



The

Criterion

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March 17, 2006

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Cristo Rey High School to open; St. Anthony School relocating to parish

By Mary Ann Wyand

Providence Cristo Rey High School, offering a college preparatory curriculum and corporate work study program for center-city students with financial needs, will open in August at the former All Saints School in Indianapolis.

As a result, 72 pre-kindergarten through sixth-grade students who currently attend the former All Saints School at 75 N. Belleville Place on the near-west side will move on April 11 into the newly renovated St. Anthony School six blocks away at 337 N. Warman Ave.

Providence Sister Jeanne Hagelskamp, president of the new Catholic secondary school sponsored by the Sisters of Providence of Saint Mary-of-the-Woods and operated by a board of directors, said

on March 7 that the national Cristo Rey or "Christ the King" school model works to "create a more hopeful future" for economically disadvantaged students by combining faith-based coursework with part-time jobs in professional settings.

Sister Jeanne said Providence Cristo Rey administrators contract with local businesses and corporations to hire a team of four students who share a full-time entry-level position while continuing "rigorous" academic instruction.

Students who qualify for admission earn almost 75 percent of their tuition, she said, and gain invaluable work experience in a professional setting that helps them learn

job skills, motivation and self-confidence to succeed in higher education, the workplace and life.



Sister Jeanne said partnerships with area businesses and corporations will enable students of all faiths, who otherwise could not afford a Catholic education, to attend the Cristo Rey school.

She said a placement test for admission is scheduled at 8:15 a.m. on March 18 at the school.

The new school is modeled on Cristo Rey Jesuit High School, which was started by the Society of Jesus in Chicago about 10 years ago, and is part of a network of 11 other Cristo Rey schools throughout the

United States.

At the Jesuit Cristo Rey school in Chicago, she said, "100 percent of their graduates are accepted into college and over half of them have either graduated or are nearly finished with their undergraduate studies within five years."

Sister Jeanne said students at Cristo Rey schools work part time at banks, hospitals, law firms, investment firms, construction companies, architectural firms, electronics companies, colleges, social service agencies, and other businesses and corporations.

John Lechleiter, president and chief operating officer of Eli Lilly and Company in Indianapolis, said in a statement that he supports the Providence Cristo Rey school project "because it will change the lives of scores of disadvantaged young people in

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Trinity of influences

On St. Patrick's Day, Irish Catholics celebrate faith, family and heritage

By John Shaughnessy

As they celebrate St. Patrick's Day, Irish Catholics will do more than savor corned beef and cabbage or raise a glass in song and cheer.

They will also draw sustenance from the stories and memories that capture the three essential elements of their lives: their faith, their family and their Irish heritage.

Here are three stories of the way that trinity of influences has touched the lives of certain Irish Catholics in the archdiocese.

A wedding for the ages

The bells of Ireland decorated the church pews and a smile danced across the face of Megan Griffin Murphy as she prepared to light the unity candle with her husband-of-mere-minutes, Ryan Murphy.

Standing in front of friends and relatives who filled St. John the Evangelist Church in Indianapolis, Megan thought about how her wedding continued a remarkable connection of faith and family.

A hundred years earlier—to the same weekend—her Irish immigrant great-grandparents pledged their hearts and their lives to each other in the same church.

And 61 years ago—to the exact date—her grandparents also promised their love to each other at St. John's. The church was also the same place where her parents made the same vows 30 years ago.

"I could not have dreamed a better way to start our journey as husband and wife," Megan said about the four-generation connection. "It was such a great feeling standing in the same spot as my great-grandparents 100 years ago. And I really wanted to be married in the same church as my parents."

The glow increased when she and Ryan lit the unity candle, which also had a special family tie.



Bagpiper Bill Arnold plays during the wedding of Megan Griffin and Ryan Murphy at St. John the Evangelist Church in Indianapolis on Oct. 28, 2005. The couple was joined at the altar by Father J. Joseph McNally, matron of honor Megan Guthrie and best man Patrick Murphy.

"My parents used it on their wedding day," recalled Megan, a member of St. Barnabas Parish in Indianapolis "They hadn't burned it since then. Before the wedding, we had been sitting around talking about all the things I still needed to get. I mentioned the unity candle, and my Dad went upstairs and came down with

their candle. It was awesome.

"We're not going to burn it either, in the hope that my son or daughter someday may want to use it when they get married. I think it would be really neat."

Her parents, John and Donna Griffin,

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Conscience must concur with Church's moral teaching, politicians told

WASHINGTON (CNS)—Responding to a recent statement by Catholic Democrats in the House of Representatives affirming "the primacy of conscience" in their voting decisions, three key leaders of the U.S. Conference of Catholic Bishops said conscience "must be consistent with fundamental moral principles," including the Church's opposition to abortion.

"As members of the Church, all Catholics are obliged to shape our consciences in accord with the moral teaching of the Church," said a "Statement on Responsibilities of Catholics in Public Life," which called abortion "a grave violation of the most fundamental human right—the right to life."

The March 10 statement was signed by Cardinal William H. Keeler of Baltimore, chairman of the USCCB Committee on Pro-Life Activities; Cardinal Theodore E. McCarrick of Washington, chairman of the Task Force on Catholic Bishops and Catholic Politicians; and Bishop Nicholas DiMarzio of Brooklyn, N.Y., chairman of the Committee on Domestic Policy.

In their Feb. 28 statement, 55 of the 73 Catholic Democrats in the House acknowledged Catholic teaching on "the

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SCHOOL

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the center city of Indianapolis."

Lechleiter said the new school is "based on a proven model that mobilizes the business community to provide meaningful jobs that serve as a key component in the education of Cristo Rey students while helping to offset a significant portion of the cost of their education."

Annette "Mickey" Lentz, executive director of the archdiocesan Secretariat for Catholic Education and Faith Formation, said she is pleased that the newest private Catholic high school in Indiana will serve low-income students and prepare them for a variety of careers.

Lentz said she also is pleased that the archdiocese's former All Saints School, which is again called St. Anthony School, will return to its original parish location adjacent to St. Anthony Church.

"I think any time that a [Catholic] school is directly connected to the parish, both in a logistical sense as well as in every other way, it makes a true difference of identification," Lentz said on March 9.

"I think it will restore interest and identity," she said, "and a sense of ownership from the parishioners of that area. We're excited about it. We know it's going to require some work, but everyone feels very deeply that it's the right and best thing to do, and it's certainly the best thing to do for the children."

Benedictine Sister Pamela Doyle, principal of All Saints School and St. Anthony School for three years, said that St. Anthony School will reopen at its original location in April.

Sister Pamela said the Indianapolis West Deanery grade school was renamed All Saints School in 1974 and relocated to the former Indianapolis Public School building on Belleville Place seven years ago. It was renamed St. Anthony School last July.

"We're moving back home on April 3, the week of spring break," Sister Pamela said. "We'll have students back on April 11 to their new school. I'm really excited about the move. We're in the midst of a lot of last-minute details, but I think it's exciting to have a brand new start with a lot of potential ahead, a lot of hope."

After the archdiocese opened All Saints School seven years ago at the former Indianapolis Public School building, she said, the original St. Anthony School building was used as a parish center for religious education classes and other activities.

This year, about 55 percent of St. Anthony's 72 students are Hispanic, Sister Pamela said, and there are 19 faculty and staff members.

"We will have everything packed on March 31," she added. "We will have movers come in over spring break. The teachers and staff members will return on Monday, April 10, and we are going to

have a big unpacking day [before classes begin the next day]. We resume classes during Holy Week, so we will try as best as we can to keep that as a reverent and quiet week."

She said a school open house and celebration will be planned after Easter.

"I can't thank people enough for all the help that they've given us," Sister Pamela said, "and the faculty and staff for their patience, and for everybody joining in and doing what needs to be done. Our parents support us day in and day out, and they're the reason why we're here."

Sister Pamela said she thinks the new Providence Cristo Rey High School on the near-west side is "going to be a phenomenal thing for this neighborhood."

(For more information about Providence Cristo Rey High School or to register for the March 18 placement test, call Providence Sister Stacy Pierce, admissions director, at 317-592-4069.) †

Archdiocese to host Rachel's Vineyard retreat March 24-26

By Mary Ann Wyand

Women and men who are suffering emotional, psychological and spiritual pain because of past abortions are invited to seek healing and reconciliation with God during the first-ever archdiocesan Rachel's Vineyard retreat on March 24-26 in central Indiana.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, said participants will have opportunities to experience God's mercy and compassion during the confidential weekend retreat at an

undisclosed location in the archdiocese.

Sister Diane said the retreat will enable participants to release repressed feelings of anger, shame, guilt and grief about the loss of their babies killed in abortion.

"Five years ago, when I came to the archdiocesan Office for Pro-Life Ministry, I knew that I had to develop post-abortion ministries here," Sister Diane said. "One of the first things that I did was to modify an existing program from out of state that I call Rachel's Companions."

She said this three-month support group for people in need of post-abortion reconciliation helps them find healing and peace in the aftermath of abortion.

"The benefit of the support group is that it takes place over a prolonged period of time so people have time to work through some of the issues, the pain and the anguish," Sister Diane said. "In many cases, it brings them back to the sacraments if they have been away from the Church. It

helps those who have been receiving the sacraments find a deepening sense of peace and forgiveness so they can begin forgiving themselves, which leads to healing of the mind and the heart."

Sister Diane said she worked with Pat Car of Spencer, who is a member of St. John the Apostle Parish in Bloomington, as well as St. Thomas More parishioner Bernadette Roy of Mooresville and St. Monica parishioner Jeannette Andrews of Indianapolis, who recently retired from her volunteer ministry as a post-abortion reconciliation facilitator, to plan the Rachel's Vineyard retreat.

Car is a registered nurse and is coordinating the retreat, Sister Diane said. Car and Roy are volunteering their time as the retreat facilitators.

A therapist and priest will be present throughout the retreat, Car said, which includes Mass and a memorial service for babies who have died in abortion.

Car said the Rachel's Vineyard retreat is

Christ-centered and presentations are based on Scripture, adoration of the Blessed Sacrament and God's healing love.

"Many women will go to confession and be officially forgiven," Car said, "but they have a very difficult time forgiving themselves because of their guilt and anger. The retreat is a time for them to share their feelings with other women and men, and to finally be able to experience healing and forgive themselves. Hearing other people's stories and sharing their own story helps them find healing."

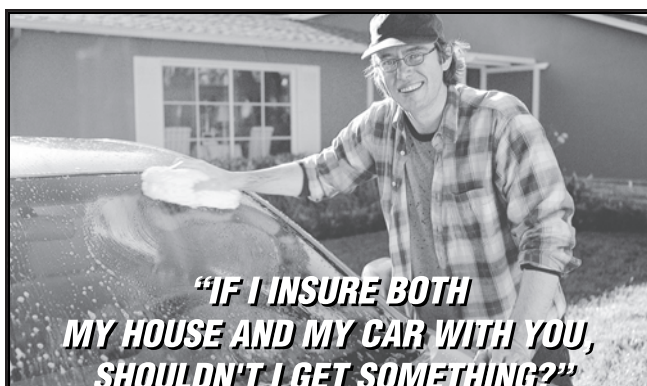
Sister Diane said some people need a jump-start or some kind of retreat experience in order to begin or deepen the post-abortion healing process.

"I've always taken a very cautious approach with post-abortion ministry because these are very wounded women and men who have experienced the aftermath of abortion," she said. "so I want to make sure that what we're offering them is

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Correction

In a story in the March 10 issue of *The Criterion*, Father John Mannion was incorrectly referred to as a Franciscan priest. He is a priest for the Lafayette Diocese. †



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A mother's dream and a son's gift unite in a special Eagle Scout project

By John Shaughnessy

Michelle Meer still remembers the great joy she felt when she held her son for the first time.

After nine years of hoping for a child and suffering a number of miscarriages, she and her husband, Chuck, were overwhelmed with emotion when they adopted Jonathan as a baby.

Eighteen years later, Michelle Meer gets sentimental and even sad sometimes thinking about how Jonathan will leave home for college later this year. Yet a recent moment also filled her with pride about the young man their son has become.

That moment also offers a fascinating glimpse into how the roots of our lives can grow, develop and connect us in ways we once never imagined.

Their family's story started at what is now the St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis.

It's where Michelle and Chuck Meer came to adopt Jonathan 18 years ago. It's where Michelle has served the past two years as the director of the adoption center—the place where her dream of becoming a mother was fulfilled.

Yet five months after she started the job, a tornado roared past the center's building, destroying two chimneys, ripping away part of the roof, causing extensive water damage to the structure, felling trees and damaging the playground and a flag pole.

The storm also forced the center's staff—and the teen mothers and their children in the residential program—to relocate as the center's building was being repaired and renovated.

Once again, Michelle Meer faced a time of wondering, waiting, hoping and praying.

Once again, Jonathan became part of the answer to her prayers.

The renovations to the building were completed in 2005, but the tornado's impact on the grounds continued into early this year.

At the same time, Jonathan started thinking about the Eagle Scout project he wanted to do. He delighted his parents when he told them he wanted to focus on improving the grounds at St. Elizabeth.

"That's where I came from, and that's something I can give back," said Jonathan, a senior at Bishop Chatard High School in Indianapolis.

Jonathan also told them he wanted to focus on the playground because he wanted the small children who live at the center with their mothers to have pleasant memories of their time there.

"As he said it, I thought, 'Wow, this is really neat,'" recalled Michelle Meer, who noted that she and her husband also have the blessing of a biological daughter, Molly, born eight years after Jonathan.

Jonathan spent more than 100 hours planting trees, tearing up parts of the old playground, putting in new mulch, and redesigning the playground and the flagpole area. He credits Scout leaders, his friends and his family for helping him.

"The playground was in bad shape," said Jonathan, a member of St. Monica Parish in Indianapolis. "It didn't look like the kids could play out there much. I wanted to make it a place where they could bond with their moms."

When Michelle Meer saw the finished results, she looked at her son with pride. She also looked at him with love as she recalled the first day she held him at St. Elizabeth's.

"It was one of those moments in your life you will always remember and cherish," she recalled. "It was the day we became a family. Chuck and I had been married nine years and had numerous attempts at pregnancy. To know we finally had a child was just a day of joy and



Molly, left, Jonathan, Michelle and Chuck Meer relax on the playground at St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis, the agency where their family began.

rejoicing. It was March 25, and we had to be there by 9 a.m. I remember everything."

Those memories sometimes become even more poignant now, especially when she thinks about Jonathan's plans to leave home for college in August.

"Like most parents, we're not waiting for that to happen, but he's very excited," she said. "It will be a new adventure for him. It will be growth for him. For Chuck and me, our goal has always been to help him achieve.

Right now, I'm going through that mourning period. He'll be leaving, but he's achieved so much."

Jonathan is ready for the next stage of his life, but his work at St. Elizabeth's has also reinforced the difference his parents have made to him.

"They're always there to encourage me, to make me feel better," he said. "They're always helping me when I need it. I'm ready to get out, like mostly every other teen, but I'll miss them." †

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HEALING

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sound doctrinally and in terms of spirituality. God is the ultimate healer."

The Rachel's Vineyard retreat and Rachel's Companions support group focus on healing and growth in spirit, she said. Another program, Rachel's Network, helps support group participants stay connected and continue to grow in their Catholic identity and mission in the Church.

"These women are models of the Catholic faith who show others what it means to be a woman in the Church today," Sister Diane said. "Despite the bad choices they made, despite their agonizing past, they have come from being victims to being women of hope, and they offer that hope to other women who have experienced the trauma of abortion."

(For more information about the Rachel's Vineyard retreat, call Pat Car at 812-327-3712 by March 21. The retreat cost of \$130 per person covers lodging and meals. For more information about Rachel's Companions, call Bernadette Roy at 317-831-2892 or 317-989-1507. A new support group started on March 12, and new members are welcome. All calls are confidential.) †

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Editorial



Candidates, accompanied by their sponsors, stand in the sanctuary at St. Patrick Church in Smithtown, N.Y., on March 12 as they are questioned by Auxiliary Bishop John C. Dunne of Rockville Centre, N.Y., during the Call to Continuing Conversion. The Call to Continuing Conversion is a ceremony for those who are baptized and are preparing to complete their initiation into the Catholic Church by receiving the sacraments of confirmation and the Eucharist at the Easter Vigil.

The call to conversion is countercultural

The personal vocation that each of us has received from the Lord requires us to change the way we think and act. The Christian lifestyle is not a secret. Jesus' teachings and examples are given to us in the plain language of the Gospels, where Jesus uses parables and other graphic illustrations to help us hear and understand how he wants us to live.

The problem is that we are not inclined to live the way that Jesus did. It goes against the grain of our sinful human nature, and it runs counter to the dominant beliefs and values of the culture in which we live.

It doesn't matter whether we are Jews living in the time of Jesus, or Europeans in the 12th century, or Americans in the 21st century. Much of what Jesus asks of us—to deny ourselves, to forgive our enemies, to share our time and our money with others—rubs us the wrong way. To live the way Jesus wants us to, we have to change our own attitudes and behavior, and we have to stand in opposition to many of the cherished values of our particular time and place.

Even if we recognize the need to change, we would prefer to do it gradually and not make too many lifestyle adjustments all at once. We find ourselves wanting to pray as Augustine did: "Lord, make me chaste [or patient or unselfish or generous or forgiving], but not yet."

Unfortunately for our procrastinating tendencies, there is an immediacy to the Lord's call to conversion. We are called to change now—without looking back—and to respond readily to Christ with a more decisive personal conversion and evermore generous fidelity to the Gospel.

This is enough to make a hesitant or uncertain disciple stumble and fall—as Peter and all the disciples did until they received the gift of the Holy Spirit and the transforming grace of the Eucharist.

Our Catholic tradition tells us that following Jesus is the work of a lifetime. No one—except the Blessed Mother—gets it right from the

beginning. That's why we are given the grace of the sacraments—especially baptism, reconciliation and the Eucharist—to help us get back on our feet and keep going after we have fallen or lost our way.

True conversion needs to be prepared and nurtured through prayerful reading of the Word of God, through worship and the reception of the sacraments, through participation in the life of the Church and through solidarity with all those who are poor or vulnerable in any way. To adopt the lifestyle that Christ asks us to live day in and day out, we must pray, we must learn from others and we must practice. It is urgent that we begin, but successful Christian living—which means changing the way we think and act—is the work of an entire lifetime.

Sin causes us to turn in on ourselves; to become grasping and exploitative toward possessions and other people; to grow accustomed to conducting relationships not by standards of generous stewardship, but by the calculus of self-interest: "What's in it for me?"

If we want to be truly happy, we must ask God for the grace of conversion: the grace to know who we are, to whom we belong, how we are to live—the grace to repent and change and grow, the grace to become good disciples and stewards.

The good news is that we are not alone or isolated. We are members of the family of God called to be partners in the magnificent work of creation, redemption and sanctification of the world we live in.

If we can turn away from our preoccupation with selfish things, a whole new world will open up for us.

We will be "born again" as people who are part of something much greater than ourselves. We will be stewards of all creation and partners in the transforming work of God.

—Dan Conway

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

Making a Difference/Tony Magliano

Abortion: After the fall of Roe v. Wade decision

Since the two newest members of the U.S. Supreme Court are also members of the Catholic Church, maybe, just maybe, they will allow the law of God to guide their interpretation of the law of the land.

And maybe, just maybe, there will now exist a majority of justices who fully agree with the self-evident truth expressed in the Declaration of Independence "that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life."

And maybe, just maybe, these justices will accept the scientific fact that the unborn are human beings and thus deserve full constitutional protection.

Short of that, might they at least acknowledge that the so-called "right" to an abortion is not only absent from the text of the Constitution, but that it is not even implied, and that rights of privacy can never supersede the right to life?

If they allow themselves to reach this point, *Roe v. Wade* will be overturned, and the worst legal decision in U.S. jurisprudence will be history.

But the Supreme Court's striking down of *Roe v. Wade* would not protect most unborn babies. Rather, it would throw the abortion issue back to the states. The battle to protect unborn human life would be waged on 50 smaller stages.

A couple of states probably would outlaw abortion under all circumstances. Their laws would assert that innocent unborn human life can never be directly destroyed, even in the rare cases where the mother's life is in danger. Medical personnel would be instructed to do everything possible to save both mother and child. These laws would reflect the moral teachings of the Catholic Church, which holds that innocent human life can never be directly killed.

About 10 states would protect the unborn in all cases except when the mother's life is in danger.

Approximately 23 states would outlaw abortion except in cases of rape, incest or when the mother's life is in danger. While these laws would protect more than 95 percent of the unborn, they still would be death sentences for unborn babies, who have nothing to do with rape or incest.

About 15 states would pass legislation—exactly reflecting the current situation under *Roe v. Wade*—allowing abortion throughout all nine months of pregnancy.

And so, even if *Roe v. Wade* is overturned, at least 100,000 unborn babies

every year would continue to be brutally dismembered through legal abortion in many of our states.

Short of the nation's highest court decreeing that all unborn human beings now enjoy full constitutional protection—a highly unlikely decree—the nonviolent fight for full legal protection of our smallest brothers and sisters will continue into the unforeseeable future.

Furthermore, assaults on unborn life now have expanded to killing human embryos for their stem cells. And even that is not the end. We may see in the near future late-term unborn babies being killed for their body parts—"fetal farming."

Surely the Creator is calling all of us to end this downward spiral of contempt for human life.

To learn about statewide legislation affecting the unborn, get on your state Catholic conference's mailing list. To make a difference on the national level, log onto the U.S. Conference of Catholic Bishops' Web site, www.usccb.org, and click on "life issues."

More prayer, challenging preaching, committed teaching, courageous witnessing and intensive lobbying are urgently needed.

There's no time to lose.

(Tony Magliano writes for Catholic News Services.) †

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.

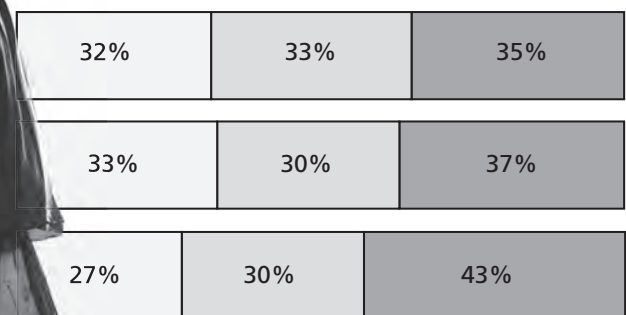
Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

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

Church Facts

How Americans View Muslims

About a third of Americans are unaware that Muslims worship the same God as Christians and Jews.



□ agree □ no opinion ■ disagree

Source: Council on American Islamic Relations ©2006 CNS

ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

During Lent, practice silence to avoid 'sins of the tongue'

I received a Christmas card from someone in Texas with a letter enclosed. I recognized that the name had Jasper, Ind., origins. The content of the letter suggests a good topic for our reflection as we try to freshen up our call to holiness during Lent.

The message is about my deceased mother. If she were alive, there is no way I would be permitted to print it. But I do so because it echoes my experience of my mom, and it is a timely message for Lent.

"For several years, I have been wanting to send you a note and share with you some beautiful memories that I have of your Mother. When I was young, I was a hairdresser at Cora's Beauty Shop in Jasper. ... I was privileged to have the opportunity of meeting your Mother and to hear her positive outlook on life.

"I remember her speaking of her two sons ... also her love of her young students at Holy Family. But the one thing that impressed me most was when there was the least bit of gossip that she thought was coming up she would in her polite way nip it in the bud!!

"She would say, 'Now, we know we have to be careful how we say things to others so that it won't come back and hurt someone.' She taught me that one very important rule that I have remem-

bered all my life!!

"So many times your Mother's voice would be heard within my mind when I was going to say something about someone. 'Be careful.' ... What a lifetime message she gave me so many years ago. ...

"In the Thanksgiving and Advent message, you referred to forgotten gifts from the past. That reminded me of the beautiful handmade pillowcases that she gave to me as a wedding gift in 1964. But the most appreciated gift was her wisdom, consideration, kindness and love she had for others!"

I inherited my mom's concern about gossip, but I know that I have not always been faithful in heeding her advice. I have witnessed the needless hurt that gossip causes so often. I have been amazed how readily people believe gossip that is circulated when so often it is, at best, based on a partial truth or a small kernel of fact.

Sometimes, I receive letters of outrage based on hearsay about one thing or another that has no correspondence to reality. We have all probably had the experience of being told that we have said something about someone that we have never said. And sometimes we have made judgments about people or things that were based on unexamined hearsay. It happens so easily.

Gossip about others is wrong because it is disrespectful of the human dignity of other people. Sometimes, in its more vicious forms, it is a form of violence because it is truly destructive. Often, gossip is, in fact, defamation of another person's good name.

We need to keep in mind that not only those who are the source of gossip are doing wrong; so are those who willingly seek it, receive it and pass it on. Admittedly, one has to be really alert to the reality of gossip because it is so prevalent. My mom's caution, "Be careful..." is good advice.

One has to be a careful reader of the print media to discern what is presented as factual news and what is surmised. One has to listen with a critical ear to what is reported by and about prominent entertainment personalities. The entire purpose of some TV shows is to gossip about public personalities. In other words, we are washed in the tumble of words about other people, which often are untrue and are truly harmful. It is not virtuous to pass on negative things about

other people—even if it is true.

Sins of the tongue are perhaps the easiest to commit and are the most frequently committed. During this season of special grace, we might do well to heed the admonition of many a saint: Sometimes it is better to be silent than to speak.

Fasting from useless and harmful gossip might be a timely practice for some of us. It could surely be the source of more peace of mind. I think it takes a conscious decision to address faults like gossip. We might need to convince ourselves that we really want to uproot a habit of talking too much!

On Easter Sunday, we will be invited to renew our baptismal promises and profession of faith. It was at our baptism that we received the universal call to holiness.

Our Lenten efforts to renew our commitment and our fidelity to respond to this call will make both Lent and Easter more meaningful. †

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.

Durante la Cuaresma, practiquemos el silencio para evitar el 'pecado de palabra'

Recibí una tarjeta de Navidad de alguien en Texas con una carta adjunta. Me di cuenta de que el nombre era oriundo de Jasper, Indiana. El contenido de la carta sugiere un buen tema para nuestra reflexión mientras tratamos de revitalizar nuestro llamado a la santidad durante la Cuaresma.

El mensaje era acerca de mi madre fallecida. Si ella estuviera viva, de ninguna manera se me habría permitido publicarlo. Pero lo hago porque es reflejo de mi experiencia con mi madre y resulta un mensaje oportuno para la Cuaresma.

"Durante muchos años he deseado enviarle una nota para compartir con usted algunos de los hermosos recuerdos que guardo de su madre. Cuando yo era joven trabajaba como peluquera en Cora's Beauty Shop en Jasper... Tuve el privilegio de tener la oportunidad de conocer a su madre y escuchar su visión positiva de la vida.

"La recuerdo hablando sobre sus dos hijos... también sobre su pasión por los jóvenes estudiantes de la escuela Holy Family. Pero una de las cosas que más me impresionaba era que cuando se asomaba un chisme, por pequeño que fuera, ella de manera muy educada ¡lo cortaba de raíz!

"Decía: 'Ya sabemos que debemos tener cuidado con la forma en que decimos las cosas para que no se nos devuelva y hacerle daño a alguien.' Ella me enseñó esa regla tan importante que he recordado ¡toda la vida!

"La voz de su madre me ha retumbado

tantas veces en la cabeza cuando he estado a punto de decir algo sobre alguien. 'Ten cuidado'... Qué mensaje tan importante me dio hace muchos años...

"En el mensaje del Día de Acción de Gracias y de Adviento usted habló sobre los obsequios olvidados del pasado. Eso me hizo recordar las hermosas fundas hechas a mano que ella me regaló como obsequio de bodas en 1964. ¡Pero el regalo más valioso fue la sabiduría, consideración, amabilidad y amor que sentía hacia los demás!"

Yo he heredado la preocupación de mi madre con respecto al chisme, pero sé que no siempre he hecho caso de su consejo. He presenciado el daño innecesario que generalmente causa el chisme. Me sorprende con qué facilidad la gente cree en los chismes que circulan, cuando, en el mejor de los casos, se basan en verdades a medias o en un ápice de los hechos.

En ocasiones recibo cartas de indignación basadas en rumores sobre esto o aquello, que no tienen paralelo con la realidad. Probablemente hemos vivido la experiencia de que nos digan que hemos dicho algo sobre alguien, que en realidad nunca hemos dicho. Y a veces hemos juzgado a personas o hechos basándonos en rumores infundados. Sucede muy fácilmente.

Chismear sobre los otros está mal porque es un irrespeto a la dignidad humana de los demás. En ocasiones, en formas más agresivas, resulta un tipo de violencia porque es verdaderamente

destrutivo. Con frecuencia el chisme es en efecto la difamación del buen nombre de otra persona.

Necesitamos recordar que no sólo aquellos que originan el chisme están obrando mal. También aquellos que lo promueven, lo reciben y lo transmiten intencionalmente. Debemos estar realmente alerta a la realidad del chisme porque es muy común. La advertencia de mi mamá, "Ten cuidado"... resulta un buen consejo.

Debemos ser lectores cuidadosos de la prensa para distinguir las noticias basadas en hechos de las conjeturas. Debemos escuchar con oído crítico lo que reporten las personalidades prominentes del mundo del entretenimiento y lo que se diga sobre ellos. La finalidad de algunos programas de TV es chismear sobre personalidades públicas. En otras palabras, nos dejamos arrastrar por la avalancha de palabras sobre otras personas, las cuales por lo general no son ciertas y son verdaderamente dañinas. No es moralmente correcto transmitir cosas negativas sobre los demás, aunque sean ciertas.

Los pecados de la palabra son quizás los más fáciles de cometer y los más frecuentes. Durante esta temporada de gracia

especial, nos beneficiaría hacer caso de la admonición de muchos santos: A veces es mejor guardar silencio que hablar.

Abstenernos de los chismes inútiles y perjudiciales podría ser una práctica oportuna para algunos de nosotros. Ciertamente podría ser la fuente de mayor tranquilidad. Creo que el abordar fallas tales como el chisme es una decisión consciente. ¡Tal vez debamos convencernos de que realmente necesitamos desterrar el hábito de hablar más de la cuenta!

En el Domingo de Pascua se nos invita a renovar nuestras promesas bautismales y la profesión de fe. Durante el bautismo fue que recibimos el llamado universal a la santidad.

Nuestros esfuerzos cuaresmales para renovar nuestro compromiso y nuestra fidelidad para responder a este llamado, le darán más sentido a la Cuaresma y a la Pascua. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Events Calendar

March 17

Cardinal Ritter Jr./Sr. High School, cafeteria, 3360 W. 30th St., Indianapolis. **12th annual 500 Race party**, must be 21 or older to attend, 6 p.m. Information: 317-927-7825 or raceparty@cardinalritter.org.

Knights of Columbus, 809 E. Main St., New Albany. **First annual parish St. Patrick's Day celebration**, dinner, 4:30-7:30 p.m., event, 7:30 p.m. Information: 812-923-3011.

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Rosary and Stations of the Cross**, rosary, 7 p.m., stations, 7:25 p.m. Information: 317-283-5508.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., Indianapolis. Stations of the Cross, communion service, 5:30 p.m., **Lenten fish fry**, 4:30-7:30 p.m., \$6.25 per person, discount for seniors and children. Information: 317-357-8352.

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Fish fry**, 4-6 p.m. Information: 317-546-1571.

St. Gabriel the Archangel Parish, 6000 W. 34th St., Indianapolis. **Lenten activities**, Lenten Mass, 6 p.m., Way of the Cross, 7 p.m., adult education series, 7:45-9:15 p.m., fish fry, 5-7:30 p.m. Information: 317-291-7014.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, praise, worship,

healing prayers, 7 p.m. Information: 317-797-2460.

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **Special exhibit, 40 crosses and crucifixes**, Mon.-Fri., 8:30 a.m.-4:30 p.m.; Sat.-Sun. 10 a.m.-4 p.m., no admission charge. Information: 812-535-3131, ext. 434.

March 17-19

Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **"Come and See" Weekend**, women between the ages of 18 and 42, no fee. Information: 812-535-3131, ext. 124, or 800-860-1840, ext. 124.

March 17-30

Saint Mary-of-the-Woods College, Art Gallery, 132 Hulman Hall, St. Mary-of-the-Woods. **Artist's reception, "Impressions,"** Stephanie Doty, artist, 5-7 p.m. Information: 812-535-5212.

March 18

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., Indianapolis. **"All you can eat pancake breakfast,"** benefits track team, 8:30-10:30 a.m., \$5 per person. Information: 317-351-1568 or 317-529-9782.

Marten House Hotel, 1801 W. 86th St., Indianapolis. **SPRED (Special Religious Education) annual dinner dance**. Information: 317-236-1448.

St. Mary Parish, 720 N. "A" St., Richmond. **Richmond Catholic Community, concert**, "Tatiana," 7 p.m. Information: 765-962-3902.

St. Athanasius Byzantine Parish, St. Mary Hall, 1117 Blaine St., Indianapolis. Jim O'Brien Council of the Knights of Columbus, **family pancake brunch**, 10:30 a.m.-12:30 p.m., \$3 per person. Information: 317-632-4157.

Providence Cristo Rey High School, 75 N. Belleville Place, Indianapolis. **Placement test**, 8:15 a.m. Information: 317-592-4069.

March 18-19

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad. **"Sounds of Spring,"** benefit concert, Sat. 7 p.m., Sun. 2 p.m., adults \$5, children under 12 and seniors \$3. Information: 812-357-6501.

March 19

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **St. Joseph's Table**, Italian tradition, feast, \$8 adults, \$4 children 2-11, children under 2 free. Information: 317-636-4478.

St. Joseph's Council Knights of Columbus, Knight's Hall, 4332 N. German Church Road, Indianapolis. **Annual baby shower to benefit Birthline**, 1:30-3:30 p.m. Information: 317-894-9532.

St. Mary School, gymnasium, 415 E. Eighth St., New Albany. Hispanic Connection of Southern Indiana Inc. in cooperation with the Hispanic Ministry of Floyd, Clark and Harrison counties, **"Health Fair for Spanish-Speaking People,"** 3-5 p.m. Information: 812-948-6730.

Guérin Woods Senior Center, State Road 64, Georgetown. **Open house**, 2-4 p.m. Information: 812-951-1790.

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday, **Mass**, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

March 19-22

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Evening service and sermon, **"True Renewal: The Eucharist and the Church,"** 6:30 p.m. Information: 317-636-4478.

March 20

Ursuline College Campus, Immaculate Conception Chapel, 3115 Lexington Road, Louisville, Ky. Ursuline Sisters of Louisville, **"Prayers for Peace,"** prayer service, 7 p.m. Information: 502-212-1750.

Marian College, Mother Theresa Hackelmeier Memorial Library auditorium, 3200 Cold Spring Road, Indianapolis. **"Zooming Out: Evolving Media Perspectives on the Middle East and Darfur,"** Jon Sawyer and Habib Battah, presenters, 7 p.m., registration required, no charge. Information: 317-955-6213.

March 21

Guérin Woods Senior Center, State Road 64, Georgetown. **Open house for senior citizens**, 11 a.m.-2 p.m. Information: 812-951-1790.

Blessed Sacrament, noon-6 p.m.

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

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

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. **Eucharistic adoration** after 8 a.m. Mass-5 p.m. Information: 765-647-6981.

St. Michael Church, 519 Jefferson Blvd., Greenfield. Mass, 8:15 a.m., **exposition of the Blessed Sacrament** after Mass until Benediction, 5 p.m. Information: 317-462-4240.

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **Caregivers support group**, 7-8:30 p.m., monthly meeting sponsored by Alzheimer's Association. Information: 317-888-2861, ext. 29.

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

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

St. Mary Church, 212 Washington St., North Vernon. **Adoration of the Blessed Sacrament**, 9 a.m.-5 p.m. Information: 812-346-3604.

St. Joseph Church, 113 S. 5th St., Terre Haute. **Eucharistic adoration**, 9 a.m.-5 p.m., rosary, noon, holy hour for vocations and Benediction, 4-5 p.m., Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Holy Angels Church, 740 W. 28th St., Indianapolis. **Exposition of the Blessed Sacrament**, 11 a.m.-noon. Information: 317-926-3324.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., Indianapolis. **Apostolate of Fatima holy hour**, 2 p.m. Information: 317-357-8352.

March 22

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. St. Augustine Guild, **Day of Recollection**, Father Guy Roberts, presenter, 8:15 a.m.-2:30 p.m., \$10 per person includes lunch, reservation deadline March 17. Information: 317-255-7464.

St. Augustine Home for the Aged, chapel, 2345 W. 86th St., Indianapolis. Lenten prayer series, seven-week series, **"Lenten Lectio,"** 7:30 p.m. Information: 317-872-6420 or e-mail voindianapolis@lspusa.org.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. Spaghetti and Spirituality series, Mass 5:45 p.m., meatless pasta dinner, 6:30 p.m., **"True Renewal: The Eucharist and the Church,"** Father Timothy Alkire, presenter, 7:15 p.m., free-will offering. Information and reservations: 317-636-4478.

March 24

Christ the King Parish, 1827 Kessler Blvd., E. Drive, Indianapolis. **Fish fry**, 6-9 p.m., \$8 per adult, \$4 per child, \$25 maximum fee per family. Information: 317-251-5143.

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. Athletic Association, **Lenten fish fry**, 5-8 p.m. Information: 317-784-5454.

Our Lady of the Apostles Family Center, 2884 N. 700 West, Greenfield. **"An Irish Sabbatical,"** Benedictine Father Noah Casey, presenter, 6:30 p.m.

Information: 317-353-1420.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Natural Family Planning (NFP) class**, 9:30-11:30 a.m. Information: 317-848-4486.

March 24-25

Saint Meinrad School of Theology, 200 Hill Drive, St. Meinrad. **ELM formation workshop**, "Liturgical Presiding." Information: 812-357-6721 or 800-334-6821.

March 25

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

St. Elizabeth Ann Seton, 10655 Haverstick Road, Carmel, Ind. (Diocese of Lafayette). Second annual **Eucharistic Day of Recollection, "Loving Jesus with the Heart of Mary,"** 8:15 a.m.-4:15 p.m., babysitting available. Information: 317-846-3850.

March 26

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Faith Formation Team. **"Apologetics from A-Z,"** sessions for children 4 years and older, sessions for adults, 11:15 a.m.-11:55 a.m. Information: 317-636-4478.

St. Christopher Parish, 5301 W. 16th St., Indianapolis. **Euchre party**, 1:45 p.m., \$3 per person. Information: 317-241-6314, ext. 100. †

Regular Events

Monthly

First Sundays

Marian College, Ruth Lilly Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace Secular Franciscan Order**, (no meetings July or August), noon-2 p.m. Information: 317-955-6775.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Mass** with contemporary appeal, 5 p.m. Information: 317-638-5551.

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

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

St. Thomas More Church, 1200 N. Indiana St., Mooresville. **Holy hour** of adoration, prayer and praise for vocations, 9:15 a.m. Information: 317-831-4142.

First Mondays

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

St. Bartholomew Church, 1306 27th St., Columbus. **Adoration of the Blessed Sacrament**, 11 a.m.-8 p.m. Information: 812-379-9353.

First Tuesdays

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

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **"Women: No Longer Second Class,"** program, 7-8:30 p.m. Information: 317-788-7581.

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis. **Indiana Autism and Sertoma**

Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Wednesdays

St. Mary Parish, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

St. Francis Home Health, 438 S. Emerson Ave., Greenwood. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

St. Francis Hospital, 1201 Hadley Road, Mooresville. **Cancer support group meeting**, 6-8 p.m. Information: 317-257-1505.

First Thursdays

Immaculate Conception Church, 2081 E. County Road 820 S., Greensburg. **Holy hour**, 7-8 p.m. Information: 812-591-2362.

First Fridays

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Adoration of the Blessed Sacrament**, 12:45-5:15 p.m., **Vespers and Benediction**, 5:15 p.m. Information: 317-635-2021.

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Exposition of the Blessed Sacrament**, prayer service, 7:30 p.m. Information: 317-356-7291.

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

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

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the**

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Communion service**, 9 a.m., rosary, meditation on the mysteries. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Devotions, Mass**, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass. Information: 317-888-2861.

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

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Mass**, praise and worship, 8 a.m., then SACRED gathering in the school. Information: 812-623-2964.

Second Mondays

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

Second Tuesdays

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

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to mklein@archindy.org.

For more information about our Events Calendar policy, log on to www.CriterionOnline.com, click on the "Events" link, then on the link to our events policy. †

Abortion, home heating advance to conference committees

By Brigid Curtis Ayer

As this newspaper went to press, the Indiana General Assembly was set to adjourn on March 14, and politics at its best—and worst—can be seen in the waning days of the Indiana

General Assembly. It is often heightened during a process called the conference committee.

Followed and understood mainly by Statehouse insiders, this fast-paced, often convoluted mayhem leaves even the legislatively inclined feeling baffled.

This year, like others, is no exception. And in the case of controversial issues such as abortion—especially leading up to an election year when political stakes are higher—it ups the ante of political bargaining, a key component of the conference committee process.

House Bill 1172, a priority bill for the Indiana Catholic Conference, illustrates the conference committee process. The bill would add more information for women seeking abortion under Indiana's informed consent law.

The version of the bill, which passed the Indiana House of Representatives with bipartisan support by a 70-30 vote, did five things—before it went into conference committee. It informed women considering abortion: 1) that life begins at fertilization; 2) that the fetus may feel pain during the abortion; 3) that after 20 weeks of gestation, since the fetus may feel pain, an anesthetic for the fetus may be available; 4) that written information be provided on physical risks of abortion; and 5) that written information on adoption alternatives be given.

A conference committee is made up of

two members from both the House of Representatives and Senate, appointed by the presiding officers. A bill goes to conference committee upon refusal of the first chamber to concur in the amendments adopted by the second chamber.

Since House Bill 1172 was amended in the Senate, the bill's author has the option to agree or concur with the amendments or to disagree, thus dissenting with the amendments. If the author dissents, then a conference committee must meet and attempt to prepare a version of the measure acceptable to both houses.



Rep. Tim Harris

bill's author, decided not to concur, the bill moved to a conference committee," said Glenn Tebbe, executive director of the Indiana Catholic Conference.

The conferees for House Bill 1172 were Harris; Sen. Jeff Drozda (R-Westfield), Senate sponsor of the bill; Rep. Earl Harris (D-East Chicago); and Sen. Allie Craycraft (D-Selma).

"While these meetings are public, many unofficial discussions occur," Tebbe said. "Some may be between two legislators or others may be a one-on-one discussion between a legislator and lobbyist.



Glenn Tebbe

"Sometimes it takes more than one conference

committee meeting to come up with a final report," Tebbe added.

"Another challenge is once a conference committee report has been agreed upon by the conferees, then leadership must approve of the contents and wording before it can go to the floor for a vote."

Two reports were offered during a March 8 conference committee by Harris for consideration to determine if either could receive sufficient support. One report included: 1) that the fetus might feel pain; 2) that "physical life" begins at fertilization; and 3) the Senate version of House Bill 1080 regarding abortion facilities.

A second report offered by Harris added a provision that would allow pharmacists to refuse to dispense an abortifacient. The representative decided to go with the first report since language in the second report—"dispense an abortifacient"—was a new concept that had not passed either the House or Senate and would have created more opportunity for opposition from legislators.

The home heating issue, also a priority for the Indiana Catholic Conference this year, may have found a safe harbor in a conference committee report. Earlier this session, House Bill 1081, the energy sales tax exemption for persons receiving heating assistance, passed the House. However, in the Senate, the bill was amended into House Bill 101, the state's controversial property tax bill.

"Since the two chambers are far apart on resolving differences in the two versions of House Bill 101, the bill's sponsors sought another place to put the sales tax exemption," Tebbe said.

"They found Senate Bill 258, a bill which deals with sales tax for recreational vehicles," Tebbe continued. "Sponsors are hopeful that they can include the home heating tax exemption language into the conference committee report for Senate

Track legislation, tune into radio show

To track legislative action or to contact your state legislators, go to www.in.gov/legislative/ or call the Indiana House of Representatives at 317-232-9600 or 800-382-9842. For the Indiana Senate, call 317-232-9400 or 800-382-9467.

Indiana Catholic Conference Executive Director Glenn Tebbe's report on the week's legislative activities follows Archbishop Daniel M. Buechlein's weekly radio broadcast at 11:05 a.m. on Saturday and Sunday mornings on Indianapolis Catholic Radio WSPM 89.1 FM.

The show can now also be heard anywhere in the state as WSPM has begun streaming it on the Internet. If you have Internet access, tune into the ICC's legislative update at www.catholicradioindy.org. †

Bill 258."

Language providing a food handling exemption for non-profits, which was removed from two bills in conference committee, has found another home in House Bill 1235, a bill dealing with a similar topic. This report has been signed by conferees. If approved by the House and Senate and signed into law, the conference committee report on House Bill 1235 would give churches, schools and other non-profits a food handling exemption until 2010.

After a conference committee report is approved by leadership in both the House and Senate, it is eligible to move forward to the House and Senate floor for a vote.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

LEGACY FOR OUR MISSION:

For Our Children and the Future

OFFICE OF DEACON FORMATION DEVELOPS FUTURE MINISTRY PROVIDERS

FUTURE PERMANENT DEACONS IN THE ARCHDIOCESE OF INDIANAPOLIS WILL SOON PROVIDE A NEW KIND OF MINISTRY, AND THEIR PRESENCE IN PARISHES AND COMMUNITIES WILL BE WELCOMED IF NOT ALWAYS WIDELY SEEN.

Permanent deacons in two years will help address the changing demographics of parish ministry. Benedictine Father Bede Cisco, a monk of Saint Meinrad Archabbey and director of the archdiocesan Office of Deacon Formation, has been working to bring that concept closer to reality for the Church in central and southern Indiana.

Father Bede accepted Archbishop Daniel M. Buechlein's invitation in 2003 to help the archdiocese establish a permanent diaconate program. That's when he began building programming for the formation of men who wished to explore serving the archdiocese as permanent deacons. The Office of Deacon Formation—which includes Father Larry Voelker, pastor of Holy Cross Parish in Indianapolis and the program's director of spiritual formation, and Benedictine Sister Sharon Kuhn, the office's administrative assistant—has established the groundwork for a new ministry that will serve people in parishes and in all corners of the archdiocese.

Today, 25 men who represent almost every deanery of the archdiocese will each adopt a personal focus reflecting their individual identities as they prepare for ordination in 2008.

"In that sense, they will have ministries in parishes and in organizations outside of parishes," Father Bede said. "They won't just be exclusively serving in parishes.

"Deacons are going to help us meet the 'quieter' needs of the Church," Father Bede added. "That's kind of a difficult notion for us to grasp, but they will help us in more ways than we know."

Helping to meet those quieter needs is part of what attracted Wes Jones, a member of St. Jude Parish in Indianapolis and a professor of marketing in the School of Business at the University of Indianapolis. Jones is a prospective deacon who says the



"It's an honor to be part of a group of men who will help serve the Church for the rest of their lives."

deacon formation process has been "like stepping into another world" of ministry and service to others.

During his time outside the classroom, Jones has been serving in various Catholic Charities agencies such as Holy Family Shelter and the Refugee Resettlement Programs. These experiences have offered him insights into how he might someday assist personnel who need to be served as they minister to others.

"The culture is very different," Jones said of the deacon formation program. "I'm very much focused on helping and serving other people—much more than serving an organization."

The permanent diaconate program is made possible in part by Saint Meinrad School of Theology, which offers the Archdiocese of Indianapolis and other dioceses a diaconate formation program that draws on the school's heritage of preparing candidates for ordained ministry. Working with Saint Meinrad, the Office of Deacon Formation addresses intellectual, pastoral and spiritual formation requirements of the Church in the United States. Saint Meinrad partners with an individual diocese to provide a formation plan built with the school's experience and resources but based on the diocese's particular needs.

The archdiocesan deacon formation program has four components of human, intellectual, pastoral and spiritual formation. In pastoral formation, the candidates can participate in a variety of settings such as healthcare facilities, jails and in ministry to couples, just to name a few examples.

Addressing the needs in such settings is a fundamental reason why the Legacy for Our Mission campaign is critical for the future of the archdiocese. Funds raised in the campaign will help ensure the success of initiatives such as the permanent diaconate program. But pledging a thoughtful contribution to the campaign isn't the only way to help ensure a successful diaconate program. People can also contribute through prayer, through active awareness of the new ministry and through a sincere consideration for prospective new deacons.

"It's an honor to be part of a group of men who will help serve the Church for the rest of their lives," Jones said. "This has changed me—it's changed my heart."

Legacy for Our Mission, the archdiocese's capital campaign, is guided by the principles of Christian stewardship and addresses future ministry needs the archdiocese. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to future ministry needs and distributed to efforts such as the permanent diaconate program.

Parishes schedule Lenten penance services

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

Batesville Deanery

March 21, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 22, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 March 23, 7 p.m. at St. Lawrence, Lawrenceburg
 March 27, 7 p.m. at St. Peter, Franklin County
 April 3, 7 p.m. at St. Louis, Batesville
 April 4, 7 p.m. at St. Charles Borromeo, Milan
 April 4, 7 p.m. at Holy Family, Oldenburg
 April 5, 7 p.m. at St. Vincent de Paul, Shelby County
 April 5, 7 p.m. at St. John the Baptist, Osgood
 April 6, 7 p.m. at St. Anthony of Padua, Morris
 April 7, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

March 23, 7 p.m. at St. Paul Catholic Center, Bloomington
 March 28, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Mary, Mitchell
 March 29, 7 p.m. at St. John the Apostle, Bloomington
 March 30, 7 p.m. at St. Martin of Tours, Martinsville
 April 4, 7 p.m. at St. Charles Borromeo, Bloomington
 April 6, 7 p.m. at St. Agnes, Nashville

Connersville Deanery

March 21, 7 p.m. at St. Michael, Brookville

March 22, 7 p.m. at St. Gabriel, Connersville
 March 28, 7 p.m. at St. Andrew, Richmond
 April 5, 7 p.m. at St. Elizabeth, Cambridge City
 April 6, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery

March 20, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese of the Infant Jesus (Little Flower)
 March 22, 7 p.m. at St. Simon the Apostle
 March 22, 7 p.m. for Holy Cross, SS. Peter and Paul Cathedral and St. Mary at St. Mary
 March 27, 1 p.m. at St. Philip Neri

Indianapolis North Deanery

March 26, 4 p.m. for North Deanery parishes at Christ the King
 March 27, 7 p.m. for North Deanery parishes at Christ the King
 March 28, 7 p.m. for North Deanery parishes at Christ the King
 March 29, 7 p.m. for North Deanery parishes at Christ the King

Indianapolis South Deanery

March 25, 9:30 a.m. at St. Barnabas
 March 28, 7 p.m. at St. Mark
 March 29, 7 p.m. for Holy Name, Beech Grove, Nativity and St. Jude at St. Jude
 April 5, 7 p.m. for Good Shepherd and St. Roch at Good Shepherd
 April 5, 7 p.m. for St. Ann and St. Joseph at St. Joseph
 April 5, 7 p.m. at Sacred Heart of Jesus

April 10, 7 p.m. at Our Lady of the Greenwood, Greenwood
 April 10, 7 p.m. at SS. Francis and Clare, Greenwood

Indianapolis West Deanery

March 27, 7 p.m. at St. Gabriel the Archangel
 March 28, 9 a.m.-11 a.m. at Cardinal Ritter Jr./Sr. High School
 March 28, 6:30 p.m. at St. Monica
 March 30, 7 p.m. at St. Malachy, Brownsburg
 April 5, 7 p.m. at St. Joseph
 April 6, 7 p.m. at Holy Angels

New Albany Deanery

March 20, 7 p.m. for St. Mary, New Albany, and Our Lady of Perpetual Help, New Albany, at Our Lady of Perpetual Help, New Albany
 March 21, 8:30 a.m.-11 a.m. and 1 p.m.-2:30 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 March 21, 7 p.m. for St. Augustine, Jeffersonville, and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus, Jeffersonville
 March 21, 7 p.m. at St. Michael, Bradford
 March 22, 8:30 a.m.-11 a.m. and 1 p.m.-2:30 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 March 22, 7 p.m. at St. Joseph, Corydon
 March 22, 7 p.m. at St. Michael, Charlestown
 March 29, 7 p.m. at St. Mary, Navilleton
 April 2, 2 p.m. at St. John, Starlight
 April 2, 7 p.m. at St. Mary, Lanesville
 April 5, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs

April 6, 6:30 p.m. at St. Paul, Sellersburg
 April 9, 4 p.m. at Holy Family, New Albany
 April 10, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 20, 7 p.m. at St. Mary, North Vernon
 March 21, 6 p.m. at American Martyrs, Scottsburg
 March 29, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 April 4, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

Tell City Deanery

March 30, 7:15 p.m. at St. Mark, Perry County
 April 2, 4 p.m. for St. Michael, Cannelton; St. Pius V, Troy; and St. Paul, Tell City, at St. Paul, Tell City
 April 6, 7:30 p.m. at St. Augustine, Leopold
 April 12, 7 p.m. at St. Meinrad, St. Meinrad

Terre Haute Deanery

March 23, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
 March 23, 7 p.m. deanery service at St. Benedict, Terre Haute
 April 3, 7 p.m. deanery service at St. Paul the Apostle, Greencastle
 April 6, 7 p.m. deanery service at St. Patrick, Terre Haute
 April 6, 7 p.m. at Holy Rosary, Seelyville †



Bishop Chatard High School congratulates the 2006 recipients of the Bishop Chatard Achievement Awards

2006 Achievement Award Honorees

Faculty & Staff

Dan McNally and Brenda Henry

In Memoriam: Harv Sutton

Parents

Casey and Magee Land

Alumni

Debby (Doyle) McCalley '74

In Memoriam: Joe '74 and Barb (Redding) Krier '74

Community Leader

Bill Michaelis

Achievement awards honor and celebrate individuals who model the vision of life and values taught at Bishop Chatard, contributing to the strength of the school's faith community.

This year's Achievement Awards Liturgy and Breakfast will be held on Sunday, March 26. Mass will begin in the gymnasium at 9:30 a.m., followed by breakfast and a ceremony of recognition in the school's café.

For reservation information, contact Kelly Lucas at (317) 251-1451, ext. 2264 or klucas@BishopChatard.org.



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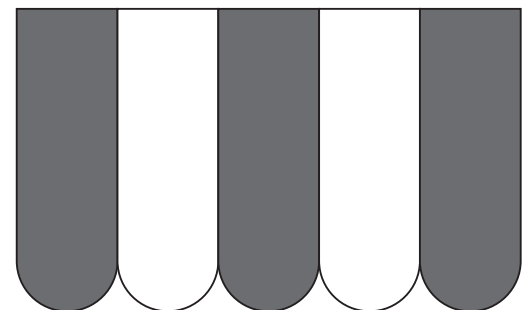
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Catholic health care groups to run medical clinic outside New Orleans

(Editor's Note: CNS staff writer Carol Zimmermann and CNS visual media manager Nancy Wiechec were recently on assignment in Mississippi and Louisiana to mark six months since Hurricane Katrina devastated the Gulf Coast.)

CHALMETTE, La. (CNS)—Six months after Hurricane Katrina, St. Bernard Parish, a civil entity just east of New Orleans, looked as if the hurricane just occurred.

There was no longer standing water, but the businesses, homes and shopping centers in the small towns and neighborhoods were completely in shambles. Houses, moved by the 20 feet of water that submerged the area after storm surges toppled the levees, sat at odd angles in the streets. What were once yards contained piles of debris or uprooted trees.

Shopping centers with boarded-up storefront windows were closed. Fast-food restaurants appeared to have collapsed and their metal signs remained twisted.

Ten percent, or 7,000 residents, have returned to an area with almost no electricity or running water.

Services for these residents were still extremely limited, existing primarily in temporary disaster relief centers dotting the main roads.

On a recent Saturday afternoon, the parking lot of the Wal-Mart Supercenter in Chalmette was as packed as it may have been in its pre-Katrina days, but no one was there to shop. Instead, they were there to get free lunches from a charity-

run food tent, consult officials from the Federal Emergency Management Agency or insurance workers in trailers on-site, or receive health care at a triple-wide trailer run by three local doctors with financing and staffing assistance from the U.S. Public Health Service.

At the entrance to the health clinic was a spray-painted sign on a piece of plywood that read: "No knives No weapons."

The federal contract for the clinic, which has been seeing about 150 patients a day, is about to run out, which would leave the area without a health care facility since Hurricane Katrina destroyed all of them, including its only hospital, Chalmette Medical Center. Thirty-five doctors' offices that had been in the area are now closed.

Two Catholic health care systems—Franciscan Missionaries of Our Lady Health System based in Baton Rouge and Ascension Health in St. Louis—have stepped in and are planning to run the clinic in the near future. FEMA is setting up a 22,000-square-foot metal building on the parking lot to handle more patients and emergency care. FEMA will not provide funds to run the facility because the parish did not qualify for long-term assistance since it did not have public health care before Katrina.

The new clinic site, still under construction, was one of several visited by nearly three dozen members of the Catholic Charities USA board of trustees who toured the Gulf region on March 4



Lab assistant Brandon LaBorde and registered nurse Barbara Warren search for medical supplies in large storage containers on March 3 outside the public health clinic in St. Bernard Parish, a civil entity east of New Orleans. Two Catholic health care systems are preparing to take over the health needs of residents in this Katrina-battered area.

for an update of post-Katrina recovery efforts.

"There is a huge need, and we're trying to meet that need," said Michael Pisciotta, clinical administrator for the Franciscan Missionaries of Our Lady, who will be the operating manager for the Chalmette clinic.

"We are committed to the health care recovery of the St. Bernard community," he said, adding that the health care systems will continue to run the clinic "as long as we need to be there."

Pisciotta, whose own home was flooded with 3 feet of water, noted that the Chalmette area was 75 percent

Catholic prior to Katrina and that the Catholic health systems' sponsorship of the clinic was an "incredible opportunity for a Catholic organization" to help the local community.

On March 1, the first Catholic school reopened in St. Bernard Parish for 30 students. The school, Our Lady of Prompt Succor Central, is located on the grounds near the parish, where eight other parishes are being consolidated into one.

Despite the devastation around him, Pisciotta was optimistic about the region's eventual recovery.

"We will come back. I believe it," he said. †

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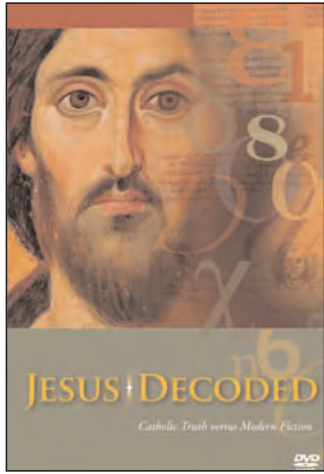
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'Jesus Decoded' Site launched to counter claims in *Da Vinci Code*

WASHINGTON (CNS)—A new Web site sponsored by the U.S. bishops' Catholic Communication Campaign has been established to provide accurate information about the life of Jesus, the origins of Christianity and Catholic teaching to counter claims made in the best-selling novel *The Da Vinci Code* by Dan Brown.

The Web site, www.jesusdecoded.com, was launched on March 9. A film version of the book is slated for nationwide release on May 19.

The site contains information that refutes claims made in the book about the nature of Jesus; his relationship with Mary Magdalene; the first four ecumenical councils of the early Church and how they shaped today's teaching about Jesus; contemporaneous accounts of Jesus' life that were not selected for the New Testament; the role of women in the Church throughout history; and the "Last Supper" paintings by Leonardo da Vinci and other artists of his era.



Also found on the site is a column by John Thavis, Catholic News Service Rome Bureau chief, on the level of Vatican reaction to the book and forthcoming movie.

There is also an essay from the U.S. bishops' Office for Film and Broadcasting, on the marketing hype behind the movie; and a commentary, "What's Wrong With *The Da Vinci Code*?"

written by Father John Wauck, a U.S. priest of Opus Dei, the personal prelature which figures prominently in the novel.

The site also has production information on the CCC's "Jesus Decoded" TV special, including information on air dates and times in cities around the United States. The program, shot on location in Israel, Turkey and Italy, includes interviews with international scholars versed in art, history and Scripture, who "help separate Catholic truth from popular fiction." It has been offered to NBC affiliates, but each affiliate's management makes the decision whether to air it.

"Many of my students, and myself included, enjoy a good, fast-paced novel, and enjoyed *The Da Vinci Code* on that level, as a tall tale of adventure," said Alan Schreck, chairman of the theology department at the Franciscan University of Steubenville in Ohio, who contributed an essay to the Web site on early Church ecumenical coun-

cils. "There's a level where this book is appealing to people," Schreck told CNS. "That is what makes it dangerous to someone, if they believe it's a historical representation or an accurate theological presentation."

Rather than cover up the truth about Jesus, as the novel suggests, the early Church councils tried to uncover the truth,



A re-enactment of the Last Supper is filmed in Israel as part of the new documentary "Jesus Decoded." The show, produced by the Catholic Communication Campaign, documents the authentic teaching about Jesus Christ and is being released about the same time as *The Da Vinci Code* movie. "Jesus Decoded" will be available to NBC-TV stations for broadcast beginning on May 20. It also will be released on DVD.

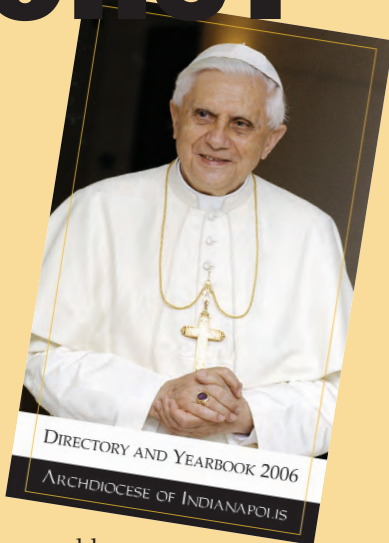
according to Schreck.

In those councils, the participants "asked critical questions and had entertained different views of who Jesus was, his mission, and in this process saw the need to clarify the truth about Jesus that sprung from the most authentic and reliable sources about him," Schreck said. "And there were many sources about him that were being promulgated."

(Editor's Note: The "Jesus Decoded" TV special will be available by mid-April on DVD from USCCB Publishing for \$19.95. A companion booklet, "The Authentic Jesus," sells for \$2.50, and a box of 100 parish bulletin inserts on the same theme sells for \$12. Prices do not include shipping and handling. Orders may be placed by phone at 800-235-8722.) †

Got Questions?

Find the answers in the new, 2006 edition of the **Directory and Yearbook for the Archdiocese of Indianapolis**. Available beginning in January.



The new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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Eucharistic adoration leads to participation in the Mass

By Jem Sullivan

Eucharistic adoration is an act of prayer and worship before the presence of Christ in consecrated bread.

Adoration takes place whenever we kneel in front of a tabernacle that contains the Eucharist, genuflect toward a tabernacle, kneel as the priest raises the Eucharist at Mass or bow before receiving the Eucharist. It also occurs in a more focused way outside of Mass when the consecrated host is placed in a monstrance on the altar.

While this devotion is not new, there is a renewed focus on understanding and fostering it today.

Why this return to eucharistic adoration?

Why, for instance, did Pope Benedict XVI encourage young people gathered at World Youth Day in Cologne, Germany, last August to learn through eucharistic adoration to “pledge ourselves to building a better world” each day?

Why did the 2005 World Synod of Bishops strongly encourage eucharistic

Adoration inspires us to serve others

By David Gibson

Recognizing Christ’s presence leads to serving as signs of his presence to others, Pope Benedict XVI has said.

In his first encyclical, “God Is Love,” Pope Benedict wrote, “God’s presence is felt at the very time when the only thing we do is to love.”

The pope spoke about Christ’s presence in May 2005 when he participated in a eucharistic congress in Bari, Italy.

“Christ draws us to him,” Pope Benedict said. “He makes us come out of ourselves to make us all one with him. In this way, he also integrates us into the communities of brothers and sisters, and communion with the Lord is always also communion with our brothers and sisters.”

Christ’s real presence in the Eucharist attracts us toward him, the pope said, and is meant to transform us into people who carry his presence into the world through actions of love, forgiveness and justice.

(David Gibson edits Faith Alive!) †

adoration?

And how is eucharistic adoration related to the Eucharist itself?

As a form of prayer, eucharistic adoration allows time for silence, prayerful reflection and quiet contemplation.

In the midst of our increasingly hectic pace of life, the uncertainties and stresses of daily existence, and the hunger for spirituality, no wonder more and more people are drawn to this particular mode of prayer.

The *Catechism of the Catholic Church* says that as faith in the real presence of Christ in the Eucharist deepened, the Church became aware of the value of silent adoration of the Lord—a human act due to God alone—present under the eucharistic species.

To pray in eucharistic adoration is to reverence and honor the Lord’s presence in the Eucharist. The Lord is revered when our distracted minds are calmed before him in prayer. And God is honored when we bow before him, sing songs of praise and acknowledge in word or deed his power over all.

This is different from simply looking at or admiring an artistic image of Christ the way record-breaking crowds of viewers did during the “70 Portraits of Christ” exhibit held at the National Gallery of London during the Jubilee Year 2000.

The 2005 World Synod of Bishops emphasized that eucharistic adoration “springs from the eucharistic action that, in itself, is the greatest act of adoration of the Church, enabling the faithful to participate fully, consciously, actively and fruitfully in the sacrifice of Christ.”

Eucharistic adoration flows from—and leads to—full, conscious and active participation in the Mass. This vital link between the celebration of Mass and eucharistic adoration is an important dimension of the recent revival of this devotion.

Eucharistic adoration is primarily a form of prayer. It is prayer that focuses the heart and mind in awareness of the Lord’s eucharistic presence.

As a form of prayer, it teaches us a new way of seeing with the eyes of faith as we move from the visible to the invisible, from the sacrament to the mystery of Christ’s love poured out for the world.

Practiced as a type of prayer, remaining in the eucharistic presence of the Lord leads us from seeing to



CNS photo/Karen Callaway, Northwest Indiana Catholic

As a form of prayer, eucharistic adoration allows time for silence, prayerful reflection and quiet contemplation. To pray in eucharistic adoration is to reverence and honor the Lord’s presence in the Eucharist. Eucharistic adoration flows from—and leads to—full, conscious and active participation in the Mass.

contemplation to adoration of God. Our sense of wonder before the great gift of Christ’s ongoing presence among us renews and strengthens us to be just, merciful, forgiving and loving.

Eucharistic adoration is also a form of “inner pilgrimage,” in the words of Pope Benedict.

Catholics believe that in the eucharistic species, bread and wine are transformed into Christ’s body and blood. This sacramental presence of Christ is offered to us so that we in turn are transformed through ongoing conversion on our journey of faith.

On this pilgrimage, Christ comes to dwell within us as we draw spiritually closer to him in prayer. But this is not simply a matter of private piety. The spirit of eucharistic adoration, of necessity, strengthens us to become Christ’s presence in the world, transforming it into a place where God’s peace, justice, forgiveness and truth reign.

Images of Christ in paintings, sculpture and stained glass give us the artists’

unique glimpse into the life and mission of Christ. By contrast, eucharistic adoration invites the faithful to encounter the sacramental presence of the Lord so as to be renewed and transformed into a people of faith, hope and love.

How much time should anyone spend in the presence of God?

Given the hectic and nearly exhaustive pace of our lives today, taking time to rest in God’s presence may seem impractical, even wasteful. But could it be that time spent, even briefly, in eucharistic adoration of God might give proper focus to the rest of our busy lives?

In the midst of busyness this Lenten season, this ancient form of prayer invites us to pause, even for a moment, to experience divine refreshment, conversion of heart and inner strength for the journey of faith and of life itself.

(Jem Sullivan teaches at the Pontifical Faculty of the Dominican House of Studies in Washington, D.C. She is a writer, lecturer and catechetical consultant.) †

Discussion Point

Eucharistic adoration strengthens faith

This Week’s Question

How have you participated—individually or with others—in eucharistic adoration?

“I used to go quite a distance to participate at another parish, but recently our [parish] has been offering it once a month. I think it’s a personal thing for each person and brings you closer to God.” (Catherine Newcomb, Chesapeake, Va.)

“About five years ago, I heard a homily about how we should follow our passion. I’m a mother of six, [and] an associate with the Presentation of Mary Sisters in Maine, which promotes adoration. I met with Father to ask for perpetual adoration [at] our church. With six other people, we started ... 24 hours of adoration each First Friday.” (Carolyn Burr, Sanford, Maine)

“On Holy Thursday, our parish family has time set aside for people to stay after the service. It is a very

powerful time for me—when I’m so busy—to stop and be present with other people in the community.” (Mary Ann Randall, Carson City, Nev.)

“I’ve participated as an individual for 40 years, but for the past 20 years I’ve [coordinated] the list [of people signing up for] nocturnal adoration from Thursday preceding First Friday at 8 p.m. to 6 a.m. the next day. It is the best hour of the month.” (Mickey Spillane, New Bern, N.C.)

Lend Us Your Voice

An upcoming edition asks: What do you think “the world” needs to know and to understand about the poor?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St., N.E., Washington, D.C. 20017-1100. †

Blessed Sacrament Chapel



CNS photo/Greg Tarczynski

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Agony in the garden

See Matthew 26:31-46, Mark 14:27-42,
Luke 22:31-46



At the end of Jesus' Last Supper, he led his Apostles to Gethsemane at the bottom of the Mount of Olives. To get to their destination, they walked down a steep slope into the Valley of Ben Hinnon, also known as Gehenna, the "entrance to hell." Jeremiah (Jer 7:31) tells us that it was here that the Israelites once burned their sons and daughters in the fire. As they walked through what was then a desolate ravine, Jesus told them that on that night they would all scatter and leave him alone. Naturally, they denied that they would do any such thing, especially Peter. As we know, Jesus told Peter that Peter would even deny knowing Jesus three times before a rooster would crow to announce the dawn.

They then walked through the Kidron

Valley, a very small valley with a creek that had running water that time of the year. At the foot of the Mount of Olives, they headed for a cave that contained an oil press for squeezing olives, hence the name Gat-Shmanim or Gethsemane. They apparently had stayed there before, and eight of the Apostles stayed in the cave. But Jesus took Peter, James and John with him to a nearby olive grove. There was a massive stone there and he prostrated himself there in utter agony.

The three men who earlier had seen him transfigured now saw him at his human worst. He knew what physical pain and humiliation faced him, even if the Apostles didn't. He begged his Father to "let this cup pass from me," but accepted his Father's will.

Surely at this time, Satan returned to tempt Jesus as Mel Gibson's movie *The Passion of the Christ* portrayed. Jesus knew that in only about 15 minutes he could have climbed the Mount of Olives and been on his way to the Judean desert. That must have been a powerful temptation. But he remained.

Jesus' agony consisted of more than the bodily torments he was about to undergo. He suffered because he had taken upon himself the sins of all humanity. As the prophet Isaiah had foretold (Is 53:4-6): "It was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins, upon him was the chastisement that makes us whole, by his stripes we were healed."

During his agony, his most trusted Apostles fell asleep. Jesus was all alone; he already felt deserted. He woke them up and said to Peter, "Could you not keep watch for one hour?" He encouraged them to pray, as he was doing, that they might not find temptation too great. "The spirit is willing," he said, "but the flesh is weak."

By the time his betrayer arrived, the conflict within Jesus was over. God had at least strengthened him enough that he was again master of himself and his circumstances. †

Cornucopia/Cynthia Dewes

Knowing where you are and where you're going

You know how people have obsessions. They love chocolate, exercise or keeping their nails trimmed square across.



Well, I know a person who loves, absolutely loves, maps.

This man has accumulated God knows how many maps over a long period of time. They include the free gas station maps of yore, U.S. geological

survey maps, maps in books he reads, maps in atlases, you-name-it.

They are housed (overflowing is a more accurate description) in two map chests designed exactly for that purpose. The drawers are wider than longer, and not very deep so that they may hold a number of large, folded maps. This is supposed to foster neatness, but take my word for it, it doesn't happen.

This gentleman volunteers at the local library, assisting in the history department, history being another of his numerous passions.

There, he helps people look up their genealogy, assists parish historians in finding old church records, and so on. And

whenever a question of location comes up, his "boss" refers customers to him to produce or interpret the correct map for the occasion. He's the "Map Guy."

Conversations with him are often interrupted by his departure to find a map to illustrate whatever subject is under discussion. This is especially true when you're talking about military history, Civil War history or any old history there is (or was). People who are used to him are not put off by this, and his oldest son has even inherited this disarming trait.

Maps are also prevalent when talk turns to travel. No one dares mention something like, "Gee, wouldn't it be fun to see Alaska?" before the maps are out, covering every available inch of table space, flopping their corners into the salsa and chips. And, if travel plans progress, no inch of the proposed destination will go unexamined. It almost makes the real trip redundant.

Reading a mystery novel recently, after the person in question had read it, I found a handmade map tucked inside. The novel was about murders committed on an island, and on his map he'd drawn a diagram of all the structures on the island, their proximity to each other and the murder scene, etc. Although I didn't realize

that I needed a map to enjoy the book, I was surprised to find it rather helpful.

Needless to say, this man has a great sense of direction and always knows where he is. You could drop him in the middle of a desert and he'd know not only which way was north, but also which direction led to civilization.

This is the exact opposite of yours truly, who lived in the same house for 20 years before realizing that it faced west. In fact, whenever I get off an elevator with the Map Guy, he grabs my arm because he knows I'll start off in the wrong direction.

All of this has led me to think about maps in relation to life. Many of us start out with a kind of road map for where we'd like to go: a career, marriage, places we'd like to visit.

Some of us have no map whatsoever and, yet, seem to find a path to fulfillment. Others wander cluelessly, winding up at dead ends or disastrous destinations.

Maybe Lent is a good time to reroute ourselves with new maps, of course, with the help of God, the divine Map Guy.

(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 lesson in evangelization and a few Irish saints

Irish Catholics celebrate St. Patrick's Day. So does nearly everyone else who likes to party, and enjoy good Irish food and drink.



The March 17 feast day has become so celebrated that, in some ways, it has been secularized. This is good if we demonstrate Christ's love through our behavior,

but not good if we are obscuring the essence of the feast day and scandalizing others.

Recently, I learned that a worldwide Catholic evangelization group based in Sanford, N.C.,—the lay apostolate One Bread—marched in an early St. Patrick's Day Parade in Raleigh, N.C.

Participants wore Catholic evangelist T-shirts, and distributed St. Patrick prayer cards with the saint's biography and an invitation to attend Mass at nearby churches. The cards also shared the Diocese of Raleigh's Web site, which lists churches and gives free information

about the faith.

To encourage youth groups to participate, the best costumes, signs and performances in the parade won a Catholic youth evangelization award, trophy, medals and more. One Bread has participated in the parade for three of the past four years. However, it primarily evangelizes through its Web site, <http://1bread.catholic.org>.

After the parade, One Bread hosted a fundraiser, where baked goods, drinks, religious items and free information about the Church were available. Perhaps such activities could be included in future St. Patrick's Day events in our archdiocese.

Meanwhile, I enjoy everything about this time of year—even though my heritage is Swiss and German. However, I recently did learn something that greatly pleased me. I was born on the July 11 feast day of another Irish saint, a martyr canonized in 1975, St. Oliver Plunket (1629-81).

When learning this, I also found other Irish saints' feast days, in addition to Ireland's patron, St. Patrick, of course. They included St. Aidan, founder of a great

center of Celtic Christianity (Aug. 31); St. Brendan, patron of boatmen, sailors, travelers and whales (May 16); St. Brigid, patron of babies, blacksmiths, cows and dairy workers, Ireland, midwives, poets, sailors, scholars and travelers (Feb. 1); St. Columba, patron of bookbinders, Ireland, poets and Scotland (June 9); St. Columban, whose emblem is the bear since he had a knack for causing trouble (Nov. 23); St. Ita, the revered teacher of St. Brendan (Jan. 15); St. Kevin, patron of blackbirds, the archdiocese of Dublin, Ireland, and Glendalough, Ireland (June 3); St. Kiernan, a visionary who founded a great Irish monastery (Sept. 9); and St. Malachy, the first Irish saint to be canonized by a pope in 1199 (Nov. 3).

I found this information (and short biographies of these saints) at www.factmonster.com/spot/irishsaints1.html. However, I could not verify every one of the saints on Catholic Web sites. Perhaps readers will do better than I.

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

Go and Make Disciples/John Valenti

What does the voice of God sound like?

(Editor's Note: With this issue, we begin a new monthly column, "Go and Make Disciples," by John Valenti, associate director for Evangelization and Faith Formation in the Archdiocese of Indianapolis.)

The sound of the human voice animates a message with a distinctive style and purpose.



When the truth of a person's voice resounds, it sings. When people singing resound clear and true, their voices become a choir. We listen to our voices, but what does the voice of God sound like?

Trusting the adage that wisdom comes from the mouths of babes, I recently asked children in Lillian Kelley's class of 4- and 5-year-olds at St. Andrew/St. Rita Catholic Academy in Indianapolis what they thought.

Sharing a Scripture passage from 1 Kings 19:11-14, we learned that God's voice was not found in the wind, an earthquake or in fire, but in a "gentle whisper." Most of the children said God's voice is the voice of a man, deep but soothing, comforting, maybe Daddy's voice. Maybe a ghost!

Connie Zittnan, director of the Archdiocesan Schools Consortium, said God's voice sounds like "balls of cotton," billowing like the clouds.

I shared this with the children, and they laughed. "Cotton balls!"

"That's right," Connie said. "God's voice sounds like children's laughter!"

When I posed the same question to Katherine Seger's sixth-grade students at St. Thomas Aquinas School in Indianapolis, Linda Albrecht said, "God's voice is welcoming, a different voice at different times. God uses what is needed to get our attention."

God's voice can be heard when we pray, in Scripture, during Mass, in the Eucharist, in Christian music, in the voice of a pastor and in the voices of people who care about us, including parents (yes, God especially talks to parents), teachers, friends and those around us.

God sent a human voice to speak for him. "I will send my messenger ahead of you, a voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him'" (Mk 1:2-3).

Harry Dudley, the archdiocese's associate executive director of faith formation, said, "God's voice is in the sounds of silence and in the prophetic words to those who speak the social justice message."

God's voice can also be heard in nature, God's creation. Bernadette Paradise, the archdiocese's associate director of schools and urban education, said, "God's voice sounds like the waves on the beach; it's something larger than we are."

Perhaps what we hear is the small voice of God, a gentle whisper reminiscent of the murmuring voice of the forest or like the voice of our conscience. Or maybe it is the voice of the Holy Spirit saying, "Lord, whom shall I send? And who will go for us?" (Is 6:8).

Our Catholic Church is a voice that echoes what we have heard. We sing. To praise God, we lift our voices and hear the retelling of the story.

Five-year old Nicolas Ford at St. Andrew/St. Rita Academy said, "God's voice is like a chorus!"

St. Thomas student Ciaran McQuiston said, "If love had a voice, it would sound like God." Classmate Aniah Baxter agreed. "God's voice sounds like Jesus," the voice of love, who said, "My sheep listen to my voice; I know them, and they follow me" (Jn 10:27). †

Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 19, 2006

- Exodus 20:1-17
- 1 Corinthians 1:22-25
- John 2:13-25

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



It is the story of God presenting Moses with what Christians long have called the Ten Commandments.

The context is important. The time setting for this event was during the Hebrews' long trek across the Sinai

Peninsula. They were fleeing Egypt, where they had been enslaved. They were en route to their future homeland.

However, most important to understanding this context is God's role in it. The Hebrews would never have escaped Egypt had God not assisted them. They would have been hopelessly lost in the stark Sinai Desert had God not guided them. They would have starved or died of thirst or been killed by venomous snakes if God had not come to their rescue. Finally, they would have had no place to go had God not promised them a homeland.

They absolutely depended on God, who had shown them great love and mercy. They knew God, and had bonded with God.

It was, in fact, a contract, a mutual relationship. In turn, they were expected to live in peace, with respect for all, and certainly in recognition of God as Creator.

Simple humans, they could not quickly realize how to satisfy their part of the relationship. God revealed the way they could meet their obligations. He gave them the Ten Commandments. The Commandments are not so much arbitrary rules set by an aloof and demanding God. They were directions as to how the Hebrews could find tranquility, security and life itself.

St. Paul's First Epistle to the Corinthians furnishes the second reading.

It gives a basic truth of human existence. Humans are limited in their grasp of reality, and in their ability to decide wisely and objectively. God supplies for these lacks and wants. He guides us. The guide is Jesus, the Son of God. In Jesus, Christians find absolute wisdom.

The last reading is from St. John's Gospel.

It is one of the best-known Gospel passages. In this story, Jesus enters the temple in Jerusalem as the feast of Passover

approaches. The event happened in the spring. Passover drew Jews from everywhere to Jerusalem. As these people came on a pilgrimage, they wanted to offer sacrifice in the temple. Commerce in the things needed for the rituals was brisk. For Jesus, the commerce was bad, since people led only by self-interest and personal monetary profit were trafficking in holy items, in all likelihood profiteering, since the pilgrims would have had nowhere else to go to obtain what they needed for their sacrifices.

The Apostles saw the Lord's strong reaction as proof from the prophets that the Messiah had come, and was Jesus.

Then Jesus said that true holiness is not merely going through motions, however sacred their origin or purpose, or mouthing pious words. Rather, genuine saintliness comes from the heart.

Jesus also predicts the forthcoming crucifixion and resurrection.

Reflection

The readings for this third weekend are powerful, and they are great in their teachings for us.

First among the lessons is the teaching implied by the gift from God of the Ten Commandments. God loves us, as God loved the ancient Hebrews. They yearned to be freed from slavery. We yearn to be free from sin, with the anger, heartbreaks and despair it creates.

As God rescued the Hebrews and showed them how to achieve peace and dignity as persons, God rescues us through Jesus.

Jesus understands us perfectly because Jesus is human. His own total dedication teaches us that we cannot be good Christians if we do not give ourselves completely to God from the heart. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org. †

Daily Readings

Monday, March 20

Joseph, husband of the Virgin Mary

2 Samuel 7:4-5a, 12-14a, 16

Psalm 89:2-5, 27, 29

Romans 4:13, 16-18, 22

Matthew 1:16, 18-21, 24a

or Luke 2:41-51a

Psalm 95:1-2, 6-9

Luke 11:14-23

Friday, March 24

Hosea 14:2-10

Psalm 81:6c-11b, 14, 17

Mark 12:28-34

Saturday, 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

Sunday, March 26

Fourth Sunday of Lent

2 Chronicles 36:14-16, 19-23

Psalm 137:1-6

Ephesians 2:4-10

John 3:14-21

Tuesday, March 21

Daniel 3:25, 34-43

Psalm 25:4bc-5ab, 6-7bc, 8-9

Matthew 18:21-35

Wednesday, March 22

Deuteronomy 4:1, 5-9

Psalm 147:12-13, 15-16, 19-20

Matthew 5:17-19

Thursday, March 23

Toribio de Mogrovejo, bishop

Jeremiah 7:23-28

Question Corner/Fr. John Dietzen

Fasting expresses praise, love, hope and faith in God

Every Lent, we are told about the "power of fasting" or that we should fast and pray about a particular problem.



I know the rules about fast days, but can you explain more about why people fast and how? (Indiana)

Interestingly, a fasting of some sort is observed by adherents of nearly every religion in the world.

Fasting takes many forms, perhaps total restraint from food and drink for a whole day or more, or "one full meal" with occasional snacks, or anywhere in between.

There are numerous valid and "practical" reasons why people fast:

- to withdraw occasionally from one's normal intake of food and drink,
- to feel more alert and healthier,
- to sleep better, to lose weight, to gain self-control and so on.

Whatever else it may be, however, from the Christian perspective fasting is above all a religious act that puts people in better touch with God.

Fasting is a unique way of expressing praise, love, hope and faith in God, of keeping ourselves open to the Lord's continual desire to fashion us in the image of Jesus Christ, into the complete human beings that we were created to become.

The renowned second-century theologian St. Irenaeus wrote that God shaped us and continues to do so. Our job is to offer the Creator a heart that is soft and malleable. Let the clay be moist, he urged, so we don't grow hard and lose the imprint of his fingers.

A major challenge with fasting, as with all practices of self-denial, is that they can become mere external formalities, an end in themselves, and lose touch with their spiritual implications.

The prophet Isaiah once described how the people complained because they fasted faithfully, but God didn't seem to notice (Is 58:3-7). God's reply was that they fasted, but then they quarreled, fought, were selfish and cheated each other.

"This, rather, is the fasting I want," God said, asking them to free the oppressed, share bread with the hungry,

shelter the homeless and not turn their backs on each other. Then, said God, people will fast and he will listen.

These are marvelous words to reflect on during this Lenten season.

Food and drink are one of the great treasures of our lives. They are blessings that God obviously wants us to enjoy intensely.

One of the great motives for fasting, therefore, is the one we find presented most often in the Scriptures. It is a way of responding to God's persistent ways to get our attention, of telling God that we're really serious about what we pray for, whether the prayer is praise and worship, asking some favor, giving thanks or any other intention.

Some relatively recent and excellent books about fasting are on the market. One of them is *Fasting Rediscovered* by Paulist Father Thomas Ryan, published by Paulist Press.

Father Ryan tells how in the Old Testament God falls all over himself to convince his people that he is there to give them what they need. They respond by telling God in this way how urgent are their wants.

In the book, Father Ryan describes how his father used to ride his bicycle around the block where his mother lived, hoping to get a glimpse of her through the window.

Our sense of God, he explains, must be like what his mother felt about her suitor at the time. She knew he was out there circling, watching and hoping to see her.

When she went to the window, Father Ryan relates, she knew he would know her, would listen to her concerns and would make a loving response.

As Father Ryan says, "Fasting is sending God a message. He's very good about answering his mail."

That is something people of faith who fast often already know, and the rest of us might learn.

(Catholic Q & A: Answers to the Most Common Questions About Catholicism is a 530-page collection of columns by Father John Dietzen and published by Crossroad Publishing Company in New York. It is available through bookstores for \$17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Before I Write of Your Love

Great creator of a world of sky and sea,
Whose songs are present in the notes of
birds,

May I grow close to you and learn
How I can glorify you with words.

You gave me the gifts of mind and hands
Enabling me to write of your love
And find if I can the words of the Spirit;
Guide me with inspiration from above.

God, who painted the first originals,
Who selected the colors of a magnificent
world,
And sculpted the majestic pinnacled
mountains,
Teach me to paint with words the
greatness of your love.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.)



CNS photo by Ed Zelenchick, Catholic Agent

Pope: Christ is with Church, like he was with disciples in storm

VATICAN CITY (CNS)—Despite troubles and tensions, Christ is with his Church just as he was with the disciples caught in a storm on the sea, Pope

Benedict XVI said. The pope, thanking retired Cardinal Marco Ce of Venice for leading his March 5-11 Lenten retreat, said the

cardinal's 22 meditations strengthened him and top Vatican officials.

The weeklong retreat, the pope said, was a "period of physical and spiritual rest."

Pope Benedict also spoke about his retreat on March 12 during his midday recitation of the Angelus with thousands of visitors gathered at St. Peter's Square.

Comparing the retreat to the disciples' experience of the Transfiguration of Jesus on Mount Tabor, the Sunday Gospel reading, the pope spoke about the "grace of having a strong experience of God."

For a moment, he said, it gives people a hint of heaven.

"Usually, it is a brief experience which God occasionally concedes, especially in view of harsh trials," the pope said.

"No one, however, can live on Tabor while on this earth," he said.

"Human existence is a journey of faith and, as such, proceeds more in semidarkness than in full light" and has moments of absolute darkness, he said.

"As long as we are down here, our relationship with God occurs more in

continued on next page

An image of Christ in sorrow appears on the glass of a votive candle at a church in Washington. The penitential season of Lent culminates with reflection on the Lord's Passion on Good Friday, April 14 this year.



CNS photo by Nancy Wiechec

Lenten Dining Guide



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listening than in seeing, and contemplation itself occurs, so to say, with eyes closed thanks to the grace of an interior light lit in us by the word of God," he said.

In his March 11 remarks to Cardinal Ce, Pope Benedict said that by leading retreat participants through the Gospel of Mark, "You have given us again the certainty that in our boat—despite all of the storms of history—Christ is there.

"You have taught us to see once again in the suffering face of Christ, his head crowned with thorns, the glory of the Risen One. For this we are grateful," he said, "and with new strength and new joy we can pilgrimage with Christ and the disciples toward Easter."

The pope also said the retreat offered a reminder of the pastoral responsibility that he and the Roman Curia share.

"We cannot bring the world the good news, which is Christ in person, if we ourselves are not in profound union with Christ, if we do not know him deeply, personally, if we do not live by his word," the pope said.

Pope Benedict said that from the anteroom where he listened to Cardinal Ce, he faced a mosaic of the angel Gabriel announcing to Mary that she would become the mother of Jesus. In the mosaic, Mary is displayed on the background of a scroll.

"Mary is in the scroll, that is, she lives in the word of God. She is almost permeated by the word. In this way, all her thoughts, her will, her actions are permeated and formed by the word. Dwelling in the word, she can become the dwelling place of the Word in the world," he said.

In the same way, the pope said, the

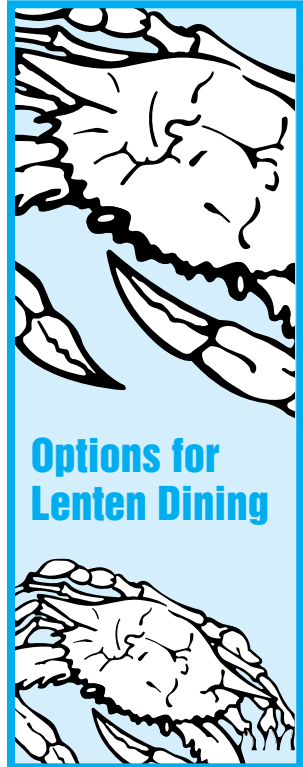
CNS photo/Daniele Cozzani, Catholic Press Photo



Pope Benedict XVI greets the faithful from the window of his apartment during his Sunday Angelus at the Vatican on March 12. The pope mentioned his weeklong retreat, saying it was a "period of physical and spiritual rest."

word of God must permeate his life and that of his closest collaborators "so that

we can be witnesses of the living Word, of Christ himself in our time." †



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Supreme Court again finds for clinic protest rights

WASHINGTON (CNS)—The Supreme Court's recent 8-0 decision rejecting attempts to use racketeering laws against abortion clinic protesters was hailed by one of the successful petitioners as a victory for free speech.

It was the third time the high court had ruled in the case, which dates back to 1986 when the National Organization for Women attempted to use racketeering laws in class-action lawsuits against abortion clinic protesters.

The Feb. 28 ruling reversed the 7th U.S. Circuit Court of Appeals' interpretation of the Supreme Court's 2003 ruling in the case. The lower court had found that the Supreme Court's decision for Joseph Scheidler and Operation Rescue neglected to deal with four out of 121 instances in which a jury had found abortion protesters violated laws that prohibit acts or threats of violence to person or property.

Scheidler, who heads the Pro-Life Action League in Chicago and is a former seminarian of Saint Meinrad Archabbey from 1952-57, said in a statement that he is "mystified that I had to go to the trouble and expense of

appearing before the Supreme Court three times. The court was right when they ruled in 2003, but the National Organization for Women refused to acknowledge defeat."

In the latest decision, Justice Stephen Breyer wrote that to violate the Hobbs Act—a 55-year-old law prohibiting extortion—physical violence or threats of violence must be related to extortion.

In the 2003 ruling, the Supreme Court had found that the protests did not constitute extortion under the Hobbs Act because they did not involve attempts to obtain property. The court also said there was no basis for claims under the 1970 Racketeer Influenced and Corrupt Organizations Act.

A nationwide injunction against the protesters has been in place since 1998, after a Chicago jury said demonstrators broke the racketeering law by interfering with clinic operations, menacing doctors, assaulting patients and damaging clinic property.

When the case was remanded to the 7th Circuit, that court said the Supreme Court had not been asked to consider

the four instances in which there had been instances or threats of physical violence unrelated to extortion and ordered a District Court to consider whether those might be violations of the Hobbs Act.

Again the case came to the Supreme Court, and Breyer wrote that "physical violence unrelated to robbery or extortion falls outside the scope of the Hobbs Act."

Justice Samuel Alito Jr. did not participate in the Feb. 28 ruling.

The latest consideration of the case had drawn the attention of a wide assortment of activist organizations, ranging from People for the Ethical Treatment of Animals to Pax Christi USA, which argued that if the Hobbs Act was allowed to be applied to social protests the financial costs could bankrupt protesters and effectively stifle such civil actions.

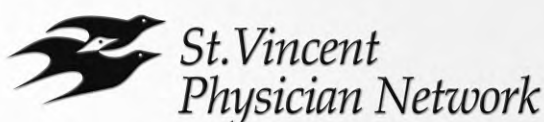
In his statement, Scheidler said, "The Supreme Court seems to take the First Amendment more seriously than the [circuit courts] do."

Operation Rescue president Troy Newman said that after 20 years his organization was pleased to "see this case put behind us once and for all."

In a statement, Newman said, "This is a victory not only for pro-lifers, who can now exercise their First Amendment rights to speak out about abortion without fear of a RICO suit, but it is also a victory for the women and babies who are entering our nation's abortion mills, who now will have greater access to more information and practical assistance that can help [mothers] spare the lives of their pre-born children." †

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Rest in peace

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

ABEL, Margaret Theresa, 93, St. Luke, Indianapolis, Feb. 27. Mother of Sharon Lee, Donald, Frederick and Gerald Abel. Grandmother of eight. Great-grandmother of six.

CROSSEN, Todd Michael, 21, St. Barnabas, Indianapolis, Feb. 22. Son of Scott and Lori Crossen. Brother of Mark and Matthew Crossen. Grandson of Pete and Peggy Apple.

GRUNER, Charlotte G., 88, St. Barnabas, Indianapolis,

March 3. Wife of Kenneth Gruner. Mother of Patricia Pittman. Grandmother of seven. Great-grandmother of 11. Great-great-grandmother of two.

HOMBURG, Charles F., 82, St. Lawrence, Indianapolis, March 6. Husband of Esther (Smith) Homburg. Father of Jane Holmer and Robert Homburg. Grandfather of three. Great-grandfather of two.

KIEFER, George H., 87, St. Mary, North Vernon, March 3. Husband of Ruby (Morgan) Kiefer. Father of Peggy Cheesebrew and George Kiefer Jr. Grandfather of seven. Great-grandfather of 15. Great-great grandfather of one.

LEPPERT, David W., 63, St. Christopher, Indianapolis, Feb. 22. Husband of Cynthia (Stephenson) Leppert. Father of Katherine Kirkham, Charles and J. Dustin Leppert. Brother of Donald Leppert.

LOPEZ, TARA Lynn (Tate),

31, St. Anthony of Padua, Clarksville, Feb. 28. Wife of Santiago Lopez. Mother of Chelsea Lafferty and Luis Alejandro Lopez. Daughter of Charles and Ruth Ellen Tate. Sister of Leah, Molly and Brent Tate.

LUESSE, Martha J., 84, St. Louis, Batesville, March 6. Mother of Sandy Sims, June Smith, Robert and Steve Luesse. Grandmother of nine. Great-grandmother of three.

MURPHY, Louis, 86, Our Lady of Perpetual Help, New Albany, Feb. 17. Husband of Joyce Murphy. Father of Carolyn Ferguson, Dilla Lopp, Donna Naville, Patsy Wright, Michael Murphy and Tom Pickett. Brother of Thelma Caudill, Bertha Diekrich, Margaret Gillespie and Mary Mahon.

NGUYEN, Chat Van, M.D., 73, Our Lady of Perpetual Help, New Albany, Feb. 4. Father of Dr. Huey and Dr. Van Nguyen. Brother of Hao, Ve, Hoang and Phac Nguyen.

Franciscan Sister Antoinette Marie Manus died on March 6 at age 100

Franciscan Sister Antoinette Marie Manus died on March 6 at St. Clare Hall, the health care facility for the Congregation of the Sisters of the Third Order of St. Francis, in Oldenburg. She was 100.

The Mass of Christian Burial was celebrated on March 9 at the motherhouse chapel in Oldenburg. Burial followed at the sisters' cemetery.

The former Elizabeth Manus was born on July 22, 1905, in New Albany.

She entered the Oldenburg Franciscan community on Aug. 15, 1921, and professed her final vows on July 26, 1927.

Sister Antoinette Marie taught at Catholic grade schools for 53 years.

In the archdiocese, she taught at St. Mary School in Rushville, St. Louis School in Batesville, St. Vincent de Paul School in Bedford, St. Mary School in Greensburg, the former Holy Trinity School in Indianapolis, St. Gabriel School in Connersville, St. Mary School in New Albany, the

Grandfather of six.

POLLITT, Susan K. (Bullard), 60, St. Gabriel, Connersville, March 3. Sister of Ellen Dixon, Janice Huston, Raetta and Peter Bullard.

RIEHLE, Gerald, 46, St. Anthony, Indianapolis, March 9. Husband of Diane Riehle. Father of Angela, Kristen and David Riehle. Brother of Janet, Lois and Rita Rauch, Lawrence and Richard Riehle.

WHEATLEY, Robert Joseph, Jr., 54, Sacred Heart of Jesus, Jeffersonville, Feb. 17. Husband of Susan (Vettes) Wheatley. Father of Aren Capps and Craig Wheatley. Son of Dorothy (Smith) Wheatley. Brother of Jan, Jane, Bob, David, Gary and Gene Wheatley. Grandfather of two.

WILSON, Kenneth H., 73, St. Christopher, Indianapolis, Feb. 25. Husband of Jane (Caffrey) Wilson. Father of Jeanne Milan, Julie Nash, James and Michael Wilson. Grandfather of six. †



Photo by Sean Gallagher

Celtic cross

A Celtic cross stands in front of Sherwood Hall at Saint Meinrad School of Theology in St. Meinrad. Blessed in 1924, it was built with funds contributed by the alumni of the southern Indiana seminary.

Providence Sister Angela Louise Schwartz taught school for 39 years

Providence Sister Angela Louise Schwartz died on March 1 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 78.

The Mass of Christian Burial was celebrated on March 4 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Elizabeth Catherine Schwartz was born on Jan. 12, 1928, in Evansville, Ind.

She entered the congregation of the Sisters of Providence on July 21, 1946, professed first vows on Jan. 23, 1949, and professed final vows on Jan. 23, 1954.

During 59 years as a Sister of Providence, Sister Angela Louise taught at Catholic schools staffed by the sisters in Indiana, Illinois, Maryland and the District of Columbia for 39 years.

In the archdiocese, Sister Angela Louise taught at the former Annunciation School in Brazil from 1952-53 and 1954-58, St. Philip Neri School in Indianapolis from 1958-63, the former St. Catherine School in Indianapolis from 1963-68 and St. Michael School in Greenfield from 1968-69.

In 1989, Sister Angela Louise returned to the motherhouse, where she ministered in health care services. She served as director and coordinator of activities from 1989-98, as an activity department staff member from 1998-2002, and as a ministry of care volunteer from 2002-05. In 2005, she began a ministry of prayer.

Surviving are several nieces and nephews.

Memorial gifts may be made to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Benedictine Sister M. Edith Hohl taught at schools in southern Indiana

Benedictine Sister M. Edith Hohl, a member of Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese, died on March 2 at St. Joseph Hospital in Huntington, Ind. She was 82.

The Mass of Christian Burial was celebrated on March 4 at the Monastery Immaculate Conception Church in Ferdinand. Burial followed at the sisters' cemetery.

The former Margaret Hohl was born on Oct. 4, 1923, in St. Henry, Ind.

She entered the Sisters of St. Benedict in Ferdinand in 1947 from St. Henry Parish in St. Henry. She made her first profession of vows in 1949 and her final profession of vows in 1952.

Sister M. Edith taught at St. Joseph School, Holy Rosary School and Holy Redeemer School, all in Evansville, Ind.; as well as at Catholic schools in

Boonville, Ind.; Elberfeld, Ind.; Rockport, Ind.; Haubstadt, Ind.; Hawesville, Ky.; and Norco, Calif.

She served as director of religious education at St. Ferdinand Parish in Ferdinand and St. Henry Parish in St. Henry, where she also ministered as pastoral associate. She also taught religious education at parishes in Schnellville, Ind.; St. Anthony, Ind; and Ferdinand.

Sister M. Edith is survived by two sisters, Benedictine Sister Mary Lois Hohl, a member of Our Lady of Grace Monastery in Beech Grove, and Sophia Davis Taylor of Evansville, Ind., as well as one brother, Leo Hohl of St. Henry, and several nieces and nephews.

Contributions in memory of Sister M. Edith may be made to the Sisters of St. Benedict of Ferdinand, Monastery Immaculate Conception, 802 E. 10th St., Ferdinand, IN 47532. †

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This position offers a competitive salary and benefits package. Please send or email a résumé with salary history, arriving no later than April 18, to:

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Email: stmarys.busmgr@catholicweb.com

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IRISH

continued from page 1

get emotional still thinking about their daughter's wedding on Oct. 28, 2005.

"It was just something really special," said John Griffin, a member of St. Barnabas Parish. "It was just a tribute to the faith that all the generations had in God. It just brought up all the memories of faith and family."

A family tradition

On Feb. 12, Amy and Patrick Joseph Miles rejoiced when their second child—their first son—was born.

Naming him became one of the easiest choices the couple would ever make. Patrick Ian became the fifth straight generation of Miles' males to be named after the patron saint of Ireland.

"My wife really liked the name," said



A pick of Patricks: Patrick David Miles holds Patrick Ian Miles while Patrick Joseph Miles watches. The Miles family has honored Ireland's favorite saint with five straight generations of Patricks.

Patrick Joseph. "Deep down, it was something I wanted to continue. I thought it was very special to be a fourth generation, and to have a chance at a fifth generation, I couldn't pass it up. I know what it meant to my father and grandfather."

He hopes to continue another family tradition for his children.

"My parents put our faith as the foremost part of our lives," said Patrick Joseph, a member of St. Roch Parish in Indianapolis. "They went out of their way to let us go to a Catholic school. They made sacrifices. I hope to teach my faith and show my faith with my own children."

Sacrificing to build a better life for their children is part of the tradition of being Irish and Catholic, said Patrick David Miles, the grandfather of the latest addition to the Miles family.

"My great-grandmother had a pretty rough life," Patrick David said. "She immigrated here, married in 1902 and her husband passed away in 1905, leaving her with two sons. She ran the farm and raised those two boys, including my grandfather, Patrick Leonard. His oldest son, Patrick Ellis, my father, eventually came to Indianapolis and opened a grocery store in Holy Cross Parish."

While he's proud of his family's five generations of Patricks, he's even more proud of the heritage that spawned them.

"I think the Irish are special people because they were persecuted for being Catholic, and they didn't give up on their faith," said Patrick David, the grandfather.

"The tendency is when things get tough, people duck away from things. The fact that the Irish Catholics stood true to their faith, that means something special to me. We don't suffer anymore, but you

have to admire those people who came before us."

A lesson in love

Karen Gallagher has always known the connection of faith, family and Irish heritage—a connection that was fostered by her mother, Kathryn Monaghan, and her father, the late Ray Monaghan.

That connection came alive again on Ash Wednesday when Gallagher's youngest son, his wife and their two small boys visited 92-year-old Kathryn Monaghan at St. Paul Hermitage in Beech Grove.

"When they went up to get ashes, Michael—the 2-year-old—grabbed my mother's hand," Gallagher recalled. "She told me she was so proud that he was walking up with her. She told me she said, 'Ray, are you watching us? Are you watching us?' She was tearing up as she was telling me this."

Her tears came because the connection of faith and family was at the heart of the life of Ray Monaghan, who died two years ago after 66 years of marriage.

Gallagher tells the heartbreaking story of how her father, at the age of 11, came to understand the importance of family.

"His mother died and his father abandoned him," she said. "Dad made a conscious decision that his children were going to have the life of love he didn't have. He was a loving father who taught by example. His faith and his love for Mom were his two strongest lessons."

Those lessons were showcased in an Easter Sunday moment about 15 years ago when he visited his wife in the hospital.

"Dad was supposed to go to Mass, then come to our house for breakfast, then go



Four generations of Irish eyes: Michael Gallagher (left) snuggles with dad, Brian Gallagher, while Brian's mom, Karen Gallagher, overlooks her mother, Kathryn Monaghan.

to the hospital to see Mom. But he went to see Mom first, before he did anything else," recalled Gallagher, a member of St. Jude Parish in Indianapolis.

"But the main memory of that day was another lesson from Dad. Before he led us in grace, he said, 'Easter is the most important day in the Church year. If it wasn't for Easter and the Resurrection, our faith wouldn't have any meaning.' Easter wasn't just a day for Dad. It was a validation of his faith."

He viewed St. Patrick's Day as a validation of his heritage. So does Karen Gallagher. She will begin her St. Patrick's Day by going to Mass. As she kneels, she will offer prayers for the blessing of her faith, the blessing of being Irish and the blessing of her family, starting with the gift of her parents.

"St. Patrick's Day was always important at home," she said. "It was a way to express our pride and our Irish heritage. And the base of our Irish heritage is our faith and our family." †

POLITICIANS

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value of human life and the undesirability of abortion" and pledged to support alternatives to abortion, such as adoption, improved access to children's health care and child care, and "policies that encourage paternal and maternal responsibility."

"In all these issues, we seek the Church's guidance and assistance, but believe also in the primacy of conscience," the statement said. "In recognizing the Church's role in providing moral leadership, we acknowledge and accept the tension that comes with being in disagreement with the Church in some areas."

Some of the politicians who signed that statement are strongly pro-life while others support keeping abortion legal.

The USCCB chairmen said they welcomed "this and other efforts that seek to examine how Catholic legislators bring together their faith and their policy choices," and said Catholics are called

"to defend human life and human dignity whenever they are threatened."

"While it is always necessary to work to reduce the number of abortions by providing alternatives and help to vulnerable parents and children, Catholic teaching calls all Catholics to work actively to restrain, restrict and bring to an end the destruction of unborn human life," the Catholic leaders said.

The politicians said they were "committed to making real the basic principles that are at the heart of Catholic social teaching: helping the poor and disadvantaged, protecting the most vulnerable among us, and ensuring that all Americans of every faith are given meaningful opportunities to share in the blessings of this great country."

"That commitment is fulfilled in different ways by legislators, but includes reducing the rising rates of poverty, increasing access to education for all, pressing for increased access to health care and taking seriously the decision to go to war," they said. "Each of these issues challenges our obligations as

Catholics to community and helping those in need."

The USCCB chairmen said the House members rightly recognized "that Catholics in public life must act seriously and responsibly on many important moral issues."

"A priority for the poor, the protection of family life, the pursuit of justice and the promotion of peace are fundamental priorities of the Catholic moral tradition which cannot be ignored or neglected," they said. "We encourage and will continue to work with those in both parties who seek to act on these essential principles in defense of the poor and vulnerable."

The Catholic leaders then quoted from "Christifideles Laici," Pope John Paul II's 1988 apostolic exhortation on the vocation and mission of the laity, another section of which the politicians had cited.

"The common outcry, which is justly made on behalf of human rights—for example, the right to health, to home, to work, to family, to culture—is false and

illusory if the right to life, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination," the late pope said.

The USCCB chairmen continued, "As the Church carries out its central responsibility to teach clearly and help form consciences, and as Catholic legislators seek to act in accord with their own consciences, it is essential to remember that conscience must be consistent with fundamental moral principles. ...

"As bishops, we too are bound by our own consciences to teach faithfully and to recommit ourselves to continued reflection and discussion on how Catholic faith and public service can work together to promote human life and dignity, and [to] advance the common good," they said.

"Through dialogue, especially the irreplaceable dialogue between Catholic political leaders and their own bishops, we hope to promote a better understanding of how the Church's teaching on human life and dignity challenges us all," they added. †

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Positions Available

School Principal Position Saint Susanna School Plainfield, Indiana

Saint Susanna, a growing parish and school in Hendricks County, is seeking a faith-filled principal. Students from preschool to eighth grade treasure their faith and learning.

Candidate must be a practicing Catholic with an administrator certification in the state of Indiana. The expected start date is July 1, 2006.

Qualified candidates who have a passion for learners and learning are invited to send vita to the following:

Fr. Kevin Morris
Saint Susanna Catholic Church
1210 East Main Street
Plainfield, IN 46168

on or before March 31, 2006

Principal-Elementary and Middle School

St. Gabriel the Archangel School of Indianapolis, located on the Westside, is inviting qualified applicants to apply immediately for the position of principal. Nominated as a Blue Ribbon School, we currently have over 280 students in programs that include Pre-School thru Eighth Grade. In addition to having a strong and diverse community, we are pleased to have a faculty that believes in "Building a Foundation for Life," along with a state of the art science and computer lab. We offer a Catholic education and a solid curriculum in a family oriented atmosphere.

Candidates must be practicing Catholics. Successful candidates will also be creative and flexible. If you believe you are qualified to help us lead the continuous improvement in our tradition of Catholic education, please send your résumé by March 10, 2006 to:

Rob Rash
Archdiocese of Indianapolis
Office of Catholic Education
1400 North Meridian Street
Indianapolis, IN 46202-2367
317-236-1544

Associate Director Youth Ministry

Are you looking for a youth and young adult ministry position that is challenging, varied and where youth and young adult ministry are supported and encouraged? Do you live out your Catholic faith and possess the skills and experience to work with young adults, teens, as well as adult volunteers?

New Albany Deanery Catholic Youth Ministries is looking for a full-time Associate Director responsible for administering programs, leading volunteers, and serving as a resource to the 16 parishes in our three county deanery. Special emphasis will be given to young adult ministry.

Preferred qualifications include a bachelor's degree, experience working with young adults and youth, and completion of (or willingness to compete) young adult and youth ministry certification. Send résumés and salary history by March 31st to:

Catholic Youth Ministries Search Committee
707 W. Highway 131
Clarksville, IN 47129

or e-mail to nadcm@aye.net



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