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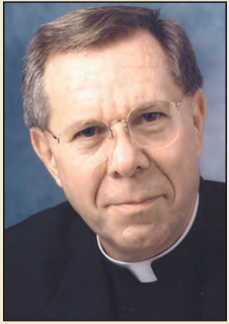
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March 28, 2003

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Let us pray for peace and wisdom

Our first concern in this time of war is the need for prayer. We need to pray for those who serve us in the military and for our government leaders. We need to pray for the victims of terrorism and for the terrorists themselves. We need to pray especially for the wisdom to find our way to peace in the world.



The Catholic Church's commitment to foster world peace and a culture of life causes us to express grave concern about the war with Iraq. However, the phenomenon of international terrorism makes the moral judgment of war complex in new ways that we haven't really

dealt with before.

The requirements necessary to justify war are clearly stated in the *Catechism of the Catholic Church*:

The strict conditions for legitimate defense by military force require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time:

- the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave and certain;
- all other means of putting an end to it must have been shown to be impractical or ineffective;
- there must be serious prospects of success;
- the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weigh very heavily in

evaluating this condition.

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

The president of the United States and other world leaders are responsible for the common good of our global society that is plagued by terrorism. Individuals may rightfully embrace pacifism as a matter of conscience. However, governmental leaders—while they are responsible for crafting and maintaining world peace—do not have the option of being pacifists.

In a world of global terrorism, the only possible moral justification for this war with Iraq is if the president, other governmental leaders, and the world's intelligence community have hard information

that they are not free to communicate to the world. This information would concern Iraq's possession of weapons of mass destruction and its plans for their impending use or an established link between the regime of Saddam Hussein and al-Qaida or other terrorist organizations.

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

+ Daniel M. Buechlein, S.B.

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Catholics across archdiocese pray for safety of family and friends

By Jennifer Lindberg

Schools and parishes across the Archdiocese of Indianapolis are holding peace vigils and working to help families who are directly affected by the war in Iraq.

Arnold and Veronica Gaskill of Holy Name Parish in Beech Grove said knowing others are praying for their son, Navy Lt. Christian Gaskill makes them feel more at peace.

He is stationed at an undisclosed location in the Persian Gulf on the *USS O'Kane*.

Christian Gaskill, a graduate of Roncalli High School in Indianapolis, was a linebacker and an academic All-American in 1993 on the undefeated state championship football team.

His mother has been trying to form prayer groups and prayer services for all those in the war.

"Let's get on our knees," said Veronica Gaskill. "That's all we can do."

Knowing that many people are praying makes us "all the Body of Christ," she said. "We are all one."

While she has shed tears and worries about her son, she also knows that she can't just sit at home and cry.

Instead, she leans on her faith by praying, going to the adoration chapel and encouraging others.

"My son is doing what he is supposed to do," Veronica Gaskill said. "He is doing his

job, and my job is to pray and encourage others and to live my life as peacefully as I can."

As America and Iraq continue at war, parishes and schools are trying to give moral and prayer support to families who have sons, daughters or spouses serving in the Gulf.

Schools are offering any needed counseling to students who have parents fighting in the war, and also trying to show students how to lean on their faith and pray for peace as the war rages.

St. Rose of Lima School in Franklin had students stop what they were doing every half-hour on March 18—just prior to President's Bush deadline for Saddam Hussein to surrender—to pray for peace.

Using prayers from the saints, students asked for the intercession of saints known for their stance on peace or those called on for protection, such as St. Michael the Archangel, St. Francis of Assisi and St. Elizabeth Ann Seton, said Diane Hildenbrand, a second-grade teacher who helped organize the school-wide prayer service.

"This made me feel that we were doing something for the soldiers," said Caitlyn Sheck, a fifth-grader who also attends St. Rose of Lima. "It's one thing we could do to make us feel better."

Christopher Bucker, another fifth-grader and member of the school's parish,

See PRAY, page 9



Students at St. Matthew School in Indianapolis prayed the rosary last week during a school prayer service. From left, Ben Keever, Thomas McGuire and Emma Green, all third-graders, pray for peace. The service also included readings and songs to Mary.



An unidentified U.S. Marine helps an injured Iraqi prisoner of war in Umm Qasr, Iraq, on March 23.

Catholics react to the war with protests, prayers, support for troops

WASHINGTON (CNS)—Catholics found themselves at various points along the spectrum of reactions during the first week of Operation Iraqi Freedom and in the days leading up to war.

- In Amman, Jordan, a U.S. priest working with Chaldean Catholics dashed off an e-mail to a reporter in Boston asking for prayers for the Iraqi people, "especially those who have come from other nations recently."
- In Denver, a priest and retired 20-year Army veteran told Catholic members of the 96th Army Reserve Command as they prepared to head for war, "You are leaving your families and your loved ones, but you're not going alone."
- In Washington, the director of Maryknoll's Office of Global Concerns called her arrest for protesting the war in

front of the White House "an insult to the very democracy" that President Bush says he is promoting in the war against Iraq.

- In the tiny town of St. Anne, Ill., family and friends of a Marine pilot killed in a helicopter crash in Kuwait gathered to mourn him at the local Catholic church.
- In Baltimore, a pastor sought to mediate divisions prompted by an anti-war banner hung outside the church without what was considered proper consultation with parishioners.
- At the Vatican, Pope John Paul II prayed on March 23 for "the gift of peace" and declared that "violence and weapons can never resolve the problems of man."
- And at tens of thousands of worship

See REACT, page 10

Canon law group issues guide on implementing sex-abuse norms

WASHINGTON (CNS)—The Canon Law Society of America has issued a 47-page guide to following Church law in implementing the U.S. bishops' norms on clerical sexual abuse of minors.

The booklet was written by a CLSA task force headed by Msgr. Frederick C. Easton, judicial vicar of the Indianapolis Archdiocese.

Titled "Guide to the Implementation of the U.S. Bishops' Essential Norms for Diocesan/Eparchial Policies Dealing With Allegations of Sexual Abuse of Minors by Priests or Deacons," the booklet is divided into three main sections: the rights of abuse victims, the rights of the accused and a summary of the processes to be followed when an allegation is made that a priest or deacon has sexually abused a minor.

The summary of the processes approaches each step in procedures from the standpoint of the rights of the accuser,

the rights of the accused and the responsibilities of the bishop.

Among victims' rights, the guide cites the right to be heard and rights of reputation and privacy. It spells out canonical processes available to victims to vindicate their rights, including the right to challenge a bishop's decision if they feel his response to a complaint has been inadequate.

"Canon law also provides that an injured party has the right to place a contentious action before the diocesan tribunal for the specific purpose of seeking reparation of the damages that have been incurred personally as a result of the abuse that has been suffered," it says.

The guide illustrates some of the complexities and nuances of the Church's criminal law.

Church law says, for example, that imputability, or moral responsibility for a crime, may be mitigated if the offender committed the act while his judgment was

impaired by drunkenness or drug abuse. But the guide also notes that if the offender deliberately got drunk or used drugs "to commit or excuse an offense" then the alcohol or drug abuse "cannot be considered as a mitigating or excusing factor."

Similarly, while pedophilia as a psychological illness might be invoked as a mitigating factor in the culpability of some priests who have abused children, the guide points out that "such a condition has to be balanced against the aggravating factor of Canon 1326.1.3, that a person who could foresee the likelihood of committing an offense and did not take precautions to avoid it is subject to more severe punishment."

It also points out that both canon law codes, for the Latin and Eastern Churches, have provisions "that one who is afflicted with insanity or some other psychic defect is impeded from the

exercise of sacred orders."

Mercy Sister Sharon Euart, a former associate general secretary of the U.S. Conference of Catholic Bishops and a member of the task force that wrote the guide, said such examples show that "in the end, if the person is guilty, he can be removed from ministry" without violating his rights under Church law.

She said the task force is already working on revising the guide to take account of several procedural changes adopted by the Holy See this February to make it easier for the Vatican Congregation for the Doctrine of the Faith to laicize clerics who have sexually abused minors.

Also on the task force are Diane L. Barr, an official of the San Francisco archdiocesan tribunal and Church consultant who has doctorates in Church and civil law, and Father Gregory Ingels, a San Francisco tribunal official and professor at St. Patrick Seminary in Menlo Park, Calif. †

Texas bishop suggests new model for seminary training

NEW ORLEANS (CNS)—A new model of seminary training in which men take academic courses at the seminary but live in a parish setting while studying for the priesthood should be examined in the wake of the scandal of sexual abuse by clergy, Dallas Coadjutor Bishop Joseph A. Galante said in a speech at Tulane University in New Orleans.

Bishop Galante's suggestion came in a question-and-answer session following his March 13 lecture, "Renewing the Hope and the Trust of the Faithful in the Institutional Church," delivered as part of the university's annual Judeo-Christian Lecture Series. Bishop Galante is a member of the U.S. Conference of Catholic Bishops' Ad Hoc Committee on Sexual Abuse.

"I personally think we should look at formation in terms of whether or not segregated seminary training for secular [diocesan] seminarians is the ideal," Bishop Galante said.

He suggested having a small group of two to three seminarians live in a parish setting while receiving spiritual direction from a priest and working with a formation team, "a community of lay people and religious within that parish.

"The seminarians could go to a

seminary for academics, but the [priestly] formation would take place out in the real world," Bishop Galante said. "I would like very much for us to seriously look at that."

As for whether or not the Church should examine its current practice of ordaining men who may have a homosexual orientation, Bishop Galante said, "Orientation itself is not an impediment to ordination. ... Is there anything that says God can't give them the gift of celibacy?"

Commenting on the clergy sexual-abuse crisis, he said the statistics revealed so far indicate most cases of abuse of minors involved priests who attended seminaries in the 1950s and 1960s. Therefore, he said, any analysis of what caused the scandal should examine the nature of the seminary system during those years.

"What was it in those years of formation that allowed many men to be ordained and to get involved in such terrible and horrible vices and crimes?" he asked.

Bishop Galante himself entered the seminary for the Archdiocese of Philadelphia in 1954. He said he was part of an entrance class of 116, and there were 535 seminarians at all levels of the formation program.

"It was very segregated," Bishop Galante said. "You went to the seminary, you stayed in the seminary. You might get out for summer vacation, but you were also under scrutiny then. Generally speaking, you were in a segregated, all-male society, and there wasn't much interaction with other persons."

The emphasis of his seminary training, Bishop Galante said, was on academic studies. There was one spiritual director for 535 seminarians, and most spiritual formation was done "through group prayer.

"There was probably little or no human formation in terms of psychological or emotional development of seminarians," he added. "We were warned to stay away from women. They were the danger."

If seminarians were not already emotionally or psychologically developed before they entered the seminary or did not develop quickly after ordination, Bishop Galante said, "basically you came out of the seminary emotionally an adolescent. You were pretty much whatever age you were when you entered, and maybe a little less."

Bishop Galante said it is a good sign there have been "very, very, very few" abuse cases reported involving priests who were ordained in the 1990s. "So far, praise

God," he said.

In examining the scandal, Bishop Galante said some priests may have developed a warped sense of privilege or clericalism by virtue of their ordination. But he said the documents of the Second Vatican Council clearly outline the Church as "a community of equals" through baptism. "We are all Church," he said. "There is no super category, super class."

While there is an "ontological theological change that takes place" when a man is ordained a priest, Bishop Galante said, "I am not more Church than you are.

"As a bishop, do I see myself as a CEO?" he asked. "Jesus is called the Good Shepherd, not the Good Executive. You can't be a shepherd if you're not walking around in sheep dip. ... You've got to be of service."

Bishop Galante said celibacy has to be explained and taught in a fundamental, clear way.

"Celibacy is not a deprivation," he said. "Too many people, both clergy and non-clergy, have translated celibacy into, 'It means I can't get married.' Celibacy is a gift from God that says I am being empowered to love as Jesus loved. It's not a deprivation, but rather a positive choice." †

Boston sex-abuse victims want to meet with pope at Vatican

ROME (CNS)—Three alleged victims of clerical sex abuse from the Archdiocese of Boston traveled to Rome in late March in the hopes of telling their stories of suffering directly to Pope John Paul II.

"I would like five minutes to explain what is really going on," said one alleged victim, Gary Bergeron, 40, of Lowell, Mass., who said he was sure the pope was unaware of the full extent of the U.S. clerical sex-abuse crisis.

He acknowledged at a March 24 press conference that the group did not have an appointment with the pope or any Vatican official, but said, "We will knock on any

door until one opens."

Bergeron traveled to Rome with his father, Joseph Bergeron, 78, and Bernie McDade of Salem, Mass. The younger Bergeron and McDade say they were abused in the 1960s and 1970s by Father Joseph Birmingham, who died in 1989.

The elder Bergeron also says that when he was a child he was abused by a priest.

Gary Bergeron said he had sent requests for assistance in obtaining a papal audience to about a dozen Vatican officials—whom he would not immediately name—but had not yet received a

positive response.


He also sent a plea to U.S. Ambassador to the Vatican Jim Nicholson. An aide to Nicholson said the ambassador had forwarded the request to the Vatican with a note asking that it be given consideration.

Bergeron said he was convinced that the pope would not be able to understand the gravity of the U.S. clerical sex-abuse crisis until he meets with victims and

hears their stories face-to-face. He said he would return to Rome as many times as it takes to see the pontiff.

"If it takes five times or 500 times, we will get in, because he needs to know," Bergeron said.

A Vatican spokesman, Passionist Father Ciro Benedettini, said the Vatican press office had no information on individual requests for papal audiences. †



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Executed Gulf War veteran said he was 'remorseful' for murder

By Mary Ann Wyand

Second of two parts

TERRE HAUTE—Moments before his execution by chemical injection on March 18 in the U.S. Penitentiary at Terre Haute, federal death row inmate and decorated Gulf War veteran Louis Jones Jr. praised Jesus.

But the 53-year-old retired master sergeant in the Army Airborne Rangers did not speak to relatives and friends of murder victim Tracie Joy McBride, who had traveled from Centerville, Minn., to watch him die in the federal death chamber.

Jones abducted, raped and killed the 19-year-old Army private at Goodfellow Air Force Base in San Angelo, Texas, in 1995. She had only been stationed at the base for nine days when Jones beat her to death with a tire iron.

After the execution, attorney Tim Floyd, a professor of law at Texas Tech University in Lubbock, told reporters that Jones expressed remorse for attacking and killing McBride during his trial in 1995.

Floyd began the post-execution press conference by reading a statement that Jones asked him to share with the media.

"I accept full responsibility for the pain, anguish and the suffering I caused the McBrides for having taken Tracie from them," Floyd read from Jones' handwritten statement. "I have always known that I could never comprehend the extent or the depth of their pain and their suffering.

"However, I would like them to know that I have suffered, on a regular basis, the knowledge and the fact that it was I that ended a beautiful life which almighty God created, which I had no right to take," Jones wrote. "I have always been remorseful for this heinous crime, for the terrible sin I committed on Tracie and to almighty God.

"Please know that it has never been my intent to ask the McBrides for forgiveness for the awful things which I did to Tracie," Jones said in his written statement. "It hasn't been my intent to ask for forgiveness because I'm certain that

anguish and pain is still felt by them. I've always felt that forgiveness for what I have done to Tracie and to the McBrides is something that I have no Godly right to ask for. I do think I understand, maybe, why it is that you seek to end my life. I have thoughts about the legal process in my case, but I prefer to let my attorney speak on my behalf."

Floyd and the Rev. Jason Fry, a Methodist minister from Kingsville, Texas, and Jones' spiritual counselor, witnessed the execution and said Jones' final words in the death chamber included verse 18 from Psalm 118 of the King James edition of The Bible, which reads, "The Lord hath chastened me sore, but he has not given me over unto death."

Jones' attorney also read his own statement, which noted that, "It is a cruel irony that on the day that we mobilized [troops] for war in Iraq, the life of Sgt. Louis Jones Jr., a consummate soldier, was ended at the hand of the government that he proudly served, the same government that failed to acknowledge the impact of nerve agents on Sgt. Jones, the brain damage that it caused and the fact that jurors could not have known about this at the time of his trial."

Rev. Fry said he had known Jones for about eight years, since before his trial, and during that time "Lou Jones lived his life faithfully as a disciple of Jesus Christ ... to the best of his ability and faithful to the end."

The minister said his "heart goes out to the McBride family" because "they have suffered a terrible loss," but "nobody has been helped here today by what has taken place."

In a separate post-execution press conference, Irene McBride, Tracie's mother, said her family decided to talk with the media because "so often, in these cases, the focus is on the criminal, and the criminal is not the victim. We didn't want Tracie lost. The reason we're here, the reason Louis Jones went through that [execution] today, was because he chose to put everybody in this position, including himself, and we wanted Tracie to be remembered." †



Above, Irene McBride of Centerville, Minn., said in a post-execution press conference that the family is upset that Louis Jones Jr. tried to blame the violent murder of her daughter, Tracie, on injuries he suffered as a result of exposure to chemical weapons in combat.



Left, attorney Tim Floyd and Rev. Jason Fry, at right, speak on Jones' behalf.



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Editorial

Peace in Iraq

"We worked and prayed and hoped that war would be avoided. The task now is to work and pray and hope that war's deadly consequences will be limited, that civilian life will be protected, that weapons of mass destruction will be eliminated, and that the people of Iraq will soon enjoy a peace with freedom and justice."

Bishop Wilton D. Gregory
President of the United States
Conference of Catholic Bishops

The Criterion is on record (Oct. 4, 2002, and March 21, 2003) as opposing war with Iraq. We joined with Pope John Paul II and the Catholic bishops of the United States in expressing our conviction that war was not justified.

We also acknowledged publicly (March 21, 2003) that many Catholics, including some respected theologians, disagreed with us. We also noted that the official teaching of the Catholic Church leaves the final decision about the moral legitimacy of a war to "the prudential judgment of those who have responsibility for the common good" (*Catechism of the Catholic Church*, #2309).

Now that our nation's leaders have made their decision, and war has begun, we must set aside our differences in order to support our president and to demonstrate our solidarity with the women and men who are risking their lives to defend our nation and to liberate the Iraqi people.

We join with all Americans in praying for the safe return of all members of our armed forces. We call on President Bush and all our military leaders to do

everything in their power to avoid civilian casualties, to reduce the risk to our troops and to respect the people and the holy places of Iraq.

We call on the leaders of Iraq to abandon weapons of mass destruction, to avoid using innocent people as "shields," and to protect Iraq's natural resources. We urge people of good will everywhere to participate in humanitarian efforts to provide food, shelter, clothing and medical assistance to all victims of this war's deadly consequences.

To all those who argued against this war, as we did, we pledge our continued efforts to work, pray and hope that the day will come when war is no longer an option for settling international conflicts. To all those who disagreed with us, we promise to be faithful to our commitment to work, pray and hope that this war will be concluded successfully (as quickly as possible) with minimal loss of life and with freedom for the Iraqi people.

Above all, we pray that the one God who is worshiped by Jews, Christians and Muslims will inspire all the children of Abraham to work for peace with justice, and to hope for freedom for Iraq and for all God's people in every region of the world.

"Peace if we really want it, is always possible" (Pope John Paul II).

— Daniel Conway

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

Seeking the Face of the Lord

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



The sacraments are our lifeline to the real world

Do you need an attitude adjustment? Now is the time for it.

After his baptism in the Jordan River, Jesus was led by the Holy Spirit into the desert for 40 days and 40 nights. Our 40 days of Lent evoke the meaning of Jesus' time in the desert.

It is instructive to realize that Jesus' time in the desert evokes the 40 years Israel spent roaming in the desert before finally entering the Promised Land. During that long journey Israel was seeking to discover itself. And, as we know from the Bible, Israel was severely tested along the way.

But it was also in the desert that God revealed his name to his chosen people. The desert was the birthplace of Israel, our ancestors in the faith. Lent is for us a time of rebirth.

Once again, on the first Sunday of Lent, we heard the account of the temptations of Jesus in the wilderness. Satan tested him mightily. Commentators on the temptation account stress that these temptations were no small thing. They were a real test of the strength of Jesus against the power of evil and death. The contest with the power of evil would be the very purpose of the sacrificial life of Jesus. We are told that he was with the beasts in the wilderness, but then also that the angels attended him.

Of course, as we listen to the temptation account we know what the outcome will be. Jesus defeated evil. And even the beasts became like friends. Maybe the evangelist wanted us to recall the words of Isaiah that even the wolf shall live with the leopard, and the lion and the lamb will lay side by side. Evil is powerful and ugly, but Jesus overcame it and was attended by angels.

As Jesus emerged from his time in the wilderness, he sounded the keynote of his mission: Repent and believe the Good News. The kingdom of God is at hand. Actually the Greek word that is translated as "repent" in our English texts literally means "change your mind."

As one homilist remarked, perhaps it is easier to repent than to change our mind, our attitude about life. Down through the ages, Jesus calls us to change our mind and our way of seeing the world. We Christians are called to see life as it really is. Are we convinced that our true home is in the kingdom of God, not in this world as we experience

it? Do we believe Jesus defeated death? Jesus continues to ask us to believe in God's power to transform the world.

These 40 days of Lent are our opportunity to rediscover ourselves as a people who see life in our world differently—because of Jesus. Do we really see the face of Christ present in the life of the world? Might we tend to allow a certain spiritual blindness to develop?

Maybe we are not so much blind as allowing our faith to become weakened. How much have we capitulated to the ever-present lure of sensuality and the daily enticement to self-serving consumerism?

Our culture is not particularly friendly to authentic spiritual values. A virtual paganism infects much of the entertainment industry these days. The impact is vast. Media productions encourage poor taste and play on our human inclination to concupiscence and challenge the virtue of chastity.

Some segments of society promote an atmosphere of sensuality and selfishness that promise pleasure and happiness that in fact depress the human spirit. It is truly a challenge to follow Christ's call to an authentic perspective on life. It takes reasoned determination to rise above our environment's climate of materialism and permissiveness. Left to our own devices, we could become quite discouraged.

How do we find the fortitude to want to see life with the perspective of true believers in Jesus Christ? It is an important question. Jesus gave us the Church and the sacraments of the Church to fortify us on the journey of life. Because he knows the struggle against the power of evil, he knows we can't do it on our own.

Lent is a time for vital and thoughtful reflection. Do we understand the critical importance of the sacraments, particularly the Eucharist and penance and reconciliation? The sacraments confer grace. They empower us to live the challenging call of the kingdom of God.

Jesus gave us the sacraments of the Church because we need divine help as we confront the power of evil on the way. Part of changing our perspective on life is the commitment to believe that even though we can't see grace, even though we can't see the power of the sacraments, they are nonetheless our lifeline to the real world of God's kingdom. †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.



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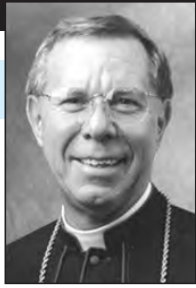
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Buscando la Cara del Señor

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



Los sacramentos son nuestra tabla de salvación al mundo real

¿Tiene que modificar su actitud? Ahora es el momento para hacerlo.

Después de su bautismo en el Río Jordán, el Espíritu Santo llevó a Jesús al desierto por 40 días y 40 noches. Nuestros 40 días de Cuaresma evocan el significado del tiempo que pasó Jesús en el desierto.

Resulta ilustrativo darse cuenta de que el tiempo que pasó Jesús en el desierto rememora los 40 años que Israel pasó vagando en el desierto antes de llegar finalmente a la Tierra Prometida. Durante esa travesía, el pueblo de Israel trataba de descubrirse a sí mismo. Y, como sabemos gracias a la Biblia, Israel sufrió grandes probaciones a lo largo del camino.

Pero también fue en el desierto donde Dios reveló su nombre al pueblo elegido. El desierto fue la cuna de Israel, nuestros ancestros en la fe. La Cuaresma representa un renacer para nosotros.

El primer domingo de Cuaresma escuchamos una vez más el relato de las tentaciones de Jesús en el desierto. Satanás lo probó fuertemente. Aquellos autores que comentan sobre dichas tentaciones hacen énfasis en que no fue sencillo. Era una verdadera prueba de la fortaleza de Jesús contra el poder del mal y de la muerte. La lucha contra el poder del mal sería el propósito de la vida de sacrificio de Jesús. Se nos cuenta que estuvo con las bestias del desierto, pero también con los ángeles lo asistieron.

Por supuesto que al escuchar el relato de las tentaciones sabemos cuál será el resultado. Jesús venció al mal. E incluso las bestias se tornaron amigables. Tal vez el evangelista quería que recordáramos las palabras de Isaías de que vivirá el lobo con el cordero, y el leopardo y el león con el cabrito se echarán. El mal es poderoso y repugnante, pero Jesús lo superó y los ángeles lo asistieron.

Cuando Jesús resurgió de su período en el desierto, reveló la clave de su misión: Arrepiéntanse y crean en la Buena Nueva. El Reino de Dios está al alcance. En realidad la palabra en griego que se ha traducido al español como "arrepentirse", significa literalmente "cambiar la manera de pensar".

Como señaló un orador: tal vez sea más fácil arrepentirse que cambiar la manera de pensar o la actitud ante la vida. Durante todos estos siglos Jesús nos llama a cambiar nuestra manera de pensar y ver el mundo. Los cristianos estamos llamados a ver la vida como realmente es. ¿Estamos convencidos de que nuestro verdadero hogar está en el Reino de Dios, no en el mundo tal y como lo experimentamos?

¿Creemos en que Jesús venció a la muerte? Jesús continúa pidiéndonos que creamos en el poder de Dios para transformar el mundo.

Estos 40 días de la Cuaresma representan nuestra oportunidad para redescubrirnos como personas que ven la vida en el mundo desde un punto de vista diferente gracias a Jesús. ¿En verdad vemos el rostro de Cristo presente en la vida mundana? ¿Acaso tendemos a permitirnos ciertas cegueras espirituales? Tal vez no estamos tan ciegos sino que permitimos que nuestra fe se debilite. ¿Cuánto hemos cedido ante la seducción constante de la sensualidad y la incitación diaria al consumismo?

Nuestra cultura no es especialmente cordial frente a los valores espirituales. En la actualidad, un paganismo virtual infecta la mayoría de la industria del entretenimiento. El impacto es enorme. Las producciones de los medios de comunicación incitan al mal gusto y juegan con la tendencia humana a la concupiscencia y desafían la virtud de la castidad.

Algunos sectores de la sociedad promueven una atmósfera de sensualidad y egoísmo que promete placer y felicidad que en realidad deprimen al espíritu humano. Es verdaderamente un reto seguir el llamado de Cristo a tener una perspectiva auténtica de la vida. Es necesario tener una determinación férrea para poder elevarse por encima de la atmósfera de materialismo y permisividad de nuestro medio ambiente. Si tuviéramos que arreglárnoslas solos nos sentiríamos bastante desalentados.

¿Cómo podemos encontrar la fortaleza para querer ver la vida desde la perspectiva de verdaderos creyentes en Jesucristo? Es una pregunta importante. Jesús nos dio la Iglesia y los sacramentos de la Iglesia para fortalecernos en la travesía de la vida. Porque conoce la lucha contra el poder del mal sabe que no podemos hacerlo solos.

La Cuaresma es una época de reflexión profunda y vital. ¿Entendemos la importancia crucial de los sacramentos, especialmente la eucaristía, la penitencia y reconciliación? Los sacramentos confieren gracia. Nos facultan para vivir el reto del llamado al Reino de Dios.

Jesús nos dio los sacramentos de la Iglesia porque necesitamos ayuda divina para enfrentarnos al poder del mal en el camino. Parte de cambiar nuestra perspectiva sobre la vida es asumir el compromiso de creer que aunque no podemos ver la gracia, aunque no podemos ver el poder de los sacramentos, son, sin embargo, nuestra tabla de salvación al verdadero mundo del Reino de Dios. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Judge Dreyer responds

I am extremely disappointed that the director of the archdiocese's Pro-Life Office chose to publicly attack a recent decision of an elected Catholic judge under the guise of a letter to *The Criterion* from its Pro-Life Office.

Unfortunately, the letter is inaccurate. The letter purports to scold me, as the judge who issued the order, for not openly advocating the mission of the Church in my everyday decisions as a judge. The facts are here:

- Indiana long ago adopted a Church-favored law requiring pre-abortion counseling 18 hours before an abortion. The law also provides that the counseling must be "in-person." The "in-person" requirement has never taken effect in Indiana because federal courts held it up for years until another lawsuit was filed in state court under state law.

- The state law case, filed in my court, makes legal claims not about the morality of abortion, but rather the fairness of requiring that counseling be "in-person."

- I issued a temporary restraining order for eight days to maintain the status quo and allow each side to prepare and present evidence at a hearing. Such an order is not binding in the case, and I advised the parties accordingly.

- Unfortunately, I never got the chance to conduct a quick hearing and issue a timely decision because Attorney General Steve Carter moved to remove me from the case and promptly agreed to maintain the temporary restraining order for another two months. (Such actions are usually inspired more by politics than morality.)

I was educated in Catholic schools from first grade through law school. In the past, I have served as president of the board of *The Criterion*, president of the board of Catholic Social Services and many other roles for the Church.

As a judge, I am bound to interpret and apply the law. As a Catholic, my faith informs my decisions. The balance is challenging, especially in matters related to specific areas of Church teaching. Overall, a judge is bound to *appear* fair and *be* fair. Otherwise, the judge is required to remove oneself from the case, or even from office.

One should think the archdiocese, *The Criterion* and Pro-Life Office could appreciate having Catholics in elected office who can be both fair and faithful. However, they chose to overreact in a matter of importance, and assail the moral standing of a faithful Catholic. The self-righteous admonitions of the Pro-Life Office's letter shows only ignorance of the law and no common sense.

Most importantly, my Catholic education trained me to discern how law affects people. Actually, my short-term eight-day temporary court order in this case means nothing about the merits of the "in-person" requirement. But my opportunity for discernment in the case will never happen. The Pro-Life Office's letter fails to comprehend this distinction and, worst of all, does a disservice to its faithful readers.

Judge David J. Dreyer
Marion Superior Court

All wars are not immoral

Perhaps it's time for a clarification on basic Christian doctrine relative to war and related killing. Some clergy, bishops, clerics, nuns, teachers and impressionable students seem "fuzzy" on their theology.

The Catholic *Baltimore Catechism* states, "God is the Supreme Being who made all things." By definition, this God is "all knowing" and incapable of error. God is perfect. God does not change his mind.

The Old Testament is "the inspired" (by God) Word of God. The Bible tells us that God led the Israelites to great victories over their enemies, slaying many. The Book of Ecclesiastes, Chapter Three, states, "There is an appointed time for

everything ... A time to kill, and a time to heal ... a time for war, and a time of peace." This is the inspired Word of God. It reflects the human condition.

In Exodus, God gives Moses the Ten Commandments. In the original language of the Bible, the sixth commandment was stated, "Thou shall not murder." The dictionary defines murder as "unlawful killing." An appropriate syllogism would be, "All murder is killing; all killing is not murder." If God truly said otherwise, and then led the Israelites to victories over their enemies, then God is not God.

Jesus apparently recognized state sovereignty when he said, "Render unto Caesar that which is Caesar's and render unto God that which is God's." Jesus did not directly address state warfare. His directive to "turn the other cheek" seemingly does not deal with state defense. In the parables, Jesus said, "Blessed are the peacemakers." World War II brought peace to the world. I don't believe Jesus wishes evildoers to go unchecked.

The Church recognizes the necessity for war. The "just war" theory was promulgated during the Middle Ages. Modern Christian theologians like Michael Novak have recently stated that adjustments, including pre-emptive strikes, may certainly be justified.

Everyone is entitled to opinions. Not all opinions, however, are correct. Adolph Hitler had an opinion.

The current action in Iraq may be debatable to some, but let's not wallow in bad theology. All wars are not "immoral."

John M. Jaffe
Indianapolis

Why is local Church silent on the war?

The United States has launched a war that is immoral and illegal. Thousands across the globe have said no to this war. Pope John Paul II has said, "Whoever decides that all the peaceful means made available under international law are exhausted assumes a grave responsibility before God, his conscience and history."

President Bush, who claims to be a Christian, is masterminding the un-Christian slaughter of innocent Iraqi children. His pre-emptive defense is immoral and opens the gates for other countries to attack each other just because they can.

It is apparent to me that this war belongs first and foremost to George W. Bush and his loyal hawks. It saddens me deeply because war is the ultimate terrorism.

As we continue to bomb a helpless people, I am extremely bothered by the silence of the local Church of Indianapolis. There is very little voice coming from the pulpits of our Catholic churches and certainly silence from our archbishop.

Why the silence midst this brutal violence being directed toward a people who have not harmed us at all? Why is the archbishop not calling on us to say no to this war?

In the March 21 edition of *The Criterion*, there is an article announcing an archdiocesan conference dealing with stewardship of finances, of human resources and of fiscal resources.

Would the archbishop call a conference inviting all to challenge our government and say no to war? In a recent talk at St. Thomas Aquinas Parish in Indianapolis, Maryknoll Father Roy Bourgeois, founder of the School of Americas Watch, quoted Archbishop Oscar Romero of El Salvador, who was killed by graduates of the School of the Americas, who said, "Let those who have a voice speak for the voiceless, speak out for peace."

I am coming to believe that the leadership in the local Church cares more about finances and fear of upsetting people rather than truly believing in the Gospel of non-violence.

May God have mercy on us.

Joe Zelenka, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero:

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa

Check It Out . . .

Tatiana, a Catholic singer and former pop star in Croatia, will perform in "I Thirst: The Crucifixion Story" at 7 p.m. on March 30 at St. Joseph Parish, 2605 St. Joe Road West, in Sellersburg. The program will be a prayerful musical performance. For more information, call the parish office at 812-246-2512.

A Music Menagerie: Preludes, Meditations and Postludes for Organ and Piano is a new CD recording available from St. John the Evangelist Parish in Indianapolis. Thomas Nichols, the parish music director, is featured, performing on St. John's 50-stop Gouling and Wood pipe organ and Baldwin grand piano. Most of the selections are pieces of his own composition or his arrangements based on well-known Catholic melodies from a variety of periods. The cost is \$15, a portion of which will benefit the parish music program. For more information or to order the CD, call the parish office at 317-635-2021 or e-mail ThomasNichols@prodigy.net or write to Thomas Nichols, St. John Church, 126 W. Georgia St., Indianapolis, IN 46225-1004.

Saint Mary-of-the-Woods College is offering its **spring open house** on April 11-12. The open house is a time for students to experience life at The Woods by visiting with current students and faculty. Prospective students can get a firsthand look at college life by staying on campus overnight with current students. For more information, call the Office of Admissions at 812-535-5106 or 800-926-7692.

St. Francis Hospital and Health Centers is offering a course titled "Freedom from Smoking" that was developed by the American Lung Association. It is designed to help smokers become non-smokers by offering a step-by-step plan to break their habit. Beginning April 7, the seven-week class will meet from 6 p.m. to 8 p.m. on Mondays at St. Francis Hospital, 8111 S. Emerson Ave., in Indianapolis. The cost of the program is \$75 and is discounted to \$50 with a physician's referral. For more information or to reserve a

space, call Kim Modglin at 317-782-7999, ext. 2999.

The youth ministry program of St. Mary Parish, 212 Washington St., in North Vernon, is presenting the **Living Way of the Cross** in April. This drama of the last hours of Christ has been presented by teens from the North Vernon area since 1980. They will perform at 2:30 p.m. on April 6 at St. John the Apostle Parish, 4607 W. State Road 46, in Bloomington; at 2 p.m. on April 13 at the St. Francis convent in Oldenburg; and at 3 p.m. on April 18 at St. Mary Parish in North Vernon. For more information, call the parish office at 812-346-3604.

Marian College, 3200 Cold Spring Road, in Indianapolis, is hosting a **free information session on parish nursing** from 9:30 a.m. to 11:30 a.m. on March 29. It will be an opportunity to put faith into practice as a nurse in a parish community. Some of the topics covered will be the role and functions of the parish nurse and how to get started in the faith community. Marian College also offers a parish nursing course over six Saturdays. Interested parish members, leaders and nurses are invited to learn about how to get a parish nursing program started through Marian College's Parish

VIPs . . .



Lester and Shirley Wise, members of St. Mary Parish in Richmond, will celebrate their 50th wedding anniversary on April 6 with a Mass at 11 a.m. at their parish. The couple was married on that date in 1953 at their parish. They have three children: Renee Ullinskey, Michelle and Gregory Wise. The couple has four grandchildren and two great-grandchildren. †

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Nursing Program. For more information or to register, call 317-955-6132.

The Sisters of Providence at Saint Mary-of-the-Woods are hosting a **Vocation Discernment Weekend** on April 4-6 for women ages 18 to 42 who are searching for ways in which they can make a difference in the world. Housing and meals are provided. Information will be presented about the discernment process and the stages of formation, along with a panel discussion, personal prayer time and a campfire conversation. For more information or to register, call Providence Sister Bernice Kuper at 812-535-3131, ext. 124, or e-mail her at bkuper@spsmw.org or log on to www.sistersofprovidence.org.

Information programs on spiritual direction are scheduled in April. The free program is sponsored by the Benedict Inn Retreat and Conference Center in Beech Grove and will be presented by Benedictine Sister Betty Drewes. Sessions will be held at 7 p.m. on April 7 at the retreat and conference center, 1402 Southern Ave., in Beech Grove; at 7 p.m. on April 8 at St. Luke Methodist Spiritual Life Center, 100 W. 86th St., in Indianapolis; at 7 p.m. on April 9 at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington; and at 7 p.m. on April 10 in the St. Francis Chapel at Marian College, 3200 Cold Spring Road, in Indianapolis. Each session will provide information about spiritual direction, how to find a director and how to become a director. For more information, call 317-788-7581 or e-mail benedict@indy.net or log on to www.benedictinn.org. †

Awards . . .



St. Mary-of-the-Knobs Parish in Floyds Knobs recently honored three of its members. **Odell and Berniece Banet** received the 2002 Lay Couple of the Year Award. They are lifelong members of the community, have been active in volunteering in both the community and parish, and are advocates of vocations to the priesthood. They have served on the parish pastoral council, served as eucharistic ministers, and ministered to the sick and elderly. **Kristin Huber** received the 2002 Youth Service Award. This is the first year that it has been offered. Huber has shown a willingness to serve others and is a Christian witness to peers and other age groups. She led a friend to enter the Rite of Christian Initiation of Adults process at the parish and is attentive to the needs of the underprivileged, handicapped and elderly.

In the Feb. 21 issue of *The Criterion*, the Cardinal Ritter High School Values Awards were featured. Not mentioned were the **St. Thomas More Parish Knights of Columbus** from Mooresville, who won a Values Award for their exemplary service to the Indianapolis West Deanery. †

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

Boat Trip (Artisan)
Rated **O (Morally Offensive)** because of a few vulgar sexual encounters, many base sexual references, some nudity, fleeting drug content and intermittent rough language and profanity.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Dreamcatcher (Warner Bros.)
Rated **A-IV (Adults, with reservations)** because of much grotesque violence and recurring rough language and profanity with some coarse sexual references.
Rated **R (Restricted)** by the MPAA.

The Guys (Focus)
Rated **A-II (Adults and Adolescents)** because of an instance of crass language.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

Piglet's Big Movie (Disney)
Rated **A-I (General Patronage)**.
Rated **G (General Audiences)** by the MPAA. †



Winter luau

Cheryl Wolfschlag, a refugee resettlement specialist with the archdiocesan Refugee Program, worked with the Parent Teacher Organization of St. Jude Parish in Indianapolis to organize a winter luau. Admission to the recent event was a toiletry item or household cleaning supply to be donated to the Refugee Program and the Holy Family Shelter. Casey Wolfschlag, from left, holds her donated item along with Cheryl and Logan Wolfschlag, Shaun Heinzelman, Jonathan Wolfschlag and Will Schutz.

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Marianist priest and political scientist war ns about relativism in U.S. law

By Brandon A. Evans

The understanding of law on which the United States was founded is slipping away at a grave cost.

This is what Marianist Father John Putka, a professor of political science at the University of Dayton, said in his presentation "From Jefferson to Nuremberg to Now" on March 12 at Holy Rosary Parish in Indianapolis to an audience of about 175 people.

His presentation was the first of five to be presented on consecutive Wednesdays at the parish as part of its "Spaghetti and Spirituality" adult education Lenten series.

"I think there is a critical need for Catholics to be more informed about their faith, our traditions and the teaching of the catechism on various subjects," said Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish. "Lent is the perfect time to discipline one's self to take the time to study these topics."

Father Putka, in trying to explain the current political and judicial situation, went back to the birth of our nation.

In 1776, when Thomas Jefferson sat down to draft the Declaration of Independence, he was asked to legally justify rebelling from England.

"The only way you can justify treason against the government is to appeal to a higher law, and the only law that he could appeal to that was higher than the law of the British Empire, which was the dominant law at the time, would be the law of God," Father Putka said.

Jefferson wrote in the declaration that, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness."

Father Putka said that this puts law into the context of the law of God and adopts a centuries old version of law championed by the likes of St. Augustine and St. Thomas Aquinas.

"That is the idea that laws are from God and they are discoverable by reason," he said. "There is a moral law that God has established that is universal, is true, applies in all places to all human beings, and as we live our lives as human beings, we discover more and more about the moral law."

Revelation, of course, is a direct revealing of that law—a shortcut of sorts.

"That's why St. Thomas Aquinas describes law ... as an ordinance of reason that is made by one who has the care of a community," Father Putka said.

This sense of law held firm until the end of the 19th century, he said, when relativism began creeping in along with communism and Darwinism.

Around the turn of the century, Oliver Wendell Holmes Jr. was appointed to the Supreme Court.

Father Putka said that Holmes did not agree with this version of the law, and saw law simply as "the will of the community. Whatever the political community wants to do and thinks is a law, that's all you need for a law."

All of these things began to cause a massive shift in American law that saw no positive values and each country's law as just as good as the next.

"And all of a sudden, it ran into a brick wall called the Third Reich," Father Putka said.

He said that at the Nuremberg War Trials some of the Nazis argued that Hitler's election was valid and that the laws he passed were valid, making all of their atrocities legal.

The answer to their defense, Father Putka said, was that they had violated God's law.

He said that any rational person should have known that rounding up millions of people because of who they were and killing them systematically was evil.

Father Putka argued that after this the legal system began to go back to the

older model of law and champion the values of society.

This was especially evident in the civil rights movement and the courts protecting the more vulnerable members of society.

Martin Luther King Jr., in his famous "Letter from Birmingham Jail," justified his civil disobedience just as Thomas Jefferson had justified treason.

"One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws," King wrote. "A just law is a man-made code that squares with the moral law or the law of God."

Father Putka said that this restoration of a true definition of law was cut short by the legalization of abortion in 1973.

"What the Supreme Court did in *Roe vs. Wade* is reject law as reason and go back to law as sheer power, the power of the community," he said.

The court, Father Putka said, ignored 600 years of legal history and the laws of every state in the union—claiming, as it were, that everyone had gotten it wrong.

Since then, he said, America has gone back to the system of the Third Reich.

"So we hear people say things like, 'Well, it's legal—you know, what can you do?'" he said.

Among the issues that have been addressed in courts and legislatures around the country, sometimes with dismaying results to Catholics, are assisted suicide, homosexual unions and the role of God in the political process.

"These issues go to the very fabric of American society," he said.

And with the increasing pace of technology, many new issues will be coming to the different branches of the government—such as cloning, stem cell research and genetic manipulation.

"If we do not have a set of moral values to fall back on, we are going to be in bigger trouble," he said.

"We have to realize what has happened is not really proper in American law," Father Putka said, "that our courts have become runaway courts, that our judges, basically, are redesigning society the way they think it should be, and they're totally ignoring our history, our moral history [and our] cultural history."

"One problem we have, that every society has, is general lethargy," he said.

Father Putka cited Vaclav Havel, the former president of Czechoslovakia, who lived behind the Iron Curtain for many years and discussed his experience.

"They all knew the system did not work," Father Putka said. "They all knew there was something seriously wrong. They all knew there were massive problems in the system. But they all pretended that everything was OK, that everything was going to work out, and ... they called it 'living the lie.'"

Speaking about America today, Father Putka said, "We have a society that doesn't realize how serious the situation is."

He urged members of the audience to be involved in trying to restore a clearer understanding of the moral law.

First and foremost among the various ways to get involved is prayer.

"The Holy Father has said over and over and over again, we are involved in a cultural battle, we are involved in a knock-down, drag-out battle between good and evil, and this battle is being fought on the spiritual level, that we are talking about the hearts and souls of people, that we are talking about their eternal life and their welfare, and we are talking about the truly important things: what happens in eternity.

He suggested the Eucharist, the sacraments and a strong personal prayer life as the most important weapons.

Additionally, he praised Pope John Paul II for all the materials he has provided for people to learn about these issues.

"As Catholics, we have no excuses not to be informed, not to know what's going

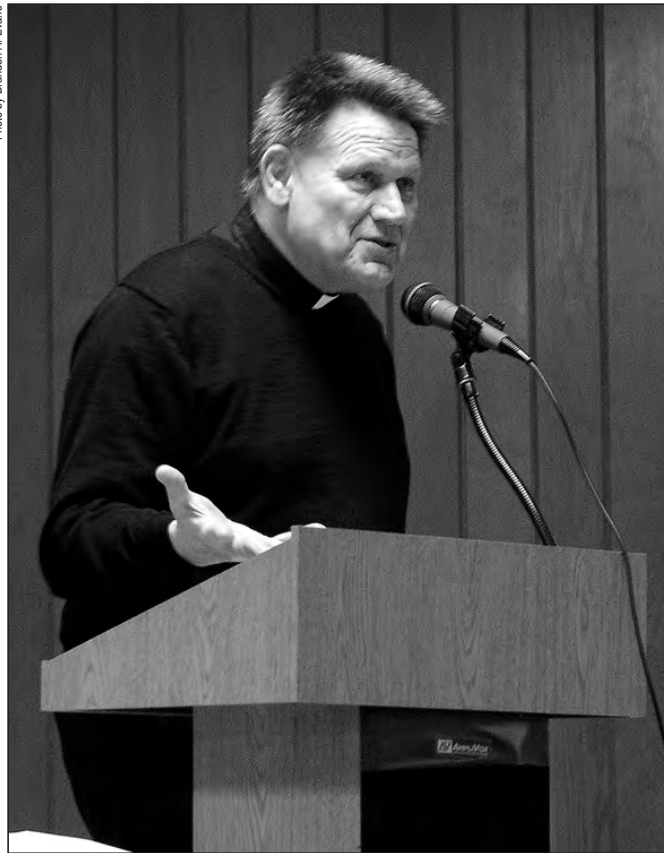


Photo by Brandon A. Evans

Marianist Father John Putka, a professor of political science at the University of Dayton, addresses an audience of about 175 people at Holy Rosary Parish in Indianapolis on March 12. His presentation, "From Jefferson to Nuremberg to Now," was part of the parish's annual Lenten Speaker Series titled "Spaghetti and Spirituality." Father Putka discussed how the American legal system is leaving behind its roots in the eternal, moral law in exchange for a new definition of law. On April 2, Gerard Bradley will present a program on "Same-Sex Marriage: Morality and Law." On April 12, William May will discuss "The Trinity, the Family and Contemporary Bioethics."

on, not to know what the issues are," he said.

There are many other opportunities that Catholics have to make a difference, from conversations with others to being involved in the right to life movement.

Father Putka said we must not forget that history is filled with individuals who made a great difference in the world.

"There are great people whom the Lord calls forth at every point in history to provide the leadership to do what has to be done," he said, "and those people are among us and there are more coming, and all we have to do is cooperate with them and we can change the world, just

as Christ started to change it 2,000 years ago."

(The "Spaghetti and Spirituality" series will continue on the two remaining regular Wednesdays in Lent—through April 9—starting with an English Mass at 5:45 p.m. Confessions will be offered before Mass. Afterward, there will be a light, meatless dinner, followed by a speaker at 7 p.m. By 8:30 p.m. the question and answer segment will end. There is no charge for the series except a free-will donation. Advance registration is required by the Monday before each presentation. To register, call 317-636-4478.) †

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Pope prays for victims of U.S.-Iraqi war, their families

VATICAN CITY (CNS)—As the death toll in Iraq rose and television stations broadcast pictures of captured U.S. soldiers, Pope John Paul II prayed for all the victims of the war and for their families.

Raising his voice in an emphatic prayer, the pope also prayed on March 23 for “the gift of peace.”

At the end of a beatification Mass in St. Peter’s Square on the fourth day of the U.S.-led attacks on Iraq, the pope asked the Blessed Virgin Mary’s intercession to bring peace to the region.

“To her, we particularly entrust the victims of these hours of war and their families who are suffering,” the pope said as dozens of people in the square waved rainbow-colored peace banners.

The pope said his affection and prayers are with all those suffering because of the war.

Pope John Paul also spoke about the fighting in Iraq on March 22 as he welcomed the employees of Telepace, an Italian-based Catholic television and radio network celebrating its 25th anniversary.

“When, as in Iraq in these days, war threatens the fate of humanity, it is even more urgent to proclaim with a strong and decisive voice that peace is the only path for building a society which is more just and marked by solidarity,” the pope said.

“Violence and weapons can never resolve the problems of man,” he said.

Greeting the presiding bishop and top officials of the Evangelical Lutheran Church in America on March 24, Pope John Paul spoke about the need for Christians to work together for peace.

“In a world situation filled with danger and insecurity, all Christians are called to stand together in proclaiming the values of the kingdom of God,” he

told the group, led by Lutheran Bishop Mark S. Hanson.

“The events of recent days make this duty all the more urgent,” the pope said. “I join you in praying that almighty God will bestow upon the world that peace which is the fruit of justice and solidarity.”

After several news agencies reported on March 22 that a retired Chaldean Catholic auxiliary bishop had been injured, Vatican Radio reached him by telephone in Baghdad.

“I am fine, I am still alive, but they are bombing now,” said Auxiliary Bishop Emmanuel-Karim Delly, 75.

The bishop said a bomb fell about 100 yards away from the Chaldean Patriarchate, shattering windows, “but Our Lord saved me.”

French Cardinal Paul Poupard, president of the Pontifical Council for Culture, said Pope John Paul’s efforts for peace cannot be considered a failure even though the war is under way.

The pope “did not stop the war, but he touched the heart of the world,” the cardinal told the Italian newspaper *Corriere della Sera* on March 22.

“He made the same appeals against the first war in Iraq in 1991, but then he was desperately alone,” the cardinal said. “Today he is interpreting the



Pope John Paul II greets a young girl at the Vatican on March 22. Calling peace a gift, Pope John Paul II declared that weapons can “never resolve the problems of man.”

anxiety of humanity, even the nonbelievers, and this will bear fruit.”

Meanwhile, on March 24 the Vatican newspaper expressed its outrage at television stations that broadcast Iraqi pictures of U.S. soldiers killed or taken prisoner in Iraq.

“Showing them like trophies offends human dignity,” said the newspaper,

L’Osservatore Romano, in a Page One commentary.

“The images coming from the front, rebroadcast by numerous networks, brought into homes all over the world the horror of war, brutally demonstrating the effect of the use of weapons, which, no matter how technically advanced, are built to kill,” the newspaper said. †

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Catholic Relief Services initiates humanitarian response in Iraq

Catholic Relief Services (CRS) is providing food and medicine to the people of Iraq as the war threatens to greatly worsen the country's humanitarian crisis. The agency is responding to humanitarian needs inside Iraq as well as in neighboring countries to support Iraqi refugees.

"We have worked and prayed for a peaceful resolution to this crisis, and we regret painfully that war was not averted," said Chris Tucker, Catholic Relief Services regional director for the Middle East and North Africa. "We will renew our efforts to assist the Iraqi people in addressing the immediate needs of this crisis and in rebuilding."

"Our prayers are with all people most directly affected by this war, particularly the people of Iraq, those providing for their humanitarian needs, the men and women who risk their lives in service of our nation, and their families and loved ones, he said."

CRS is working with local Church organizations, particularly Caritas, in Iraq, Jordan, Lebanon, Syria and Turkey to enhance their capacity to respond to the immediate needs of Iraqis, including refugees.

"The needs in Iraq—particularly health—were acute even before the onset of war, with high rates of infant mortality and a dire shortage of medicine," Tucker said.

In addition to concerns regarding the

safety and basic needs of Iraqi civilians and the urgency of providing food, water and medicines to affected populations, an estimated 600,000 to 1.5 million Iraqis could flee the country because of the conflict, with as many as 2 million people potentially displaced within Iraq. Iraq is already home to nearly a million displaced citizens.

CRS has provided substantial humanitarian assistance to the people of Iraq throughout the country since the end of the first Gulf War, targeting undernourished children, pregnant and lactating mothers, and the elderly, handicapped and very needy. In 2002, the program reached more than 30,000 vulnerable persons throughout Iraq. CRS also assisted in the rehabilitation of water systems in several areas, reaching 175,000 people.

In addition to serving the vulnerable Iraqi population inside the country, CRS has also assisted Iraqi refugees in Jordan, Syria and Lebanon. †

To contribute to Catholic Relief Services efforts in Iraq, send donations to:

Archdiocese of Indianapolis
Iraq Humanitarian Response
1400 N. Meridian St., P.O. Box 1410
Indianapolis, IN 46206-1717



An Iraqi girl lies on a hospital bed after being wounded in an air strike on March 20. The United States launched war against Iraq with a pre-dawn strike aimed at the leadership in Baghdad. The Vatican expressed "deep pain" at the start of military action against Iraq, blaming both sides for failing to resolve the conflict.

PRAY

continued from page 1

is praying a Hail Mary on his own after school for peace.

"This way we can show God's love for them," Christopher said. "This can keep helping them."

Cardinal Ritter High School in Indianapolis held a prayer vigil in the school chapel. Students are also making rosaries for the troops. All of the school's theology classes are holding separate prayer vigils.

For alumni called to the Gulf, the school is adding their names to a prayer list that is read over the intercom each day.

A letter-writing campaign to military personnel to offer supportive words is also under way.

"We want our activities to be prayer centered," said Principal Jo Hoy.

President Paul Lockhard said the school will offer a supportive, caring and faith-filled environment for students. If students are curious or want to talk about the war, time will be given for their questions, he said.

Students are finding comfort in the various school activities aimed at peace.

Cardinal Ritter High School junior Sherena Kelly thinks it is helpful to discuss the war, but said most students want school to be a peaceful place where they don't have to think of the war constantly.

"I am scared and I think other kids are too," she said. "The war is all over the TV and radio, and it is nice to be together here at school, praying, and then return to the everyday tasks of school and not have to think about it for a few hours."

Parish staff said many parishioners are worried and concerned about the war.

Providence Sister Mary Beth Klingel, pastoral associate at St. Margaret Mary Parish in Terre Haute, said names of soldiers from the parish are listed in the parish bulletin along with their addresses so parishioners can write notes of support or send food supplies to them.

"So many people in the parish are concerned and inquire about those in the military," said Sister Mary Beth. "They say, 'We are praying for them, and that means a lot to people.'"

The parish is also offering prayers for peace and for all the military at every liturgy. St. Patrick Parish in Terre Haute is also listing names in the bulletin. Msgr. Lawrence Moran asked those who take a holy hour in the parish adoration chapel to pray for peace and asked every parishioner to pray a rosary for peace.

Many parishes are just beginning prayer activities directed toward the war and military personnel.

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, is trying to find out how many of his parishioners are serving in the military. Those he knows of are receiving prayer and moral support, he said.



A boy walks past burning candles during a procession for peace held near Rome's Colosseum on March 20. Italians marched against the U.S.-led war in Iraq as others at the Vatican and in Rome churches gathered for special prayer services.

Parents of children in the Gulf said the prayers help them.

"I'm touched," said Trudy Bledsoe of Christ the King Parish in Indianapolis, whose son, Ron Scanlind, could be called to Iraq at any time.

"Continue to pray for my son as well as all the men and women there now," she said. "Get their e-mail address and let them know you are thinking of them."

Light a candle."

"We can all pray," said Barb McLin, a member of St. Mary Parish in Indianapolis, who helped organize a prayer for peace novena at her parish that is being held at 6 p.m. on March 22-30. "Having many people pray together nightly is powerful." †

Talking to children about war

Parents, teachers and catechists who need resources on how to talk to children about the war may find these sites helpful.

The National Conference of Catechetical Leadership has responses to war and Church teaching under news at its Web site, www.ncccl.org.

The New Albany Deanery also has separate links for parents and young adults and teens at www.nadyouth.org.

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REACT

continued from page 1

sites around the world, millions joined in prayers for peace, while elsewhere Catholics and others chose to continue their protests against the U.S.-led war in Iraq.

Jesuit Father Denis Como, a Boston priest who has been stationed in Amman for five months, was bracing for the arrival of more Iraqi refugees in Jordan with the start of the war. He said there are already 400,000 refugees there from Iraq, 10,000 of them Chaldean Catholics.

"When the war begins, there will be millions coming over the border," he told *The Pilot*, Boston archdiocesan newspaper, in an e-mail shortly before the war began.

"The children suffer the most," Father Como added. "And the elderly suffer because they know they may die on the way to a city in the U.S., Australia or Sweden."

At the Army Reserve Center in Denver, 20 men and women in camouflage fatigues called on their Catholic faith to strengthen them as they prepared to meet the greatest challenge of their young lives.

Benedictine Father Ed Kucera advised them to "bond together and help each other through" when they are deployed to a war zone, and to "look to each other

for solace and comfort."

Brandon Nye, who attends Spirit of Christ Parish in Arvada, said he knows the people of his parish are praying for him and for all the soldiers.

"I joined the Reserves so I could go to college," he said. "It sure wasn't my intent to go to war, and it's hard because I'm a pacifist and a strong Catholic. But I made a promise to defend my country and I'll keep my promise."

Marie Dennis, director of Maryknoll's Office of Global Concerns, chose a different path when she and more than two dozen others were arrested for demonstrating in front of the White House without a permit on March 19 following a prayer service for peace.

"Personally, a decision to risk arrest is a small step more deeply into the pain and violence of war," she said. "As people are losing their lives, it seems the least we can do."

Dennis said the attitude of President Bush and his administration "is dismissive of the level of opposition to the war in the U.S. and around the world, and an insult to the very democracy that the administration claims to be promoting in the world."

One of the first to die in the conflict was Capt. Ryan Anthony Beaupre, 30, a Marine Corps pilot who was killed when his helicopter crashed in Kuwait, nine miles from the Iraqi border.

Hundreds from his home town of St. Anne, population 1,300, gathered for a Mass in honor of Beaupre at St. Anne's Church on March 21, just hours after his death was reported.

"He was the kind of kid that when he came home he would visit every single relative and friend," Father James Fanale, pastor of St. Anne Parish, told *The Associated Press*. "He was just a kind of a ray of light, a ray of sunshine."

St. Vincent de Paul Parish in Baltimore was dealing with a very different problem as it worked to resolve a conflict over the decision to place a banner bearing the Quaker-inspired legend



Above, A Catholic chaplain blesses U.S. Marines at a desert base in northern Kuwait on March 19. It was likely the last religious service for the unit, which had moved into position for a war to oust President Saddam Hussein in Iraq.



An unidentified man in New York raises his hand in support of the U.S. troops on March 23. Several hundred demonstrators chanted pro-American slogans in support of President Bush and the U.S.-led war in Iraq. At worship sites around the world, millions prayed and protested the war.

CNS photos from Reuters



Iraqi youth cheer British Royal Marines as they drive through the port town of Umm Qasr in southern Iraq on March 22. Despite heavy fighting that included the capture and deaths of U.S. soldiers, military personnel said that the war was proceeding according to plan. In Rome, Pope John Paul II prayed for "the gift of peace."

"War is not the answer" on the wall of the 162-year-old church building.

Although the move had the support of the pastor and the parish council, some parishioners protested that the full parish had not been consulted. After a town meeting and a poll of parishioners at March 15-16 Masses, a new banner was raised that reads: "War is always a defeat for humanity: Pope John Paul II."

The pope himself continued his calls for peace as the war began.

"When, as in Iraq these days, war threatens the fate of humanity, it is even more urgent to proclaim with a strong

and decisive voice that peace is the only path for building a society which is more just and marked by solidarity," he said March 23.

French Cardinal Paul Poupard, president of the Pontifical Council for Culture, said Pope John Paul's efforts for peace cannot be considered a failure because "he touched the heart of the world."

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Fourth mystery of light: the Transfiguration

By Sister Genevieve Glen, O.S.B.

Without light, we human beings see nothing.

With the light of day, we see the world around us.

With the light of God's Spirit, whose image is fire, we see beneath the world's skin to the heart of mystery.

But mystery is not what unfolds on prime-time television when a brilliant detective answers the age-old question, "Whodunit?"

Mystery is that fascinating but frightening reality that burns at the core of things, inviting us into the Presence by hints and guesses, but flaming so brightly that we must shade our eyes or we will go blind if we stare into it too long.

God is that ultimate mystery, revealed to us in unnumbered ways through that prism of experience, prayer and story which we come to understand a bit through Scripture and tradition, and in which we participate most deeply through the Church's sacraments.

The Transfiguration is one revelation of the mystery. Through it, the light of the Spirit flickers across our path, teaching us a new way to see.

The whole Transfiguration story is filled with meaning.

First, Jesus takes his three chosen disciples up to a mountain called Mount Tabor. In a sense, he is setting them up.

Every "mount" in the Gospel recalls the one great mountain of Israel's history, Mount Sinai, where God appeared to the

people in fire and cloud to invite them into the unheard of intimacy of covenant. Their life was never the same again.

On Mount Tabor, Jesus himself suddenly takes fire from within: "His face shone like the sun, and his clothes became white as light" (Mt 17:2).

In their people's history, only God appeared in the form of fire, burning like the sun, brilliant with an awesome light. That fiery visibility came to be called God's "glory."

Luke 9:32 states that during the Transfiguration the disciples see Jesus' glory. No wonder they are frightened. One minute they see the familiar face of their teacher, and the next they catch a glimpse of what lies behind the face.

The Transfiguration does not change Jesus. Rather, it reveals the depths of what was always there, hinted at and suspected but unseen.

Jesus' statement, "I am the light of the world," at a time when the only source of light was fire, takes on a whole new meaning. His disciples never will see him the same way again.

There is more.

The transfigured Jesus is not alone. He is conversing with Moses and Elijah, the great voices of law and prophecy, which he claims to have fulfilled.

According to Luke, their conversation is not general chat. They are discussing Jesus' "exodus," which lies ahead in Jerusalem. By that, they mean his death, but the term used—"exodus"—sets that death within the main event in Israel's saving history: the exodus of the people from Egypt, with the surrounding drama of the Passover and the parting of the sea.

This will be no ordinary death, but a death that transforms history.

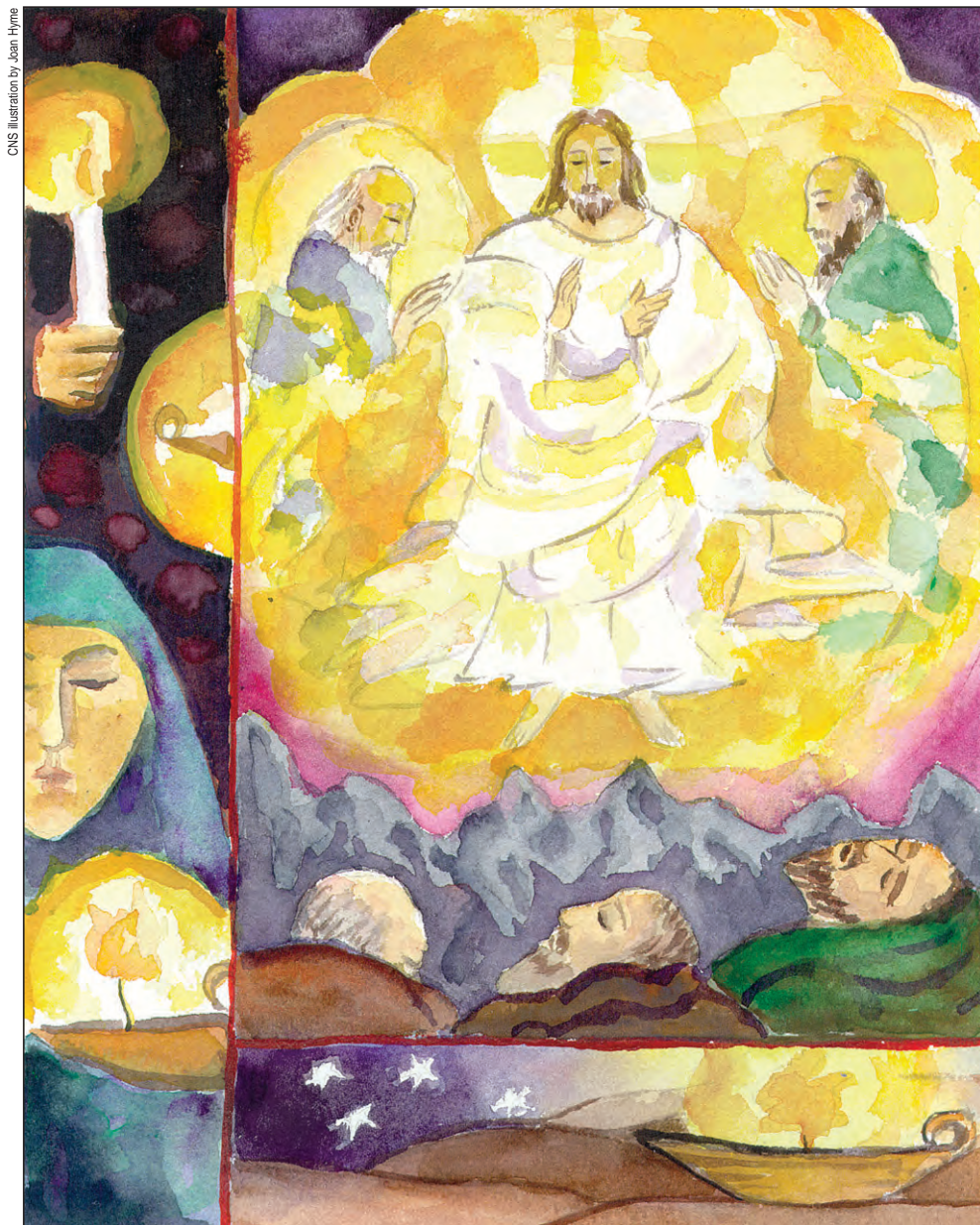
What a puzzle this was for the disciples, who were raised to expect a Messiah-king who will conquer all of Israel's enemies.

The disciples already have been thrown into confusion by Jesus' predictions of his death. Here they are invited to see that death in a new light.

These same three disciples will witness the pit of suffering, into which Jesus begins to descend before death, in the garden of Gethsemane.

To make sure we understand that these two episodes are related, the evangelists record that in Gethsemane, as on Mount Tabor, the disciples are so overcome that they find a way out in sleep.

What the disciples are asked to see is that Mount Tabor's glory is the flip side of the agony in Gethsemane. The



Jesus' statement, "I am the light of the world," at a time when the only source of light was fire, takes on a whole new meaning. His disciples never will see him the same way again.

resurrection is the flip side of the predicted death. Both are the work of our redemption.

The Transfiguration is a door opening out from our familiar, surface world into the extraordinary depths of God's presence at work within.

It invites us to recognize that what we see is only a fraction of the reality in which we are immersed.

It invites us to see Jesus as the sacrament—the visible, effective sign—of God's love in the world and in its everyday history.

It invites us to see our fellow human beings, knit together in Christ's body, as the sacrament of Christ.

It invites us to see the simple, some-

times even uninteresting, sacramental actions of the Church—pouring water, anointing with oil, blessing, breaking and sharing bread and wine—as Christ's work of redemption made present in our midst.

More, it invites us to see in those who suffer and in our own suffering the passageway from death to life opening up before the feet of all peoples.

"In your light, we see light," says the psalmist (Ps 36:12). In the light of Jesus transfigured, we see the entire world lit from within by the radiance of God's love.

(Benedictine Sister Genevieve Glen is a member of the Abbey of St. Walburga at Virginia Dale, Colo.) †



The butterfly is often used as a symbol of new life, which refers to the Resurrection.

Discussion Point

Setting goals helps strengthen faith

This Week's Question

Do you have a particular goal you are pursuing now as a Christian in terms of spirituality or of learning, for example? If so, what is it?

"I am trying to set aside 30 minutes a day for silence. I realized that my days were too noisy and hectic, so I am putting these 30 minutes aside each day to just listen to God. I confess I am having trouble establishing the habit, but I am still determined to keep trying." (Suzanne Gierke, Wilmington, Del.)

"I'm interested in social justice issues—the mission of the Church. I'm actively engaged in supporting community health initiatives, and we do this ecumenically,

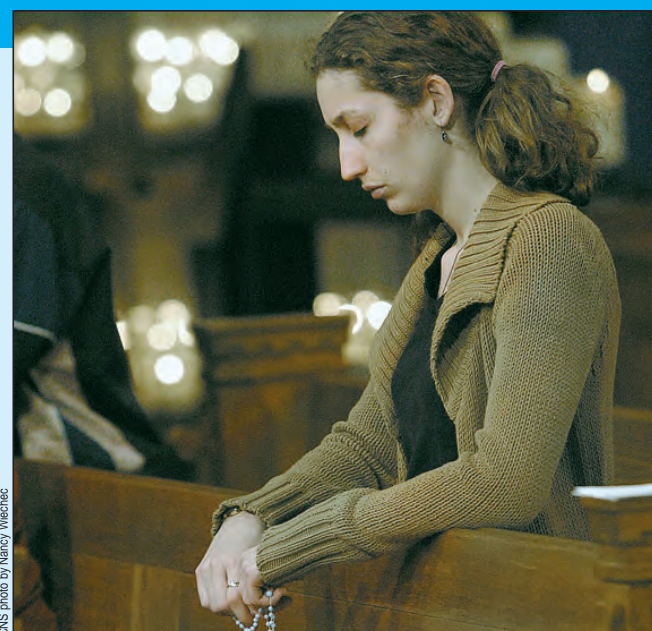
which I think is very important." (Claudia Fiebig, Springfield, Va.)

"I'm the director of religious education [at Sacred Heart Parish in Nogales, Ariz.], so my focus is on teaching the faith. But it is my goal—and my daily prayer—to better show my faith by example, by the way I live my life." (Mary K. Espinoza, Nogales, Ariz.)

Lend Us Your Voice

An upcoming edition asks: Does your practice of faith make you a healthier person? How?

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



CNS photo by Nancy Wiechec

From the Editor Emeritus/John F. Fink

Important events: The East-West Schism

Twenty-second in a series

The start of the East-West Schism in 1054 is the 22nd on my list of the 50 greatest events in Catholic history.



"Schism" is derived from the Greek term for "tear" or "rent."

Although 1054 is recognized as the start of the Church's split between the East and West, it was really the result of centuries of tensions between Eastern and Western Christianity. The truth is, there was separation long before 1054.

Christianity began, of course, in the Middle East. As it spread, five great patriarchates were established—in Jerusalem, Antioch, Alexandria, Constantinople and Rome. The only one in the West was Rome, but it was accorded primacy because it was headed by the successor of St. Peter, the pope.

Unfortunately, as Christianity spread, its unity was often threatened. As early as the fifth century, the Nestorian Church in Persia would not accept the decisions of

the Council of Ephesus (431), and the Monophysite Churches of Armenia, Syria, Egypt, Ethiopia, Eritrea and India would not accept the decisions of the Council of Chalcedon (451) and broke away.

When Constantine began to rule from Constantinople, that patriarchate became more prominent. The Council of Chalcedon gave the See of Constantinople authority second only to Rome's. The other Eastern patriarchs had declined in importance.

With the Byzantine emperors ruling from Constantinople, the patriarchs there assumed more power and they were frequently in conflict with the pope in Rome. Political, cultural and language differences exacerbated the conflicts.

I've mentioned some of those conflicts earlier in this series. One was the so-called "robber synod of Ephesus" at which Pope Leo the Great's representatives couldn't make themselves understood because they couldn't speak Greek. The pope had to recify the decisions of that council with the Council of Chalcedon.

Another example is Pope Leo III's coronation of Charlemagne as emperor of the Holy Roman Empire, a direct challenge to the status of the Byzantine emperor. A doctrinal dispute concerned

the insertion of *filioque* ("and from the Son") in the Nicene Creed by the Western Church. Without consultation with the Eastern Church, the Western Church inserted this word in the Creed in 589 at the Third Council of Toledo, although it was not part of the original Creed. It asserts that the Holy Spirit proceeds from the Father and the Son. The Orthodox believe that the Holy Spirit proceeds only from God the Father.

In 1043, Michael Cerularius became patriarch in Constantinople. He closed down the Latin churches in Constantinople and launched an attack on Western religious practices, such as the use of unleavened bread in the Eucharist.

Pope Leo IX sent Archbishop Humbert of Sicily to Constantinople to attempt reconciliation. This was a total failure, ending with Archbishop Humbert excommunicating the patriarch and his supporters.

Eight days later, on July 24, 1054, Patriarch Michael Cerularius countered by excommunicating the pope. The East-West Schism is dated from that time. The Eastern Church became known as the Orthodox Church.

Several attempts at reconciliation have been unsuccessful. †

Cornucopia/Cynthia Dewes

Another reason to be glad we're Catholic

To an admitted movie and television fan like myself, critical reviews are essential.



After all, so much to see, so little time. Why waste it on dross?

Thus, when a review appeared recently praising a TV series about the Salem witch trials, I expected to be informed and maybe edified. The worthy cast of actors in the

drama seemed promising.

The witch trials in 17th-century Massachusetts are one of those fascinating events that stick in the national mind forever. The story of a Puritan community, which persecuted and executed many innocent citizens in an hysterical religious frenzy, defies explanation. It's a natural drama.

The Puritans were a Protestant Reform group whose English contingent thought the monarchs after Henry VIII didn't go far enough in removing "popery" from the state religion. So they tried to purify the Church by mandating plain dress, plain worship and plain speech, as far removed from Roman Catholic practice as possible.

Feeling persecuted in high Church England, some Puritans went to Massachusetts to form their own colony. The TV series focused on Salem's Puritan minister, a rigid man whose self-assurance depended on scaring the wits out of his parishioners. His sermons were full of hell and damnation promised by a vengeful God who demanded total obedience.

Obedience was defined by rules for dress, parenting, spousal relationships, work, speech, in fact, every aspect of life and death. Everyone in the society knew his or her place.

Life was composed of hard work, sitting in church fearing God, cold and deprivation, reflecting upon one's sins and an apparent total lack of joy. Men were dominant, and propertied men were especially powerful. Judgment and vengeance were definitely not the job of God alone.

Since obedience was so important in Salem, all hell broke loose when adolescent girls began to act up and disturb the society's order. Their wild gyrations, rolling eyes and screams seemed to the men in charge so out of control that they must be the result of witchcraft rather than mischief, or teen-age hormones as we might think today.

Apparently, from what this production tells us, the Puritan view of evil made Satan such a strong contender for human souls that God's victory was always in question. Furthermore, the girls' accusations were never doubted. It seemed that the more unusual the girls' behavior, the more credible they became.

Although I was disappointed that the TV series wasn't done as well as I expected, its message was chilling. In this production, Puritans embraced a humorless, judgmental, unforgiving God who frowned on music, sex, beauty or almost any other human activity which makes us happy.

Redemption didn't seem to rate highly in the Puritan view, either, since accused witches and warlocks were hanged if they confessed and hanged if they didn't. Common sense didn't exist, and superstition, fear and envy were in charge.

Churches sometimes err because they're composed of humans, and ours is no exception. But after seeing that show, I'd say the Puritans had Lent, while Rome offers Easter.

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

Faithful Lines/Shirley Vogler Meister

Making the most of what one has

John P. Foppe was born without arms. Now in his 30s, he seizes the day better than many so-called



"able-bodied" people do. He proves himself more than able—physically, intellectually, spiritually and emotionally—and he brings out the best in others through personal contacts, his seminars, a CD and a

book.

At the age of 10—after having most everything done for him by his loving Catholic family in Breese, Ill.—his parents decided it was time for him to stand on his own, literally and figuratively. With his parents' and brothers' love and support, he slowly and painfully learned to care for himself. He is now a blessing to everyone who's fortunate enough to cross his path.

I first "met" John Foppe via his CD, given to me by my hometown-area friend

Stella Jeffries. She later sent a copy of his new book, *What's Your Excuse?—Making the Most of What You Have*.

Before John's birth, unaware that their baby would have multiple disabilities, his parents made a retreat at Our Lady of the Snows Shrine in Belleville, Ill. A priest told them about Victorious Missionaries, a support group for families with disabled children. Without realizing what was ahead, they agreed to have meetings in their home—a providential coincidence.

Foppe's book shares everything from childhood to where he stands today. He's a successful inspirational and motivational speaker with a master's degree in social service, owns his own home, drives, travels alone extensively and is engaged to be married.

Even "motivational genius," Zig Ziglar recognized Foppe's potential, making him his protégé. However, John now heads John P. Foppe Seminars, Inc., P.O. Box 94, Breeze, IL 62230. (He can be reached by e-mail at seminars@johnfoppe.com. His Web site is www.johnfoppe.com.)

From John's book, I learned that, as a child, he couldn't play football with his brothers, but he since has given a motivational address to the Miami Dolphins. As a snow skier, he has glided down Austria's Alps and Colorado's Rockies. Donning suits and ties with no help, he presents seminars nationally and internationally.

In 1993, the U.S. Junior Chamber of Commerce (Jaycees) named him one of 10 Outstanding Young Americans for John's speeches that raised money and awareness on behalf of those living in poverty in Third World countries.

Once, an unthinking priest refused to allow him to take a role in worship services at the family's church. Yet he was later summoned by Pope Paul VI during a visit to the Vatican and received a special papal blessing.

Yes, John Foppe is certainly making the most of what he has.

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

Faith and Family/Sean Gallagher

War reminds us how much we need God's love and peace

As I write this column, our country is at war with Iraq. The conflict has already



resulted in the deaths of American troops and many Iraqi soldiers and civilians. There will be a great amount of destruction experienced both in Iraq and in the homes of many Americans whose mothers,

daughters are injured or killed in the battle.

War is a horrible sign of the continuing effects of sin in our world, a sign that has plagued us from the very beginnings of human history when Cain raised his hand against his brother Abel. And just as the curse of war has always been with us, mothers and fathers have always sought to protect their children from it.

In times like our own, this means that some mothers and fathers in the military

'Experts who recommend that parents reassure their children that they will protect them during times of unease often also advise them simply to turn off their televisions ... We Catholics can do more than simply turn away from our televisions. We can also turn toward our heavenly Father in prayer.'

must take up arms to protect the freedom and the very lives of their children and those of so many others around the world. In any case, all parents instinctively seek to keep safe the peace of mind and hearts of all of their children.

This is no easy task in today's culture, as saturated as we are with around-the-clock media coverage of the war. In recent years when we have been faced with various emergencies, many psychologists and counselors have recommended that mothers and fathers make sure that their children know that they will always take care of them, no matter how many bad things are happening in the world.

This is indeed very good advice. But it is guidance that I believe we Catholics have a deeper insight into than what is often discussed on the television programs on which these experts appear.

We can base our actions as parents on more than the good words of recognized authorities. We have the example of our heavenly Father, who seeks to wrap us with his protecting love at all times. And we have the assurance that Jesus gives to us that we will never be separated from God's love.

We can come to experience this undying love through prayer. And perhaps families can do this when they turn away from the seemingly endless stream of media reports about the war. The same experts who recommend that parents reassure their children that they will protect them during times of unease often also advise them simply to turn off their televisions and limit the number of violent images their children see on the news reports.

We Catholics can do more than simply turn away from our televisions. We can also turn toward our heavenly Father in prayer. We can ask him in the confidence of faith to protect us from all evil. We can ask him to bless us with the peace which the world does not know.

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

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 30, 2003

- 2 Chronicles 36:14-16, 19-23
- Ephesians 2:4-10
- John 3:14-21

The Second Book of Chronicles provides this Lenten weekend with its first reading.



As the title of this book implies, its purpose is to record the history of God's people. However, always the most important aspect of their history was religious. The purpose of the Scriptures was to give religious information.

Originally, this book, now one of two volumes, was part of a single unit. At some point, editors divided the Book of Chronicles into two distinct volumes.

Chronicles was written about 1,000 years before Jesus. The identity of its author is unknown.

A constant refrain, and source of grief, among the prophets and the devout of ancient Israel was the sinfulness of the people and most particularly of the kings. This sinfulness was the root of all the nation's problems. God caused no distress or hardship. Rather, the people themselves upset the order of life and brought discord into their midst by failing to obey God's holy law.

This reading laments sin. It insists that God again and again has sent messengers to call the people back to piety. Inevitably, these messengers met rebuke. At times, they met disaster. They were driven away, mistreated, humiliated or worse.

As a result, they were the victims of invasions and plundering foreigners. When Babylonia overtook the Holy Land, it gathered many Jews and took them to Babylon. They were not exactly hostages or slaves, but their lives were miserable.

A pagan king, Cyrus of Persia, freed these unwilling residents of Babylon when he overcame Babylon itself. The devout saw him simply as an instrument of God's mercy. The important fact was that God rescued the people from the misery that sin had created for them.

The Epistle to the Ephesians furnishes the second reading.

This reading is catechetical. It teaches critical facts about God. It also is a proclamation of God's unending mercy. From this divine mercy comes salvation. Salvation is God's gift. We do not deserve it. God lavishly extends it to us, however, as an expression of eternal, divine love.

St. John's Gospel gives this Liturgy of the Word its final reading.

The Lenten liturgies turn often to the fourth Gospel because it is so moving and abundant in meaning in this season of spiritual intensity.

In this reading, Jesus is speaking to Nicodemus, a prominent and religious Jew from Jerusalem. The Lord refers to an event that occurred during the Exodus. In this event, Moses lifted high a serpent. All who looked upon this serpent were rescued from death.

Serpents were important in ancient iconography, more important among the pagan cultures of the ancient Near East than among Jews. Serpents symbolized eternal life since they shed their hides and seemingly were reborn to new lives.

Jesus predicts being lifted up as Moses lifted up the serpent. All who would look upon Jesus would have everlasting life. Jesus was in the world as the gift of God's love. He came to redeem humanity from sin. In Jesus would forever be eternal life.

But Jesus was not a conqueror or oppressor. People must freely choose to follow Jesus by renouncing their own sin. Still, renouncing sin is worth it. Life is the consequence for sin brings death.

The Lord leads us to life. He is the "light" of the world.

Reflection

This weekend often is called "Laetare Sunday," taking its name from the Latin word "*laetare*," which means "to rejoice." This is the first word of the Entrance Antiphon, which in the Roman Rite for centuries was in Latin.

The Church calls us to rejoice, even as we are in the fourth week of Lent, the season of austerity and penance. We rejoice because Jesus has opened for us the way to salvation. Our Lenten prayer and sacrifice condition us to respond eagerly to the Lord's invitation to be with God.

In the liturgies of this weekend, priests have the option of wearing pink or, to be precise, rose-colored vestments. Rose is

Daily Readings

Monday, March 31

Isaiah 65:17-21

Psalms 30:2, 4-6, 11-12a, 13b

John 4:43-54

Tuesday, April 1

Ezekiel 47:1-9, 12

Psalms 46:2-3, 5-6, 8-9

John 5:1-16

Wednesday, April 2

Isaiah 49:8-15

Psalms 145:8-9, 13c-14, 17-18

John 5:17-30

Thursday, April 3

Exodus 32:7-14

Psalms 106:19-23

John 5:31-47

Friday, April 4

Isidore, bishop and doctor of the Church

Wisdom 2:1a, 12-22

Psalms 34:17-21, 23

John 7:1-2, 10, 25-30

Saturday, April 5

Vincent Ferrer, priest

Jeremiah 11:18-20

Psalms 7:2-3, 9b-12

John 7:40-53

Sunday, April 6

Fifth Sunday of Lent

Jeremiah 31:31-34

Psalms 51:3-4, 12-15

Hebrews 5:7-9

John 12:20-33

not the toning down of a stricter purple. Rather, it is the subdued purple brightened by the golden light of the Resurrection, awaiting us just a few weeks ahead. Then, in the burst of liturgical majesty and joy, we shall celebrate that the Lord lives!

We can look upon our lives on earth as a dark and obscure time. Everyone experiences moments of less than unre-

strained joy.

Always, for the truly holy, Jesus stands before us, the "Light of the World," awaiting us with the gift of eternal life. The brightness of God's love, manifested in Jesus, given us in Jesus, and the brightness of heaven, rush across the darkness of any human life, providing even the most tried with a glimpse of the glory that awaits those who love the Lord. †

Question Corner/Fr. John Dietzen

Eastern Rite Catholics observe the Great Lent

Q Could you define the present Lenten regulations for fast and abstinence?



We have observed them unchanged for several years. But now there seems to be confusion again. Catholic friends tell us that in their church they fast only until noon. Which is right? (Pennsylvania)

A The rules for fast and abstinence in the Latin Church are the same as they have been for many years.

In most places in the United States, perhaps in all dioceses now, Catholics over 14 years of age are obliged to abstain from meat, and soup and gravy made from meat, on Ash Wednesday and all Fridays of Lent.

On two days, Ash Wednesday and Good Friday, those over 18 and under 59 should fast. This means taking only one full meal and only liquids like milk and fruit juices between meals.

The size of the full meal and the two lesser meals depends on the individual's physical needs. One is excused from the whole obligation if his or her health or work would be seriously affected by abstaining or fasting.

While fast and abstinence remain a powerful and obligatory Christian spiritual discipline, the Church's Lenten emphasis today is on prayer, participation in the liturgy, good works and voluntary self-denial much more than formerly.

From your question, I'm certain your friends are members of one of the many Eastern Rite Catholic parishes in your area. Traditionally, Lenten observances in these Churches are as your friends told you. No food or drink (except water and medicine) may be taken on fast days from midnight to noon for everyone between 18 and 65 years of age. Abstinence means no meat, or soup or broths made from meat, for people

between 14 and 65.

Interestingly, in most Eastern Churches the Great Lent begins two days earlier, on Ash Monday instead of Ash Wednesday, and ends on the Friday before Palm Sunday. The pre-Easter season is called the Great Lent because three other Lenten seasons have been observed in the Eastern Churches: the Lent of the Holy Apostles in June, Mary's Lent in August and the Lent before Christmas in November and December.

Q Recently, a man was ordained to the priesthood in my parish. He was married twice and had several children. His first wife died and his second marriage ended in divorce.

The second marriage was annulled before he entered the priesthood. Since an annulment, as I and my friends understand it, means there was never a true marriage, does that make his children illegitimate? (Nebraska)

A If a man and woman were free from any impediment at the time of their marriage (if, for example, neither of them were validly married to someone else), Church and civil law consider children born during their marriage as legitimate, even if that marriage is annulled sometime later.

Such unions are called putative marriages. This means that everyone, including probably the couple themselves, thought it was a marriage and there was no public reason to think otherwise.

The fact that some condition was present throughout the marriage that caused it to be annulled years afterward does not affect the legitimacy of their children.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Wondrous Things He Does

Steep me in reverence, beloved Lord. Your little child has wakened to Your smile.

With each breath I draw, may You be adored.

Grant me courage to meet each test, each trial.

Songs drift like silver gems through gauzy sun, From sweet-throated larks flying heaven high.

Life-giving rain is His boon from the sky.

Wondrous the things for us our God has done!

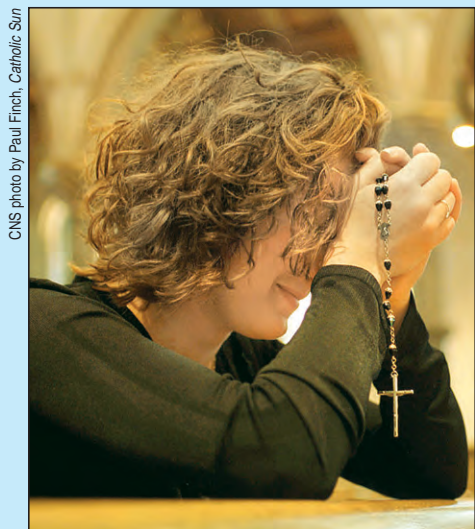
Brothers and sisters, kneel down by His side.

Reach out, touch the thong of His holy shoe.

Goodness will flow into me, into you.

In love and peace may His children abide.

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



CNS photo by Paul Finch, Catholic Sun

Siblings-in-Christ, what a joy to recall Those lovely words, "The Lord God made us all!"

By Anna-Margaret O'Sullivan

The Active List

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

March 28

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

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

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

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

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

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

6:15 p.m. Information: 317-357-8352.

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

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

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology education series, "Who Do You Say I Am? Beyond Galilee," 7:45-9:15 p.m. Information: 317-291-7014.

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Way of the Cross, 6 p.m. Information: 317-831-1431.

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

March 28-30

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

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

March 29

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

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

March 29-April 7

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

March 30

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass, 10 a.m., "AIDS and Social Justice: A Matter of Wholeness that Leads to

Holiness," clothing collection and distribution to the homeless following Mass. Information: 317-545-7494.

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

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

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

March 31

St. Luke Church, Chapel, 7575 Holliday Dr., **Indianapolis**. "Candlelight Evening of Prayer In Our Nation's Time of War," bring a candle, 7:30 p.m.

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



"My grandpa's always talking to the man upstairs. I think he was born before elevators."

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

April 1

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

April 1-May 13

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

April 2

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

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. "Spaghetti and Spirituality," Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, "Same-Sex Marriage: Morality and Law," free-will donation. Reservations no later than 5 p.m. Monday prior to seminar: 317-636-4478.

April 4

St. Roch Parish, 3600 S. Meridian St., **Indianapolis**. Men's Club fish fry, 4:30-7 p.m.

April 4-6

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

April 5

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

St. Malachy School, 326 N. Green St., **Brownsburg**. Women's Club, arts and crafts fair, food available, 9 a.m.-3 p.m.

April 6

St. John the Apostle Church, 4607 W. State Road 46, **Bloomington**. Living Way of the Cross, 2:30 p.m.

University of Notre Dame, McKenna Hall, **South Bend, Ind.** Pro-life conference for high school students, Mass, 10 a.m., check-in, 11:15 a.m., \$5 per person includes lunch and dinner. Information: 317-797-6053.

April 7

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Information program on spiritual direction, Benedictine Sister Betty Drewes, presenter, 7 p.m. Information: 317-788-7581.

St. Luke Church, Chapel, 7575 Holliday Dr., **Indianapolis**. "Candlelight Evening of Prayer In Our Nation's Time of War," bring a candle, 7:30 p.m.

April 8

St. Luke Methodist Spiritual Life Center, 100 W. 86th St., **Indianapolis**. Information program on spiritual direction, Benedictine Sister Betty Drewes, presenter, 7 p.m. Information: 317-788-7581.

April 9

St. Paul Catholic Center, 1413 E. 17th St., **Bloomington**. Information program on spiritual direction, Benedictine Sister Betty Drewes, presenter, 7 p.m. Information: 317-788-7581.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Special Lenten Program," 9 a.m.-3 p.m., free-will offering, brown bag lunch, beverages provided. Information: 812-923-8817 or e-mail mtfran@cris.com.

April 10

Marriott Hotel, 350 W. Maryland St., **Indianapolis**. St. Elizabeth's Pregnancy and Adoption Services, luncheon, "Overcoming Adversity," Indianapolis Colts head coach Tony Dungy, speaker, \$50 per person, \$400 table. Information: 317-787-3412 or e-mail stelizabeths@stelizabeths.org.

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

Marian College, St. Francis Chapel, 3200 Cold Spring Road, **Indianapolis**. Information program on spiritual direction, Benedictine Sister Betty Drewes, presenter, 7 p.m. Information: 317-788-7581.

Daily

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

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

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

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

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

Monthly

First Sundays

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

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

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

First Mondays

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

First Tuesdays

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

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

First Fridays

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

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

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. 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.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed

Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

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

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

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

Sacred Heart or Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed

Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

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

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel,

4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-1431.

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

9 p.m. Mass.

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

Second Mondays

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

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious

vocations, 7 p.m.

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Childcare available. Information: 317-236-1586. †



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Lenten penance services are scheduled in parishes

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

Batesville Deanery

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

Bloomington Deanery

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

Connersville Deanery

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

Indianapolis North Deanery

April 2, 7:30 p.m. at St. Lawrence

April 8, 7 p.m. for St. Matthew and St. Pius X at St. Pius X

April 9, 7 p.m. at Christ the King
 April 9, 7 p.m. at St. Thomas Aquinas
 April 10, 10 a.m. at St. Lawrence School
 April 11, 9:30 a.m. and 1 p.m. at Christ the King School

Indianapolis South Deanery

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

Indianapolis West Deanery

April 6, 2 p.m. at Holy Trinity
 April 6, 2 p.m. at St. Anthony
 April 8, 7 p.m. at Mary, Queen of Peace, Danville
 April 8, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

April 2, 7:30 p.m. at St. Mary, New Albany
 April 3, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
 April 5, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs (First Reconciliation)
 April 6, 7 p.m. at St. Mary, Lanesville
 April 8, 7 p.m. at St. Michael, Bradford
 April 8, 7 p.m. at St. Joseph, Corydon
 April 9, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs

April 10, 7 p.m. at St. Anthony of Padua, Clarksville
 April 10, 7 p.m. at St. Mary, Navilleton
 April 10, 6:30 p.m. at St. Paul, Sellersburg
 April 13, 7 p.m. at Holy Family, New Albany

Seymour Deanery

March 28, 7:15 p.m. at St. Joseph, Jennings County
 April 8, 7 p.m. at St. Mary, North Vernon
 April 9, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 April 13, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin

Tell City Deanery

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

Terre Haute Deanery

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

Bishop hopes U.S. youths can renew faith of peers in Netherlands

ST. LOUIS (CNS)—If everything falls into place, a contingent of St. Louis youths could be headed for the Netherlands for World Youth Day 2005.

The trip may result from a proposed partnership between the St. Louis Archdiocese and the Diocese of Roermond, Netherlands.

Roermond Auxiliary Bishop Everard J. de Jong was in St. Louis in mid-March to study the Life Teen program and explore possible joint efforts with the archdiocese.

One such effort might be for World Youth Day 2005. The international event will take place in Cologne, Germany, about 90 minutes from the Roermond Diocese. The bishop hopes, as part of the proposed partnership, to have his diocese serve as a host site for St. Louis youths attending the event.

During his March 14-18 visit, Bishop de Jong met with Archbishop Justin F. Rigali of St. Louis to discuss the partnership initiative and seek his approval. The two men had first met briefly at the 2002 World Youth Day in Toronto.

Bishop de Jong took part in a portion of a March 16-19 Life Teen training conference in St. Louis and attended a Life Teen gathering at Incarnate Word Parish in Chesterfield.

The goal of Life Teen is to lead teens closer to Christ by providing resources and training that encourage vibrant eucharistic celebrations and opportunities for teens to grow in their faith.

Life Teen groups meet at hundreds of Catholic parishes in the United States, Canada and 11 other countries. Following a teen Mass on Sunday evenings, the groups hold "life nights" offering discussion, education and social activities that allow teens to build new friendships within the faith.

Bishop de Jong also taped an interview for a local Catholic radio station and met with other archdiocesan officials, including Father K. Robert Smoot, who is director of youth ministry.

Father Smoot, the bishop said, told him that 40 percent of all U.S. teen-agers, including Catholics, attend church services weekly. The youth director said he thought that was low and is working to improve it.

But replicating even a 40 percent participation rate in the Roermond Diocese—where just 1 percent of youths now attend Mass—would be a great blessing, Bishop de Jong said.

By promoting the Life Teen program and being a partner with the St. Louis Archdiocese on diocesan, parish and school levels, the bishop said he hopes to revitalize the faith life in his diocese.

"Our faith life has gone backward," Bishop de Jong told the *St. Louis Review*, archdiocesan newspaper. "We are looking for a fresh, new faith life. ... I think we can be fertile in this connection."

Youths in the Netherlands look favorably on America, the bishop noted. Teens often try to follow U.S. culture, he said, and if they see that faith is important to American youths, they may be more willing to make it a part of their lives, too.

The 44-year-old auxiliary bishop is based in Limburg, one of 12 provinces in the Netherlands.

Unlike most of the Netherlands, where Catholics are a minority, his province is 90 percent Catholic, he said. But that is in name only, he added. He described religious practice there as primarily "cultural Catholicism," and said only about 10 percent of Catholics actually go to Mass.

"It is not a vital Church anymore," he said, adding that he hopes the Life Teen program will help bring youths back to God.

While in St. Louis, the bishop stayed at the provincial house of the Carmelite Sisters of the Divine Heart of Jesus in Kirkwood, Mo. Carmelite Sister Mary Joseph Heisler accompanied him on his interview with the *Review* on March 15.

Sister Mary Joseph returned three months ago from a 22-month stint at her congregation's international mother-house in Sittard, Netherlands, in the Roermond Diocese, where she helped start a Life Teen group. It was through her efforts that Bishop de Jong first heard about the program's success.

The bishop previously had briefly visited St. Louis while he was in the United States to study for a doctorate in philosophy at The Catholic University of America in Washington from 1986-89.

As in any partnership, both the archdiocese and his diocese should benefit by participating, Bishop de Jong said. "Your faith will be strengthened by giving it to us." †



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Rest in peace

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

BUCHHEIT, Patricia A. (MacBarron), 75, Our Lady of Perpetual Help, New Albany, March 10. Mother of Doug and Greg Buchheit. Grandmother of three.

BURNSIDE, Mary E. (Joyce), 85, St. Luke, Indianapolis, March 17. Mother of John Burnside. Sister of Thomas Joyce. Grandmother of three.

BUTLER, George W., 92, St. Matthew, Indianapolis, March 12. Husband of Dorothea Butler. Father of Michael Butler.

CONLIN, Carol E. (Underwood), 72, St. Roch, Indianapolis, March 12. Mother of Kelli Benner, Beverly Donnelly, Carol Reed, Patricia Stewart, Debra Williams, Daniel, D. Michael, H. Kevin and Johnnie Lee Conlin. Sister of Shirley Hembree, Judy Howard, Patricia Shaw and Earl "Buddy" Underwood. Grandmother of 20. Great-grandmother of 16.

CRANEY, Rosalie D., 75, Holy Spirit, Indianapolis, March 6. Mother of Michelle Carlton, Charles, Jay, John, Michael and Pat Carlton. Sister of Ruth Roberts and Virginia Toy. Grandmother of seven. Great-grandmother of three.

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

DONNELLY, John P., Jr., 58, St. Pius X, Indianapolis, March 19. Husband of Mary (Hart) Donnelly. Father of John III and Kevin Donnelly. Brother of Jeanne Crusier, Janet Johnson, Msgr. James and Joseph Donnelly. Grandfather of one.

ERNSTES, Florence E., 95, St. Vincent de Paul, Shelby County, March 15. Mother of Marjorie Long, Jerri Sullivan, Benny and Edwin Ernestes. Grandmother of 16. Great-grandmother of 29.

FINK, Anna (Krause), 79, St. Joseph, Corydon, March 6.

Mother of Patricia Knear, Barbara Myers and George Fink. Grandmother of 14. Great-grandmother of 17. Great-great-grandmother of two.

HUTCHENS, Marvin S. "Bob," 80, Our Lady of Perpetual Help, New Albany, March 13. Father of Mary Pat Ash, Janet Fulkerson, Dr. Kathryn, David, James, John, Robert and William Hutchens. Brother of Estelle Hays, Elwood Sr. and Stanley Hutchens. Grandfather of 21.

MARSH, Florian L., Sr., 75, St. Mary, Lanesville, Feb. 23. Husband of Minnie (Hacker) Marsh. Father of Florian and Maynard Marsh. Brother of Amy Douglas, Rosemary Padgett, Ginny Sheehan and Mary Sutherland. Grandfather of four. Great-grandfather of five.

MCCORMICK, Jean (Kress), 77, St. Monica, Indianapolis, March 18. Mother of Christina Schubert, Edward and Tom McCormick. Sister of James Kress. Grandmother of six.

MONTGOMERY, Margaret Ann (Belding), 69, St. Ambrose, Seymour, March 5. Wife of Norval Montgomery. Mother of Kellie Coffman, Deb Jolly, Jeff and Larry Montgomery. Sister of Wilma Jean Wright and Jim Belding. Grandmother of eight.

NEVITT, Joseph Leon, 96, St. Barnabas, Indianapolis, Feb. 27. Husband of Malvalena (Riley) Nevitt. Father of Mary Laker, Kenneth and Ronald Nevitt. Grandfather of 13. Great-grandfather of 15.

PALINO, Raymond D., 92, St. Malachy, Brownsburg, March 14. Father of Gail Bochner and Wanda Sieglitz. Brother of Grace Porter. Grandfather of five. Great-grandfather of five.

PETERS, Fred, 87, St. Louis, Batesville, March 18. Husband of Mary Helen (Wintz) Peters. Brother of Ellis Peters.

ROBERTS, Thomas W., 85, St. Barnabas, Indianapolis, Feb. 23. Father of Marie and Bernie Roberts. Grandfather of two.

SCHAEFER, Wilma C., 83, St. Barnabas, Indianapolis, Feb. 25. Mother of Anita Blitz and John Schaefer.

SCHIFFLI, Edith Ann, 85, Holy Name, Beech Grove, March 9. Wife of Stanley Schiffli. Sister of Mildred Hauer and Frances Heubel.

SEEWER, Lucille, 71,

St. Mary-of-the-Knobs, Floyds Knobs, March 12. Wife of Albert Seewer. Mother of James Seewer. Grandmother of two. Great-grandmother of one.

SLAUGHTER, Delbert W., 75, St. Mary, Mitchell, Feb. 12. Father of Melissa Rutherford, Michelle, Stephanie and Lakota "Kody" Slaughter. Brother of Lawrence and Robert Slaughter. Grandfather of two.

STEPHON, Nelli "Jane" (Holl), 81, Holy Name, Beech Grove, March 18. Mother of Julie Skibinski, Danny, Jack and Louis Stephon Jr. Sister of Georgeanna Knowlton. Grandmother of nine.

STRASSELL, Paul, Jr., 24, St. Charles, Milan, March 10. Husband of Shannon Strassell. Father of Alijah Strassell. Son of Paul and Carol Strassell. Brother of Melissa and Matthew. Grandson of Vern and Lee Myers and Walter and

Dolores Strassell.

SULLIVAN, Mark D., 74, St. Joseph, Shelbyville, March 15. Husband of Mary Jo Ann (Leppert) Sullivan. Father of Brian and Bret Sullivan. Brother of Loretta Richardson and Stanley Sullivan. Grandfather of four.

WEINKAUF, Margaret (Walsh), 91, St. Joan of Arc, Indianapolis, March 11. Mother of Maryann Beck, Lois Garrett, Grover Staton III, Anne, Edward, Michael, Robert and Thomas Weinkauf. Grandmother of 16. Great-grandmother of 14.

WILLIAMS, Michael E., 58, Christ the King, Indianapolis, March 7. Father of Louise and Matthew Williams. Brother of Jody Conaway, Becky Fenoglio, Jerry, Kevin, Martin and Scott Williams.

WITTMAN, Mary Jane, 93, St. Gabriel, Connersville, March 13. Sister of Cordia Brinkman. Aunt of several. †

Franciscan Sister Rose Cecilia Plumbo taught at diocesan schools

Franciscan Sister Rose Cecilia Plumbo of Oldenburg died on Feb. 21. She was 76.

A Mass of Christian Burial for Sister Rose Cecilia was celebrated on Feb. 24 at the motherhouse chapel of the congregation of the Sisters of the Third Order of St. Francis of Oldenburg. Burial followed in the sisters' cemetery.

The former Mary Rose Plumbo was born in Middletown, Ohio. She entered the Oldenburg Franciscan community on Sept. 8, 1947, and professed her final vows on Aug. 12, 1952.

Sister Rose Cecilia taught at Holy Name School in Beech Grove, St. Joseph School in Shelbyville and the former St. Francis de Sales School in Indianapolis.

Her ministries also included meal preparation for the Franciscan friars at Holy Family Parish in Oldenburg.

In her later years, she assisted in home care of the elderly. She retired in 1990.

Surviving are two sisters, Franciscan Sister Mary Grace Plumbo and Theresa Klontz, and two brothers, Joseph and Tony Plumbo. †

Providence Sister Marie Bernardine Swygmán was teacher, principal

Providence Sister Marie Bernardine Swygmán died on March 20 in Karcher Hall at Saint Mary-of-the-Woods. She was 97.

The funeral Mass was celebrated on March 26 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Anne Edith Swygmán was born on Sept. 20, 1905, in Lafayette, Ind. She entered the congregation of the Sisters of Providence on May 29, 1922, professed first vows on Aug. 15, 1925, and professed final vows on Aug. 15, 1930.

Sister Marie Bernardine taught in schools staffed by the Sisters of Providence in

Indiana, Illinois and California.

In the archdiocese, she taught at Holy Cross School in Indianapolis from 1946-47, St. Jude School in Indianapolis from 1966-69 and St. Gabriel School in Indianapolis from 1973-78. She also served as principal of St. Jude School from 1969-73.

Sister Marie Bernardine also ministered as an assistant on the provincial staff and in the treasurer's office at the motherhouse at Saint Mary-of-the-Woods.

She also served as a teacher's aide and helped with educational services at St. Matthew School in Indianapolis from 1978-87.

Surviving are several nieces and nephews. †

Two Senate pro-life bills cross to House for consideration

By Margaret Nelson

Pro-life legislation supported by the Indiana Catholic Conference (ICC) are among bills that have crossed over from the Senate of the 2003 Indiana General Assembly, where they were introduced, to be considered by the House.

By March 4, 275 House bills and 194 Senate bills crossed over to the other house in the legislature.

Three pro-life bills were heard in Senate committees and received third reading votes. A statewide contingent of Knights of Columbus leaders heard two of these bills being debated on the floor of the Senate.

Senate Bill 145, a death penalty bill sponsored by Sen. Anita Bowser (D-Michigan City) surfaced from the Criminal Law Study Committee. It attempted to bring current law in line with a recent Supreme Court ruling that calls for limiting the trial judge to sentencing the defendant to a term of a number of years or life without parole when there is a hung jury. This bill passed out of the Senate Judiciary Committee by a vote of 16-15 and failed in the Senate floor vote of 20-28.

Senate Bill 151, a bill banning human cloning sponsored by Sen. Patricia Miller (R-Marion) passed out of the Health and Human Affairs Committee by a vote of 11-0 then passed third reading with a vote of 47-3.

According to the ICC, this vote suggests that Indiana senators, speaking for their constituents, agreed that it is wrong to destroy a human clone, even assuming that some good may be accomplished.

Senate Bill 173, which expands informed consent requirements for abortion, was sponsored by Sen. R. Michael Young (R-Indianapolis). This bill requires a woman considering abortion to be told that she has the right, if she chooses to exercise it, to listen to the baby's heartbeat or view an ultrasound image of the baby.

The bill passed out of the Health and Human Affairs Committee with a vote of 7-3 then passed the full Senate with a vote of 36-12.

M. Desmond Ryan, executive director of the Indiana Catholic Conference, said the ICC has always believed that the state's compelling interest in the physical and mental health of the mother as well as the protection of the unborn child requires full information and sufficient time to ensure that this serious decision is not made in unnecessary haste.

Other issues that survived the crossover with ICC support include several that concern the health and welfare of Indiana citizens, including low-income assistance, health care for the uninsured, drug and alcohol treatment for minors, township assistance, property tax exemptions and support for training of all teachers.

This is the 113th session of the Indiana General Assembly. The ICC has represented the interests of the Catholic Church at the legislature for 35 years. Its board includes the bishops of the archdiocese and four dioceses of Indiana, with one coordinator from each diocese.

(St. Andrew the Apostle parishioner Margaret Nelson of Indianapolis is a freelance writer for *The Criterion*.) †

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THANK YOU Sacred Heart of Jesus and St. Jude for prayers answered. W.H.M.

THANK YOU St. Anne, St. Jude, St. Joseph, Holy Mother Mary, Lord Jesus and St. Therese for prayers answered. A.S.

THANK YOU St. Jude for prayers answered. M.P.

THANKS St. Jude for prayers answered. E.W.

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Positions Available

Elementary Principal
 St. Charles Catholic School
 Lima, Ohio

St. Charles Parish, third largest in the Diocese of Toledo, is searching for a PreK-8 Principal. We are a vibrant Catholic Parish with an excellent school that has dedicated teachers and an enrollment of 625 students. Our school is the largest of three feeder schools for Lima Central Catholic High School, which is located nearby.

Lima is a community of approximately 85,000 people that boasts of four Catholic Churches, two hospitals, a community symphony orchestra, a concert band, five institutions of higher learning and several service organizations.

A Master's degree in administration is desirable as is five years of educational experience. The deadline for applications is April 11th. A competitive salary and fringe package will commensurate with experience and educational preparation. A multi-year contract will be offered. The new principal will start July 1st.

Interested practicing Catholics should send a letter of application, a current résumé, a list of references and any additional portfolio information that would be of interest to the search committee to:

St. Charles Parish, Principal Search Committee
 Attention: Brian Walter, Chair
 2200 West Elm Street
 Lima, Ohio 45805
 EOE

Principal-Elementary School

All Saints Catholic School is an historic center city school with a diverse population located on the west side of Indianapolis. We offer a strong Catholic curriculum and we enjoy a dedicated faculty who skillfully teach grades K-8. All Saints operates on a year round schedule.

A qualified individual must be a practicing Catholic and an enthusiastic leader for our family oriented Catholic atmosphere. Bilingual skills preferred.

Send résumé to:

Office of Catholic Education
 Attn: Carole Williams
 1400 North Meridian St.
 P.O. Box 1400
 Indianapolis, IN 46206

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Office Position

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Director of Music Ministry

A large vibrant parish in Central Kentucky is seeking a person to coordinate Music and assist in Liturgy planning. Responsibilities include working with adult and children's choir, planning liturgy with other staff and playing for week-ends and holiday Masses. Also some teaching K thru 3 (6 hours per week). Candidate should be proficient in the organ, piano, and conducting of choir. Instruments include Baldwin grand piano, wicks pipe organ, Schulmerich handbells and Orff instruments. Please send résumé by email to: bzoglmann@kvnet.org or fax to: 270-234-9598

Blessed Theodore Guérin High School
 Noblesville, IN
High School Principal

Mission Statement
 Blessed Theodore Guérin High School is a Catholic, co-educational college preparatory school serving students from diverse academic, economic and ethnic backgrounds. Dedicated to the message of Jesus Christ, we are called to academic excellence, spiritual growth, and involvement in the ongoing life of the Church through Word, Sacraments and Service.

Blessed Theodore Guérin High School, opening in August 2004, is located in Hamilton County, one of the fastest growing counties in the country and one which has a high concentration of Catholics. Those responsible for Blessed Theodore Guérin High School are searching for a principal who is eager, enthusiastic and dedicated to the academic and spiritual growth of its students.

With an anticipated student body of eight hundred (800) students, it is essential that the principal enjoy the challenges and rewards of launching a new school. S/he must have the ability to plan for the future and skills to facilitate the development of strong traditions and policies.

The candidate is to:

- Be an active participating Catholic and involved in his/her community;
- Have a Masters degree in Educational Administration;
- Be certifiable in the State of Indiana;
- Have a minimum of three years experience as a secondary administrator
- Have excellent communication, collaboration and interpersonal skills; and
- Have knowledge of the International Baccalaureate Program.

The salary and benefits are commensurate with the responsibilities. Interested candidates are asked to send a cover letter and résumé before April 15th to:

Mr. Mike Bursaw, Chairman
 Blessed Theodore Guérin High School Search Committee
 Post Office Box 3172
 Carmel, IN 46082
 EE-mail: mbursaw@crownpointgraphics.com

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Youth Ministry Coordinator

St. Ambrose Church in Seymour, Indiana is searching for a part-time (20 hours a week) Youth Ministry Coordinator to organize and support the spiritual and faith formation of our youth, grades 7-12. Ideal candidate will have a bachelor's degree and commitment to empowering our youth to develop and share their unique gifts within the parish and larger community.

Call 812-522-2686 for further information.

Graphic Designer

The Catholic Communication Center of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time graphics designer to lead the publications and graphics effort for the archdiocese. The designer is responsible for the design and production of *The Criterion*, the design and production of printed materials, and the oversight of the design of the archdiocesan Web site.

The position requires strong graphics design skills and abilities, strong knowledge of the print medium, thorough knowledge of flatbed and film scanning for printing purposes, knowledge of graphic arts and typesetting, knowledge of purchasing printing, and superior working knowledge of the following software: QuarkXpress, Adobe Illustrator, Photoshop Acrobat and Type Manager, Dreamweaver, Microsoft Office, Excel and Windows.

A bachelor's degree in graphic design or a related field and at least three years' experience in printing, using graphics are required. Previous work in printing/publications preferred.

Please send résumé and salary history, in confidence, to:

Ed Isakson, Director, Human Resources
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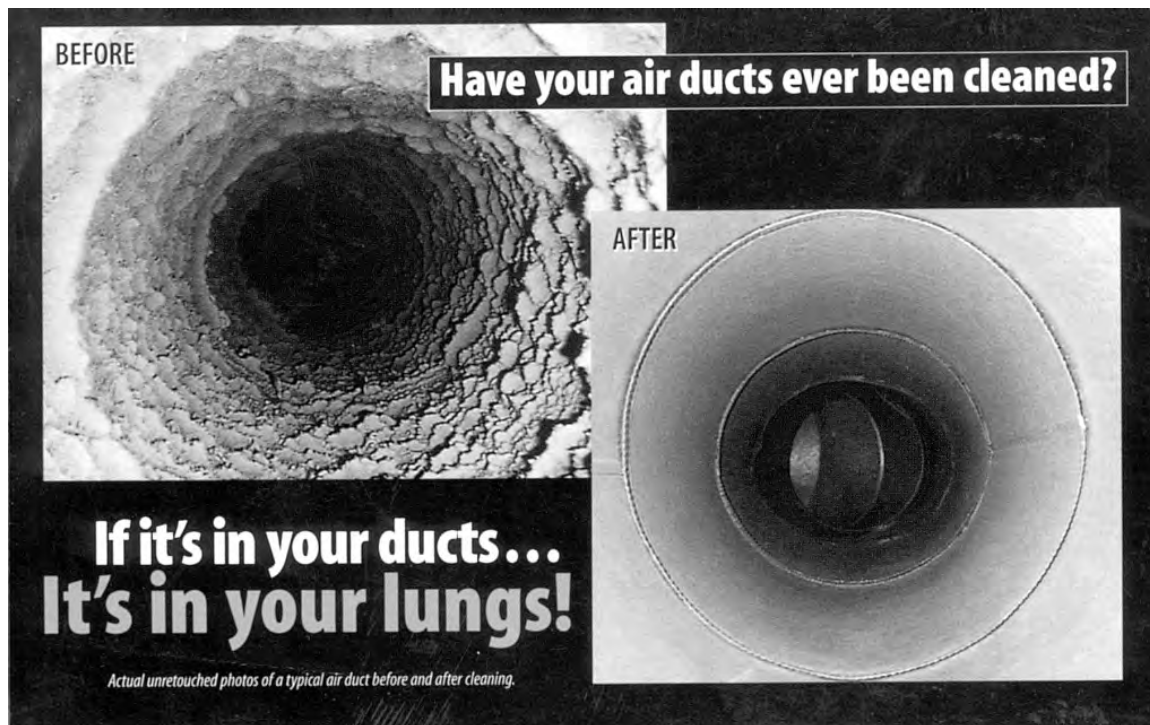
Coordinator of Youth Ministry

Are you an active enthusiastic Catholic with a strong spiritual, faith-based background? Are you passionate about sharing your faith with youth? Interested in working in a vibrant parish community that shares and supports that passion? Our Lady of Perpetual Help Catholic Church may be the place for you! Our dynamic 1200 household parish needs an organized, energetic individual to coordinate and supervise a well established and very active Youth Ministry program. Preferred qualifications include a bachelor's degree or related experience in youth ministry and completion of (or willingness to complete) youth ministry certification.

Send résumé with references and salary history to:

YM Search Committee
 1752 Scheller Lane
 New Albany, IN 47150
 Must receive by April 25.

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