



**The**

# Criterion

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## Pope says Iraqi war must not turn into 'religious catastrophe'

VATICAN CITY (CNS)—As the toll of death and destruction mounted during the second week of war in Iraq, Pope John Paul II repeatedly prayed for peace and said the conflict must not be allowed to become a "religious catastrophe."

The pope, who strongly opposed an attack on Iraq, made the comments as photos of civilian victims in Iraq provoked sadness and indignation in much of the world, especially in Muslim countries.

Meanwhile, some Church leaders stepped up criticism of the war effort led by U.S. and British troops, as Catholics tried to wrestle with the moral issues involved. Many in the United States were distressed

at the loss of life on both sides, including four U.S. soldiers killed by an Iraqi suicide bomber at a military checkpoint.

Speaking at a noon blessing from his apartment window above St. Peter's Square on March 30, the pope said the world was experiencing a moment in which "painful armed conflicts are threatening humanity's hope in a better future."

He offered a special prayer to Mary for war victims and especially for her intercession for peace in Iraq.

The day before, addressing bishops from predominantly Muslim Indonesia, the pope expressed deep concern about the interreligious impact of the war in Iraq.

"War must never be allowed to divide world religions. I encourage you to take this unsettling moment as an occasion to work together, as brothers committed to peace, with your own people, with those of other religious beliefs, and with all men and women of good will in order to ensure understanding, cooperation and solidarity," he said.

"Let us not permit a human tragedy also to become a religious catastrophe," he said.

At his weekly general audience on March 26, the pope said his heart was weighed down by reports coming out of

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A mural for peace on the side of a New York City building depicts Pope John Paul II holding a rosary on March 29. Pope John Paul continued his calls for peace and said the conflict must not become a "religious catastrophe."

## Paying and praying it forward

By Jennifer Lindberg

Our Lady of Lourdes Parish in Indianapolis is giving parishioners \$5,000.

The only rule is that they give it to someone else.

Called "Pay it Forward," the Lenten project was made possible by an anonymous donor, who challenged parishioners to take a hundred \$50 bills and use the money to make a difference in the world.

After Mass, parishioners signed for one of the \$50 bills. On Palm Sunday, parishioners will drop a note into the parish collection basket reporting how they used the money.

The idea is based on the book and movie *Pay it Forward*, in which a social studies teacher challenges his students to pass on good deeds.

Parishioners have risen to the challenge.

A home-school group at Our Lady of Lourdes is using the money to help soldiers in the Persian Gulf with a project called "Pray it Forward."

The group of about 20 children and five mothers are making bracelets that have the name of a serviceman or woman in block letters. People who buy the \$2 bracelet are asked to pray for that soldier, said Jane Hagenauer, who is part of the group.

The bracelets come with a small card that has the soldier's name and rank and, if it's available, the soldier's e-mail address.

Currently, they have 100 names of soldiers and are willing to make as

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Members of the Our Lady of Lourdes home school group in Indianapolis make bracelets for their "Pray it Forward" project. Each bracelet has the name of a soldier fighting in the war with Iraq. People who buy a bracelet are asked to pray for that soldier.

## Bishops rank what's doable in Congress

WASHINGTON (CNS)—Welfare reform and the war in Iraq. Refugees and radio ownership. Abortion and asylum. The uninsured, death-row inmates and parents with children in Catholic schools.

All these and more are the concerns of the U.S. Conference of Catholic Bishops, according to a legislative agenda for the 108th Congress approved on March 18 by the USCCB Administrative Committee.

But how does the conference decide which goals take priority and which can actually be achieved in the current political climate?

The process that led to the Administrative Committee's approval of 107 issues in four priority rankings involves the USCCB Office of Government Liaison and the conference offices, departments and committees responsible for public policy issues—pro-life, migration and refugee services, international justice and peace, general counsel, education, domestic social development and communications.

Twenty-eight of the 107 concerns were ranked as "lobbying" issues—those judged "likely to be enacted" to which the USCCB will commit "all appropriate lobbying efforts to amend, pass or defeat specific legislation."

Another 28 issues—considered "likely to be considered seriously by Congress"—are ranked as "tracking/lobbying"

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## Bishop Chatard wins state basketball championship

By Jennifer Lindberg

Bishop Chatard High School in Indianapolis did something few schools ever accomplish when it won the IHSAA Class 3A state basketball championship on March 29.

The Trojans captured the school's first state basketball title against Fort Wayne Elmhurst, 78-44.

The win gives the school the rare distinction of winning a basketball title and football title in the same academic year.

For years, the school has been known for its football teams, which won six state titles. Seven of the players on Chatard's

See CHATARD, page 2



Bishop Chatard basketball coach Dan Archer raises the Indianapolis high school's first state basketball championship trophy aloft as the team celebrates around him. Bishop Chatard won the Class 3A championship on March 29, defeating Fort Wayne Elmhurst 78-44.

# PAY

continued from page 1

many bracelets as possible.

While it is up to the individual who buys the bracelet to decide whether to correspond via e-mail, they are not obligated.

"The only obligation we ask for buying the bracelet is that you pray for them," said Mary Grace Phillippe, another mother in the home school group. "This is a prayer project, and a way to ask for blessings and a safe return for all our soldiers."

More information on the bracelets may be obtained by e-mail at [prayitforward@indy.rr.com](mailto:prayitforward@indy.rr.com).

Helping others in a different way came about in a McDonald's drive-thru, said Paula Bittelmeyer, who is organizing the program at the request of the donors.

A husband and wife took their \$50 to pay for other meals at the drive-thru.

They gave the cashier a note for the unsuspecting customers, stating that someone had paid for their food in the hope that they would pass the kindness on to someone else.

"Most people are saying this is very thought-provoking," Bittelmeyer said. "It's really exciting to hear the stories and to think that this is leaving a positive

impression on others.

"One lady told us this could be addictive, giving money to others to help them," she said.

Other parishioners are using their money to help various organizations or families in financial need.

Fourth-grade teacher Amy Duke is using her \$50 to help her class at Our Lady of Lourdes School raise additional money for St. Elizabeth's Pregnancy and Adoption Services in Indianapolis.

Using nickel and dime donations, students have raised \$70 to buy needed diapers and infant formula, Duke said.

One parishioner is helping a child at a westside Catholic school buy a uniform the family couldn't afford.

Another woman decided to give her money to the next person she saw in need. She found a grandmother whose daughter had died and left two children.

Some have given their money to the Knights of Columbus Tootsie Roll Drive that helps the homeless and the Gibault School for Boys in Terre Haute.

Another parishioner is helping her mentally handicapped neighbor buy food.

The Bittelmeyers are using their money to help a parishioner, who had a long illness, pay part of a major pharmaceutical bill.



Home school mother Bernice Berlage shows students in the home school group how to measure the yarn they will braid for bracelets. The group, which consists of parishioners from Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) Parishes in Indianapolis, are making bracelets that contain the names of soldiers serving in the war with Iraq.

Bittelmeyer hopes people will be inspired by the project and continue helping others in various ways, even if it's not

on the same scale. "I hope they will think of doing this when it's not Lent," Bittelmeyer said. †

# CHATARD

continued from page 1

basketball team were also members of the school's football team.

Basketball Coach Dan Archer said the state championship game was won through a season of trust, commitment and team play.

"They all believed in each other," Archer said. "They are a great group. That game was won long before we played it."

Indeed, the team's seniors committed themselves four years ago to winning a state championship, said senior Mike Dury, who also received the Arthur L. Trester Mental Attitude Award for the season. He's the first player in Indiana High School Athletic Association history to win it twice. He also won the award for football this season.

"I think we have started a tradition at Chatard," Mike said. "As a team, we are so close it's like playing with all my brothers. We always said that we didn't want [the season] to end, but if it was we wanted it to end with a state championship."

Mike said that hard work and staying

positive helped lead the Trojans to the school's first state title in basketball.

He also praised his coach for keeping a positive attitude.

Archer is well aware of the team's desire and commitment to make themselves state champions.

He remembers when senior Dan Cage came to his office and asked what the team could do to win the state championship. He also told the coach that they weren't going to lose any more games.

"I told [Dan] to allow us to coach and not be distracted," Archer said. "We didn't have one distraction this entire season. I've been a coach in some capacity for 20 years, and I never had to mention rules once this entire year to this team. That ought to tell you something right there."

Instead, the team stayed focused and played. They were self-confident, but not arrogant about winning, and worked toward that goal, Archer said.

For Archer, the win is personally gratifying, especially after watching his late father suffer with cancer.

As for Bishop Chatard, Archer believes the basketball win has created a legacy that isn't going to stop.

The basketball team hadn't won a



The Bishop Chatard High School basketball team poses after winning the Class 3A state championship game against Fort Wayne Elmhurst on March 29 at Conseco Fieldhouse in Indianapolis. The Trojans captured the title with a 78-44 win making it the second school to win two state titles in the same academic year. The school won the Class 3A state football championship this season.

sectional in 14 years. This year, they are state champions.

"It might sound cliché, but this shows

that if you join your hands together you can do it. I hope this shows other teams at Chatard that they can do it, too." †

# Pope says encyclical will remind Church of Eucharist's importance

VATICAN CITY (CNS)—Pope John Paul II said he wrote a new encyclical on the Eucharist as a reminder of the importance of the sacrament for the Church.

The Eucharist is a lasting reminder of God's love, which was so great that he sent his only son to die for the redemption of all people, the pope said March 30 during his midday Angelus address. The encyclical is to be released on Holy Thursday, April 17.

"Christ died and rose for us, sealing with

his blood the new and definitive alliance with humanity," the pope told a crowd in St. Peter's Square.

"The sacrament of the Eucharist is the lasting memorial of this supreme sacrifice," he said. "In it Jesus, the bread of life and true 'manna,' sustains believers on the journey through the 'desert' of history toward the 'promised land' of heaven."

Pope John Paul said he planned to sign the new encyclical in St. Peter's Basilica

during the Mass of the Lord's Supper, the Holy Thursday evening liturgy commemorating the institution of the Eucharist.

The encyclical, he said, would take the place of the short letter he usually writes to the world's priests on Holy Thursday.

Pope John Paul said he would give the

encyclical symbolically to the world's priests and, through them, to the world's Catholics. The document, he said, would be a reminder of "the intrinsic value and importance for the Church of the sacrament left to us by Jesus as the living memorial of his death and resurrection." †

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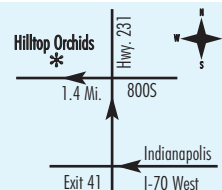
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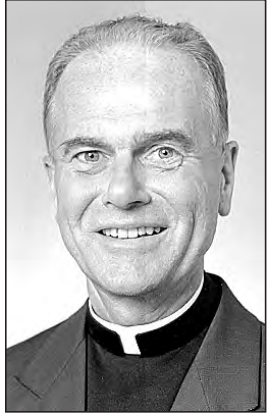
# Father Stephen Happel is named monsignor

By Brandon A. Evans

Pope John Paul II recently named Father Stephen Happel—a priest of the Archdiocese of Indianapolis working in Washington, D.C.—a prelate of honor.

The new Msgr. Happel is currently the dean of the School of Religious Studies at The Catholic University of America in Washington, D.C.

“It’s a great honor,” he said. “In my case, it’s directly related to my being the dean of the School of Religious Studies. It signals, if you will, the Vatican’s support and approval of the policies ... of the school and the university.”



Msgr. Stephen Happel

Msgr. Happel studied at the university from 1966-70 before he was ordained.

His first assignment was as associate pastor at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis for a year.

In 1971, he returned to the university for graduate studies, and served as an instructor in the theology department from 1973-78.

For the next five years, he served as an associate professor at Saint Meinrad School of Theology and administrator at St. Isidore the Farmer Parish in Bristow.

In 1983, he returned to Catholic University as an associate professor in the department of religion and religious education. He was named chair of the department in 1994.

In 1999, he became the interim dean of the School of Religious Studies. The next year, he was named the permanent dean.

It’s a busy job, he said, and part of that activity right now is an effort to reorganize the school, which serves 380 graduate and 900 undergraduate students each year.

The school, which is divided into four departments—theology, Scripture, Church history, and religion and religious education—will eliminate the department structure in September, but will still offer degrees of all levels in 10 different areas.

“It’s exciting to work here,” he said, “and I have a great academic boss in [Vincentian] Father David O’Connell, the president of the university.”

In addition to his duties with the university, Msgr. Happel also helps at a local parish and assists Cardinal Theodore McCarrick, archbishop of Washington, D.C., with theological matters.

The cardinal, whom Msgr. Happel suspects had a hand in his recent honor, is also the chancellor of Catholic University.

Father James Bonke, defender of the bond at the Metropolitan Tribunal and part-time associate pastor at Christ the King Parish in Indianapolis, was ordained with Msgr. Happel.

“First of all, he was brilliant,” Father Bonke said, “certainly the most brilliant in our class. Yet, at the same time, he was always very humble and certainly was not

arrogant about his knowledge at all. He was easy to get along with.”

Father Michael Welch, pastor of St. Christopher Parish in Indianapolis, was also ordained with Msgr. Happel.

“Steve would be one of the brightest priests we’ve ever had in the archdiocese, in my opinion,” Father Welch said.

He added that Msgr. Happel was always able to bring lofty theology down to the understanding of ordinary people, and commended him for giving great homilies for children’s Masses.

As for his new title, “Steve won’t let it go to his head,” Father Welch said. “He’s probably embarrassed by it.”

Father Bonke, who recently visited Msgr. Happel, said that he was struck by his graciousness. He added that the new monsignor is deserving of this honor.

Father Welch said that Msgr. Happel is happy just living out his vocation and serving others.

Msgr. Happel said that he enjoys his work in the academic life of the Church, and his unique role as a theologian, teacher and priest. †

# Informed consent regulations on abortion face setbacks

By Mary Ann Wyand

An informed consent law and proposed informed consent legislation regulating abortion faced setbacks in Indianapolis this week.

Public Law 187, Indiana’s informed consent law passed in 1995 that is intended to educate and protect women, has been tied up in court for eight years and was only in effect for a week in late February before abortion providers sought and gained a temporary restraining order on March 3 from Marion Superior Court Judge David J. Dreyer.

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

the hearing. The temporary restraining order was extended until April 30 to allow time for selection of a new judge.

Last week, Marion Superior Court Judge Gerald Zore was assigned to oversee the case and a preliminary injunction hearing was set for 9 a.m. on April 15 in Marion Civil Courtroom 7 at the City-County Building in Indianapolis.

State Sen. R. Michael Young (R-Dist. 35), a former state representative who co-authored the House version of Senate Bill 311, which became Public Law 187 in 1995, introduced new informed consent legislation during this session of the Indiana General Assembly.

Senate Bill 173 requires “a health care provider to provide a pregnant woman with information regarding the availability of ultrasound imaging and auscultation of

heart tones of a fetus before performing an abortion on the pregnant woman.”

The bill passed the Senate by a vote of 36-12 and went on to the House Public Policy Committee, chaired by Rep. Mark Lytle (D-Dist. 69, Madison). On March 31, this informed consent legislation sponsored in the House by Rep. Peggy Welch (D-Dist. 60, Bloomington) was discussed in a committee hearing but did not receive a vote and was officially “dead” for this legislative session.

M. Desmond Ryan, executive director of the Indiana Catholic Conference, the

Indiana bishops’ public policy association, spoke on behalf of SB 173 because the Church believes that a pregnant woman should be informed of her right to listen to her baby’s heartbeat and view a video image of her unborn child.

“We feel that someone should speak for the child,” Ryan said of his testimony before the public policy committee. “If the child were here, she would hope that [legislators] would offer the mother another piece of information so that the mother may decide to give her life rather than death.” †

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## Editorial

# Catholicism's future

**W**hat will Catholicism look like in the future?

Recent news stories indicate that Catholicism is in trouble in those parts of the world where it historically has been strong, especially in the United States and Europe. They are troubling, to say the least.

For example, a Gallup Poll has found, in the United States, that the percentage of Catholics who attend Mass at least weekly has fallen to 28 percent from 39 percent a year ago. For the first time, the percentage has fallen below the Protestant figure of 35 percent. George Gallup Jr. blamed the sexual-abuse crisis for the decline, but we believe that anyone who would let that affect his or her attendance at Mass must not have a very strong faith.

Another article reports that the pope has for months been encouraging the European Union, which is in the process of drafting a European constitution, to remember Europe's Christian roots. But that's an uphill battle. One European official commented that the Vatican must face the reality that Europe is now "missionary territory." Practicing Christians are now a distinct minority throughout Europe, even in countries that were once considered Catholic, such as Ireland and Italy.

We have commented before in this space about Philip Jenkins' book *The Next Christendom*, in which he gives convincing evidence that, as Christianity is declining in the North and West, its future will be in the Southern Hemisphere—Africa, Asia and Latin America—where it is flourishing.

Of the 18 million Catholic baptisms recorded in 1998, 14 million of them were in Latin America, Africa and Asia. It is projected that, by 2025, half of the worldwide Catholic population will be in Africa and Latin America, and another 17 percent in Asia.

Jenkins, professor of history and religious studies at Pennsylvania State University, published an article in the October 2002 issue of *Atlantic Monthly* in which he repeated his statistics and then tried to imagine the theological direction of Southern Christianity. He visualizes a conservative Christianity.

Concerning Catholicism, he wrote: "The Catholic faith that is rapidly rising

in Africa and Asia looks very much like a pre-Vatican II faith, being more traditional in its respect for the power of bishops and priests and in its preference for older devotions."

Not everyone agrees though. In the Feb. 3 issue of the Jesuit weekly *America*, Father Peter C. Phan writes about Christianity in Asia. He acknowledges Jenkins' statistics that indicate that the future of Christianity will be in the Southern Hemisphere, but he disputes the assertion that Christianity in Asia will be more conservative than in the North and West. He doesn't write about Africa and Latin America.

Father Phan, a professor at Georgetown University, notes that the recent Asian Synod of Bishops "shocked Roman Curial officials by their frankness in advocating" a triple dialogue with the peoples of Asia, their religions and their cultures.

The bishops, he says, "demanded the formation of authentically local churches." One bishop, he said, "bluntly told the assembly that local bishops are not 'branch secretaries waiting for instructions from headquarters.'"

The Asian bishops at the synod also vigorously urged an expansion of the role of the laity, especially women, in the decision-making process in the Church.

Father Phan wrote that he believes it was the Asian bishops and theologians whom the Vatican suspects of being too liberal rather than American and European Churches. This might very well be true since the challenge of what is called "inculturation" has been problematic in Asia ever since Jesuit Father Matteo Ricci began his missionary work in China in 1583 and Jesuit Father Roberto de Nobili arrived in India in 1605.

Both Fathers Matteo and Roberto were controversial men at the time, some fellow Jesuits feeling that they went too far in accepting customs of other religions, while others insisting that it was the only way there could be a Christian breakthrough in China and India. The problem obviously remains today. At the Asian synod, the Vietnamese bishops urged that veneration of ancestors, which had been condemned by Rome since the 17th century, be incorporated into the Christian liturgy.

We live in interesting times.

— John F. Fink

## Seeking the Face of the Lord

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



# Taking up our cross and joining it to Christ

**O**ne of my favorite devotions, especially during Lent, is praying the Stations of the Cross. I recommend it as a meaningful and simple prayer. One need only walk along the stations in church and think of what they say about the Passion of Jesus.

The other day, I was reminded of the privilege of leading a group in praying the stations in Jerusalem during an archdiocesan pilgrimage to Israel a few years ago. Making the Way of the Cross in the Holy City is not what one might expect.

You would think it would be an experience of solemn and quiet recollection. Following the traditional path up to the place of Crucifixion is a moving experience, but it is anything but solemn. The route travels uphill through narrow and noisy streets. The stations are marked on residential and commercial buildings. One passes noisy shops where merchants are hawking their wares. At one point, our pilgrims passed a group of men playing a card game, and a couple of others were playing chess.

One could easily be distracted along the way as our pilgrim group prayed the sorrowful mysteries of the rosary between stations. As is the custom, we carried a wooden cross that was large enough for two people to carry. We took turns carrying the cross.

At first I was surprised—and not pleasantly so—to discover that our pilgrim Way of the Cross would wind uphill through an ordinary, narrow, busy and noisy street. Without much forethought, I had expected that the path Christ walked would be in some placid setting such as one finds on the grounds of a retreat house.

It was anything but that! As I thought about it, of course, it made sense. Jesus was led through an ordinary street on an otherwise ordinary day that has since come to be known as Good Friday. And, of course, there would have been folks busily shopping at the markets before the Sabbath. And it was uphill to Calvary.

Rather than a solemn and removed Way of the Cross in a remote location, the experience in the streets of Jerusalem lent an air of reality to what Jesus experienced on the original Way of the Cross. After all, his was a stark experience of humiliating suffering and folks carried on with "life as usual."

Reflecting on the reality in those noisy Jerusalem streets made it easier to understand that our own experience of pain and suffering and, at times, humiliation, happens in the midst of everyday reality, too. The Jerusalem Way of the Cross served as a stimulating reminder to join our everyday carrying of crosses to that of Christ, who suffered and died for us on a busy day before the Sabbath.

It is surely a wholesome meditation to reflect on the fact that our spiritual journey does not happen unrelated to everyday life. Besides wanting to, one of the first principles of becoming holy is that it only happens in real life.

Taking turns carrying that wooden cross along our pilgrim way to the place of the Crucifixion and the Church of the Holy Sepulcher illustrated another simple truth. Whether we want to or not, we all take our turns carrying the cross on the journey of life. We may not think of it that way, but it surely helps if we do.

Our challenge is to make the all-important connection that if our inevitable suffering in life is joined to that of Christ, it is vested with redemptive value and meaning. In fact, let's remember: Christ instructed us to "take up our cross, daily."

It is amazingly easy to forget to make the spiritual connections. How quickly we lose the perspective of faith in the busy and noisy streets of life. Yet, faith divorced from daily life misses the point of living at all.

The primary reason the Catholic Church requires us to attend Sunday Mass is that we owe God grateful worship for the gift of life and salvation so painfully won for us by Jesus. The precept also has essential value by helping us remember that there is a God at all. How can we connect with Jesus in everyday life if we do not participate in the celebration of the sacraments of the Church? Making the connection between Christ and ourselves is only realistically possible if we are supported by the habit of prayer.

Besides Mass and sacramental confession, setting aside time for devotional prayer—like the Way of the Cross—enriches life. We need silent moments in our day to talk to Christ and to listen. It's our way of spiritual connection. It doesn't have to be dramatic or drawn out—just a few minutes here and there. †

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



# Carguemos nuestra cruz y unámonos a Cristo

Una de mis devociones favoritas, especialmente durante la Cuaresma, es rezar el Via Crucis. Lo recomiendo como una oración simple y muy significativa. Sólo se deben recorrer las estaciones en la iglesia y reflexionar sobre lo que dice cada una acerca de la Pasión de Jesús.

El otro día me recordaron el privilegio que tuve hace pocos años de guiar a un grupo de oración por las estaciones en Jerusalén durante una peregrinación de la arquidiócesis a Israel. Andar el camino del Via Crucis en la Ciudad Santa no es lo que uno se imagina.

Uno piensa que ha de ser una experiencia de paz y recogimiento solemne. Recorrer el sendero tradicional al lugar de la Crucifixión es una experiencia conmovedora, pero está muy lejos de ser solemne. La ruta corre cuesta arriba atravesando calles estrechas y ruidosas. Las estaciones están marcadas en edificios residenciales y comerciales. Se atraviesan tiendas bulliciosas donde los vendedores gritan a viva voz sus ofertas. En cierto punto nuestros peregrinos pasaron un grupo de hombres que jugaban con barajas y otros que jugaban ajedrez.

Era muy fácil que el grupo de peregrinos se distrajera por el camino mientras rezaba los misterios dolorosos del rosario entre estaciones. Como dicta la costumbre, cargábamos una cruz de madera lo suficientemente grande para ser llevada entre dos. Nos turnamos para cargar la cruz.

Al principio estaba sorprendido, y no de manera positiva, al descubrir que nuestra peregrinación por el camino de la Cruz seguiría cuesta arriba por una calle común, bulliciosa y llena de gente. Sin ahondar mucho en consideraciones, esperaba que el camino que Cristo había recorrido estuviera en un lugar plácido, así como los que uno encuentra en una casa de retiro.

¡Nada más lejos de ello! Por supuesto que, después que reflexioné sobre ello, todo tuvo sentido. Jesús fue llevado por una calle corriente, en un día que de otro modo habría sido común y que desde entonces se conoce como Viernes Santo. Y, por supuesto, debió de haber mucha gente comprando frenéticamente en los mercados antes del Sabbath. E iba cuesta arriba al Calvario.

En lugar de haber recorrido el Via Crucis solemnemente en un paraje remoto y apartado, la experiencia en las calles de Jerusalén le dio un tinte realista a lo que debió de haber vivido Jesús originalmente camino a la Cruz. Después de todo, la suya fue una dura experiencia de humillación y sufrimiento y la gente seguía con su "vida cotidiana".

Al reflexionar ante la realidad de

esas ruidosas calles de Jerusalén fue más sencillo entender que nuestra propia experiencia de dolor y sufrimiento y, en ocasiones, humillación, también sucede en medio de la realidad cotidiana. El Via Crucis de Jerusalén sirve como recordatorio estimulante para unir nuestra cruz diaria a la de Cristo, quien sufrió y murió por nosotros un ajetreado día antes del Sabbath.

Ciertamente es una meditación completa que nos hace reflexionar que nuestra travesía espiritual está vinculada a la vida cotidiana. Además del hecho de tener la disposición, uno de los primeros principios para alcanzar la santidad es que sólo sucede en la vida real.

Otra verdad simple nos fue revelada mientras nos turnábamos para cargar la cruz de madera en nuestra ruta de peregrinación al lugar de la crucifixión y la Iglesia del Santo Sepulcro: querámoslo o no, todos nos turnamos para cargar la cruz en la travesía de la vida. Tal vez no lo pensemos así, pero de seguro nos ayudaría.

Nuestro desafío es hacer la importante conexión de que si unimos nuestro inevitable sufrimiento en vida al de Cristo, cobrará sentido y estará revestido de valor redentor. De hecho, recordemos que Cristo nos instruyó que "cargáramos nuestra cruz a diario".

Es increíblemente fácil olvidarse de hacer conexiones espirituales. Qué rápido perdemos la perspectiva de la fe en las congestionadas y ruidosas calles de la vida. Más aun, la fe divorciada de la vida diaria hace que perdamos por completo el sentido de la vida.

La razón primaria por la que la Iglesia Católica nos exige que asistamos a la misa dominical es porque le debemos a Dios alabanza en gratitud por el regalo de la vida y la salvación que tan dolorosamente obtuvo Jesús para nosotros. El precepto también tiene valor esencial porque nos ayuda a recordar que realmente hay un Dios. ¿Cómo podemos conectarnos con Jesús en la vida diaria si no participamos en la celebración de los sacramentos de la Iglesia? La conexión entre Cristo y nosotros sólo es realísticamente posible si contamos con en el hábito de la oración.

Además de la misa y la confesión sacramental, dedicar tiempo para la oración devota (como el Via Crucis, por ejemplo), enriquece nuestras vidas. Necesitamos tener momentos de silencio durante el día para hablar con Cristo y escucharle. Es nuestra manera de hacer conexión espiritual. No tiene que ser algo drástico o prolongado, sólo unos pocos minutos aquí y allá.

Traducido por: Language Training Center, Indianapolis

**La intención del Arzobispo Buechlein para vocaciones en abril**  
**Sacerdotes:** ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

## Letters to the Editor

### Comboni priest sends greetings from Sudan

The stamp and return address say Kenya, but the greetings come from South Sudan. I am writing to thank you for the articles which appeared in *The Criterion* in October. They were very nice and great publicity. I do appreciate your effort and help.

I got here on Oct. 9. I had to fight the rats to get my room back. I was well welcomed by the parish in a royal manner.

I reorganized the two Catholic schools to get them up to par. We had a catechist course for two weeks, at the last of November and first of December, to get the catechists ready for the new liturgical year now with a missionary priest at their side. On Feb. 3-17, we'll have the same for teachers. With good catechists and teachers, "the ends of the Earth" can be reached.

On Christmas, Dec. 26 and Jan. 1, we had huge crowds in three places. Since Dec. 24, we ended the school year and I have been out every day. During the school year, I teach every weekday and go out every Saturday and every other Sunday.

In the dry season, I go out on my bike (no automobile here). As we have two counties that make up the parish, I've divided them into seven centers. Each has 10 chapels. I stay in the center for 10 days, and each day I go out with the head catechist to another chapel.

On arrival, we greet people, usually waiting for us, and I go under a tree to start hearing confessions for anyone who would like to receive the sacrament of reconciliation. Then there is Mass in the chapel, with dancing, lots of singing and the works. Then it's infant baptisms, with lots of babies in this part of the world. Then I check the catechumenates, and visit and anoint some of the sick.

After all this, it is a custom to offer some food and drink, and then we go back to the center and have Mass, litany and evening prayer with the trained catechists.

It is a wonderful apostolate. April 1 is the start of the new school year. I am trying to visit most of the chapels for Christmas and then again for Lent.

**Comboni Father Michael Barton**  
 South Sudan, Africa

### Praying for peace or war?

*The Criterion* is publishing articles citing praying for peace, but the newspaper is actually telling about people praying for troops who are invading another country. This is not praying for peace, but praying for war. You also regularly publish articles about the pope pleading for peace and placing photos next to them showing soldiers praying at Mass, etc. Now it becomes clear why. Apparently Archbishop Daniel M. Buechlein supports war, especially when he writes on the front page of the March 28 *Criterion* that it is OK for individuals to be pacifists, but not for government leaders.

Somebody besides the pope must speak for God. Anybody who supports the "troops" is supporting war, and

thereby violating the fifth commandment: "Thou shall not kill," although this seems to mean nothing to this society, including *The Criterion*.

Anybody who pays U.S. income tax is supporting war. Draw your own conclusions. (I must admit it took me until the late 1960s to realize the significance of this obvious fact.)

Do not claim to be working or praying for peace when what you are really trying to do is eliminate any opposition by killing or at least subjugating all those who stand in your way, obviously with the use of violence. That is the devil's "peace," and is more properly called "war."

**Bob Nowicki, Indianapolis**

### Stop tampering with the liturgy

Thank you for the nice article on liturgical posture and practices in the March 14 *Criterion*. It puzzles me that various people feel they must constantly tamper with the liturgy. What is the motivation? Do they wish to be pope without the accumulated wisdom of the pope, cardinals, bishops, magisterium and totality of Church teaching? This is particularly troublesome in a diocese, like ours, with a rich Benedictine history and St. Benedict's emphasis on personal humility.

I do know, though, that this tampering with the liturgy trivializes the great prayer of the universal Church, making it the private prayer of those doing the tampering. Private prayer is a good thing, but not when we can be joined with the whole communion of saints in glorifying God.

Of course, the variety and seriousness of the liturgical abuses vary. And seldom is any explanation given, much less one with proper depth and detail. These abuses regularly occur:

- Modifying prayers, readings and the Gospel by adding inclusive language, skipping phrases and substituting neuter references to God.
- Deleting the Gloria from Sunday Mass when it is proper for the season.
- Hiding the crucifix.
- Instructing the congregation to say words which the *General Instruction on the Roman Missal* specifies are for the priest to say.
- Rearranging the order of the Mass.

Quite frankly, it seems to me that most Catholics want to follow the proper authorities, not what is forced upon them by the self-proclaimed liturgical *cognoscenti*. The current state of liturgical abuse is a stumbling block for many, but in true humility and a desire to avoid being disrespectful, you will never hear from them. That doesn't mean their right to celebrate the Mass in its correct form should be disregarded.

It is my prayer that the unity of practice being fostered by the pope and bishops will be warmly received by all parishes, thereby freeing us to worship our Lord and Redeemer unencumbered by the latest aberrations.

**Mark Luehrmann, Hope**

## Letters Policy

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

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

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

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

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to: [criterion@archindy.org](mailto:criterion@archindy.org).

## Check It Out . . .

Msgr. Joseph F. Schaedel, vicar general, will dedicate the "Way of the Cross Meditation Garden" at 1 p.m. on Good Friday, April 18, at St. Thomas More Parish, 1200 N. Indiana St., in Mooresville. The outdoor garden will be dedicated in memory of Lou and Leonarda Schubert, charter members of the parish. Weather permitting, there will be a Way of the Cross, beginning with a Divine Mercy Novena, led by Msgr. Schaedel. All are welcome to attend. The garden construction was done by the Knights of Columbus of St. Thomas More Parish. For more information, call the parish office at 317-831-4142.

There will be a **Taize prayer service for peace** at St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., in Indianapolis, at 7 p.m. on April 10. The service of prayer, readings and music will focus on support for American troops and for peace in the world and in our hearts. For more information, call the parish center at 317-357-8352.

There will be an **RCIA Retreat** titled "The Seasons of a Journey" on April 12 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Indianapolis. This day of reflection, presented by Maureen Meehan, is for those who will be baptized or making their profession of faith during the Easter season. The reflection will include common and private prayer as well as input and sharing. The registration deadline is April 4. For more information, call 317-788-7581 or e-mail [benedictinn@indy.net](mailto:benedictinn@indy.net) or log on to [www.benedictinn.org](http://www.benedictinn.org).

Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey in St. Meinrad will deliver a **Lenten reflection** titled "Is Jesus the Answer?" at St. Andrew the Apostle Parish, 4052 E. 38th St., in Indianapolis, at 7:30 p.m. on April 9. He will discuss ways to form a deeper relationship with Christ. The parish will also sponsor a fish supper in the activity hall at 6 p.m. For more information, call 317-546-1571.

The 12th annual Susan G. Komen Breast Cancer Foundation/Indianapolis **Race for the Cure**® will take place on April 12 in downtown Indianapolis. The 5K run and 5K walk begin at 9 a.m. A one-mile family fun walk will start around 9:40 a.m. The Komen Indianapolis Race for the Cure organizers hope to raise more than \$950,000 for breast

cancer research, education, screening and treatment. Seventy-five percent of the proceeds remain in Indiana, with the balance going to the Komen Award and Research Grant Program. Registration is from 7-8:30 a.m. on the day of the race, but with 32,000 participants expected, pre-registration is encouraged. Registration is available online at [www.komenindy.org](http://www.komenindy.org) or by calling 317-638-2873.

People of all ages are invited to a **free intergenerational retreat** featuring Mary Ellen Hill on April 12 in the Outdoor Lab and Nature Center at St. Matthew Parish, 4100 E. 56th St., in Indianapolis. It will begin at 2:45 p.m. and end in time for the 5 p.m. youth Mass. Participants will hear the stories about the origin of the Easter Lily, share their stories and plant seeds. Hill is a graduate of Immaculate Heart of Mary School and now lives in Oakland, Calif. She is a professional storyteller and has a master's degree in spirituality and geo-justice. For more information, call 317-841-3447.

**Spanish classes** for those interested in learning basic Spanish skills will be offered for eight weeks starting on the last week of April at Father Thomas Seccina Memorial High School, 5000 Nowland Ave., in Indianapolis. The classes will meet for an hour and a half each week in the evening as determined by the members of the class. The cost is \$65 per person, which includes the textbook. For more information, call 317-356-2608.

Roncalli High School, 3300 Prague Road, in Indianapolis, will host the "American Cancer Society Relay for Life" from 2 p.m. on June 6 until 2 p.m. on June 7. The Relay for Life is an overnight event celebrating cancer survivorship to raise money for research for the American Cancer Society. Teams of people will camp at Roncalli and take turns walking or running around the track. There will be an information meeting at 7 p.m. on April 8 in the school cafeteria. For more information, call Kathy Baber at 317-280-6604.

St. Pius X Parish, 7200 Sarto Dr., in Indianapolis, will host "Journey Through the Bible" at 7:30 p.m. on April 9 in the church meeting room as part of its adult education series. Franciscan Sister Norma Rocklage of Marian College will present an overview of the Bible: the beginnings and developments of the biblical writings, the books of the Old

and New Testaments, reading and interpreting the Bible, and the various versions of the Bible today. For more information, call the parish office at 317-255-4534.

Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, will sponsor a **parish bazaar** from 10 a.m. to 7:30 p.m. on April 12. Food will be available, along with other items. Poticas will be sold for \$15 each. Poticas are also available in the kitchen of Bockhold Hall each day from 8:30 a.m. to 1 p.m. For more information, call the kitchen at 317-634-2289.

St. Francis Hospitals and Health Centers will host a **cancer workshop** for women undergoing radiation and/or chemotherapy on April 7 at the hospital's Indianapolis campus, 8111 S. Emerson Ave., in Indianapolis. The workshop, titled "Look Good . . . Feel Better," is designed to help women undergoing cancer treatment to cope with appearance-related side effects and to regain a sense of self-confidence and control over their lives. For more information, call Janice Leak at 317-782-6704. †

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

**Basic** (Columbia)  
Rated **A-IV (Adults, with reservations)** because of recurring violence, much rough language and intermittent profanity.  
Rated **R (Restricted)** by the MPAA.

**The Core** (Paramount)  
Rated **A-II (Adults and Adolescents)** because of scenes of mayhem, lethal danger and an instance of rough language.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA.

**Head of State** (DreamWorks)  
Rated **A-III (Adults)** because of a live-in relationship, crass sexual references, racial epithets and an instance of rough language.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA.

**View from the Top** (Miramax)  
Rated **A-III (Adults)** because of an implied affair, a few sexual references and minimal crass language.  
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA. †



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# CONGRESS

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concerns, "on which the USCCB expects to take a formal position and may or may not commit additional efforts to influence [their] disposition in Congress," according to the agenda.

Eighteen concerns are labeled "general advocacy," judged "likely to be considered seriously by Congress" but to which the USCCB "does not anticipate committing additional lobbying efforts."

The remaining 33 issues are ranked for "monitoring" since they "may or may not be taken up by Congress and which the USCCB intends to monitor closely in order to determine what the USCCB action should be."

However, the document notes, "During the two-year course of a congress, issues in this category could be easily treated in the same way as those in the other categories."

Among the issues receiving the highest ranking for the 108th Congress—which opened Jan. 7 and continues through the 2004 elections—were efforts to:

- Reauthorize the 1996 welfare reform bill.
- "Ensure a level playing field" for faith-based and community-based groups.
- Ban partial-birth abortion and protect health care workers from forced involvement in abortion.
- Get adequate funding to assist unaccompanied alien children.
- Increase U.S. aid for "morally appropriate efforts to treat and prevent infectious diseases abroad," including HIV/AIDS, tuberculosis and malaria.

Some offices have just one issue at the "lobbying" level. For the USCCB Department of Communications, it is legislation to promote diversity in ownership of radio and television stations, newspapers

and cable systems. For the Office of General Counsel, it is legislation to increase incentives for charitable giving.

But Migration and Refugee Services has 10 top-priority concerns—from increasing refugee admissions to the United States, to providing adequate funds to adjudicate the cases of those seeking asylum and refugee status, to finding alternatives to detention of aliens held by the Department of Homeland Security.

The office also hopes Congress will permanently extend a special immigrant religious worker visa program, work to eliminate backlogs in immigration benefit applications and petitions, and modify the Victims of Trafficking and Violence Protection Act of 2000 "to make it a more useful tool for protecting the victims of trafficking."

For the Department of Education, the issues deemed top-priority relate to parental rights in education and reauthorization of the Individuals with Disabilities Education Act, the Higher Education Act and the Child Care Block Grant Act.

In a footnote, the document states the general principles behind all of the conference's education-related lobbying: "The USCCB supports legislation that allows all parents, but especially low- and middle-income parents, to choose the education they believe is best suited for their children, whether that is a public, private or religious school.

"When services that are aimed at improving the educational environment, especially for those most at risk, are available to students and teachers in public schools, these services should also be available to students and teachers in private and religious schools," it stated.

Sometimes the priorities of different departments overlap. The concern about reauthorization of the Child Care Block Grant Act cited by the Department of Education, for example, is also a priority



Pediatric ward patients lie in beds awaiting care at St. Mary's Hospital in the Diocese of Mariannhill, South Africa. Patients with AIDS, including children suffering from HIV-related infections, fill the casualty wards of South Africa's only public Catholic hospital. The U.S. Conference of Catholic Bishops is lobbying Congress to increase U.S. aid for "morally appropriate efforts to treat and prevent infectious diseases abroad," including HIV/AIDS, tuberculosis and malaria.

of the Office of Domestic Social Development.

Education, domestic social development and the Office of International Justice and Peace each cite concerns over different aspects of environmental legislation, while MRS and domestic social development are handling issues related to guest worker legislation.

Other priorities for international justice and peace include legislation to fund additional international debt relief, to create a major new development aid program, to increase foreign aid for humanitarian assistance and sustainable development, and to fund humanitarian assistance and postwar reconstruction in Iraq.

In addition to passage of a partial-birth abortion ban and the Abortion Non-Discrimination Act, the pro-life office puts

top priority on maintaining current appropriations riders that prevent federal support of abortion in health programs, military hospitals, the District of Columbia, federal prisons and federal employees' health plans.

But, as the document notes, even those who have the best-laid plans must be ready for unexpected changes.

"At the risk of stating the obvious, it should be noted that events occurring outside of the control of the USCCB and very often outside the control of the federal government could create new issues in the coming months which we do not foresee at this time," the document says. "As a result, the USCCB likely will need to alter its program at various times during the coming two-year period of this Congress." †

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# Holy Week

## SS. Peter and Paul Cathedral

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3:30 PM - 4:15 PM  
Sacrament of Reconciliation

5:00 PM  
Eucharist, with Blessing of Palms  
and Proclamation of Passion  
according to St. Mark  
Fr. Rick Ginther, Presider

### SUNDAY, APRIL 13

10:30 AM  
with Blessing of Palms and  
Proclamation of Passion  
according to St. Mark  
Archbishop Daniel M. Buechlein, Presider

5:00 PM  
Solemn Sung Vespers  
Fr. Rick Ginther, Presider

### Chrism Mass

TUESDAY, APRIL 15  
7:00 PM  
with Blessing of Holy Oils and  
Ordained Priests' Renewal of  
Commitment  
Archbishop Daniel M. Buechlein, Presider

### Holy Thursday

THURSDAY, APRIL 17  
6:30 PM  
Mass of the Lord's Supper with  
Solemn Procession and Period of  
Adoration until 11:00pm  
Archbishop Daniel M. Buechlein, Presider

### Good Friday

FRIDAY, APRIL 18  
1:00 PM  
Liturgical Service with Proclamation  
of the Passion according to St. John,  
Intercessions, Adoration of the Cross,  
and Reception of Communion  
Archbishop Daniel M. Buechlein, Presider

7:00 PM  
Solemn Sung Vespers  
Fr. Rick Ginther, Presider

### Easter Vigil

SATURDAY, APRIL 19  
8:15 PM  
with Celebration of the Sacraments  
of Initiation  
Archbishop Buechlein, Presider

### Easter Sunday

SUNDAY, APRIL 20  
10:30 AM  
with Renewal of Baptismal Promises  
Fr. Rick Ginther, Presider  
5:00 PM  
Solemn Sung Vespers  
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# WAR

continued from page 1

Iraq, and he urged Catholics to continue praying the rosary for peace.

On March 25, the pontiff sent a message to a group of international military chaplains meeting in Rome. He encouraged chaplains to educate soldiers in the ethical values that underlie humanitarian law and promote respect for the dignity of military adversaries and civilians.

"Precisely when weapons are unleashed, the need for rules aimed at making warfare less inhuman is imperative," he said.

The pope also told the chaplains that recent worldwide peace protests against the Iraqi war showed that a large part of humanity rejects war—except in legitimate self-defense—as a means to resolve conflicts between countries.

After missiles struck two market areas in Baghdad, Iraq, and left an estimated 70 civilians dead, the Vatican newspaper, *L'Osservatore Romano*, said the war was "pitiless" and was being carried out with "indifferent cruelty." It said the civilian deaths would feed hatred now and in the future.

In St. Peter's Square below the pope's apartment, an Austrian peace activist made a rough landing on March 28 in a motorized hang glider decorated with the words: "Peace—No War." He was arrested shortly afterward.

The Vatican's top foreign affairs specialist, Archbishop Jean-Louis Tauran, said it was already clear that the Iraqi war would generate terrorism and seriously damage Christian-Muslim dialogue.

In an interview with an Italian magazine, Archbishop Tauran said the outbreak of hostilities had saddened him above all because of the "contempt [shown] for international law.

"This war will generate all the

extremisms possible, including the Islamic one. We must be aware of this. It will provoke terrorism," he said.

Honduran Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, frequently mentioned as a possible papal candidate, said in Rome on March 27 that economic interests were behind the war in Iraq and that "destruction is carried out in order to have a pretext for reconstruction."

In Iraq, the Chaldean Catholic Church was forced to close its headquarters in the capital, Baghdad, and transfer its personnel elsewhere after a bomb or missile blew the building's windows out. A Carmelite church in the capital also was damaged. About 175,000 Catholics, most of them Chaldean-rite, live in Baghdad.

In Basra, the southern Iraqi city where some of the heaviest fighting occurred, Archbishop Djibrail Kassab appealed for emergency medicine and water-treatment equipment because people risked contracting diseases from drinking contaminated river water.

Medical supplies provided by Caritas Iraq were used to treat several hundred people in Basra, mostly women and children injured in the bombing. Caritas Iraq also treated injured civilians on the streets of Baghdad and transported the seriously wounded to local hospitals, according to a British Catholic aid agency.

The heavy toll prompted Catholic and other Christian leaders of Baghdad to appeal for a cease-fire. Chaldean Catholic Auxiliary Bishop Shlemon Warduni told Vatican Radio that the bishops released their appeal after a March 26 meeting in the Iraqi capital, where he said the situation was worsening every day because of the coalition bombardments.

"United to our Muslim brothers, we ask everyone to issue an urgent appeal for a cease-fire," Bishop Warduni said.

Citing growing numbers of civilian casualties, he said, "Neither human rights nor civil rights are being respected." He

said the war was a human rights violation because it was decided outside the U.N. Security Council.

U.S. officials have ruled out any talk of a cease-fire.

A statement signed on March 21 by 19 leaders of the Middle East Council of Churches, including two cardinals and six Catholic patriarchs, said the war threatened to unleash a "clash of civilizations." They said it was immoral and could bring tragic repercussions to the entire region.

More criticism came from a coalition of Canadian Churches and religious organizations—including the Canadian Conference of Catholic Bishops—which said the U.S.-led war has no justification in international law. It said the countries that have inflicted destruction on Iraq should provide the majority of financing for a U.N.-administered reconstruction fund.

In the United States, Catholic discussion on the war touched on the role of soldiers fighting in the military campaign.

The head of the U.S. Archdiocese for the Military Services said in a March 25 letter to his priests that members of the armed forces should carry out their duties in good conscience because they can presume the integrity of the leaders who decided to go to war in Iraq.

"Given the complexity of factors involved, many of which understandably remain confidential, it is altogether appropriate for members of our armed forces to presume the integrity of our leadership and its judgments, and therefore to carry out their military duties in good conscience," Archbishop Edwin F. O'Brien said in the letter.

In a March 7 Lenten message, Bishop John Michael Botean of the Romanian Diocese of St. George in Canton, Ohio, told the people of his Eastern-rite diocese that "any direct participation and support of this war against the people of Iraq is objectively grave evil, a matter of mortal sin."

That issue was reflected in the Rome



Pope John Paul II speaks to some 30,000 faithful gathered in St. Peter's Square at the Vatican on March 30. The pontiff warned about the potential of Iraq's human tragedy to become a "religious catastrophe."

meeting of chaplains, attended by Franciscan Father Louis V. Iasiello, deputy chief of chaplains for the U.S. Navy and the top chaplain of the U.S. Marine Corps. "The role of the chaplain is to bring troops the spiritual and ethical guidance needed to retain their humanity," said Father Iasiello, who holds the rank of rear admiral.

"If you fight with the right intention—to prepare for a just and lasting peace—you will retain your humanity and protect the humanity of others," he said.

In Washington, Detroit Auxiliary Bishop Thomas J. Gumbleton was among four dozen war protesters arrested across the street from the White House on March 26. The action was organized by Pax Christi USA, the Catholic peace movement, and other religious groups.

According to a national survey released in mid-March, only a small minority of church-going Americans say their religious beliefs have been the biggest influence on their own thinking about the war.

Asked what influences their thinking on the war, 41 percent cited the media, 16 percent personal experience, 11 percent their own educational background, 10 percent religious beliefs and 7 percent friends and family. †

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# On battlefields, chaplains called to save soldiers' souls, humanity

VATICAN CITY (CNS)—Military chaplains on the battlefield must go beyond offering troops solace and work to save their souls by saving their humanity, said participants at a Vatican meeting.

"War has a dehumanizing effect on people," said Franciscan Father Louis V. Iasiello, deputy chief of chaplains for the U.S. Navy and the top chaplain of the U.S. Marine Corps.

War pushes combatants into a dog-eat-dog mentality and makes it easy for people to ignore "the roots of their common humanity," said Archbishop Renato Martino, president of the Pontifical Council for Justice and Peace.

International conventions aim to protect the human rights and dignity of everyone caught up in a war, offering "a draft version, a foreshadowing of that peace for which even the opponents yearn," the archbishop said.

"Religious personnel who carry out their pastoral ministry in the armed forces should be on the frontlines of the vast process" in which the Catholic Church

promotes humanitarian law because it is committed to protecting human dignity "in every circumstance," the archbishop told 41 high-ranking bishops and chaplains ministering to the military of 34 countries.

The chaplains were in Rome for a March 25-26 course on humanitarian law and its specific application to situations of war and conflict.

"The role of the chaplain is to bring troops the spiritual and ethical guidance needed to retain their humanity," Father Iasiello, who holds the rank of rear admiral, told Catholic News Service.

"If you fight with the right intention—to prepare for a just and lasting peace—you will retain your humanity and protect the humanity of others," he said.

In a message to the participants, Pope John Paul II said, "precisely when weapons are unleashed, the need for rules aimed at making warfare less inhuman is imperative."

Protecting the dignity of all involved in armed conflicts also helps promote "the reconciliation necessary once peace returns," he said.

The theme of the course, sponsored by Archbishop Martino's office and the Congregation for Bishops, was chosen more than three years ago and the program was finalized six months ago, before it was certain the United States and Britain would attack Iraq.

Nevertheless, the conflict in Iraq obviously was on the minds of the participants.

"What consoles us," Father Iasiello said, "is the knowledge that there are chaplains active there with the soldiers and with the relief efforts in the areas where the fighting has stopped."

The course was planned to be more practical than theoretical, examining international law and its specific application to situations of war, including the treatment of prisoners and civilians, the role of medical and religious personnel, and the individual responsibility of combatants.

The fact that a war was under way



A U.S. Marine doctor holds a young girl separated from her family during crossfire in central Iraq on March 29. Iraqi soldiers appeared to use the family as a shield as they headed toward U.S. tanks. In the confusion, a mother was killed and her daughter injured.



U.S. Marine chaplain Father Bill Devine celebrates Mass at a military camp in the Iraqi desert, 93 miles north of An Nasiriyah, on March 31.

"reminded us of the importance of our ministry to bring reason and justice in the midst of this inhuman activity," Father Iasiello said.

The Franciscan said chaplains are not starting from scratch when they promote respect for the enemy even when a battle is raging.

Even the youngest U.S. soldiers are taught that "if they fight with restraint and justice," there is a greater chance that enemies will later become allies, he said.

Father Iasiello, whose doctoral dissertation was on the just-war theory, said he believes the centuries of tension within the Christian community over the morality of participating in war have been inspired by the Holy Spirit.

Being a Christian called to shun violence and being a citizen called to arms forces a believer to think, to pray and sometimes to compromise, he said.

"Within the Church, there is an inspired tension between pacifism and realism, and that is good. It keeps us focused," he said. "It keeps us honest."

The continuing tension was clear in Archbishop Martino's conclusion that the course underlined "the service of the chaplain as a minister of Christ and, for that reason, as a man of peace."

In the light of Pope John Paul's teaching, he said, "we are more convinced than ever of the unacceptability of war as a means for overcoming disputes between states." †

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# Hispanic women quietly advancing as leaders in U.S. Church

WASHINGTON (CNS)—Dora Tobar has a doctorate in theology from the prestigious Jesuit-run Gregorian University in Rome and has taught dogmatic theology at a major seminary in her native Colombia.

Now, the mother of two toddlers is teaching theological anthropology to men studying for the diaconate in the Washington Archdiocese.

"The Holy Spirit is moving to promote vocations among women," she said of her Church career.

Tobar is part of the growing number of Hispanic women quietly climbing the institutional ladder in the U.S. Catholic Church. Prior to her current teaching post, she worked for three years as religious education director for Hispanics at St. Catherine Laboure Parish in the Washington suburb of Wheaton, Md.

The trend is spurred by the steady growth in highly educated, highly motivated Hispanic women, both those who are U.S.-born and those who are immigrants.

This year, the U.S. bishops' Secretariat for Hispanic Affairs is organizing a series of regional meetings of Hispanic women in Church leadership posts to discuss ways of recruiting more Hispanic women for Church work and assisting them once they attain Church posts.

But the path is still bumpy even though Hispanic women are traditionally

very involved in Church activities.

"We don't have many Hispanic women in high positions," said Mercy Sister Ana Maria Pineda, director of the graduate program in pastoral ministry at Jesuit-run Santa Clara University in California.

"There are more than we had 20 years ago. But they are still not enough," said the nun, born in El Salvador.

Elisa Montalvo, director of the Hispanic Apostolate for the Diocese of Richmond, Va., said that for women in Church posts "the biggest obstacle now is to convince the Church that Hispanic women can do jobs beyond Hispanic ministry."

"It means to be able to make decisions that impact other people, that affect the life of the diocese—not just implementing what has been decided by others," said Montalvo, a native of El Salvador.

Sister Ann Maria calls the situation a "glass ceiling" where you can see all the way to the top but are blocked from getting there.

"You go so far then you stop. There's nowhere else to go," she said.

There was common ground among the Hispanic women interviewed for this article that they had not personally faced discrimination as Hispanics or as women, but the same may not be true of others with less education and less ability as English speakers. All the women interviewed hold, or have retired from, responsible posts in the U.S. Church.

"There's still a stereotype that if you don't speak English well you are not intelligent," said Fanny Tabares, Hispanic ministry director for the Diocese of Kalamazoo, Mich.

Fanny Pedraza of the Galveston-Houston Diocese described the situation

as "frustration more than discrimination."

"My ethos is not given the same value as that of another culture," said Colombia-born Pedraza, associate director of the diocesan Office for Continuing Christian Education.

Finding women willing to work for the Church is not the problem, according to many Hispanic women leaders. But most women are used to volunteer activities, cooking the food for the fund-raisers or helping out in the rectory, they said.

Changing this mentality, they said, involves providing incentives for immigrants to learn English and to understand the ways of U.S. secular and Church culture, and offering programs to make it easier for young girls from poor families to continue their education.

The problems are tied to the central fact that the Hispanic Church in the United States is primarily an immigrant one and Hispanic leaders, to be successful, have to operate in two cultures, in two languages and in different styles of ministries.

Pedraza noted that she arrived in the United States in 1963 able to speak English and with a degree in languages from a Colombian college.

"If you're bilingual, you blend in very well. But others [monolingual immigrants] are not taken seriously," she said.

A college degree from abroad also "weighs less here," added Pedraza, who now has several postgraduate degrees from U.S. universities.

Pedraza, former president of the National Organization of Catechists for Hispanics, noted that her diocese and many others offer catechetical and leadership courses in Spanish. But these programs, while qualifying people for parish work, do not lead to the college degrees

needed for higher Church office.

"We're still low on the number of Latinas that have degrees in theology and in Church ministry," said Mar Munoz-Visoso, secretary for Hispanic ministry for the Denver Archdiocese.

"The Church has to invite and encourage women," said Munoz-Visoso, who was born in Spain.

"U.S.-born Latinas grow up more with a U.S. mentality. But we have many coming from Latin America. They are well-prepared, but they have to know how Church structures operate in the United States," she said.

Montalvo, of the Richmond Diocese, said that being a woman and a member of a minority group "accelerates the need to prepare yourself and work hard to learn the issues inside out."

"You have to be very efficient to gain respect. At the beginning it is very hard to be taken seriously," she said.

Several women noted that the Church is competing with private industry and government for bilingual professionals as Hispanics become the largest minority in the United States, and the United States has become the nation with the fifth largest Spanish-speaking population.

Montalvo said that before joining the diocese, she worked for a subsidiary of a health insurance company, developing health care programs for the Hispanic community.

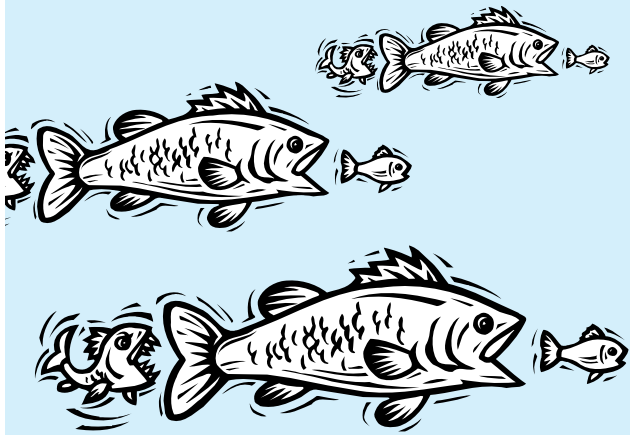
Several women said that educated Hispanic men generally gravitate to the higher paying private and government jobs, leaving women as the better job pool for the Church.

"The Church will be missing the boat if it doesn't seek Hispanic women who can afford to work for the Church time-wise and moneywise," said Montalvo. †



Dora Tobar

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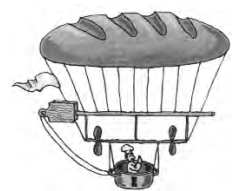
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# Slain nun worked in service to others until the end

SAVANNAH, Ga. (CNS)—Until her abduction from a south Georgia convent and eventual murder, Sister Philomena Fogarty was working at full throttle on behalf of those who needed help.

Sister Lucie Kristofik and Sister Philomena, members of the Franciscan Missionaries of Mary, were kidnapped from their home in Hamilton on March 23. Sister Lucie, 71, escaped on March 25 from a motel room in Norfolk, Va., but Sister Philomena's decapitated body was found the next day in a Virginia Beach parking lot.

Sister Philomena, pastoral coordinator of Christ the King Mission in Hamilton, spent the weekend before her kidnapping helping to give a retreat for preteens preparing for the sacrament of confirmation. The youngsters were to be confirmed on April 2 by Bishop J. Kevin Boland of Savannah, hours after he officiated at the nun's funeral.

She spent the week before her abduction on the telephone, calling everyone she knew in the administrative offices of the Diocese of Savannah, the Archdiocese of Atlanta and the United Nations trying to help an Orthodox woman from Ethiopia, jailed in Harris County on immigration charges.

Her relationships with the 137 families who make up Christ the King Parish in Hamilton amazed Father John R. Madden, who is in residence at the church, which is a mission of St. Anne Church, located 30 miles south in Columbus.

"Recently, I was making Communion calls with her to elderly parishioners who couldn't come to church anymore," he said. "Many of them live in houses way up in the woods, places I could never find by myself. She knew each of them and their lives, and loved to linger and talk."

Sister Lucie, who was abducted with Sister Philomena from the doublewide trailer where the two sisters lived near the church, spent her days as a "sister visitor" at St. Francis Hospital in Columbus. On the weekends, she could often be found kneeling in prayer for the work of the parish.

Both nuns came to the area as part of an appeal for help that now-retired Savannah Bishop Raymond W. Lessard made in the late 1970s to the Franciscan Missionaries of Mary.

Sister Philomena came first, in 1980, after serving as a teacher and then principal of a school in Kobe, Japan, for 15 years. She was fluent in French and Japanese. A native of Cork, Ireland, she held teaching positions in several U.S. cities, coming to Georgia from Fall River, Mass.

"She found the slow-moving ways of Southern children somewhat difficult," recalled Patricia Signs, principal at St. Anne School, who hired Sister Philomena in 1980. "She was thoroughly

appalled by what she considered their lack of knowledge in geography."

But by the end of the school year, Signs said, "that class moved faster, talked faster and they knew their oceans, continents, world capitals, imports, exports, meridians, latitudes and longitudes."

While at St. Anne's, Sister Philomena inaugurated an international lunch during Catholic Schools Week, a tradition that continues today, said current principal Patricia Nobes.

"She was very, very much the teacher. Even after she left St. Anne's to go to Christ the King, she was always available to the school. Students from many different parishes would go to her parish for retreats, and she would come to the schools to help with teacher certification," Nobes added.

Besides the families in her care at Christ the King, Sister Philomena reached out to the wider community in Harris and Muscogee counties.

She worked with a hotline for troubled people contemplating suicide or fighting depression, said Ann Pinckney, who was director of religious education at St. Anne Parish in the 1980s and continued to work with "Sister Phil" when she became diocesan director of religious education.

Pinckney also will always remember her friend's determination.

"Phil was very feisty, especially when things were not going the way she felt they should or when fighting for the good of someone else," she said. "She could definitely turn on the charm, bat her lashes at you and give a big smile to help in changing your mind. She could also make her point by giving you the facts and hammering them home. Persistent is definitely an adjective I would use to describe her."

Adrian O'Neill Robinson, who has been arrested and charged with kidnapping the nuns and killing Sister Philomena, was not a stranger to the sisters. In fact, his uncle, Edward, is one of the most active members of Christ the King Parish.

On March 28, Father Madden officiated at the funeral of Henry Robinson, who was shot 16 times, allegedly by his son, Adrian. The service took place at Cox Funeral Home in Hamilton.

After the service, members of the Robinson family, other parishioners and friends, some 175 strong, gathered in the dining room at Christ the King for a dinner.

"The whole thing was the epitome of living out the Gospel message," said Father Madden of the service. "The thrust was forgiveness and love and that the Robinson family is a great family and that there was no need to hang their heads in shame."

"Sister forgives the son of Henry and we forgive him," he added. †



Franciscan Missionaries of Mary Sister Philomena Fogarty stands in front of the old Christ the King Mission Church in Hamilton, Ga., in this file photo from Sept. 7, 2001. Her slain body was found on March 26 in Virginia Beach, Va., after she and another nun had been kidnapped from their residence in Hamilton on March 23.

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# Coffeehouse encourages fellowship within and outside of parish

By Jennifer Lindberg

GREENWOOD—Singing God's praises and getting to know their neighbors both in the pews and out is the goal of a Christian coffeehouse started at SS. Francis and Clare Parish in Greenwood.

The parish is trying to use area musicians to bring parishioners together and also be ecumenical to non-Catholic neighbors.

A recent coffeehouse in February invited the Mount Pleasant Christian Church band to perform along with the Archdiocese Gospel Choir and Susan

Jansen, a solo artist who is a member of SS. Francis and Clare Parish.

"Everybody I've spoken to is really jazzed about this idea," Jansen said. "They said it's time for this, and music is an awesome ecumenical tool. Musicians know all about harmony and what makes it work."

Father Stephen Jarrell, pastor of SS. Francis and Clare, said the musical gifts of parishioners to praise the Lord helps reach others.

"This [coffeehouse] is more intentional and mindful of our neighbor who does not share the Catholic faith," Father Jarrell said. "Music is the heart to draw people

to this, and an opportunity to showcase local talent and give folks a chance to praise God in a different setting than they are used to."

Parishioner Sherry Brett, who left the Church for 20 years and came back, is bringing her Baptist friends to Mass and to the coffeehouse.

For her, it's a way to show them the Catholic faith and answer any misconceptions they have about the faith.

The director of religious education, Debbie Bacon, is hoping the coffeehouse will help more parishioners meet one another and spark interest in other parish

activities.

"It's a different experience than reading a book or going to a class," Bacon said. "Sometimes it's very stirring and moving, and sometimes people really respond to music. It's just another way to help people learn and grow."

The coffeehouse offers coffee and snacks, everything from a vegetable tray to chocolate chip cookies, that people can buy for 50 cents. The refreshments stay in the narthex, and people can come and go inside the sanctuary to hear the music.

SS. Francis and Clare plans to have the coffeehouse at least four times each year. †

# Youth religiosity seen as factor in low tobacco, alcohol, drug use

WASHINGTON (CNS)—A new study indicates that religiosity serves as a buffering agent for adolescents that keeps them away from tobacco, alcohol and drug use.

"Those adolescents who viewed religion as a meaningful part of their life and a way to cope with problems were half as likely to use drugs than [were] adolescents who didn't view religion as important," the study said.

The study was published in the March issue of the journal *Psychology of Addictive Behaviors*.

The study's results were comparable for students in grades seven through 10, the grades involved in the study, and among ethnic types, although Caucasians did not score quite as high as African-Americans and Hispanics. The results also cut across types of families: those with both parents at home, single-parent families, and "blended" families with one parent and one step-parent.

The buffering effects of religiosity were a bit more pronounced for girls



CNS photo by Karen Cataway, Northwest Indiana Catholic

A new study in the March issue of the journal *Psychology of Addictive Behaviors* indicates that religiosity serves as a buffering agent for adolescents that keeps them away from tobacco, alcohol and drug use.

than for boys, but only in later adolescence. Thomas Ashby Wills, one of the three Albert Einstein School of Medicine professors who conducted the study, said these effects were not consistent all the way through the study.

The study looked at 1,182 public school students in the New York metropolitan area who were representative of the New York state population. The interviews were conducted once a year

for four years as the students went from seventh through 10th grade, so researchers could track their physical and social development as well as their response to such stresses as various family and school problems.

As part of the study, students were told, "Here are some questions on what you think about things. Read each one, and circle a number to show what you think." They were asked to respond on a scale of one to four, ranging from "not at all important" to "a little important" to "pretty important" to "very important."

The statements they were asked to evaluate in this way were: "To believe in God," "To be able to rely on religious teachings when you have a problem," "To be able to turn to prayer when you're facing a personal problem" and "To rely on your religious beliefs as a guide for day-to-day living."

Religious belief has been found in past studies to result in lower substance abuse rates among adults.

Religiosity is just one buffer against substance use. Family support is

another, Wills told Catholic News Service in a telephone interview from New York City. "Financial resources can be a buffer if you're unemployed," he said.

"At the individual level, buffering could occur because religiosity affects attitudes and values. For example, religiosity may be related to perceived meaning and purpose in life," the study said, and could also be related to values and attitudes about substance use. These factors could moderate the impact of negative life events."

The study added, "In theory, buffering might also occur because of [people's] relations to coping processes, social networks, or both. Religiosity may influence the way people tend to cope with problems and their perceptions about the coping functions of substance use."

Wills said a second study is being conducted with a sample of 5,000 seventh- through 10th-graders to explore whether certain religions provide more of a buffer effect than others. †

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## Fifth mystery of light: Jesus institutes the Eucharist

By Fr. Thomas A. Thompson, S.M.

In the rosary, we are invited to enter into a “quiet model” of prayer—one of faith, love and union with Christ and Mary.

At the Annunciation, Mary allowed God’s Word to take flesh within her. Mary kept in her heart and pondered the meaning of the words spoken to her.

Jesus described his mother as “blessed” because she heard the Word of God and allowed it to resonate and bear fruit in her life.

Christ’s mother was his disciple, his associate, sharing in his mission of bringing God’s love to us. She was also mother of all the members of Christ’s body, the Church.

In the rosary’s fifth “mystery of light,” the Eucharist, we recall Christ and the Apostles at the Last Supper, the meal celebrated in remembrance of the first Passover.

At this meal, Jews gave thanks for the great manifestation of God’s power, freeing them from slavery in Egypt and leading them into the land of promise.

Someplace—perhaps with her son, but we know not where—Mary shared in the Passover meal.

As a devout and observant Jew, she remembered that the blood of the lamb had delivered her people from slavery in Egypt, and that her people had been guided by God’s presence in the Ark of the Covenant and nourished with manna, “the bread from heaven.”

As part of the meal, Mary chanted, “Give thanks to the Lord who is good, whose love endures forever.”

As Christ’s disciple, Mary remembered the times Jesus miraculously multiplied bread, showing his love and compassion for the hungry, who wished to hear his word.

In her Canticle of Joy, she had sung, “The hungry he has filled with good things, the rich he has turned away empty.” She remembered that Jesus proclaimed that he was the “living bread ..., the true manna.” He promised that, “The bread that I will give is my flesh for the life of the world.”

Mary also remembered the wedding banquet at Cana, an event that took place two years earlier, before Passover. There, at her request, Jesus brought joy to the wedding guests by changing water into wine.

When Christ said at Cana that his “hour” had not yet come, Mary sensed that the miraculous event at the marriage

feast was a beginning and that it pointed to an “hour” when Christ would bring about an even greater joy and transformation. She remembered that her words to the servants at Cana, “Do whatever he tells you,” helped to make the miracle possible.

Now, at the Last Supper, Jesus said that “his hour” was upon him. This meal and his death on the cross show us why he came into the world. He so completely identified himself with the Passover—God’s coming into history to free his people—that he became the new Passover, the new Paschal Lamb.

Christ washed his disciples’ feet and gave them the command to love and serve one another. “He took bread ... and the cup filled with wine” and changed them into his own body and blood. He asked his followers to do what he had done, in remembrance of him.

At the Last Supper, he gave his followers two clear commandments: “Love one another as I have loved you” and “Do this in remembrance of me.”

The Eucharist is Christ’s life-giving and loving presence with his Church, until the end of time. The Eucharist makes present the paschal mystery—Christ’s suffering, his death, the Resurrection, his continuing presence in his Church through the Holy Spirit and, finally, our union and identification with him through the sacraments.

All the sacraments point to the Eucharist. They either prepare us to receive the Eucharist or ask us to live the paschal mystery in our daily lives.

From its beginning, the Church, faithful to Christ’s command, has celebrated the Eucharist in his memory. It will continue to do so “until he comes again in glory.” In every Eucharist, the whole paschal mystery is relived.

The Church offers the Eucharist in union with Mary. In Mary, the Church finds the perfect model of worship. In Mary, the Church finds the attitudes which each of us should have as we come to the Eucharist. Mary attentively listened to and pondered God’s Word. She let that Word take hold and change her.

Together with Christ, Mary gives herself to God’s plan of love and reconciliation for the world. She prays that the Church may give convincing witness of Christ’s love for every person.

At every Eucharist, Mary wishes to nourish and strengthen the faith of the members of the Church, who are her sons and daughters. She continues sharing in the mission of Christ, the mission he



The Last Supper and Jesus’ death on the cross show us why he came into the world. He so completely identified himself with the Passover—God’s coming into history to free his people—that he became the new Passover, the new Paschal Lamb. In this painting of the Last Supper by Mariotto di Nardo, an Apostle leans over the bread held by Christ.

received to proclaim God’s love and peace to all.

Mary prays that all who are nourished by Christ’s body and blood may be filled with his Holy Spirit and become one

mind, one heart, one body.

(Marianist Father Thomas A. Thompson is director of the Marian Library at the University of Dayton in Dayton, Ohio.) †

### Discussion Point

## Scripture-based prayer is comforting

### This Week’s Question

Describe a way that you have used the Bible in personal, family or small-group prayer.

“As Catholics living in the South, we are acutely aware of the centrality of the Bible in the lives of our Protestant friends. We seek in shared Scripture study not only to deepen our knowledge so that we can meet on an equal footing, but through a prayerful approach to Scripture we come closer to God and each other. We have grown in appreciation of our own faith and have found our spiritual lives enhanced.” (James McGarry, Clarksville, Tenn.)

“My father died six years ago. We cared for him at home. Scriptural prayer was a great comfort to me then, particularly a passage from Corinthians II.

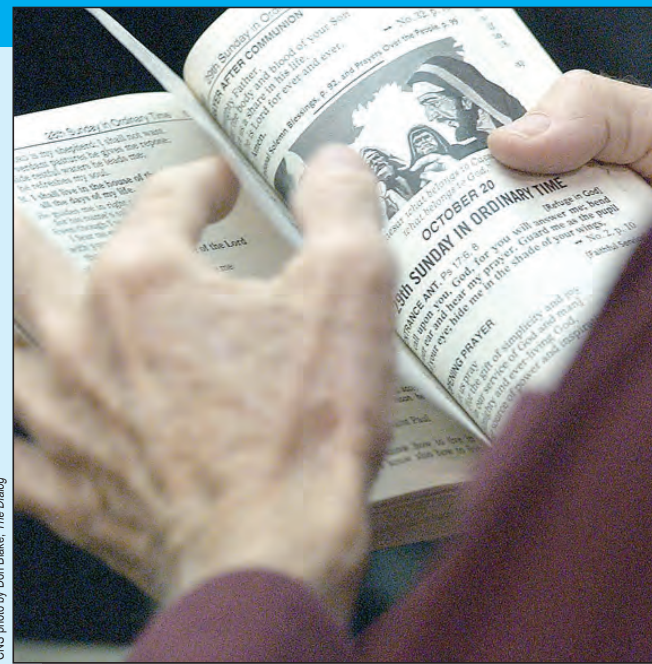
Essentially, it says that we find our greatest strength, even in weakness, when we turn to God. Not my will, but thine.” (Leah McLean, Calais, Maine)

“We use the Bible weekly in our Rite of Christian Initiation of Adults sessions. I am a core team member, and the readings help us all prepare for participation and discussion.” (Carol Devanny, St. Louis, Mo.)

### Lend Us Your Voice

An upcoming edition asks: Describe a way your parish builds bridges among its different cultural-group members.

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



CNS photo by Don Blake, The Dialog

From the Editor Emeritus/John F. Fink

## Important events: Celibacy is mandated

Twenty-third in a series



Mandatory celibacy for priests was decreed in 1074 by the Synod of Sutri convened by Pope Gregory VII. That is 23rd on my list of the 50 greatest events in Catholic history because reverberations of that decision have continued to this day.

The Synod of Sutri declared that priests were not allowed to marry and married men were ineligible for ordination to the priesthood.

This definitely was not the first time celibacy was decreed for priests. Although celibacy was not the general rule in the early Church, and at least some of the Apostles were married, the discipline became increasingly practiced by men and women who wanted to dedicate themselves to the religious life. This was true, of course, for hermits and members of the first monastic communities.

The Council of Elvira in Spain passed the first legislation about priestly

celibacy in 305. It forbade bishops, priests, deacons and other ministers to have wives. Other local councils in Galatia and Cappadocia in 315 passed similar decrees.

Then the first ecumenical council, the Council of Nicaea in 325, prohibited marriage after ordination. Councils in Rome and Carthage followed this up by imposing continence on bishops, priests and deacons. So celibacy for priests has a long history.

Despite that, the fact is that the legislation simply wasn't followed. By the sixth century, no general laws on the subject were recognized. In fact, several councils enacted decrees to regulate the behavior of priests' wives. By the ninth century, bishops and priests married openly and bequeathed their benefices to their children. This caused all sorts of problems for the Church. During the period of feudalism, prelates claimed the right to marry as a matter of course.

There were frequent attempts at reform. Pope Gregory the Great tried to enforce the law of celibacy at the beginning of the seventh century. Emperor Charlemagne, along with Pope Leo III,

did the same at the beginning of the ninth century, as did Pope Leo IX in the middle of the 11th century.

But it wasn't until the reforms initiated by Pope Gregory VII that the discipline of celibacy for priests was enforced permanently. The Second Lateran Council in 1139 confirmed the decrees of the Synod of Sutri and the Council of Trent in 1563 ruled definitively on the matter.

Today's law of celibacy is not the same as that promulgated by the First Council of Nicaea. Today, deacons may have wives because married men over the age of 35 can be ordained to the diaconate. This was a decision of the Second Vatican Council.

The discipline of the Eastern Catholic Churches differs from that of the Roman Church. Its discipline goes back to the Synod of Trullo in 692. Candidates for the priesthood may marry before becoming deacons and may continue in marriage thereafter, but marriage after ordination is forbidden. However, in practice, bishops of Eastern Catholic Churches in the United States do not ordain married men. Bishops of Eastern Catholic Churches are unmarried. †

Cornucopia/Cynthia Dewes

## The credentials we need to prevail

In the world of disagreement, credentials are extremely important. The person with the most impressive credentials is more likely to win the argument.



Little kids do not understand the subtleties of this fact. Johnny will smack his wailing little brother and grab up all the toys, while telling

mom it was brother's fault for not sharing. Guess who gets time out? Johnny's credentials are simply not believable.

Graduating to a higher level in the chain of human behavior, we sometimes find school kids cheating or bullying or telling little lies. They tend to offer lame excuses to support their actions, or to lay blame, generally defending themselves by denying or displacing responsibility.

"He hit me first," "The dog ate my homework" and other such statements are popular with this crowd. And, again, they usually don't provide sufficient justification for the chosen behaviors.

When we become adults, our credentials take on more sophistication and complexity. Now, we have professional

degrees and experience, refined skills and reputations for competence and leadership to back us up. We may even have clout bestowed on us by our wealth, social connections or physical gifts.

Thus, when people take sides on issues, as they inevitably will, credentials become the chief arbiters of whose opinion will prevail. Popes, presidents and pundits all claim such impressive credentials that you might think their arguments would always win, but that's not so.

As grown-ups, our differences are not limited to taking sides on primitive acts of selfishness, such as grabbing toys or cheating on a spelling test, although selfishness certainly may be one of our motivations. Rather, adult convictions more likely are based upon moral certainties, matters involving life or death, both physical and spiritual.

It may seem that purely emotional feeling drives some folks' arguments. Or we may even suspect that immoral or amoral ideas form their beliefs. But goodness often appears on both sides of an issue, even though our zeal for one side or the other may blind us to that reality.

So it is we come to the biggies facing our world today. Because the credentials

of both sides may have merit, we have a dilemma.

On the one hand, we have good people who sincerely believe that we must liberate Iraq from an evil dictator, and rid the world of a source of uncivilized terror. And, on the other side, equally sincere people are opposed to war as a solution for any problem, saying that a good end does not justify bad means to attain it.

On one side, we have those who support life from its natural beginning to its natural end in the name of the God who gives it. On the other are people who empathize with the hardships for mothers and babies in "unwanted" pregnancies and want to be merciful as they believe God is merciful.

During Lent, we're given the opportunity to examine our credentials. We're encouraged to analyze our arguments, to dissect our opinions on this topic or that, to consider our decisions with an eye to following God's will. He alone has the perfect credentials, and his is the standard by which we should live.

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

Faithful Lines/Shirley Vogler Meister

## May kindnesses replace foolishness

Centuries ago, April 1 was actually the start of a new year, even in ancient Roman and Hindu cultures, because the time closely follows the vernal equinox. However, in 1582, Pope Gregory XIII ordered a new calendar—the Gregorian calendar—to replace the old Julian calendar and New Year's



was switched to Jan. 1. In some countries, people either refused to accept the new date—or didn't hear about it—so they continued celebrating early April as the new year.

This didn't set well with the rest of the population, who accepted the Gregorian calendar, so they played tricks on traditionalists, who were sent on "fool's errands." That's how April 1 became April Fool's Day. (Great Britain didn't switch to the Gregorian calendar until the 1700s, but when April Fool's

Day caught on there it spread to the American colonies.)

I didn't know any of this until recently, which made me feel like a fool. I figured everyone else must be enlightened, but when asking friends and family, I learned they were in the dark, too. That's why I'm sharing this now.

Not that any of them, including me, are serious about playing pranks or jokes on the first day of April. We're too busy keeping life on an even keel to be serious tricksters.

I hope I'm not being hasty in my words, because I found that Proverbs 29:20 says, "Do you see a man who is hasty in his words? There is more hope for a fool than for him."

This prompted me to do additional research, and I found that some claim King Charles IX changed the new year date to Jan. 1 in the mid-1560s and those who stuck to the old date were called "April fish." Yes, I said "fish." Sometimes children even receive chocolate fish as April 1 gifts. Some secretly

pin "April Fish" signs on others, who are then ridiculed.

Learning this after all these years, I decided that April's Fools Day isn't something to be celebrated. Rather, this year I'm trying to counteract foolishness and ridicule and silliness with extra acts of kindness throughout the month and thereafter. I hope readers will follow suit. One extra kindness each day all year will make 365 other people smile.

It's even more fun doing this anonymously, especially in public. When "Random Acts of Kindness" caught on a few years ago, I myself was the recipient of some lovely acts of good will by strangers, and I've never forgotten them.

To paraphrase the sixth line of Psalm 23: "May goodness and kindness follow us all the days of our lives."

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

The Bottom Line/Antoinette Bosco

## Making Lent work

Ever since I was just a young girl, I have had a practice of trying to find what



I would call "the perfect book" to read during Lent. In my younger days, that was easier because I was too ignorant and too unscathed yet by life to have any real clues to what Lent really meant. I could settle for "feel-good"

religious books.

It was only after life crucified me with searing pain that I understood Lent, the dark, dry time where we are always in danger of being immobilized, stunted in our journey, haunted by an all-too-elusive God. Lent for me became yearning for an essential lifeline—called hope.

Now, every Lent, I search for a book that will give me spiritual food, nourishing my hope that I'll keep moving forward on my ever-challenging spiritual journey. And this year I lucked out. I found not one book, but a trilogy, three books by author John Kirvan: *Raw Faith*, *Silent Hope* and *God Hunger* (Sorin Books). From my life experiences, I could relate to what he wrote: "Our spiritual journey will not be a return to Eden, but a passage into mystery. Everywhere, in everything, in everyone, there is only God's silent, mysterious presence. The journey that begins in hunger, that is sustained by raw faith, is lived out in hope."

In each of these books, Kirvan seeks out "good company," noted spiritual writers and saints, from Simone Weil, Father Henri Nouwen and C.S. Lewis to St. Francis of Assisi, Dietrich Bonhoeffer and Dorothy Day. He takes their wisdom, added to his own, and gives us hope-filled "meditations meant for praying," as he puts it.

I could feel that this author has an overwhelming empathy for fellow humans, mirroring what he believes originates in God. As he put it, "Our true hope is in God's perfect vision of who we are and his faultless memory for the kind of creature he made, walking monuments to imperfection." That's us! God looks on us with unconditional love. No wonder we should live with hope!

I called Kirvan to ask about his motivation in writing this trilogy, and I heard what I expected. For a generation, he has met people hurting for reasons that range from emotional trauma, debilitating illnesses and the devastation of AIDS—to extreme poverty and discrimination—all trying to sustain their lives "with almost nothing to nourish them." They may have some "leftover fast-food" from childhood religious exposure, but "people are starving to death" for God, he said convincingly.

Being here, almost like a long Lent, "is life in the desert, and you just have to admit you're hungry," said Kirvan, who lets Simone Weil elaborate: "The danger is not that the soul should doubt whether there is any bread [God], but that, by a lie, it should persuade itself that it is not hungry."

Perhaps unknowingly, this author has defined Lent as I have learned it to be from my life experiences: "What counts is our willingness to go on walking when our souls ache and the vision that once fired our dreams is dim and hidden from us behind the walls of weariness."

But he moves beyond Lent, assuring us that "spirituality is about achieving a profound self-esteem, that is, coming to see ourselves as God sees us, the object of infinite love, unremitting solicitude, the bearers of God's greatest dreams for humanity." And that, I maintain, is our post-Lenten legacy, given to us by Jesus on his Great Sunday.

(Antoinette Bosco is a columnist for Catholic News Service.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 6, 2003

- Jeremiah 31:31-34
- Hebrews 5:7-9
- John 12:20-33

The Book of Jeremiah provides this weekend's first reading.



Jeremiah is regarded as one of the four Major Prophets. His eloquence, and the length of his writings, put him in this category.

A common theme runs through all the written prophecies of ancient Israel. The

theme is that, despite human sinfulness and treachery, God always is merciful. He also forgives. He always strengthens. He never forsakes the people.

Jeremiah constantly wrote with this theme in the back of his mind. In his estimate, the people had gravely sinned. As a nation, they had turned away from God. Consequently, they had brought chaos and misery into their lives. Their misfortune was not the result of God's indifference to them. Certainly, it was not because God deserted them. Rather, they created the problem in which they came to languish.

This weekend's reading speaks of a new Covenant. The old Covenant, given to the people through Moses, and then to David and his dynasty, had been severely stressed by the people's sins. God would provide a new day. He would offer a new way to life, peace and joy.

Through this new Covenant, all will know God. He will be their God. They will be God's holy people.

The Epistle to the Hebrews is the source of the second reading.

This epistle's authorship and origin are disputed. But undisputed are its compelling language and deep insights into the person and mission of Jesus, the Redeemer.

As the name implies, it is rich in Jewish symbolism, and it is abundant in the most profound of Jewish beliefs. These beliefs form the context into which Jesus came as God's Son and as Savior.

This reading refers to the Crucifixion. Jesus, the Son of God, willingly accepted the awfulness of death on the cross. He was not the helpless victim of circumstances or of the scheming of others. He chose to die on Calvary. He was obedient

to God's will that in all things, without any hesitation or qualification, humanity would find its way to God through Jesus.

St. John's Gospel supplies the last reading.

An interesting incidental note in this reading is that contact with Jesus is initiated through the Apostles. In the early Church, when this Gospel was written, the Apostles were very, very important. They literally had known the Lord. They were the Lord's special students. They were chosen to be the Lord's representatives. They acted and spoke with the very authority of, and upon explicit commission of, Jesus.

Jesus brings an ominous overtone to this reading. He predicts death. He speaks of a grain of wheat falling to the ground, lifeless and tiny. However, from this small piece of reality, great new life springs.

He speaks of the voluntary giving of life. Remember, while these verses recall an event that occurred actually in Christ's lifetime, they are part of a Gospel composed long after the earthly life of Christ.

The first persons that heard this Scripture knew the story of the Crucifixion. These persons would have instantly connected the reading with Jesus and with the death of Jesus on Calvary.

The message is clear and blunt. In the death of Jesus is life.

## Reflection

Next weekend, the Church will celebrate Palm Sunday, also called Passion Sunday. In not too many days, the Church will call us to mark this year's Holy Week with its magnificent, compelling Triduum.

This weekend's readings set before us great drama. The most momentous time of all human history is soon to be remembered. It is the moment of reconciliation between God and humankind. Nothing is more important for anyone than to be reconciled with God.

Through these readings, the Church teaches us two lessons. One is about the uninterrupted, eternal love of God, given to us in divine mercy. Even if we stray afar from God, God never dismisses us. He never forgets us.

His greatest gift is Jesus. Jesus brings us reconciliation, and in it union with God. He is one of us, a human born of a human mother.

The other lesson is that salvation is not thrust upon us. We must accept it. We must will it. It must be our choice. It is the

## Daily Readings

**Monday, April 7**  
John Baptist de la Salle, priest  
*Daniel 13:1-9, 15-17, 19-30,*  
33-62  
or *Daniel 13:41c-62*  
*Psalm 23:1-6*  
*John 8:1-11*

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

**Wednesday, April 9**  
*Daniel 3:14-20, 91-92, 95*  
(Response) *Daniel 3:52-56*  
*John 8:31-42*

**Thursday, April 10**  
*Genesis 17:3-9*  
*Psalm 105:4-9*  
*John 8:51-59*

**Friday, April 11**  
Stanislaus, bishop and martyr  
*Jeremiah 20:10-13*  
*Psalm 18:2-7*  
*John 10:31-42*

**Saturday, April 12**  
*Ezekiel 37:21-28*  
(Response) *Jeremiah 31:10-13*  
*John 11:45-56*

**Sunday, April 13**  
Palm Sunday of the Lord's  
Passion  
*Mark 11:1-10*  
or *John 12:12-16 (Procession)*  
*Isaiah 50:4-7*  
*Psalm 22:8-9, 17-18a, 19-20,*  
23-24  
*Philippians 2:6-11*  
*Mark 14:1-15:47*  
or *Mark 15:1-39*

outcome of obedience. At times, we must be obedient even unto death, as was Jesus. At times, we must be obedient even if the

cross stands before us with its threat, but also with the promise of victory if we overcome it. †

## Question Corner/Fr. John Dietzen

# Mysteries of light are to be prayed on Thursday

Q When are we going to put in the new mysteries in the daily rosary? Aren't we supposed to say the new mysteries on Thursday?



In some recitations of the rosary, that is not done. I'd really like to know what is right. (Illinois)

A As most Catholics are aware, the rosary of the Blessed Virgin Mary is among the most popular prayers of our faith for contemplating the life and teachings of Christ.

In a series of 15 mysteries (joyful, sorrowful and glorious), with prayers that include numerous recitations of the Hail Mary, we reflect on the early and final events in the life of our Lord, usually in light of Mary's direct experience and participation in these events.

In a recent apostolic letter titled "The Rosary of the Virgin Mary" (October 2002), Pope John Paul II offered five additional mysteries for meditation on particularly significant moments in the public ministry of Jesus, between his baptism and his death and resurrection.

These mysteries, he said, may be called in a special way "mysteries of light" since the truth that Christ is the "light of the world" (Jn 8:12) emerges in a special way during those years when he proclaims the good news of the kingdom of God. Each of these mysteries, said the pope, is a revelation of the kingdom now present in the world in the person of Jesus.

The five mysteries of light, which our Holy Father also calls luminous mysteries, are:

1. The baptism of Christ in the Jordan River, when the Holy Spirit invests him with his mission from the Father;
2. His self-revelation at Cana (Jn 2:1-12), when he opens the hearts of his disciples to faith;
3. The preaching by which Jesus proclaims the kingdom of God, calls people to conversion "and forgives the sins of all who draw near him in humble trust;"
4. The Transfiguration, when Christ prepares the Apostles to experience the

Passion, the joy of the Resurrection and life transfigured by the Holy Spirit; and 5. The institution of the Eucharist in which Jesus offers his body and blood as food under the signs of bread and wine, and testifies "to the end" his love for humanity (Jn 13:1).

The pope did suggest that the "mysteries of light" could be meditated upon on Thursdays, with the joyful mysteries on Monday and Saturday, the sorrowful on Tuesday and Friday, and the glorious on Wednesday and Sunday.

As has been noted often, however, many beautiful ideas and helpful proposals have been smothered to death by someone wanting to turn them into laws.

Clearly, in his letter, the pope is attempting not to do that.

The rosary is "one of the traditional paths of Christian prayer directed to the contemplation of Christ's face," he wrote. How and whether to implement his recommendations "is left to the freedom of individuals and communities," to each one's spiritual life and journey.

Without question, this form of prayer has proved immensely powerful for centuries in bringing people to the contemplation of Christ through the eyes and memories of Mary.

This contemplative meditation is essential for the rosary. Without it, the rosary is "a body without a soul" and "its recitation runs the risk of becoming a mechanical repetition of formulas," said the pope, quoting the apostolic exhortation "*Marialis Cultus*" of Pope Paul VI.

According to John Paul II, it is this contemplative remembering, starting with Mary's experience, that makes present for us today "the works brought about by God in the history of salvation." It is this focus on Christ, he said, by which the rosary "makes us peacemakers in the world."

(A free brochure answering questions that Catholics ask about Mary, the mother of Jesus, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## My Journey to God

# Resurrection

Last Easter, I was grateful that I could serve as a eucharistic minister at Mass. It was especially comforting to me because my father had died a few months earlier.

All around the altar, lector stand and baptismal font were brightly colored spring flowers. On the railing of a little white bridge leading to the baptismal font was an artificial orange butterfly trimmed in gold.

I kept thinking about my father's funeral. After the graveside service, my mother saw an orange-yellow butterfly trimmed in glittery-gold flying straight up in the sunlight. She said it was beautiful and seemed to have a little halo.

During the Easter Mass, the priest talked about how bravely Christ suffered for us, and now his suffering was over. I thought about my father, who bravely and quietly suffered the horrible pain that consumed his body while the disease ate away his life. Now his suffering was over, too.

In his life, Christ would experience joy and love, but also heartbreak and horrible pain before being freed to heaven. At Easter, Christ had done all that God had asked him to do. Christ did it well, with love, compassion and courage, and—though tested—with faith.

I thought that was how my father lived his life. Whatever came his way, he faced it graciously, with courage and little complaint. Whatever was asked of him, my father did it the best he could.

I thought about how there are many people like that. When they die, their new beginning is a continuous celebration of Christ's resurrection, and the resurrection of their soul. It is over. It is done. They are free.

That made me feel extra good last Easter.

By Mary Rubeck Benson

(Mary Rubeck Benson is a member of St. Lawrence Parish in Indianapolis.)

## 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](mailto:mklein@archindy.org) (e-mail).

### April 4

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., **Indianapolis**. Catholic Charismatic Renewal, Mass and healing service, teaching 7 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.

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, "Jesus' Jerusalem Ministry in Mark," 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., **Brownburg**. Fish fry, 5-7 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Way of the Cross, 6 p.m. Information: 317-831-4142.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Fish fry, 5-8 p.m. Information: 317-831-4142.

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

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning, 9:30-11:30 a.m. Information: 317-228-9276.

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., **Brownburg**. 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, presented by St. Mary Parish, North Vernon, youth group, 2:30 p.m.

University of Notre Dame, McKenna Hall, **South Bend, Ind.**, (Diocese of Fort Wayne-South Bend). 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.

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](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

### April 7

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](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink).

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.

### April 7-May 12

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Early Childhood Systematic Training For Effective Parenting (STEP) class, held weekly, 6:30-8:30 p.m., no class on April 21. Registration: 317-236-1526.

### April 8

St. Luke Methodist Church, 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. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Lenten Organ Concert Series, Jeffrey Havens, 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, "The Trinity, the Family and Contemporary Bioethics," William E. May, Ph.D., presenter, free-will donation. Reservations no later than 5 p.m. Monday prior to seminar: 317-636-4478.

St. Andrew the Apostle Church, 4052 E. 38th St., **Indianapolis**. Reflection titled "Is Jesus the Answer?" presented by

Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey, 7:30 p.m., fish dinner, activity hall, 6 p.m., \$5 adults, \$3 children under 12. Information: 317-546-1571.

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. "Journey Through the Bible," Franciscan Sister Norma Rocklage, presenter, 7:30 p.m. Information: 317-255-4534.

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](mailto:mtfran@cris.com).

### April 10

Marriott Hotel, 350 W. Maryland St., **Indianapolis**. St. Elizabeth's Pregnancy and Adoption Services, luncheon, 11:30 a.m.-1 p.m., "Overcoming Adversity," Indianapolis Colts head coach Tony Dungy, speaker, \$50 per person, \$400 table. Information: 317-787-3412 or e-mail [stelizabeths@stelizabeths.org](mailto:stelizabeths@stelizabeths.org).

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.

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., **Indianapolis**. Taize prayer service for peace, 7 p.m. Information: 317-357-8352.

### April 11

St. Mark the Evangelist Parish, Schafer Hall, 535 E. Edgewood Ave., **Indianapolis**. Men's Club, Lenten fish fry, 5-8 p.m. Information: 317-787-4769.

St. Elizabeth Seton Parish, 10655 Haverstick Road, **Carmel, Ind.**, (Diocese of Lafayette). Couple to Couple League of Indianapolis, Natural Family Planning, 7-9 p.m. Information: 317-228-9276.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Fish fry and buffet, 4:30-7:30 p.m., benefits St. Michael Parish youth ministry programs, \$7 adults, \$3.50 children under 11. Information: 812-364-6646.



"Please enter two by two."

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Marian College, St. Francis Hall, Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal—Central Indiana, praise and worship, music, healing prayers, teachings, quiet times, Scriptures, fellowship and refreshments, 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.

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) 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. 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. 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, "The Passion and Resurrection of Jesus," 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., **Brownburg**. Fish fry, 5-7 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Way of the Cross, 6 p.m. Information: 317-831-4142.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Fish fry, 5-8 p.m. Information: 317-831-4142.

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

### April 11-12

St. Ambrose Parish, 301 S. Chestnut St., **Seymour**. Spring Festival, Fri., 7-11 p.m., \$3 admission, Sat., 3-8:30 p.m., dinner available, 4:30-7:30 p.m. Information: 812-522-3522.

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

### April 11-13

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Contemplative (Silent) Retreat." Information: 812-923-8817 or e-mail [mtfran@cris.com](mailto:mtfran@cris.com).

—See ACTIVE LIST, page 17

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Saturday, April 26th 7:00-10:00 p.m.  
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◆ **Walk-Run-Pray-a-thon**  
Sunday, April 27th 11:30 a.m.  
!!Pitch-in luncheon at 1:00 p.m.!!

**Additional Drawings for Raffle Winners**  
(10:00 a.m. English Mass/11:30 a.m. Hispanic Mass)

Register for the Walk-Run-Pray-a-thon at:  
[www.stphilipindy.org](http://www.stphilipindy.org) or by calling 636-0134



The Active List, continued from page 16

**April 12**  
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. RCIA Retreat, "The Seasons of a Journey," Dr. Maureen Meehan, presenter. Information: 317-788-7581.

Michaela Farm, **Oldenburg**. Volunteer work day, 9 a.m.-3 p.m., snacks and drinks provided. Information: 812-933-0260.

**April 13**  
Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Convent of the Immaculate Conception, 22143 Main St., **Oldenburg**. Living Way of the Cross, 2:00 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Systematic Training for Effective Parenting (STEP) workshop, 9 a.m.-3 p.m. Information and registration: 317-236-1526, 800-382-9836, ext. 1526.

**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 "T" 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. 317-638-5551.

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:

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: 317-831-4142.

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. †

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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.

**ANDERSON, David O.**, 51, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 15. Husband of Diane Anderson. Father of Brian, David and Doug Anderson. Son of William and Geraldine Anderson. Brother of Mary Ragsdale, Eileen Sexson, Kathy West and Bill Anderson. Grandfather of one.

**BALDWIN, Daniel H.**, 67, St. Mary, Greensburg, March 22. Husband of Jo Ann (Lustig) Hellmich Baldwin. Father of Julie Drum and Jeff Baldwin. Stepfather of Kay Morin, Ken and Ron Hellmich. Brother of Bruce, Jack, Jim and Richard Baldwin. Grandfather of six.

**BARRY, Susan**, 92, St. Vincent de Paul, Bedford, March 14. Mother of Beverly Drehobl, Michael and Steve Barry. Grandmother of two. Great-grandmother of six.

**BELL, Lillian Ozella (Young)**, 80, St. Anthony, Indianapolis, March 24. Mother of Anita Burnett, Beverly Hogan, Deborah Ingle, Cheryl Lunn, Patricia Kreis, Cynthia Weaver and Mark Bell. Sister of Betty Fruits. Grandmother of 18. Great-grandmother of 14.

**BEZY, Marguerite**, 96, St. Mary-of-the-Knobs, Floyds Knobs, March 19. Aunt of several.

**BOZIC, Sophie A.**, 90, Holy

Trinity, Indianapolis, March 22. Mother of Marie Swoverland, Dr. Donald and Dr. John Bozic. Sister of Tina Dawnorowicz and Carl Mauer. Grandmother of six.

**BRAUN, Edgar F.**, "Bud," 90, St. Michael, Cannelton, March 18. Father of Sandra Sabelhaus, David and James Braun. Brother of Charles Braun. Grandfather of several. Great-grandfather of several.

**BRUNSON, Vernis H.**, 88, Holy Name, Beech Grove, March 21. Husband of Ann Brunson. Father of Caroline Curry, Marion "Jani" Griffin, Connie Lane, Cathy Tupper, Millie Livingston, Donald, John, Thomas and Vern Brunson. Stepfather of Dottie Lucas and Ann Robinson. Grandfather of 27. Great-grandfather of 22.

**BURNSIDE, Mary Elizabeth**, 85, St. Luke, Indianapolis, March 17. Mother of John Burnside. Sister of Thomas Joyce. Grandmother of three.

**CHESNUT, Mildred**, 91, St. Andrew, Richmond, March 22. Mother of Roberta Barnes, Jane Russell, Allan, Randall and Ron Chesnut. Grandmother of 10. Great-grandmother of 11.

**COBLER, Marcella H.**, 91, St. Paul, Tell City, March 10. Mother of Duane Cobler. Sister of Jeanette Schaefer, Ruth Weber, George, James, Louis and Walter Hagedorn. Grandmother of three. Great-grandmother of two.

**DALTON-KILLILEA, Florence C.**, 79, St. Roch, Indianapolis, March 16. Mother of Deanna Cantwell, Kathleen Deer-Richardson, Carol Metzger and Leo Dalton. Step-mother of Maureen Killilea-Rayos, Julie and Brian Killilea.

Sister of Ruth Frantzreb. Grandmother of 15. Great-grandmother of three.

**DICKENS, Gladys**, 95, St. Mary, Richmond, March 14.

**DONAHUE, Rosemary V. (Duncan)**, 78, Holy Cross, Indianapolis, March 18. Wife of William F. Donahue. Mother of Mea Ackerson, Kathy Schouten, Denny, Jimmy, Kevin, Steve, Tim and Tom Donahue. Sister of Betty Berry, Lois Clark and Joan Carnagua. Grandmother of 20. Great-grandmother of 18.

**FITCH, Marie Christina**, 90, St. Barnabas, Indianapolis, March 15. Wife of Paul Fitch. Mother of Edwina Wood. Sister of Rosina Stewart. Grandmother of three. Great-grandmother of six.

**FOX, George "Jim"**, 85, St. Martin, Yorkville, March 17. Husband of Mildred Fox. Father of Darlene Callaway. Brother of Albert, Leroy and Russell Fox. Grandfather of one.

**GEDIG, Phyllis A.**, 75, St. Barnabas, Indianapolis, March 16. Wife of John Gedig. Mother of Karen Burnett, John, Kurt, Paul and Richard Gedig. Sister of Mary Alice Roeder. Grandmother of 10. Great-grandmother of one.

**GESWEIN, Willard F.**, 72, St. Mary, Lanesville, March 21. Husband of Laverne (Smith) Geswein. Father of James, Jerry and Michael Geswein. Brother of Mildred Gleason, Ruth Harbeson and Joyce Schueler.

**GOSMAN, Paul B.**, 88, St. Jude, Indianapolis, March 21. Husband of Margaret A. (Gallo) Gosman. Father of Vicki Laue and Mary Sparks. Brother of Edelle Murray and Maxine Wolford. Grandfather of two. Great-grandfather of two.

**HAAGER, Bonnie**, 86, St. Andrew, Richmond, March 23. Mother of Shirley Smith, Pete and Ray Haager. Grandmother of nine. Great-grandmother of 10. Step-great-grandmother of eight. Great-

great-grandmother of four.

**HERMANN, Rosella Cecilia**, 85, St. Gabriel, Connerville, March 25. Wife of Harry Walter Hermann. Mother of Mary Ann, David, Edward, Jerome "Jerry," John and Harry "Tom" Hermann. Grandmother of seven. Great-grandmother of five.

**HIGGINS, Mary Jane (Lux)**, 98, St. Vincent de Paul, Shelby County, March 23.

**HOFF, Beverly Ann (Eck)**, 63, Holy Name, Beech Grove, March 21. Mother of Deborah Lyons, Vickie Templeton and Darrell Hoff. Daughter of Leonard and Grace (Richardson) Eck. Sister of Mary Lou Lady, Leonard, Raymond and Ronald Eck. Grandmother of 10. Great-grandmother of three.

**JOHNSON, Teresa Ann (Endris)**, 74, St. Vincent de Paul, Bedford, March 17. Wife of Joseph Johnson. Mother of Janice Henderson, Chris and James Johnson. Sister of Mary Jean, Jack, James and John Endris. Grandmother of five. Great-grandmother of five.

**KLEER, Gertrude**, 94, St. Mary, New Albany, March 25. Sister of Carl Meyer Jr. Aunt of two.

**MACK, Stephen**, 61, Nativity, Indianapolis, March 18. Husband of Peggy Mack. Father of Chris Mack. Stepfather of Paul Pemberton. Brother of Eileen Buchanan, Bertha Hammerskin, Susan Striby, Katie Tierney, Dorothy, Charley and Paul Mack. Grandfather of one.

**MAHER, Barbara Lee (Lawson)**, 79, Sacred Heart of Jesus, Indianapolis, March 22. Wife of Thomas Maher. Mother of Patty Sprague, Sam Harris, Dee Dee, Dan, Jim and Thomas Maher. Grandmother of 17. Great-grandmother of five.

**MATTINGLY, Joyce J.**, 78, St. Malachy, Brownsburg, March 17. Wife of Edward Mattingly. Mother of Lin Place, Mark, Michael and Walter Mattingly. Sister of Coleta Jones, Winnie Taylor, Barbara Warren, Jerry and Roscoe Craig. Grandmother of seven.

**MOLLAUN, Clarissa "Chris"**, 88, St. Louis, Batesville, March 22. Mother of James Mollaun. Grandmother of five. Great-grandmother of nine.

**NEIDLINGER, Dan P.**, 95, St. Patrick, Terre Haute, March 24. Grandfather of eight. Great-grandfather of 14.

**NIEHUS, Gretchen V. (Hildebrand)**, 62, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 11. Mother of Heidi, Brian, John and Kevin Niehus. Grandmother of two.

**NIEHUS, John Joseph**, 67, St. Therese of the Infant Jesus

(Little Flower), Indianapolis, Feb. 24. Husband of Gretchen Niehus. Father of Heidi, Brian, John and Kevin Niehus. Son of Roy Niehus. Brother of Kathleen, Margaret, Mary Ann, Susie, Kevin and Michael Niehus. Grandfather of two.

**NOBBE, Loretta C.**, 86, St. Mary, Greensburg, March 23. Mother of Marlene Meyer, Susan Munson, Delores Young, Betty, Eugene, Herman, Leon, Robert and Walter Nobbe. Sister of Marcella Leising, Stella Weberding, Marie Wietlisbach, Andrew and Lawrence Bedel. Grandmother of 31. Great-grandmother of 26.

**PESAVENTO, James**, 82, Sacred Heart, Clinton, March 12. Father of Donna, Jerry and Robert Pesavento. Brother of Mary Barker, Martha Karanovich, Jane Wesley and John Pesavento. Grandfather of five. Great-grandfather of five.

**PINNA, Michael B.**, 95, St. Roch, Indianapolis, March 23. Father of Marie Radkevich and Michael Pinna. Grandfather of seven. Great-grandfather of 14.

**PUGH, Catherine Mary (Cave)**, 40, St. Thomas More, Mooresville, March 21. Wife of Arthur Pugh. Mother of Chrysti Cook. Daughter of Pauline Marie (Hansman) Cave. Sister of Lisa Ellison, Cindy (Cave) Keller, Carolyn (Cave) Wamsley, Margaret "Peggy," Donald and Gary Cave. Grandmother of three.

**RECEVEUR, Theresa M.**, 72, St. Mary-of-the-Knobs, Floyds Knobs, March 21. Mother of Patty Campbell, Sandy Jacobi, Connie Mefford, Theresa Ward, David, Mike and Raymond Receveur Jr. Sister of Anna Condra, Betty Pankey, Leonard, Ronald and Thomas Bures. Grandmother of 19. Great-grandmother of two.

**REVERMAN, Margaret Elizabeth**, 84, St. Louis, Batesville, March 24. Mother of Robert and William Reverman. Sister of Wanda Lou Evans. Grandmother of six.

**RUNIYON, Harley Edward**, 72, St. Thomas More, Mooresville, March 16. Father of Lisa Cohee, Karla Fuehrer, Karen Howell, Julie Pugh and Gregg Runiyon. Brother of Clone Runiyon. Grandfather of 11. Great-grandfather of one.

**RUSSELL, William C.**, 80, St. Thomas More, Mooresville, March 18. Father of Laura, Nancy and Brent Russell. Brother of Phyllis DuCharme-Seger.

**SCHULTZ, Norbert E.**, 71, Prince of Peace, Madison, March 18. Father of Patricia Couch and Robert Schultz.

Brother of Howard Schultz. Grandfather of four.

**SHUMAKER, Carl**, 66, St. Pius X, Indianapolis, March 18. Husband of May (Moldthan) Shumaker. Father of Jennifer Shumaker. Brother of Suzanne (Clifford) Meyer.

**SOLBRIG, Charles L. "Bud,"** 80, St. Paul, Tell City, March 20. Husband of Irene (Luecke) Solbrig. Father of Norma Jean Rogier and Charles "Chuck" Solbrig Jr. Brother of Imogene "Judy" Roberson. Grandfather of three. Great-grandfather of four.

**SWISHER, Stanley "Swish" M.**, 93, St. Christopher, Indianapolis, March 15. Husband of Betty Swisher. Father of Betty Burns, Christy Rainbolt, Debbie Whitaker and Terry Swisher. Brother of Esther, Don and Tex Swisher.

**TUNIS, Fred C.**, 74, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 14. Brother of Patricia Hawkins, Joyce Howell and Jack Tunis.

**TURNER, Robert**, 75, St. Andrew, Richmond, March 20. Husband of Tillie Turner. Father of Susan Fifer, Janice Server, Barbara Whalen, Gary, Larry and Ronald Turner. Brother of Alice Asterman, Jane Johnson, Helen Leslie, Mary Ryan, Evelyn Williams, Arthur, Carl, Edward, Elmer, Fred and Howard Turner. Grandfather of 13.

**UNDERWOOD, Charles E.**, 64, St. Michael, Bradford, March 19. Husband of Nancy (Fuchs) Underwood. Father of Kathy Carpineto, Becky Cartnel, Nancy Williamson, Andy, Charles Jr. and James Underwood. Grandfather of 15.

**VAUGHAN, Anne E.**, 79, St. Pius X, Indianapolis, March 17. Mother of Kathy Bauernfeind, Mary Lou, Jim, Mick, Robert and Tom Vaughan. Grandmother of 10.

**VISSING, Elizabeth Ann**, 69, St. Paul, Sellersburg, March 15. Mother of Mary Beth Casey, Cynthia Cooley, Jerome Cottingham, Theresa Gottbrah, Steven Morrison, Kimberly Nevitt and John Vissing Jr. Sister of Arthur and James Middleton. Grandmother of 18. Great-grandmother of 12. Great-great-grandmother of two.

**VOLZ, Virginia**, 81, St. Pius, Ripley County, March 13. Mother of Rita Jean Graves, Thelma Schmidt, Ethel Anna Stamm, Virginia Terhune, Mary Lou, Don, Jerry, Nicholas and Walter Volz. Sister of Henrietta Evans, Helen Knapp, Agnes Umbarger and Alphonse Obermeyer. Grandmother of 17. Great-grandmother of 11. †

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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

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

April 9, 7 p.m. at St. Martin of Tours, Martinsville

## Connersville Deanery

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 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 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

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

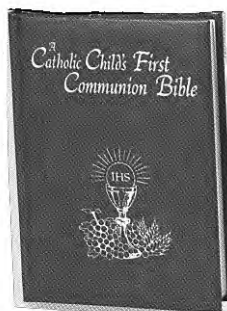


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