



The

Criterion

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March 26, 2004

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The Mystery of Creation

Pope says patients must get nutrition, hydration as long as possible

VATICAN CITY (CNS)—Patients who are in a persistent vegetative state, even for years, must be given nutrition and hydration as long as their bodies can absorb the nourishment, Pope John Paul II said.

“The administration of water and food, even when delivered using artificial means, always represents a natural method of preserving life and not a medical act,” the pope told an international group of physicians and ethicists.

The pope met the group on March 20 at the end of a four-day meeting on the ethical decisions surrounding life-sustaining treatments for patients in a persistent vegetative state.

The conference, sponsored by the Pontifical Academy for Life and the World Federation of Catholic Medical Associations, brought together dozens of speakers with differing points of view, especially regarding the moment when providing artificial nutrition and hydration goes beyond an act of protecting human life and becomes a burdensome fight against death and the hope for eternal life.

Pope John Paul told the group that, while “vegetative state” has been accepted as a medical description of the clinical condition of patients who give no sign of consciousness or awareness of their environment, too many people think “vegetative” also describes the patients themselves, as if they were no longer human.

“I feel an obligation to reaffirm vigorously that the intrinsic value and the personal dignity of every human being does not change no matter what the concrete situation of his life,” the pope said.

A human being “never becomes a ‘vegetable’ or an ‘animal,’” he said.

“Even our brothers and sisters who are in the clinical condition of the ‘vegetative state’ maintain their human dignity in its entirety,” he said. “The loving gaze of God the Father continues to watch over them, recognizing them as his children who are particularly in need of assistance.”

See CARE, page 2

The debate between evolution and Scripture evolves

By Brandon A. Evans
First in a series

The theory of evolution has often sparked intense debate, particularly in a religious context, but a greater understanding of Scripture has dampened those flames—to a degree.

Recent events have highlighted the tensions that still exist.

The State Superintendent of Georgia recently considered banning the word “evolution” from all textbooks because of pressure from conservative

Christian groups. The idea was rejected.

The State School Board in Ohio earlier this month gave approval for “intelligent design”—the idea that creation reveals an order that is indicative of a higher power who created it—to be discussed in science classes during evolution studies.

The decision has sparked debate among scientists and others, who see it as a veiled attempt to bring God and creationism back into the curriculum.

Missouri is considering House Bill 911, which
See EVOLUTION, page 20

Saint Meinrad celebrates 150th anniversary



Submitted photos

Left, members, co-workers and friends of Saint Meinrad Archabbey in St. Meinrad take part in a horse and wagon procession from Ferdinand, Ind., on March 22 to recreate the journey the original monks made to their new home in 1854. This year marks the 150th anniversary of the founding of Saint Meinrad.

Below, Benedictine Abbot Martin Werlen of Maria Einsiedeln Abbey in Switzerland preaches at Mass for the monastic community of Saint Meinrad Archabbey and those in the School of Theology on March 22.



CARE

continued from page 1

Pope John Paul said that as long as the patient is not dying, artificial nutrition and hydration must be considered "ordinary and proportionate and, as such, morally obligatory to the degree that—and as long as—they reach their aim, which consists in providing nourishment to the patient and easing suffering."

The pope said an evaluation of the monetary costs of continuing care cannot outweigh the value of protecting human life.

Pope John Paul also urged doctors and parishes to do more to help the families of patients in a persistent vegetative state.

"They cannot be left alone with their heavy human, psychological and economic burden," he said.

Dr. Salvino Leone, a moral theology professor who works with the Hospitaller Order of St. John of God in Rome, said there is "a profound ethical and conceptual" distinction between causing death and letting someone die.

One must never hasten a patient's death, he told the conference on March 20, and one always must provide pain relief, nutrition and hydration and take precautions so that bedsores and infections do not develop.

But a Christian, Leone said, also must recognize that "letting die is a service to the gift of God, the humble consciousness of being a creature in the face of divine will and the acknowledgment of his absolute lordship over human destiny. In a single word: It is a true act of faith."

Determining the exact moment when it becomes ethical to let someone die is difficult to determine, speakers at the conference said, and some argued that there

even are instances when the artificial provision of nutrition and hydration is so burdensome to the patient and his or her family that it is not obligatory.

Dr. Gianluigi Gigli, president of the federation of medical associations, said the different positions presented at the conference reflected the complexity of the issues involved and the continuing search by Catholic ethicists and physicians to make decisions informed by the best medical opinions and the highest moral standards.

Ann Verlinde, president of the International Committee of Catholic Nurses, said that because nurses spend so much time with patients and their families, their opinions should be given greater weight on hospital ethics boards and in discussions with individual families about continuing or withdrawing certain types of care.

In many situations, she said, "nurses find it easier than doctors to say, 'It is finished; let them go. We will be with them, caring for them as they die.'" Msgr. Kevin T. McMahon of St. Charles Borromeo Seminary in Philadelphia said that with patients in a persistent vegetative state, artificially delivered nutrition and hydration are simply "the medically assisted supply of food and drink."

He said people should keep in mind that, while a return to consciousness is "highly improbable" after one year in a vegetative state, withholding nutrition and hydration always results in death.

Dr. Eugene F. Diamond, director of The Linacre Institute of the Catholic Medical Association, based in Boston, said that while polls show most people would not want "life-sustaining" treatment if they had no chance of recovering consciousness, he thought the responses would be different "if people were asked if they wanted to starve to death."



Mary and Bob Schindler, right, pray with friends of their daughter, Terri Schindler Schiavo, during a special Mass on Feb. 10 at the Schindlers' former parish, Our Lady of Good Counsel in Southampton, Pa. Schiavo, who is cared for at a Clearwater, Fla., nursing home, has been in a persistent vegetative state since 1990. Her husband, Michael Schiavo, has been battling her parents in court for years to remove his wife's feeding tube, which would end her life.

"No one is arguing to use all means, at all costs, for all persons in all circumstances, particularly those who are imminently dying and unable to benefit from the treatment," he said.

But with patients who are not dying, Diamond said, "our choice is really between caring for such persons or abandoning them."

In a presentation written with Ronald P. Hamel of the Catholic Health Association of the United States, Dr. John Collins Harvey of the Georgetown University Center for Clinical Bioethics in Washington offered concrete examples of cases in which artificial nutrition and hydration were necessary and useful and when they became overly burdensome.

He told of a woman in a persistent vegetative state for four years whose Catholic husband and six children struggled with

decisions regarding her care, particularly because of aspiration pneumonia and lung damage caused by regurgitation.

"They questioned whether continued biological life was the highest good for the human person and whether maintaining biological life was always morally obligatory," he said.

Human life is sacred, he said, but the duty to prolong life "is not absolutely binding under all circumstances, because we know that our ultimate end lies in eternal life with God."

Msgr. Marco Frisina, director of the Diocese of Rome's liturgy office, told the doctors on March 17 that when medical treatment is useless the focus must turn toward helping the patient die a "good death"—not in the way proponents of euthanasia mean, but in the sense of dying with the sure hope of eternal life. †

In wake of scandal, Vatican enhancing monitoring role of archbishops

VATICAN CITY (CNS)—In the wake of the clergy sex abuse crisis, the Vatican is enhancing and emphasizing the role of the metropolitan archbishop as a vigilant monitor of "suffragan"—or dependent—dioceses.

Under the policy, each archbishop is being asked to watch carefully for "abuses and errors" in episcopal ministry in the dioceses of his province, to confront the bishop as an "elder brother" when necessary, and to inform the Vatican in serious cases.

The move is significant for several reasons, Vatican sources said in mid-March.

It promotes "fraternal correction" when a local bishop mismanages an area of pastoral administration. It relies on a fellow bishop instead of a lay board for episcopal oversight. It establishes the archbishop as a link between smaller dioceses and the Vatican in some situations of controversy.

The policy was detailed in the Vatican's 301-page *Directory for the Pastoral Ministry of Bishops* in early March, under a new section titled "Tasks of the Metropolitan Archbishop."

The new role for archbishops also has been emphasized recently in talks to visiting groups of bishops by Vatican officials,

including Cardinal Giovanni Battista Re, head of the Congregation for Bishops, and Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith.

The clerical sex abuse crisis was not the only reason for bolstering the responsibilities of archbishops, but it was a major factor, several Vatican sources said.

For months, Vatican officials have been quietly debating how to increase oversight so that individual bishops can be confronted and corrected if necessary when they mismanage cases such as sex abuse accusations against priests.

One suggestion has been to establish a "panel of episcopal peers," a group of bishops that would monitor bishops' compliance with sex abuse procedures.

Others in the Vatican have argued that setting up new oversight structures may be unnecessary, especially when Church law already envisages similar responsibilities by metropolitan archbishops.

The role of the metropolitan archbishop hinges on a hierarchical substructure of which most Catholics are unaware. A metropolitan archdiocese is the chief diocese of an ecclesiastical province, and a metropolitan archbishop is the head of the

province. Only a few archdioceses are not metropolitan sees.

In the United States, there are 33 metropolitan sees and about 150 suffragan dioceses.

But the archbishop's traditional role of "first among equals" in his province has been rarely implemented in the past. The Vatican is now making it more explicit and more detailed.

"It's in canon law, but we need to highlight it," said one Vatican official.

"It's not that the metropolitan is the superior to a local bishop. It's more a question of vigilance. If a local bishop isn't responding to some problems in his diocese, the metropolitan should inform the pope," he said.

The Vatican sources said enhancing the metropolitan's role was considered one layer of protection against mismanagement, not a magic bullet. They noted, for example, that the Archdiocese of Boston, the epicenter of the sex abuse scandal in the United States, is a metropolitan see.

In the past, metropolitan archbishops occasionally have been called upon to manage specific crises in suffragan dioceses. The new policy calls on archbishops to monitor provincewide governance in a

more regular and preventive fashion.

The *Directory for the Pastoral Ministry of Bishops*, which is currently being translated into English, said the metropolitan archbishop has the responsibility to "watch carefully so that throughout the entire province the faith and Church discipline are diligently maintained, and so the episcopal ministry is exercised in conformity with canon law."

"If he should notice abuses or errors, the metropolitan ... should report thoroughly to the pontifical representative in that country so the Apostolic See can take the necessary steps," it said.

Before taking it to the Vatican, the metropolitan should generally discuss the problems with the local bishop, it said.

The directory said the metropolitan archbishop's role is not limited to disciplinary aspects. He can promote common initiatives to respond to the needs of the province, such as formation programs for clergy or pastoral conferences on various topics, it said.

If the metropolitan archbishop needs special powers in order to implement these provincewide pastoral programs, he can request them from the Vatican, it said. †



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Bishop Chatard High School hires new principal

By Mary Ann Wyand

Veteran educator and school administrator Alexander Holok, who is a member of St. Christopher Parish in Indianapolis, has been named the new principal of Bishop Chatard High School in the Indianapolis North Deanery.

Annette "Mickey" Lentz, executive director of Catholic education and faith formation for the archdiocese, announced Holok's appointment on March 22.

Holok currently serves as supervisor of facilities operation for the Metropolitan School District of Wayne Township in Indianapolis. The district includes Ben Davis High School, one of the largest public secondary schools in the state.

Lentz said Holok will officially begin his administrative duties at the North Deanery interparochial high school on July 1.

Holok said he plans to meet with Bishop Chatard's faculty and staff on April 12 and again in June as he works with Holy Cross Brother Joseph Umile, the school president, on filling vacant faculty and staff positions and assisting with the accreditation process through the North Central Association.

"It's a great opportunity," Holok said on March 22. "I'm very honored. Bishop Chatard is an excellent school known for

its learning and caring environment. I hope to contribute to that atmosphere, and to help nurture an environment of continuous improvement and excellence in everything we do as a school. I'm looking forward to working with my new colleagues to prepare the students for productive and meaningful lives."



Alexander Holok

Holok's appointment fills a vacancy created in August 2002 when former Bishop Chatard principal Paul Lockard was named president of Cardinal Ritter High School in the Indianapolis West Deanery.

"It has been a slow but very methodical search," Lentz said. "I credit Bishop Chatard's staff and the search committee for taking their time to find the right fit for the school."

"I also want to commend James Kedra, who has been the interim principal and has done a wonderful job working with Brother Joseph Umile and with the faculty

and staff on the day-to-day events at Bishop Chatard High School. He stepped up to the plate for the school and the community, and has done that very well."

Lentz said Holok has a strong background in education and is very committed to Catholic school ministry.

"He is a deeply spiritual person, very faith-filled, and wants an opportunity to express that and utilize that in day-to-day events at Bishop Chatard," she said. "Educationally, he will be good for the school. He has many good ideas. I was especially impressed with his focus on [enhancing] student success."

Lentz said Holok's extensive educational experience in both parochial and public schools for more than 30 years makes him very well qualified for the spiritual, managerial and instructional dimensions of Catholic secondary education.

Brother Joseph, who as president serves as the school's chief executive officer, said he is glad a new principal has been hired in time for the start of the 2004-05 school year.

"Al will be a great addition to Bishop Chatard High School and a great leader for our future," Brother Joseph said on March 22. "He brings to this job a desire to be involved in the lives of our students and a commitment to the values of Catholic education as well as an impressive background in school administration."

Holok will be the second principal at Bishop Chatard since the archdiocesan Office of Catholic Education changed the school's administration to a president-principal model in 1996.

After graduating from Andrean High School in Merrillville, Ind., Holok earned a bachelor's degree from Butler University in Indianapolis and a master's degree from Indiana University Northwest in Gary, Ind.

He received an administrator's license after completing coursework at Indiana State University in Terre Haute then earned an education specialist degree from Ball State University in Muncie, Ind.

Holok worked as a teacher at Andrean High School as well as at Highland High School in Highland, Ind., and Lowell High School in Lowell, Ind. He also coached football and wrestling.

He began his career in administration as an administrative assistant at Whiting High School in Whiting, Ind., in 1983.

Holok accepted a position with the Richmond Community Schools as a grade-level principal and the girls' athletic director at Richmond High School in 1985. Later, he served as principal at Dennis Middle School in Richmond.

In 1992, Holok was named principal of South Wayne Junior High School in Wayne Township in Indianapolis. Since 1999, he has worked in the Wayne Township Central Office as the supervisor of facilities operation.

Holok and his wife, Patricia, met while attending Andrean High School. They have been married for 34 years and have five grown children—Douglas, Craig, Amanda, Jason and Alexandra—and five grandchildren.

They enjoy participating in activities at St. Christopher Parish. He is a member of the Knights of Columbus-Holy Family Council #3682.

Holok said they raised their children using the values and beliefs they learned from their parochial education.

"My immediate goals [as principal] are to get to know the faculty, staff and students," Holok said, "and to build trust between the administration, faculty and students. I want to get to know the students and staff so that I can better understand their needs." †

Archdiocesan priest continues to record the history of clergy

By Sean Gallagher

The history of the Archdiocese of Indianapolis is living. It continues to expand each day. But in a mysterious way, it often grows through the deaths of its faithful servants.

Retired archdiocesan priest Father William Stineman has dedicated himself to being a witness to this history. With the help of archdiocesan historian Father Jack Porter, he records vital information about all deceased archdiocesan priests.



Fr. William Stineman

The bulk of this work was published in 1992 in *Catholic Clergy in Indiana: A Necrology of Those Who Served in the Archdiocese of Indianapolis, formerly the Diocese of Vincennes*.

This work records the name, title, birth date, ordination date, service date, death date and place of interment of all deceased diocesan priests.

However, in the 12 years that have passed since the publication of the 1992 necrology, many more priests have died. Additionally, more information has been gathered about priests who were recorded in the original publication.

Therefore, Father Stineman has

produced a supplement to the 1992 necrology that includes all of this information.

Father Stineman did a great deal of work starting in 1989 to compile all of the information stored in the 1992 necrology. Yet, the idea for it was planted in him shortly after he was ordained in 1949

when a pastor under whom he was serving showed him the grave of a deceased priest.

At the time, he said to himself, "Some day I'm going to find out where all of the priests of the archdiocese are buried."

"That's a terrible thing to imagine, but it happened," Father Stineman said.

James J. Divita, professor emeritus of history at Marian College in Indianapolis and a frequent writer and speaker on the history of the archdiocese, views the 1992 necrology and the new supplement as a valuable tool for local historians.

"It's handy," Divita said. "It's a basic reference work in the work of clergy from the bishops down to deacons."

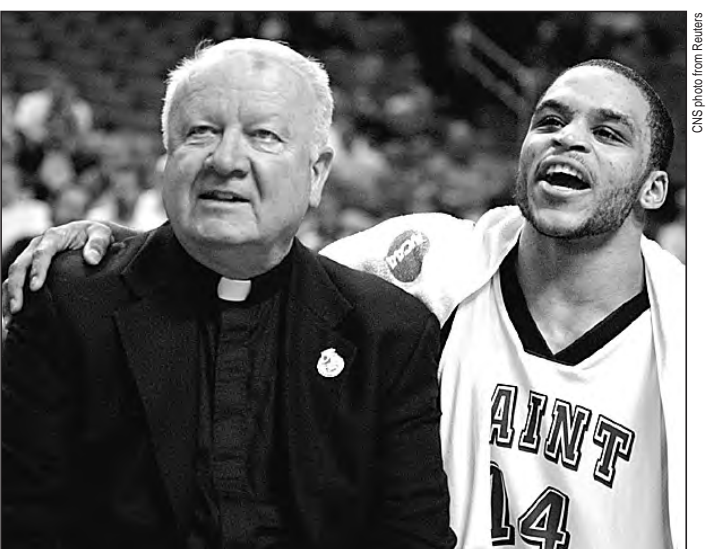
Father Stineman recognizes that the history of the archdiocese will continue to live after he has passed away. Therefore, he would like to see someone else take up this work of recording the vital information of deceased diocesan priests.

"If I could find a priest who would take this on," Father Stineman said, "he'd have the rest of his life to carry on what I've done and keep the 'dead priests alive.'"

(To purchase the supplement to the 1992 necrology, call Father William Stineman at 317-254-8429. The cost of the supplement is \$5. The 1992 necrology is currently out of print.) †

March Madness

St. Joseph's University guard Jameer Nelson embraces the Hawks' team chaplain, Jesuit Father Cornell Bradley, during the team's first-round NCAA basketball game against the Liberty Flames on March 18 in Buffalo, N.Y. St. Joseph's of Philadelphia defeated Liberty University of Lynchburg, Va., 82-63.



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Editorial



CNS photo by Nancy Wiechec

Catholic bishops from Latin America, Canada and the United States recently issued a statement challenging families to become "the privileged place where human beings are formed and where children discover the mission that God entrusts to them in the world and in the Church."

A challenge to families

Catholic bishops from Latin America, Canada and the United States gathered last month to discuss a matter of serious concern to people all over the American continent: the ever growing challenges facing families today. These challenges are described by the bishops in a statement titled "Family, Become What You Are!"

According to the bishops, "Today, marriages are often delayed, less stable and more likely to break up. This lack of stability affects both children and adults. Making a commitment to live together for life is too often today seen as astonishing. Given this cultural and social context, in which so much of the future seems uncertain, many young couples hesitate about starting a family."

In addition to this increasing instability, families also have to cope with stress from overwork or unemployment, being cut off from extended families, and the negative effects of affluence and consumerism on some families, while other families experience the devastating effects of systemic poverty.

In spite of the vast cultural diversity that characterizes the American continent "from the forests of northern Canada to the Argentinian Patagonia," the family is at the heart of every people and culture. Thus, everyone in America has a vested interest in nourishing and protecting our continent's most important social structure.

The bishops propose a solution to this urgent societal challenge that is simple but not easy: Today's families must *become what you are* as "the privileged place where human beings are formed and where children discover the mission that God entrusts to them in the world and in the Church."

Family, become what you are:

The Church in the home (domestic Church)—When a family is founded on the sacramental union of a man and a woman, the family becomes "a house of God" called to teach and support one another, and to reach out to others as witnesses to the Gospel. "Despite all its difficulties, the family reflects God's tenderness, faithfulness, and mercy. It opens doors to the Redeemer. It becomes a messenger of the compassionate love of Christ for children first of all, but also for humanity at large."

A sanctuary of life—Families that are open to life fulfill their mission to teach (through words and through example) "respect for others, a sense of

justice, cordial openness, dialogue, generous service." They also promote justice, peace and solidarity—in the home and in society. "In God's plan, the family is always a giver of life, of life in abundance, even in its vulnerability." Even when a family is wounded or weakened by one of its members, the family is still the primary place for people "to find welcome, renewal, emotional security and love."

Salt of the earth, light of the world—Families are called to transform the world. "It is in the rhythm of daily life that families humbly but radically change the world as they seek to follow Jesus. Day by day, through simple gestures that brighten the lives of others, they bring to the heart of the world the Christian values of generosity and love." Christian families can transform daily life from an oppressive or vacuous daily grind into an extraordinary experience of God's grace in the world. "It is in the family itself, that we can find the good news of a love that overcomes fear and brings hope to the world!"

Good news for all the world—In spite of all the difficulties, the family endures. Even more amazing, the family is still the primary source of comfort, encouragement and hope in our troubled world. When families "choose kindness over aggression, tenderness over violence, and forgiveness over bitterness, the family proclaims the victory of love, the victory of the Cross. When this happens, family members become witnesses to the incredible news of Jesus Christ, in whom love triumphed over death once and for all."

Through the grace of Christ, families today are strong enough to confront the challenges of contemporary society and to carry the burdens of modern life.

Family, become what you are: a community of love where human beings can thrive and grow, nourished by the unconditional love of God, and where they can give witness, in their words and in their actions, to the saving power of Jesus Christ!

— Daniel Conway

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

Letters to the Editor

Grateful that Fatima will remain open

I want to thank archdiocese for deciding to keep the Our Lady of Fatima Retreat House in Indianapolis open. You see, on March 12-14, there was a very good and holy Lenten retreat that I attended called "Him Whom My Heart Loves," presented by Jesuit Father Benjamin Hawley.

We were very kindly treated by the staff. We were lovingly offered the sacrament of reconciliation, Holy Mass and eucharistic adoration along with our talks. My Lenten journey would not have been the same without the retreat house. Abundant blessings on those who've made and make the retreats possible.

Lisette Shattuck, Indianapolis

Choose political candidates that reflect Catholic values

While reading my Lenten readings today, Jesus answered his critics by saying, "If it is by the finger of God that I drive out demons, then the kingdom of God has come upon you" (Lk 11:20). The book of reflections stated that Jesus was teaching us that God was stronger than all evil forces, then challenged me: Do I believe this? Do I want to be part of making it happen?

I started thinking about this and decided one powerful way that I can make the kingdom of God happen in my world is by voting in a morally responsible way. We Catholic Christians can no longer go about the business of voting along party lines just because we have always voted that way or because that is the way our parents and grandparents voted. We have to be aware of how each and every candidate stands on issues such as abortion, same sex marriages, cloning, prayer in school and other issues that are of a moral nature. I truly believe that if we reclaim America for God, many of our other social problems will resolve themselves.

A friend of mine, lamenting that she no longer believed in the party she had always supported stated, "I didn't leave my party; my party left me." Take a hard

look at your party and its candidates. Do they reflect the values that you want to live by? This is a very serious question and must be answered by each and every voting American Catholic

Anita Moody, Indianapolis

Reverse 'culture of death' by voting pro-life

I am writing in regard to the letter written by Jackie Liegibel. This student would like to reverse the culture of death, and I say what better place to start than the voting booth.

There are entirely too many people who call themselves Christian, Catholics and others, who vote for pro-abortion candidates—candidates who are either for abortion or who excuse their consciences by using that old dodge of being "personally opposed" to what they politically support. Many of these politicians call themselves "Catholic." I sincerely believe if Christians would quit voting for these politicians we could very quickly rid our country of this scourge.

If you can be excommunicated for having an abortion, how is it not sinful to vote for pro-abortion candidates? My conscience tells me if I vote this way I may as well be in the abortion clinic doing the dastardly deed myself. I would not want to come before Jesus, my judge, and have to admit that I knowingly, willingly and deliberately voted for a pro-abortion candidate.

I would like this student to know that I admire and applaud her. May God richly bless you, Jackie.

Mary Louise Murphy, Pendleton, Ind.

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

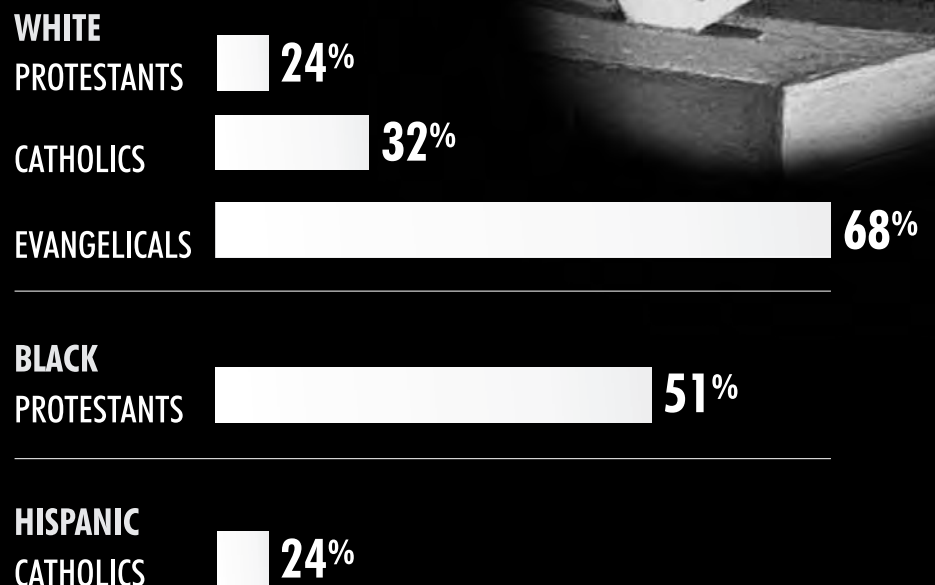
The editors reserve the right to select and edit the letters. Letters must be signed, but, for serious reasons, names may be withheld.

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Church Facts

Faith and Voting

Those by race and faith who say religious beliefs occasionally or frequently guide their voting decisions



Survey based on telephone interviews among a nationwide sample of 2,002 adults, 18 years or older, June 24 to July 8, 2003. Sampling error was plus or minus 2.5 percentage points.

Source: Pew Forum on Religion and Public Life

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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Let St. Joseph, St. Benedict and the Virgin Mary bolster our faith

Once in a while, the somber season of Lent is interrupted by joy. Last week, we celebrated the feast of St. Joseph. Last Sunday, we marked the fourth Sunday of Lent that traditionally is celebrated with a modicum of joy because the paschal feast is in sight.

On Monday, Saint Meinrad Archabbey celebrated the feast of St. Benedict (transferred from Sunday), and this year marked the feast with 150 years since the archabbey's founding in southern Indiana. This week, we also celebrate the solemnity of the Annunciation of the Blessed Virgin Mary as mother of Jesus.

St. Joseph is a favorite saint of mine, as longtime readers will recall. He is the faithful protector and intercessor of the Catholic Church. His feast on March 19 has been celebrated since the 10th century. In 1870, Pope Pius IX named him patron of the universal Church. In 1989, Pope John Paul II named him as "Guardian of the Redeemer."

On May 1, we celebrate St. Joseph as patron of workers and carpenters. Every morning, I pray that St. Joseph will look after the welfare of our archdiocese. Personally, I pray that he might be my guide, my father and my model through life. My devotion to this simple saint hearkens from my childhood at St. Joseph Parish in Jasper.

As I have mentioned before, my grandpa, Joseph Buechlein, and my dad were men of down-to-earth faith who mirrored to me what St. Joseph must have been like—simple, strong, hardworking and alert in faith. We don't know a lot about him, but if Joseph had not been a man of faith, he would not have been the faithful guardian of Jesus and Mary under trying circumstances.

Saint Meinrad Archabbey is spending this year, 2004, in jubilee celebration. (I was present as a young seminarian when the archabbey celebrated the 100th anniversary of its founding.) On the feast of St. Benedict, the Abbot of Einsiedeln Abbey in Switzerland presided at a solemn Eucharist at Saint Meinrad. Monks from the Abbey of Einsiedeln founded Saint Meinrad Monastery in southern Indiana in 1854. It is interesting to note that the jubilee celebrant for this feast of St. Benedict, Abbot Martin Wherle, O.S.B., is no stranger to Saint Meinrad's monastic community. He completed a year of pastoral formation in the seminary there a decade or so ago.

Needless to say, our Archdiocese of Indianapolis is very much indebted to the Benedictines of Saint Meinrad, who have served us so well throughout the years. Hundreds of our priests were educated and formed in the seminary there. So were

hundreds of other alumni who serve the Church in many different ways. The monks have also served generously and faithfully in numerous pastoral assignments in the archdiocese and, thanks be to God, they continue to do so.

In July, the papal nuncio, Archbishop Gabriel Montalvo, will preside at another major jubilee celebration. I will be present to represent our archdiocese and our gratitude for this important monastery and seminary. I will also be the main celebrant for the alumni jubilee observance in early August.

Through its monks, Saint Meinrad Archabbey and seminary have been faithful in fostering the faith of our Church in the United States as teachers, guides and guardians. May God continue to bless their splendid ministry.

The feast of the Annunciation of Mary as the Mother of God is an annual solemnity that marks the wonder of the incarnation of the Son of God. Because of Mary's obedient "yes" to God, her faithful response, "let it be" (her *fiat*) to God's will, the Son of God became man and our

redeemer. We honor Mary on the solemnity of the Annunciation because she played a determining role in the history of our salvation. As a free human person, she could have said no to the Archangel Gabriel. She did not, and we are forever in her debt.

When I reflect on the mystery of the Annunciation, my thoughts lead me to the conviction that Mary was disposed to cooperate with God's will because she was alert as a woman of faith. And more, her alertness of faith tells me that she was a woman of prayer, for alertness of faith is nurtured in prayer.

I see a common thread in our joyful March celebrations of St. Joseph, St. Benedict (and his Saint Meinrad monks), and Mary, Mother of God and Mother of the Church. Alertness of faith is key to understanding our own respective roles in carrying on the mission and ministry of Jesus Christ in our Church.

It is appropriate to celebrate the joy of these March feasts of the Church during Lent because they urge us to faithful prayer so that we might be alert to God's nudging us in faith. †

Archbishop Buechlein's intention for vocations for March

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

Dejemos que San José, San Benedicto y la Virgen María fortalezcan nuestra fe

De vez en cuando la alegría interrumpe la temporada sombría de la Cuaresma. La semana pasada celebramos la fiesta de San José. El domingo pasado marcamos el cuarto domingo de la Cuaresma que tradicionalmente se celebra con un atisbo de júbilo porque la fiesta paschal se avecina.

El lunes la Archiabadía de San Meinrad celebró la fiesta de San Benedicto (transferida del domingo), y este año celebraron los 150 años de dicha fiesta desde la fundación de la archiabadía en el sur de Indiana. Esta semana también celebramos la solemnidad de la Anunciación de la Sagrada Virgen María como madre de Jesús.

San José es mi santo predilecto como recordarán los lectores asiduos. Es el protector fiel e intercesor de la Iglesia Católica. La fiesta en su nombre el día 19 de marzo se ha celebrado desde el siglo X. En 1870 el Papa Pío IX lo nombró Patrono de la Iglesia Universal. En 1989, el Papa Juan Pablo II lo nombró "Guardián de los Redentores".

El 1° de mayo celebramos la fiesta de San José como patrono de los obreros y carpinteros. Cada mañana rezo para que San José vele por el bienestar de nuestra arquidiócesis. En lo particular, rezo para que sea mi guía, mi padre y mi modelo de vida. Mi devoción a este santo tan sencillo proviene de mi niñez en la parroquia San Juan en Jasper.

Como he mencionado en otras

ocasiones, mi abuelo Joseph Buechlein y mi padre fueron hombres de fe práctica que reflejaban cómo debió de haber sido San José: sencillo, fuerte, trabajador y atento en su fe. No sabemos mucho sobre él, pero si José no hubiera sido un hombre de fe no hubiera sido el guardián leal de Jesús y María en circunstancias difíciles.

Este año la Archiabadía de San Meinrad festejará su celebración de aniversario (estuve presente en la celebración del centésimo aniversario de su fundación cuando era un joven seminarista). En la fiesta de San Benedicto, el Abad de la Abadía de Einsiedeln en Suiza presidió una eucaristía solemne en San Meinrad. El Monasterio de San Meinrad al sur de Indiana fue fundado en 1854 por monjes de la Abadía de Einsiedeln. Es interesante resaltar que el oficiante de la celebración aniversario de esta fiesta de San Benedicto, el Abad Martin Wherle, O.S.B., es muy conocido en la comunidad monástica de San Meinrad. Hace aproximadamente una década él completó un año de formación pastoral en el seminario allí localizado.

Por supuesto, nuestra Arquidiócesis de Indianápolis le debe mucho a los benedictinos de San Meinrad quienes nos han servido ampliamente a lo largo de todos estos años. Cientos de nuestros sacerdotes se educaron y se formaron en su seminario. Al igual que muchos otros egresados que sirven a la iglesia de diferentes maneras. Los monjes también han servido generosa y lealmente en

diversas tareas pastorales de la arquidiócesis y, gracias a Dios, continúan haciéndolo.

En julio el nuncio papal, Arzobispo Gabriel Montalvo, presidirá otra celebración aniversario. Estaré allí en representación de nuestra arquidiócesis y nuestra gratitud a este monasterio tan importante y su seminario. Asimismo, seré el oficiante principal de la celebración de egresados a principios de agosto.

A través de sus monjes, la Archiabadía y seminario San Meinrad ha jugado un papel fundamental en la promoción de la fe de nuestra Iglesia en los Estados Unidos como maestros, guías y guardianes. Que Dios continúe bendiciendo su extraordinario ministerio.

La fiesta de la Anunciación de María como la Madre de Dios es una solemnidad anual que marca el misterio de la encarnación del Hijo de Dios. Gracias al "sí" obediente de María a Dios, su respuesta leal: "hágase en mí según Tu palabra" (su *fiat*) ante la voluntad de Dios, el Hijo de Dios se hizo hombre y se convirtió en nuestro redentor. Veneramos a María en la solemnidad de la Anunciación ya que ella jugó un papel decisivo en la historia de nuestra salvación. Como un ser

humano libre pudo haberle dicho "no" al Arcángel Gabriel. Pero no fue así y le estaremos por siempre agradecidos.

Cuando reflexiono sobre el misterio de la Anunciación, mis pensamientos me convencen de que María estaba dispuesta a cooperar con la voluntad de Dios porque estaba atenta como mujer de fe. Y más aun, la conciencia de su fe me dice que era una mujer de oración, ya que la conciencia de la fe se mide por la oración.

Identifico un factor común en nuestras celebraciones de marzo de San José, San Benedicto (y sus monjes de San Meinrad), y María, la Madre de Dios y Madre de la Iglesia. Estar atentos en nuestra fe es la clave para entender el papel que cada uno de nosotros juega a la hora de perpetuar la misión y el ministerio de Jesucristo en nuestra Iglesia.

Resulta oportuno celebrar el júbilo de estas festividades de la Iglesia durante el mes de marzo y la época de la Cuaresma porque nos incitan a la oración piadosa a fin de que podamos estar atentos a los "empujoncitos" que nos da Dios hacia la fe. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Check It Out . . .

Tomás Luis de Victoria's musical setting *The Passion of Our Lord Jesus Christ* will be presented at 7 p.m. on April 2 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The St. John Passion Choruses by Victoria have been sung during the chanting of the Good Friday Gospel at the Sistine Chapel for 400 years. The **Archdiocesan Chrism Mass** will be held at 7 p.m. on April 6 at the Cathedral. The Mass will be interpreted in American Sign Language. For more information, call the parish office at 317-630-9621.

There will be a **meningitis vaccination clinic** from 8:30 a.m. to 10:30 a.m. on April 29 at Cathedral High School, 5225 E. 56th St., in Indianapolis. The clinic, which is offered by Visiting Nurse Service Inc. and the Meningitis Foundation of America, is designed to help high school seniors get vaccinated before going to college. College freshmen living in a dormitory have a six-times greater chance of contracting bacterial meningitis, an infection of the brain and spinal cord that can kill a young adult in less than 48 hours. The cost is \$80 per shot. For more information, call the Visiting Nurse Service at 317-722-8200.

The **Friday Morning Catholic Business Guild** will hold its monthly meeting on April 2 at Holy Rosary Parish, 520 Stevens St., in Indianapolis. The meeting will

begin with a Mass at 6:30 a.m. celebrated by Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish. Breakfast and networking will follow afterward in Priory Hall. The speaker will be Susan Jansen, a vocalist and songwriter from SS. Francis and Clare Parish in Greenwood. The cost is \$10 per person. For more information or to R.S.V.P., call 317-435-3447 or e-mail fridayamnetwork@catholicexchange.com.

St. Francis Hospital and Health Centers is sponsoring **soccer training programs** for adults and youth who wish to become soccer referees and coaches for school and recreational leagues. The course will be offered in Conference Rooms 1 and 2 at St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., in Indianapolis, from 5:30 p.m. to 10 p.m. on March 26 and on March 27-28 at times to be announced. The Indiana State Soccer Association Referee Course is a 15-hour course to train participants to become licensed as United States Soccer Association referees. The course costs \$55, \$25 of which will go toward first-year registration. The recommended minimum age is 13. For more information, call Joe Jensen at 317-865-5291 or 317-887-0515 or, to register, call 317-782-7997.

There will be several retreats in April at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. **"Piecing Our Lives Together in God"** will be offered on April 16-17. The quilting retreat, which does

not require sewing skills, will encourage participants to look at the pieces and patterns that form the quilt of our lives just as women have done throughout history. The registration deadline is March 26. **"Treat Yourself Gently: A Spa Day for Women"** will be held on April 24. The retreat will be a chance for women to pamper themselves with a manicure, mini-massage, guided meditation, skin care, a stress management seminar and water aerobics. The registration deadline is April 12. There will also be a **"National Secretary's Day Retreat"** on April 21, which features a luncheon and a motivational talk. The registration deadline is April 12. For more information, call 317-788-7581 or e-mail benedictinn@yahoo.com or log on to www.benedictinn.org.

St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, will host a special performance of **Mozart's Requiem**, sung by the Seymour High School's Madrigal Singers and directed by David Lamb, at 11 a.m. on March 30 in the church. The noon Angelus and the 12:10 p.m. Mass of the day will immediately follow the concert. **The Liturgy of the Hours** will also be celebrated on Mondays through Fridays during Lent in the St. Patrick Chapel inside the main church. Morning prayer will begin at 7:30 a.m. and evening prayer will start at 5:15 p.m. For more information, call the parish office at 317-635-2021.

"A Man for All Seasons: Blessed Pope John XXIII" will be held on April 16-18 at the Saint Meinrad Abbey Guest House in St. Meinrad. Benedictine Father Noël Mueller will present the retreat, which will explore the life struggles of the late pope and his personal journal, with special emphasis on his heritage through the Vatican Council that he envisioned and called. **"From Glory to Glory: Holy Week Retreat"** will be held from April 7-11. The continuing education retreat will be presented by Benedictine Father Godfrey Mullen and the continuing education staff. The Holy Week liturgies of Saint Meinrad Archabbey will form the core of the retreat, and there will be times for individual and group reflection, times of silence and conferences with the directors and other retreatants. The cost is \$325 per person or \$550 per couple. For more information or to register, call the guest house at 812-357-6585 or 800-581-6905 or e-mail mzoeller@saintmeinrad.edu or log on to www.saintmeinrad.edu/abbey. †

VIPs . . .



Donald and Marilyn (Williams) Turk, members of SS. Francis and Clare Parish in Greenwood, celebrated their 50th wedding anniversary on Feb. 28 with a Mass and renewal of vows at their parish. The couple was married on Feb. 27, 1954 at St. Mark the Evangelist Church in Indianapolis. They have eight children: Pam Burnett, Mary Turk-Delger, Patty Gentry, Debbie Lee, Karen Mayer, Janice, Kevin and Mark Turk. They have 21 grandchildren. †

Awards . . .

Cathedral High School in Indianapolis was recently notified that it had been chosen as one of 12 national recipients of the 2004 Catholic Schools for Tomorrow Award for Innovations in Education. The award is presented annually to outstanding schools by *Today's Catholic Teacher* magazine. Cathedral was chosen in the category of the Promotion of Catholic Identity. To be considered for the award, the school submitted a detailed application utilizing technology with the creation of a Web site. The award will be presented to the school at a celebration banquet on April 15 in Boston. †

Grants . . .

Saint Mary-of-the-Woods College recently announced that it received a \$75,000 grant from Pfizer Inc. and The Pfizer Foundation to purchase new microscopes, computers and equipment for the college's science program. Fifteen microscopes have already been purchased, and computers will be bought for the biology, physics and chemistry areas. Some of the grant will also be used to support the undergraduate research initiative and to assist faculty in integrating more problem-solving and project-based laboratory activities. †

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

Agent Cody Banks 2: Destination London (MGM) Rated **A-II (Adults and Adolescents)** because of frequent action violence and some crude humor. Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

Dawn of the Dead (Universal) Rated **O (Morally Offensive)** because of pervasive graphic violence, sexual encounters with shadowy nudity, and much rough and crude language. Rated **R (Restricted)** by the MPAA.

Secret Window (Columbia) Rated **A-III (Adults)** because of recurring gory violence, a discreet fleeting sexual encounter, some crude language and profanity. Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †



St. Patrick's Day parade

Christ the King School fourth-grader Joshua Fish of Indianapolis portrays St. Patrick in the Indianapolis Athletic Club's annual St. Patrick's Day parade on March 17 in Indianapolis. Christ the King fourth-grade students marched behind a school sign. June, a Boston Terrier owned by fourth-grade teacher Nancy Salge, led the way. Father Thomas Murphy, the retired pastor of St. John the Evangelist Parish in Indianapolis, was honored as Irishman of the Year. He is now in residence at Christ the King Parish.

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Girl sacrifices birthday gifts for Holy Family Shelter

By Brandon A. Evans

Holy Family Shelter in Indianapolis helps more than 500 children every year—but it doesn't always work that way.

Sometimes children help the shelter. Madison Haverly-Binder, a third-grade student at St. Lawrence School in Indianapolis, gave Bill Bickel, the director of the shelter, a pleasant surprise when she donated about \$350 to the shelter.

This was the second year that Madison gave up receiving birthday presents and raised money for Holy Family Shelter.

Holy Family Shelter serves the needs of families who are homeless and in particular serves the needs of children who are poor.

"Madison has a great life," said Pam Haverly, her mother. "She gets to do great things, like go to a Catholic school and learn about giving and learn more about Christ, so this was my way of saying, you know, maybe we need to give back because you have so much."

Madison said that she feels blessed in her life because of "my toys and my clothes and my school," and that sometimes it's hard to think about people that don't have those things.

"I try to refresh her memory on a daily basis that just getting to go to St. Lawrence is a blessing," Haverly said. "The fact that she can go to Mass twice a week and again on Sunday and freely pray in a community every day is a blessing."

Madison hosted a birthday party for her class and in lieu of gifts she asked her friends to bring a donation for Holy

Family Shelter.

She said it was difficult last year to give up her birthday presents, but it was easier this year, because she knew it was making life better for people who need the help.

Haverly said that some children were even bringing in change from their piggy banks.

Along with her school, Madison's parents have tried to impress the idea of service into her mind while she's still young.

Her father, Jerry Binder, regularly makes donations of clothes and other items to the shelter. Haverly has worked as a nurse at the Gennesaret Free Clinic at the shelter.

"I wanted to open her eyes to the fact that, you know, whatever we give, God gives back ten-fold," Haverly said.

Madison said that even though she is young, she needs to start helping other people.

Bickel said that he is amazed that such a young girl is able to think beyond herself—her story will be inspiring to those families in his shelter that will benefit from Madison's generosity.

"We're so grateful to her for being such a great example to us," he said.

Bickel said that her example to her classmates—which helps to educate them about the needs of the poor in Indianapolis—is "probably one of the most important things" Madison could do.

He presented Madison with a special certificate pledging the appreciation of the whole shelter and letting her know that her "commitment to help those in need has meant an improved life for many homeless children." †

Father Groeschel begins physical therapy two months after accident

NEW YORK (CNS)—Franciscan Father Benedict J. Groeschel, the internationally known specialist in spirituality who was critically injured in an accident in Florida on Jan. 11, is recovering and "just beginning his physical therapy," according to the head of his order.

Father Glenn Sudano, superior of the Franciscan Friars of the Renewal, said in a telephone interview on March 20 that the doctors were still not ready to predict how complete Father Groeschel's recovery would be.

The priest received multiple injuries, though he did not suffer a heart attack as initially reported, and underwent several surgical procedures.

"We didn't know in the beginning if he was going to make it," Father Sudano said. But citing indications of progress, he said that Father Groeschel, 70, was now able to speak, though more slowly than normal, and had just been on his feet for the first time, though only for a minute and with assistance.

Father Groeschel was given a tracheotomy and received nutrition through a feeding tube, but these aids were expected to be ended soon, the superior said.

There could be some permanent disability in the right elbow, which received reconstructive surgery shortly after the accident but still gives a lot of pain and may require more surgery, Father Sudano said.

As for the long-range future, "Father Benedict is aware that things are going to be slowing down for him," the superior said.

Father Groeschel, who had traveled

widely in his retreat and conference ministry, will "probably be doing more retreats at home," Father Sudano said.

The accident occurred late in the evening after Father Groeschel arrived in Orlando from California to speak at the International Institute of Clergy Formation. Crossing a major thoroughfare to reach a restaurant, Father Groeschel reportedly walked in front of a bus that was stopped, but then was hit by a car in the next lane.

Father Sudano said he had received no further information about the accident, but called it "no one's fault."

Father Groeschel is associate director of spiritual development for the Archdiocese of New York and associate director of an archdiocesan retreat center, Trinity, in Larchmont.

The late Cardinal John J. O'Connor of New York named him postulator for the canonization cause of Cardinal Terence J. Cooke. But the priest has become more widely known through an international speaking ministry, numerous writings and appearances on Mother Angelica's EWTN cable network.

Father Sudano said he and Father Groeschel were part of a group of six Capuchins who started the Franciscan Friars of the Renewal in 1987, and had since seen the order grow rapidly. Rather than do parish work, as many Capuchins did, they wanted to focus on preaching, missionary work and service to the poor, he said.

After Father Groeschel's accident, his order began posting daily bulletins on its Web site at www.franciscanfriars.com. The Web site has been receiving 8,000 visits per day, Father Sudano said. †



Madison Haverly-Binder, a third-grade student at St. Lawrence School in Indianapolis, sits on a couch at the Holy Family Shelter in Indianapolis with her parents, Jerry Binder and Pam Haverly. Madison asked her friends this year not to give her birthday presents, but rather monetary donations for the shelter.

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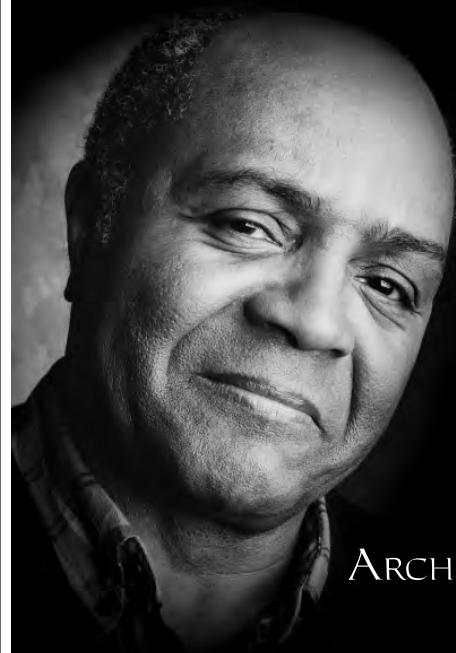
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ARCHDIOCESE OF INDIANAPOLIS

Blessed to be a Blessing

Party chairmen, alums from the same Catholic college, duke it out

WASHINGTON (CNS)—Republican Party chairman Ed Gillespie and Democratic Party chairman Terry McAuliffe both hail from Irish families and graduated from The Catholic University of America's political science department. They also both have a lot at stake in the upcoming presidential election.

And that's where their similarities take an abrupt back seat.

The two men, who are used to throwing jabs at one another in quick sound bites and on Sunday morning talk shows, squared off for the first time in a formal debate on March 18 at their former stomping ground—Catholic University. The hourlong debate, with questions submitted by the school's faculty and students, was moderated by George Stephanopoulos, anchor of ABC's Sunday morning program, "This Week."

From the onset, the two were advised by the school's president, Vincentian Father David O'Connell, to "fight nice," but they were almost immediately off and running with verbal punches.

McAuliffe, a 1979 graduate, used his opening remarks to criticize the Bush administration, telling the crowd of 750 students, alumni and faculty members at the Edward J. Pryzbyla University Center that this election is crucial to young people who now face job insecurity and a failed economy.

"The stakes could not be higher for your future," McAuliffe noted.

The two men stuck with their respective party's usual attacks. Gillespie, a 1983 graduate, criticized the likely Democratic nominee, Sen. John Kerry of Massachusetts, for his "constant reversal of positions" saying he initially voted for the war in Iraq and then voted against it.

McAuliffe took aim at the president's

credibility, saying he gave out "faulty information" and "manipulated data" which misled the American public—including Kerry—about Iraq's weapons of mass destruction.

McAuliffe also hammered President Bush for the country's unemployment rate and lack of new jobs, telling his audience for the second time that night that three out of 10 students who graduated from college last year were unable to find jobs.

Gillespie said the president inherited a slowing economy which was further hurt by the Sept. 11 terrorist attacks. He said tax relief stimulates the economy and that Kerry's plan to raise taxes for the rich means "the middle class needs to grab an umbrella" because they will also get hit.

When asked how the candidates will attract Catholic voters, McAuliffe said it boiled down to "family values," and said families were primarily worried about job security, quality education and a "health care system that delivers."

"I believe, as a Catholic, that our party is a party of tolerance. Our party is a party of inclusion," he responded. "We believe in people having different views but we believe in a strong family unit," which he said job security, health benefits and quality education would provide.

He said the Democratic platform calls for giving the country more police officers and teachers, which he said is "an America that Catholics want to see."

Gillespie said Catholic voters "don't appreciate" that Kerry voted 350 times against tax relief. He also noted that "Catholics tend to oppose the heinous practice called partial-birth abortion" and pointed out that Kerry voted to oppose the ban on this procedure.

He also said Kerry voted against the 1996 Defense of Marriage Act, which



Republican National Committee chairman Ed Gillespie makes his case during a debate with his Democratic counterpart, Terry McAuliffe, far right, at The Catholic University of America in Washington on March 18. Moderating the debate was George Stephanopoulos, center, an ABC anchor.

said that states did not have to recognize same-sex marriages from other states. Gillespie said he suspects Catholics do not agree with Kerry here. He said two out of three U.S. voters were against laws promoting single-sex marriages and added, "I bet Catholic voters have a higher percentage opposed to this notion."

McAuliffe accused Gillespie of steering away from big issues like jobs, education, health care and Iraq by using gay marriage and partial-birth abortion as "wedge issues" to "divide Americans."

The two men criticized one another's campaigns for negative ads and personal attacks and then urged students to vote and said the political discourse in general

should be brought to a higher level.

But in a post-debate analysis, members of the university's debate team criticized Gillespie and McAuliffe for avoiding issues and for "mean witticisms."

Amy Vance, one of the student panelists, said she thought it was "hypocritical" for the men to say the "discourse was not where it should be when they both made digs [at each other] throughout" the debate.

"I don't think either side did a great job," she said, noting how they both plugged their own agendas. But she quickly added that she wasn't surprised.

As she put it, "Welcome to the world of politics." †

Church leaders say killing of Hamas leader will spur extr emists

JERUSALEM (CNS)—Middle East Catholic leaders said Israel's killing of Ahmed Yassin, founder and spiritual leader of the Islamic militant group Hamas, will put people at the mercy of extremists.

"There can be no positive outcome from such an act," said Ramze Zananiri, director of the Jerusalem office of the Middle East Council of Churches.

"We are heading toward a very deep slope which will have a negative impact on both peoples. This type of action and reaction does not bring the area to any possibility of peace," he said.

After Yassin's death, Israel closed the Gaza Strip and the West Bank, and Palestinians called for a three-day general strike and mourning period.

"I don't want to be in the Israelis' shoes now," said Father Majdi al-Siryani, legal adviser of the Latin-rite Patriarchate of Jerusalem. "I am afraid [of what Hamas'] answer will be. This is not the

way to make peace. Meanwhile, we will keep praying."

He said the Latin Patriarchate schools would be closed during the mourning period.

Father al-Siryani said Yassin was a "security valve" in that he was able to control the sentiments of the streets, something Palestinian leader Yasser Arafat could not do. Father al-Siryani added, however, that Hamas has "a different mentality, a different way of looking at things."

The priest recalled that last year Yassin told Jerusalem Latin Patriarch Michel Sabbah that he (Yassin) realized Christian Palestinians had a "different role" to play in the Palestinian struggle and told the patriarch to continue with his peaceful message.

Father Manoel Musallam of Holy Family Parish in Gaza said he knew Yassin "very well."

He said Yassin was one of the

moderate Hamas leaders.

Father Musallam said that Yassin would intercede when Muslim children bullied or threw stones at children attending the parish school.

"If ever there were any difficulties at the school or church or with the priests, we used to go to Ahmed Yassin, and at any moment we would find protection with him," Father Musallam said.

In another instance, Yassin kept Palestinian gunmen escaping from Israeli soldiers from trying to hide in the parish church, school or cemetery in order not to endanger those sites, Father Musallam said.

Yassin often came to celebrate Christian feasts at the church, he said.

Father Musallam said the Christian community was not concerned about the leadership of Hamas becoming more extreme because, he said, "we know all the leaders, they are our friends."

"Hamas is fundamentalist, extreme,

against Israel; against our enemies not against our people. They love us. As Christians, we are not afraid," he said. "The future will prove how much these Christians are with Muslims and have not suffered from Muslims."

However, in the past, Christians in Gaza have expressed concern over their future if Muslim extremism grows. One elderly Catholic from Gaza said, "If Hamas grows, we will disappear."

Yassin was killed early on March 22 by missiles from Israeli helicopters as he left a mosque near his home in Gaza City.

Seven of his bodyguards—including two of his sons—also were killed. Palestinians said 15 other people were injured in the attack.

Tens of thousands of Palestinians streamed into the streets of Gaza City following the attack, and gunmen shot into the air while others threw pipe bombs, according to press reports. Violent

See ISRAEL, page 19

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Parishes schedule Lenten penance services

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

Batesville Deanery

March 28, 2 p.m. at St. Maurice, Napoleon
 March 28, 4 p.m. at Immaculate Conception, Millhouses
 March 29, 7 p.m. at St. Louis, Batesville
 March 30, 7 p.m. at Holy Family, Oldenburg
 March 31, 7 p.m. at St. Vincent de Paul, Shelby County
 April 1, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 April 1, 7 p.m. at St. Peter, Franklin County
 April 2, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 30, 7 p.m. at St. Paul Catholic Center, Bloomington
 March 31, 7 p.m. at St. John the Apostle, Bloomington
 April 1, 7 p.m. at St. Charles Borromeo, Bloomington

Connersville Deanery

March 31, 7 p.m. at St. Gabriel, Connersville

April 3, 10 a.m.-4 p.m. at St. Mary, Richmond

Indianapolis East Deanery

March 31, 1 p.m. at St. Philip Neri
 April 1, 6:30 p.m. at St. Rita

Indianapolis North Deanery

March 30, 7 p.m. at St. Luke

Indianapolis South Deanery

March 29, 7 p.m. at St. Roch
 April 1, 7 p.m. at St. Ann
 April 5, 7:30 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

March 28, 2 p.m. at St. Anthony
 March 31, 7 p.m. at Mary, Queen of Peace, Danville
 March 31, 7 p.m. at St. Joseph

New Albany Deanery

March 28, 7 p.m. at St. Mary, Lanesville

April 1, 6:30 p.m. at St. Paul, Sellersburg
 April 4, 7 p.m. at Holy Family, New Albany

Tell City Deanery

March 27, 5 p.m. at St. Isidore the Farmer, Perry County
 March 31, 7 p.m. for St. Martin of Tours, Siberia; St. Boniface, Fulda; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad

Terre Haute Deanery

March 27, 10 a.m. at St. Mary-of-the-Woods, St. Mary-of-the-Woods
 March 29, 7 p.m. at St. Margaret Mary, Terre Haute
 April 1, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
 April 1, 7 p.m. deanery service at St. Benedict, Terre Haute †

Senate urged to pass Unborn Victims of Violence Act

WASHINGTON (CNS)—Baltimore Cardinal William H. Keeler, chairman of the U.S. bishops' Committee on Pro-Life Activities, urged the Senate to pass the Unborn Victims of Violence Act, which would recognize unborn children as second victims when their mothers are victims of federal crimes of violence.

The Senate is expected to vote on the legislation during the week of March 22. The House passed similar legislation on Feb. 26.

"When a pregnant woman is assaulted or killed, and her unborn child is harmed or killed as a result, the crime has two victims—the woman and her child," Cardinal Keeler said. "Without this new law, when a pregnant woman is herself the victim of a federal crime, any resulting injury to her unborn child—harm to which the woman obviously has not consented—goes unpunished."

About 30 states have laws offering some form of protection to unborn victims in crimes against pregnant women. The House previously passed such a bill twice, in 1999 and 2001, but the Senate took no action either time.

The bill explicitly excludes abortion. Instead, it would enable the federal government to recognize that when a pregnant woman is assaulted or killed in the commission of federal crimes of violence—such as a kidnapping across state lines or an attack that takes place on federal property—and her unborn child is harmed or killed as a result, the crime has two victims—the woman and her child.

"It is disappointing that some insist the bill should be defeated to somehow preserve a 'right' to abortion," the cardinal said. "This bill simply ensures that both mother and child are protected from violent assault and murder."

The Senate is scheduled to debate two amendments to the bill, including a "single-victim" substitute by Sen. Dianne Feinstein, D-Calif., and a lengthy amendment on domestic

violence programs by Sen. Patty Murray, D-Wash.

"Substitute language that recognizes only the harm done to the woman but not to her child—the 'single-victim' approach—is unfair to mothers and families who grieve the loss of their unborn children," Cardinal

Keeler stated.

The bill has been dubbed "Laci and Conner's Law" after California murder victims Laci Peterson and her unborn son, Conner, who disappeared in 2002 and were later found dead. Laci's husband, Scott, is charged with the murders.

The cardinal referred to Laci Peterson in a statement, saying: "As Sharon Rocha, mother of Laci Peterson and grandmother of Conner, reminds us: 'There were two bodies that washed up in San Francisco Bay, and the law should recognize that reality.' †



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Archbishop to lead fall pilgrimage to Germany and Switzerland

By Mary Ann Wyand

Archbishop Daniel M. Buechlein will lead an archdiocesan pilgrimage to Catholic shrines in Germany and Switzerland this fall.

The pilgrimage is scheduled from Sept. 23 to Oct. 2 and will give the archbishop an opportunity to share his German heritage with participants. He speaks German in addition to several other languages.

"During that time, we will visit the Kaiserdom [Frankfurt], St. George [Limburg] and Cologne cathedrals [in Germany]," Archbishop Buechlein said in a letter announcing the pilgrimage.

"Because Cologne and Indianapolis are 'sister cities,' we will be greeted by the Lord Mayor of Cologne."

The pilgrims also will enjoy a cruise on the scenic Rhine River, he said, and disembark to tour Bingen, where the mystic Hildegard lived in the 12th century.

Other stops in Germany will include Rothenburg, Oberammergau and Munich. The city of Oberammergau is known for its world-famous Passion Play, which is performed there on the first year of each new decade. The next Passion Play is scheduled in 2010.

"On Sept. 30," the archbishop said, "we will arrive in Einsiedeln, Switzerland, the home of the famous Benedictine abbey that sent two monks to southern Indiana in 1854 to found Saint Meinrad."

This year marks the 150th anniversary of Saint Meinrad Archabbey, where Archbishop Buechlein studied for the priesthood and served the Church as a Benedictine monk and president-rector of Saint Meinrad College and School of Theology before Pope John Paul II appointed him as the third bishop of

Memphis in 1987 and the fifth archbishop of Indianapolis in 1992.

"Please consider this special opportunity to pray and travel with others of our faith," Archbishop Buechlein said. "I hope to see you in October."

Carolyn Noone, associate director for special events for the archdiocese, said one highlight of the pilgrimage is the opportunity to stay in a hotel next to the Gothic cathedral in Cologne.

"Cologne is new to our archdiocesan pilgrimage journeys," Noone said. "It is my understanding that St. Mary Church in downtown Indianapolis has been patterned after this cathedral on a smaller scale."

Another highlight of the pilgrimage will be a two-and-a-half-day stay in the historic walled city of Rothenburg, she said. "It is one of the few existing double-walled cities in the world. It is very beautiful. It appears as though time is standing still there."

Noone said Frankfurt and Limburg also are new pilgrimage destinations.

In May 2002, Msgr. Joseph F. Schadel, vicar general, led an archdiocesan pilgrimage to Germany, Austria and Switzerland that enabled participants to experience springtime in the Alps as well as visit shrines and tour unique sites.

The fall pilgrimage with Archbishop Buechlein will include time in Germany during the world-famous Oktoberfest celebration.

"It's a beautiful time to visit Germany and Switzerland," Noone said. "The magnificent Alps, the beauty of the countryside, and the charm of the villages and towns, with flowers hanging from boxes at every door and window of the homes, are breath-taking. We'll have warm days and cool evenings like our own early fall weather."

Othmar Grueninger, a native of



Historic Rothenburg is one of the few German cities with its medieval walls still intact, lending a timeless quality to the area.

Germany and the owner of Grueninger Tours, will be the tour escort for the pilgrimage.

"He was born and raised in the Black Forest," Noone said, "and he will narrate on the trip. His stories are absolutely fabulous."

She said the pilgrimage will depart from Indianapolis on Sept. 23 and arrive in Frankfurt on Sept. 24. The pilgrims will view the Kaiserdom Cathedral and Roemerberg Square in this historic city with steep, gabled buildings.

Also that day, they will travel to the quaint old town of Limburg and celebrate Mass with the archbishop and Benedictine Father Gregory Chamberlin, pastor of St. Benedict Cathedral in Evansville, Ind., at the Cathedral of St. George, a late Romanesque era church consecrated in 1235.

That afternoon, the pilgrims will continue on to Cologne and stay in a hotel located on the cathedral square.

On Sept. 25, the pilgrims will have Mass at the Cologne Cathedral followed

by a reception in the Old City Hall. Later that day, they will board the Rhine Steamer for a cruise past churches, castles, villages and vineyards.

After a short tour of Mainz, the capital of the Rheinland-Pfalz, the pilgrims will travel to the medieval town of Rothenburg and stay at a Bavarian hotel.

On Sept. 26, the pilgrims will attend Mass, enjoy a walking tour and visit the Church of St. Jacob to see German craftsman Tilman Riemenschneider's intricate woodcarving of the Last Supper.

On Sept. 27, the pilgrimage continues to Beuron and Lindau along a famous route known as the Romantic Road, which links some of Germany's finest medieval fortified towns. The pilgrims will celebrate Mass in the well-known Benedictine Monastery at Beuron.

Overnight accommodations at Lindau will enable the pilgrims to relax at an old world hotel by Lake Constance.

The pilgrims will travel through the Allgäu region of Bavaria to Füssen on Sept. 28 to visit Neuschwanstein Castle, the home of King Ludwig of Bavaria, then will attend Mass at Wies Church. From there, they will tour Oberammergau then travel on to Munich, the capital of the state of Bavaria and host of the famous Oktoberfest, where they will spend two nights in a five-star hotel built in 1858.

The itinerary for Sept. 29 includes Mass in Munich's landmark Frauenkirche Church, an afternoon of sightseeing and time to enjoy the traditional fall festival.

On Sept. 30, the pilgrimage continues to Altötting, a sacred place for Catholics, for Mass at St. Anna Basilica and time to view the monumental Jerusalem Panorama Treasure Vault with the famous *Goldenes Rössl* diorama display relating the history of pilgrimage.

After Mass, the pilgrims will travel to Einsiedeln, Switzerland, for a two-day stay. On Oct. 1, they will attend Mass at the Benedictine Monastery, which is home to the Black Madonna. The monastery is surrounded by mountains and has been a center for pilgrimages since 946 A.D.

On Oct. 2, the pilgrims will travel to Zurich, Switzerland, for the flight home to Indianapolis.

(The archdiocesan pilgrimage to Germany and Switzerland costs \$3,490 per person based on double occupancy and \$4,128 per person for a single room. The tour includes round-trip airfare from Indianapolis to Europe, transportation on air-conditioned and restroom-equipped motorcoaches, accommodations at first-class and deluxe hotels in Europe, a buffet breakfast and lunch or dinner each day, and entrance fees for sightseeing attractions included on the itinerary. For more information or to place reservations, call Carolyn Noone, associate director for special events, at 317-236-1428 or 800-382-9836, ext. 1428.) †



Archbishop Daniel M. Buechlein and Benedictine Father Gregory Chamberlin, pastor of St. Benedict Cathedral in Evansville, Ind., will celebrate Mass with the pilgrims on Sept. 28 at Wies Church in Bavaria, which features an ornate Bavarian Rococo interior.

Got Questions?

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Parents form their children in the faith every day

By Mary Jo Pedersen

When a baby cries because she is wet or hungry and a parent picks her up, comforts her and gives her what she needs, that child has had her first lesson in prayer.

Though it is helpful later for a child to memorize prayers and learn about different kinds of prayer, a child's prayer will spring from a reservoir of confidence and trust that someone loves her and will respond when she calls.

In her most formative years, the child will pray if she sees others praying.

Prayer is an important part of faith formation. Long before a child enters formal religious education, the habit of prayer is or is not being developed at home. It develops with the example of those around her and the gentle mentoring in prayer that parents and early caregivers provide children throughout the day.

In a study by the Search Institute called "Early Adolescents and Their Parents" (*Passing on the Faith*, Strommen and Hardel, St. Mary's Press, Winona, Minn., 2000), a comparison was made between children whose parents expressed faith at home and children whose parents did not. In homes where faith was discussed and shared, children were twice as likely to be committed to their faith as they grew into adulthood than children in homes where faith and religious practice were ignored.

It's not just what parents say about religious beliefs, but what they do by regularly participating in worship themselves that influences a child's faith.

Religious education experts agree that a child will learn most of the basics about faith practice before the age of 6. That means he will learn to believe in and trust God, and to live like a believing person long before he learns the truths in the catechism.

Last month, I watched a hassled young mother buckle all three of her small children into her car in the parking lot of a grocery store. Two minutes later, she unbuckled them all and marched them back into the store so that her 3-year-old son could return the package of gum he had picked up in the checkout line. Even before her son memorizes the Ten Commandments, he will know what No. 7 means.

Every parent who ever inadvertently let a swear word slip out of his or her mouth found out that children learn all the time.

The good news for Catholic families is that parents never have to go it alone when it comes to passing on the faith. The Church provides a variety of excellent religious formation programs for children

and adults.

Research on the effectiveness of religious education programs consistently shows that children who are "dropped off" at church don't keep the faith as well as those whose parents are active partners with the teacher in their child's religious formation.

The partnership I'm referring to means that parents talk with children about what they learned in class or help with homework, attend family activities of the religious education program, and have books and videos around the house that support their child's learning. Being a partner includes praying at home, participating in the Sunday liturgy, and observing Lent and Advent practices.

Social workers, educators and researchers have proven to us that families have extraordinary power to shape the lives of children. Educators unanimously agree that the highest level of learning happens when parents form strong partnerships with schools or Churches.

But why does the research show that only about 10 percent of Church-going families ever talk about faith or pray together at home? There are a number of reasons.

Many don't really feel qualified to teach their children about religion because they don't feel they know much about it.

Some parents may hold some anger toward the Church and aren't motivated to pass on faith.

Single parents and others who are struggling may feel overwhelmed and unable to think about one more thing.

Parents often don't realize that, from the moment of birth, their children learn about God and experience God's love through their ordinary, everyday expressions of care and nurturing.

The book *Sharing the Faith With Your Child, From Age Seven to Fourteen* (Mary Jo Pedersen and Joan Burney, Liguori Press, 1992) offers encouragement to parents who feel the job is too big for them.

Tom McGrath, in his book *Raising Faith-Filled Kids, Ordinary Opportunities to Nurture Spirituality at Home* (Loyola Press, 2000), explained that parents don't create faith.

"Faith comes from God," he said, "and God has placed the seed of faith in each child. Faith is a relationship like the relationship between a vine and its branches. Faith flows. Our main task is to encourage the flow and not block it."

(Mary Jo Pedersen is coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.) †



Parents never have to go it alone when it comes to passing on the faith. The Church provides a variety of excellent religious formation programs for children and adults.

Sacraments are interwoven with family's life experiences

By Fr. David K. O'Rourke, O.P.

We don't have to bring God into our families. We couldn't keep God out even if we tried.

The challenge is to learn how, when and where God already is at work in our families.

For that, we may need to shift gears because so many people have become accustomed to separating life from religion. We think of religion as something that takes place in church.

Formal, public worship does take place in church. But living out our faith, or lack of faith, is something we do all the time and everywhere. For most of us, the principal setting for this is the family.

Church teachings speak of the family as a domestic Church or a house Church. The reason for that has to do with the sacraments. Living out our faith means living out the sacraments, and the sacraments are interwoven with family life.

Baptism, First Communion, marriage and caring for the sick are all family realities. They are connected with life events that take place in the family, from birth and growing up to getting married and growing old. But they are more than just

life events. They are acts of faith in the goodness of life itself.

As pastor, I celebrate rites such as baptism and marriage. Recently, after a baptism, I went to the family's home for the customary celebration with all the clan. These family gatherings are a lot of fun and really great get-togethers. But I think they are much more. They are genuinely religious events as well.

These events are religious because they are celebrations of life and acts of faith in the future. Catholics believe that God is a God of the living, and it is so often in our families that we see that great gift of life close up—in all its fun as well as its seemingly unending challenges.

Learning to see how God is at work in our families is learning about faith. This helps us to hang in there, giving us the courage to meet challenges and showing us how good it is to have people to love.

Faith is at work in our domestic Church when we're figuring out how all this comes together and what we can do to keep it going.

(Dominican Father David K. O'Rourke is a senior fellow at the Santa Fe Institute in Berkeley, Calif.) †

Discussion Point

Teach the faith by example

This Week's Question

What approach worked for you in sharing faith with children and teen-agers at home?

"I think example is the best. If you're not living the faith, you can't teach it." (Gerry Buckley, Bethany, Del.)

"My husband and I focused on two things in sharing faith with our children. We kept our teaching age-appropriate, and we kept it honest." (Judy Michaud, Frenchville, Maine)

"For me, it's by saying our Catholic devotions at

home, such as praying the rosary, grace at meals and nighttime prayer before bed." (Steven Woodbury, Rio Rancho, N.M.)

Lend Us Your Voice

An upcoming edition asks: What do you do—within the Church or in other contexts—that promotes social justice?

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



CNS photo by Lawrence Chastagner, Bayou Catholic

From the Editor Emeritus/John F. Fink

Matthew's account of Jesus' Passion and death

Second of four columns

As part of this Lenten series of columns, last week I made a few observations about the Passion and death of Christ as recorded in the Gospel According to Mark. This week, I will do the same with the Gospel According to Matthew. Since I can make only a few points in these short columns, I invite you to read the Gospel itself.



Matthew considered the death of Jesus to be both the center point of sacred history and the climactic act of his entire mission on earth. Despite the taunts of the spectators, Jesus was determined to carry out the will of his Father.

Matthew also stresses that Jesus carried out his Father's will with great majesty. Throughout his Gospel, Matthew has shown that Jesus was indeed the Messiah of Israel and that continues in the Passion account. Jesus knows in

advance what events are going to take place. He understands the plots being made by the Jewish leaders, he knows who is going to betray him, and he knows that Peter will deny him.

Jesus says that, if he wanted to, he could call upon his Father, who would provide him with more than 12 legions of angels to prevent his being arrested. "But then," he asks, "how would the scriptures [about the Messiah] be fulfilled which say that it must come to pass in this way?" (Mt 26:54).

Matthew got most of the details of Jesus' crucifixion from Mark's Gospel. These two Gospels are the only ones that report that Jesus cried out, in the words of Psalm 22, "My God, my God, why have you forsaken me?" Mark quotes the words in Aramaic (*Eloi, Eloi*) while Matthew uses the Hebrew (*Eli, Eli*).

While Mark and Luke also reported that, when Jesus died, the veil of the sanctuary in the Temple was torn from top to bottom, Matthew tells us about much greater violence: "The earth quaked, rocks were split, tombs were opened, and the

bodies of many saints who had fallen asleep were raised" (Mt 27: 51-52). For Matthew, nature's turbulence at the moment of Jesus' death signified the dawning of the new or final age.

Earlier, Jesus had prophesied that earthquakes will accompany the "labor pains" that signify the beginning of the dissolution of the old world (Mt 24:7-8), and Daniel had prophesied that the dead would rise at the coming of the new and final age (Dn 12:1-3). This is what Matthew saw happening at Jesus' death: the final age of human history had begun.

There is another event that is reported only by Matthew: The chief priests and the Pharisees asked Pilate to station a guard over Jesus' tomb to prevent his disciples from stealing the body and then saying to the people, "He has been raised from the dead." This story prepares us for Matthew's account, after the Resurrection, of the guards reporting that Jesus had risen from the dead and being told to say that his disciples stole the body while the soldiers were sleeping. †

Cornucopia/Cynthia Dewes

Despite planning, life provides surprises

The thing about life is it's so full of surprises. Control freaks everywhere, among whom I number myself sometimes, despair of keeping things orderly in their journey through time.



People take different approaches to planning their lives. Some are born and mature more or less like the fictional

Topsy, who "just grewed." They're often the ones who have no assistance from parents in this process, which is called "raising a child."

They may drift through school, perhaps dropping out early, or falling into shady activities for easy money with minimal effort. They seem unprepared emotionally and intellectually to enter apprenticeships or go to college or engage in almost any discipline that might improve their chances at a more interesting or challenging or productive life.

Still, oddly enough, not all of these do-it-yourselfers turn out to be disorganized or unmotivated. Sometimes it's the very lack of structure that seems to inspire

them with a desire to achieve. We have the examples of impoverished kids who become professionals, or enter politics or work at social reform to help disadvantaged boys and girls who remind them of themselves.

Other children have parents who try to plan every moment of their development. They insist on this kind of natural food to guarantee health, this method of learning to assure brilliance or this group of friends to be suitable peers. This may or may not produce the desired results. Sometimes it leads to a lot of stress on both sides of the generation gap, and other times it creates superior individuals.

Most of us fall somewhere in the middle. We cruise along at our own speeds, but our parents offer encouragement, advice, admonishment or whatever else it takes to keep us on the path. At least, the path they hope we have in mind.

At some point, we are launched out into the deep of real life. It's the point at which the job, the relationship that should lead to marriage, or simply the age we've achieved, becomes the time we're expected to take charge of ourselves.

That's when the real surprises begin. If we thought life was unpredictable until

then, we're astonished to find it gets even "better." All our preparations, whether sloppy or determined, may prove totally unsuitable for what occurs.

We have kids who turn out to be smarter, more disabled or less like us than we ever could have imagined. Our spouses reveal interests or skills or needs that weren't in the marriage manuals we read. The work we're offered isn't what we prepared for, or the rewards we gain don't live up to our expectations.

The friends we depended upon for fun now have kids and lives of their own to occupy them, and our parents are busy making a life together in retirement as they once did in courtship. The boss doesn't want to hear about our personal troubles.

Still, life constantly surprises us in joyful ways. Perhaps our children make us proud, or our lifework is satisfying, and meaningful to others. Or maybe we feel at one with God, content in letting his plan, rather than ours, control events. It's something to ponder on the brink of Easter redemption.

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

Faithful Lines/Shirley Vogler Meister

Workshop to focus on caring for elderly

Once, while attending a Catholic meeting that stressed life-affirming topics, I remarked that nothing in the program or printed material mentioned the importance of solving life issues during the "golden years."



Since then, I've noticed much more Church attention given to the chal-

lenges elders face, especially after they are debilitated. Solutions are now sought nationally because many thousands of others with more power and capabilities than I are speaking out for safer and better care, especially in nursing homes.

Recently, a fellow parishioner, Fran Quigley, a woman long active with peace and justice issues, called my attention to a free consumer education workshop—"Nursing Home Care: What You Need to Know"—to be held on April 3 from 9 a.m. to noon at the Ivy Tech State College Auditorium (1 W. 26th St., in Indianapolis). This is part of a Resident Quality and Family Empowerment

Project provided by the United Senior Action Foundation and funded by the Nina Mason Pulliam Charitable Trust. The workshop co-sponsor is Ivy Tech's Career Services and Alumni Affairs.

When my sister and I were struggling with eldercare problems, including serious abuse and neglect in nursing homes in two states, we prayed for positive, constructive help. Alas, little came our way, even though we became strong advocates for the elderly and promoted educational programs for families and staff at care centers.

That's why I now urge families who are experiencing or facing nursing home care to attend the workshop at Ivy Tech.

Robyn Grant, former Indiana long-term care ombudsman and the current dedicated USA Senior Action long-term care policy director, will preside.

"Families with a relative in a nursing home are often overwhelmed and confused by a system with which they have no experience," she said. "They may not know what to do or where to turn for assistance when problems or issues arise."

Grant will provide practical, straightforward information, including nursing

home responsibilities and obligations, good care expectations, monitoring a loved one's care, participating in the care-planning process, accessing and reading nursing home records, approaches to constructive problem solving, where to turn for outside assistance and more.

I encourage not only family members to attend this workshop, but anyone who works or volunteers in nursing homes individually or through parish commitments. I believe Catholics should be leaders in helping make "golden years" nothing less than what God expects them to be—safe and comfortable with loving, professional care.

Although there is no charge for the workshop, registration is requested by calling United Senior Action at 1-800-495-0872 for more information and to register for the workshop, or tapping into www.usaindiana.org.

Also, I strongly recommend reading Psalm 71:9.

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

Faith and Family/Sean Gallagher

We may fail, but God is always faithful to us

Lent will soon be coming to an end. In a short time, we will be celebrating the holy and joyous feast of Easter. We will be reveling in Christ's victory over death. Our Lenten fasts will be broken.



Or are they already in pieces? Some folks appropriately break their fasts on the Sundays of

Lent and, with the help of God's grace, pick them back up again on Monday morning.

But I suspect that most of us, in one year or another, or in every year for that matter, find it difficult to be faithful for the entirety of Lent to the resolutions that we began on Ash Wednesday.

On one level, such a happening should be disappointing to us. Such a feeling is one sign of the Holy Spirit speaking to us in our consciences, calling us back to the life of grace from which we departed by our own choice.

But in the midst of that personal sadness, we should never forget that while we may in our failings walk away from God, he never walks away from us. He is always there to forgive us if we acknowledge our sin. His grace is there to lead us on the path of conversion, on the path back to him.

Of course, this cycle of sin and forgiveness lies so close to the very heart of our faith that we too often take it for granted. It becomes a commonplace notion for us.

And yet, because it is so fundamental to our Christian identity, it can pervade and, indeed, transfigure our most common day-to-day experiences, especially those in the home.

For example, our failings in our Lenten resolutions reminds me of the way that my wife and I and so many other parents have difficulty following consistently the good principles of parenting that God has written on our hearts.

My son, Michael, is getting to an age where he is beginning to be able to follow the discipline that my wife and I give to him. At the same time, he is very much still a toddler with a will that far outstrips his capacity to control it.

And so we have to be lenient with Michael, despite our best wishes for him and our desire for a less chaotic home life. Sometimes he is in a good disposition to receive what we have to teach him. At other times, he is not.

Although we may desire to be able to teach him in all of the countless teachable moments that come along every day, that simply isn't possible. One we have to let go by. But when we do that, another will come very soon.

In a similar way, our heavenly Father is lenient with us. Each time that we sin, we deserve the separation from him that we chose. But, in his mercy, he does not cut us off forever from the path of repentance.

He always gives us the chance to express sorrow for our failures and so to be reconciled to him. Up until the moment of our own death, we always have a chance to return to God.

Although Lent is almost over, it is not over yet. Although up to this point we may have failed in our grand plans for the season, they can still be resurrected by our contrition and God's grace.

And so the words that we heard proclaimed in the second reading on Ash Wednesday still ring true today: "Now is the acceptable time. Now is the day of salvation" (2 Cor 6:2).

(Sean Gallagher is a reporter for The Criterion.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 28, 2004

- Isaiah 43:16-21
- Philippians 3:8-14
- John 8:1-11

The second part of the Book of Isaiah furnishes this Lenten weekend's first biblical reading.



When this section of Isaiah was written, God's people had much cause for discouragement. Generations earlier, their land had fallen to the pagan, powerful Babylonians. Many people died. The religion of God's people

was humiliated and, in the estimation of some, defeated. Things seemed very bleak.

However, better times seemed ahead. At long last, the Babylonians had a rival. The Persians were on the march, and they were nearing Babylon, the heart of the great Babylonian Empire. God's people would be vindicated.

The point is that no matter how dark the circumstances, an almighty God will protect the faithful.

For its second reading this weekend, the Church gives us a selection from the Epistle to the Philippians.

It is a powerful expression of an intense faith rooted in a very clear understanding of reality.

The epistle firmly states that every true believer possesses Christ. Having Christ, and the life of Christ, is more than any other achievement. It counts for more than any possession. Of course, it far excels accumulating earthly wealth or fame.

Still, life on earth will be challenging, and many of the challenges will be formidable. The task of the true disciple is to remain true to the Lord through, and despite, these challenges.

St. John's Gospel supplies the last reading.

It is a familiar story for Christians. It is the story of the woman caught in the act of adultery.

Pious Jews looked upon adultery as one of the most heinous crimes. Adultery defiled the holy contract of marriage. Furthermore, it risked bringing fraud and deception into the process of descent. Understandably, for a people for whom actual, genetic descent from one ancestor, Abraham, was all-important, any disruption in this process was intolerable.

In the ancient Jewish law, the penalty for adultery was death by stoning. Married women especially were targeted since it was believed that a wife, if an adulteress, could present a child as belonging to her husband when, in fact, the child had another father. The clear line of descent would be frustrated and compromised.

Romans reserved capital punishment to their own processes whenever they occupied a territory. In this situation, therefore, Jesus was being asked either to deny the ancient Jewish law along with the reasoning behind it or to abide disobedience to Rome. It was a risky place to be.

Jesus stood apart from the enraged crowd. It was not just to avoid association with an angry mob. The mob was not merciful. Jesus was merciful. The crowd was judgmental and fixed on death. Jesus forgave the woman, insisting that only God can judge a person's state of soul. Jesus gave life.

Nothing in any Gospel identifies this woman. Nothing in any way, in any Gospel, even vaguely suggests that she was Mary Magdalene. Her precise identity is unimportant.

Reflection

The Church is guiding us on to Holy Week and Easter. The process of Lent is well under way. The Church calls us to renew our efforts at making Lent spiritually profitable.

Last week, in what has been called

Daily Readings

Monday, March 29
Daniel 13:1-9, 15-17, 19-30,
33-62
or Daniel 13:41c-62
Psalm 23:1-6
John 8:12-20

Tuesday, March 30
Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, March 31
Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, April 1
Genesis 17:3-9
Psalm 105:4-9
John 8:51-59

Friday, April 2
Francis of Paola, hermit
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, April 3
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-56

Sunday, April 4
Palm Sunday of the Lord's
Passion
Luke 19:28-40
Isaiah 50:4-7
Psalm 22:8-9, 17-18a, 19-20,
23-24
Philippians 2:6-11
Luke 22:14-23:56
or Luke 23:1-49

Laetare Sunday, the Church reminded us that eternal life itself awaits those who remain faithful to Jesus throughout the dreariness and indeed sin of earthly life.

This week, looking ahead to Palm Sunday, the Church again urges us to make good use of Lent. It reassures us. It encourages us.

Question Corner/Fr. John Dietzen

Bankruptcy doesn't require Church forgiveness for sin

Q Seven years ago, I filed bankruptcy, and my debts were discharged. Am I required to pay these debts in order to forgive the sin of being careless with God's blessings?



I will not likely have the money to pay them off. It amounts to a great sum, and my salary now is just enough to live on.

Other people in my life think I have an obligation to go back and take care of these debts. (Ohio)

A First, if you took reasonable care of your finances before your bankruptcy and did not plan to defraud your creditors, there is no sin to forgive.

Recent years have seen a great increase in personal and commercial bankruptcies. I'm sure in most of them the individuals responsible say to themselves, with hindsight: "If only I had done this, or that, the results would have been different."

Harsh as it may sound, however, bad financial judgments, incompetence or just "bad luck" may result in a lot of pain, but they are not sins.

After bankruptcy is declared, all possessions are disposed of according to the requirements of civil law.

These dispositions, including any properties that the insolvent individual is allowed to retain for personal and family support, for example, are morally binding as long as there is nothing intrinsically sinful involved.

In the United States, the common juridical opinion is that all debts are contracted with the implied condition that they will be canceled in case of an honest bankruptcy. In other words, a voluntary forgiveness of the person's debts is assumed.

The common language in the law is that "a discharge in bankruptcy shall release a bankrupt from all his provable debts."

This language, and the practice of our courts in applying it, gives solid basis for the moral opinion that after a legitimate bankruptcy all debts are canceled in con-

science as well as in law.

Again, malicious or "arranged" bankruptcy that deliberately defrauds someone else does not excuse from restitution. Such sinful intent, however, is never to be presumed without weighty evidence.

Q May homemade wine be used at Mass? (New York)

A Yes. Wine for the Eucharist should be pure, natural, unadulterated grape wine, that is, with no preservatives, flavoring or other additives.

As long as it is made this way, it makes no difference whether it is produced commercially or at home (*General Instruction of the Roman Missal*, #322).

Q What does the word "soul" mean? Can you give me a definition? (Illinois)

A Only a very sketchy definition can be given here. Put very briefly, our soul is the spiritual (non-material) part of our nature that makes us distinctly and specifically human [and is made possible by] a unique creative act of God.

In the tradition of Greek philosophy, which for centuries Christians borrowed from heavily, this immaterial part of us was called the soul.

In other traditions, such as the Hebrews of the Old Testament and the early Christian writers like St. Paul in the New Testament, the distinction between body and soul was not nearly so neat and exclusive, nor were they separable.

Even then, however, especially among Christians, no one denied that there was a "spirit" part of us that constitutes our real dignity and which, along with our bodies, identifies us as human beings.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Stations of Your Cross

After waving palms for your day,
And before the crowd did wake,
My eyes left thee—my Lord.
You're betrayed for money's sake.

We spat upon your sweaty brow,
Pushed in a thorny crown.
Now swallowing these ugly tears,
It's too late, I fear—I drown.

And when your swollen knee did bleed,
Upon broken cobblestone way,
Only a soiled skirt cloth offered,
For your Holy Face to bathe.

Then we tore the ragged remnants,
Godman exposed for all to see.
Rolled the bony putrid dice,
Take a piece of "god's" trophy.

Jesus, please provide me your strength,
To not one hammer swing.
But let me endure with you,
A nail's single piercing sting.

God's gift to humankind,
Pounded solidly to wood.
As you poured out the Spirit,
Idly mute and blind I stood.

Loud we shout, "I was not there!"
Nor did not drive one spike.
But when your human skin paled death,
I commanded the lance to strike.

(Brien R. Krieger is a member of St. Susanna Parish in Plainfield.)



Photo by Mary Ann Wyand. Sculpture by Suzanne M. Young

Off the cross and up to heaven,
Your soul's journey for home did rise.

God opened his one precious heart,
Take with thee in my sinful disguise.

Forgive us, Oh Great Father,
Holy Spirit, God, and Son.
I will toil here with thy labor,
I do not know what I have done.

By Brien R. Krieger

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

March 26

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild, rummage sale, 8:30 a.m.-2:30 p.m. Information: 317-780-8627.

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

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

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

Marian College, St. Francis Residence Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6709.

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

March 26-28

Saint Meinrad Archabbey, 100

Hill Dr., **St. Meinrad**. Weekend retreat, "Recovering a Prophetic Imagination," Benedictine Father Eugene Hensell, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu

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

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

St. Francis Hospital-Indianapolis, conference rooms 1 and 2, 8111 S. Emerson Ave., **Indianapolis**. United States Soccer Association referee training, 15-hour course for teen-agers and adults, \$55 per person with \$25 of fee toward first-year registration, payment accepted at first session. Information: 317-865-5291 or 317-887-0515. Reservations: 317-782-7997.

March 27

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

March 28

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

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., \$3 per person.

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

March 29

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

March 30

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Seymour High School's Madrigal singers, Mozart Requiem, 11 a.m. Information: 317-635-2021.

March 31

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Lenten organ recital, Michael J. Bennett, 12:40 p.m., free. Information: 317-635-2021.

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, "Understanding the Eucharist as the Fulfillment of the Old Testament Passover Meal," Conventual Franciscan Father John Grigus, presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

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

April 1

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Stations of the Cross for seniors, 12:30 p.m. Information: 317-638-5551.

April 2

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Friday

Morning Networking Group, Mass, 6:30 a.m., breakfast and networking, Priory Hall, \$10 per person. Information: 317-435-3447.

St. Mark the Evangelist Parish, Schaefer Hall, 535 E. Edgewood Ave., **Indianapolis**. Men's Club fish fry, 5-8 p.m., \$6 adults, \$4 children. Information: 317-787-8246.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Chanted "Passion of Our Lord According to St. John," 7 p.m. Information: 317-634-4519.

April 2-3

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Spring open house. Information: 812-535-5106 or 800-926-SMWC.

April 2-4

Mount Saint Francis Retreat Center, **Floyd County**. Contemplative Retreat, "We Are God's Chosen People," retreat for men and women, suggested offering \$95. Information: 812-923-8817 or e-mail mtstfran@cris.com.

April 3

Holy Name School, Hartman Hall, 21 N. 17th Ave., **Beech Grove**. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m. Information: 317-784-5454.

April 3-4

St. Bernadette Parish, 4838 Fletcher Ave., **Indianapolis**. Easter boutique, 9 a.m.-4 p.m., Easter egg hunt, 1:30 p.m. Information: 317-359-0252.

Convent of the Immaculate Conception, Franciscan Center, 22143 Main St., **Oldenburg**. Vocation discernment opportunity for women. Information: 812-933-6462.

April 4

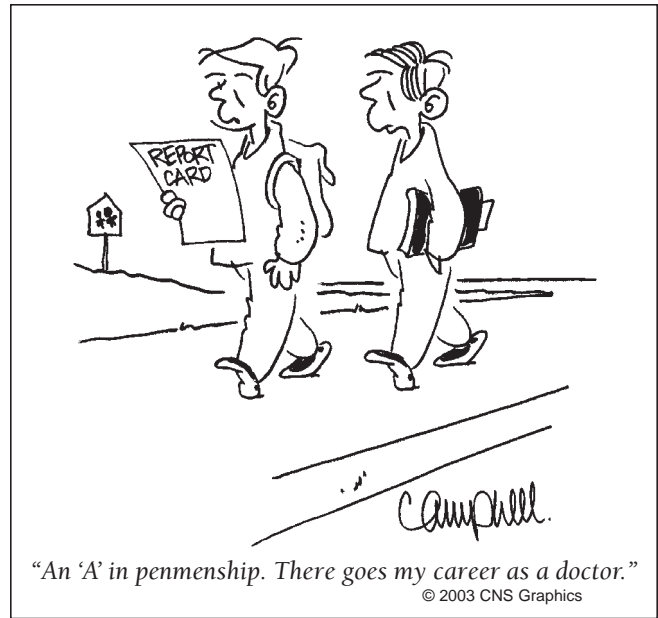
Knights of St. John, 312 S. Wilder St., **Greensburg**. Chicken dinners, 10:30 a.m.-3 p.m. EST., carryout available.

St. Francis Xavier Parish, Highways 31 and 160, **Henryville**. Spring smorgasbord, 11 a.m.-1 p.m.

St. Francis Convent, 22143 Main St., **Oldenburg**. Living Way of the Cross, 2 p.m., rain or shine. Information: 812-346-1863.

April 4-11

Convent of the Immaculate Conception, Franciscan Center, 22143 Main St., **Oldenburg**. Holy Week retreat, Franciscan Sisters Janet Born and Barbara Leonhard, retreat directors.



"An 'A' in penmanship. There goes my career as a doctor." © 2003 CNS Graphics

Information: 812-933-6437.

April 8-11

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Holy Week Triduum silent retreat, registration deadline on March 25. Registration: 317-788-7581.

April 9

St. Mary Church, 212 Washington St., **North Vernon**. Living Way of the Cross, 2 p.m., rain or shine. Information: 812-346-1863.

April 10

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Blessing of the First Foods of Easter, bring an item or small basket of food to have blessed. Information: 317-485-5102.

April 15

Atrium Banquet Hall, 3143 E. Thompson Road, **Indianapolis**. Indianapolis South Deanery Parishes' Lecture Series, "Mary Mother of Christ, Mother of the Church," 7-9 p.m., \$5 per person. Information: 317-638-5551.

Monthly

Fourth Wednesdays

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

Last Sundays

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

First Sundays

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

Fatima Knights of Columbus,

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

First Mondays

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

First Tuesdays

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

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

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

First Fridays

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

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

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

Holy Guardian Angels Church, —See ACTIVE LIST, page 15

Advertisement

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Prices for this 15-day vacation start at only \$2480 (per person, double occupancy) including port charges and taxes, and includes lots of escorted motor-coach sightseeing throughout the Pacific Northwest, the seven-day deluxe Alaska cruise, seven nights in quality hotels, round trip airfare from Indianapolis, transfers, and baggage handling.

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The Active List, continued from page 14

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

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

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

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

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

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

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 of Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 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, 6:45 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, 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, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

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) Church, 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. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

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.

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays
St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

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

Saint Mary-of-the-Woods, Church of the Immaculate

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

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

Third Tuesdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

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

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

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

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

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

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

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

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

Third Fridays
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road,

Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

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

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Pledge of Allegiance case may actually be decided on custody grounds

WASHINGTON (CNS)—Despite expectations that the Supreme Court will answer the question of whether God should be mentioned in the Pledge of Allegiance, a pending case may well evaporate over the unrelated issue of parental custody rights.

No matter the direction of oral arguments on March 24 as the Supreme Court considers the constitutionality of the words “under God” in the Pledge of Allegiance, the justices first must settle whether the parent who sued had the right to do so.

The case of *Elk Grove Unified School District vs. Newdow* was begun in 1997 by a California parent, Dr. Michael Newdow, who objected to his then-5-year-old daughter’s exposure to the phrase “one nation under God” in the Pledge of Allegiance.

Even though the Supreme Court ruled more than 60 years ago that students may not be compelled to recite the pledge, Newdow, an atheist, said his daughter’s exposure to its reference to God is coercive and undermines his parental rights to teach her not to believe in God. His

brief to the court says the fact that public schools encourage the recitation of the pledge violates the Establishment Clause of the First Amendment by injecting religious dogma—monotheism, specifically Christian monotheism—into the classroom.

The case has attracted attention across the theological and political spectrums, with each side predicting potentially dire consequences of the court ruling one way or the other.

Adding to the interest is Justice Antonin Scalia’s decision to recuse himself from participating in its consideration because of his public criticism of the 9th U.S. Circuit Court of Appeals ruling supporting Newdow’s claim. That creates the potential for a 4-4 vote, which would leave the 9th Circuit’s decision to prevail, but only in the nine Western states and Pacific territories in the court’s jurisdiction.

Religious and legal scholars have weighed in on both sides of arguments about whether the pledge may constitutionally refer to God and whether the phrase indicates

sectarian religious belief or simply reflects the historic religious values of the country’s founders.

In addition, educators, First Amendment experts, members of Congress and faith-based groups, including the Knights of Columbus and the Catholic League for Religious and Civil Rights, have submitted friend-of-the-court briefs. The U.S. solicitor general was granted 10 minutes of the Elk Grove School District’s half-hour before the court to support its case that the reference to God is constitutional.

But, despite the popular expectation that the Supreme Court will decide whether “under God” should remain in the pledge, two prominent First Amendment attorneys are among those saying it may not get that far.

University of Texas law professor Douglas Laycock and Jay Alan Sekulow, chief counsel for the American Center for Law and Justice, said the court could get no further on the subject than deciding that Newdow has no legal standing to act on his daughter’s behalf.

At a March 19 forum sponsored by the Pew Forum on Religion and Public Life, the attorneys, both of whom have argued in support of religious rights before the Supreme Court, said they expect the court’s attention will be dominated by whether Newdow even has standing to sue over his daughter’s exposure to the pledge in school.

“I have a feeling the justices know how they feel about the pledge,” said Laycock. “But the issue of standing is complicated.” Laycock wrote a brief in support of Newdow’s position on behalf of 32 ministers and rabbis and the Unitarian Universalist Association.

Sekulow, who submitted a brief in support of the school district for several dozen members of Congress, agreed that the court may not even get around to considering the merits of Newdow’s constitutionality claims.

Newdow and the girl’s mother, Sandra L. Banning, never married and she has always held primary custody. The daughter has not been named in legal papers.

Banning not only disagrees with Newdow’s assertion that their daughter shouldn’t be exposed to the pledge’s reference to God, but also said she objects to Newdow involving the girl in his “personal litigation battles.” In fact, she said in a brief to the court that she and her daughter are practicing Christians and neither of them has a problem with saying the pledge in school.

Banning said she doesn’t mind if Newdow exposes their daughter to his atheist beliefs, but that as custodial parent it is up to her alone to make final decisions about the child’s education and to act as her legal representative. Banning’s brief said she’s also concerned that Newdow’s case could be used to “force all public schools to banish any statement that might be construed as a reference to religious values, no matter how benign.”

Sekulow and Laycock also agreed that the Supreme Court justices will likely be unwilling to delve too deeply into family law and may rely on the standing issue to sidestep the constitutional questions.

Dismissing the case over lack of standing “is a very attractive way for the court to duck this,” Sekulow said.

A decision in the case is expected before the court adjourns for the summer. †

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Kindergarten student Uriel Zintzun joins in the Pledge of Allegiance at the start of class at Immaculate Conception School in Chicago. Oral arguments are scheduled to begin on March 24 as the Supreme Court considers the constitutionality of the words “under God” in the Pledge of Allegiance, but the justices first must settle whether the parent who sued had the right to do so.

Rest in peace

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

ALEXANDER, Agnes, 94, St. Thomas More, Mooresville, March 3. Mother of George McCleary. Grandmother of nine. Great-grandmother of three.

BAILEY, Viola M., 86, Our Lady of Perpetual Help, New Albany, March 9. Sister of Rose Teives and Louis Bailey.

BARTON, Cynda Lou, 57, St. Matthew, Indianapolis, March 13. Wife of Barry Barton. Mother of Lora Roby, Joe and Joseph Barton. Step-mother of Jeff Marchessault. Sister of Christy Meyer. Step-grandmother of five.

BOSLER, Eileen, 79, St. Paul, Tell City, March 3. Mother of Gary McGuire and Robert Bosler. Sister of Edna Bosler, Lucy Jensen, Effie Myer and Pauline Wright. Grandmother of four. Great-grandmother of three.

BROWN, Lee E., 90, Annunciation, Brazil, March 5. Father of Jean Wolverton and

Melvin Brown. Brother of Irma Hiatt, Maude Riley, William and John Brown. Grandfather of two. Great-grandfather of two.

BUSKIRK, Mary (Carriger), 94, St. Luke, Indianapolis, March 6. Mother of Barbara Findley, Patricia Madinger and George A. Buskirk Jr. Grandmother of nine. Great-grandmother of five.

CHEAK, Donald L., 78, St. Lawrence, Indianapolis, Feb. 29. Husband of Mary C. (Reid) Cheak. Father of Terri Reinhart and Dan Cheak. Grandfather of five. Great-grandfather of one.

CULL, Mary Lee, 79, St. Mary, North Vernon, March 11.

DRISCOLL, Noelle Aviles, 86, St. Matthew, Indianapolis, March 6. Mother of Kathleen Girzone, Bonnie, Louise, Paul and Robert Driscoll. Grandmother of 20. Great-grandmother of 13.

FESSEL, Harold J., 69, Holy Family, New Albany, March 9. Husband of Martha Fessel. Father of Mary Theresa Andis, Joyce Grider, Dennis and Harold Fessel. Brother of Margaret Smith, Carolyn and Mary Catherine Schueler, Charles and Jerome Fessel. Grandfather of eight. Great-grandfather of two.

GOLDSCHMIDT, James A., 69, St. Mary, North Vernon, March 7. Father of Rhonda Beam. Brother of Mary Lou

Woods. Grandfather of four. Great-grandfather of one.

GUNTHER, Lester, 82, Most Precious Blood, New Middletown, Jan. 20. Husband of Verna (Weis) Gunther. Father of Rowena Hoehn and Marilyn Gunther. Grandfather of 10. Great-grandfather of 21.

HOUSTON, James Luther, Jr., 92, St. Agnes, Nashville, March 12. Father of Sharon Callahan, Carol MacDonald, James and Richard Houston. Grandfather of 10. Great-grandfather of 13. Great-great-grandfather of three.

HUTT, Mary Regina, 85, St. Anthony of Padua, Clarksville, March 4. Wife of Frank Hutt Sr. Mother of Regina Hicks, Sharon Roehm, Donald, Frank Jr. and James Hutt. Grandmother of 13. Great-grandmother of eight.

JACKSON, Leonard, 76, Holy Spirit, Indianapolis, March 9. Husband of Evelyn Jackson. Father of Linda Hargraves, LeAnn Hittle and Michael Jackson. Grandfather of nine. Great-grandfather of 18. Great-great-grandfather of one.

JOHNSON, Margaret (Thompson), 86, St. Rita, Indianapolis, March 9.

KAISER, Dennis W., 55, Holy Guardian Angels, Cedar Grove, March 9. Father of Laura Koors, Lance and Neil Kaiser. Son of Corrine Kaiser. Brother of Nina Brackney and Kay Trabel.

KETTLER, Robert H., Sr., 73, St. Elizabeth of Hungary, Cambridge City, March 5. Husband of Marilyn Francis (Maurer) Kettler. Father of Lisa Hicks, Kim Northington,

Pamela Tibbs, Nancy, Brian, Phillip and Robert Kettler. Brother of Goldie Benner, Vera Burns, Rhonda Silliman, Alice Vanetta and Louis Kettler. Grandfather of 13. Great-grandfather of nine.

KRAMER, Viola M., 84, St. Mary, Rushville, March 15. Mother of Albert, Delbert, Kenneth and Ralph Kramer. Sister of Bernie Vonderheide and William Munchel. Grandmother of nine. Step-grandmother of three. Great-grandmother of four. Step-great-grandmother of three.

LANGDON, John Paul, Jr., 47, St. Anthony of Padua, Clarksville, Feb. 29. Father of Jennifer Fox and Andrea Hall. Son of Donna (Korte) Langdon and John Paul Langdon Sr. Brother of Dennis Langdon. Grandfather of four.

LORENTZ, Mary Louise (Nonte), 81, Our Lady of the Greenwood, Greenwood, March 12. Mother of Eva Poland, Daniel, Donald, George and James Lorentz. Grandmother of 17.

MANAUGH, Albert Richard, 73, Prince of Peace, Madison, March 7. Husband of Lydia Manaugh. Father of Kimberly Selgrade, Jane Kuberski, Vanessa Vaughn, Albert and Gregory Manaugh. Brother of Linda Adams, Margaret Gray, Marilyn Kloepfer, Karen Todd and Robert Manaugh. Grandfather of 16. Great-grandfather of five.

MCCARTER, Anna F., 88, St. Thomas More, Mooresville, March 7. Mother of Mary Ostrum, Violet Saucerman and James McCarter. Sister of Hubert and Gene Smith. Grandmother of 26. Great-grand-

mother of 59. Great-great-grandmother of three.

MCCRACKEN, Laura S., 52, St. Malachy, Brownsburg, March 8. Wife of John McCracken. Mother of Paige McCracken. Daughter of Frances Stanich. Sister of Susan Berry, Janet Black and Chris Stanich.

MAHAFFEY, Karla Lee, 62, Christ the King, Indianapolis, March 6. Mother of Deb Olds, Theresa Smock and Richard Akard. Grandmother of three.

OVERFIELD, Cynthia, 57, St. Luke, Indianapolis, Feb. 24. Daughter of Eleanor Carter. Sister of Christine Miller and William Carter.

PFEIFFER, ESTHER M., 85, Holy Family, New Albany, March 13. Mother of Bonnie Bortorff, Shelia Wimbish and Tina Martin. Sister of Matilda Crawford and Lucille Thomas. Grandmother of 10. Great-grandmother of 11. Great-great-grandmother of one.

PFIEFFER, Lucille C., 81, St. Anthony, Indianapolis, March 9. Aunt of several.

PFLANZ, Frederick William, 68, St. Joseph, Corydon, March 11. Father of Michael Pflanz. Brother of Alice Fey, Ginny Garbrough, Grace Gwynn, Margaret Jacobi, Amy Schneider, Ida Stilger, Henry and Rick Pflanz. Grandfather of two.

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

PYRITZ, Anna C., 107, St. Thomas Aquinas, Indianapolis, March 14. Grandmother of six. Great-grandmother of six.

REGENSBURG, Robert C., 54, Holy Name, Beech Grove, Feb. 25. Husband of Jane (Matis) Regensburg. Son of Marian Regensburg. Brother of Roger and William Regensburg.

RODGERS, Marguerite, 81, St. Michael, Indianapolis, March 10. Mother of Maureen Jewell, Sandra Maynard, Susan,

Christopher and Michael Fitzsimmons. Sister of Fran Bonner. Grandmother of six. Great-grandmother of six.

SCHEIDEGGER, John C., 85, St. Paul, Tell City, March 5. Father of Diane Murray and Donna Scheidegger. Grandfather of three.

SHANKLIN, James E., 69, St. Gabriel, Connersville, March 11. Husband of Barbara (White) Shanklin. Father of Carmella Garrison and Pandora Wilhelm. Brother of Marguerite Spann. Grandfather of four.

STEFFEN, Arthur J., 80, Sacred Heart, Jeffersonville, March 7. Husband of Alice R. (Wimsatt) Steffen. Father of Janet Franklin, Elizabeth Thompson, Angie Wimsatt and Ben Steffen. Brother of Dorothy, Fred, Kenneth and Robert Steffen. Grandfather of 11. Great-grandfather of 12.

STONER, Marvin R., 74, St. Mary, Greensburg, March 16. Husband of Rose A. (Yux) Stoner. Father of Janet Lawrence, Joyce Thurman and Jim Stoner. Brother of Herschel, Jesse, Marshall and Norman Stoner. Grandfather of five.

TUROCI, Michael, 59, Sacred Heart, Clinton, Feb. 25. Brother of Gale Eckoff.

VOSS, Gary W., 53, St. Ambrose, Seymour, Feb. 22. Husband of Mary Voss. Father of Amy Redlin, Cheyne and Christopher Voss. Brother of Penny Garrison, Cindy Ruddick and Clint Voss. Grandfather of two.

WEIDEKAMP, Flavian Lou, 74, Our Lady of Lourdes, Indianapolis, March 3. Husband of Lois (Miller) Weidekamp. Father of Karla Weber, Greg and Kurt Weidekamp.

WILHELM, Myrtle, 68, Holy Guardian Angels, Cedar Grove, March 4. Wife of Leonard Wilhelm. Mother of Lori Wright, Kim and Lisa Wilhelm. Sister of Norma Miller. Grandmother of three.

ZINS, Rosella, 79, St. Nicholas, Sunman, March 9. Wife of Virgil Zins. Mother of Ann Hoff, Terry Richter, Jerry, Rick, Ron and Thomas Zins. Grandmother of 19. Great-grandmother of 17. †



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ISRAEL

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demonstrations erupted elsewhere throughout the West Bank.

Israeli military sources called the killing "a significant strike against a central pillar in the Hamas terrorist organization."

"The perception that Yassin was the 'political' leader and left the management of terrorist activities to others is incorrect," the Israeli sources said. "In fact, there is no differentiation between the 'political' and 'military' wings of Hamas. Yassin, himself, often authorized and encouraged attacks and strongly preached against Israel. Yassin was directly responsible for a long list of terrorist attacks against both Israeli civilians and foreigners, as well as Israeli security forces."

Israeli Defense Minister Shaul Mofaz called Yassin the "Palestinian [Osama] bin Laden."

Yassin, who was imprisoned in Israel in 1984 and 1989 and received a life sentence for involvement in the killing of two Israeli soldiers, founded Hamas in the Gaza Strip. He was released from prison in 1997 under the framework of an agreement with Jordan, and, according to the Israeli sources, he became involved in Hamas terrorist activities and personally

authorized suicide attacks, bombings and missile attacks into Israeli settlements.

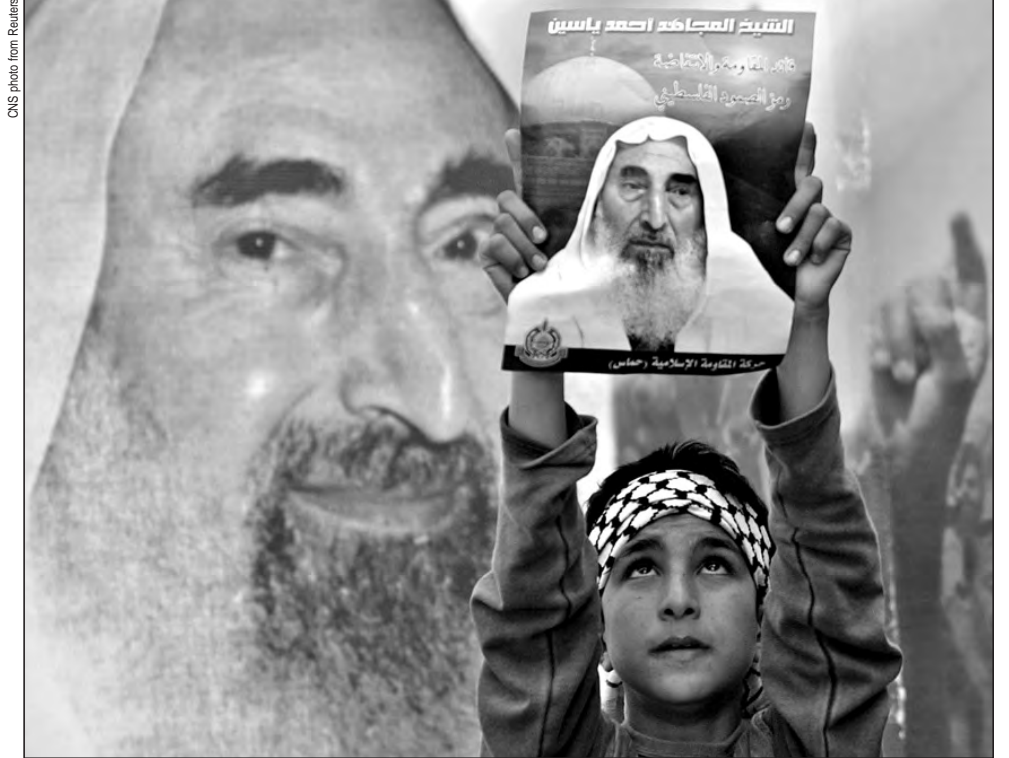
Following the assassination and closure, Zananiri said his staff was assessing the situation on the ground, specifically at their numerous health clinics in Gaza refugee camps and at West Bank centers for children.

"Our first concern is for the centers' safety, and we are concerned if people will be able to get there. Some employees will simply not be able to come because of [the closure]," he said. "We have to be considerate of the general climate, but in certain sectors, like the health clinics, they should be open. We want to make sure the children are OK during the strike and general mourning period."

Palestinian militant groups vowed immediate revenge for Yassin's death not only against Israeli targets, but also on all Zionist targets abroad and American targets, according to press reports. They charged the United States with approving the attack and, in a statement faxed to The Associated Press, vowed that all Muslims around the world would be "honored to join in on the retaliation for this crime."

"[Israeli Prime Minister Ariel] Sharon has opened the gates of hell, and nothing will stop us from cutting off his head," AP quoted Hamas leaders as saying from mosque loudspeakers.

The United States denied involvement



A Palestinian boy holds up an image of slain Hamas leader Ahmed Yassin during a demonstration at a Palestinian refugee camp on March 22 in Beirut, Lebanon. Yassin was killed earlier the same day in an Israeli missile attack in the Gaza Strip. A Vatican statement condemned the assassination, saying it was "not justifiable in any state of law."

and called for restraint on both sides.

Palestinian Prime Minister Ahmed Qureia condemned the attack, saying that

it opened the door "wide to chaos." He said Yassin was "known for his moderation" and ability to control Hamas. †

News briefs

Local

IU study shows most residents not familiar with school vouchers

A study by the Center for Evaluation and Education Policy at Indiana University in Bloomington reveals what Hoosiers are thinking about some school-related issues that are relevant to Catholic education. The 2003 Public Opinion Survey on Education in Indiana, which registered the results of 1,001 telephone interviews with Indiana adults from a 26-question survey, showed that the majority of Hoosiers are not very familiar with school vouchers—only 39 percent said that they were at least somewhat familiar with them. Among those who had at least heard of vouchers, about 57 percent support them, 25 percent oppose their use and 18 percent are undecided. Nearly 80 percent of people did say that a parent should be able to send their child to a different public school if the child's school fails to meet state standards. The full results of the study can be viewed with Adobe Acrobat Reader by logging on to http://www.iub.edu/~iujce/documents/public_opinion.pdf.

Saint Mary-of-the-Woods provides sign-interpreting at Sunday Mass

Providence Sister Mary Ann Phelan began sign-interpreting the Eucharistic Liturgy for the deaf at the 10 a.m. Mass on March 21 in the Church of the Immaculate

Conception at Saint Mary-of-the-Woods. She will continue to do such on the third Sunday of each month. "One weekend, some [hearing impaired] visitors came for the liturgy," Sister Mary Ann said. "I knew ahead of time, so I interpreted that liturgy. Many of the sisters asked when I would be doing it again. I know there are Catholics in the area who are deaf, so this is an additional way our congregation can reach out to people in the area." Sister Mary Ann is certified through the Registry of Interpreters for the Deaf, and her older sister is hearing-impaired.

U.S.

Parishes must do more to welcome immigrants, says bishop

JAMAICA, N.Y. (CNS)—Popes, bishops and numerous Church documents have emphasized the need to welcome immigrants, but the real welcome has to come at the parish level, said Brooklyn Bishop Nicholas A. DiMarzio. "We can't welcome a person with a document," Bishop DiMarzio told participants at a March 4 conference on the Church and migration in the New York region, sponsored by the Center for Migration Studies in Staten Island and the Vincentian Center for Church and Society at St. John's University in Jamaica. Welcome requires a commitment to find immigrants, to reach out to them and to make practical efforts to draw them into parish life, Bishop DiMarzio said. More attention needs to be placed on welcoming immigrants at the parish level although this can bring problems, he said. If a new immigrant feels a strong welcome at the parish, such as having Mass available in the immigrant's own language, it will

have a great impact on his experience of coming to a new place and his relationship with the Church, the bishop said.

Catholic school students turn clothes into cash for abused

MORRISTOWN, N.J. (CNS)—In a corner of the cafeteria at Villa Walsh Academy in Morristown, Jeanne Petrucci held up a pair of jeans as a small group of eighth-graders looked on. She gave the garment a quick inspection and described it in short, rapid-fire phrases. "Cavalli jeans. Thirty-two-inch waist," declared Petrucci, the mother of eighth-grader Emilia. "Wood-grain print. Brushed cotton made to feel like velvet." At the same time, Liz Roop, another eighth-grader at the Catholic school, typed the description of the jeans into a laptop computer. At first glance, this might seem like a fashion lesson in a home economics class, but instead it's the workings of a new charitable business called Friends for Fashion. In the cafeteria, a group of Villa Walsh eighth-graders sorted through mounds of designer and brand-name clothes donated by the academy community. They measured each item, wrote a descriptive blurb and posted the item for auction on the eBay Web site. The group plans to take the more than \$3,500 it has raised to buy gift cards to stores such as Target so that women in local shelters can buy new clothes. †

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Classified Directory, continued from page 18

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EVOLUTION

continued from page 1

would require schools to buy new textbooks that give attention to intelligent design.

But intelligent design and creationism are two very different things, and only one of them is truly opposed to evolution.

For many years, Christians read the Book of Genesis only in a literal light—and many still do. The universe, the earth and all life on it were created in six days. That is, after all, what the text says.

Since then, six days has ballooned into billions of years and the simplicity of creation has exploded into something so complicated that surely only God can understand it.

The theory of evolution, in contrast to the story in Genesis, basically states that plant life, animal life, and eventually human life, all slowly evolved over thousands of millions of years. The fossil records and the dating of the age of the earth back up this theory. A line can be drawn, for example, between a branch of ancient chimpanzees and human beings through a slow progression.

The evidence for evolution is not weak.

The immediate problem that this runs up against is not scientific speculation but religious speculation. The text of Genesis is very clear in how God made the first man out of the dirt on the sixth day.

Contrasting that, though, is the voice of Pope Leo XIII in his 1893 encyclical *Providentissimus Deus*. “Whatever [scientists] can really demonstrate to be true of physical nature, we must show to be capable of reconciliation with our Scriptures,” he wrote, quoting St. Augustine.

So how can the scientific facts about evolution reconcile with the Scriptures that

we as Catholics believe to be divinely inspired and without error?

Benedictine Father Damian Dietlein, professor of Old Testament theology at Saint Meinrad School of Theology, said that the Bible is not so interested in telling science or history, but rather, it is intensely interested in speaking about the truth.

“The intention of the account in Genesis is to tell us that God is the one who is the creator,” said Benedictine Father Bede Cisco, director of Indianapolis programs for Saint Meinrad School of Theology.

Another important lesson that is taught in Genesis is that “after God creates each thing, God says that it is good,” Father Bede said.

Pope Leo XIII wrote that “[The writers of Genesis] did not seek to penetrate the secrets of nature, but rather described and dealt with things in more or less figurative language, or in terms which were commonly used at the time.”

The argument about how to read the Bible, Father Damian said, goes back to Galileo arguing that the Bible doesn’t tell us how the heavens go but how to go to heaven. The famous astronomer took the stance that the earth revolves around the sun and also took the heat that came from such an “unbiblical” stance.

The author of the Genesis text probably had no idea of how the world was actually created. In fact, he probably wasn’t one person, either.

“It’s hard for us to understand a book being written over a thousand year period,” Father Damian said. Current biblical scholarship suggests that the Pentateuch—the first five books of the Old Testament—didn’t reach their final form until the Babylonian exile, around 2,500 years ago. And that only happened after many years of oral tradition.

Still, the Dogmatic Constitution on Divine Revelation of the Second Vatican Council teaches that “the books of both the Old and

New Testaments in their entirety ... have God as their author (*Dei Verbum*, 11).”

“There’s a lot of meaning in those words [in Scripture] and they need to be approached in different kinds of ways,” Father Bede said. “All of human knowledge is helpful in interpreting the Scriptures.”

For starters, one has to look at the context in which something was written, why it was written and in what style. The Psalms were written in a very different style than the letters of Paul, which were written in a very different style than the books of the wisdom tradition in the Old Testament.

Obviously, many things that Jesus said are not to be taken literally, such as his command to forgive one’s brother seven times 70 times instead of just seven times. The message is that one should always be forgiving—it does not stop after the 490th offense.

On the other hand, when Jesus said “This is my body” at the Last Supper, it was to be taken exactly as it was said.

The Church is our guide to understanding how to read the Bible, along with biblical scholarship.

“It is necessary to determine the proper sense of Scripture, while avoiding any unwarranted interpretations that make it say what it does not intend to say,” Pope John Paul II said in 1996 during an address to the Pontifical Academy of Sciences.

Father Bede said that a sacramental approach needs to be taken to Scripture in the sense that “a sacrament is a rich encounter with God that needs to be viewed in several different ways.”

Conventual Franciscan Father Leopold Keffler, who teaches field biology and natural science at Marian College in Indianapolis, said that people like those who wrote Genesis used the only knowledge they had to come up with a model of physical Creation—their primary message was the theological implications of a loving and all-powerful God.

In the end, that’s all we’re doing today, he said. Our best model for understanding creation is the Big Bang and natural selection, but that will be refined in time.

“Who knows how primitive they’re going to say we are when they look back at us a thousand years from now?” Father Leopold said. “Science is always a self-correcting process. What we say is not the last word, but just the current best word.”

We try to explain how God created intelligent life in the best way that we know how, which is, at this point, evolution.

“I find it the only logical explanation for how things got to be the way they are,” Father Leopold said. He earned a doctorate in biology at the University of Mississippi.

“When you look at the fossil record, it’s very clear that humans have evolved,” said Richard Miller, a professor of biology at Butler University in Indianapolis. “There are enough fossils showing enough differences in brain size, anatomy, teeth.

“The details, [though], in human evolution, are not well known. I would say that there’s not a very strong consensus at this point.”

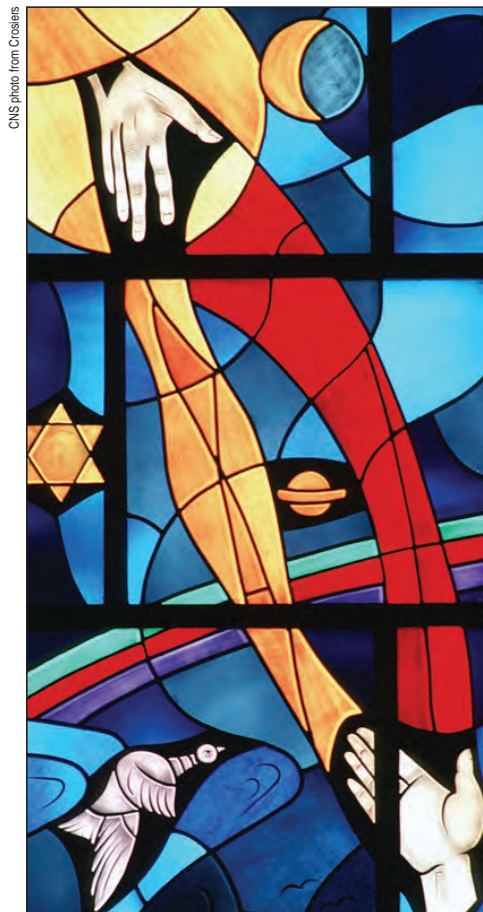
Natural selection, the theory put forth by Charles Darwin, is one way of explaining evolution. It is *how* evolution took place that is still up for grabs—while most people recognize evolution as a well-established and grounded theory.

Dietlein said that he has “never really had a problem accepting evolution.”

“Today ... new knowledge leads to recognition of the theory of evolution as more than a hypothesis,” Pope John Paul II said in his 1996 address.

Established theories can hold great weight in the scientific world, such as the theory of gravity or the theory of relativity. It was this statement of the pope’s that led the Catholic Church in understanding that not only was evolution acceptable to study, but that it now carried great academic weight because of independent proofs from many fields.

These remarks of the Holy Father further re-emphasized the sentiments of Pope Pius XII, who wrote an encyclical in 1950 that stated that evolution could be studied and discussed fairly, so long as its tenets did not come into direct conflict with Catholic theology. He said that while evolution may inquire into the origin of the human body,



one must always hold that God alone creates the soul.

This regards what is called the rightful autonomy of earthly affairs. Science should deal with evolution and religion should deal with theology.

“There can never, indeed, be any real discrepancy between the theologian and the physicist, as long as each confines himself within his own lines, and both are careful,” Pope Leo XIII said in his encyclical.

Some have tried to resurrect creationism under various titles such as “scientific special creation”—all such theories state that God directly created all life on earth at certain points, whether in six days or in various points of geologic history.

Father Damian said many of these attempts have an underlying agenda of biblical literalism.

Creationists, said Stephen Jay Gould, the late evolutionary theorist from Harvard University, have lately been selling their belief as scientific creationism, which he calls a “self-proclaimed oxymoron.”

Creationism, he said, does not raise any important intellectual issues about biology or evolution. Its main source of “science” is a literal reading of the Bible.

Some creationists believe that gaps in the evolutionary record prove the idea that God stepped in abruptly.

Gould, however, has spent much time explaining how evolution occurred often in surges of life—a theory that gives scientific answers to creationist claims that God worked in the gaps of evolution.

“Creationism is a local and parochial movement, powerful only in the United States among Western nations, and prevalent only among a few sectors of American Protestantism that choose to read the Bible as ... literally true in every jot and tittle.”

With this background of debate, it is understandable that many would be leery of what is known as intelligent design—and it may be that some of those advocating it do have in their heart a belief in creationism.

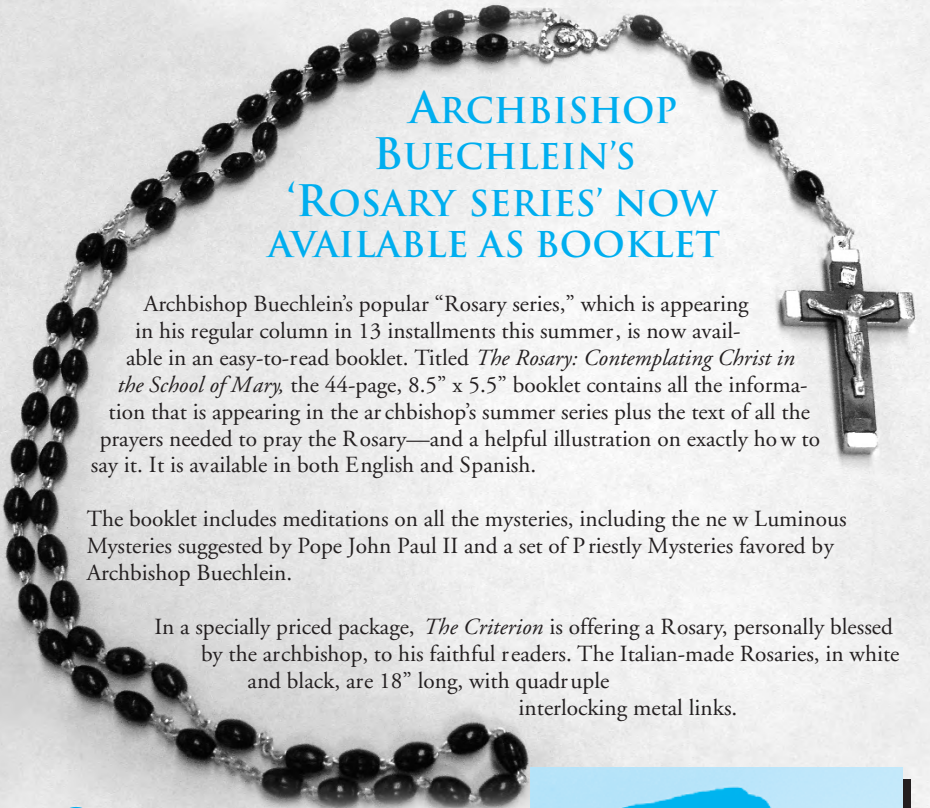
But held purely, intelligent design is far more scientific than and not nearly the same as creationism.

Intelligent design, in and of itself, does not deny evolution, but only qualifies it by saying that our complex, evolving world was created by a “Designer” in its beginning and was guided by him over time. Christians would know that Designer as God.

Some of the proponents of intelligent design have also raised questions about the scientific accuracy of some of the theories concerning how evolution worked.

Thus, for many, debates over evolution have shifted to these “how’s” of evolution and the theological baggage that comes along with them—from the menace of social Darwinism to the misunderstood idea of a world that happened by chance.

(Next week: The theological implications of natural selection.) †



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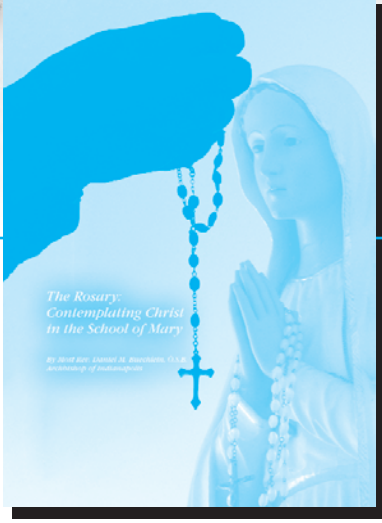
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