



The

Criterion

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March 21, 2003

Vol. XXXII, No. 23 75¢

Vatican warns that those who give up on peace must answer to God

VATICAN CITY (CNS)—As U.S. President George W. Bush abandoned international diplomacy and set a countdown for war on Iraq, the Vatican warned that whoever gives up on peaceful solutions would have to answer for the decision to God and history.

The Vatican statement on March 18 came a day after Bush gave Iraqi President Saddam Hussein and his sons a 48-hour ultimatum to leave Iraq to avoid

military conflict.

“Whoever decides that all the peaceful means made available under international law are exhausted assumes a grave responsibility before God, his conscience and history,” said Vatican spokesman Joaquin Navarro-Valls.

The one-sentence statement did not mention Bush or any other international leaders by name.

For months, the Vatican has spoken out

against a possible war, calling on all sides to pursue diplomacy to avoid a fresh conflict.

In one of his most impassioned public pleas, Pope John Paul II said on March 16 that war would have “tremendous consequences” for Iraqi civilians and for the equilibrium of the entire Middle East and could foment new forms of extremism.

He called on Saddam to cooperate urgently and fully with the international

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An unidentified soldier genuflects in front of a crucifix during Mass on March 16 at a U.S. Army camp stationed outside Kuwait City in Kuwait.



Photo by Jennifer Lindberg

Shade Debruh, Amber Wombles and Brandy Embry, third-graders at Holy Cross Central School in Indianapolis, look at books in their library. A new grant will help seven center-city schools in the Archdiocese of Indianapolis increase their library offerings and after-school programs with an emphasis on reading and math.

Archdiocese gets \$2.1 million grant for Indianapolis schools

By Jennifer Lindberg

A \$2.1 million grant for the Archdiocese of Indianapolis will improve library and enrichment programs at seven Indianapolis center-city schools.

The 21st Century Community Learning Centers grant, awarded through the Indiana Department of Education, will restock the school libraries with new books and materials and improve after-school academic assistance and enrichment programs over the next four years at All Saints, Central Catholic, Holy Angels,

Holy Cross Central, St. Rita & St. Andrew Catholic Academy, St. Joan of Arc and St. Philip Neri schools, all in Indianapolis.

The grant goes into effect this fall, with the summer enrichment program being initiated in 2004.

Only schools with at least 40 percent of the school population on free or reduced price lunches were eligible for the grant. In the archdiocese, only center-city schools qualified.

The archdiocese made their grant request by naming their program Project RELATES, or Reaching Everyone by Linking After

School to Educational Standards.

The core of the grant is taking existing after-school programs at the center-city schools and enriching them, in addition to providing a summer camp program. Both will concentrate on reading and math.

“This grant will allow us to do even more for our students and families living in the center city,” said Annette “Mickey” Lentz, secretary for Catholic education and faith formation for the archdiocese.

“After-school opportunities as well as a summer program will deeply enhance the

See GRANT, page 2

United Catholic Appeal exceeds \$5 million goal

By Brandon A. Evans

The United Catholic Appeal (UCA) has exceeded its goal of \$5 million.

The pledges from Catholics in the Archdiocese of Indianapolis went over that mark on Feb. 27, and have since risen to around \$5.17 million.

Funds from the UCA go to directly fund the shared ministries of the archdiocese—such as seminarian education and Catholic Charities—as well as home missions—those parishes and schools in the archdiocese that are struggling to continue providing their services.

“I’m very grateful to the people of the archdiocese for their generosity,” said Archbishop Daniel M. Buechlein. “The Church in central and southern Indiana has so many generous individuals.”

Joseph Therber, secretary for stewardship and development, thanked everyone who continued to give despite a difficult economic year, the threat of war and the clergy sex-abuse scandal in the Church.

“I think it’s been real gratifying that the donations are up in spite of the economic situation and the world affairs,” said Carl Wolford, a member of Holy Name Parish in New Albany, who along with his wife, Mary Kay, was a co-chair of the 2002-03 UCA.

“Even in the midst of a difficult or challenging environment, folks still said ‘I’m going to participate at a level that’s

See UCA, page 12



Partial-birth abortion ban: On its way to becoming law

WASHINGTON (CNS)—Three days before legislation on the partial-birth abortion ban came to the Senate floor, Sen. Rick Santorum, R-Pa., was confident.

He was sure the legislation—in the works for the past eight years and twice vetoed by President Clinton—stood a solid chance of passage with a different Congress and president who had already vowed to sign it.

“I don’t think they have the votes to stop it,” the senator told a group of Catholic reporters in a March 7 teleconference.

Santorum, who introduced the legislation, expected it would get votes “in the mid 60s or low 60s.”

And after three days of emotionally charged debate, the senators seemed to stay true to their initial feelings on the issue, voting 64-33 to pass it.

The House is expected to easily pass similar legislation this spring.

The bill prohibits doctors from committing an “overt act” designed to kill a partially delivered fetus and includes an exemption in cases where the procedure is necessary to save the life of the mother.

During the debate, supporters described the procedure as barbaric and inhumane, while opponents decried a ban on the procedure as unconstitutional and a means to “criminalize abortions.”

“The senators who voted to ban partial-birth abortion should be praised. Condemning this barbaric procedure that delivers an infant partially, only to have the baby’s skull punctured so that the brain may be suctioned out, shows the malice of the pro-abortion industry,” said Servants of the Gospel of Life Sister

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GRANT

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safety and security of these children. This will ensure less time away from the classroom and more time spent on learning."

G. Joseph Peters, associate executive director of Catholic education for the archdiocese, said the program will "be over and above" what students are already receiving.

The grant will allow for two additional part-time staff people at each school, a professional teacher/librarian and a librarian aide, Peters said.

There are plans for the additional teacher to be one already on staff to act as a liaison with the school to provide the necessary resources for each student by asking other teachers which areas a student needs the most improvement.

Students in an existing after-school program will be able to receive more help in areas they need, such as algebra or language arts.

There will be enrichment activities in health, such as nutrition and the dangers of alcohol and drugs, all with an academic emphasis.

More than 200 students are in existing after-school programs at the seven center-city schools.

The other component of Project RELATES allows for a three-week summer enrichment program at three school sites that will be determined later.

It will have three interest areas that students can choose from or students may take all three over the course of the summer, said Bernadette Paradise, associate director of schools and urban education for the archdiocese.

Students may choose from fine arts, environment and technology.

"All will have an academic piece and all

will come back to reading and math," Paradise said.

The summer program will allow students to get additional help in areas they may have struggled with during the school year.

About 400 students are expected for the summer programs and with the grant Paradise believes the after-school programs during the school year will increase.

Future plans call for opening separate library branches through the Indianapolis-Marion County Public Library in each school. Separate funding will be sought for this endeavor.

All Saints School currently has such a program in place with the Indianapolis-Marion County Public Library. An actual branch is in the school where students can log on to the central library card catalogue to find books. The books are delivered to the school. Each student has a public library card and the school has seen students' interest in reading increase, said Principal Mary Pat Sharpe. Students are even using the library during recess time.

Since last year, students have checked out 14,000 items from the library, about 100 items per student, she said.

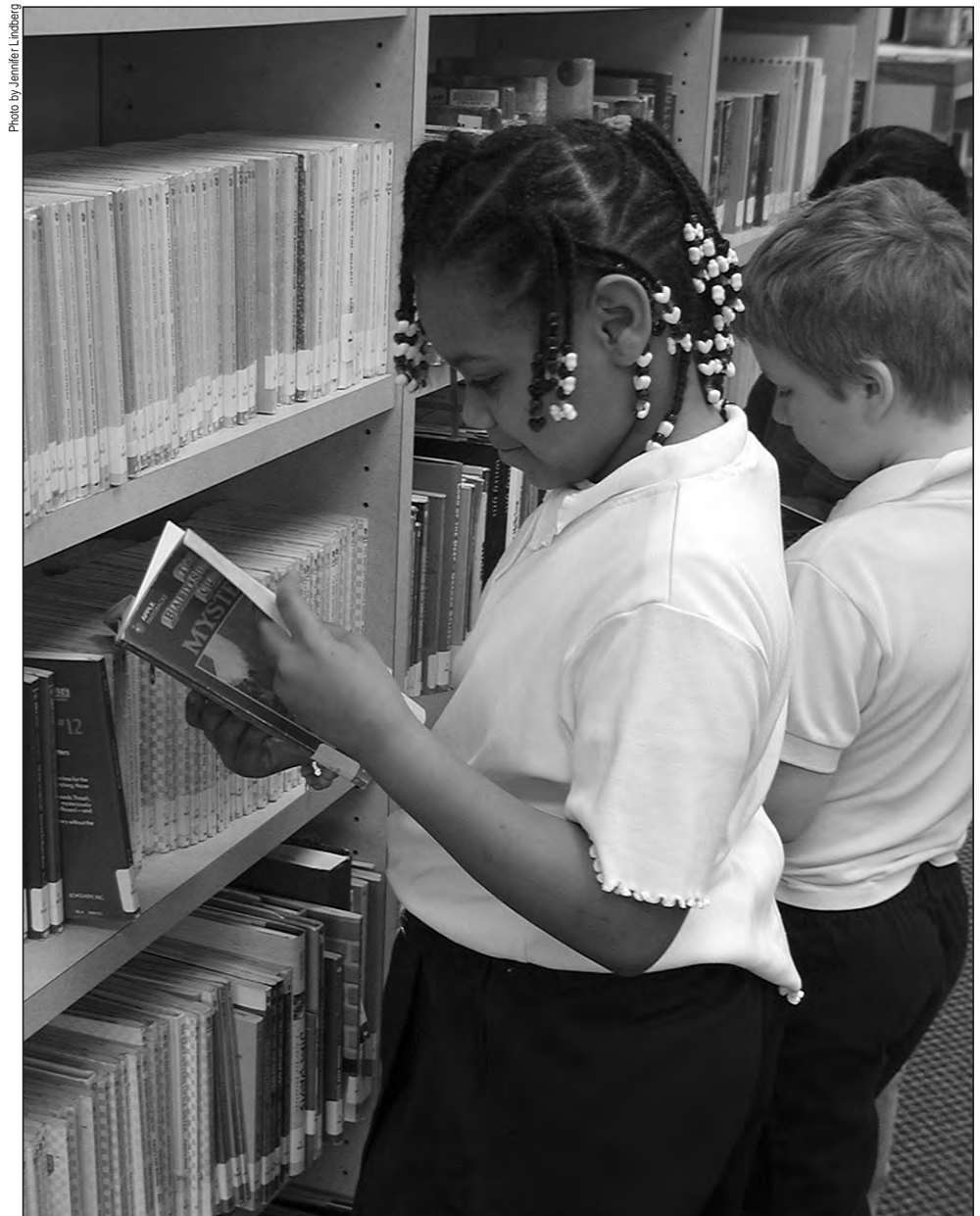
The school also offers a family night where parents and students can use the library together.

Paradise said she wants Project RELATES to reach the entire school community from parents, to parishioners, to neighbors of the school.

She would like each student and parent to have a library card in all the center-city schools.

The current grant provides much needed assistance, from new books at schools that had old or out-dated books to having more bilingual books available for Hispanic students and parents.

"This will enrich and improve our schools," Paradise said. †



Kortney Tevis, a third-grader at Holy Cross Central School in Indianapolis, tries to find a book she likes in the school library. Holy Cross is one of seven schools that will receive money from a \$2.1 million grant for its library and after-school programs.

Archdiocesan Youth Rally helps teens to act on their faith

By Jennifer Lindberg

Coming to the Archdiocesan Youth Rally was a way for Karen Kirchman to find the answer to one of the biggest decisions of her teen-age life.

Karen, who attends Holy Trinity Parish in Edinburgh, attended the Indianapolis rally to hear about how she could live her faith as a youth and do something to make a difference in the world.

"Right now, I'm trying to make a huge decision that involves seven weeks of my summer," Karen said.

She can choose to study in France or go on a mission trip.

Either way, she knows she'll involve Jesus in her search, especially after hearing Steve Angrisano, a nationally known Catholic musician, perform a song that asked how could anyone say no to Jesus?

About 400 youth attended the "Coming off the Bench" rally held at the Marriott East Hotel in Indianapolis. It was centered on how students could "get off the bench" and stand up for what they believe.

Using a game theme, students talked about their coach, Jesus, and how they could live their Catholic faith in the world.

Amanda Kersey of St. Rose Parish in Franklin said stories by Angrisano about other youth he encountered and how they stood up for their faith inspired her.

"It touched me and makes me want to stand up," said Amanda.

For example, if someone is being made fun of at school, Amanda said she now wants to stand up for them and tell others how wrong it is to belittle someone.

She also said the rally was a way for her to "get closer to God."

Angrisano, who has performed at World Youth Day and the National Catholic Youth Conference, urged the youth to open their hearts to God.

He said students should live their life as if it's the last day and live it the way God has called them.

Angrisano, from Littleton, Colo., shared stories of students he knew who died in the Columbine High School shootings in 1999. He told about how Catholic students he knew through ministry at churches in Littleton lived their faith and said they believed in God before being shot. He also shared a story of a Columbine survivor who went to one of the local Catholic churches in Littleton.

During the conference, he mixed songs



Youth from across the Archdiocese of Indianapolis participated in a service day on March 15 in preparation for the annual archdiocesan youth rally held the next day. Anna Whitacker, left, from St. Mark Parish in Indianapolis, works with Kristin Gaither of St. Mark Parish to help clean up an inner-city site.

and games with stories to allow youth to interact with one another and give them the opportunity to listen to what God wanted for them.

"Don't be afraid to act [on your faith]," Angrisano said. "You don't need to sit on the bench. Open your hearts to God and see what he has to say." †



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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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Gulf War veteran is executed at U.S. Penitentiary

By Mary Ann Wyand
First of two parts

TERRE HAUTE—Nineteen-year-old Tracie Joy McBride, who smiled easily and often, brought lots of joy to her family and friends in Centerville, Minn.

She was excited about beginning her military service as an Army private at Goodfellow Air Force base in San Angelo, Texas, in 1995, and had only been stationed at the base for nine days when decorated Gulf War veteran Louis Jones Jr. abducted, raped and brutally murdered her.



Murder victim Tracie Joy McBride was 19.

Members of the McBride family traveled to Terre Haute this week to watch Bureau of Prisons officials execute Jones by chemical injection on March 18 in the federal death chamber at the U.S. Penitentiary and try to find some peace and healing in his death.

After watching her daughter's murderer die at 7:08 a.m. on Tuesday, Irene McBride said his death was painless but Tracie suffered a great deal until she died of multiple injuries sustained when Jones beat her with a tire iron.

The McBrides said they were relieved that Jones is dead and grateful that President Bush refused to commute Jones' death sentence to life in prison without parole.

Irene McBride also said they were

upset that Jones tried to blame the violent murder on injuries he suffered as a result of exposure to chemical weapons and post-traumatic stress from combat service in the Gulf War and in Grenada.

Ironically, Jones died from injections of lethal chemicals after claiming that exposure to nerve gas 12 years ago caused brain damage and psychological problems that led him to commit the murder.

As he waited to die on the gurney in the death chamber, the 53-year-old retired Army Ranger looked through a window at four witnesses he had asked to watch him die and told them "I love you."

Then he sang an off-key rendition of a hymn praising Jesus that included the refrain "In the cross, in the cross, be my glory ever 'til my raptured soul shall find rest beyond the river."

Jones, who is black, was the third federal death row inmate to be executed at the Terre Haute prison since the U.S. government ended a 38-year moratorium on capital punishment two years ago.

On March 17, President Bush and the U.S. Supreme Court declined to commute Jones' death sentence to life in prison without parole.

Oklahoma City bomber Timothy J. McVeigh and Texas drug lord and murderer Juan Raul Garza were executed by chemical injection in the Terre Haute death chamber in June 1991.

Jones was a master sergeant in the Airborne Rangers when he retired from the Army in 1993. He earned a Bronze Star and numerous other meritorious service awards during his distinguished military career.

During his trial, Jones expressed remorse for attacking and killing McBride.

Last month, Archbishop Daniel M. Buechlein wrote a letter to President



Law school graduate Stacie McBride of Centerville, Minn., holds photographs of her older sister, Tracie, who was abducted, raped and murdered by Gulf War veteran Louis Jones Jr. in 1995, after the McBride family watched federal prison officials execute Jones on March 18 at the U.S. Penitentiary in Terre Haute.

Bush, asking him to spare Jones' life in favor of life imprisonment without parole.

But early Tuesday morning, the veteran who served his country in two conflicts died at the hands of the government he had pledged to protect from danger.

On March 17, about 50 pro-life supporters marched from the federal building to the courthouse in downtown Terre Haute, carrying signs opposing capital punishment.

One protest sign quoted St. Joseph of Medaille Sister Helen Prejean of New

Orleans, the author of *Dead Man Walking*, who said, "There is more to a person than the worst thing they've ever done."

Another demonstrator's anti-war sign, leaning against a fence near the pro-life prayer vigil site outside the prison on March 18, pointed out, "The tragic irony: As we rush recklessly to war with Iraq, we are killing a veteran of the first Gulf War."

(Next week: Victim's family and death row inmate's attorney and minister discuss the execution.) †

Got Questions?

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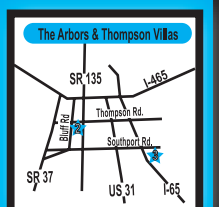
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Editorial

Opposing voices about war with Iraq

Ordinary Catholics are sincerely divided over the morality of war with Iraq. Many support the war, but feel caught by the overwhelming statements from Church leaders opposing it. Those who oppose the war are perplexed by statements from some theologians and Church leaders who support it.

Theologians such as Michael Novak and George Weigel have made a case in favor of a war based on new interpretations of the ancient "just war" theory.

Novak, for example, said that it would be immoral not to go to war. "A limited and carefully conducted war to bring about a regime change in Iraq is, as a last resort, morally obligatory," Novak said. "For public authorities to fail to conduct a war would be to put their trust imprudently in the sanity and good will of Saddam Hussein."

Weigel agrees with Novak. He has called for a fresh look at the Catholic just-war tradition "to take account of the new political and technological realities of the 21st century." The decision about going to war, he believes, lies "with duly constituted public authorities, who are more fully informed about the relevant facts and who must bear the weight of responsible decision-making and governance."

In a recent interview with the Zenit news agency, Father Richard Neuhaus, editor of the scholarly journal *First Things*, said that a war to disarm Iraq could be morally justified in terms of the just-war doctrine. "War, if it is just, is not an option chosen but a duty imposed," he said.

These, though, seem to be minority voices among Catholic Church officials.

Reflecting on the danger of war, Pope John Paul II said recently, "It is a duty for believers, regardless of the religion they belong to, to proclaim that we can never be happy if we are against one another. The future of humanity can never be assured by terrorism or the logic of war."

The pope also said, "No to war. The solution will never be imposed by recourse to terrorism or armed conflict, as if military victories could be the solution. And what are we to say of the threat of war that could strike the people of Iraq, the land of the Prophets, a people already sorely tried by more than 12 years of embargo?"

The pope sent Cardinal Pio Laghi as his special envoy to appeal directly to U.S. President George W. Bush not to go to war with Iraq. Laghi is the former apostolic delegate (Vatican representative) and later nuncio (ambassador) to the United States.

On Feb. 26, in their third statement in the last four months, the U.S. bishops reiterated their opposition to a U.S.-led war against Iraq, saying an attack lacked "moral legitimacy."

"Our bishops' conference continues to question the moral legitimacy of any pre-emptive, unilateral use of military force to overthrow the government of Iraq," said Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops.

Bishop Gregory said his fellow prelates "had no illusions about the behavior and intentions of, or dangers posed by, the Iraqi government."

The bishop said the Iraqi government also must do its part to avoid war by complying with U.N. demands for disarmament and by abandoning efforts to develop weapons of mass destruction.

But it was still difficult for the United States to justify an invasion of Iraq, "lacking clear and adequate evidence of an imminent attack of a grave nature or Iraq's involvement in the terrorist attacks of Sept. 11" or without the broad support of the international community, Bishop Gregory said.

An attack on Iraq would not meet the "strict conditions in Catholic teaching" that would justify the use of military force, the bishop said.

Cardinal J. Francis Stafford, president of the Pontifical Council for the Laity, said, "Objective criteria must be applied with intellectual vigor. The threat must be clear, active and present—not future. Nor has the American administration shown that all other options before going to war have proven impractical or ineffective."

The Vatican Secretary of State, Cardinal Angelo Sodano, said, "We are against the war. That is a moral position, and there's not much that needs to be said about whether [it] is 'preventive' or 'nonpreventive.' It's an ambiguous term. Certainly the war is not defensive."

We believe that we have to reiterate our position stated in an editorial in the Oct. 4, 2002, issue of *The Criterion*: "Until compelling evidence [that the activities of the Hussein regime are such that a reasonable person could conclude that aggression is under way] is presented, the case for a just war is nearly impossible to make."

We also understand the reality that the Bush administration may be in possession of intelligence that it is unable to disclose. The *Catechism of the Catholic Church* leaves the evaluation of conditions for moral legitimacy of a war to the "prudential judgment of those who have responsibility for the common good" (#2309). And this judgment, as Father Neuhaus points out, is "beyond the competence of religious authority."

Let's pray for leaders of governments throughout the world, including those in Iraq, that they may correctly discern the common good and carry out the actions necessary to safeguard the common good of all peoples.

— William R. Bruns
— John F. Fink

Seeking the Face of the Lord

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



The real meaning of success

The other day, on a flight back to Indianapolis, I was seated next to a gentleman who recognized that I am a bishop. After a bit of chitchat, he said, "May I ask a delicate question?" I gave the go-ahead wondering if this was going to be about sex abuse.

He asked, "Don't you think it would be better if the pope resigned—you know, considering how sick and elderly he is? It doesn't make a good public impression, he being the head of the Catholic Church."

In discrete ways, I have been asked that question numerous times over the last few years. My response is consistent: "No, I don't think the Holy Father should resign. He is mentally alert and is very much in charge, despite his disabilities. Yes, he suffers physically, but up close one still sees the twinkle in his eyes."

But there are other reasons as well. In his person, Pope John Paul II is an excellent witness to the dignity of human life in all its stages. He is an encouragement to anyone who is debilitated by reason of age, sickness or disability. In a culture that idolizes youthfulness and is embarrassed by the ravages of old age, he is a role model. More than that, he is an unquestionable example of the kind of significant contribution elderly people can and do offer for the betterment of our human family.

The fact that the pope is not only elderly but also afflicted by Parkinson's disease is significant. In an encroaching culture of death, little by little, secular perspectives of what is good and beautiful inch toward disposing of those who are debilitated by grave sickness and/or disabilities. Not only by his words, but also by his very life, his struggle to keep on going physically, the Holy Father lives a striking "no" to the culture of death.

Of course, he is able to carry on because of God's grace and the assistance of those around him. Underneath it all, however, is virtue—not only the virtue of a pastoral love for all of us, but also the virtue of humility.

Last October, I stood with the pope at the altar in his private chapel for early morning Mass. His assisting priests vested him right there at the altar. And lining the altar were handkerchiefs to catch the constant drool that goes with his sickness. Not too many years ago, I

stood at that same altar with an erect, handsome pope. I couldn't help but mark the difference.

I was moved, not by pity. Rather, I was touched by the humility and truly noble power of the Holy Father's witness. After that Mass, I spoke briefly with him. He was as alert as ever and the twinkle in his eyes was beautiful to see. My spiritual father—and your spiritual father—continues to lead the way, albeit with a struggle and with nobility nonetheless.

Sure, it is nobility by a different measure. In our culture, we measure success by norms other than those we find in the teaching of Jesus in the Gospel. Remember, the disciples wanted Jesus to be the successful and politically powerful, indeed, the conquering Messiah and king.

As we will rediscover once again in a few weeks as we commemorate Christ's Passion and ignominious death during Holy Week, Jesus ended up being an embarrassing Messiah according to the measure of his day. But then came Easter Resurrection. Does this make a difference?

Because of Jesus Christ, we embrace a different measure of nobility and success. On Ash Wednesday, we were invited to repent and return to the Gospel. More fundamentally, Jesus calls us to change our attitude, to change our perspective on the meaning of life and reality. He challenges us to see the kingdom of God as the focus of all that we do and are, not the kingdom of this world. In a way, changing our focus, our perspective on the true meaning of life, may be more difficult than repenting of our sins.

There is nothing wrong with wanting to succeed in our achievements on the path of human life. In fact, we should want to do well in our respective jobs, careers and states in life.

What makes all the difference is the ultimate goal on which we focus. Is the kingdom of God our ultimate goal? Is it the true measure of our success? These weeks of Lent offer an opportunity for taking that measure.

Our Holy Father is a good reference point for that measure. His very life tells us that no matter how debilitated or how healthy, how beautiful or how handsome, how old or how young, the kingdom of God is our real home. †

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.

Buscando la Cara del Señor

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



El verdadero significado del éxito

El otro día, en un viaje de regreso a Indianápolis, iba sentado al lado de un caballero que me reconoció como obispo. Después de conversar un poco, me dijo: “¿puedo hacerle una pregunta delicada?” Le dije que continuara preguntándome si iba a ser sobre abuso sexual.

Me preguntó: “¿no cree que sería mejor que el Papa renunciara, usted sabe, tomando en cuenta lo enfermo que está y su ancianidad? No causa una buena impresión pública como jefe de la Iglesia Católica.”

Durante los últimos años me han hecho esa pregunta discretamente muchas veces. Mi respuesta es siempre la misma: “No, no pienso que el Santo Padre deba renunciar. A pesar de sus discapacidades, tiene agilidad mental y es un líder. Sí, padece físicamente, pero si lo miramos atentamente aun podemos ver el destello en sus ojos.”

Pero también hay otras razones. Como persona, el Papa Juan Pablo II es un excelente testimonio de dignidad en todas las etapas de la vida humana. Él representa un estímulo para todo el que esté debilitado a causa de su edad, por enfermedad o discapacidad. Es un modelo a seguir en una cultura que idolatra la juventud y se avergüenza de los estragos de la tercera edad. Más aun, es un ejemplo irrefutable del aporte significativo de que son capaces y en efecto brindan las personas mayores para mejorar nuestra familia humana.

Resulta notable el hecho de que el Papa no solamente es anciano, sino que además sufre de mal de Parkinson. En una cultura que concentra su atención en la muerte, las perspectivas seculares de lo bueno y lo hermoso poco a poco han ido ganando terreno y creando la idea de deshacerse de aquellos debilitados por enfermedades graves y discapacidades. El Santo Padre es un ejemplo vivo de un sorprendente “no” a la cultura de la muerte, no sólo a través de sus palabras sino también de su propia vida y su lucha por seguir adelante.

Por supuesto que es capaz de continuar su labor debido a la gracia de Dios y la ayuda de aquellos que lo rodean. Sin embargo, debajo de todo yace la virtud: la virtud de amor pastoral por todos nosotros y la virtud de la humildad.

El pasado octubre me paré junto con el Papa en el altar de su capilla particular para asistir a la misa matutina. Sus sacerdotes asistentes lo acicalaron en pleno altar. El altar estaba cubierto de pañuelos destinados a contener el babeo constante que acompaña su

enfermedad. No hace muchos años me paré en el mismo altar con un Papa erguido y bien parecido. No pude más que notar la diferencia.

Me sentí conmovido, pero no por pena, más bien por la humildad y la verdadera nobleza del testimonio del Santo Padre. Después de la misa hablé brevemente con él. Estaba alerta y era hermoso contemplar el destello en sus ojos. Mi padre espiritual (y el suyo), continúa guiándonos, a pesar de enfrentar dificultades, y lo hace noblemente.

Ciertamente es una nobleza que se mide diferente. En nuestra cultura medimos el éxito de acuerdo a estándares diferentes de los que encontramos en las enseñanzas de Jesús en el Evangelio. Recordemos que los discípulos querían que Jesús tuviera éxito y poder político: un verdadero Mesías conquistador y rey.

Tal y como descubriremos una vez más dentro de unas pocas semanas, al conmemorar la Pasión de Cristo y su ignominiosa muerte durante la Semana Santa, Jesús terminó siendo un Mesías vergonzoso a juzgar por los estándares de su época. Pero luego vino la Pascua de Resurrección. ¿Hay alguna diferencia?

Gracias a Jesucristo admitimos una medida diferente de nobleza y éxito. El Miércoles de Ceniza se nos invitó a arrepentirnos y volver al Evangelio. Fundamentalmente es el llamado de Jesús a cambiar nuestra actitud, nuestra perspectiva sobre el significado de la vida y la realidad. Nos desafía a que veamos el Reino de Dios como el objetivo de todo lo que somos y hacemos, no el reino de este mundo. De cierta manera, cambiar nuestro objetivo, nuestra perspectiva del verdadero significado de la vida puede ser más difícil que arrepentirnos de nuestros pecados.

No hay nada malo en querer tener éxito en nuestros logros en el camino de la vida humana. De hecho, deberíamos querer desempeñarnos bien en nuestros respectivos trabajos, carreras y etapas de la vida.

La diferencia está en la meta última en la que nos concentramos. ¿Es acaso el Reino de Dios nuestra meta última? ¿Es nuestra verdadera medida del éxito? Las semanas de la Cuaresma ofrecen la oportunidad de medir esto.

El Santo Padre es un buen punto de referencia para esta medida. Su propia vida nos dice que no importa la debilidad o la riqueza, cuán hermosos o apuestos, cuán jóvenes o viejos, el Reino de Dios es nuestro verdadero hogar.

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Let Indiana's informed consent law take effect

Indiana lawmakers adopted the informed consent law in 1995 that gives women seeking abortions the opportunity to learn about the development of the unborn child and potential health risks associated with abortion. Its enforcement was delayed as Planned Parenthood and other abortion providers turned to the federal courts, arguing that the law was harmful to women. Last fall, the 7th U.S. District Court of Appeals in Chicago overturned the ruling of District Judge David Hamilton. The abortion providers appealed to the United States Supreme Court, but the court declined to hear the case, allowing the law to take effect.

Just a week after the Indiana informed consent law took effect, the same abortion providers secured a temporary restraining order from Marion Superior Court Judge David J. Dreyer. In effect, it blocks the new law under the pretext that the Indiana State Constitution forbade abortion restrictions of this type.

The restraining order has been extended to April 30. Judge Dreyer's decision prompted a laudable and necessary response from Indiana Attorney General Steve Carter. As it now stands, a new judge will be appointed to the case.

The people of Indiana should be grateful to the Indiana Attorney General for his refusal to accept the suppression of truth, which is the weapon of choice in the abortion industry.

The suppression of truth by the abortion industry is effectively accomplished through its newest strategy, which is to appeal to state constitutions in an attempt to undermine the federal constitution when unwelcome pro-life legislation is passed.

It is inaccurate and extremely insulting to the citizens of Indiana to suggest that they ever sculpted or formed a constitution that would protect and potentiate abortionists in their destruction of innocent human life in the womb.

The abortion industry in Indiana also depends on the Indiana Civil Liberties Union to protect its interests. On Feb. 27, 2003, the Civil Liberties Union initiated the lawsuit to ask for the injunction to prevent the informed consent law from going into effect. Such extraordinary willingness to cooperate with the abortion industry betrays the union's original

purpose of defending the defenseless, poor and marginalized in this country.

The systematic attacks on innocent human life that are fueled by the “culture of death” have prompted the recently released Doctrinal Note from the Congregation for the Doctrine of the Faith that speaks to the role of Catholics in political life. The “Doctrinal Note on some questions regarding the participation of Catholics in political life” calls on all Catholics and elected officials to bring into the public forum the truth about the dignity and sanctity of human life. Furthermore, it warns Catholics in elected office, and those who influence legislation to not participate in the making of policies or laws that attack innocent human life. Thus a Catholic, whether a voter or elected official, may never be “pro-choice,” with all that this label implies.

Clearly, the restraining order put in place by Judge Dreyer effectively denies to women essential information on surgical abortions for no other end than to deny them the right to make an informed decision. Ignorance of the facts regarding abortion is the weapon of choice of the abortion industry. The multitude of women in Indiana who suffer from the aftermath of abortion should take their concerns to the Indiana Civil Liberties Union and address its role in allowing the abortion industry to continue its devastation on our society one child at a time, one woman at a time, one family at a time.

Sister Diane Carollo, S.G.L.
Director of Pro-Life Activities, Archdiocese of Indianapolis

Disagrees with recent liturgical changes

If, as baptized Christians, we participate with God in the work of creation and transformation in Christ, why then in the name of all that is good and holy can we not place the sacred hosts in the bowls and pour the Precious Blood into the cups? Does this really make sense? I cannot understand why our bishops did not say to the Vatican office that this mandate came from, “No, this is an insult to our lay eucharistic ministers. We will not degrade them this way.”

Sister Mary Patricia Peacock, S.P.
Saint Mary-of-the-Woods

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to

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

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

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

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

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.

Lenten Sacrifice



ABSTINENCE

No meat can be taken by those 14 and older on Ash Wednesday and all Fridays.



FASTING

A limit of one full meatless meal by those 18-59 on Ash Wednesday and Good Friday.



SELF-DENIAL

Voluntary acts of self-denial are recommended on weekdays during Lent.



PRAYER and CHARITY

Can include daily Mass, Scripture study, Stations of the Cross, almsgiving and showing mercy and kindness to others.

Check It Out . . .

The 12th annual Susan G. Komen Breast Cancer Foundation/Indianapolis **Race for the Cure®** will take place on April 12 in downtown Indianapolis. The 5K run and 5K walk begin at 9 a.m. A one-mile family fun walk will start around 9:40 a.m. The Komen Indianapolis Race for the Cure organizers hope to raise more than \$950,000 for breast cancer research, education, screening and treatment. Seventy-five percent of the proceeds remain in Indiana, with the balance going to the Komen Award and Research Grant Program. Registration is from 7-8:30 a.m. on the day of the race, but with 32,000 participants expected, pre-registration is encouraged. Registration is available online at www.komenindy.org or by calling 317-638-2873.

Father Thomas Scecina Memorial High School in Indianapolis will celebrate its 50th anniversary this year. The staff is trying to **compile an address list of former teachers, staff, military personnel and lost alumni** so they can be invited to the anniversary events. Anyone who can help should call Franciscan Sister Lavonne Long at 317-356-6377, ext. 1303, or e-mail her at slavonne@scecina.org, or call Gia Spaulding at 317-351-5976, ext. 1308, or e-mail her at gspaulding@scecina.org.

St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, will present its **Lenten Organ Concert Series** at 12:40 p.m. on the Wednesdays of Lent from March 26 to

April 16. Each concert lasts about a half-hour and is followed by a Mass at 12:10 p.m. The concert is free and open to the public. For more information, call Tom Nichols, director of music for the parish, at 317-635-2021 or e-mail him at ThomasNichols@prodigy.net

The bakers of Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, will have **poticas** available in the kitchen of Bockhold Hall. Orders are no longer being taken for the holidays, but poticas will be sold for \$15 each day from 8:30 a.m. to 1 p.m. For more information, call 317-634-2289.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering a silent retreat for men and women titled **"The Art of a Balanced Life"** on March 28-30. Franciscan Father Ted Haag will present the retreat and will discuss St. Francis' own struggle to balance contemplation and action in his life. The cost of the retreat is \$135 per person. For more information, call the retreat house at 317-545-7681.

There will be a retreat titled **"Healing by the Love of God"** on March 21-23 in the basement of Immaculate Heart of Mary Church, 5692 N. Central Ave., in Indianapolis. The retreat will feature the shared meditation of the joyful mysteries of Jesus' life on earth, the prayer of "presence" in the

presence of the Blessed Sacrament and the chance to experience the healing power of simple Gospel faith in Jesus. There is no cost except a free-will donation. Participants must bring their own sack lunch. For more information, call Judy Hoyt at 317-547-6895 or Sharon Ross at 317-257-2751 or Robin Cooke at 317-255-9533.

The Wellness Community-Central Indiana Inc. is offering a new quarterly program to help cancer patients and their loved ones begin to overcome the psychological challenges of cancer. **"Cancer 101"** will be offered from noon to 2 p.m. on March 28 at St. Francis Hospital, 8111 S. Emerson Ave., in Indianapolis. The informative program, presented by Dr. Randall Trowbridge, an oncologist at St. Francis Hospital and Health Centers, will give people the opportunity to learn the basics of cancer, dispel cancer myths, have questions answered and interact with others who are on the same journey to recovery. Lunch will be provided for all registered participants. The program is free. For more information or to register, call the Wellness Community at 317-257-1505. †

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

The Hunted (Paramount)
Rated **O (Morally Offensive)** because of much savage violence and sporadic rough language.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Willard (New Line Cinema)
Rated **A-IV (Adults, with reservations)** because of some grisly violence and menace, a depiction of a character viewing online pornography, an allusion to autoeroticism, occasional profanity and an instance of rough language.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA. †

Awards . . .



David James, a science teacher at Brebeuf Jesuit Preparatory School in Indianapolis, recently received the Clyde Motts Memorial Award for Innovative High School Science Teaching at the 33rd annual Hoosier Association of Science Teachers convention. James, who is in his third year as a physics teacher at Brebeuf, was selected for the award because of his "skill, motivation and enthusiasm evident in his teaching, particularly in the area of inquiry-based, hands-on science."

Roncalli High School celebrated excellence in education on March 13 by hosting its Alumni Association South Deanery Recognition Awards Dinner at The Atrium in Indianapolis. Various educators and staff from South Deanery Catholic schools were honored for 20 and 30 years of service. The 20-year honorees included **Rose Haltom** and **Chris Peek** from Nativity of Our Lord Jesus Christ School, **Julie Ross** from St. Jude School, **Barb Taylor** from Central Catholic School and **Kathy Peach** from Roncalli. The 30-year honoree was **Kathy Tinder** also from Roncalli. **Fred Fields** and **Cathy Clark-Weinmann** were recognized as honorary alumni. **Sherry Meyer**, a lay missionary and 1969 Roncalli graduate, was named Roncalli Alumnus of the Year. **Dennis Stephenson** was honored as the Pope John XXIII Award recipient. †

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BAN

continued from page 1

Diane Carollo, the director of pro-life activities for the Archdiocese of Indianapolis.

"The victory in the Senate reveals the strength of the Christian political will when united in this country. If enough Christians will something, like the end to the national tragedy of legalized abortion, it will be done. Planned Parenthood and abortion providers throughout the country have been put on notice that the American people realize that through their political efforts they can reclaim the instruments of government to establish a decent and moral order in this country."

The Senators voted against several proposed amendments to the legislation but in a 52-46 vote they passed a nonbinding resolution endorsing *Roe vs. Wade*, the 1973 Supreme Court decision that legalized abortion, and saying it secured an "important constitutional right."

Santorum predicted the resolution, which was also voted on in 1999 and passed with a 51-47 vote, would also get the votes this year, but he said the *Roe* language would most likely be deleted from the final bill before being sent to President Bush.

Other defeated amendments included

one from Sen. Richard J. Durbin, D-Ill., to allow the partial-birth procedure if two physicians verified that the woman's physical health would be seriously threatened by a continued pregnancy. Sen. Dianne Feinstein (D-Calif.) proposed that the procedure be allowed if only one physician certified the pregnancy's danger to the woman's health.

Durbin's proposal was defeated 60-38; Feinstein's lost 60-35.

Durbin told his colleagues that his proposal was "reasonable middle ground" on an issue that is dividing the country as deeply as slavery did in the 19th century. But opponents said it would not really limit the partial-birth abortion procedure and would leave too much to the discretion of the physician.

The Senate also rejected, in a 56-42 vote, a proposal by Sen. Barbara Boxer, D-Calif., to send the bill to the Judiciary Committee. She wanted the bill rewritten to address constitutional issues she said were raised by the Supreme Court three years ago when it struck down a Nebraska law on the partial-birth abortion ban.

The court ruled that partial-birth abortion was protected under the *Roe vs. Wade* decision and also said a ban against the procedure was unconstitutional because it didn't provide an exception for the safety of the mother.

Santorum said the new legislation directly addresses the constitutional problems put forward in the vaguely-worded Nebraska case, *Stenberg vs. Carhart*, by including pages of medical findings proving that "partial-birth abortion is never necessary to preserve the health of a woman" and it also "poses serious risks to a woman's health [and] lies outside the standard of care."

Opponents of the current legislation have already likened it to "the start of the rollback of *Roe vs. Wade*." They also stress that it doesn't answer the constitutional questions addressed in the Supreme Court's previous ruling against the partial-birth abortion ban and therefore they intend to take it to court.

But that's a fight that Jay Sekulow, chief counsel of the American Center for Law and Justice, welcomes.

"This measure will ultimately make its way to the Supreme Court," he said, vowing to aggressively defend it.

Douglas Johnson, legislative director for the National Right to Life Committee, is likewise willing to see the issue come before the Supreme Court again.

He noted that there is plenty of support for the partial-birth abortion ban, beginning with President Bush, who asked lawmakers during his State of the Union address "to protect infants at the very hour of their birth and end the practice of partial-birth abortion." Johnson also cited a January Gallup poll that found 70 percent of the public in favor of the ban.

According to Johnson, "five Supreme Court justices said that partial-birth abortion is protected by *Roe vs. Wade*," and 33 senators, who just voted against the ban, agreed.

"We hope that by the time this ban reaches the Supreme Court, at least five justices will be willing to reject such extremism in defense of abortion," he said. †

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Easter sweets

Religious Sister of Mercy Mary Leon Gilman dips candies in chocolate in the kitchen at Our Lady of Mercy High School in Rochester, N.Y., on March 13. The 94-year-old nun gives away her homemade delicacies at Easter.

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Above, U.S. Marine Albert Martinez from Sunnyvale, Calif., is about to be immersed in a makeshift baptismal pool made of sandbags and plastic sheeting as Baptist chaplains baptize infantrymen on March 16 in northern Kuwait near the Iraq border. Pope John Paul II urged Iraq and the United Nations to consider the "tremendous consequences" of the potential conflict and avert war.



Right, U.S. Army soldiers attend Mass at Camp New York in the Kuwait desert on March 15. Soldiers prepared for war by attending religious services across the region, while Pope John Paul II urged Iraq to place the fate of its citizens as its top priority.

Priest and Vietnam War veteran says war is not the answer

By Mary Ann Wyand

Maryknoll Father Roy Bourgeois, who founded the School of the Americas Watch to try to shut down the U.S. Army's combat training camp for Latin American soldiers at Fort Benning, Ga., believes that God is calling people to be peacemakers and healers in the world during this critical time in history.

"Jesus was a healer," the priest and activist from Lutcher, La., said during his homily at Mass on March 15 at St. Thomas Aquinas Church in Indianapolis. "Jesus was a peacemaker. He went around with great compassion welcoming all [people] to the same table as sisters and brothers. It is very important for us to listen to God's beloved son, Jesus, and what he has taught us. It's not complicated. It's about peacemaking. It's about loving one another."

As President Bush continued plans to bomb Iraq to oust Saddam Hussein's regime in March, Father Bourgeois embarked on a speaking tour to ask Christians to pray for peace more urgently than ever before.

During a speech at St. Thomas Aquinas Church the same day, Father Bourgeois said war with Iraq is immoral and evil.

"If we are to be faithful to God, who calls us to love one another," he said, "we must be peacemakers and healers in our world. This is what is demanded of us as followers of Jesus."

The Navy veteran, who was wounded and earned a Purple Heart while serving in the Vietnam War, said he later felt called to the priesthood and service to the poor as a Maryknoll missionary.

Recently, Father Bourgeois said, he bought some bumper stickers that say, "When Jesus said love our enemies, he probably meant we shouldn't kill them."

As a Catholic priest, he said, "I'm happy to say that our Holy Father, Pope John Paul II, has called upon our president not to go to war. The pope has joined his voice with millions of people around the world—here at home joined by our U.S. Catholic bishops—who said, 'War is not the answer.'"

Father Bourgeois said he felt compelled to go to Iraq in December with a religious delegation to talk with the people that the U.S. government is planning to go to war against this month.

"We spent two weeks there, most of the time in Baghdad, and we went near the border where the [American] troops are forming," he said. "We spoke with university students and professors. We spoke with medical doctors, who told us about the effects of the [U.S. government's economic] sanctions [that are] claiming the lives of tens of thousands of children simply because they are not able to get needed medicines and medical equipment."

Members of the religious delegation spent a long time talking with the Dominican sisters who staff hospitals and orphanages in Baghdad near military compounds, he said. "They're very concerned. Everyone spoke about the fear that they have. They don't want to die."

Of Iraq's 24 million people, about half are children, Father Bourgeois said. "Saddam [Hussein] has caused a lot of suffering and death, but I have to say that the people there are more afraid of

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WAR

continued from page 1

community "to eliminate any motive for armed intervention," and asked member nations of the U.N. Security Council to respect their own U.N. charter, which

allows the use of force only as a last resort, when all peaceful means have been exhausted.

"I say to all: There is still time to negotiate. There is still room for peace. It is never too late to understand each other and to continue to work things out," the pope said. †

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Third mystery of light: Mercy's power to effect change

By Dolores R. Leckey

According to St. Mark, Jesus inaugurates his public presence with the announcement that the kingdom of God is at hand.

One can imagine his listeners wondering where to look and how to recognize it. Patiently, Jesus tries to focus their attention—and ours.

This kingdom is not the conventional kind. There is none of the Roman Empire's mighty majesty and glitter. Quite the opposite! God's kingdom is not only close at hand, it is "within" the listeners.

Jesus is drawing attention to the Spirit, the source of love, justice and mercy who cultivates the kingdom within each human person. One gets in touch with it by pondering some very small things on our world's horizon, not grand and grandiose schemes.

Consider the mustard seed, Jesus says, which grows into a large and generous tree. Or consider the bit of yeast that enlivens and enlarges lifeless dough.

For clues about the kingdom, we are directed to turn our attention to ordinary, everyday things. This is the pattern for learning the disciplines of love—not the sentimental veneer of love but the sturdy "caritas" which ultimately is self-sacrificing.

Marital love, parental love, friendship and community: This is the love that creates new life and sustains it. This is the love that sent St. Francis Xavier to India and Mother Teresa of Calcutta to the dying. This is the love that moves one to

give time and energy to the care of a friend broken by sickness.

This kind of love does not happen without one or many conversions, which create doorways into God's kingdom.

Outside the national headquarters of the U.S. Conference of Catholic Bishops is a statue of Jesus, his hand raised in blessing. Or is it a summons? At the statue's base are the words of Jesus recorded in John 9: "I am the light of the world."

For 20 years, I saw the statue daily, Christ greeting me and other workers who tended the Church's business. Once, a visiting German bishop whom I was escorting around headquarters told me the Scripture passage was wrong. He insisted Jesus had said, "You are the light of the world."

Today I know the "light" shines both ways and that both versions are scriptural, but then I was happy with the inscription as it was. I needed the light that was Christ's. Let it be, I thought.

With five new mysteries of the rosary now available to us—called the mysteries of light—we have the opportunity to reflect and meditate on several aspects of Christ's public ministry, including—with the third of these mysteries—his teaching regarding the kingdom of God and his call to conversion.

Mercy is at the heart of his public teaching, mercy that enlightens and warms.

During Jesus' public ministry, conversions often were linked with healing. He cured paralytics, the blind and the diseased, and often told them their sins were forgiven. Usually, the healing was preceded by a question: "What do you want?"

Pope asks people to exercise mercy

By David Gibson

There is a need to creatively exercise mercy toward others, Pope John Paul II said last year.

The pope called this "creativity in charity" during a visit to Poland in 2002.

Later, in encouraging the addition of five mysteries of light to the rosary, the Holy Father designated "Christ's proclamation of the kingdom of God, with his call to conversion" as the third mystery.

The pope also connected to it the inauguration of Christ's ministry of mercy.

God, by showing us mercy, asks us "to become witnesses to mercy," the pope said in Poland.

"We must take a loving look around

ourselves," he said, "if we are to be aware of the neighbor by our side who ... feels a sense of abandonment, of being lost, of distrust."

Doing so manifests "creativity in charity," he said, which is "needed to provide material and spiritual assistance to neglected children; to refrain from turning one's back on the boy or girl who has gotten lost in the world of addiction or crime; [and] to give advice, consolation [and] spiritual support to those engaged in an internal struggle with evil."

He also pleaded, "May this 'creativity' never be lacking when a needy person pleads, 'Give us this day our daily bread!'"

(David Gibson edits Faith Alive!) †



For clues about the kingdom of God, the focus of the third mystery of light, we are directed to turn our attention to ordinary, everyday things, which become the pattern for learning the disciplines of love. Marital love, parental love, friendship and community: This is the love that creates new life and sustains it. This kind of love does not happen without one or many conversions.

That question went to the core of human desire. Something transpired within the one who was cured; a soul sickness and weariness was relieved by Jesus' mercy and by his respect.

We might wonder how lives evolved after these encounters of mercy. Did the paralyzed man, who was cured after his friends lowered him through the ceiling of the house where Jesus was teaching, go on to care for his friends in like manner? Did the man cured of blindness begin to look within for signs of the kingdom?

And there were other conversions, some of them moral (as when people changed behavior), some religious (as when men and women left their customary work to join Jesus' mission) and some intellectual (as people left aside one way of thinking about God and the world, and opened themselves to a new worldview).

Many disciples of Jesus grew up in the traditional Jewish understanding of the Messiah. And then Jesus entered their world, and while appealing, he did not fit their expectations. By the time he declared Jesus to be the Messiah, Peter had spent a lot of time with Jesus, and

that close association had changed his thinking.

Peter's intellectual conversion continued, as we learn in the Acts of the Apostles. Peter, an observant Jew, is brought together with Cornelius, a Roman, someone completely outside his normal circle. But this unlikely relationship shapes the inclusive character of the Christian way.

When I think of the conversions in my own life, I recognize in them God's boundless mercy, even in the midst of my own stubborn resistance. Sometimes it took an illness to pull me more Godward, and sometimes it took a profound loss.

But more frequently, conversions came through the experience of authentic community. In an atmosphere of dialogue and friendship, I have been encouraged to pause and reflect, to resist drifting, and to act responsibly and courageously, as is sometimes needed.

Friendship continues to teach me about the depths of mercy. Christ's light burns steadily in these places of integrity.

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

Discussion Point

Mercy is love and compassion

This Week's Question

What does mercy mean in your own words? What is one way you can exercise mercy?

"Mercy to me is solidarity with the individuals who are suffering. As humans, we often get caught up with pity and avoid the most important step in mercy: We have to bond with the poor. We have a responsibility to live with them in their need or pain. I personally am exercising this by working with a group to provide systemic change for those among us who find justice lacking." (Margaret Phipps, Oklahoma City, Okla.)

"To me, mercy is compassion for those around us and especially for those not as fortunate as ourselves. I exercise mercy by helping supply our local Habitat for

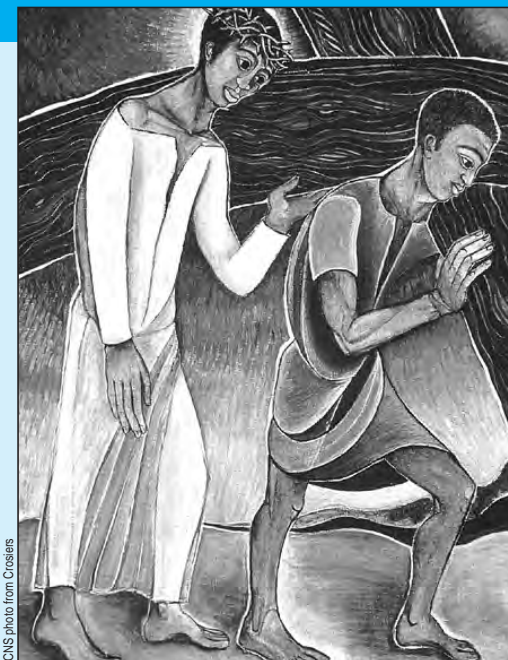
Humanity chapter with both workers and materials for their homes." (Mark Johnson, Coal Valley, Ill.)

"Mercy is the experience of love, even when you feel you don't deserve it. One way to exercise mercy is to connect the faults of others with my own faults, and then to love myself and others through them." (Ruth Payne, Las Cruces, N.M.)

Lend Us Your Voice

An upcoming edition asks: As a pastor, parish staff or committee member, how has the Internet helped you to communicate with those you serve?

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



From the Editor Emeritus/John F. Fink

Important events: Charlemagne is crowned

Twenty-first in a series

Charlemagne was crowned first emperor of the Holy Roman Empire on Christmas of 800. That's the 21st on my list of the 50 greatest events in Catholic history.



Charlemagne (Charles the Great) at first ruled a divided Kingdom of the Franks with his brother Carloman.

They were the sons of King Pepin III the Short, the son of Charles Martel. Pepin died in 768. When Carloman died three years later, Charlemagne seized control of all the Frankish territory and began a series of campaigns to create a vast empire.

If Charles Martel wouldn't come to the aid of the pope against the Lombards, his grandson did. In 773, he crossed the Alps, defeated the Lombards and gave Pope Adrian I a document that ratified the gift of about three-fourths of Italy originally made by his father. The gift is known as the "Donation of Pepin" and it remained

the charter of papal sovereignty for more than a thousand years.

Charlemagne then turned to Saxony. First, he set up missionary districts there. In his absence, though, Witikind the Saxon expelled the missionaries. Charlemagne returned, defeated Witikind and decreed that all Saxons must choose between accepting Catholicism and death. At one point, he ordered the killing of 4,000 Saxon prisoners at Verden in 783. Witikind eventually chose to abandon paganism and was baptized, with Charlemagne acting as his godfather.

Charlemagne's empire eventually stretched from the Pyrenees through France, Italy, Switzerland and Germany all the way to the Balkans. He chose to live in Aachen, Germany (where his cathedral, elaborate sarcophagus and treasury are tourist sites today).

In 799, Roman nobles drove Pope Leo III out of Rome. He escaped to Aachen. Charlemagne presided over an assembly that condemned the Roman nobles to death, a sentence later commuted to banishment. Leo was then escorted back to Rome.

Charlemagne was in Rome on Christmas in the year 800. As he rose

from praying before St. Peter's tomb, Pope Leo placed an imperial crown on his head, proclaiming him emperor. Charlemagne was unhappy about this action of the pope because it implied that a pope had the power to create an emperor. Nevertheless, he ruled as emperor of the Holy Roman Empire until his death in 814.

As emperor, he took seriously what he considered his role in defending the Church and promoting its spread. He exerted more control over the religious affairs in his realm than any western emperor since Constantine. He and Pope Leo III cooperated in carrying out needed reforms in the Church, suppressing heresy and promoting missions.

Charlemagne was usually considered devout, but his personal life left much to be desired. He had nine wives or mistresses, two of whom he divorced. After he died and was buried in his cathedral in Aachen, he was represented as a saint. In the 12th century, the antipope Paschal III canonized him. His "feast" is still observed in some parts of Germany, but his name is not in the Roman calendar of saints. †

Cornucopia/Cynthia Dewes

Three suggestions for a "good" Lent

When we're little, we tend to think of God as some grand personage in the sky, sitting on a cloud surrounded by angels plucking lyres.



Especially when we're kids, the idea of God can be overwhelming because we know he's omniscient, omnipresent and omni-everything we are not.

Conversely, we may picture Satan as a mean guy who exists someplace underground where it's dark, noisy and hotter than, well, hell. Our ideas of sin and evil seem easier to grasp in the person of a devil with horns, tail and pitchfork.

As we mature, hopefully, our conception of God matures as well. Now we think of God as a spiritual presence without human characteristics, such as a body or an attitude. And often, Satan retreats from our consciousness into a vague place where Adolf Hitler and Joseph Stalin probably now reside.

Jesus is that part (person) of God to whom we may relate better. His humanity allowed him to be tempted, as we are tempted, and his 40 days in the desert are recreated for us every year during Lent.

We can only hope that we're paying attention as Jesus was.

Now, we can take Lent seriously and use it to our spiritual (and even physical) advantage, or we can blow it off as just another event in the Church calendar. That's where a more mature conception of God and Satan comes in, and that's why the Church has given us guidelines to develop our spiritual maturity.

During our 40 days of reflection upon the eternal battle between good and evil, and the ultimate victory we can share with Jesus on the cross, we're given three suggestions for use on the journey. They are the old-fashioned but ever useful fasting, almsgiving and penance.

By themselves, fasting and abstinence are just denials of human pleasures, seemingly without purpose. But, when we use them to remind our minds and bodies that we need to make room for God's inspiration, they take on real importance.

Such disciplines give us a starting point for meditation on what truly nourishes us, physically, spiritually and emotionally. They help us to appreciate how much we need food for our bodies, and our even greater need for the spiritual bread of life, which is Jesus. We also come to realize that we must share every

kind of nourishment with others.

In giving alms, we merely emphasize the imperatives we're called to obey every day of the year. We share material advantages with our brothers and sisters, just as we share the Good News with them.

We're called to love others as God loves us, to nurture as he nurtures and to forgive as he forgives. This translates to everything from being patient in checkout lines to listening kindly to an old person's complaints, from being fair to employees or employers to being faithful spouses in every sense of the word.

And, when we do penance, we admit to God, to ourselves and to others that we have failed, that we're human. Penance is not for God's sake, but for ours. It reminds us that sin is more hurtful to us than to those sinned against because, if left unchecked, eventually it will erode goodness altogether.

These three Lenten suggestions may be old-fashioned, but they still work. And, with the promise of the Resurrection at Easter, we're given the hope never to fail again.

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

Faithful Lines/Shirley Vogler Meister

A friend's surprising moments of grace

My friend, Hank Fincken, shared an experience he had while at a school in southern Indiana.



Arriving early, he went to the cafeteria for something to eat. He asked a boy sitting alone if he could join him. The third-grader asked if Hank was a substitute teacher, but learned instead that he would be reading his

fiction to students.

"He tried to talk very grown up," Hank said. "I asked why he was sitting by himself. He said he gets into trouble sometimes."

Hank explained, "When I was in fourth grade, I got into trouble a lot, but I wasn't a bad kid. I didn't break things or cause fights. I just couldn't keep in my seat. The boy said, 'That's my problem exactly' ... [so] we talked on and he told me he would like to write. ... When we

finished, I wished him luck with his writing, and he wished me luck with my presentation."

During Hank's program for the students, the boy raised his hand. Hank said he "called on him as 'my lunchtime friend.' I forget his question, but afterward his teacher came to me, almost crying. She said she had seen me talking to him during lunch [and] if I had to pick one person in the school to sit with, I had picked the person who needed some positive reinforcement most."

Why? Because "in December, his mother told him his father would not be coming home any more because the man hated his son and never wanted to see him again. The next Monday, the boy had the presence of mind to go to the office and ask for a counselor, saying, 'I'm upset and afraid I might do something that will get me into trouble.' The teacher told me the boy needed another male to tell him he had value, and my conversation had done that.

"Well, guess who helped whom the

most?" Hank continued. "I got to float home, and I am still feeling good about that experience. But remember, the kid was special all by himself, and it took the teacher to tell me for me to know about it. Obviously, the teacher cares even more deeply than I ever could."

Hank had moments of grace that will never be forgotten by him, the boy, the teacher, me and (I hope) *Criterion* readers. Remember: God often leads us to be where we're needed whether we know it or not.

Hank Fincken is a talented professional, advertising himself as "A National Theatre Company of One," touring the Midwest performing original interactive plays based on famous people from history. Besides that—and writing drama and fiction—he's also a fine essayist and a fine friend.

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

Making a Difference/Tony Magliano

Mr. Rogers' legacy

The world's children recently lost one of their best friends, Fred Rogers. His long running PBS television show, "Mr. Rogers' Neighborhood," was a consistently gentle reminder to children that they are special and that each day is an invitation to discover life's goodness and beauty.



He said his goal was "to look at the television camera and present as much love as you possibly could to a person who needs it." Letters from around the world confirmed his belief that everyone needs to hear that "you are the only one like you" and "I like you."

Children especially need the reassurance that they are loved. But how can countless boys and girls experience a sense of self-esteem and love when their world is a nightmare?

Consider the facts. Children are the hardest hit by poverty. According to a U.N. Children's Fund report, "The State of the World's Children 2002," more than half a billion children barely survive on less than \$1 a day. Worldwide, 149 million children are malnourished, and more than 30,000 of them die from their malnutrition or hunger-related diseases every day.

Between 1990 and 2000, 2 million children were slaughtered, 6 million injured or permanently disabled and 12 million left homeless because of armed conflicts.

Among the most vulnerable children in the world are those living in Iraq. Carol Bellamy, executive director of UNICEF, recently commented that "one out of eight Iraqi children dies before the age of 5—one of the worst rates in the world." She added that one-third of Iraqi children are malnourished and that one-quarter do not have access to safe water.

Piled on top of all this misery is the constant fear that American missiles and bombs will fall on them and their loved ones. And they have good reason to fear.

Modern warfare kills far more civilians than combatants. On average approximately 90 percent of all casualties are civilians. Since half of Iraq's 24 million people are children, it is reasonable to conclude that a massive U.S. first-strike attack will kill and injure many thousands of Iraqi children.

The World Health Organization estimates there could be 100,000 casualties and another 400,000 people affected by internal displacement and disease.

The vast majority of Americans have never directly experienced war. We watch it unfolding on television from the safety and comfort of our homes. We don't know the dreadful feeling of bombs and missiles falling on us. We haven't felt the indescribable pain of seeing our children blown up by invading forces.

Try putting yourself in others' shoes. If you were an Iraqi parent, would you honestly welcome a massive bombardment of your country by the world's only superpower?

As believers in the God of life, as disciples of the Prince of Peace, as parents and grandparents, we owe it to the parents and grandparents of Iraq, and especially their children, to stand in solidarity with them. War is not the kind of help they need.

As Catholics living in the world's most powerful democracy, we have an obligation to exercise our citizenship by condemning—loudly and clearly—this gravely immoral march to war! I hope we're not too late.

Can't you just hear Fred Rogers singing it now? "It's a beautiful day in the neighborhood, a beautiful day for a neighbor. Would you be mine? Could you be mine?"

Let's sing his song of friendship. Let's work to make the world a beautiful neighborhood. Let's do it for the children!

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

Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 23, 2003

- Exodus 20:1-17
- 1 Corinthians 1:22-25
- John 4:5-42

The Book of Exodus is the source of the first biblical reading this weekend.



In sequence, Exodus is the second book of the Bible. As such, it is one of the five books that compose the Pentateuch. These five books, attributed to Moses or at least to the theology of Moses, form the basis of Judaism and

of the Jewish law and belief.

In Hebrew history, the Exodus virtually is unsurpassed as an event of great significance, unless perhaps this distinction goes to creation itself. In the Exodus, the Hebrew people, enslaved and dreadfully mistreated in Egypt, escaped from their bondage. Eventually, they found their new homeland.

None of this good fortune, of escaping and of ultimate settlement in a land of their own, happened as a result of coincidence, luck or human strategy. Rather, God's power led the Hebrews to a successful escape from Egypt. Moses, their leader in this endeavor, was God's representative and was chosen by God for the task.

As the flight was underway, and as the people wandered across the bleak Sinai peninsula in search of the land God had promised them, Moses received from God, and gave to the people, what long has been called the Ten Commandments.

While some people today attempt to segregate the Ten Commandments into a sectarian corner, they very much form the highest values, and indeed the settled law, of Western Civilization.

They form the essential requisites for the relationship between God and the Hebrew people. By observing these commandments, the people fulfill their obligations under the Covenant. The commandments, and the context in which they were given and have been acknowledged, are more akin to a legal contract than a religious profession.

Nevertheless, they have come to be highly religious, and actually they enable a pattern of human life—social and individual—that resembles the perfection, order, peace and love that are in God.

St. Paul's First Epistle to the Corinthians goes to the heart of the Christian message.

Christianity preaches Christ. For persons living in the first century A.D., Paul's contemporaries, the proclamation, and beyond this the deification, of a convicted felon was hard to accept. After all, in a court of Roman justice, which was regarded to be so sublime and supremely

wise, Jesus had been tried for, and convicted of, high treason. The consequence of treason, again as set forth in Roman law, was death by crucifixion for persons who were not citizens of Rome itself.

Here, in this reading, Paul asserts that Jesus is the key to salvation. So, the Apostle declares, he preaches, "Christ crucified." It is a "stumbling block for the Jews, and an absurdity for the Gentiles." (The Jews, suffering under Roman oppression, and enduring so much, were not so apt to revere Roman law or to see profound wisdom and justice in the system established to enforce Roman law.)

For its Gospel reading, the Church this weekend furnishes us with St. John's Gospel.

This weekend's reading is one of the most familiar sections of the New Testament. It recalls the time when Jesus, shortly before Passover, entered the temple precincts and found a brisk traffic underway in the things needed for ritual sacrifice.

Furious, as described by this Gospel, the Lord drove the merchants away.

Jesus then predicted that the temple would fall, in itself a virtual blasphemy, and then made the astonishing announcement that he would rebuild the colossal structure in three days. (It had taken many people many years to build the temple.)

In time, the scholars and leaders would use this occasion to make the case that Jesus was a blasphemer and a troublemaker. The Romans would have cared nothing about blasphemy, but they wanted no trouble.

The reading establishes Jesus as God's voice, and God's agent. As bystanders watch this happening unfold, they are reminded of God's word in the Scriptures. The Lord's actions remind them of God.

However, they do not fully comprehend the meaning of the Lord's words and actions. They are humans.

Reflection

One principal purpose of Lent is to remind us of our humanity. Being human has its unwelcome consequences. Everlastingly, it is hard for humans to admit their limitations.

We congratulate ourselves, for example, on the brilliant design of space shuttles. Then the tragedies of the Challenger and Columbia explosions remind us that we never think of everything, and much is beyond our control.

Humans are ignorant, shortsighted and fearful. We all are animals caught in the headlight beams of a predator.

However, God loves us. He rescued the ancient Hebrews from death and pain in Egypt. He has given us Jesus, the Son of God, as our Savior. We must make the order, justice and love of God the absolute pattern of our lives. The Ten Commandments point the way. Jesus is the final and supreme teacher. †

Daily Readings

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

Tuesday, March 25
The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Wednesday, March 26
Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 27
Jeremiah 7:23-28

Psalms 95:1-2, 6-9
Luke 11:14-23

Friday, March 28
Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28b-34

Saturday, March 29
Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 30
Fourth Sunday of Lent
2 Chronicles 36:14-16, 19-23
Psalm 137:1-6
Ephesians 2:4-10
John 3:14-21

Question Corner/Fr. John Dietzen

Enneagram introduces ambiguity in doctrine, life of Christian faith

QA friend and I have been invited to an enneagram retreat at one of our Catholic retreat houses. What is an enneagram? Are these legitimate Catholic retreats? What is the difference between this and regular retreats? (New York)



AIt is not quite accurate to speak of "regular" or generic retreats. Every Catholic spiritual retreat is based at least loosely on a specific approach to spirituality. It may be Benedictine, Franciscan, Jesuit or other possible structures of prayer and reflection prompting retreatants to experience a deeper relationship with God, oneself and others.

So-called enneagram retreats are relatively new. They utilize an instrument for self-knowledge that identifies nine possible "compulsions," or self-images, that can underlie and motivate one's responses to the daily events of life.

The word comes from two Greek words, "ennia" (nine) and "gramma" (a diagram). The compulsions, which supposedly most of us develop as strategies to cope with life from our earliest years, are grouped into the three centers of head, gut and heart.

For 20 years or so, many spiritual directors and retreat masters here and abroad have found that a person's awareness of his or her personality compulsion can significantly facilitate spiritual growth. Jesuits who use it in conducting retreats see it as closely matching the method of spiritual discernment taught by St. Ignatius in his Spiritual Exercises.

Others trace the enneagram idea back to the theology of the human passions developed by the desert fathers and other early Christian spiritual teachers. The nine compulsions correspond to the traditional "seven deadly sins," plus deceit and fear.

Self-knowledge, achieved through this or other means, is a precious and useful spiritual gift. Obviously, it does not in itself make one better spiritually. But it can help in achieving humility and other virtues to which God's grace leads us.

As one author wrote of the enneagram, "Knowing your type gives you less excuse for being the way you are."

Two Vatican agencies said recently that enneagrams can create an "ambiguity" concerning Catholic doctrine.

In "Jesus Christ, the Bearer of the Water of Life: A Christian Reflection on the New Age," the Pontifical Council for Culture and Pontifical Council for Interreligious Dialogue issued a joint statement about the

enneagram. Section 1.4 of the document addresses "The New Age and Christian Faith," and notes in part that, "An adequate Christian discernment of New Age thought and practice cannot fail to recognize that, like second and third century gnosticism, it represents something of a compendium of positions that the Church has identified as heterodox...."

Quoting Pope John Paul II, the document states that "Gnosticism never completely abandoned the realm of Christianity. Instead, it has always existed side by side with Christianity, sometimes taking the shape of a philosophical movement, but more often assuming the characteristics of a religion or a para-religion in distinct, if not declared, conflict with all that is essentially Christian." An example of this can be seen in the enneagram, the nine-type tool for character analysis, which when used as a means of spiritual growth introduces an ambiguity in the doctrine and the life of the Christian faith."

Several years ago, the American bishops were reportedly preparing a cautionary report about enneagrams. To my knowledge, nothing final has materialized.

Enneagram retreats are available in many Catholic retreat centers.

QI attended Sunday Mass in another part of our state. To my surprise, the priest brought a small loaf of what looked like hard-crust bread to the altar and shred it into small portions. He then ostensibly consecrated these pieces and distributed them at Communion time. Is such a consecration valid? (Michigan)

ARoman Catholic Church regulations require unleavened wheat bread (baked without a substance, such as yeast, to produce fermentation) for a valid and lawful consecration of the Eucharist.

If the wheat bread is leavened (ordinary wheat-based table bread, for example) the bread would be valid, but not lawful, for the Eucharist. Apart from a serious emergency or constrained circumstances, it would be wrong for a priest to use leavened bread, but the bread could still become the eucharistic body of Christ.

Both leavened and unleavened bread come in many forms. Many parishes specially prepare unleavened bread, at least for Sunday liturgies. Hundreds of people requested and used a recipe for a thicker, baked, unleavened bread that I offered through this column a few years ago. The bread can be broken into pieces for distribution at Communion time.

From what you tell me, there is no reason to doubt that the bread at the Mass you attended was validly consecrated. †

My Journey to God

Holy Ground

Lent begins.
I wither when
considering what
I might encounter
within the confines
of my heart.

Desert days and dreams
urge me to press on
in hope of finding
something more enduring

than a finite
broken life.

And suddenly a stone is rolled away
just far enough for me
to glimpse a God who always was
but now is free
to shape and mold and fill
the empty vessel of my soul.

By Helen F. Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)

PRIEST

continued from page 8

our bombs, they are more afraid of our president and what we are about to do to them, than [they are] of their dictator because they know they will die."

He said the Iraqi people believe the U.S. is planning to attack them because of their country's valuable oil reserves.

"If there was not oil in Iraq, we really wouldn't be in the situation we are now," Father Bourgeois said. "I have come to the realization that our enemy is not in Iraq. Our greatest enemy today is ignorance. Our weapon, our sword, must be knowledge. It must be love. It must be the Scriptures. Our weapon must be non-violence."

Americans are "being told by our leaders to put our trust in them, that they know what's best for us," he said. "Sure, there is this fear that we all feel after 9-11, and how effectively I see that fear exploited, how our grieving and mourning and fear is [turned into] a cry for war. That revenge, that hatred, can get us

in trouble. Putting our trust in people who say that our weapons will save us, that our weapons will bring us peace, presents a real problem when we go to the Scriptures and hear what God is saying."

Father Bourgeois said he reflects on Psalm 33 during his prayer time every day, which serves as a reminder that, "Rulers are not saved by their armies, nor can they find hope in their weapons. Despite their power, they cannot bring us peace. Despite their power, they cannot save us."

The missionary priest, who has served time in prison for trespassing at the School of the Americas, said he believes that the pope and other religious leaders could stop the bombing by going to Iraq to be with the Iraqi people.

"We can all do something as peace-makers today to stop this war," he said. "Archbishop Oscar Romero [of El Salvador], who was killed by graduates of the School of the Americas, said, 'Let those who have a voice speak for the voiceless, speak out for peace.' We have a voice, and I hope during these critical

days ahead that we can speak clearly, that we identify ourselves as Christians, as people of faith, and that we act boldly at this time."

Father Bourgeois said he founded the School of the Americas Watch in 1990 because of the facility, which is now called the Western Hemisphere Institute for Security Cooperation, has trained more than 60,000 soldiers from 18 Latin American countries in anti-insurgency tactics, and those soldiers have murdered innocent people.

He said a United Nations Truth Commission, U.S. congressional delegation and Amnesty International investigation proved that graduates of the school killed Archbishop Romero, six Jesuit priests and four American Churchwomen ministering in El Salvador as well as thousands of Latin Americans in other Central American countries.

"President Bush keeps saying to us that we've got to go after those training camps for the terrorists, wherever they are, and shut them down," Father Bourgeois said. "What better place to

Photo by Mary Ann Wyard



Maryknoll Father Roy Bourgeois, founder of the School of the Americas Watch, urges Christians to speak out against war with Iraq during a March 15 program at St. Thomas Aquinas Church in Indianapolis. His visit was sponsored in part by St. Thomas Aquinas and Immaculate Heart of Mary parishes.

start than right here in our backyard [at Fort Benning, Ga.]?" †

UCA

continued from page 1

going to provide increasing benefits," Therber said.

"Those who contributed this year are doing so at a higher rate than they did last year ... which to me speaks to the notion of stewardship taking hold more and more," he said.

The archbishop agreed, but said that we still have a way to go in preaching the message of stewardship.

"I believe that once the stewardship message is really heard and accepted by folks, they respond in generous and often remarkable ways," he said. "The

challenge is to find different and meaningful ways of communicating the concept of authentic Christian stewardship to different people."

In a year when donations are harder to obtain for the organizations of Catholic Charities and Catholic Social Services—and after recent United Way of Central Indiana funding cuts of about 7 percent—the money that comes into the UCA is even more important.

"It just makes it all the more important that Christians continue to support [Catholic ministries]," Therber said.

He estimates that tens of thousands, if not hundreds of thousands, of people are helped in one way or another by the UCA, and wants to thank all those who

have contributed to this year's successful campaign.

The 2002-03 appeal has moved into its follow-up phase, he said, which is an attempt to give everyone the chance to support the UCA.

There are four different ways that the Office of Stewardship and Development gets more pledges at this time, and one of them is to encourage parishes to collect late pledges.

Another way is by a direct mail follow-up to anyone who has not pledged.

"That is a request for support extended to those who have not yet participated by a certain point in January," Therber said.

After the mailing, those who have not

given, but gave at least once in the past three years, are given a phone call and a personal invitation to participate.

The fourth way is to contact those who have a history of giving more than \$1,000, but have not yet pledged to the UCA.

At the end of April, the Office of Stewardship and Development will continue to collect the pledges—a job that usually takes a year—while getting the 2003-04 campaign ready at the same time.

Therber said that he continues to praise the Lord for the generosity in people's hearts, and he hopes that they will continue to respond to God's call of stewardship. †

Dining out for Lent?

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Archbishop and national expert on stewardship to speak at archdiocesan conference

By Brandon A. Evans

There will be a special conference for stewardship, development and financial leaders across the archdiocese in April.

The Fiscal Management and Discipleship Conference will take place from 8:30 a.m. to 2:30 p.m. on April 5 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove.

"The purpose is to assist parishes with their financial management and their stewardship enhancement efforts," said Joseph Therber, secretary for stewardship and development.

The conference is held every other year and is intended for parish bookkeepers, business managers, principals of Catholic schools, pastors, finance council members, stewardship council members and those with similar positions on the parish or archdiocesan level.

"It's really going to be a neat thing," Therber said, "in terms of trying to support our leadership in their overall stewardship of finances, of human resources, of fiscal resources."

There will be two keynote addresses. Archbishop Daniel M. Buechlein will discuss "Leadership Planning for a Growing Archdiocese."

"The archbishop is going to talk about growth in our archdiocese and future plans to address, to capitalize on the opportunities growth presents," Therber said.

He will speak about planning as an exercise in the theological virtue of hope, as a discipline and as good stewardship of human, physical and financial resources.

Eugene Tempel, executive director of the Center on Philanthropy at Indiana University, an international organization that is locally based, will present the other keynote address. His presentation will be titled "Religion and Philanthropy."

"Gene is perhaps the main thought leader ... in terms of philanthropy and the common good," Therber said.

Tempel will discuss the connections between spirituality, religion and philanthropy, as well as the current landscape of philanthropy and the trends within it.

There also will be several workshops offered at three times. The topics covered will be campaign management, financial management, stewardship enhancement and human resource management.

There will even be a workshop on charity games—such as parish festivals and Monte Carlo nights—and a workshop on new payroll software.

"Our goal is for this to be extremely practical," Therber said, "[that is] of practical benefit to parishes in growing and supporting their ministries, and the archdiocesan community as a whole, in terms of forging stronger relationships with parish and archdiocesan leaders.

"It is exciting that we're going to have a really outstanding group of presenters and panelists from the parish and archdiocesan level," he said.

(The cost of the workshop is \$30 per person. Tickets will be sold at the door, though advance registration is requested. For more information or to register, call Bonnie Vollmer at 317-236-1410 or 800-382-9836, ext. 1410.) †

Spirit of Service Awards Dinner is April 29

Carl Erskine, a retired pitcher for the Brooklyn and Los Angeles Dodgers and now an Anderson businessman active in his community, will be the keynote speaker at this year's Spirit of Service Awards Dinner.

The April 29 dinner will begin at 5:30 p.m. with a reception in the Indiana Roof Ballroom. The archdiocese's Catholic Social Services and Office of Stewardship and Development are presenting the dinner, which raises money for Catholic Social Services' 12 programs. Various services for families, women and children in Indianapolis are offered through the

programs, which serve about 17,000 people each year.

The 2003 Spirit of Service Awards will be presented at the dinner. The awards will go to Jerry and Rosie Semler, Clara Warner, Bob Tully and Tom Pottratz. The corporate leadership award will go to Cannon IV Inc. for its service of employing developmentally disabled adults.

Sponsorships at various levels are available for tables of eight. If you are interested in sponsoring a table or would like more information about the event, call Valerie Sperka at 317-592-4072. †



Uncovering history

Excavation continues in mid-March at a site where the Vatican intends to build an underground parking facility. Early Christian and pagan artifacts have been discovered at the site situated near the Vatican Museums. The dome of St. Peter's Basilica is seen in the background.

Charley's Lenten Specials

Bonfired Tuna - Yellowfin tuna grilled and topped with a shrimp and parmesan cheese stuffing on a bed of rice with fresh vegetable medley. **\$13⁹⁹**

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The Active List

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

March 20-28

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Novena for the unemployed, 6:30 p.m. except following Sat. 6 p.m. and Sun. 7 p.m. Masses. Information: 317-831-4142.

March 21

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

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Rejuvenating Mind, Body and Spirit: Keeping the Spirit Alive," luncheon, 11:30 a.m., \$18 per person including luncheon. Information: 812-535-5225 or 812-535-5270.

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

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary and Way of the Cross, 7 p.m. Information: 317-283-5508.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Stations of the Cross, 6 p.m., Lenten fish fry, 4-7 p.m. Information: 317-545-7494.

Holy Angels School, 2822 Dr. Martin Luther King Jr. St., **Indianapolis**. Fish fry, 3-7:30 p.m. Information: 317-926-5211.

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

St. Therese of the Infant Jesus (Little Flower) Church, 1401 N. Bosart Ave., **Indianapolis**. Mass, 5:30 p.m., Way of the Cross and Benediction, 6:15 p.m. Information: 317-357-8352.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Fish fry, 5-7:30 p.m., carry-out available. Information: 317-291-7014.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Way of the Cross and Benediction, 7 p.m. Information: 317-291-7014.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology education series, "Jesus' Ministry in Galilee," 7:45-9:15 p.m. Information: 317-291-7014.

St. Anthony Parish, Bockhold Hall, 902 N. Holmes Ave., **Indianapolis**. All Saints School fish fry, fish and shrimp dinners, carry-out available, 5:30-7:30 p.m. Information: 317-636-3739.

Knights of Columbus, 1040 N. Post Road, **Indianapolis**. "All you can eat" Lenten buffet, 5-8:30 p.m., \$8 adults, \$5 children 10 and under. Information: 317-897-1577.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Fish fry, 5-7 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Way

of the Cross, 6 p.m. Information: 317-831-1431.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Fish fry, 5-8 p.m. Information: 317-831-1431.

March 21-23

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

March 22

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, "The Pastoral Constitution on the Church in the Modern World (*Guadium et Spes*)," Benedictine Father Matthias Neuman, 9:30 a.m.-noon, \$35, less for seniors. Registration: 317-955-6451.

Ritz Charles, 12156 N. Meridian St., **Carmel**. Birthline Guild, annual "Love Works Magic" fashion show and luncheon, cash bar, 11:30 a.m., luncheon, noon, donation \$22. Information and registration: 317-466-9656.

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

St. Gabriel Loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club of Louisville, Spring Fling/Games Party, \$1 with snack, \$2 no snack, 8-10 p.m. Information: 502-969-2272.

March 22-23

Saint Mary-of-the-Woods, White Violet Center for Eco-Justice, **St. Mary-of-the-Woods**. Alpaca handling clinic, \$250 per person, Information: 812-535-3131, ext. 525.

March 23

Nativity Parish, Weilhammer Hall, 7225 Southeastern Ave., **Indianapolis**. Knights of Columbus Family Breakfast, 8-11 a.m., \$4 adult, \$2 child 12 and under, children 2 and under free.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass, 10 a.m., "AIDS and Social Action: A Matter of Restoration and Recovering," health fair, 12:30-3 p.m. Information: 317-545-7494.

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. St. Joseph's Spaghetti Dinner, proceeds to

benefit Catholic education, noon-4 p.m., adults \$8, children \$4. Information: 317-636-4478.

St. Mary Parish, 415 E. Eighth St., **New Albany**. Sesquicentennial Irish Festival, Mass, 11:30 a.m., dinner at Knights of Columbus. Information: 812-945-0968.

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

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Divine Mercy Sunday, 3 p.m.

March 24

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 eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

Northside Knight of Columbus, 2100 E. 71st St., **Indianapolis**. Civitas Dei business after hours, 5-7 p.m., \$5 per person. Information: 317-469-9999, ext. 244.

March 25-26

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Enneagram: A Tool for Certified Nursing Assistants." Information: 317-788-7581 or e-mail benedictinn@indy.net.

March 26

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Lenten Organ Concert Series, Walter Smith, organist, no charge, 12:40 p.m. Information: 317-635-2021.

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. "Spaghetti and Spirituality," Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, "Raising Saints: Help for Handing on the Faith to Your Kids," free-will donation. Reservations no later than 5 p.m. Monday prior to seminar: 317-636-4478.

Knights of Columbus Hall, 225 E. Market St., **Jeffersonville**. Daughters of Isabella, Lady of Guadalupe Circle 95, card party, 7 p.m., \$2.50 per person. Information: 502-327-7438.



March 27

Sisters of Saint Francis of Oldenburg, **Oldenburg**. Lecture series, "Women in the Scriptures," session 4, Franciscan Sister Francesca Thompson, presenter, convent, 2-3:30 p.m., Olivia Hall, 7-8:30 p.m., series fee \$20. Information: 812-933-6437 days or 812-933-0835 evenings.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Lenten series, session 4, "Lenten Reflections: Jesus Died That We Might Have Life Abundant," 7-8:30 p.m., \$7 per session. Information: 812-535-4531, ext. 161.

March 28

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Stations of the Cross, 6 p.m., Lenten fish fry, 4-7 p.m. Information: 317-545-7494.

March 28-30

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Rings And Things," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Conventual Franciscans Vocation Retreat." Information: 800-424-9955 or e-mail franvoc@aol.com.

March 29

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

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

March 29-April 7

Saint Mary-of-the-Woods College, Art Gallery, 132 Hulman Way, **St. Mary-of-the-Woods**. Abigail Urban's artwork, noon-4 p.m. Tues.-Fri. Information: 812-535-5265.

March 30

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass, 10 a.m., "AIDS and Social Justice: A Matter of Wholeness that Leads to Holiness," clothing collection and distribution to the homeless following Mass. Information: 317-545-7494.

St. Paul School, gymnasium, 9788 N. Dearborn Road, **Guilford**. Booster Club, whole hog sausage and pancake breakfast, 7:30-11:30 a.m., free-will donation. Information: 812-623-2631.

St. Andrew Parish, Father Hillman Hall, 233 S. 5th St., **Richmond**. Catholic Women United, Lenten reflection, 1-4 p.m., Father Joseph Feltz, presenter. Information: 765-962-3902.

April 1-May 13

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Systematic Training For Effective Parenting (STEP) class, 6:30-8:30 p.m., no class April 15. Registration: 317-236-1526.

April 4-6

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. Sisters of Providence, Vocation Discernment Weekend, women ages 18-42. Information: 812-535-3131, ext. 124.

April 5

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

Daily

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

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

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

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

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

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

Weekly

Sundays

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

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

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

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

Mondays

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

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

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

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

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

Tuesdays

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

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

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

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

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

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

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

Wednesdays

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

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

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

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

Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

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

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

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

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

Thursdays

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

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adora-

tion of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

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

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

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

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

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

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group,

9:30 a.m. Information: 317-543-0154.

Fridays

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

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

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

Saturdays

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

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

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

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

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Parishes schedule communal penance services for Lent

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

Batesville Deanery

March 25, 7 p.m. at Immaculate Conception, Millhousen
March 26, 7 p.m. at St. Vincent de Paul, Shelby County
March 27, 7 p.m. at St. Joseph, Shelbyville
March 30, 3 p.m. at St. Joseph, St. Leon
March 31, 7 p.m. at St. Peter, Franklin County
April 1, 2 p.m. at Sisters of St. Francis Convent, Oldenburg
April 1, 7 p.m. at St. Mary, Greensburg
April 3, 7 p.m. at St. Lawrence, Lawrenceburg
April 3, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
April 6, 7 p.m. at Holy Family, Oldenburg
April 7, 7 p.m. at St. Louis, Batesville
April 8, 7 p.m. for St. Magdalene, New Marion, and St. John, Osgood, at St. John, Osgood
April 11, 7 p.m. at St. Charles Borromeo, Milan
April 15, 7 p.m. at St. Anthony of Padua, Morris
April 16, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock

Bloomington Deanery

March 31, 7 p.m. at St. Agnes, Nashville
April 2, 7 p.m. at St. Charles Borromeo, Bloomington
April 9, 7 p.m. at St. Martin of Tours, Martinsville

Connersville Deanery

March 22, noon at St. Mary, Richmond
March 31, 7 p.m. at St. Anne, New Castle
April 9, 7 p.m. at St. Gabriel, Connersville
April 10, 7 p.m. at Holy Family, Richmond
April 10, 7 p.m. at St. Michael, Brookville

Indianapolis East Deanery

March 24, 7 p.m. for St. Thomas the Apostle, Fortville, and St. Simon the Apostle at St. Simon the Apostle
March 26, 7 p.m. for SS. Peter and Paul Cathedral, Holy Cross and St. Mary at St. Mary
March 27, 1 p.m. at St. Philip Neri
March 27, 7 p.m. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at Our Lady of Lourdes

Indianapolis North Deanery

March 23, 1:30 p.m. at St. Joan of Arc
March 26, 7 p.m. at St. Andrew the Apostle
March 27, 7 p.m. at St. Luke
April 2, 7:30 p.m. at St. Lawrence
April 8, 7 p.m. for St. Matthew and St. Pius X at St. Pius X
April 9, 7 p.m. at Christ the King
April 9, 7 p.m. at St. Thomas Aquinas
April 10, 10 a.m. at St. Lawrence School
April 11, 9:30 a.m. and 1 p.m. at Christ the King School

Indianapolis South Deanery

March 24, 7 p.m. at Holy Name, Beech Grove
April 7, 7 p.m. at St. Roch
April 8, 7 p.m. at St. Mark
April 8, 7 p.m. at SS. Frances and Clare, Greenwood
April 8, 7 p.m. at St. Jude
April 10, 7 p.m. at St. Barnabas
April 13, 2 p.m. for Sacred Heart of Jesus, St. Patrick, Good Shepherd and Holy Rosary at Holy Rosary

Indianapolis West Deanery

March 24, 7 p.m. at St. Gabriel
March 25, 6:30 p.m. at St. Monica
March 26, 7 p.m. at St. Christopher
March 27, 7 p.m. at Holy Angels
March 27, 7 p.m. at St. Malachy, Brownsburg
April 6, 2 p.m. at Holy Trinity
April 6, 2 p.m. at St. Anthony
April 8, 7 p.m. at Mary, Queen of Peace, Danville
April 8, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

March 26, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart, Jeffersonville
March 26, 7 p.m. at St. Michael, Charlestown
March 27, 7 p.m. at St. Joseph Hill, Sellersburg
March 27, 7 p.m. at St. John the Baptist, Starlight
April 2, 7:30 p.m. at St. Mary, New Albany
April 3, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
April 5, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs (First Reconciliation)

April 6, 7 p.m. at St. Mary, Lanesville
April 8, 7 p.m. at St. Michael, Bradford
April 8, 7 p.m. at St. Joseph, Corydon
April 9, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
April 10, 7 p.m. at St. Anthony of Padua, Clarksville
April 10, 7 p.m. at St. Mary, Navilleton
April 10, 6:30 p.m. at St. Paul, Sellersburg
April 13, 7 p.m. at Holy Family, New Albany

Seymour Deanery

March 21, 7 p.m. at American Martyrs, Scottsburg
March 21, 7:15 p.m. at St. Ann, Jennings County
March 25, 7 p.m. at St. Ambrose, Seymour
March 26, 7 p.m. for Our Lady of Providence, Brownstown, at St. Ambrose, Seymour
March 27, 7 p.m. at St. Bartholomew, Columbus
March 28, 7:15 p.m. at St. Joseph, Jennings County
April 8, 7 p.m. at St. Mary, North Vernon
April 9, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
April 13, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin

Tell City Deanery

April 3, 7 p.m. at St. Mark, Perry County
April 6, 6 p.m. for St. Michael, Cannelton; St. Pius V, Troy; and St. Paul, Tell City, at St. Paul, Tell City
April 8, 7 p.m. at Holy Cross, St. Croix
April 9, 7 p.m. for St. Boniface, Fulda; St. Martin of Tours, Siberia; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad
April 10, 7 p.m. at St. Isidore, Perry County
April 10, 7 p.m. at St. Augustine, Leopold

Terre Haute Deanery

April 3, 7 p.m. at Holy Rosary, Seelyville
April 6, 6 p.m. at St. Patrick, Terre Haute
April 10, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
April 10, 7:30 p.m. deanery service at St. Benedict, Terre Haute
April 14, 7:30 p.m. at St. Margaret Mary, Terre Haute †



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

ANDRES, Edgar, 79, St. Joseph, St. Leon, Feb. 27. Husband of Bernita Andres. Father of GERALYN Brackman, Tina DiMeglio, Carol Fox, Marie Gunter, Gerise Short, Edgar Jr. and Gerald Andres. Brother of Mary Schott, Victor and Vincent Andres. Grandfather of 25. Great-grandfather of two.

BOOHER, Kenneth L., 64, St. Lawrence, Indianapolis, Feb. 26. Father of Kayla Valdez, Keith and Kirk Booher. Brother of Carolyn Jane apple. Grandfather of six.

CHEATUM, Elbert Lee, Sr., 78, St. Thomas Aquinas, Indianapolis, March 4. Father of Iris Powell, Ann, Elbert Jr., Mark, Ricky and Ronald Bailey Cheatum. Brother of Barbara Edwards.

CHISM, Barbara E. (Taliaferro), 72, St. Rita, Indianapolis, Feb. 28.

CORSARO, Elizabeth Frances (Mahern), 83, Good Shepherd, Indianapolis, Dec. 24. Mother of Concetta Hughes, Antoinette Hood, Eva, Anthony, Bill, Frank, Mark and Joe Corsaro. Grandmother of 19. Great-grandmother of 26. (correction)

DAVIS, James O., 85, St. Paul, Sellersburg, March 4. Husband of Martha F. Davis. Father of Beverly Glaser, Betty Libs, Bill and Bob Davis. Stepfather of Phyllis Morgan and James Canter.

DAVIS, Rose M. (Gayer), 101, St. Lawrence, Indianapolis, March 12. Mother of Rosemary Kremp and Betty Smith. Grandmother of 10. Great-grandmother of 24. Great-great-grandmother of one.

DWENGER, Loretta "Lori," 41, St. Maurice, Napoleon, March 4. Wife of Joseph Dwenger. Mother of Joey and Zackery Dwenger. Daughter of Helen Nunlist. Sister of Kay Lynn, Patty and Shirley Obermeyer, Janet Howell, Peg Meyer, Judy White and Paul Nunlist.

HARPENAU, Harvey, 63, Holy Family, Richmond, March 8. Husband of Mary Harpenau. Father of Jean Ford, Malinda Glover and Kane Harpenau. Son of Esther Harpenau. Brother of Bob, Jerry, Stanley and Vernie Harpenau. Grandfather of five.

HEINLEIN, Ralph E., 78, St. Malachy, Brownsburg, March 8. Husband of Evelyn (Morris) Heinlein. Father of Theresa Stevenson, Nancy and Jon Heinlein. Grandfather of nine. Great-grandfather of nine.

HERMESCH, Douglas, 46, St. Maurice, Napoleon, Feb. 23. Husband of Ann Hermesch. Father of Elizabeth Hermesch. Son of Walter and Pat Hermesch. Brother of Kim Hermesch.

HROVAT, Ray, 73, Sacred Heart, Clinton, Feb. 9. Husband of Marilyn (Zanandrea) Hrovat. Father of James Hrovat. Brother of Mae Fiala, Pat Gruszezynski, Bill and Butch Hrovat. Grandfather of four.

JORDAN, Russell H. 60, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 8. Husband of Clara Jordan. Father of Susan

Dearduff, Carmen McClure, Dana, Holly, Victoria and Rusty Jordan Jr. Son of Alpha Jordan. Brother of Helen Couch, Anna Mae Fish, Albert, Clyde and Walter Jordan. Grandfather of eight.

KABULSKI-RUSS, Vera (Vigna), 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 3. Sister of Mary Delorenzo, Joe, Tony and Vito Vigna.

LAWSON, Russell "Razz," 65, Sacred Heart, Clinton, Feb. 5. Husband of Roseanne (Myers) Lawson. Father of Beth Decker and Jani Lawson. Grandfather of one.

MAY, Margaret W., 74, St. Paul, Tell City, March 4. Wife of Glenn May. Mother of Laura Capito, Marsha LeClere, Glenda Peters, Myra Wetzell, Eric, U.S. Navy Commander Neil and Stuart May. Sister of Ruth Ann Detzer and Mary Catherine Etensohn. Grandmother of 14.

McMAHON, Robert L., Sr., 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 2. Husband of Ruth Ann McMahon. Father of Kelle Hall, Gerard, Jeffery, Lawrence, Patrick and Robert McMahon Jr. Brother of Mary Ellen McCreary, Catherine Schmidt and John McMahon. Grandfather of 16.

MILES, Florence Eileen, 77, St. Luke, Indianapolis, March 3. Wife of James Miles. Mother of Jacqueline Baques, Marilyn Gary, Marcia SerVaas, Mark and Martin Miles. Grandmother of 20.

PETERS, Arlette Graff, 93, St. Michael, Indianapolis, Feb. 23. Mother of Richard Graff.

RIEDEMANN, Bernard J., 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 23. Brother of Aileen Beaver and John Riedeman.

SABUDA, Stanley J., 75, Holy Name, Beech Grove, Feb. 24. Husband of Rosemary (Rachuba) Sabuda. Father of Beth Alberson, Cathy Barnett, Diane, James and Jerome Sabuda. Brother of Mary Balon, Bernice Edwards and Jenny Proud. Grandfather of 11. Great-grandfather of three.

SAUERLAND, Paul F., 75, Holy Guardian Angels, Cedar Grove, March 4. Husband of LaVerne Sauerland. Father of Victoria Beck, Donna Ketcham, Anthony, Michael and Steven Sauerland. Brother of Mary Helen Bischoff, Agnes Ertel, Julian and Sylvester Sauerland. Grandfather of 19. Great-grandfather of 11.

SCHAEFER, Wilma C., 83, St. Barnabas, Indianapolis, Feb. 25. Mother of Anita Biltz and John Schaefer. Grandmother of six. Great-grandmother of eight.

SCHLACHTER, Isabell, 99, St. Isidore, Bristow, March 1. Grandmother of one.

STARK, Judith "Judi" (Reynolds), 71, St. Luke, Indianapolis, Feb. 24. Wife of Dr. Robert J. Stark. Mother of Mary Gorgol, James, Michael, R. Joseph, Timothy and Thomas Stark. Step-sister of Beverly Diefenbach. Grandmother of 18.

WASARA, Jean, 89, St. Michael, Indianapolis, Feb. 25.

WIEDEMANN, Mary P., 80, St. Martin, Yorkville, March 4. Mother of Carol Littell, Rebecca, Greg and Jerry Wiedeman. Grandmother of five. †

Judge to be selected by April 30 to rule on informed consent law

By Mary Ann Wyand

Indiana's informed consent law regulating abortion is intended to educate and protect women, but the law was only in effect for a week before abortion providers sought and gained a temporary restraining order on March 3 in Marion County Superior Court in Indianapolis.

Public Law 187 has been tied up in appeals courts for eight years, but went into effect briefly when the U.S. Supreme Court declined to review the case in late February.

The law requires that the abortion doctor, referring physician, physician assistant, advanced nurse practitioner or midwife inform the woman in person at least 18 hours before the abortion about:

- the name of the physician performing the abortion,
- the nature of the proposed procedure or treatment,
- the risks and alternatives to the proposed procedure or treatment,
- the probable gestational age of the fetus, including an offer to provide a picture or drawing of a fetus,
- the dimensions of the fetus,
- relevant information on the potential survival of an unborn fetus at this stage of development, and
- the medical risks associated with carrying the fetus to term.

At least 18 hours before the abortion, the woman must also be informed in person that:

- medical assistance benefits may be available for prenatal care, childbirth and neonatal care from the county office of family and children,
- the father of the unborn fetus is legally required to assist in the support of the child, except in the case of rape, and
- adoption alternatives are available and adoptive parents may legally pay the costs of prenatal care, childbirth and neonatal care.

Marion Superior Court Judge David J. Dreyer granted the temporary restraining order requested by the Clinic for Women and other abortion providers on March 3 then set a preliminary injunction hearing for March 11.

On March 4, Marion County prosecutor Carl J. Brizzi, acting on behalf of the State of Indiana and Attorney General Steve Carter, filed a motion for a change of venue from the judge as well as an objection to the hearing.

The temporary restraining order was then extended until April 30 to allow enough time for selection of a new judge that will either be Gary L. Miller, Cynthia Ayers or Gerald Zore.

The abortion providers hope to prove that Indiana's

informed consent law violates the Indiana State Constitution and places an undue hardship on poor women and women without access to transportation by requiring two trips to an abortion clinic.

State Sen. R. Michael Young (R-Dist. 35), a former state representative, co-authored the House version of Senate Bill 311, which became Public Law 187 in 1995.

In a March 17 interview at the Indiana Statehouse, Young said the law is not unconstitutional and he is frustrated because abortion providers don't seem to want women to make an informed choice about abortion.

"It is frustrating," Young said of the restraining order, "but I think it makes the other side look very bad because of their attempts to make sure that women aren't fully informed before they make one of the most important decisions of their lives.

"There is nothing unconstitutional about this law," he said. "No one is prohibited from having an abortion. It doesn't delay an abortion. All the bill does is give women medical information by which they can make an informed decision and some time to reflect on their decision. It just says, 'Here's the information. Think about it for a little bit.'"

After watching the informed consent law be argued in court for eight years until it was declined for review by the U.S. Supreme Court in late February, Young said he has "learned to be a very patient person," but feels bad because babies are dying while abortion providers argue that the law provides an undue hardship on women.

"Their whole argument has always been that it puts an extra burden on poor women by making them go to the abortion clinic twice," Young said. "The courts shot that argument down and said the bill never required that, and it never has. Women can receive in-person counseling

See **CONSENT**, page 19

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Hibernians celebrate St. Patrick's Day in Indianapolis

By Mary Ann Wyand

Hundreds of Irish Catholics gathered for Mass at St. John the Evangelist Church in downtown Indianapolis on March 16 to celebrate their heritage and pray for peace on the eve of St. Patrick's Day.

Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis and chaplain of the Kevin Barry III Division of the Ancient Order of Hibernians, was the principal celebrant for the liturgy, which attracted a standing-room-only crowd.

Father Thomas Murphy, pastor of St. John Parish, celebrated the Mass with several other priests and received the Hibernian's 25th annual President's Award during the order's 133rd annual St. Patrick's Day celebration in Indianapolis.

"This is a day that everybody is Irish," Father Murphy said after the Mass. "We welcome everybody to St. John Church. We're very grateful for the heritage of this place and for those [Irish Catholics] who came across the ocean seeking freedom and opportunity."

Father Murphy said the annual St. Patrick's Day Mass at St. John Church enables Irish Catholics "to celebrate their awareness of God's love and the faith that has been given to them, which they have endeavored to live and share in our land."

Before the Mass, the Hibernians placed a wreath beside the Celtic cross in the courtyard next to the church.

"The Celtic cross has its origin in the old soil," Father Murphy said. "It's been a tradition that the Ancient Order of Hibernians, who gifted the parish with the cross, come here each year in celebration of the history of the place and their own devotion to their heritage as Irish people. And, of course, the cross of Christ reminds them of their faith."

As Cathedral High School's Irish marching band prepared to lead the people in a procession up Capitol Avenue to the Indiana Roof Ballroom for the Hibernians' annual program, Father O'Connor said it's appropriate to celebrate St. Patrick's Day with prayers for peace.

"Certainly, our prayer today was for peace and our

thoughts went especially to all the soldiers in the Persian Gulf and to the military families in this most difficult time," Father O'Connor said. "Northern Ireland has had its share of trouble, and there has been a lot of blood shed there over the years. Hopefully, we will be able to settle our differences in the world a little bit better than we have in the past. We hope the Lord leads us safely through this whole thing."

Hibernian Daniel J. Shea of Greenwood, chairman of the annual celebration and a member of St. John Parish in Indianapolis, said this year's event honored archdiocesan priests.

"As we celebrate our Irish heritage and honor our priests, our thoughts and prayers are with the troops in the Persian Gulf," Shea said. "Obviously, it is a very difficult time in the world."

Shea said the Hibernians were organized in Ireland in the 1600s to protect Catholic priests from British attacks.

"Oftentimes, the priests were captured, tortured and even killed," he said, "so the Hibernians were formed to protect them."

In the wake of the Church's clergy sex abuse scandal, Shea said, "we thought it was time to stand up for the priests again and let them know how much we appreciate them. This year, we chose to thank the 'Good Fathers' for all they do each and every day to grow our faith."

Shea said the celebration also offers thanks for "our families and the blessings God has given us, especially our Irish heritage."

Well-known Irish balladeer Danny Doyle provided music for the celebration, which also honored Our Lady of Lourdes parishioner John F. McGinley of Indianapolis as the Hibernian of the Year. Cathedral High School senior Emily Pash of Holy Spirit Parish and Roncalli High School senior James Burkhart of Nativity Parish received Frank Kehoe Memorial Scholarships.

Before the program, State Rep. John J. Day (D-Dist. 100, Indianapolis), a member of Holy Cross Parish, said he is happy to celebrate the Irish holiday but is worried about the situation with Iraq.



Immaculate Heart of Mary parishioner John Creamer, left, joined his parents, St. Luke parishioners Jim and Shirley O'Brien Creamer, all of Indianapolis, for Mass on March 16 at St. John the Evangelist Church.

"I wish that leaders of the United States and other countries would look for more alternatives to peace," Day said. "I don't think we've done enough in that area."

Day said the Hibernians' annual St. Patrick's Day celebration reminds him of his grandparents, who came to America in 1916.

"I'm named after my grandfather, John Joseph Day," he said. "I really admire all the sacrifices they made and the struggles they had to overcome to help us achieve what we've achieved in this country."

Marion County Sheriff Frank Anderson and Joseph G. McAtee, Marion County's sheriff from 1987-94, were the honorary parade marshals for the Sunday procession.

Father Thomas Seccina Memorial High School junior Frank Walsh, a member of Our Lady of Lourdes Parish in Indianapolis and the captain of Seccina's soccer team, carried the American flag at the start of the procession.

"I felt pretty good about carrying the flag," Frank said. "It was nice. I don't know what's going to happen [with Iraq] in the next few weeks, but I felt proud to carry the flag." †

CONSENT

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from a referring physician in their area."

Young said Betty Cochrum, president of Planned Parenthood of Greater Indiana, recently acknowledged that the law allows women to contact another doctor or a nurse practitioner in their home area to provide the informed consent requirements.

"That's exactly what the law says, so their arguments are unfounded and it makes them look bad," Young said. "The law does not prevent a woman from having an abortion."

Young said he hopes the law will prompt a woman seeking an abortion to stop and think carefully about her decision, and hopefully the informed consent requirements will encourage her to choose life for her unborn child.

"We hope it does," he said, "because when women are informed about abortion they have more information to decide if it's not the right thing to do."

Young said the abortion providers also argue that the law takes away a woman's right to privacy and intimidates her, but the informed consent appointment is not open to the public and the doctor or designated health

care professional is not going to intimidate the woman.

Despite the continued opposition by abortion providers, Young said, "eventually it will be the law and there will be no more appeals. Hopefully, that will happen quickly."

Requiring informed consent before any surgical procedure is just common sense, he said, and it's the law.

"The abortion providers don't have the woman's best interests in mind when they try to limit access to medical information," Young said, so during this legislative session he sponsored Senate Bill 173, which requires a woman considering abortion to be told that she has the right, if she chooses to exercise it, to listen to the baby's heartbeat and view an ultrasound image of the baby.

That bill passed the Senate and is now awaiting review in a House committee, he said. Research indicates that when a woman hears her baby's heartbeat or sees the fetal ultrasound she is more likely to choose life for her unborn child.

"In Wisconsin, the abortion rate has dropped from 20 abortions per 1,000 women to nine abortions per 1,000 women," he said, "when they are able to listen to the heartbeat or view the ultrasound."

Young served in the Indiana House of Representatives from 1986-2000 before winning an Indiana Senate seat. He said the informed consent law marks the first time that he has had legislation advance to the U.S. Supreme Court

for any reason.

"I know that the law will eventually be upheld," he said, "but it bothers me that we're losing kids because the abortion providers don't want women to have information."

William J. Wood, general counsel for the Indiana Catholic Conference, the public policy association of the Indiana dioceses, said last week that he is dismayed that "the abortionists are misrepresenting the Indiana abortion statute."

Wood said the text clearly states that the law does not require two separate trips to an abortion clinic.

"The woman seeking an abortion can get the necessary information from her own family physician or from a midwife or a practical nurse," he said. "It should not be a point of dispute. Anyone who is getting a surgical procedure has to have medical information and give an informed consent before the surgeon can do any work."

"The plaintiffs in this case have simply overstated the true requirements of the Indiana law," Wood said. "It is demeaning to a woman to expect her to make this decision without having adequate information. All of their claims in this lawsuit are exaggerated and misleading to the court."

Wood said the latest appeal by the abortion providers will result in a bench trial because injunction cases are not tried by a jury. †

Classified Directory, continued from page 18

Positions Available

Director of Music Ministry

A large vibrant parish in Central Kentucky is seeking a person to coordinate Music and assist in Liturgy planning. Responsibilities include working with adult and children's choir, planning liturgy with other staff and playing for week-ends and holiday Masses. Also some teaching K thru 3 (6 hours per week). Candidate should be proficient in the organ, piano, and conducting of choir. Instruments include Baldwin grand piano, wicks pipe organ, Schulmerich handbells and Orff instruments. Please send résumé by email to:

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EOE

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St. Paul Catholic Center

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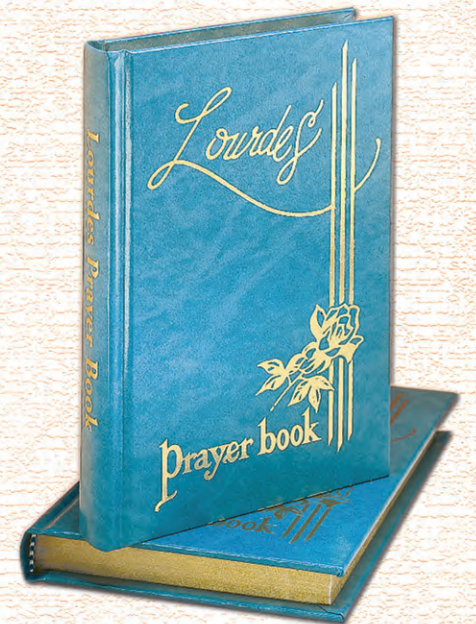
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