are interested in this cause, and that in itself is something that makes me more aware of the horrors of abortion," said Christine Goetz, a freshman from Wichita, Kan.

Archbishop Daniel M. Buechlein, who joined youth from the Archdiocese of Indianapolis on the march, described the sight of thousands of young people as an inspiration.

"Every year, there is a larger participation and a growing respect for life," the archbishop said. "This is very encouraging

to me."

For youth, the march is both a source of inspiration and a way to let Congress and the rest of America know that they are not going to stand by and allow another generation to be killed by abortion. Many of the youth also felt that joining others participating in the march put their opinions into peaceful action, instead of adding to the violence of abortion.

"Coming to the march gives me a renewed sense of being pro-life, and of being helpful to the cause in a peaceful way," said Katie Obsitnik, a senior at Cathedral High School in Indianapolis.

Alison Daeger, a sophomore at Roncalli

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Many ways to win the 'culture war' on abortion

WASHINGTON (CNS)—Will the fight against abortion in the United States be won through politics and judicial appointments, with a war of words or through the larger "culture war" for the hearts and minds of Americans?

It will take all that and more, said representatives of the pro-life community as they gathered in Washington to mark the 30th anniversary of *Roe vs. Wade* and *Doe vs. Bolton*, the U.S. Supreme Court decisions that removed state restrictions on abortion.

"Thirty years after *Roe* is time for the

pro-life movement to ask tough questions, to entertain fresh ideas and to consider new directions," said Teresa R. Wagner, a former lobbyist with the National Right to Life Committee and editor of *Back to the Drawing Board: The Future of the Pro-Life Movement*, a collection of essays just published by St. Augustine's Press.

"It would be both untrue and overly dramatic to say that the pro-life movement has lost," Wagner said in her preface to the book. "But we are not winning. And the sooner we face it, the sooner we change it."

Catholic contributors to the book include Rep. Chris Smith, R-N.J., co-chairman of the House Pro-Life Caucus; Father Richard John Neuhaus, editor-in-chief of *First Things*; Austin Ruse, president of the Catholic Family & Human Rights Institute at the United Nations; John M. Haas, president of the National Catholic Bioethics Center; and Raymond L. Flynn, former U.S. ambassador to the Vatican and president of the Catholic Alliance.

Wagner hosted a Jan. 21 round-table

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Catholics urged to imitate Christ with works of charity

ST. LOUIS (CNS)—Catholics should imitate Christ through participation in charitable service, Sister Mary Rose McGeady said in a visit to St. Louis on Jan. 15.

A member of the Daughters of Charity, Sister Mary Rose is president of Covenant House, the largest privately funded agency in the country providing shelter and services to homeless and runaway youths.

Sister Mary Rose gave the fourth annual John M. Lally lecture on Catholic identity at the Archdiocesan Pastoral Center in the St. Louis suburb of Shrewsbury. The talk was sponsored by Catholic Charities of St. Louis.

"Anything that we do in the Church should be an imitation of Christ, who taught us to come after him and do as he did," Sister Mary Rose said. "He healed the sick, took care of the crippled, lame and blind, and taught everyone to love their neighbor."

Those who are followers of Christ should find some place in their life where they are contributing to charitable service,

she added. That contribution can mean doing works of charity, donating to those who carry out apostolates to the needy or praying for those serving others, she said.

Sister Mary Rose, a former executive of Catholic Charities in the Diocese of Brooklyn, N.Y., took over at Covenant House in 1990. She has announced that she plans to retire in June.

In her talk, she said maintaining a Catholic identity always was a key topic at Catholic Charities. She asked her audience the question: "Can you prove that you are a Catholic?"

A baptismal certificate, marriage

See CHARITY, page 8

Cure attributed to intercession of Mother Theodore Guérin is being investigated

By Jennifer Lindberg

An examination into the claim of a cure attributed to the intercession of Blessed Mother Theodore Guérin, who founded



Blessed Mother Theodore Guérin

the Sisters of Providence and Saint Mary-of-the-Woods College near Terre Haute, opened in the Archdiocese of Indianapolis on Jan. 23.

Dr. Andrea Ambrosi of Rome, postulator for Blessed Mother Theo-

dore's Cause, and a layman who is certified to bring such causes before the Congregation of the Causes of Saints at the Vatican, believes sufficient information is available to proceed with the formal investigation.

The official process for canonization requires that a person have two miracles attributed to his or her intercession. Currently, the healing of a nun with cancer is the first miracle that allowed Mother Theodore to receive the honor of being called blessed.

Ambrosi arrived in Indianapolis on Jan. 20 and spent two days working on details to prepare for the opening of the examination and seeking additional information from those who spoke before the Archdiocesan Tribunal.

The identity of the person involved in the claim and details about the claim are not being released publicly, said David Cox, media relations manager for the Sisters of Providence.

Bishop Gerald A. Gettelfinger, of the Diocese of Evansville, presided at the opening of the investigation at the request of Archbishop Daniel M. Buechlein, who was unable to attend.

Additional testimony regarding the cure will be gathered and is expected to be completed by April. Afterward, the testimony will be sent to the apostolic delegate in Washington, D.C., who will send the information to the Congregation

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Sister Mary Rose

MARCH

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High School in Indianapolis, said “[the march] is a time when many people come together to express as a group that abortion is wrong. It takes away the free will of rightful human citizens.”

While staying at The Catholic University of America the night before the march, many of the hundreds of young people there participated in Benediction and adoration of the Blessed Sacrament.

This was important to the youth as Josh Hawksley, a senior from Louisville, Ky., pointed out. “It is important for us to pray while being here because prayer is the most effective solution to any problem. God can change anything,” he said.

Preceding the march, a youth rally was held in front of the Washington Monument. Members of Congress, religious leaders and the president of the United States spoke, lending their support and inspiration to those attending.

President George W. Bush, in a telephone call broadcast during the rally, said, “Life is a gift from God that should be cherished and not taken for granted.”

Bush called for defenders of life, liberty and the pursuit of happiness. “One day, every baby will be born into a family that loves their child,” he said.

Many congressmen and senators expressed their feelings on abortion.

“All life is important, and all attacks on life must be ended,” said Rep. Chris Smith, R-N.J., who is co-chairman of the House Pro-Life Caucus.

“Abortion is violence against children and exploits women when they most need

protection. Sixty-eight percent of Americans want unborn children protected by law,” Smith said.

Those speaking at the rally encouraged the youth as the next generation of pro-life supporters. Rep. Rick Renzi, R-Ariz., said, “The young generation that is coming is coming in a force that is pro-life. God is pro-life and he is with us.”

Stephanie DeRosa, a student from Manassas, Va., confirmed this feeling. “We understand about life more than other generations,” Stephanie said. “The secular media today does not accurately reflect our opinions. We’re much stronger and know more about being pro-life than they say we are.”

Marching up Constitution Avenue with hundreds of thousands of other pro-life Americans gave the youth a feeling of satisfaction, knowing they were helping to achieve the final goal of averting millions of innocent children from being murdered. It was a prayerful and wonderful experience for all. Many sang inspirational songs, and groups of people joined together to pray the rosary.

“It’s exciting. I feel a lot of energy. I feel a lot of unity with everyone here,” said Brandon Schnarr, a senior from Cathedral High School in Indianapolis.

The next generation of youth in America know their stance and are prepared to take it up. Abortion is an injustice to society, and through the unity of youth throughout the country and with many prayers, they will, as Sen. Sam Brownback, R-Kan., put it, “end a culture of death and replace it with a culture of life.”

(Home school students Andrew DeCrane and Julie Brown are members of Holy Rosary Parish in Indianapolis.) †



Left, Archbishop Daniel M. Buechlein walks with students during the March for Life on Jan. 22 in Washington, D.C.

Below, attending the March for Life in Washington, D.C., was a way for people to show their support for pro-life legislation and build friendships with their peers. March for Life participants from Roncalli High School in Indianapolis include, from left, senior Vicki Lewinski of St. Mark Parish; Patty Cain, school secretary; resource teacher Pat Musgrave; senior Anna Glowinski of St. Jude Parish; and, seated, Gerard Striby, religion coordinator.



ABORTION

continued from page 1

discussion at the Catholic Information Center in Washington that focused on the political aspect of the fight and found little to cheer in the actions of either party over the past 30 years.

“There are very few people running [for office] who will say, ‘I am opposed to abortion and I want to outlaw it,’” said Paul M. Weyrich, president of the Free Congress Foundation. “Anybody who thinks we are going to substantially stop the killing of the unborn with this Senate is kidding himself.”

Smith, who also participated in the discussion, found signs of progress in the House, but said there is “no sense of urgency” among congressional leadership for ending abortion in this country.

Republican leaders “need to say, ‘What if this were my child?’” who is about to be aborted, Smith added.

He had praise for the “40 or so

pro-life Democrats” in the House who often provide the votes needed for pro-life legislation to succeed. “They make the difference, and pay a very dear price for their pro-life advocacy,” he said.

Although he said he hoped the Democratic Party would “find its soul again” on the abortion issue, Smith also was critical of his own party for its “big tent” philosophy toward those who want to keep abortion legal.

“We always give the platform to the opposite side, and sometimes too much, in my opinion,” he said.

Writer and columnist Joe Sobran was even more blunt in his criticism of the major political parties.

“Both parties keep moving to the left,” he said, “and the lesser evil keeps getting more evil.”

Those who see the road to victory in the appointment by President Bush of a new member of the U.S. Supreme Court need to remember that the last seven of nine justices appointed were put on the court by Republican presidents, said Terence P. Jeffrey, senior editor of *Human Events* magazine.

At a similar forum sponsored by the Family Research Council at the National Press Club in Washington, pollster Kellyanne Conway, president and chief executive officer of the polling company in Washington, said much of the battle over abortion has been fought in the arena

of public opinion.

“Asking someone, ‘Are you for choice,’ is like asking them if they like world peace, chocolate chip cookies, goodness, light, newborn puppies and cuddly blankets,” Conway said. “It’s feel-good phraseology. Who doesn’t like this core American value called choice?”

But when Americans are asked more specific questions on abortion, a very different picture emerges, the pollster said.

“There are very, very few issues in America today that can boast the kind of 70 percent to 80 percent agreement seen on eliminating partial-birth abortion and allowing for parental notification and consent,” Conway said. “True, we are a 49 percent nation in many ways, but on some of these limits to abortion on demand, the nation has found much greater consensus.”

Weyrich sees the fight over abortion more in terms of the larger skirmish over American culture. “We cannot put our faith in the Republicans or anyone else until we change the culture,” he said.

Change might require that the pro-life community “do what the home-school movement did,” Weyrich added. “They withdrew from a completely deficient environment and spared their children the dreadful things that are going on in public schools today.

“We can’t expect to send our kids to the movies produced by Hollywood today and think that it won’t affect them,” he added.

According to Ken Connor, president of the Family Research Council, it comes down to “whether or not politicians and other cultural leaders have the will to grasp the nettle, take up the difficult case, speak with clarity and marshal the arguments, and lead in forging the consensus on this issue.

“If they do, and I’m talking about politicians, pastors, priests, cultural leaders, if they do, we have reason to be encouraged,” Connor added. “If they don’t, we should be very discouraged because abortion not only kills our kin, it callouses our collective consciences.” †

Correction

David Jacob, a teacher at Cardinal Ritter High School in Indianapolis, was misidentified in a photo on page 18 of the Catholic Schools Week Supplement in the Jan. 24 issue of *The Criterion*.

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Cardinal Theodore E. McCarrick of Washington poses with pro-life youths at the Rally for Life and Youth Mass 2003 at the Washington Convention Center on Jan. 22. After the rally, the youths walked in the 30th annual March for Life from the Washington Monument to the U.S. Supreme Court to protest the court’s 1973 legalization of abortion in *Roe vs. Wade*.

Parish has weathered life's storms better than its 'guardian angel'

By Brandon A. Evans

The sculpted guardian of Holy Angels Parish in Indianapolis has been "looking out" at the surrounding community for many years.

It is seen as a symbol of hope, of religion and of protection, but even it can no longer be protected against the slow destruction that time and the elements bring.

The aluminum statue of an angel with a child, which stands on a wooden base and a concrete pedestal, is faded, chipped and missing part of a wing. Past attempts to restore it have not been able to stop the decay.

"Sculptors have informed us that the [angel] can no longer be repaired," said Amanda Strong, a member of the parish and part of the parish's 100th anniversary planning committee.

Holy Angels Parish was founded in 1903 and will have a celebration in October.

"Our plan is to raise funds to create a new angel and have the statue ready by the anniversary celebration," Strong said.

The bids that have been received by those willing to create a new angel have been around \$40,000.

The angel, which once hung over the door of the church, is just as much a part of the parish as are the people.

"It's been quite a landmark," said Father Clarence Waldon, the pastor since 1970.

Varying estimates put the angel between about 70 and 93 years old.

"Unfortunately, the angel sculpture wasn't signed," said Donna Lolla, a member of the parish.

Strong said that it was donated by a parishioner whose child had died—hence the reason why the angel stands with a child.

The left hand of the angel is extended toward the community that surrounds the parish, and Father Waldon said that it speaks to all people who see it, even those who have no connection to the church.

"The angel is a sign to the community," he said. "There are a lot of people

in this community who have never set foot in the church, have no idea what goes on here, but look up to the church. The angel is sort of a sign of hope for the whole community.

"I'm sure, for instance, if it was gone, there would be many people in the community who would remark about it," he said.

"Like the Catholic Church, an angel is universal," Lolla said. "We find angels in nearly every religion, and to me that says to anyone who passes Holy Angels that regardless of their station in life, religion or background, they are loved and welcome."

"The faith community sees the angel as a welcoming symbol to the parish," Strong said. "[The angel] stands hoisted out in front to welcome all to our faith community, regardless of who you are."

Lolla said that the angel is not only watching over the child who huddles by its side, but also "watches over our church and the entire neighborhood."

"An angel is a spiritual messenger sent from God to protect, counsel, intermediate and minister to the people. Our angel represents all of those attributes and more to the people of Holy Angels. We in turn feel very strongly about the renewal of our beloved angel to the former glory it was intended to convey," Lolla said.

The parish is already accepting pledges and funds toward the creation of a new angel, which the pastor hopes will be more modern.

Strong said it will be made of bronze so it withstands the weather better. The parish will continue to raise money throughout the year for the angel, and parishioners hope to have it ready for Archbishop Daniel M. Buechlein to bless when he comes in October to celebrate the parish's centennial anniversary Mass.

The parish will also be cleaning a tapestry that hangs on the altar, and parishioners would like to replace the kneelers.

"We thought the 100th anniversary celebration would be a great time to do some things to propel Holy Angels into the next century," Strong said. "Parishioners are committed to making the necessary sacrifices to ensure that we reach our goal and



A sculpted metal angel and child stand in front of Holy Angels Church in Indianapolis. Because of the statue's deterioration over many decades, the parish—which celebrates its 100th anniversary this year—is trying to raise enough money to replace it with a new, bronze angel.

meet the challenge."

Assuming they do reach that goal, the angel will continue to keep its perpetual vigil in the coming century at the corner of 28th Street and Dr. Martin Luther King

Jr. Drive.

"The work on that angel will be a visual illustration of the long-standing history of the Catholic Church and the people of faith who love it," Lolla said. †

Students and vicar general speak out against abortion

By Mary Ann Wyand

Killing the innocent is wrong and must be stopped, Cathedral High School senior Ashley Kasdorf of Carmel, Ind., told more than 300 people attending an ecumenical memorial service for victims of abortion on Jan. 26 at the Indiana War Memorial in Indianapolis.

Ashley and Sarah Arthur, also a Cathedral senior, were among nearly 500 central and southern Indiana teen-agers and chaperons that participated in the archdiocesan pro-life pilgrimage to

Washington, D.C., for the 30th annual March for Life on Jan. 22. They are members of Our Lady of Mount Carmel Parish in the Lafayette Diocese.

"We are living because our mothers and our fathers took the responsibility of nurturing us, loving us, [and] giving us values and our God-given right to life," Sarah said after reading a poem she wrote for the memorial service.

Ashley said she has "always been taught that abortion is murder and life is precious. This lesson was heightened when I caught sight of the grotesque

picture of a dismembered child of God [displayed] on the side of a bus in Washington, D.C."

"I was completely and utterly disgusted at what one human chooses to do to another without thinking about the effects," Ashley said. "Looking at the bloody body parts made my stomach sink with the huge weight of guilt. I asked myself why I had been given the opportunity to live while so many others had not even had the chance to take a breath of air."

"Four hundred children are aborted [in

this country] every minute," she said. "During my trip to Washington, D.C., 48,000 children were killed while I was marching for their cause. Forty-three million children have been aborted since the Supreme Court decision 30 years ago."

"The disregard for life must be stopped," Ashley said. "We cannot afford to kill the future because these children are the only future we have. Life is a precious gift given by God and fulfilled through our parents. Killing the innocent is wrong."

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Editorial

Catholics and politics

Perhaps it won't do any good. Perhaps politicians will continue to ignore the appeals that Pope John Paul II has made to them to support pro-life legislation. Perhaps Catholics will continue not only to disregard what he has said about voting for politicians who are not pro-life, but will also resent the Church's "interference in politics."

Perhaps. Nevertheless, Pope John Paul had an obligation to approve the latest document from the Vatican, "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life." These are moral and ethical issues, as well as political issues, and the Church must fulfill its role of teacher. It has a responsibility to preach the sacredness of human life from the moment of conception until natural death, even when evidence shows that few people are paying attention.

In this document, the Church tells all of us, including politicians, that we must oppose laws that permit abortion, gay marriage, euthanasia and scientific work that involves the destruction of human embryos. It says that these are "non-negotiable ethical teachings" that no Christian can ignore.

Although newspapers have said that it is unusual for the Church to make a direct appeal to politicians, as this document does, that is not quite true. In his 1995 encyclical *Evangelium Vitae* ("The Gospel of Life"), Pope John Paul emphasized the duty that politicians have to protect human life in all of its stages.

It's true that the latest document was not aimed specifically at the United States. It was issued to coincide with an international Catholic anti-abortion meeting in the Philippines called the World Meeting of Families. But it was also a week before the 30th anniversary of the U.S. Supreme Court's *Roe vs. Wade* decision that legalized abortion in the United States.

Indeed, the lack of respect for human life is a widespread evil. Abortion is prevalent throughout Europe and parts of Asia. The Netherlands permits both euthanasia and gay marriages. Lax Western sexual attitudes are being exported worldwide. Is it any wonder that the pope is trying to get Catholics to bring their Catholic values with them when they are involved in political affairs?

The new document attacks moral "relativism," the belief that religious truth is relative, that there are no absolutes. The Vatican says that this attitude makes every possible outlook on life of equal value.

This is a particularly pernicious attitude that seems to be prevalent among younger Americans who prize tolerance of others' beliefs, whatever they might be, above everything else. This is the attitude that permits politicians to say things like, "I'm personally opposed to abortion but I can't force my beliefs on others."

Pope John Paul has condemned relativism before, especially in his 1993 encyclical *Veritatis Splendor* ("The Splendor of Truth") and his 1998 encyclical *Fides et Ratio* ("Faith and Reason"). The latest document says, "Democracy must be based on the true and solid foundation of non-negotiable ethical principles, which are the underpinning of life in society." True Christians cannot believe in relativism. As the pope emphasized in *Veritatis Splendor*, there are absolute truths that we must live by.

This latest document also insists that Christians must oppose homosexual liaisons, or so-called gay marriages. It says that "other forms of cohabitation" can in "no way be placed on the same level as marriage, nor receive legal recognition as such." Toleration of such liaisons is another example of our acceptance of relativism.

The document, too, touches on the use of embryos, which are living human beings. It says that politicians must oppose laws that would permit cloning of human beings.

It also calls on all politicians to practice a "vigilant commitment" to peace without specifically mentioning current events. Other documents, though, have made it clear that the Vatican considers pre-emptive warfare as opposed to just-war principles.

We wish that all politicians—indeed, all Catholics—would pay attention to what the Vatican, with the pope's approval, is saying regarding the participation of Catholics in political life. This should be the minimal obligation of Catholics when it comes to public life. Unfortunately, we have learned from past experience, that is not always the case.

— John F. Fink

Seeking the Face of the Lord

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



Terrorism makes decisions about war difficult in new ways

While I was a graduate student at the Benedictine University in Rome (1964-1966), Pope Paul VI was the first pope to set foot in the United States. How excited we were when he appeared before the United Nations General Assembly and gave the ringing cry in French: "*Jamais la guerre! Jamais la guerre!* Never again, war! War, never again!"

It was a hopeful cry after the conclusion of the Second Vatican Council. Yet, more than 20 years later, I was privileged to be present as a bishop at the U.N. General Assembly when another pope—John Paul II—spoke poignantly of the tears of our world's nations as we look back on a century of violence unequalled in all of history.

Have you noticed that in recent speeches the Holy Father has been describing terrorism as an international evil capable of provoking "a clash of civilizations"? A Catholic News Service release in early December 2002 reported: "The pope's words represent an evolution and reflect a growing conviction at the Vatican that the global dimensions of terrorism must be combated in a special way." The report also cited the words of the pope spoken in September 2002, welcoming the new British ambassador to the Vatican. He spoke of "the urgent need to combat the phenomenon of well-financed and highly organized international terrorism, which represents a formidable and immediate threat to world peace."

The moral commitment to foster a culture of life and world peace causes our Catholic Church to express grave concern about the declaration of any war, including a possible war with Iraq. Granted the known facts of this situation—and allowing for the unknown as well—complex moral principles require calm and measured attention by everyone involved. Evaluating the contemporary phenomenon of international terrorism makes the moral judgment of war difficult in new ways.

The requirements necessary to justify war are clearly stated in the *Catechism of the Catholic Church*: "The strict conditions for legitimate defense by military force require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time:

- the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave and certain;
- all other means of putting an end to it must have been shown to be impractical or ineffective;
- there must be serious prospects of success;

- the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weigh very heavily in evaluating this condition.

"These are the traditional elements enumerated in what is called 'the just war' doctrine. The evaluation of these conditions for moral legitimacy belongs to the prudential judgment of those who have responsibility for the common good" (#2309).

The president of the United States and other world leaders are responsible for the common good of our global society that is plagued by terrorism. Individuals may rightfully embrace pacifism conscientiously. While they are responsible for crafting world peace, governmental leaders do not have the option of pacifism.

The frightful and erratic phenomenon of international terrorism as dramatically displayed in the U.S. on Sept. 11, 2001, and on other occasions around the globe renders prudential judgment and moral evaluation of war all the more complex in the current situation. Is a pre-emptive strike necessary for the defense of the common good? Is it morally justifiable? In the context of international terrorism and the threat to world peace, what exactly is a preemptive strike?

I believe it was George Weigel, a Catholic theologian and author and a senior fellow of the Ethics and Public Policy Center in Washington, D.C., who asked recently, "If someone stands before me with a rock raised over his head, do I have to wait until he begins to lower the rock before I make a move?"

Whether or not a "pre-emptive strike" is morally justifiable depends on the information available to the president and other governmental leaders. Is the president obligated to make public the information that guides his decision for war? In general, one must say yes. It would have to be an exceptional rationale to claim that an effective defense of the common good requires strict confidentiality about the justifiable cause of war.

Recent world history demonstrates that war is one of the worst of all afflictions. The *Catechism of the Catholic Church* reminds us: "Because of the evils and injustices that accompany all war, the Church insistently urges everyone to prayer and to action so that the divine Goodness may free us from the ancient bondage of war" (#2307).

We need to pray for our government leaders and for those who serve in the military. We need to pray for terrorists and for the victims of terrorism. We need to pray for the wisdom to find our way to peace in the world. †

Archbishop Buechlein's intention for vocations for February

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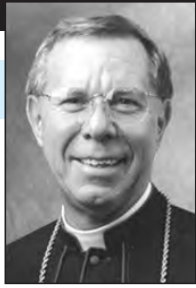
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Arzobispo Daniel M. Buechlein, O.S.B.



El terrorismo dificulta las decisiones en cuanto a la guerra por nuevas razones

Cuando estudiaba mi maestría en la Universidad Benedictina en Roma (1964-1966), el Papa Pablo VI había sido el primer Papa en pisar los Estados Unidos. Qué emocionados estábamos cuando se presentó ante la Asamblea General de las Naciones Unidas y dio su grito resonante en francés: "Jamais la guerre!" "Jamais la guerre!" La guerra jamás! La guerra jamás!

Fue un grito de esperanza después de la culminación del Concilio Vaticano Segundo. Sin embargo, más de veinte años después tuve el privilegio de estar presente como obispo en la Asamblea General de la ONU cuando otro Papa (Juan Pablo II) habló conmovedoramente sobre las lágrimas derramadas por las naciones de nuestro mundo, al hacer una retrospectiva de un siglo de violencia sin igual en toda la historia.

¿Se han dado cuenta de que en discursos recientes el Santo Padre ha estado describiendo al terrorismo como un mal internacional capaz de provocar "una confrontación entre civilizaciones"? Un comunicado de un servicio de noticias católico, reportó a principios de diciembre: "Las palabras del Papa presentan una evolución y reflejan la creciente convicción en el Vaticano de que las dimensiones del terrorismo deben combatirse de manera especial." El reportaje también citaba las palabras del Papa, pronunciadas en septiembre de 2002 en ocasión de la bienvenida del nuevo embajador británico ante el Vaticano. Habló acerca de "la necesidad urgente de combatir el fenómeno del terrorismo internacional altamente organizado y bien financiado, que representa una tremenda amenaza a la paz mundial."

El compromiso moral de promover la cultura de la vida y la paz mundial hacen que la Iglesia Católica exprese gran preocupación sobre la declaración de cualquier guerra, incluyendo la posibilidad de guerra con Iraq. En vista de los hechos conocidos de la situación – y dando cabida a lo desconocido también – los principios morales complejos requieren una atención calmada y medida por parte de todos los involucrados. Evaluar el fenómeno contemporáneo del terrorismo internacional dificulta el juicio moral de la guerra por nuevas razones.

Los requisitos necesarios para justificar una guerra están claramente definidos en el *Catecismo de la Iglesia Católica*: Se han de considerar con rigor las condiciones estrictas de una legítima defensa mediante la fuerza militar. La gravedad de semejante decisión somete a ésta a condiciones rigurosas de legitimidad moral. Es preciso a la vez:

- Que el daño causado por el agresor a la nación o a la comunidad de las naciones sea duradero, grave y cierto.
- Que todos los demás medios para poner fin a la agresión hayan resultado impracticables o ineficaces.
- Que se reúnan las condiciones serias de éxito.
- Que el empleo de las armas no entrañe males y desórdenes más graves que el

mal que se pretende eliminar. Que el poder de los medios modernos de destrucción obliga a una prudencia extrema en la apreciación de esta condición.

"Estos son los elementos tradicionales enumerados en la doctrina llamada de la 'guerra justa'". La apreciación de estas condiciones de legitimidad moral pertenece al juicio prudente de quienes están a cargo del bien común." (#2309)

El presidente de los Estados Unidos y otros líderes mundiales son responsables por este bien común para nuestra sociedad global que se encuentra plagada de terrorismo. Los individuos deben acogerse concienzudamente y con toda razón al pacifismo. A pesar de ser ellos los responsables de la creación de la paz mundial, los líderes gubernamentales no tienen la opción del pacifismo.

El fenómeno aterrador y erróneo del terrorismo internacional, como quedó demostrado en los EE.UU. el 11 de septiembre de 2001, y en otras ocasiones alrededor del mundo, exige un juicio prudencial y una evaluación moral de la guerra aun más compleja dada la situación actual. ¿Es acaso necesario un ataque preventivo para la defensa del bien común? ¿Es moralmente justificable? En el contexto del terrorismo internacional y la amenaza a la paz mundial, ¿qué significa exactamente un ataque preventivo?

Creo que fue George Weigel, teólogo católico, autor e ilustre miembro del Centro de Ética y Política Pública en Washington, D.C., quien preguntó recientemente: "Si alguien se presenta delante de mí alzando una roca sobre su cabeza, ¿debería yo esperar hasta que él comience a bajar la roca para actuar?"

El hecho de que un "ataque preventivo" sea moralmente justificable o no depende de la información a disposición del presidente y otros líderes gubernamentales. ¿Acaso el presidente está obligado a hacer pública la información que guía su decisión sobre la guerra? En general, uno diría que sí. Solamente una lógica excepcional puede afirmar que la defensa efectiva del bien común requiere estricta confidencialidad respecto de la causa justificable de la guerra.

La historia mundial reciente demuestra que la guerra es una de las peores aflicciones. El *Catecismo de la Iglesia Católica* nos recuerda: "A causa de los males y de las injusticias que ocasiona toda Guerra, la Iglesia incita constantemente a todos a orar y actuar para que la Bondad divina nos libre de la antigua servidumbre de la guerra." (#2307)

Debemos orar por nuestros líderes de gobierno y por aquellos que sirven en las fuerzas armadas. Debemos orar por los terroristas y por las víctimas del terrorismo. Debemos orar por la sabiduría para hallar nuestro camino a la paz mundial. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Praying world leaders will discover brotherhood

What if we demanded that George W. Bush and Saddam Hussein put on their uniforms, pick up their weapons, and go into some back alley and kill each other? But the world does not demand that of them because people believe that life is sacred and must not be taken away.

Unfortunately, George and Saddam do not share that respect for life. They are willing to demand that millions of people give up their lives to feed their own personal hatreds. This is not something new. It has happened throughout all of history. And this will happen as long as there are people willing to kill their brothers in worship of their gods on Earth.

Let us pray that there will be fewer people willing to kill for their leader's hatred. Or, even better, that George and Saddam should run into each other in that alley and discover that they are brothers.

Bob Nowicki, Indianapolis

Administering justice without killing

"There is no honorable way to kill."

Gov. George Ryan of Illinois offered that comment when he announced last week that he was commuting all death sentences in Illinois.

We believe Gov. Ryan was forced to take dramatic action because of the

Illinois Legislature's failure to act on reforms. We believe Gov. Ryan showed great courage in making his announcement. Yes, he had only a few hours left in public office and had little to risk in taking bold action. But perhaps he believes as we do that it is not society's responsibility to execute people.

We stand strongly for justice for all of God's people, and justice can be served without execution of prisoners. Serving a sentence of life in prison without the opportunity for parole is a viable alternative. We pray for victims' families and families of those who have caused great harm, for they too are victims and are often overlooked.

We pray that one day the political ambition of a "get-tough-on-crime" mentality will be replaced by a system that recognizes the sacredness and dignity of life and centers on forgiveness, not retribution with vengeance and further violence.

We applaud Gov. Ryan's initiative, and we hope his example will be followed by other states and the United States government that still rely upon capital punishment. What a travesty it would be if we continue to jeopardize the lives of those who might eventually be found innocent. Truly, there is no honorable way to kill.

Sister Ann Margaret O'Hara S.P., General Superior

Sister Denise Wilkinson S.P., Vicar

Sister Marsha Speth S.P., General Officer

Sister Nancy Reynolds S.P., General Officer

Sister Paula Damiano S.P., General Officer

Sister Marie McCarthy S.P., General Officer

Saint Mary-of-the-Woods

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 addressed to critterion@archindy.org.



Young Adult Views

Catholics age 20-39 who consider the following 'essential' or 'very important' aspects of the faith.

Following Conscience 89%

Helping Needy 87%

Passing on the Faith 69%

Receiving Eucharist 63%

Following Teachings 51%

From a report using data from national random sample telephone surveys of U.S. Catholics 2000 to 2002.

Source: Center for Applied Research in the Apostolate, Georgetown University
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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 **changing its Mass schedule.** The Saturday anticipation Mass will now be at 5 p.m. The Sunday Masses will remain at 8 a.m. and 10:30 a.m. For more information, call the parish office at 317-485-5102.

Sacred Heart of Jesus Parish, 1530 Union St., in Indianapolis, will have a **Rededication Mass** at 2 p.m. on Feb. 16 to reconsecrate the restored church after a fire nearly two years ago. Archbishop Daniel M. Buechlein will preside, and many Franciscan and archdiocesan priests will concelebrate. The Mass will be followed by a dinner at Primo's South, 2615 E. National Ave., in Indianapolis. Tickets for the dinner are \$20 per person. The reservation deadline is Feb. 1. For more information or to purchase a dinner ticket, call the parish office at 317-638-5551.

St. Joseph School, 512 N. Mulberry St., in Corydon, is having its **annual chili supper and fun festival** from 4 p.m. to 8 p.m. on Feb. 1. Supper will be at 6 p.m. For more information, call the school office at 812-738-4549.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats in the coming months. **"A Lenten Perspective on Life,"** a retreat for men, will

be held on March 7-9. Jesuit Father Richard O. Buhler will lead the retreat, which will help participants learn to respond to God's plan in their lives. Conferences will be about prayer and the sacraments. **"Called by God,"** a retreat for women, will be presented on March 14-16 by Jesuit Father Benjamin Hawley. The retreat will focus on how to do the will of God, be in relationship with him and use our talents in the service of others. Franciscan Sister Norma Rocklage will present **"Living with the Be-Attitudes,"** a retreat for women, on March 21-23. The weekend will focus on practical and contemplative ways of living the Beatitudes and living a simple lifestyle in the midst of a stress-filled world. There will be time for quiet prayer, guided meditations and optional group sharing. The cost of each retreat is \$135 per person. For more information, call the retreat house at 317-545-7681.

A Workshop on **"The Dogmatic Constitution on Divine Revelation (Dei Verbum)"** of the Second Vatican Council will be offered by Saint Meinrad School of Theology's "Exploring Our Catholic Faith" series from 7 p.m. to 9 p.m. on Feb. 18 and Feb. 25 on the Marian College campus, 3200 Cold Spring Road, in Indianapolis. Benedictine Father Matthias Neuman will be the presenter. Anyone wanting to understand Church Tradition and the Catholic use of the Bible in Church teaching and

Christian living will benefit from attending the sessions. The cost is \$30, less for seniors. For more information or to register, call the Indianapolis office of Saint Meinrad School of Theology at 317-955-6451.

Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis, will present its annual **"Chatard-a-Bratton"** from 7 p.m. to 11:30 p.m. on Feb. 22. The \$150 ticket admits two people to the event and includes hor d'oeuvres, complimentary beverages, live and silent auctions, a band with dancing and all other Chatard-a-Bratton activities. For more information or to buy a ticket, call the school office at 317-251-1451.

In recognition of **Black History Month**, Saint Meinrad School of Theology in St. Meinrad will host a Mass at 11:30 a.m. on Feb. 4 and an evening discussion at 7 p.m. that day. The Mass will be celebrated by Father Kendrick Forbes of the Diocese of Nassau, Bahamas, and will be in the St. Thomas Aquinas Chapel on the ground floor of Newman Hall. The discussion and presentation on racial issues will take place in the Church Leadership Center Theater on the fourth floor of Newman Hall. Both the Mass and the discussion are free and open to all. For more information, call Mary Jeanne Schumacher at 812-357-6501. †

Submitted photo



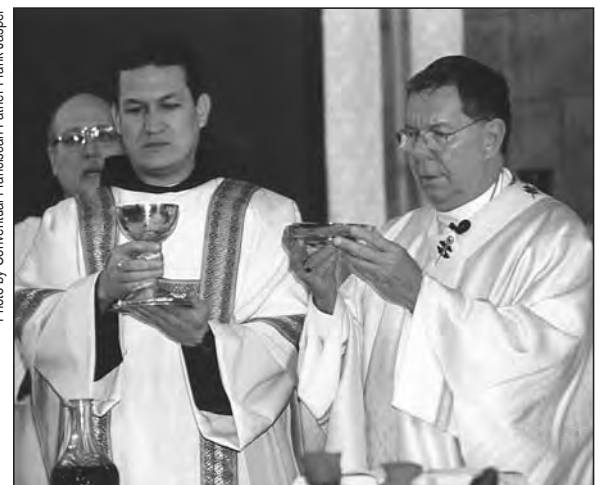
Future priests and religious

During a Sunday Mass on Jan. 12 that had a special focus on religious vocations, some of the children of St. Thomas More Parish in Mooresville came back from the children's Liturgy of the Word wearing T-shirts that have "Future Priest of Indianapolis" and "Future Religious of Indianapolis" printed on them. To the surprise of parents, the children processed into the church to the sound of a Gregorian chant while wearing the shirts. Father Richard Eldred, the pastor, said that he always calls the children his "future priests and nuns" during Mass.

VIPs . . .

Three Indianapolis businessmen have joined the St. Francis Healthcare Foundation board of directors. **Arthur Jordan** of Indianapolis is the president of Arthur Jordan & Associates Consulting. He has also served as director of human relations and professional development for the Indiana State Teachers Association. **Mark Roesler** of Indianapolis is the chairman and founder of CMG Worldwide marketing and talent agency. **Michael Watkins** of Greenwood is the president of Mike Watkins Real Estate Group. He serves as a board of trustee of the University of Indianapolis as well as Irwin Union Bank and Roncalli High School in Indianapolis. †

Photo by Conventual Franciscan Father Frank Jasper



Diaconate ordination

Franciscan Brother Rogelio Martinez-Ruteaga, left, from Aguas Calientes, Mexico, assists Archbishop Daniel M. Buechlein during the Mass of his diaconate ordination on Jan. 18 at St. Patrick Church in Indianapolis. The new deacon will begin his diaconate internship in March at St. Patrick Parish.

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*A sneak peek at some of the 2003 Club 53 travel opportunities:

- Tulip Time, May 7 - 9, Twin per person: \$439
- Alaska Discovery, July 21 - August 2, Twin per person (inside cabin): \$3,499
- New England Back Roads, September 30 - October 7, Twin per person: \$1,579

For further information, please call Ronda Cecil, Club 53 Coordinator, at (317) 383-2361.



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

Amen (Kino International)
Rated **O (Morally Offensive)** because of historical revisionism and an ensuing lack of perspective in depicting the Vatican during World War II, as well as brief violence, including shootings and suicides. **Not rated** by the Motion Picture Association of America (MPAA).

Darkness Falls (Columbia)
Rated **A-III (Adults)** because of recurring stylized violence and frequent mayhem, occasional profanity and an instance of rough language. Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

El Bola (Film Movement)
Rated **A-III (Adults)** because of brutal violence to a minor, fleeting nude female images, some rough language, occasional crude expressions and an instance of profanity. **Not rated** by the MPAA. †

INVESTIGATION

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for Sainthood in Rome.

In Rome, a team of medical doctors, a team of theologians and a consistory of cardinals will review it.

Ambrosi, who has brought 350 saint causes to the Vatican, said this is the most difficult moment in any cause.

As a postulator, Ambrosi must have a certificate and training from the Congregation of the Causes of the Saints in Rome to begin helping with a sainthood cause. He has studied theology and juridical procedure in the Church.

Most recently, four of his causes have reached canonization, which included two nuns and two priests.

After the cardinals, doctors and theologians approve the information, it is presented to Pope John Paul II, who has final approval.

Cox estimates that it will take almost two years to complete the current process. However, there is no certain timetable for it.

Officially, Mother Theodore's cause began in 1909.

Sister Ann Margaret O'Hara, general superior of the Sisters of Providence, attended the tribunal hearing, along with Sister Marie Kevin Tighe, promoter of the Cause for Mother Theodore.

Sister Marie Kevin will serve as vice postulator in the cause.

"As we move into this formal stage of verifying a healing through Mother Theodore's intercession, we are called upon for prayer and to focus on a deeper understanding of how present she is to all of us today," said Sister Ann Margaret.

Pope John Paul II beatified Mother Theodore on Oct. 25, 1998, moving her one step closer to being a saint.

Her beatification was based on her intercession in the healing of Providence Sister Mary Theodosia Mug, whose cancer and other related health problems were cured without medicine.

In the Church, a miracle is attributed only when a healing occurs spontaneously and there is no medical explanation for why it happened.

The Sisters of Providence have 530 religious women, whose motherhouse is at Saint Mary-of-the-Woods.

Blessed Mother Theodore Guérin founded the Sisters of Providence at Saint Mary-of-the-Woods in 1840 when Indiana was a dense forest and had few roads.

Today, the sisters minister in 21 states, the District of Columbia, Taiwan, China and the Philippines. †



Photos by Brandon A. Evans

Left, Dr. Andrea Ambrosi of Rome, postulator for the cause of Blessed Mother Theodore Guérin, speaks about the investigation of a possible cure through the Sister of Providence who founded Saint Mary-of-the-Woods College during a Jan. 23 meeting with the Tribunal staff at the Archbishop O'Meara Catholic Center in Indianapolis. Blessed Mother Theodore also founded the Sisters of Providence of Saint Mary-of-the-Woods.

Below, Bishop Gerald A. Gettelfinger of the Diocese of Evansville presided over the opening of the investigation for Blessed Mother Theodore Guérin. Archbishop Daniel M. Buechlein, who could not attend the meeting, delegated the responsibility to Bishop Gettelfinger.



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CHARITY

continued from page 1

license, ability to recite prayers by rote or attendance at retreats or liturgies can strengthen one's faith, "but as we all know, the true source of our Catholic identity is in our heart and soul," she said.

To see how Catholic identity translates into behavior, she said, look at the lives of saints. St. Francis of Assisi was one who "sought with tremendous desire to be an imitator of Christ—living the call of the Gospel in very concrete ways.

... The essence of his identity became his knowledge of and relationship with God."

St. Vincent de Paul, in response to a request to God to restore his faith, devoted the rest of his life to the service of the poor and became the Church's patron of all works of charity, Sister Mary Rose said. "He saw Christ in every poor person—man, woman, child."

St. Elizabeth Ann Seton is another who "constantly heard God's powerful calls to her," Sister Mary Rose said. And a more contemporary woman, Mother Teresa of Calcutta, pursued the example of Jesus in the poorest of the poor, she said.

Besides the saints, she said, the expression of Catholic identity perhaps can be found "in the person sitting right beside you." By "demonstrating your Catholic identity by the love you deliver," she said, "maybe some day this lecture will be about you."

The style of one's ministry should be not only professional but also loving and courteous, Sister Mary Rose said in an interview with the *St. Louis Review*, the archdiocesan newspaper, before her talk. "The test of Catholic identity is to ask yourself when people walk away from you, how do they feel?"

The mission statement of Covenant

House recognizes the providence of God and that the staff is called to serve street children "with absolute respect and unconditional love." The idea, Sister Mary Rose said, is that the children should not feel like a number on a list.

The children at Covenant House often have developed a hardened attitude from years of suffering and neglect. "I have kids say, 'Why are you nice to me?' I say, 'It's because you are a child of God. You deserve the best,'" Sister Mary Rose said.

An estimated 66,000 homeless street children in the United States are in need of help, she said. "Street kids are a problem in every major city." †

Pope says media have 'inescapable responsibility' to work for peace

VATICAN CITY (CNS)—Today's journalists have unprecedented power to promote understanding and peace or hatred and violence, Pope John Paul II said.

"The mass media have an inescapable responsibility in this sense, since they constitute the modern arena in which ideas are shared and people can grow in mutual understanding and solidarity," the pope said in his annual message for World Communications Day.

The message was released on Jan. 24 at the Vatican; the 2003 World Communications Day will be marked on June 1 in most dioceses.

The theme for the 2003 celebration is "The Communications Media at the Service of Authentic Peace in the Light of *Pacem in*

Terris," Pope John XXIII's 1963 encyclical on peace.

While the Cold War divisions that marked Pope John's era have faded, "peace, justice and stability are still lacking in many parts of the world," Pope John Paul said.

"Terrorism, conflict in the Middle East and other regions, threats and counter-threats, injustice, exploitation and assaults upon the dignity and sanctity of human life, both before and after birth, are dismaying realities of our times," he said.

The media's power "is such that in a few short days they can create the positive or negative public reaction to events which suit their purposes," the pope wrote.

"Such enormous power calls for the highest standards of commitment to truth

and goodness," he said.

Those who work in the media, even media affiliated with public or private interest groups, must not "set one group against another, for example, in the name of class conflict, exaggerated nationalism, racial supremacy, ethnic cleansing and the like," he said.

"Setting some against others in the name of religion is a particularly serious failure against the truth and justice, as is discriminatory treatment of religious beliefs, since these belong to the deepest realm of the human person's dignity and freedom," the pope said.

Journalists, he said, must "foster justice and solidarity in human relationships," not by "glossing over grievances and divisions," but by providing the background information

needed to understand current problems.

"The men and women of the media are especially bound to contribute to peace in all parts of the world by breaking down the barriers of mistrust, fostering consideration of the point of view of others, and striving always to bring peoples and nations together in mutual understanding and respect—and beyond understanding and respect, reconciliation and mercy," he said.

Pope John Paul's statement condemned government control of the media, but also said "purely commercial concerns" can spell the end of freedom of the press and of expression.

He prayed that those who work in the media would live up to their calling to promote "the universal common good." †

Vatican confirms excommunications of seven 'ordained' women

VATICAN CITY (CNS)—The Vatican's doctrinal congregation said it had considered and rejected an appeal from seven "ordained" women priests who sought to have their excommunication decree overturned.

In a new decree published by the

Vatican on Jan. 27, the Congregation for the Doctrine of the Faith said its members examined the appeal during two meetings in December and arrived "at the collegial decision to confirm the decree of excommunication."

The new decree was dated Dec. 21 and

said Pope John Paul II had approved it and ordered it to be published.

"In consequence of the excommunication, [the women] are forbidden to celebrate sacraments and sacramentals, to receive the sacraments and to exercise any function in an ecclesiastical office, ministry or assignment," it said.

The women, who included former Ohio first lady Dagmar Celeste, were "ordained" on June 29 by a schismatic Argentine bishop on a boat on Europe's Danube River.

A month later, the doctrinal congregation warned the women they would be excommunicated unless they acknowledged the nullity of the ordination and asked forgiveness for causing scandal. On Aug. 5, judging that the women had not complied, the Vatican issued an excommunication decree.

The women wrote to the Vatican in August and in September to ask that the decree be revoked. They argued that they had committed no offense punishable by excommunication under canon law and that the prohibition against women's ordination was contrary to the principles of

the Church.

In confirming the excommunication, the congregation said the women's offense was particularly serious because it involved a schismatic bishop—thereby making the women "accomplices in schism"—and because "they formally and obstinately reject(ed) a doctrine which the Church has always taught and lived" and which has been "definitively proposed" by the pope—namely, the inability of the Church to ordain women.

It said the women had further aggravated their offense by claiming to celebrate sacraments, "gathering round them members of the faithful, in open and divisive disobedience to the Roman pontiff and diocesan bishops."

Because their ordination was invalid, "all those actions proper to the order of the priesthood performed by them are also null and invalid," it said.

The congregation said it hoped that the women "might discover the path to conversion and so return to the unity of faith and to communion with the Church, a communion broken by their action." †

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Students heading off to college today face a variety of tough choices. Many feel increasing pressure to focus on learning a set of skills that will prepare them for a specific line of work. With increasing competition for a limited number of jobs, students feel even more anxiety about making the right decisions about their future careers.

But college should also be a time of reflection and exploration, a time to learn more than professional skills. The college experience should help students find more than a job—it should help them find a calling in life.

For this reason, Marian College has created a new program called “Rebuild My Church.” Funded in part by a generous grant from Lilly Endowment, Inc. and others, “Rebuild My Church” is designed to help prepare some students for a life of ministry...others for lay leadership roles in their Churches...and all Marian College students, faculty, staff, and others in the community for a life that makes a difference.

Genesis of the Program

Marian College embraces the Franciscan values of dignity of the individual, peace and justice, reconciliation, and responsible stewardship. Not surprisingly, “Rebuild My Church” takes its name from a turning point in the life of St. Francis of Assisi.

Nearly eight centuries ago in the Italian town of Assisi, 80 miles north of Rome, Francis was a young man praying in the crumbling little Church of San Damiano. As Francis knelt before the crucifix, he heard Christ speak: “Francis, go and rebuild my Church, which is falling down.”

Francis believed initially that Christ wanted him to repair the physical structure of the San Damiano Church.

But he soon understood that Christ had a more important mission in mind: Francis was to rebuild not the physical structure, but the *Church*—the body of believers.

As St. Francis was called to rebuild the Church, so we at Marian College believe that it is part of our responsibility to prepare students for leadership in the Church, whether through ordained ministry, religious life, or theologically-informed lay leadership. In addition, every student will benefit from discussions about the theological dimensions of their career aspirations. These are the important goals our new “Rebuild My Church” program aspires to reach.

A Program For Everyone

“Rebuild My Church” is a multifaceted program that includes scholarships, curriculum, opportunities for daily prayer, guest speakers, pilgrimages, service opportunities, and more. It’s designed to help everyone at Marian College explore their faith, their relationships, and their calling in life. It is a unique educational experience for Marian College students.

“Rebuild My Church” has been established to provide this educational experience to three different groups of students, depending on their aspirations for the future. One group is comprised of students considering service to the Church through ordained ministry or religious life.

A second group consists of students interested in Church-related employment or serving their Church in a significant volunteer capacity. For example, these students could be embarking on courses of study in pastoral leadership, religious education, Catholic school education, youth ministry, religiously affiliated health



**"REBUILD
my church"**



A recipient of Marian College’s Franciscan Values Award, Sr. Norma Rocklage, OSF, (left) with President Daniel J. Elsener and Sr. Jean Marie Cleveland, OSF, Congregational Minister of the Sisters of St. Francis Oldenburg.

Marian College Graduates Make A Difference

Friendly, but wide reaching. Peaceful, yet centered in a vibrant, urban setting. Culturally and spiritually diverse, yet dedicated to building a community of students grounded in a common commitment to faith and stewardship.

Welcome to Marian College. It is all these things and more that make Marian an ideal place for students to explore their faith, their careers, their world, and take the next step in their lives.

History and Tradition

Marian College was founded in 1851 in Oldenburg, Indiana, by Sister Theresa Hackelmeier and the Sisters of St. Francis. The school moved to its Indianapolis campus in 1937. Marian is a Catholic liberal arts college steeped in the Franciscan values of dignity of the individual, peace and justice, reconciliation, and responsible stewardship.

Today, Marian has over 1,400 students from 18 states and 17 foreign countries. Our student/faculty ratio is an outstanding 12:1, which provides our students with smaller class sizes and lots of individual attention. Students can choose from more than 38 major areas of study.

Just as important, according to Marian College President Daniel J. Elsener, Marian is undergoing a profound revitalization that affects everything from curriculum to facilities to our relationships with our community and our world. "More than ever, Marian College is a place where students can create remarkable futures. The opportunities here for learning—both inside and outside the classroom—are stronger and more varied than they have ever been," he said.

Serving the Church and Community

Wherever you go in Indiana, you are likely to encounter someone who has received a Marian College education. Several are providing leadership to the Archdiocese of Indianapolis: Rev. Msgr. Joseph F. Schaedel, vicar general and moderator of the curia; Suzanne Magnant, chancellor and secretary for lay ministry and pastoral services; Annette "Mickey" Lentz, secretary for Catholic education and faith formation; and David Bethuram, executive director of Catholic Social Services of Central Indiana. Sean Gallagher is the director of religious education at St. Joseph Parish in Shelbyville. In the Diocese of Lafayette, Carl Wagner is the director of religious education at St. Lawrence Parish in Lafayette. Debi Skurow is the campus minister at St. Francis of Assisi Church Newman Center at Ball State University. And, in the Diocese of Evansville, Sister Jane McConnell, OSF and Sister Jean Wolf, OSF are chaplains at St. Mary's Medical Center in Evansville.

Currently, 11 priests have received a Marian College education. Several are serving the local Church: Father Gregory Bramlage, administrator of St. Maurice Parish in St. Maurice, St. John the Evangelist Parish in Enochsburg, and St. Anne Parish in Hamburg; Father Thomas Clegg, Sacred Heart Parish in Jeffersonville; and Father Steven Schwab, Nativity of Our Lord Jesus Christ Parish in Indianapolis. Furthermore, two young men, Jude Mulindwa and Ronald H. Wick, Jr., who graduated from Marian College last year are now at Saint Meinrad School of Theology studying for the priesthood.

Several women who serve as parish life coordinators or associates are also Marian College graduates: Sister Joan Miller, OSF, St. Anthony's Parish in Evansville; Sister Patricia Campbell, OSF, St. Mary-of-the-Rock Parish in Franklin County; Sister Christine Ernstes, OSF, Immaculate Conception Parish, Milhousen, and St. Denis Parish in Jennings County; Sister Shirley Gerth, OSF, St. Rose Parish in Knightstown and St. Anne Parish in New Castle; and Sister Marjorie Jeanne Niemer, OSF, St. Peter Parish in Franklin County.

Beyond the Church, Marian College graduates serve the community. They are everywhere. Today, more than 130 Marian College graduates are teachers or administrators in diocesan schools, like Alice Mattingly at St. Pius X School in Indianapolis, Sister Bridget Arnold, OSF, at St. Joseph's School in Evansville, Sister Irma Arnold, OSF, at St. Wendel's School in Wadesville, Janet Brande-Dilger at St. Maria Goretti in Westfield, and Ann Wiles at Saints Joan of Arc and Patrick School in Kokomo. More than 75 are active in nursing in Indiana's Catholic hospitals. Many, like Lynne O'Day, senior vice president of delivery systems at St. Vincent Hospital, are serving the health care needs of the community at hospitals like St. Vincent Hospital, St. Francis Hospital, and St. Mary's Medical Center. The Honorable Gerald S. Zore serves the community as a judge in Marion County Superior Court Civil Division. The Honorable Charles J. Deiter serves as a judge in Marion County Superior Court Probate Division. The Honorable John J. Day serves in the Indiana General Assembly as a state representative. Joseph L. Smith, Sr. is the executive director of the Indiana Commission on Community Service. Glenn Tebbe is the executive director of the Indiana Non-Public Education Association.

According to President Elsener, "Marian College graduates are of tremendous service to the Church and the community."

Life In The Big City

Spend some time at Marian College and you will be impressed with the sense of community that pervades the campus. It's surprising, then, that downtown Indianapolis is less than ten minutes away.

Indianapolis is America's 12th largest city and an important center of commerce, government, health care, education, sports, and culture. Being in Indianapolis has proven to be a huge advantage to Marian College students, providing them with outstanding internship opportunities as well as career opportunities after graduation. For example, it would be difficult to attend elementary or secondary school or receive health care in Indianapolis without coming into contact with Marian College students and graduates.

Indianapolis is also a great place for shopping, dining, music, sports, theater, museums, and all sorts of other recreational pursuits. Marian College students are encouraged to explore their community: it's simply one of the great advantages of going to school in Indianapolis.

A Great Life On Campus

One of the most striking things about life at Marian College is that it is such a close-knit community. There are no strangers at Marian; students, faculty, and staff greet each other by name and participate actively in a wide range of campus activities. There are more than 35 student and departmental clubs, a full range of intramural sports, performing arts, music, and much more that enhance a student's academic experience throughout the school year.

A Strong Athletics Tradition

For students interested in intercollegiate athletics, Marian College competes in the Mid-Central Conference as part of the National Association of Intercollegiate Athletics (NAIA). More than 22% of our students are involved in intercollegiate athletics. Our student athletes are among the best in our league in everything from men's golf to women's softball, and our cycling team is a multiple winner of the National Collegiate Track Cycling Championship.

Campus Visits All Year Long

The best way to really find out about a school is to visit the campus. Marian College offers many opportunities for campus visits. For more information about campus visit opportunities, contact the Marian College Office of Admissions at 1-800-772-7264 or visit us on the web at www.marian.edu.



Nicole Martinez

Hometown: Hammond, Indiana
Major: Art History

Why I Chose Marian College:

"When I visited here, I really got a sense of community that was very attractive to me. I liked all the people I met, and they all made me feel welcome."

The Most Important Thing I've Learned At Marian College:

"I've learned the importance of our Franciscan values. And I've learned to stay open to the opinions of others. Even when you don't agree, you can learn something even if it's a clearer understanding of why you don't agree!"

What's a day in the life of a Marian College student really like? Follow these and other stories at www.marian.edu.

MARIAN COLLEGE



Rebuild My Church cont'd from page 1

care/nursing, or parish/church business management. Also, students pursuing other major areas of study, such as psychology or music, with a minor in pastoral leadership, are included in this group.

A third group of students includes all of Marian College's 1,400 students who will be touched by the program through coursework, guest speakers, special retreats, and community service opportunities. The broader program affords all students—regardless of religious affiliation—the opportunity to explore their faith and the direction of their lives.

According to Marian College President Daniel J. Elsener, "Rebuild My Church" is particularly significant for Catholic students, but also is designed to help students of all faiths.

"This is a program that helps everyone reflect more deeply on the meaning of faith in their lives. We are helping to create good stewards of God's gifts—given to our students by our Creator," Elsener said.

The San Damiano Scholars

Another important aspect of "Rebuild My Church" is the San Damiano Scholarship program. Open to students interested in ministry, religious life, or careers in faith-based organizations, the program will award scholarships of up to \$11,000 to those students who meet certain eligibility requirements, maintain high academic standards, and will stay involved in the program after graduation. (See the story on the next page.)

"We believe this program will attract outstanding students and prepare them for a life of Church leadership," Elsener said. "It is right in line with our vision of providing an education that profoundly transforms lives, society, and the world."

Find Out More

For further information about scholarships, the "Rebuild My Church" program, and Marian College, please visit our website at www.marian.edu. You may also call the Marian College Office of Admissions at 1-800-772-7264 or simply fill out the form in this insert and fax or mail it to us.



At Marian College students find small class sizes and personalized attention to help them succeed in school and in life.

San Damiano Scholars: LEARNING TO LEAD

Do you know a student who is ready to respond to the call to ordained ministry? Perhaps you know a student who wants to serve the Church as a theologically informed lay leader. If so, Marian College has an outstanding scholarship opportunity to go along with the “Rebuild My Church” program: the San Damiano Scholars.

The San Damiano Scholars will be student leaders in the spiritual life of the Marian College campus. They will have special opportunities for learning, and for applying what they learn through outreach and service.

Any student working toward a career in ministry or lay leadership in his or her Church may apply. San Damiano Scholars must meet certain application qualifications, maintain high academic standards, and participate in many special programs at Marian College. (See “San Damiano Scholarship Qualifications.”)

In general, the scholarship is open to students who are preparing for lives in ordained ministry, religious life, or students who desire to pursue careers in faith-based organizations as managers, psychologists, social workers, teachers, nurses, musicians, etc.

The San Damiano Scholars will have a wide range of opportunities to develop and demonstrate their leadership skills on campus and through mission and service work. These scholars will share many experiences and become a closely-knit group working toward common goals.

Just as important, the broad scope of the “Rebuild My Church” program assures that the educational experience of San Damiano Scholars will relate to the rest of the students on campus. Students chosen as San Damiano Scholars will share rich and diverse experiences with all Marian College students, since all will take part in program activities.

It is anticipated that 10 San Damiano Scholarships will be awarded in the first year; 18 the second year; 27 the third year; 36 the fourth year; and 40 the fifth year and each year thereafter, with up to \$11,000 awarded to these students each year.

It’s an outstanding opportunity for any student who wants to serve his or her Church in a leadership role. Contact Marian College or visit www.marian.edu for complete information.



San Damiano Scholarship Qualifications

Entry Qualification

- Demonstrated Academic Performance
- Demonstrated Service to Others
- Church or Religious Involvement
- Persuasive Essay with Application
- Committee Approval

College Academic Requirements

- 2.5 GPA (cumulative)
- Successfully complete “The Franciscan Person” Coursework
- Department Requirements/Theological Exploration of Vocation Curriculum Requirements
- Service Learning

Co-curricular Requirements

- Participation in Monthly Meetings
- Participation in Annual Retreats
- Ongoing Church, Campus or Religious Involvement
- Assisi, Italy Experience (optional)
- Other Domestic or International Experiences
- Domestic Service Opportunities

Post-Graduate Expectations

- Church-Related Employment and Volunteer Service
- Ongoing Involvement in the “Rebuild My Church” Program



Matt Nysewander

Hometown: Plainfield, Indiana
Major: Education

What I Like Best About Marian College:

“Your friends are all around you here, all the time. It’s a comfortable place with lots to do—and we’re only ten minutes from downtown.”

The Most Important Thing I’ve Learned At Marian College:

“I’ve learned to be honest with myself and other people, and to do my best in whatever I’m doing. When you do, something good will happen. It may not be what you expected, but it’ll be something good.”

“All the professors are really willing to help you here. They’ll encourage you to call them, even at home, if you have questions. They’re demanding, but they want you to succeed.”

MARIAN COLLEGE

Programs At Marian

Accounting

Art

Art History

Biology

Business

Administration

Chemical Technology

Chemistry

Communication

Computer Science

Economics

Elementary Education

English

Environmental Studies

Finance

French

Graphic Design

History

International Studies

Management

Management

Information Systems

Marketing

Mathematics

Medical Technology

Music

Nursing

Pastoral Leadership

Philosophy

Physical Education

Political Science

Professional Studies

• Pre-Dental

• Prelaw

• Pre-Med

• Pre-Physical Therapy

• Pre-Pharmacy

• Pre-Veterinary

Psychology



Religious Education
Secondary Education
Certification
Sociology
Spanish
Sport Management
Theology





Marian College At A Glance

The College

Marian College is a Catholic college dedicated to excellent teaching and learning in the Franciscan and liberal arts traditions. We welcome students of all faiths who seek an educational experience framed within the context of our Franciscan values of dignity of the individual, peace and justice, reconciliation, and responsible stewardship.

Our Location

Marian College is located in the heart of Indianapolis, Indiana—one of America's largest and most vibrant metropolitan areas. Although we're only ten minutes from downtown, our safe, beautiful campus is also perfect for people who prefer peace and quiet.

Our Programs

Marian College confers associates, bachelors, and masters level degrees. Nursing, business, and education are among our largest programs.

Our History

Marian College grew out of the dedication and vision of Sister Theresa Hackelmeier and the Sisters of St. Francis, who established the school in Oldenburg, Indiana, in 1851. Marian College moved to Indianapolis in 1937.

Our Size

With over 1,400 full- and part-time students, Marian College is ideal for students who are looking for personalized instruction from an outstanding faculty. Our average class size is 17, and student-faculty ratio is 12:1. Currently, students from 18 states and 17 countries attend Marian College.

Our Faculty

Marian has a talented faculty currently consisting of 77 full-time professors and 67 part-time professors.

Financial Assistance

Marian College's comprehensive financial aid packages make a Marian education affordable. Scholarships, grants, work-study, and loans are available. In recognition of their support of the Catholic Church, diocesan employees and their families are eligible to receive a 50% tuition reduction.

Cost

Tuition for the 2002-2003 school year is \$16,000 with room and board totaling \$5,600.

Accreditation

Marian College is accredited by the North Central Association of Colleges and Secondary Schools (30 North LaSalle Street, Suite 2400, Chicago, Illinois 60602; 312-263-7462), the National Council for Teacher Education, and the National League of Nursing Accreditation Commission.

Academic Excellence

Marian College is a close-knit community focused on the needs of students and committed to excellent teaching and learning. Graduating seniors give the faculty high ratings for academic advising and personal attention. 38 majors, 29 minors, 15 associates, and 10 concentrations are offered.

Campus Life

We have a home for you here! Our three residence halls and student apartments provide a safe, wholesome, and fun community life. And you'll always find plenty to do on and around campus.

Your Leadership Potential

A more intimate campus means more opportunities to get involved and develop your leadership skills. You have more chances to lead in the areas that really interest you...and more chances to explore new interests, too!

Success...For Life

Other schools may prepare you for a career. At Marian College, we also prepare you for life.

Marian College does not discriminate in enrolling students on the basis of age, race, sexual orientation, creed, national or ethnic origin, or disability.



Find Out More About Marian College!

Just provide your information here and fax it to us at 1-317-955-6401 or mail it to: **Marian College**, 3200 Cold Spring Road, Indianapolis, IN 46222-1997.

- Please tell me more about Marian College and the "Rebuild My Church" program.
- I am interested in applying for a San Damiano Scholarship. Please tell me more.
- I would like to schedule a campus visit at Marian College!

Name _____
 Address _____
 City _____ State _____
 County _____ Zip _____
 E-mail _____ Telephone _____
 High School _____ Graduation Year _____
 Possible Areas of Study _____
 Extracurricular/Athletic Interests _____

Support "Rebuild My Church"

Marian College depends in part on the generous financial support of our friends, associates, and alumni. Your tax-deductible contribution to Marian College is an investment in the future of our students, our community, and our world.

- Please accept my contribution of \$ _____ in support of the "Rebuild My Church" Program.
- I would like to make other arrangements for making a contribution to Marian College. Please contact me.

Name _____
 Address _____
 City _____ State _____ County _____ Zip _____
 E-mail _____ Telephone _____



Integrity is important, necessary characteristic

By Fr. Herbert Weber

The calling hours at the funeral home were nearly over. Through it all, the son had stood next to the casket, talking with people he knew and others he didn't know. As I approached, he asked if we could talk.

Sitting down in a side room, he started crying. As I waited, he began, "I never knew my dad was such a man of ..."

Not able to find the right word, he described how others were telling him that his father always spoke the truth, acted on principle and did the right thing regardless of the cost.

Finally, I said, "You mean he was a man of integrity." With that word, he quickly agreed, "Yes, integrity!"

Integrity is a far too rare quality. At the same time, however, it is desperately needed in life. Like many special virtues, it is something that is easier to desire than really to appropriate as one's own.

At times, integrity is equated with someone who speaks his or her mind.

Borrowing from the Frank Sinatra song, there are those who feel that integrity means doing things "my way." Sadly, such persons may be strong-willed, even self-centered, without exhibiting integrity.

Integrity means finding a standard and living by it.

In his 1996 book titled *Integrity*, Professor Stephen Carter said that integrity has three components.

- First, integrity means discovering what is right.
- Second, the person with integrity acts according to what is right.
- Third, integrity requires letting it be known that one is acting according to what has been discerned as the correct thing to do.

All three of Carter's points are significant. None of them is easy.

Figuring out what is right requires a certain wisdom as well as a humble spirit.

But one man I know, often heard boasting that he "calls it as he sees it," takes great pride in flaunting his opinion as the right one.

The man's failure flows from using himself as the guideline for truth. Instead, there has to be an outside standard that someone accepts into his or her life.

Betty, a mother of five, whose oldest son served the U.S. Marine Corps in the Persian Gulf during the 1991 war, found herself opposing the war. She worried desperately about her son and prayed for his safe return.

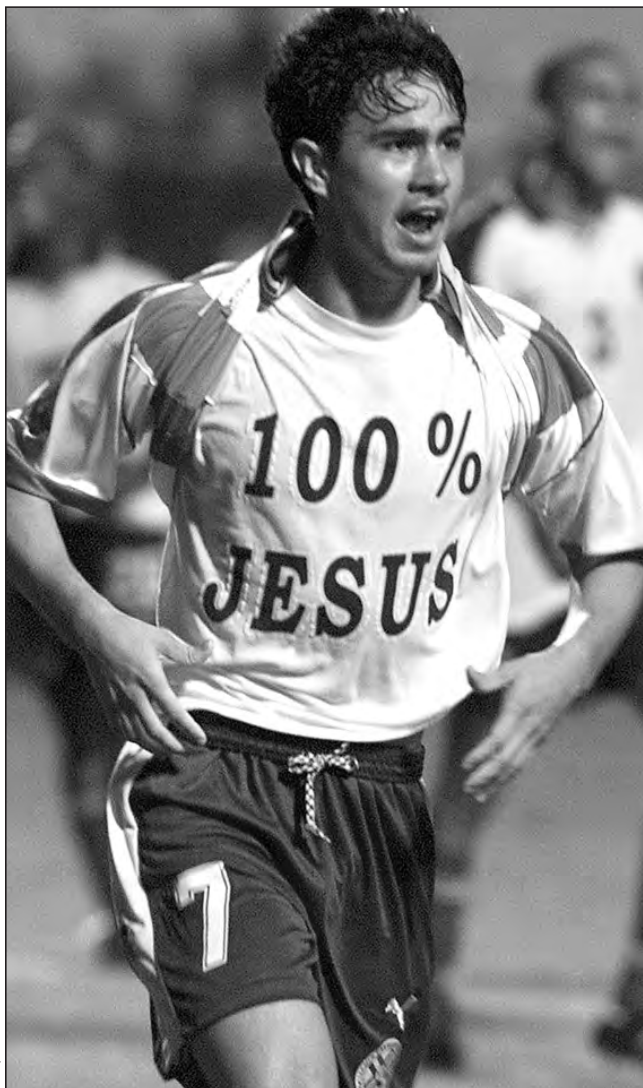
At the same time, she spoke openly against the United States' use of violence as the way to resolve a crisis. Moreover, she challenged America's motives as unjust.

Friends as well as other parents of military personnel questioned Betty. Many could not understand how a mother of an American Marine could oppose the war.

Betty's statements flowed from years of study of Catholic social teachings, and a life of prayer and Scripture reading. The right and wrong, as she discerned them, came from outside herself. She had clear standards.

If finding that outside standard is difficult, it is often even harder to live by that standard. Almost without fail, there will be a cost to pay.

A young woman in her first job after college started to realize that the company she originally had been so proud



CNS photos from Reuters



Being a person of integrity requires discovering what is right, acting according to what is right and letting others know that it is the correct thing to do. Although standing up for one's values in a private way may be good, doing so with a public explanation leads people to really stand by their convictions. Then people are truly putting themselves on the line for their beliefs and behaviors. That is the ultimate characteristic of integrity.

of was involved in unethical business practices. She knew she had little clout to make any difference at the corporate level. Her discussion with her supervisor led nowhere. Consequently, she decided she had to quit her job.

When I talked with her, the young woman still was looking for another employer and suffering from lack of income. Discovering how the company worked had been a sad experience for her, causing some of her idealism to come crashing down. But the young woman also felt incredible peace for having made the necessary decision.

Often, the cost that comes from acting with integrity is more than financial. Frequently, people lose popularity or prestige. Often, they are abandoned by their previous so-called friends. Occasionally, they are ostracized. At the same time, their spirit can inspire others and be a source of strength for those who hold similar values.

People who act with integrity are the ones that can be relied on. That leads to the third aspect of integrity.

Carter's third component of integrity, letting it be known what motivates one to make such decisions, can

be exceptionally hard to accept. Nonetheless, there are several reasons it is necessary.

Expressing one's position publicly encourages a person to remain honest. It provides an opportunity to support others who need to make similar decisions.

Although standing up for one's values in a private way may be good, doing so with a public explanation leads people to really stand by their convictions. Then people truly are putting themselves on the line for their beliefs and behaviors. That is the ultimate characteristic of integrity.

Whether they are found in sports or politics, in religious leadership or secular offices, among workers or employers, people of integrity always stand out. They may take unpopular positions because of faith or leave job situations because of conscience. Their integrity inspires and motivates others.

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

Discussion Point

Integrity requires faith, honesty

This Week's Question

In your own words, what is "integrity"? What is a person of integrity like?

"Integrity is when our prayer lives and the actual lives we live mirror one another. A person of integrity is one who looks for God's presence in all circumstances and responds accordingly." (Dorothy Whiston, Iowa City, Iowa)

"My concept of integrity is honesty in action. A person of integrity understands that tough decisions pay off in the end. In a positive sense, a person of integrity agonizes over his or her decision-making." (Frank Bucaro, Elgin, Ill.)

"Integrity is a person's unwillingness to compromise

his or her moral, spiritual and family values. A person with integrity is your very best friend—always there and always fair." (Tom and JoAnn Green, Morgan, Minn.)

"They do not act carelessly, nor do they speak with a hollow voice. Rather, their actions show true consideration and their promises are kept." (Chris Keffer, Raleigh, N.C.)

Lend Us Your Voice

An upcoming edition asks: Tell of a way that people in your parish practice alms-giving, broadly defined.

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



CNS photo by Father Gene Plaisent, The Crosses

From the Editor Emeritus/John F. Fink

Important events: Conversion of Augustine

Fourteenth in a series

The baptism of St. Augustine in 387 is the 14th of my 50 greatest events in Catholic history.



Augustine is considered to be the greatest of the Fathers and doctors of the Church, surpassed by no one in the whole history of Christian theology. His enormous contributions to Christian theology have been pre-eminent for the past 1,600 years.

Still today, Augustine is quoted in the *Catechism of the Catholic Church* far more often than any other ecclesiastical writer. (He is quoted 85 times while runner-up Thomas Aquinas is quoted 58 times.) Excerpts from Augustine's writings appear in the Office of Readings—part of the Liturgy of the Hours—far more often than any other ecclesiastical writer. (There are 82 excerpts from Augustine's writings. Ambrose and Leo the Great are tied for second with 26.)

The Church has plenty of Augustine's writing from which to choose since he wrote 113 books, 218 letters and more than 500 sermons (out of an estimated 8,000 that he preached). He kept relays of stenographers busy, often late into the night.

His subject matter included everything from the psychological complexity of his *Confessions* to political insights in the *City of God* (his two most famous books), to commentaries on the feasts of saints, to treatises on Christian doctrine and against the heresies of his day.

Most people are aware of his biography. He was born in 354 in Tagaste, North Africa. His father, Patricius, was a pagan and his mother, Monica, a devout Christian. He studied in Carthage, where he was attracted both to Manichaeism and to a mistress, with whom he fathered a son, Adeodatus.

He taught rhetoric in Carthage before going to Rome and eventually to Milan. Monica followed. In Milan, he came under the influence of Ambrose, Monica's spiritual adviser. One day, while in a garden, he heard a voice that kept repeating, "Take up and read; take up and read."

He took up the book *The Life of Saint Anthony*, by St. Athanasius, and read the first thing that came to his eyes: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put on the Lord Jesus Christ and make no provision for the flesh, in concupiscence."

He left the garden and told Monica that he was ready to become a Christian. Ambrose baptized him on Holy Saturday in 387. He returned to Tagaste. Monica died while they were waiting for a ship, and Adeodatus died when he was 17.

He became Bishop of Hippo in 395, when he was 41, and served in that capacity for almost 35 years. Besides his writing and preaching, he established a monastic community for men and a religious community for women.

Augustine found himself constantly defending the Church against the heresies of the day, notably Manichaeism, Donatism and Pelagianism. His philosophy was based on that of Plato, and he wrote extensively about grace and original sin.

Augustine died on Aug. 28, 430, at age 75. †

Cornucopia/Cynthia Dewes

When the good old days were good

Some people long for the good old days, while others are delighted they're gone. It's true that



nostalgia can make the past seem rosier than it actually was, but maybe the good old days really were better, at least in some ways.

I'm sure there were pedophiles and rapists and incestuous creeps roaming about back then. After all, greed, lust, cruelty and other vices were certainly evident, since human imperfection is not confined to one century or another, one kind of society, one religion, one social class or geographical location.

Still, it seems to me that the numbers of horrendous evildoers seemed fewer. Crimes involving sexual child abuse, motiveless murder and sick predation of all kinds didn't appear on our radar very often. And it wasn't just because we couldn't communicate as quickly or easily to find out about it.

I believe such events were actually fewer because many of the prospective perps may have been restrained by fear of exposure. They feared retribution and ostracism not only from the law, but also

from their peers. There's something to be said for societal pressure, even when it goes too far.

Victorian and early 20th century society was quick to criticize nonconformists in its midst, those who wore the "wrong" clothes or had poor table manners or spoke ungrammatical English.

There was a rigid pecking order of social status, often based on dubious values. Poor education, poverty or their humble genealogy was enough to make some folks undesirable, even when their innate kindness, generosity or courage made them the best of people.

On the other hand, having money could lead to a desirable social position and employment, a beneficial marriage or patronage by someone even higher up on the food chain. Real virtue did not always lead to earthly rewards but, at the same time, fear of being cast into social darkness prevented many sinners from exploring the depths of depravity.

World War II caused a lot of social change, which in turn began to erode some of the false values thrust upon us all. The middle class expanded and, even though certain conformities in piety, gender behavior and obedience were part of its essence, it did not insist on many of the rigid expectations of the past.

Then came the 1960s, which

precipitated even more social revolt against conformity or authority of almost any kind. We're still feeling its effects today, not only in terms of moral decline and emotional chaos, but even in loss of money.

We're forced to pay in many ways for the results of sexual license and political naivete created by the new "freedoms." Extreme positions have taken hold in religion, government and even the family because our society has come to value tolerance above any other virtue.

We humans seem to be creatures who learn only from experiencing the absolute limit of any situation. We change only when it becomes evident to us that the direction we're heading is wrong or painful. Unfortunately, we're not quick learners.

So, over time, freedom from Victorian rigidity may become a trade-off for epidemics of social disease or increasingly dysfunctional families. Personal responsibility, once wrongly based on social pressure, seems to have gone AWOL entirely. At either extreme of the spectrum, even the bad old days can look good.

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

Faithful Lines/Shirley Vogler Meister

Stop frustration of 'revolutionary war'

Years ago, by the time I reached the end of January, chances were that I'd already wavered with or reneged on any



of the resolutions I'd made on Jan. 1. So, eventually, I took a long, hard look at my intentions, realizing my annual list of goals and promises was a waste of time. I then concentrated on one or two big changes I felt were

important, and I'd struggle to be resolute. Eventually, those ideals would waver, too.

So, I finally decided to stop the losing battle in what I refer to as my yearly "revolutionary war." I made no more official promises to myself.

I learned, however, that it was easier to make a promise to God or someone else important to me, and then keep it. I tried that at different times of the year, but eventually still found that too often the

spirit is willing but the flesh is weak, as Christ's disciples learned in the Garden of Gethsemane.

Sometimes people forget even more important promises, resolutions and vows. Do all godparents follow through after pledging at a child's baptism to help the child grow as a Catholic? How many of us have forgotten what we promised when becoming "Soldiers of Christ" at confirmation? Does everyone keep matrimonial or religious vows?

These are serious promises made to God or to each other or to the Catholic community. They're not to be taken as lightly as first-of-the-year resolutions, which are normally not as seriously taken as the sacraments. That's why I wish resolutions could be called New Year's "aspirations." Then, if we don't succeed, we needn't "beat ourselves up"—as I used to do until I finally understood that God loves us, despite imperfections—as long as we try to improve in a loving way.

Earlier this month, my sister, Beverley,

made this observation, which makes a good resolution: "The greatest gift is love, and love is free to give 24 hours a day. It doesn't cost anything, but gives everything. If we'd just remember to love one another, we wouldn't hold grudges, argue or be in such turmoil ... [however] our humanness gets us in trouble, doesn't it?" God understands.

Supposedly, Babylonians were among the earliest humans to take stock of themselves on the first month of a new year, although theirs began in March. They even made resolutions. However, I don't aspire to be a Babylonian.

My sister admitted, "No resolutions for me either. The only thing I'll say is what I say every day: 'May I be the best I can be today.'"

To that, I'll add, "For the glory of God. Amen."

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

Faith and Family/Sean Gallagher

Passing on our faith and our history

The busy schedules of families in the winter months can often make us forget about the relaxing days of summer. During the school year, there always seems to be one event or commitment after another that fill up our days and weeks. And many of these are important. The school activities of our children help them



grow in maturity.

But the vacations we take in the summertime are no less significant. We should try to remember them during the busy days of winter. For it is during these days that we often travel to visit faraway grandparents, aunts and uncles, and cousins. It is on these trips that stories might be told and shared well into the night.

We might recall relatives long since passed away, those that the younger kids might not have ever known. These youngsters may roll their eyes when they hear these tales being recounted. After all, they've heard their grandpa tell that story more times than they can count.

What is going on here is something that is very important, something that reveals an essential part of who we are as human beings. Whether we like it or not, we humans are historical creatures. We gain much of the meaning of ourselves by learning about and connecting ourselves to the past of our families, friends, churches and communities.

When asked what our favorite subject was in high school, only a few of us might respond "history." Still, we are a historical people. Kids sigh when grandpa tells them for the 10th time a story about his grandpa, but that will surely help them remember it so that they can pass it on to their children.

Although I am one of those few who have had a love of history ever since I was in elementary school, I am starting to gain a fresh, new perspective on its role in my life. I am still learning a lot about the story of my own family. And I am only beginning to learn about the history of the family of my wife. However, I now see myself in the position of one who is to pass on those stories to my son, Michael.

This responsibility takes on a greater importance for parents like myself when we realize that the fact that we are historical people applies not just to the life of our families, but to our life of faith as well.

When Jesus called around him his first disciples, he told them that "whoever does the will of my heavenly Father is my brother, and sister, and mother" (Mt 12:50). He himself created a family of faith.

He passed his Good News on to those who were his brothers and sisters in faith. And likewise, they passed it on to those that followed them. We can give thanks that these ancestors of ours wrote down the stories of the founding of our family of faith. And, of course, we call these the Scriptures. They provide an important foundation for the way that we pass on to our children the traditions of our faith.

This is a sacred task, but one that often happens in rather mundane situations—on vacations, when we go to visit our faraway relatives and around the family dinner table. So I encourage all parents, grandparents, aunts and uncles to continue to tell the tales of their families, to pass on the stories of our faith to their young people.

Tell these stories to them again and again. This is an important part of who we are as human beings. And I encourage our families to remember and retell these tales, even in the busy times of winter. After all, we are a historical people.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

Feast of the Presentation of the Lord/ Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 2, 2003

- Malachi 3:1-4
- Hebrews 2:14-18
- Luke 2:22-40

This weekend, the Church celebrates the Feast of the Presentation of the Lord. It is a feast that has what the Church regards as a most important message. Thus, it replaces the celebration of the Sunday in the regular sequence of Ordinary Time.



The important message is in the commemoration of the

young Lord's presentation to God at the Jerusalem temple by Mary and Joseph. The Gospel reading will give an account of this event.

As a prelude to the Gospel, the Church first gives us a reading from the Book of Malachi.

Malachi wrote long ago. Scholars believe, in fact, that he wrote as long ago as five centuries before Christ. Yet, even then, the plight of God's people was not what they would have preferred.

As did the other prophets throughout history, Malachi believed that the problem lay in the people's sluggishness in religion. However, he insisted, God would not leave them to their fate. He would rescue them and guide them to peace and prosperity.

For this purpose, God would send to the people a good and wise messenger. The messenger will prepare the way for the Lord. Eventually, the Lord will come to the temple. He will purify the world. He will redeem the people. They will have life and joy.

For the second reading on this feast day, the Church gives us a selection from the Epistle to the Hebrews.

The author of Hebrews is unknown. Also unknown are the date and place of its composition, as well as the audience that it was destined to inform. With all this uncertainty surrounding Hebrews, it is not surprising that not until the fourth century A.D. did the universal Church formally accept it as God's Revelation. Of course, certain segments of the Church always took it to be Revelation. Many believed Paul himself was the author.

Regardless of its origins, from the literary and theological standpoints, Hebrews is one of the richest parts of the New Testament. It is eloquent, and its teachings about Jesus are profound.

This reading presents Jesus as the Savior of humanity. Bluntly, it states that the Lord did not come to help angels. He

came to assist human beings in achieving salvation. He came to humble and to vanquish the devil once and for all.

Jesus is flesh and blood. In this fact, which theologians call the Incarnation, Jesus is able to relate to all humans. Most importantly, Jesus assumes the sin of all humankind over all the centuries. In Jesus, perfect reconciliation between God and humanity occurs.

St. Luke's Gospel is the source of the third reading. It will be familiar. Many of us heard this same reading on the Feast of the Holy Family, the weekend immediately following Christmas.

In this reading, Mary and Joseph take the child, Jesus, to the temple in Jerusalem. He is presented to God. In itself, this event tells us that Mary and Joseph were very pious. The trip to Jerusalem would have been an ordeal, yet they went to Jerusalem for this ancient, meaningful rite of the Jewish religion.

At the temple, they encounter Simeon and Anna. Both recognize the child as the Savior. Both were elderly persons of great prayerfulness and devotion to the study of the things of God. That they could see God, and God's plan of salvation, in an unassuming, innocent baby, merely testified to their great insightfulness.

True wisdom comes only to those who think deeply of God.

Reflection

The Feast of the Presentation of the Lord is a most venerable feast day in the Church, an important part of the culture in many places in the world.

To understand the event that is commemorated, it is helpful if we return to the reality of the time described. Although enormously blessed by God, and certainly true to God, Mary and Joseph were human beings. They obviously knew that the child in their care, Mary's own son, was unique among all people. They knew that this child was central to God's plan of redeeming the world.

However, as humans, and just as humans, they would have had no knowledge of exactly how this plan was to unfold. Times were treacherous. Herod's plotting against the child already had alerted them to the danger that was all around. Still, they clung to their faith.

Important in this story are Simeon and Anna, often overlooked, and given only a glance when this passage from Luke is read.

Because they were devout, they saw God as the center of everything and were wise. Only the holy are wise. Others may recognize the pieces in a puzzle, or some of the pieces, but only the holy can see the

Daily Readings

Monday, Feb. 3
Blasé, bishop and martyr
Ansgar, bishop
Hebrews 11:32-40
Psalm 31:20-24
Mark 5:1-20

Tuesday, Feb. 4
Hebrews 12:1-4
Psalm 22:26-28, 30-32
Mark 5:21-43

Wednesday, Feb. 5
Agatha, virgin and martyr
Hebrews 12:4-7, 11-15
Psalm 103:1-2, 13-14
Mark 6:1-6

Thursday, Feb. 6
Paul Miki, martyr
and his companions, martyrs
Hebrews 12:18-19, 21-24

Psalm 48:2-4, 9-11
Mark 6:7-13

Friday, Feb. 7
Hebrews 13:1-8
Psalm 27:1, 3, 5, 8-9
Mark 6:14-29

Saturday, Feb. 8
Jerome Emiliani, priest
Hebrews 13:15-17, 20-21
Psalm 23:1-6
Mark 6:30-34

Sunday, Feb. 9
Fifth Sunday in
Ordinary Time
Job 7:1-4, 6-7
Psalm 147:1-6
1 Corinthians 9:16-19, 22-23
Mark 1:29-39

picture provided by the puzzle after the pieces are connected and in place.

This weekend, in this ancient feast so brilliant in its biblical recollections, the Church tells us that the child born of Mary in Bethlehem is indeed our Redeemer. He is the gift of God among us. He is God.

Our need is to put God first, as did Mary and Joseph in their observance of this ritual. If we are as devoted as were Simeon and Anna, we will see life as it is. This will be a great strength. And, then, we shall see Christ as the center of life, indeed the Light of the World. †

Question Corner/Fr. John Dietzen

Presentation of Jesus in temple is important feast

My question concerns the fourth joyful mystery of the rosary, the presentation of the child Jesus in the temple. I



know the feast is Feb. 2, but what does this entail? Does it coincide with baptism? Why is it considered a mystery? (California)

The passage describing the presentation of Jesus in the temple (Lk 2:21-40) marks the end of the stories about the birth and infancy of Jesus in the Gospel of Luke.

This helps us understand the importance of the point Luke makes throughout the passage that Mary and Joseph, as devout Jews, took care to provide for themselves and for Jesus all that was "in accordance with the law of the Lord" (Lk 2:24).

Each event in that story—the circumcision and naming of Jesus, the purification of Mary and the presentation of Jesus—fulfilled age-old requirements of Jewish law.

According to the Book of Leviticus, a mother was ritually unclean for seven days after the birth of a male child and underwent purification for 33 days more. At the end of those 40 days (80 for female children), she was to offer a lamb or, if the parents could not afford that, a pair of turtledoves or pigeons (Lv 12:6-8).

In remembrance of the exodus of the Hebrew people from Egypt, every first-born male was to be dedicated (presented) to the Lord and "bought back" or redeemed with a certain amount of money (Nm 18).

With this background, it is obvious that this Gospel story, as others in the infancy narratives, is somewhat ambiguous in several details, possibly because Luke, not being a Jew, was not intimately familiar with these ancient Hebrew traditions. But these are the religious customs observed in the presentation of Jesus. It has nothing to do with Christian baptism.

Interestingly, the significance of these Jewish traditions for Luke as he narrates this temple scene become more clear when we see how his description unmistakably parallels the similar story of the great prophet Samuel, about 1,000 years before Christ, and his mother, Hannah.

The extraordinary birth of Samuel was promised to his mother. She brought him to the sanctuary at Shiloh and dedicated him to the Lord. Eli blessed Samuel's parents as Simeon blessed Mary, and women ministered in the sanctuary, as did Anna.

Finally, Mary's *Magnificat* hymn echoes several themes and phrases in Hannah's hymn of praise after Samuel's birth.

Elements of mystery, in our usual sense of the word, are present in this story as in all events relating to the incarnation of the Son of God. This Greek word can also refer, however, to any rite or occurrence of religious significance. This is the meaning it has for the presentation and other events commemorated in the rosary.

What is the earliest hour of the day on Saturday that I may hear Mass and fulfill the Sunday obligation? Some churches in our area have Mass at 4 p.m., and I have heard that this is too early. (Illinois)

It is the responsibility of the bishop of each diocese to determine the time on Saturday afternoon when "Sunday obligation Masses" may begin. In most dioceses, it is 4 p.m. or 4:30 p.m., but you would have to ask your parish priest what the rule is in your own diocese.

Normally, it is safe to say that any parish Mass regularly scheduled on a Saturday afternoon is intended to be within the guidelines set by the bishop for fulfilling one's Sunday obligation.

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

My Journey to God

Reflection on Psalm 141

"Let my prayer rise like incense."

In your presence, beloved,
I burn the incense of my prayer.
Quietly beckoning grace's profusion,
Upon our world steeped in confusion.

In silent prayers of adoration,
All essential needs are met.
Indwelling intimacy,
Overarching infinity,
God ever present,
Sanctify us,
Blessed Trinity.

By Mary Jean Wethington

(Mary Jean Wethington is a member of St. Teresa Benedicta of the Cross Parish in Bright. She resides in Aurora.)



CNS photo by Sam Lucero, Catholic Herald

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 (e-mail).

January 31

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 1

Indiana State Fairgrounds, Farm Bureau Building, 1202 E. 38th St., **Indianapolis**. St. Thomas Aquinas Parish fundraiser, second annual Groundhog's Day Romp, barbecue dinner, music by Brad Smith and "Fine Line," 7 p.m.-midnight, \$25 per person in advance, \$30 per person at the door. Information and tickets: 317-253-1461 or 317-252-5645.

St. Mary School, cafeteria, 415 E. Eighth St., **New Albany**. Board of Total Catholic Education, chili supper, 4-8 p.m.

St. Joseph School, 512 N. Mulberry St., **Corydon**. Annual chili supper and festival, 4-8 p.m., supper, 6 p.m.

February 2

St. Peter Parish, 1207 East Road, **Brookville**. "A Retreat with St. Peter," 2-4 p.m. Information: 812-623-3670.

Our Lady of Lourdes School, 30 S. Downey Ave., **Indianapolis**. Open house, 1-3 p.m. Information: 317-357-3316.

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

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-458-5412.

February 7

The Fountains, 502 E. Carmel

Dr., **Carmel, Ind.**, Lafayette Diocese. St. Luke Parish, Indianapolis, fundraiser, Extravaganza 2003, 6:30 p.m., \$75 per person. Information: 317-255-7938.

St. Luke United Methodist Church, 100 W. 86th St., **Indianapolis**. Pilgrimage of Trust, Brothers of Taizé, 8 p.m. Information: 317-359-3270.

February 7-9

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Married couples retreat, "Journeying with Jesus Christ," \$95 per person. Information: 812-923-8817 or e-mail mtstfran@cris.com

February 8

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Second annual Indianapolis West Deanery Catholic Men's Conference, "A Catholic Approach to Living a Moral Life," 8 a.m.-3:45 p.m., \$25 per person includes lunch. Information: 317-241-6314, ext. 126.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Terre Haute Deanery, Candlelight Mass for married couples, 7:30 p.m., reception following Mass. Information: 812-232-8400.

February 9

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Ladies Sodality, Valentine Breakfast, 7:30 a.m.-noon, freewill offering.

February 9-13

St. Malachy Church, 326 N. Green St., **Brownsburg**. Mission, "A Spirituality for an Evangelizing Parish," Paulist Father Charles Brunick and Charity Sister Virginia Blend, presenters, 7 p.m. Information: 317-852-3195.

February 13-16

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Encountering

the Glory of God: The Work of the Parish Secretary," Father John Thomas, presenter. Information: www.saintmeinrad.edu

February 15

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 takeout 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.

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.

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.

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.

—See ACTIVE LIST, page 17

Indiana State Park Inns

Abe Martin Lodge
Brown County State Park
Nashville, IN 47448
Toll Free: 1-877-265-6343

Canyon Inn
McCormick's Creek State Park
Spencer, IN 47460
Toll Free: 1-877-922-6966

Clifty Inn
Clifty Falls State Park
Madison, IN 47250
Toll Free: 1-877-925-4389

Potawatomi Inn
Pokagon State Park
Angola, IN 46703
Toll Free: 1-877-768-2928

Spring Mill Inn
Spring Mill State Park
Mitchell, IN 47446
Toll Free: 1-877-977-7464

The Garrison
Fort Harrison State Park
Indianapolis, IN 46216
Toll Free: 1-877-937-3678

Turkey Run Inn
Turkey Run State Park
Marshall, IN 47859
Toll Free: 1-877-500-6151

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Regular Room Rate Not valid with other discounts, not valid for groups.

December 1, 2002 - March 13, 2003

※ New this year includes
weekends and holidays
at all inns except at Potawatomi Inn
※ Two day minimum on weekends
at Abe Martin Lodge



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Open House

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New families welcome
Tuition Assistance available for qualifying families
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Providence Housing Corp. receives grants

Providence Housing Corp., established in 1999 in honor of the beatification of Blessed Mother Theodore Guérin, recently received grants to build and fix homes in West Terre Haute.

The corporation was founded by the Sisters of Providence to help improve the lives of low-income people by providing safe and decent housing for residents of West Terre Haute. Since August 2000, the corporation has rehabilitated and repaired 18 homes, and constructed a complex of 11 apartments for senior citizens.

Last week, the corporation received word that the Indiana Housing Finance Authority has approved a HOME grant of \$210,000 for the construction of four family dwellings and a Community Development Block Grant of \$80,000 for the rehabilitation of five existing owner-occupied homes in West Terre Haute.

Blessed Mother Theodore established the Sisters of Providence of Saint Mary-of-the-Woods in October 1840. Providence Housing Corp. recognizes the hospitality extended by residents of West Terre Haute to Mother Theodore when she arrived—homeless—at Saint Mary-of-the-Woods.

The corporation provides opportunities for affordable housing through the rehabilitation and repair of existing single-family dwellings and construction of new

apartments and homes.

The corporation's mission evolved from a Housing Needs Assessment commissioned by the town of West Terre Haute and completed by Liz Gibson and Associates of Indianapolis in 1999. The assessment indicated that more than 60 percent of the homes in the community were built before 1950. In addition, at least nine unsound or hazardous conditions were evident in each of the homes located in 54 blocks of the 70-block area of downtown West Terre Haute.

Providence Sister Dorothy Rasche, housing rehabilitation specialist for Providence Housing Corp., said the corporation plans to build four homes along West Paris Avenue near Providence Apartments.

"The homes will be sold to low-to-moderate-income families," she said. Each home will have approximately 1,100 square feet of living space, with a minimum of three bedrooms and one bathroom. The exteriors of the homes will be sided in vinyl with brick accent. Each home will be built on a quarter of an acre lot.

Sister Dorothy said the estimated development cost of each home is \$112,853. The corporation will use HUD definitions to establish income eligibility. Income limits vary with the size of the family. For

example, the annual income of a family of three could not exceed \$36,200.

"People are excited about the possibility of owning a home, and especially a new home," Sister Dorothy said. "They are thrilled that the homes will be located in West Terre Haute, and that their children will attend West Vigo schools."

Providence Housing Corp. purchased 20 acres along West Paris Avenue as the site for the new construction projects.

Providence Sister Barbara Ann Zeller, the corporation's president, said residents began moving into the 11 units in Providence Apartments Phase I in mid-December. The two-bedroom apartments are designed for senior citizens.

Sister Barbara said the corporation expects to submit an application to the Indiana Housing Finance Authority in March to construct another 11 units in Providence Apartments Phase II.

She said construction of Providence Place Clubhouse is expected to begin this summer. The clubhouse will serve residents of Providence Apartments and others in the community in need of space for family gatherings and special events.

The clubhouse will contain office space for Providence Housing Corporation and The Connecting Link, a program of Providence Self Sufficiency Ministries that

provides information, referral and advocacy services. Sister Dorothy is the service provider at The Connecting Link.

According to Sister Barbara, the corporation expects to award bids for the rehabilitation and construction projects within the next three months.

Previous rehabilitation projects on homes in West Terre Haute have included replacing heating, cooling, electrical and plumbing systems, roofing, guttering, windows, doors, floors and siding. Costs have ranged from less than \$10,000 to more than \$30,000.

Melissa Rohrbach, the corporation's housing specialist, said the current rehabilitation project provides owner-requested repairs and/or replaces items to bring the homes into compliance with safety standards and to increase energy efficiency. The corporation considers housing to be eligible for rehabilitation if it is structurally sound and meets Indiana Housing Authority specifications.

The rehabilitation projects are impacting entire neighborhoods.

"We are seeing that as we rehabilitate homes, others in the area begin fixing up their homes," Sister Dorothy said. "As a result, the neighborhoods are becoming safe and pleasant, and property values are increasing." †

The Active List, continued from page 16

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

First Sundays

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

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

First Tuesdays

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

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

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

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

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

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

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed

Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart Chapel, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benedic-

tion, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, meditations, 8 a.m.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

Second Mondays

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

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.

Third Fridays

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

Third Saturdays

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

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 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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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.

AMBERGER, Ruth C., 82, St. Mary-of-the-Rock, St. Mary-of-the-Rock, Jan. 17. Mother of Millie Blanken, Edie Ernestes, Rosemary Gander, Ann Gutzwiller, Dee Dee Linkel, Mags Thielking, Albert, Bill, Dave, Dick, John and Steve Amberger. Sister of Alice Hillenbrand and Howard Zins. Grandmother of 33. Great-grandmother of 29.

AMOS, Alfred L., 78, St. Paul, Tell City, Jan. 10. Husband of Gertrude (Goffinet) Amos. Father of Peggy Ann Huff, Jeffrey and Michael Amos. Brother of Eleanor Huff. Grandfather of five.

BILTZ, Dorothy, 80, St. Agnes, Nashville, Jan. 20. Mother of Donna and Jerry Waltman.

BRENNAN, John Chadwick, 82, St. Monica, Indianapolis, Jan. 19. Husband of Josephine (Noonan) Brennan. Father of Denise Feser and Michelle Foster. Grandfather of four.

BURNELL, Thomas Michael, 50, St. Matthew, Indianapolis, Jan. 17. Husband of Etta (Jones) Burnell. Father of Kristy and Marcus Burnell. Brother of Jane Ann Thornburg and John Burnell. Grandfather of two.

COPELAND, Don J., St. Anne, New Castle, Jan. 19. Husband of Janis Copeland. Father of Connie Wiggam, Christopher and Michael Copeland. Stepfather of Stephanie Jarvis. Son of Marion Copeland. Grandfather of five.

DUFFY, Mary Louise, 61, Holy Spirit, Indianapolis, Jan. 11. Mother of Karen Connor, Brian and John Duffy. Sister of Joseph Rice. Grandmother of six.

FAGAN, Betty M. (Merriman), 77, St. Mark, Indianapolis, Jan. 21. Mother of Amanda Burda, Bruce and James Fagan. Grandmother of four.

FISHER, Esther L., 79, St. Bartholomew, Columbus, Jan. 19. Wife of George F. Fisher. Mother of Sue Coleman, Beth Davis, CeeCee Kaylor, Maggie and Stephen Fisher. Sister of Marion Workman and Frank Fucito. Grandmother of 12. Great-grandmother of one.

GILLAND, Marian F., 83, St. Charles, Milan, Jan. 9. Wife of Grover Gilland. Mother of Sandra Kennedy, Patricia Ritchie, Dennis and Rick Gilland. Sister of Hildegarde Conaway. Grandmother of 13. Great-grandmother of 10.

GRIFFIN, William G., 87, St. Jude, Indianapolis, Jan. 16. Husband of Joyce M. (Wedding) Griffin. Father of Carol Monica, Deborah, Rick, Timothy and Thomas Griffin. Grandfather of six. Great-grandfather of two.

GULLIVER, Margaret (Maher), 76, St. Matthew, Indianapolis, Jan. 8. Mother of Jane and Patrick Maher.

HECK, Virginia Mary Lane "Ginny" (Kinker), 76, St. Mark, Indianapolis, Jan. 21. Wife of Richard T. Heck. Mother of Diana Gavaghan, Gary, Jerome and Philip Lane. Sister of Rosemary Cook, Leona Meyer, Margaret Mollaun, Julia Pumphrey, Loretta, Louis and Omer Kinker. Grandmother of five. Great-grandmother of two.

HERMAN, Nicholas R., 64, St. Mary, Greensburg, Jan. 18. Husband of Eva (Gilbert) Hermann. Father of John Hermann. Stepfather of Donna Bridges and Richard Ruble. Brother of Dian Cassells and Mark Hermann. Grandfather of three. Step-grandfather of one. Step-great-grandfather of one.

HOLDEN, Margaret H. (Carr), 96, Our Lady of Lourdes, Indianapolis, Jan. 12. Sister of Anna (Carr) Teegarden, Catherine and Florence Carr.

HOFF, Carl V., 72, St. Michael, Brookville, Jan. 8. Husband of Carolyn (Geis) Hoff. Father of Joyce Bennett, Donna Mobley, Bobby, Mark, Phil and Ron Hoff. Brother of Rosemary Audritsch, Mildred Lang, David and Tom Hoff. Grandfather of 15. Great-grandfather of one.

HUNT, Robert, 82, Holy

Spirit, Indianapolis, Dec. 31. Husband of Virginia Hunt. Father of Karen Dicks, Marsha and Robert Hunt. Grandfather of three.

JELLY, Robert G., 87, Holy Family, Richmond, Jan. 13. Husband of Muriel Jelly. Father of Janice Doty, Elaine Jelly-Werner, Jeff and Robin Jelly. Brother of James Jelly. Grandfather of seven. Great-grandfather of two.

JULKENBECK, Lorena, 96, St. Michael, Cannelton, Jan. 9. Sister of Anna Sparn.

KLEISER, Irvin E., 78, St. Paul, Tell City, Jan. 10. Husband of Leona Kleiser. Father of Linda, Kevin and Mike Kleiser. Grandfather of six.

LAWSON, Bonnie S., 44, St. Malachy, Brownsburg, Jan. 14. Wife of Dennis Lawson. Mother of Jason and Jon Lawson. Daughter of Bryce and Cleova Snyder. Grandmother of two.

LEHANE, Daniel, 69, Holy Spirit, Indianapolis, Jan. 5. Father of Ellen Benson, Karen, Brian, Daniel, Dennis and Michael Lehane. Brother of Mary Frances O'Connor. Grandfather of eight.

LENAHAN, Marie E. (Kelley), 97, St. Jude, Indianapolis, Jan. 15. Mother of Mary Ann Chesterson. Grandmother of five. Great-grandmother of seven.

MALEY, Ruth M. (Craig), 69, St. Philip Neri, Indianapolis, Jan. 14. Wife of James P. Maley. Mother of Arlene Crooke, Susan Donahue, Dianne Maley-Shruba and Timothy Maley. Sister of Margaret Boggs and Rosalie Newgent. Grandmother of seven. Great-grandmother of one.

MATHENA, Mary L., 87, Our Lady of Perpetual Help, New Albany, Jan. 14. Mother of James and Robert Mathena.

MYERS, Esperanza Rodriguez, 98, SS. Peter and Paul Cathedral, Jan. 12.

NEWHART, Chester John, 91, St. John the Baptist, Osgood, Jan. 13. Father of DeeAnn Abplanalp, Penny Brinson, Christopher and Don Newhart. Grandfather of eight. Great-grandfather of 20. Great-great-grandfather of two.

PFEFFER, Cletus J. "Pete," 96, St. Anne, New Castle, Jan. 17. Husband of Rita Sulzer (Foster) Pfeffer. Father of Betty Allen, Louise Steele and Regina Tsareff. Stepfather of Dr. Julia Armstrong, Mary Crider, Dr. Christopher, Michael, Dr. Peter and Richard Foster. Brother of Robert Pfeffer. Grandfather of 23. Great-grandfather of 17.

PINNA, Lillian G. (Rosell), 88, St. Roch, Indianapolis,

Jan. 14. Wife of Michael B. Pinna. Mother of Marie Radkevich and Michael Pinna. Sister of Wilbur Rosell. Grandmother of seven. Great-grandmother of 14.

PLUMMER, Martha R., 76, Our Lady of Lourdes, Indianapolis, Jan. 6. Wife of William Deal. Mother of Debbie Flynn and Ed Baker. Sister of Jenny Schrinel. Grandmother of six.

RUSSELL, Bob C., 65, St. Joseph Hill, Sellersburg, Jan. 13. Husband of Linda Russell. Father of Barbara Carby. Stepfather of Dale and Dean Wesbecker. Brother of Jackie Woods. Grandfather of four. Great-grandfather of two.

SCHANTZ, Viola F., 77, St. Peter, Brookville, Jan. 7. Wife of Walter Schantz. Mother of Linda Gutzwiller, David and James Schantz. Grandmother of seven. Great-grandmother of two.

SHAFER, Raymond H., 25, St. Anthony of Padua, Clarks-ville, Jan. 13. Son of Richard H. and Theresa Shafer. Brother of Mary Theresa Jones, Virginia, Richard, Robert, Ross, Roy and Russell Shafer.

SPECKNER, Jesse M., 90, St. Ambrose, Seymour, Jan. 9. Mother of Patricia Bundy and Peggy Meyer. Sister of Bessie Rone. Grandmother of four. Great-grandmother of five.

STEVENS, William H., 47, Our Lady of Lourdes, Indianapolis, Dec. 27. Son of John and Agnes (Totten) Stevens. Brother of Grace Hatfield and John Stevens.

WARNER, Dorothy B. (Kavanaugh), 71, Holy Spirit, Indianapolis, Jan. 9. Mother of Sandra Green, Barbara Short, Thomas, Timothy and Vincent Warner. Sister of Mary Timothy, Donald, Howard, Leo and Thomas Kavanaugh. Grandmother of 14. Great-grandmother of two.

WATSON, Josephine (Mangold), 84, St. Michael, Indianapolis, Jan. 11. Mother of Jane Gilmore, Harry "Jack" III, Dr. James and Jeffrey Watson. Grandmother of 11. Great-grandmother of two.

WILLIAMS, Howard E. "Budd," 85, Holy Spirit, Indianapolis, Jan. 7. Father of Jody Conaway, Becky Fenoglio, Jerry, Kevin, Martin, Michael and Scott Williams. Grandfather of 10. Great-grandfather of nine.

WILLIAMSON, Charles "Chuck" D., 83, Our Lady of Lourdes, Indianapolis, Jan. 9. Father of Lynn Bagle, Leda Hodge, Katherine Meadows, Anne Sweeney, Marie and Mark Williamson. Grandfather of 12. Great-grandfather of three. †

Three Providence sisters receive sentences for trespassing at protest

Providence Sisters Adele Beacham, Rita Clare Gerardot and Joann Quinkert of Saint Mary-of-the-Woods were sentenced on Jan. 28 in U.S. District Court in Columbus, Ga., after pleading not guilty with stipulation to federal trespassing charges.

Sister Adele, who is 76, was sentenced to 12 months probation and house arrest, and must perform 250 hours of community service. She will be confined to the motherhouse grounds at Saint Mary-of-the-Woods except for trips to receive medical treatment.

"The process has worked itself through. What has happened, the people I have met and the groups that supported me are truly gifts," Sister Adele said.

Sister Rita Clare, who is also 76, was sentenced to 12 months probation and 500 hours of community service, part of which will be continuing her prison ministry with federal death row inmate David Paul Hammer at the U.S. Penitentiary in Terre Haute.

"I feel elated at the fact that what I proposed to the judge as an alternative sentence of community service was accepted," Sister Rita Clare said. She also will volunteer in the maternal health clinic at Union Hospital in Terre Haute.

Sister Joann, who is 71, was sentenced to 12 months probation and 500 hours of community service. She will perform her community service work in the Chicago area.

"I am grateful that I have had the opportunity to speak for the voiceless and to work to rectify policies of our country," Sister Joann said.

The sisters were arrested for crossing an arbitrary line at Fort Benning, Ga., on Nov. 17 during an annual nonviolent protest against the former School of the Americas (SOA), now known as the Western Hemisphere Institute for Security Cooperation (WHISC).

"Our support and concern for them has been strong throughout this legal process," said Sister Ann Margaret O'Hara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods.

"We pray that more people will take notice of our government's commitment to continue training Latin American military personnel who later use terrorist tactics in their own countries," Sister Ann Margaret said. "Courageous acts such as those offered by our sisters and the thousands who marched with them will help raise awareness about one of our government's foreign relations programs."

Providence Sister Kathleen Desautels is serving a six-month sentence at the federal prison in Greenville, Ill., for a similar action in 2001. She will be released on March 7.

The trial started on Jan. 27 in Columbus, Ga., with U.S. Magistrate G. Mallon Faircloth presiding. Ninety-six people were arrested during the November protest, which is organized each year by SOA Watch, an independent organization that seeks to close the training facility. †

Franciscan Sister Mary Therese Mette taught school for 48 years

Franciscan Sister Marie Therese Mette died on Jan. 14 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg. She was 92.

The Mass of Christian Burial was celebrated on Jan. 18 at the motherhouse chapel in Oldenburg. Burial followed in the sisters' cemetery.

The former Josephine Mary Mette was born in Cincinnati, Ohio. She entered the Oldenburg Franciscan community in 1933 and professed final vows in 1939.

Sister Marie Therese taught school for 48 years. She ministered at Our Lady of Lourdes

School, Little Flower School, St. Monica School, St. Michael School and the former St. Mary School, all in Indianapolis, as well as at St. Michael School in Brookville, the former Holy Family School in Oldenburg and the former St. Paul School in New Alsace.

She also taught at Catholic schools in Ohio and served in library ministry at Marian College in Indianapolis. In 1987, she retired to the motherhouse.

Surviving are two sisters, Rita Brinker and Dolores Fisher, and one brother, Norbert Mette, all of Cincinnati. †

Marianist Brother Charles Walke served the order for 71 years

Marianist Brother Charles A. Walke, an Indiana native, died on Jan. 10 at the order's Bergamo Center in Dayton, Ohio. He was 88.

The Mass of Christian Burial was celebrated on Jan. 15 at the Marianist center in Dayton.

He was born on May 12, 1914, in Muncie, Ind., and grew up in southeastern Indiana.

He was encouraged to consider religious life by his pastor at St. Anthony of Padua Parish in Morris.

He entered the Marianist order in 1928 and professed

final vows in 1931. Brother Charles served the order for 71 years. He was a working brother and labored on the order's farm. He later ministered as a maintenance worker at the Cathedral Latin School in Cleveland, Ohio. He continued to perform similar duties in Dayton, Ohio; Marcy, N.Y.; and Rockaway Beach, N.Y.

He is survived by a sister, Bertha Wagner of Muncie, Ind.; three brothers, Otto Walke of Arlington, Allie Walke of Oldenburg and Ernest Clemons of Greensburg; two nieces and three nephews. †

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- ✓ An elementary license with ESL endorsement
- ✓ or demonstrated success teaching in an international environment within the United States
- ✓ or experience teaching outside the United States
- ✓ Minimum two years experience

Please send your résumé by mail to:

Bernadette Paradise
Office of Catholic Education
1400 North Meridian Street, P.O. Box 1410
Indianapolis, IN 46206

Or by email to: bparadise@archindy.org

The Urban Education Programs are a part of the Archdiocese of Indianapolis Project EXCEED, which is made possible by a \$10 million challenge grant from Lilly Endowment Inc. and matching gifts from corporate, foundation and individual donors.

Elementary Principal

All Saint's School in Logansport, Indiana, is seeking a dedicated and creative educational and spiritual leader. This school has over 200 students in Pre-8th grades located on two sites.

This educational leader must be a practicing Catholic embracing the spirit and vision of Vatican II. The candidate should possess the skills and abilities to communicate effectively with students, staff and parents, empower staff in meaningful, systematic decision-making, lead in the on-going development of curriculum and participate in Catechist Certification.

Qualifications include a current Indiana Principal's license.

Please send résumé, salary requirements and three references by March 1, 2003 to:

The Search Committee
All Saint's Parish
112 E. Market Street
Logansport, IN 46947

EOE

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Qualifications:

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- ✓ Minimum seven years experience
- ✓ Ability to demonstrate instructional leadership

Please send your résumé by mail to:

Paulette A. Conner
Office of Catholic Education
1400 North Meridian Street, P.O. Box 1410
Indianapolis, IN 46206

Or by email to: pconner@archindy.org

The Teacher Advancement Program is part of the Archdiocese of Indianapolis Project EXCEED, which is made possible by a \$10 million challenge grant from Lilly Endowment Inc. and matching gifts from corporate, foundation and individual donors.

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The program allows teachers to have multiple career paths, market driven compensation, ongoing professional development, and performance-based accountability

Qualifications:

- ✓ Indiana teacher's license
- ✓ Minimum two years experience
- ✓ Excellent instructor and communicator

Please send your résumé by mail to:

Paulette A. Conner
Office of Catholic Education
1400 North Meridian Street, P.O. Box 1410
Indianapolis, IN 46206

Or by email to: pconner@archindy.org

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PRO-LIFE

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Pro-life efforts during the past three decades are making a difference, Msgr. Joseph F. Schaedel, vicar general for the Archdiocese of Indianapolis, told the gathering during his keynote address.

"Overall, the abortion rate in our country is the lowest it's been since 1974," Msgr. Schaedel said. "More unborn children are being allowed to live. More mothers are choosing life. We are making a difference."

But there is still much to be done to reverse the culture of death in America and throughout the world, he said. "Until the world learns again that some things are untouchable, only then will human life ever become sacred [to everyone] again."

The annual pro-life memorial service

is sponsored by Right to Life of Indianapolis. The program includes prayers and a solemn rose ceremony in memory of more than 43 million babies aborted since the U.S. Supreme Court legalized abortion during all nine months of pregnancy in its *Roe vs. Wade* and *Doe vs. Bolton* decisions on Jan. 22, 1973.

"In this country, right up until the very end of her pregnancy, a woman has the right to have a legal abortion, even a partial-birth abortion," the vicar general said. "Why? Because the government has stated that the fetus is not a person. It is a 'thing,' and it has no rights. Yet if this same woman, on her way to the abortion clinic, is hit by a car and the unborn baby—not the mother—is killed, the driver of the car can be charged with manslaughter."

Little by little, Msgr. Schaedel said, "we have arrived at the point where nothing is sacred anymore."

Last Christmas, Planned Parenthood Federation of America produced greeting cards and T-shirts with the message "Choice on Earth," he said, which mocks the "Peace on Earth" message of Christmas and "blasphemes the Christ Child, the very essence of what Christians hold as holy."

As the largest single abortion provider in the United States, he said, Planned Parenthood receives more than \$202 million a year in funding from federal, state and local governments.

"An Indiana state senator, speaking at an abortion rights rally at the Statehouse last week, said that, 'Government only works when government stays out of our personal lives, our bedrooms and our doctors' offices,'" Msgr. Schaedel said. "Explain to us then, senator, why federal, state and local governments fund the largest abortion provider in the country

with over \$202 million a year."

Americans value freedom, diversity, inclusiveness, tolerance, choice and individual rights, he said. "We live in an age where everybody is so worried about protecting his or her rights. That's all well and good, but God has rights, too. God is the creator of everything. God is the owner. We are only the caretakers for a time, the stewards of our lives and of creation. When will all people realize that God has sacred rights?"

Pro-life supporters need to focus their efforts to end the culture of death in ways that worked for the civil rights movement, Msgr. Schaedel said. "If we want to memorialize these unborn children, we need to ... put Planned Parenthood out of business, let lawmakers know how we feel, and hit companies where it hurts—in the pocketbook—if they support Planned Parenthood." †



Photo by Mary Ann Wyand

Central Indiana children of all ages participate in a solemn rose ceremony in memory of the 43 million babies killed in abortion during the past 30 years. The ecumenical pro-life memorial service was sponsored by Right to Life of Indianapolis on Jan. 26 at the Indiana War Memorial in Indianapolis.

Mexican-U.S. bishops' joint letter calls for immigration changes

WASHINGTON (CNS)—With current migration policies essentially creating a new underclass in the United States, the time has come for the governments of Mexico and the United States to make basic changes in immigration law and practice, say the Catholic bishops of the two countries in a new joint letter.

The bishops of the United States and Mexico jointly challenged their governments to change immigration policies and promised to do more themselves to educate Catholics and political leaders about the social justice issues involved in migration and address migrants' needs.

"Many who seek to migrate suffer inhuman conditions, and in too many cases, die tragically trying to get here," said Miami Auxiliary Bishop Thomas G. Wenski at a Washington press conference on Jan. 24, when the document was released. "Many are grossly exploited—both en route and once in the United States—and their human dignity is trampled."

Bishop Wenski, who heads the Committee on Migration of the U.S. Conference of Catholic Bishops, said the U.S. immigration system is broken and must be reformed. Attitudes toward immigration and how social institutions, including the Church, respond to migrants also must be addressed, he said.

"Strangers No Longer: Together on the Journey of Hope," the first joint pastoral letter of the two national bishops' conferences, was released on Jan. 23 in Mexico City and on Jan. 24 in Washington.

At the Mexico City press conference at the Basilica of Our Lady of Guadalupe, Archbishop Luis Morales Reyes called the letter "a historic document, uniting the bishops' conferences of our two countries." Archbishop Morales, of San Luis Potosi, is president of the Mexican bishops' conference.

"It opens the path to a better understanding of migration, conscious that in the Church nobody is a foreigner, and the Church is foreign to no man and no place," he said.

The two bishops' conferences approved the statement at their plenary meetings in November. Its publication was held up until minor differences in the wording of the text could be sorted out by the bishops' respective migration committees. The release dates closely coincide with the anniversary of Pope John Paul II's 1999 apostolic exhortation, *Ecclesia in America*, which calls on the Church to consider the Americas as one continent in addressing issues such as evangelization.

The new 50-page joint letter says the governments of both countries must change policies, including making it easier to legally immigrate to the United States, better protecting the civil rights of migrants in both countries and addressing the root causes of migration—poverty and lack of employment options in Mexico and Central America.

It discusses the theological roots of the Church's support for immigrants and lays out steps to be taken by Church and public authorities. It notes that "misperceptions

and xenophobic and racist attitudes in both the United States and Mexico contribute to an atmosphere in which undocumented [people] are discriminated against and abused."

Archbishop Morales said the letter calls on the two nations "not to have xenophobic attitudes toward migrants but to develop a culture of sensitivity, hospitality and solidarity." He stressed that migrants are often among the poorest and most vulnerable members of the community.

The letter urges both governments to "abandon the type of [law enforcement] strategies that give rise to smuggling operations and migrant deaths" and to restore due process rights. It encourages a broad legalization program for the millions of people who are in the United States without the proper authority.

"Legalization represents sound public policy," said the letter. A broad legalization program would benefit both countries, it said, by stabilizing the labor market in the United States, improving the standard of living in immigrant communities, and smoothing the flow of money being sent back to Mexico and travelers between the two countries.

Bishop Wenski said a legalization program also would help address security concerns that have heightened since the Sept. 11, 2001, terrorist attacks by allowing people to feel they no longer must hide lest they be deported. People in immigrant communities, for instance, often hesitate to report crimes or become involved in their children's schools or other community efforts for fear of attracting attention to their own illegal status, he said.

The increased militarization of the U.S.-Mexico border in the last decade, which has led to thousands of deaths of people crossing the border and has cost millions of dollars, could be eased if people have more legitimate ways of entering the United States to find work, he said.

Mexican President Vicente Fox has been trying to persuade the U.S. government to legalize an estimated 3.5 million undocumented migrants in the United States for two years, but with no success. Talks that seemed to be leading toward a new guest worker program and possibly a legalization system came to a halt after the 2001 terrorist attacks, and they have not successfully resumed yet.

In many ways, Bishop Wenski said, the current situation in the United States is essentially creating a new underclass of immigrants.

"By keeping millions of undocumented people without documents, they are only exploited," he said, adding that such migrants lack the same civil and legal rights as legal immigrants and are held back by a glass ceiling from improving their lives.

"The last time we created an underclass like that, we called it Jim Crow," Bishop Wenski said. "We still haven't gotten over the consequences of that."

The letter was the product of two years of work by the bishops' migration committees and their staffs. †

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