



The

Criterion

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CriterionOnline.com

March 10, 2006

Vol. XLVI, No. 21 75¢

Live, love and learn

A father's lessons help priest, widower form special friendship

By John Shaughnessy

The page came at 10 minutes before midnight, calling Father John Mannion to the hospital room of the dying woman.

Entering the room, Father Mannion realized he had never met the woman or her 80-year-old husband who sat by her side, praying that their marriage of 40 years wasn't coming to an end.

Father Mannion administered last rites to Rita Ressler. And when she died minutes later, the Franciscan priest tried to comfort her husband, Charlie, as he whimpered, "I lost my Rita. I lost my Rita. What am I going to do?"

After Charlie mentioned they had no children, he looked into the eyes of the priest and asked, "Will you help take care of me?"

That question led to a promise—and the beginning of a remarkable relationship between Charlie and Father Mannion, who is the director of spiritual care services at St. Francis Hospital and Health Centers in Beech Grove.

Since that moment eight years ago, Father Mannion has spent a part of nearly every day taking care of Charlie—a connection that continued on a recent morning as the 64-year-old priest drove to see his friend who now lives at St. Paul Hermitage in Beech Grove.

"After Rita died, he would always be at the hospital every night after work—faithfully," Father Mannion recalled. "He'd be sitting here at my desk or he'd wait on a bench until I came out the door. I'd go over to his house every night and talk to him for an hour or so. He was so lonely. For the past three years, since he's been at the hermitage, I've gone every day, seven days a week, two times a day."

Pies, blood and faith

As he talked, Father Mannion drove his pickup truck, having lent his car for



Photo by John Shaughnessy

Born in sorrow, the remarkable friendship of Father John Mannion, left, and Charlie Ressler has touched the lives of both men for the past eight years.

the week to a couple whose vehicle was in the shop to fix its transmission.

The drive to the hermitage recalled his days as a parish priest—at St. Anne Parish in Monterey, Ind., in the Lafayette Diocese—when he made unusual, extra deliveries as he distributed Holy Communion to the parish's shut-ins every Friday.

On those days, Father Mannion also brought each of the shut-ins at the small, rural parish their favorite dessert—having spent the previous night cooking in his kitchen, making cinnamon rolls, chocolate cake, and lemon, cherry and apple pies.

The drive to the hermitage also recalled a day from two years ago when he nearly bled to death. On that day, he had been fixing the power mower of a former

neighbor—an act of kindness similar to the way he paints houses and cleans gutters for people in need.

"I had my hand under the mower and my left hand went into the sharpened blade," he recalled. "It severely cut my thumb halfway around. I drove to St. Francis with a floorboard filled with blood. When I got there, I told the doctor I was tired. The doctor said, 'Sure you're tired. You left half your blood in the truck.'"

After parking at the hermitage, Father Mannion walked inside, where he saw Charlie sitting in his wheelchair with his back to the priest. Father Mannion sneaked toward Charlie and put his hands on his friend's arms.

See FRIENDSHIP, page 19

Bishops hail abortion ban, urge building culture of life

PIERRE, S.D. (CNS)—Two Catholic bishops hailed South Dakota's new law banning nearly all abortions, but they also urged efforts to transform people's hearts and minds to reject abortion and build a culture that respects all life from the moment of conception to natural death.

On March 6 in Pierre, the state capital, Gov. Mike Rounds signed into law a bill prohibiting all intentional abortions except those to save a mother's life.

Bishop Blase J. Cupich of Rapid City said South Dakota citizens and their elected officials "can be justifiably proud of their efforts to restore the rights of the unborn child," but "a change in law and structures," he said, "is not sufficient."

Society must build a culture of life that "begins with the unborn" and also ensures livable wages, education, adequate health care, help for single mothers and "an end to the death penalty," he said.

In a separate statement, Bishop Samuel J. Aquila of Fargo, N.D., apostolic administrator of the Sioux Falls Diocese in South Dakota, said, "There is no question about the Church's position on abortion—human life is sacred because it involves the creative action of God. ... None of us can claim the right directly to destroy an innocent human being."

He hailed the new law but said the Church is "dedicated to promoting a culture that respects human life."

"Regardless of court rulings and laws, we must be ardent in our efforts to transform the hearts and minds of our fellow citizens. All people must recognize [that] human life is a gift," Bishop Aquila said.

South Dakota's new law is the most sweeping ban on abortion adopted in any state since 1973, the year that the U.S. Supreme Court legalized abortion virtually on demand in its *Roe v. Wade* decision.

The Women's Health and Human Life Protection Act specifically exempts women from any criminal conviction or penalty for obtaining an abortion. But it says that anyone who performs an abortion except to save a mother's life commits a Class 5 felony, which is punishable by a fine up to

See BAN, page 19

Teens called to live their faith at 'Holy Spirit University'

By Mary Ann Wyand

"Holy Spirit University" was the theme for the 2006 Archdiocesan Youth Rally, which was three years in the making.

Two years ago, teenagers from parishes in central and southern Indiana celebrated the life and teachings of Jesus during a youth rally titled "Shout it Out" that culminated with adoration of the Blessed Sacrament at Roncalli High School and Mass at nearby St. Jude Church in Indianapolis.

Last year, they learned about God the Father during a youth rally with the theme "Got Pop?" that also was held at the Indianapolis South Deanery interparochial high school.

This year's rally on March 5 at Cathedral High School in Indianapolis focused on being "Schooled in the Holy Spirit" to



Photo by Mary Ann Wyand

APeX Ministries co-founders Brad Farmer, left, and Gene Monterastelli of Washington, D.C., entertain more than 550 Archdiocesan Youth Rally participants on March 5 at Cathedral High School in Indianapolis.

complete the theme of the Most Holy Trinity.

For the past two years, some of the youth rally participants got to share their musical abilities during a talent show at Father

Thomas Seccina Memorial High School in Indianapolis on the night before the rally.

Last Sunday, more than 550 teens from 10 deaneries learned about the gifts of the Holy Spirit and enjoyed an entertaining keynote presentation by APeX Ministries co-founders Brad Farmer and Gene Monterastelli based in Washington, D.C.

As Farmer and Monterastelli juggled balls, bowling pins and well-timed jokes, the teens learned memorable lessons about life and faith.

"Whether we recognize it or not," Farmer told the teens, "... we owe our existence to the Creator. Everything that we have, everything that we are, every good gift that we receive, comes from our heavenly Father."

Catholics are fed in a special way by the sacrament of the Eucharist, he said, which

See RALLY, page 10

Criterion Web site adds new audio features, Lenten page

By Brandon A. Evans

New audio features and syndication feeds are the latest additions to the archdiocese's Web presence.



The Criterion Online Edition is now featuring audio versions of each week's editorial, the archbishop's column and selected stories.

Archbishop Daniel M. Buechlein records his column, "Seeking the Face of the Lord," each week for Catholic Radio 89.1 FM. The following week, the column files are

posted—and archived—at www.CriterionOnline.com.

The newspaper's reporting staff is also taking turns reading their stories. Subscribers can access the audio stories online by simply clicking on the link for any story that has an audio symbol next to it.

Those who wish to have these audio stories downloaded directly to their computer or mp3 player can also subscribe to the newspaper's podcast by clicking on the "RSS Podcast" link on the front page.

Anyone with an RSS "aggregator" or news reader can also use similar links on the front page to get the latest headlines from the newspaper's blog (www.criteriononline.blogspot.com) sent to their

computer.

As was the case during Advent, *The Criterion* is also offering a special Web page for Lent. It can be accessed by logging on to www.archindy.org/lent.

The page consists of links to the daily readings, a Lenten column by Archbishop Daniel M. Buechlein, and a full listing of penance services taking place at parishes across central and southern Indiana.

There are also links to other Lenten activities and the Stations of the Cross.

With the recent movement of the Cause of Canonization of Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, a special page has been created.

Visitors can log on to www.archindy.org/guerin to read not only the latest news about the Cause, but also to download audio and photos, and browse through the last eight years of news stories about Blessed Mother Guérin that have appeared in *The Criterion*.

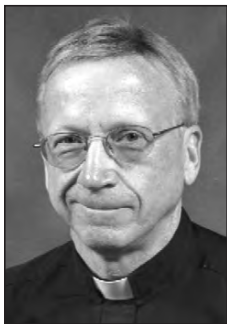
A page located at www.archindy.org/brute also provides information about the newly opened Cause of Beatification and Canonization of Servant of God Simon Bruté, the first bishop of Vincennes—which later became the Archdiocese of Indianapolis.

Readers are encouraged to continue checking both the archdiocesan Web site and *The Criterion Online Edition* for the latest updates and news. †

Priest returned to ministry following investigation

Archdiocesan Review Board finds abuse allegations against archdiocesan priest and former priest were not credible

Father Carlton J. Beever, 57, who was placed on administrative leave on July 26, 2004, following allegations in a sexual misconduct lawsuit, was returned to ministry as pastor of St. Philip Neri Parish in Indianapolis on March 5.



Fr. Carlton J. Beever

The Archdiocesan Review Board recommended to Archbishop Daniel M. Buechlein that Father Beever be returned to ministry after a thorough investigation concluded that the allegations were not credible.

The lawsuit alleged that Father Beever and then-Father Thomas J. Amsden, who resigned 11 years ago from active ministry as an archdiocesan priest, sexually abused the plaintiff in the 1970s while each was serving—at different times—as an associate pastor of St. Mary Parish in Greensburg.

Father Beever, who was ordained in 1974, and Amsden had both denied the allegations. Amsden, who was ordained in 1968, resigned from

active ministry in 1995.

The Archdiocesan Review Board also found the allegations against Amsden to be not credible.

"It is regrettable that Father Beever and Tom Amsden have had to live through such a painful experience. They will need all our prayers and support," Archbishop Buechlein said.

"If anything positive can be learned from this situation, it is that the process and procedures that we have set in place work. This is especially true of the central role played by the Archdiocesan Review Board, which you may recall comprises a former chief of police, a former deputy prosecuting attorney and head of the felony sex offense and child abuse unit, a licensed clinical psychologist in full-time practice, a licensed clinical social worker and the former head of child protective services for the state of Indiana, a corporate executive and civic leader, and a pastor," the archbishop said.

The archdiocese continues to provide pastoral care and counseling to the victims of sexual abuse. The archdiocese continues to urge people to come forward to report sexual misconduct so that it can reach out to the victims.

Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocesan victim assistance coordinator, Suzanne L. Yakimchick, chancellor, Archdiocese of Indianapolis, at P.O. Box 1410, Indianapolis, IN 46206-1410 or by calling 317-236-7325 or 800-382-9836, ext. 7325. †

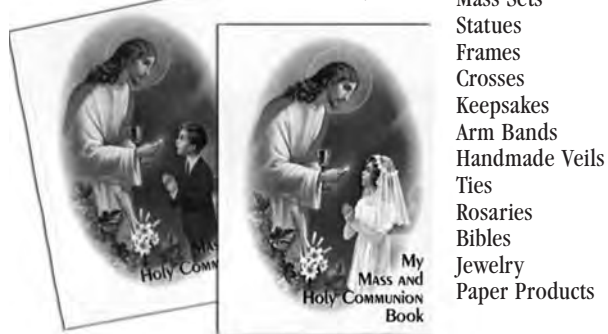
Catholics may eat meat on St. Patrick's Day

St. Patrick's Day, March 17, falls this year on a Lenten Friday, a penitential day for Catholics when they do not eat meat or soups and sauces made from meat.

Recognizing that this is a traditional day of celebration for many Catholics and that a person cannot celebrate and do penance at the same time, Archbishop Daniel M. Buechlein has commuted the obligation for Catholics of the archdiocese to abstain from meat on Friday, March 17.

Commutation means that those persons in the archdiocese who wish to eat meat on St. Patrick's Day are free to do so provided that they abstain from meat on some other day during the week of March 12. †

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

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

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

Periodical Postage Paid at Indianapolis, IN.
 Copyright © 2006 Criterion Press, Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press, Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717.



Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year 75 cents per copy

Postmaster:

Send address changes to *The Criterion*,
 P.O. Box 1717, Indianapolis, IN 46206

Website: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2006 Criterion Press, Inc. ISSN 0574-4350.

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Pro-life supporters must seek Mary's help to end abortion, priest says

By Mary Ann Wyand

"Practice what you preach." That motto describes Father Thomas Euteneuer's pro-life ministry as president of Human Life International in Front Royal, Va.

Shortly after Father Euteneuer arrived in Indianapolis on March 4, he prayed the rosary outside a Planned Parenthood abortion clinic and called on St. Michael the Archangel to help him fight the Church's spiritual battle against the culture of death.

That night, during his keynote speech on "Mary's Role in the Pro-Life Movement" at the second annual Catholic Life Network dinner in downtown Indianapolis, Father Euteneuer challenged more priests to join him in this urgent "spiritual warfare" to save souls by praying outside abortion clinics and preaching pro-life homilies during Masses.

He told about 300 pro-life supporters at the fundraising dinner that he has presented pro-life programs in 41 countries during the past five years and logged more than 500,000 miles for Human Life International's pro-life mission.

The dinner raised funds for the archdiocesan Office for

Pro-Life Ministry and the Gabriel Project in Indiana, and also honored five women and a family for dedicated volunteer service to the cause of life.

Catholic Life Network *Pro Vita* Awards were presented to St. Monica parishioner Jeannette Andrews of Indianapolis for her post-abortion reconciliation work with Project Rachel as well as Birthline volunteers Rosalind Mitchel, a member of Our Lady of the Most Holy Rosary Parish in Indianapolis, and St. Mark the Evangelist parishioner Libby Thomas of Indianapolis.

Pro Vita awards also were presented to Gabriel Project volunteers Gloria Lieb of St. Joseph Parish in Indianapolis; Michele Neely of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese; and Michael and Lourdes Padilla and their children, Mikey, Mariel and Daniel, of Columbus, who worship at St. Bartholomew Parish there and Our Lady of the Greenwood Parish in Greenwood.

In his keynote address, Father Euteneuer warned people about being complacent because the culture of death builds "a fortress of death" when it gains control of a society.

When the culture of life predominates in a country, he said, society's laws, traditions and customs act like a stronghold to protect the sacred institutions of life, marriage and family.

The first duty of government is to protect the innocent, he said, as well as whatever is fundamentally important for the survival of the society.

During a speaking engagement in Kenya last week, Father Euteneuer said he told university students that, "At one time, in the United States, [artificial] contraception, divorce, pornography, abortion and euthanasia were all illegal or severely restricted by law."

But now, he told the students, the culture of death has institutionalized the destruction of sacred institutions with massive walls of legal protection.

"Innocent citizens who are supposed to be the object of a good government are rather deprived of legal protection and stand vulnerable to every manner of human wickedness," Father Euteneuer said. "*Roe vs. Wade* [the U.S. Supreme Court decision which legalized abortion in 1973] is the perfect example of such a fortress of death, [and abortionists] now have the cover of the law."

He blames the government, the courts, the media and lobbying organizations for strengthening abortion rights in the U.S. during the past three decades.

"It's going to be a long battle," Father Euteneuer said.



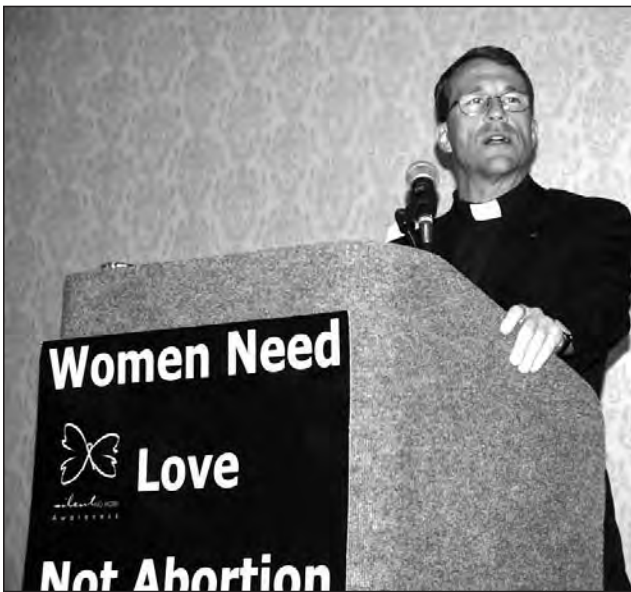
St. Bartholomew parishioner Eileen Hartman of Columbus, director of the Gabriel Project in Indiana, hugs Mariel Padilla while presenting a Catholic Life Network *Pro Vita* Award to her family. She is the daughter of Michael and Lourdes Padilla of Columbus.

"Even overturning *Roe vs. Wade* will not automatically overturn abortion. ... On that day, the warfare will revert to the trenches of each of the 50 states, and the outcome could be quite mixed, with some states allowing abortion and others not. It did not work with the issue of slavery."

Replacing the fortress of death with pro-life laws and institutions requires God's help, Father Euteneuer said. "We have to ask God to come to our aid and to turn this all around, and we have to ask this through the intercession of Mary. I believe that this pro-life battle in which we are all engaged in one form or another is where the victory of Mary's immaculate heart will take place.

"Since the culture of death is so integrated into the very fabric of our society, I believe that only a force of holiness much superior to ourselves can put an end to it," he said.

"God is going to do it through Mary with our help. ... Mary will win this battle for us if we cooperate with her and beg her intercession. ... The gates of hell shall not prevail against the Church. ... The Church, in union with Jesus and Mary, is the only institution that can actually defeat the culture of death. But it's impossible to win this battle without fidelity to the Church's magisterium." †



Father Thomas Euteneuer, president of Human Life International in Front Royal, Va., tells pro-life supporters in Indianapolis on March 4 to seek Mary's intercession with God to work to end abortion.



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Editorial



CNS photo/Damir Sagolj, Reuters

A Palestinian supporter of the Islamic Jihad movement sprays benzene onto a burning Danish flag in front of the Church of Nativity in the West Bank city of Bethlehem on Feb. 7. A wave of Muslim fury spread across the Middle East and Asia over cartoons of the prophet Mohammed as leaders struggled to contain a deepening diplomatic crisis between Europe and the Muslim world.

The gathering storm in the Middle East

There is a gathering storm in the Middle East that should be of grave concern to all people of good will, but particularly to those of us (Jews, Christians and Muslims) who worship the one true God and call Abraham our father in faith.

As evidenced by recent events in a region that has long been destabilized by violence and religious warfare, the deadly storm that is approaching pits a secularized Western world against a fundamentalist religious culture.

Neither understands the other. Neither is prepared to make the kinds of concessions that would make a true and lasting peace possible. If allowed to continue unchecked, what has until now been a series of relatively contained regional conflicts may soon erupt into a global event of deadly proportions.

Western culture has its roots in Greco-Roman philosophy and in Judeo-Christian theology. Although the direct influence of Judaism and Christianity has weakened considerably in our society, the basic orientation of the West remains intact. We are a reasonable people, committed to free expression and political compromise in the name of peace, which we see as the right-ordering of human relations to achieve the common good.

The fundamentalists who now hold sway in the Middle East base their world view on a radical interpretation of the Islamic way of life, a way that counsels total surrender to the will of Allah without prevarication or compromise. Radical interpretations of Islam distort its essentially peaceful character and its understanding of the loving God (Allah) who rules over all peoples and nations with justice tempered by mercy.

When secular humanism and radical fundamentalism meet head-on, the result is a clash of cultures whose outcome is chaos.

As the recent "cartoon controversy" shows beyond any doubt, the cynical and satiric atheism of the West is totally foreign to the absolute,

uncompromising theism of the Middle East. In this kind of ideological conflict, no one compromises. No one surrenders. No one wins.

The solution (and the only hope) for lasting peace among the conflicted cultures of the West and the Middle East lies in a genuine recovery of our common humanity and of the spiritual roots we share as a result of our faith in the one true God.

As Pope Benedict XVI said, "The world in which we live is often marked by conflicts, violence and war, but it earnestly longs for peace, peace which is above all a gift from God, peace for which we must pray without ceasing. Yet peace is also a duty to which all peoples must be committed, especially those who profess to belong to religious traditions."

As the pope pointed out, the spiritual traditions of the West and of the Middle East have much in common. There are also significant differences—and plenty of blame on all sides.

According to Pope Benedict, "It is true that the Muslim world is not totally mistaken when it reproaches the West of Christian tradition for moral decadence and the manipulation of human life ... Islam has also had moments of great splendor and decadence in the course of its history."

What is needed now is a clear focus on the religious heritage and basic human values that we share—in contrast to those things that divide us.

"A great deal of patience is needed," the Holy Father said, "so that, in profound allegiance to revelation and the openness that this generates, we can leave it to the Lord to mark out the path for this dialogue."

Let's pray that the one God we worship will calm the storm and lead all the conflicted peoples of the world to a true and lasting peace.

— Daniel Conway

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

Letters to the Editor

Forgiveness leads to healing wounds

I would like to respond to a letter to the editor in the Feb. 24 issue of *The Criterion*.

The letter writer wrote about how he had little sympathy for Marvin Bieghler, who joined the Catholic faith before his execution. In fact, the letter writer said he has no sympathy at all for other murderers.

Jesus taught us many times over to forgive. He told the criminal on the cross next to him, "Today, you will be in paradise with me."

Forgiveness is everything. By not forgiving, you do no harm to anyone other than yourself.

We all must forgive. I pray every day for those that I hurt, not only for them, but for their families, my family and friends.

I ask that we seek this forgiveness, and find the true blessings of our Lord. I ask everyone to look beyond the many pains of not forgiving others. Free yourself from past hurts and be healed by the blood of Jesus.

Doug DeVore,
Pendleton Correctional Facility

Catholics must defend all life, even on Death Row

Whatever happened to the U.S. Conference of Catholic Bishops' campaign to end the use of the death sentence as punishment for capital crimes?

It has been several months since it was announced that the USCCB had started such a campaign. But it seems to have died on the vine.

I had assumed that Catholic newspapers would have many articles on the subject. There have been some, but very few. I also assumed that these articles would tell of the many reasons why bishops are opposed to this form of punishment, as all Catholics should be.

I also assumed that we would be hearing much about this campaign from the pulpits since it was our bishops who started the campaign. But again, I was wrong.

Today, we have other means of safeguarding the public from these criminals, means which are less expensive than capital punishment and more humane.

From a Christian standpoint, we believe that God will forgive all sins—even the most heinous sins—if the person committing the sin truly repents. If a person is executed before he has asked forgiveness, then we must believe that he will be condemned

to hell for eternity.

If, on the other hand, he is given a sentence of life imprisonment, then he would have an opportunity to repent and be forgiven for his crime, and, therefore, save his soul from damnation.

That alone should cause all Christians to oppose the death sentence. Also, with all the appeals, retrials, etc., it has been proven that a penalty of death is more expensive than life in prison.

Another compelling reason to do away with the death penalty is the advent of DNA testing, something that has been available in the past few years. Since its availability, more than 100 inmates on Death Row have been proven innocent.

How many innocent men and women have been put to death because of erroneous evidence? Also, the threat of a death sentence has not been a deterrent against crime.

It is my belief that we, as Catholics, should defend all life, not just the lives of babies.

Winferd E. "Bud" Moody, Indianapolis

Government shouldn't take care of all children

I must respond to the Feb. 17 column in *The Criterion* by Tony Magliano.

He said that the United Nation's annual report on "The State of the World's Children, 2006" is highly respected.

First of all, nothing the United Nations says is highly respected, and if it is, I would raise doubts as to by whom.

If you take the time to check the record of the United Nations, you would be very disappointed as to their effectiveness in anything that they undertake. They seem to be very good when it comes to helping themselves to our hard-earned tax dollars.

As for Magliano urging our congressional delegation to increase funding for the Title II Food for Peace program, I would suggest decreasing or eliminating it altogether.

If you want to help children in other countries, that's all well and good—but not through these types of organizations. I would recommend giving to various Catholic relief agencies.

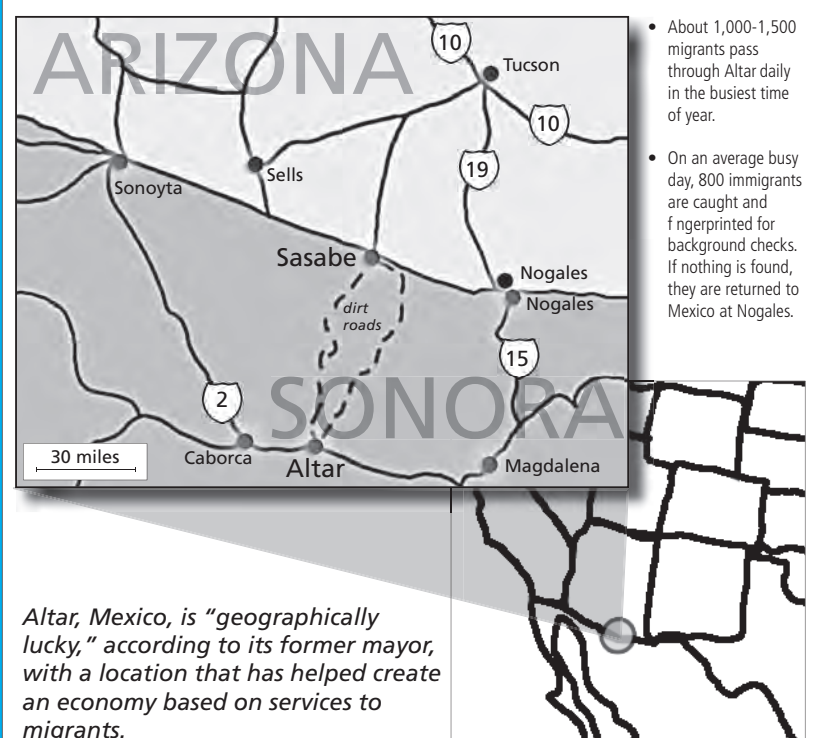
Our government should not be in the business of giving to overseas charitable organizations.

Again, it's not the business of our government to be taking care of the world's children.

Robert J. Butcher, Brownstown

Church Facts

Northward Migration Hub



• About 1,000-1,500 migrants pass through Altar daily in the busiest time of year.

• On an average busy day, 800 immigrants are caught and fingerprinted for background checks. If nothing is found, they are returned to Mexico at Nogales.

Altar, Mexico, is "geographically lucky," according to its former mayor, with a location that has helped create an economy based on services to migrants.

Source: Centro Comunitario de Atención al Migrante y Necesitado U.S. Border Patrol ©2006 CNS

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Church welcomes all, including new members and 'recovering saints'

I receive a lot of anonymous mail. Most of it is not very interesting, and I don't usually read unsigned mail.

But there have been a couple of letters that caught my attention. One person wrote that I "better teach our priests karate and jujitsu because these are dangerous times for priests—and we have too few as it is!"

Another person sent a dollar bill and said it was alms in lieu of paying "some small debts." The dollar was "to satisfy the debt in the eyes of God." There was a postscript to the note: "I am not so much interested in the winning of new converts as I am in the care of and recovery of the saints, the sheep of his pasture—the stray and the stolen, and the lost sheep."

On the Sunday before Ash Wednesday and on the first Sunday of Lent in the Rite of Election at SS. Peter and Paul Cathedral, we formally elected a good number of catechumens to prepare for reception into the Church and the Easter sacraments of initiation, namely baptism, confirmation and holy Eucharist.

These are people who have never been baptized and formally received into the Catholic Church. At the same ceremony, we also formally elected a large number of candidates seeking full communion with the Catholic Church and the sacraments of the Church. It is a thrill to welcome all of these

folks to our community of faith. The cathedral was packed for each of these three ceremonies.

The census count of membership in our archdiocese continues to increase; in fact, we are experiencing growth that is more than ordinary. Yet, it is also true that we lose members of our community of faith.

It is not unusual for parents to want to talk to me about their anguish because their child or children no longer attend our Church or they are attending another Church.

Many reasons are given. Sometimes, the difficulty concerns a second marriage. Sometimes, the other spouse of a mixed faith marriage prevails in the decision to worship in his or her Church. Sometimes, the reason is disaffection about strict teachings of the Catholic Church. Once in awhile, it is because of alleged mistreatment by a priest. Sometimes, the reason is, in fact, reaction against allegedly severe parents. Sometimes, they attend another Church because it is the "Church of choice" of co-workers or friends.

What about "the care and the recovery of the saints" mentioned in the anonymous note? More often than I care to hear, parents and grandparents feel their children and grandchildren did not receive the religious education needed to sustain their adult faith

or to withstand the pressure of today's secular culture. Some feel we sacrificed solid teaching about the doctrine of our Church and reasons for it, and put too much emphasis on self-esteem and the art of interpersonal relations. And they contend that much of the content that was offered was selective at best. I think they have a point.

Over the years, we have been carefully reviewing and evaluating our programs of religious education in our schools and in our parish programs, and the textbooks that are used. We are encouraging our catechists and teachers of religion to expect no less from students in faith formation than we would expect of them in other serious academic courses.

We will continue to do so. A new U.S. catechism for adults is about to be published and promises to be a good resource for teachers, RCIA programs, and young adult and adult faith formation.

There are fine adult religious education programs in many of our parishes. They offer an opportunity to "fill in the gaps" or to refresh the mind about the teachings of

our Church. Our religious education directors and catechists work hard to provide for adult needs. Lent is an especially good time to participate in these programs.

A good number of our parishes sponsor special outreach programs for those who have become disaffected and alienated from our community of faith. Perhaps our Archdiocesan Evangelization Commission can encourage parishes to seek ways to offer these programs on an even broader basis.

For some people, the best way back to the practice of their faith is not by participating in programs. For some, the best way back is to look for a priest who is a careful listener, a kind (yet straight-forward) questioner and a compassionate confessor. Believe me, we welcome everybody, both new members to our faith and "the recovering saints."

Lent is a time of special grace. God's most generous gift—in fact, his greatest gift—is his mercy. That's why Jesus died for us. And more than ever, our priests want to share that gift. †

Archbishop Buechlein's intention for vocations for March

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

La Iglesia recibe a todo el mundo, incluyendo nuevos miembros y 'santos reconciliados'

Recibo mucha correspondencia anónima. La mayor parte no es muy interesante y por lo general no leo correspondencia sin firmar.

Pero han habido algunas que me han llamado la atención. Una persona escribió que yo "debería enseñar kárate y jujitsu porque estamos en una época peligrosa para los sacerdotes, y ¡ya de por sí tenemos pocos!"

Otra persona envió un billete de dólar y dijo que era su limosna en lugar de pagar "pequeñas deudas." El dólar era "para saldar la deuda ante los ojos de Dios." La nota contenía una posdata: "No me interesa conseguir nuevos discípulos ya que estoy dedicado a la reconciliación de los santos, las ovejas de su pastor, los descarriados y los perdidos, y las ovejas extraviadas."

El domingo antes del Miércoles de Ceniza y el primer Domingo de Cuaresma en el Ritual de Elección en la Catedral de San Pedro y San Pablo, elegimos formalmente a un buen número de catecúmenos para prepararlos para su recibimiento en la Iglesia y los sacramentos de iniciación de la Pascua, a saber, el bautismo, la confirmación y la Santa Eucaristía.

Hay personas que nunca han sido bautizadas ni recibidas formalmente en la Iglesia Católica. En la misma ceremonia, también elegimos formalmente a un gran número de candidatos que buscan participar de lleno en la Iglesia Católica y en los sacramentos de la misma. Es emocionante recibir a todos estos compañeros en nuestra comunidad de fe. La Catedral se llenó en cada una de estas ceremonias.

El censo de miembros de nuestra arquidiócesis continúa aumentando; de hecho, estamos experimentando un crecimiento que va más allá de los límites ordinarios. Sin embargo, también es cierto que perdemos miembros de nuestra comunidad de fe.

No es infrecuente que algunos padres deseen hablar conmigo acerca de su angustia debido a que sus hijos ya no van a nuestra iglesia o van a otra iglesia.

Se alegan muchas razones. A veces, las dificultades están relacionadas a un segundo matrimonio. En ocasiones, en matrimonios de credos distintos, la fe del otro cónyuge prevalece en la decisión de rendir culto en su iglesia. Algunas veces, la razón es aversión a las estrictas enseñanzas de la Iglesia Católica. De vez en cuando es por presuntos maltratos de un sacerdote. En ocasiones, la razón es, en efecto, una reacción contra padres presuntamente estrictos. Otras veces, asisten a otra iglesia porque es la "iglesia favorita" de sus compañeros de trabajo o amigos.

¿Qué sucede con "los santos reconciliados" mencionado en la nota anónima? Con más frecuencia de la que me gustaría ver, padres y abuelos sienten que sus hijos y nietos no recibieron la educación religiosa que necesitaban para mantener su fe como adultos o soportar la presión de la cultura secular de hoy en día. Otros consideran que hemos sacrificado sólidas enseñanzas sobre la doctrina de nuestra Iglesia y ofrecen motivos para esto y enfatizan demasiado en la auto-estima y el arte de las relaciones

interpersonales. Y argumentan que buena parte del alivio ofrecido era selectivo, para decir lo menos. Creo que tienen un punto a su favor.

En el transcurso de los años hemos revisado y evaluado cuidadosamente nuestros programas de educación religiosa en las escuelas y programas parroquiales, y los textos utilizados. Estamos alentando a nuestros catequistas y maestros de religión a que exijan de los estudiantes de religión lo mismo que les exigirían en los demás cursos académicos formales.

Continuaremos haciéndolo. Está a punto de publicarse un nuevo catecismo de los EE.UU. para adultos, el cual promete ser un buen recurso para maestros, programas RCIA y de formación de fe para adultos y jóvenes.

En muchas de nuestras parroquias existen excelentes programas de educación religiosa para adultos. Estos brindan la oportunidad de "llenar los vacíos" o refrescar la memoria en cuanto a las enseñanzas de nuestra Iglesia. Nuestros directores de educación religiosa y catequistas trabajan arduamente para satisfacer las necesidades de los adultos. La Cuaresma es una época especialmente buena para participar en estos programas.

Buena parte de nuestras parroquias patrocinan programas educativos especiales para aquellos que se encuentran segregados y apartados de nuestra comunidad de fe. Tal vez nuestra Comisión de Evangelización Arquidiocesana pueda alentar a nuestras parroquias a buscar alternativas para ofrecer estos programas de forma aun más difundida.

Para algunas personas, la mejor forma de retornar a la práctica de su fe no es por medio de la participación en programas. Para otros, la mejor forma de retornar es hallar a un sacerdote que escuche atentamente, un interrogador amable (pero directo), y un confesor compasivo. Créanme, les damos la bienvenida a todos, tanto a los nuevos miembros de nuestra fe, como a los "santos reconciliados."

La Cuaresma es una época de gracia especial. El obsequio más generoso de Dios, de hecho, su mayor obsequio, es su misericordia. Por esta razón Jesús murió por nosotros. Y más que nunca nuestros sacerdotes desean compartir esa dádiva. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Events Calendar

March 10

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast in Priori Hall, \$10 members, \$15 guests. Information: 317-919-5316.

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

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

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

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Stations of the Cross, exposition of the Blessed Sacrament, Benediction, Latin prayer, Pater Noster**, 7 p.m. Information: 317-888-2861.

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

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove.

Athletic Association. **Lenten fish fry**, 5-8 p.m. Information: 317-784-5454.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, praise, worship, healing prayers, 7 p.m. Information: 317-797-2460.

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

March 11

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Eucharistic adoration**, 7:30 p.m. Information: 317-888-2861.

Our Lady of Mount Carmel Church, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Frassati Society of Young Adult Catholics, 19- to 35-year-olds, Mass** 5:30 p.m., dinner 6:30 p.m., speaker 7 p.m. Information: 317-329-2107.

St. Vincent Hospital, 8111 Township Line Road, Indianapolis. **Natural Family Planning (NFP) class**, 9-11 a.m. Information: 317-228-9276.

St. Luke United Methodist Church, Room E-200, 100 W. 86th St., Indianapolis. **International adoption, free seminar**, 10-11:30 a.m. Information: 888-797-9900 or www.ftia.org.

March 12

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. Kevin Barry Division #3, **136th Ancient Order of Hibernians' St. Patrick's Day Celebration**, banquet and entertainment,

12:30-3:30 p.m., \$32 per adult, \$15 children 12 and under. Information: 317-359-7147.

Holy Cross Parish, Kelley gym, 125 N. Oriental St., Indianapolis. **Annual St. Patrick's Day party**, 4-7 p.m., \$5 admission. Information: 317-787-1779.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **"The Stations of Cross: A Multimedia Presentation of Music, Poetry and Images,"** American Guild of Organists, 3 p.m., suggested donation \$10. Information: 317-635-2021.

St. Anthony Parish, parish center, 379 N. Warman Ave., Indianapolis. **Euchre party**, 1:30 p.m.

Holy Family Council, Knights of Columbus Hall, 200 N. Lynhurst Drive, Indianapolis. **Breakfast**, 8 a.m.-1 p.m. Information: 317-240-3782.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. Youth-led praise and worship, **eucharistic adoration service**, 6 p.m., fellowship following service. Information: 317-826-6000, ext 151, or e-mail mheck@saintsimon.org.

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

March 14

St. Malachy School, gym, 326 N. Green St., Brownsburg. Joint concert, **St. Malachy fourth- and fifth-grade classes and school choir with the Indiana School for the Blind Middle School/High School choir**,

7 p.m., free admission. Information: 317-852-2242.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild meeting**, 12:30 p.m. Information: 317-881-5818.

Saint Meinrad Archabbey, Newman Conference Center, 200 Hill Drive, St. Meinrad. Thomas lecture, **"The Holy See's Proposal for a Dialogue with Feminism: Theological Reflections,"** 7 p.m. Information: 812-357-6501.

Indianapolis Marriott, Ballrooms 7-10, 350 W. Maryland St., Indianapolis. St. Francis Hospital and Health Centers, **"Spirit of Women Awards," awards luncheon**, 11:30 a.m. Information: 317-865-5864.

March 14-30

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

March 15

Calvary Cemetery Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898.

Marten House Hotel, 1801 W. 86th St., Indianapolis. St. Elizabeth/Coleman Pregnancy and Adoption Services, **"An Evening with Anne Ryder,"** reception 6 p.m., \$50 per person. Information: 317-787-3412.

Holy Rosary Church, 520 Stevens St., Indianapolis. Spaghetti and Spirituality series, Mass 5:45 p.m., meatless pasta dinner, 6:30 p.m., **"The Role of Women in the Church,"** author Alice von Hildebrand, presenter, 7:15 p.m., free-will offering. Information and reservations: 317-636-4478.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis.

Catholic Widows/Widowers Organization meeting, 7 p.m. Information: 317-784-1102.

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

March 16

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898.

Saint Mary-of-the-Woods College, Le Fer Residence Hall, St. Mary-of-the-Woods. **Eric O'Shea, comedian**, 9:15 p.m., free. Information: 812-535-5212.

March 17

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

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

March 17-19

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

March 18

Marten House Hotel, 1801 W. 86th St., Indianapolis. **SPRED (Special Religious Education)**

annual dinner dance. Information: 317-236-1448.

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

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

March 18-19

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

March 19

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

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

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

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

Retreats and Programs

March 11

Oldenburg Franciscan Center, Oldenburg. **"Mother Daughter Retreat,"** Franciscan Sister Ann Vonder Meulen and Judy Hillman, presenters, 9:30 a.m.-3:30 p.m., \$45 per person. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 14-16

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Midweek retreat, "St. Benedict's Way,"** Benedictine Brother Maurus Zoeller, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

March 15

Marten House Hotel, 1801 W. 86th St., Indianapolis. St. Elizabeth/Coleman Pregnancy and Adoption Services, **"An Evening with Anne Ryder,"** reception 6 p.m., \$50 per person. Information: 317-787-3412.

Oldenburg Franciscan Center, Oldenburg. **Lenten Series, "Who Do You Say that I Am? Jesus, The Word Made Flesh,"** Franciscan Sister Norma Rocklage, presenter, three sessions, session 2, 7-8:30 p.m., \$30 series, \$10 per session. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

Michaela Farm, Oldenburg. **"About Faith, Ministry and Spirituality,"** Jan Nowicki and Jack's dogs, presenters, 6:30-8:30 p.m., \$20 per person. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

March 16

Oldenburg Franciscan Center, Oldenburg. **"The Spirit in These Times,"** monthly series, 9-10:45 a.m., \$30 series, \$8 per session, Franciscan Father Carl Hawver, presenter. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 16-19

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Parish secretaries retreat, "New Generous Service,"** Benedictine Father Noel

Mueller, presenter. Information: 812-357-6611 or e-mail avinson@saintmeinrad.edu.

March 17-19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lenten Retreat Weekend,"** Father James Farrell, presenter, \$150 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Praying with Scriptures: Lectio Divina,"** Benedictine Sister Maria Tasto, presenter, \$152 per person. Information: 800-880-2777 or e-mail kordes@thedome.org.

March 18

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **SpiritPro retreat, "Power of the Ring,"** Christian Brother Barry Donaghue, presenter, 9 a.m.-4 p.m., \$35 per person. Information: 812-535-4531 or e-mail movotne@spsmw.org.

March 19

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Discernment 101,"** Jesuit Father Thomas Widner, presenter, 7-9:30 p.m., \$20 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

March 22

Oldenburg Franciscan Center, Oldenburg. **Lenten Series, "Who Do You Say that I Am? Jesus, The Word Made Flesh,"** Franciscan Sister Norma Rocklage, presenter, three sessions, session 3, 7-8:30 p.m., \$30 series, \$10 per session. Information: 812-933-6437 or e-mail center@oldenburgosf.com.

March 23

Saint Mary-of-the-Woods, Providence Center, St. Mary-of-the-Woods. **SpiritPro retreat, "Marian Day of Reflection,"** Christian Brother Barry Donaghue, presenter, 9 a.m.-4 p.m., \$40 per person. Information: 812-535-4531 or e-mail movotne@spsmw.org.

March 24-26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lenten Retreat for**

Women," Dominican Sister Romona Nowak, presenter, \$150 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

Our Lady of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Archdiocesan post-abortion ministry, "Rachel's Vineyard Retreat,"** all calls are confidential. Information: 317-831-2892, 812-327-3712, 317-236-1521 or 800-382-9836, ext. 1521.

Kordes Retreat Center, 841 E. 14th St., Ferdinand, Ind. (Diocese of Evansville). **"Wearing the 'Seamless Garment'—Social Justice in Action,"** Benedictine Sister Mary Ann Verkamp, presenter, \$152 per person. Information: 800-880-2777 or e-mail kordes@thedome.org.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Women's Retreat, "Discovering Jesus at the Back Door of Our Lives,"** Information: 812-923-8817 or e-mail retreats@mountsaintfrancis.org.

Mount St. Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Vocation Retreat, single men age 16-40.** Information: 800-424-9955 or franvoc@aol.com.

March 25

Michaela Farm, Oldenburg. **"Identifying Raptors—Hawks and Owls,"** Ned Kelly, presenter, 10 a.m.-noon. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

March 26

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

March 27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Senior Mass and Social**, 9 a.m. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

March 28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lenten Day of**

Reflection," Father Michael McKinney, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

March 30

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Contemplating the Cross in Our Daily Lives—A View from a Contemplative Monk,"** Community of St. John Father Mary David Hoyt, presenter, 8:30 a.m.-2:30 p.m., \$30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

March 31-April 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **"Lenten Retreat,"** Father Keith Hosey, presenter, \$150 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

John XXIII Retreat Center, 407 W. McDonald St., Hartford City, Ind. (Diocese of Lafayette). **"Honoring Our Images, Painting Our Symbols," art retreat**, Providence Sister Rosemary Schmalz and Sue Morris, presenters, \$135 per person. Information: 765-348-4008.

April 1

Michaela Farm, Oldenburg. **"Amphibians and Reptiles,"** Brian MacGowan, presenter, 10-11:30 a.m. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

April 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Conference for engaged couples**, 1:45-6 p.m. Information: 317-545-7681, 317-236-1596 or 800-382-9836, ext. 1596.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Stations of the Cross**, Father Keith Hosey, leader, 2 p.m. Information: 317-545-7681.

April 4

Oldenburg Franciscan Center, Oldenburg. **"God's Healing Angels,"** three sessions, 7-9 p.m., \$25 series, \$10 per session. Information: 812-933-6437 or e-mail center@oldenburgosf.com. †

Charitable gaming oversight transferred to Indiana Gaming Commission

By Brigid Curtis Ayer

As the weather warms and churches begin planning for festivals, parishes will likely obtain their licenses for charity gaming activities from a new source—the



Indiana Gaming Commission.

The Indiana General Assembly is likely to approve a proposal this year to transfer the oversight of charity gaming from the Indiana Department of Revenue to the Indiana Gaming Commission.

While the original bill, House Bill 1396, authored by Rep. Matt Whetstone (R-Brownsburg), addressed transferring charity gaming from Indiana's Revenue Department to Indiana's Gaming Commission, several other ideas brought forward by individuals from the Catholic community have been added to make charitable gaming—especially at parish functions—easier.

"House Bill 1396 came from an efficiency study conducted by Gov. [Mitch] Daniel's administration, which indicated that charity gaming had the lowest efficiency score of Indiana's programs," Whetstone said. "The goal of House Bill 1396 is to improve oversight and create more efficiency."

Indianapolis attorney William Wood, who provides legal counsel to the Indiana Catholic Conference, prepared an amend-

ment to the bill to benefit Catholic school parents.

"The amendment was very short, only one sentence, but has a very important impact for our community," said Wood. "Officials at the Indiana Department of Revenue have refused to recognize school parents or parent organizations as members of the school when they want to work at a school event."

Wood explained that the Indiana Department of Revenue was requiring parents to file separately to volunteer at an event.

"The law from day one said that only school members could work at an event," said Wood, but the Indiana Department of Revenue became "too technical" in its interpretation and definition.

"After all these years, the state will now recognize the parents of a school as school members for the purposes of charity gaming," Wood said.

Another aspect of charity gaming to be improved this year is the tedious task of collecting Social Security numbers from all volunteers at a parish event. The concern was raised by a parishioner from St. Mary Parish in Ireland, Ind., and another from St. Peter Parish in Celestine, Ind., both in the Evansville Diocese, who thought the problem should be addressed.

Both parishes are in Dubois County, part of Rep. David Crooks' district (D-Washington). Crooks took these concerns and had House Bill 1149 drafted, which requires only the principle organizers of the event and



Rep. David Crooks

Senate Bill 100: Charity gaming legislation at a glance

Beginning July 1, the Indiana Gaming Commission will handle licensure and oversight of charitable gaming. On that day, the initial licensure fee will increase from \$25 to \$50. There also will be an increase in license renewal fees.

Parishes having a charitable gaming event in a calendar year will be able to submit an application for a license for the event without including the Social Security numbers of all the workers for the proposed event. Current law requires that Social Security numbers be provided for all volunteers at an event.

Parishes will also be able to hold up to five raffles on one license rather than getting a license for every raffle. Current law requires a license every

time a parish holds a raffle.

The state will recognize the parents of a school as school members for the purposes of charity gaming.

For more information, write to the Indiana Gaming Commission, Suite 950, South Tower, 115 W. Washington St., Indianapolis, IN 46032 or call 317-233-0046 or visit the Web site at www.in.gov/gaming/.

Prior to July 1, parishes will obtain charity gaming information and licenses from the Indiana Department of Revenue. Charity gaming information and applications for charity gaming licenses can be found on the department's Web site at www.state.in.us/dor/charity/. †

those handling the money to turn in their Social Security numbers on the charity gaming application.

"St. Mary's in Ireland holds a huge annual picnic drawing thousands of people. I've attended it many times," Crooks said. "Organizers told me that they were having a tough time because, under charitable gaming laws, everyone who volunteers at the event must turn in their Social Security number."

Crooks said that the reason the state wants Social Security numbers is to conduct criminal background checks. State law prohibits convicted felons from working at gaming events.

"It's a bit silly and pretty unlikely that a felon is going to be volunteering at one of these events, and the likelihood [is] remote that they would be handling the funds,"

Crooks said. "This change in the law just makes good common sense."

The language from House Bills 1396 and 1149 were amended into another charity gaming bill, Senate Bill 100, which is expected to pass this year.



Sen. Robert Jackman

Sen. Robert Jackman (R-Milroy), the author of Senate Bill 100, said, "My daughter-in-law who attends St. Mary's [Parish] in Rushville, told me about the challenges parish organizers faced every time they wanted to

See ICC, page 16

LEGACY FOR OUR MISSION:

For Our Children and the Future

ADOPTION SERVICES THAT LAST A LIFETIME

BIRTH PARENTS AND ADOPTIVE PARENTS ALIKE HAVE EMOTIONAL, PHYSICAL AND SPIRITUAL NEEDS—NEEDS THAT THEY ARE NOT ALWAYS PREPARED TO FACE. Some parents may have been denied services by adoption agencies that only help specific segments of the population. And sometimes the weight of a decision that has life-long impact is just too great to bear alone.

St. Elizabeth and Coleman Pregnancy and Adoption Services, a Catholic Charities agency, is a haven for women and families of all faiths. The agency works with parents to arrange international and domestic adoptions, as well as with birth mothers who are contemplating adoption. The full-service counseling program offered to clients extends through the lifetime of all people involved with the adoption.

"What makes our service unique is the fact that we really serve our families, meaning the adopting families, the adoptee and the birth mother for a lifetime," said Michelle Meer, director of St. Elizabeth and Coleman. "We are here before placements, during placements and after placements."

With a merger 18 months ago between St. Elizabeth's Pregnancy and Adoption Service and Coleman Adoption Services, the new St. Elizabeth and Coleman has a 200-year history of service to the community.

"It's through our faith, through our values that we are called to serve in the roles that we have. That's one reason that we help families for a lifetime, because we believe in that commitment," Meer said. "As Christians, you should always be willing to lend a hand to someone in need."



"It's through our faith, through our values that we are called to serve in the roles that we have. That's one reason that we help families for a lifetime, because we believe in that commitment."

The agency also offers special needs adoptions, which can focus on medical needs or multicultural placements. St. Elizabeth and Coleman also offers a unique option to parents who want to adopt but may not have enough money.

"We have a sliding-fee scale, so we really try to meet the needs of a family that wants to adopt but may not have a lot of money," Meer said. "We are trying to make adoption affordable to everyone."

St. Elizabeth and Coleman has plenty of passion and dedication, but the agency does have a need for funding. Because fees from the adopting parents do not always cover the time put into the case or the counseling given to a birth mother, the agency's largest need is for cash donations. Fees from adoptive parents cover home studies and placements, but a birth mother is never charged a fee for services or help.

St. Elizabeth and Coleman also offers a search program if a child is more than 21 years of age. The agency provides counseling to both the adoptee and birth parents before a reunion takes place. But no matter where the adoption process leads, the staff of St. Elizabeth and Coleman is always there to help.

"There is a family for every child. We really do believe that," Meer said.

Legacy for Our Mission, the archdiocese's upcoming capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic Charities. By contributing to Legacy for Our Mission through your local parish, a portion of your gift will be allocated to Catholic Charities programs and distributed to organizations such as St. Elizabeth and Coleman Pregnancy and Adoption Services.

Hispanic Catholics gather to pray for immigration reform

By Sean Gallagher

As bills were being debated at both the local and national levels that, if passed and signed into law, would put significant pressure on undocumented immigrants, Hispanics in the archdiocese gathered to pray.

Starting on Ash Wednesday, March 1, they entered into eucharistic adoration continuously for a week at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis.

More than 1,000 Catholics in the archdiocese took part, organizers said.

Mario Soberanes, the youth minister at St. Patrick Parish and a pastoral associate at St. Gabriel the Archangel Parish, both in Indianapolis, ministers to many Hispanic Catholics.

He said that the people he serves have great trust in the power of prayer.

"To pray to God is a powerful thing," he said. "We believe that God can change the minds and the hearts of the politicians and everybody. He is powerful."

However, Soberanes also noted that for undocumented Hispanics, prayer is the only option for help when their way of life here hangs in the balance because of proposed laws.

"The people who are legal in this country have a voice and a vote," he said. "But people who do not have [immigration] papers don't have a voice or a vote. For that reason, we need your support. We need the support of the whole Catholic community who are legally here."

Many took part in eucharistic adoration, including members of the Anglo Catholic community who stopped by the Cathedral to pray, said Teresa Trujillo de Aguayo, a pastoral associate for the Hispanic community at St. Mary Parish in Indianapolis and an immigrant to the United States from

Guadalajara, Mexico.

"That has meant a lot and made me very happy," she said.

Father Michael O'Mara, pastor of St. Mary Parish in Indianapolis, where many Hispanic Catholics in the archdiocese come to worship, said that the eucharistic adoration at the cathedral was a way for the immigrants he serves to reach out to the rest of the Catholic community in central and southern Indiana.

"It invites us all to be brothers and sisters with and for each other," Father O'Mara said. "That's why the Hispanic community especially wanted this to take place at the cathedral because they wanted to have the support of the larger Church."

Aguayo, who spearheaded organizing the eucharistic adoration, said that the Hispanic community specifically sought to have their week of adoration at the cathedral because "it is the center of our faith."

"There is great faith in adoration in the Hispanic community," added Aguayo, who moved to Indiana nine years ago with her husband. The couple has four children.

Franciscan Father Tom Fox, who ministers to Hispanic Catholics at St. Lawrence Parish in Indianapolis and St. Joseph Parish in Shelbyville, has done ministry in social justice advocacy in Chicago, San Antonio and El Salvador.

He said that prayer is an important component of working for justice for Hispanic immigrants.

"I think it's very important because they are people of faith and because they're desperate," Father Tom said.

But he also noted that it is important to raise awareness in the general public about the good that immigrants, especially Hispanics, do for the United States.

"We're trying to keep the Hispanics at the forefront of it because it's their issue,"

Photo by Sean Gallagher



Archbishop Daniel M. Buechlein is joined in eucharistic adoration by Hispanic Catholics who filled the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis on Ash Wednesday, March 1, as a week of eucharistic adoration begins. The prayer service was inspired by the concerns of the archdiocesan Hispanic community about proposed immigration reform at both the state and national levels.

Father Tom said. "... I think, unfortunately, a lot of people that are attacking immigrants are doing so out of not understanding them and not understanding the reality of what they are contributing to our country, and to our economy here in the state, as well as in the whole country. It's tremendous."

Aguayo said she hopes people better understand why Hispanic immigrants come to the United States.

"The [Hispanic] workers are not here to cause harm," Aguayo said. "We are here for economic reasons. We pray to God that

[immigration reform] is resolved with this in mind."

Father O'Mara emphasized that prayer for Hispanic Catholics in the archdiocese is vital at this time when they are concerned about their future here.

"[Prayer] sustains us," he said. "It is sustaining people in a very, very frightening time in their life here in the United States. And so who else do we go to [but] God? We have to go to God in our fears and our concerns."

(Mike Krokos contributed to this article.) †

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Cardinal says to use Lent to oppose hostility toward immigrants

LOS ANGELES (CNS)—Los Angeles Cardinal Roger M. Mahony, in a Lenten message and in pre-Lenten newspaper interviews, has lashed out at anti-immigrant feelings in the United States and asked Catholics to dedicate their Lenten prayers and practices to helping immigrants.



Cardinal Roger M. Mahony

He also said that archdiocesan priests and pastoral workers are going to continue offering services to people in the country illegally even if such efforts are outlawed.

In interviews with the *Los Angeles Times* and *The Tidings*, the archdiocesan newspaper, the cardinal harshly criticized a recent bill passed by the U.S. House of Representatives that emphasizes enforcement measures against people who are in the country illegally.

Cardinal Mahony called the House legislation, which would penalize people who aid illegal immigrants, a "blameful, vicious" bill.

"Anyone who does anything for someone here who doesn't have documents would be a felon under this bill," the cardinal told *The Tidings*.

"And it targets everybody, Churches included. So on its face value, it means that anyone coming for Communion or baptism or to be married, I should stop and ask to see their legal papers," he said in an interview that appeared in the Feb. 17 issue of *The Tidings*.

"That's absurd, and we're not going to do it—even if Congress says we have to. We're not going to be immigration officers. Our role is spiritual and pastoral, and that's going to prevail. But the foolishness of this whole out-of-control thought process is just astounding," he said.

The Senate Judiciary Committee scheduled discussion of a similar bill in March.

The cardinal's Lenten message released on Feb. 28 noted that anti-immigrant feelings are growing in various parts of the world.

"These sentiments appear to be mounting in our own country as well," said the message.

Catholics should reflect on how Lenten fasting, prayers

and almsgiving help them "relate to the complex reality of immigration, especially in the face of increasing hostility toward immigrants," it said.

The message asked Catholics to pray "for the courage and strength to offer our spiritual and pastoral ministry to all who come to us."

In a Feb. 28 interview with the *Los Angeles Times*, Cardinal Mahony said there is a "hysterical" anti-immigrant attitude sweeping the country, spurred by security fears in the wake of the Sept. 11, 2001, terrorist attacks in the U.S.

'We're not going to be immigration officers. Our role is spiritual and pastoral, and that's going to prevail.'

—Cardinal Roger M. Mahony

The cardinal criticized the Minuteman Project, a private group that tries to police portions of the U.S.-Mexican border, as undertaking a misguided approach to security concerns.

"The war on terror isn't going to be won through immigration restrictions," he told the *Times*, because terrorists are not going to walk through long stretches of desert to sneak into the U.S.

Cardinal Mahony told *The Tidings* that security concerns have caused people to look for a scapegoat in illegal immigrants because they often cannot fight back.

California's limping economy is also fueling anti-immigrant sentiment locally, he added.

Anti-immigrant feelings would not have risen to such a fever pitch on radio talk shows and in legislative halls if families were not struggling to make ends meet, he said.

Hostility also greeted other waves of immigrants to the U.S., such as the influx of Italians and Irish at the turn of

the 20th century, said the cardinal.

"Sometimes we romanticize early immigration in this country as if it were all very peaceful, and everybody was very happy to see the Italians and Irish come," he said. "But it was the same reaction as now."

The cardinal noted that members of immigrant families are often among those critical of new immigrants.

"Strangely, there's a phenomenon that for some reason many immigrants, when they come here and get settled, slam the door behind them," he noted. "And everybody else who wants to come after them now is an outsider."

The Catholic message regarding the welcoming of strangers often appears countercultural, he said.

God wants Catholics "to see in others the face of Christ—not to see a threat or an alien," he said.

"That's why it's a hard pill to swallow for some people, including Catholics. It's because we're focused on what we perceive to be a threat," he said.

Others oppose the Church's approach because they believe it helps immigrants get benefits that they did not earn, he said.

"But there are a lot of things in the Gospels and Jesus' teaching that people don't agree with," he observed. "And so, we have to just constantly bring it up."

The cardinal said that is why the U.S. bishops launched a national campaign called Justice for Immigrants: A Journey of Hope to increase awareness about immigration issues and challenge President George W. Bush and Congress to adopt compassionate immigration reform laws.

Locally, Los Angeles Auxiliary Bishop Oscar A. Solis will lead a three-year program involving local clergy and lay leaders working with immigrants. In upcoming months, program staff members will help parishes become educated about immigration issues. †



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continued from page 1

nourishes us, sustains us and transforms us.

"Our Creator gives us the opportunity to be nourished by him," Farmer said, "... and we become transformed. ... We want to do something for him. We make a gift of the talents that he has given us [and] we give them back to him."

Farmer shared the story of the sudden death of his 11-year-old sister, Brittany, from complications of cerebral palsy when he was young, and how his faith sustained him during that painful time in his life.

He said her saintliness and cheerfulness inspired him to do something significant with his life, so he started APeX Ministries with his friend to help young people grow in their faith.

"I get excited about the lives of the saints," Farmer said. "Their lives were surrounded by the miraculous and the mysterious. Where did they get this power? It's because they went to the school of the Holy Spirit. They graduated from Holy Spirit University. They lived in imitation of the greatest superhero that ever walked the face of the earth—the person of Jesus Christ."

Farmer reminded the teens that the Spirit of God enabled Jesus to heal people, walk across a lake and feed 5,000-plus people with a little bit of bread and a couple of fish.

"Everything that Jesus said, everything that he was about, was motivated by the Spirit of God," Farmer said. "That same Holy Spirit is still alive today. When you invite the Holy Spirit into your life, miraculous things start happening. When you let the Spirit of God become the motivation for everything that you do, life gets really interesting. ... In the Sermon on the Mount, Jesus tells us that you are the light of the world."

Monteraselli showed the teenagers how he escapes from a straightjacket, told them about his learning disabilities and reminded them that God helps them overcome obstacles in



St. John the Apostle parishioner Jon Ellett, a freshman at Edgewood High School in Ellettsville, receives the Eucharist from Father Jonathan Meyer during the Archdiocesan Youth Rally Mass on March 5 at Cathedral High School in Indianapolis.

their lives.

"I have no idea what burdens and what obstacles await you on the other side of that door," he said. "That is part of the struggle of life. ... That is a fact of life. There are times when you are going to feel ill-equipped to deal with obstacles. But when you walk out that door, you're not walking out the door alone. You're walking out as community. You're walking out with the Holy Spirit inside of you."

Because we all are members of the body of Christ in the world, Monteraselli said, "the way you interact with your friends, your parents, your teachers, your co-workers, the person you like the least, is the way that you are interacting with the body of Christ ... and the way that you will be the body of Christ to others."

The rally also featured music by Grace On Demand, a skit about Jesus, God and the Holy Spirit by Archdiocesan Youth Council members, performances by Altar Boyz and

the Dance Refinery dancers as well as workshops about a variety of relevant issues for teenagers.

Father Jonathan Meyer, archdiocesan director of youth and young adult ministry and associate pastor of Our Lady of the Greenwood Parish in Greenwood, was the celebrant for the youth Mass.

"We are about to encounter Jesus Christ," Father Meyer said at the beginning of Mass. "We are about to encounter him in his flesh and blood. We are about to encounter the Most Holy Trinity, spoken to us from the Word of God, and the fellowship of the Holy Spirit. ... Rejoice in the fact that you have faith, and that is a beautiful, beautiful blessing."

The Holy Spirit continues to strengthen the faith of people, he said, just as "the Spirit drove Jesus into the desert," where he was tempted by Satan but triumphed over him.

"We believe in the Father, the Son and the Holy Spirit, in the mystery of the Trinity,"

Father Meyer said, explaining that baptism is our weapon against Satan, who still tempts people to sin through the culture of death prevalent in contemporary society.

"We believe that Jesus' death on the cross brought us eternal life and salvation," he said. "... It is through the waters of baptism that we die with Christ and rise to new life with him. ... We're all going to die, but we're promised eternal life. That's the covenant that God made with us."

The Church calls us to 40 days of prayer, fasting and service to others during Lent, Father Meyer said, to remind us of our call to worship God.

"When Jesus died on the cross, that was God's victory over Satan," he said. "Satan was crushed on Good Friday."

Satan wants us to feel isolated and inadequate in life and tries to alienate us from God, Father Meyer said, but God is always with us so we are never alone.

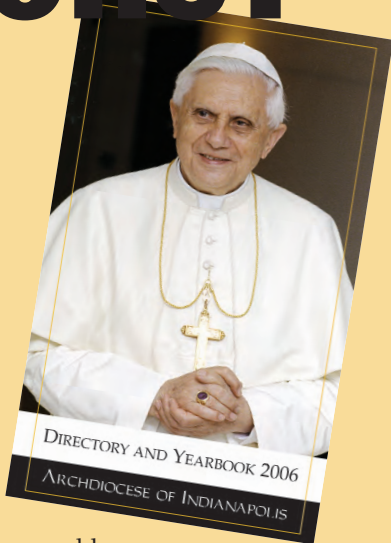
"We are God's children," he said. "You're God's creation, and because of that you're beautiful, because of that you're good, because of that you're smart and gifted and loved. And because of the cross of Christ, you're forgiven. ... Jesus came to this earth to make us the body of Christ. ... If you are baptized, you are never alone."

"... At Holy Spirit University today, we are called to return to our baptism," Father Meyer said. "During Lent, God wants to drive us into the desert for 40 days and 40 nights for one reason, and that's to conquer Satan in our life, to conquer the demons and the spirits that keep us from living in the freedom that we have as God's sons and daughters. ... May we who desire to be schooled in the Holy Spirit receive the gift of life. May we who are baptized live our faith, and may we who are never alone stand united as the body of Christ."

Encouraging the teenagers to consider a religious vocation as a priest, brother or sister, Father Meyer told them that "God is calling many of you to serve him, to answer his call." †

Got Questions?

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



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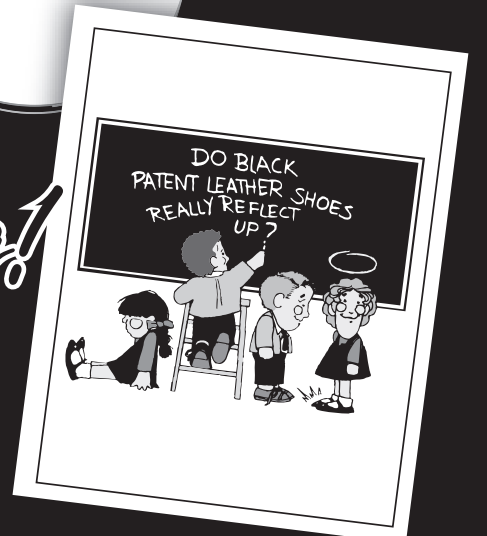
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The Psalms are ready-made prayer models

By Nancy de Flon

In this age of convenience, when one-stop shopping and all-purpose products are prized so highly, the Psalms fit right in because they are all-purpose prayers.

Most of us, if asked which psalm we know best, will answer, "Psalm 23, 'The Lord is my shepherd.'"

It's no wonder that this hymn to God's never-failing love for us is a universal favorite. It reminds us that God constantly watches over us, protects us from danger and lavishes more good things on us than we could ever dream of ourselves.

We're also familiar with psalms from the weekly Responsorial Psalm in the Sunday liturgy. They convey various moods and themes—sometimes praise and thanksgiving, sometimes distress and, especially in Lent, sorrow for sin in King David's great penitential Psalm 51, "Have mercy on me, O Lord."

The Psalms teach us that there is nothing we can't bring to God in prayer. Whatever the circumstances, whatever your feelings—joy or anger, faith or perplexity—they're all there in the Psalms.

The Psalms leave no personal experience untouched as material for prayer, and they provide us with ready-made models for communicating with God.

The Psalms are prayers inspired by the Holy Spirit, and they invite us to an open, honest relationship with God. They assure us that God wants us to come to him with our hearts, souls, joys, passions, frustrations and disappointments.

God wants us just as we are.

Psalm 62 even encourages us to "pour out" our hearts before God. In the First Letter of St. Peter, we hear an echo of this message: "Unload your worries unto God since he is looking after you" (1 Pt 5:7).

Lent is traditionally a time for taking stock of ourselves and for renewal in our spiritual journey. We can find no better encouragement than Psalm 32, another penitential psalm: "Happy are they whose transgressions are forgiven."

At first, the psalmist resisted acknowledging his sin, and he describes the physical symptoms that resulted from trying to hold it in. But once he confessed his sin to God, he felt relief at getting it out into the open. His honesty opened him to a renewed relationship with God.

This holds true not only for penitence, but also for anything we wish to confide in God. Whatever it is, God can handle it.

If we're at a loss for prayer words, the

Psalms give us a script. They encourage us to "pour out" our feelings to a God who has lived on earth and shared our human condition.

Nowadays, many parishes are praying the Liturgy of the Hours—what used to be commonly referred to as the Divine Office. The Liturgy of the Hours is a collection of psalms and canticles, along with readings, intercessions and other prayers, prayed at certain times or "hours" of the day. The most important hours, and the most popular for regular communal prayer, are Morning Prayer and Evening Prayer.

In praying the Liturgy of the Hours, we acknowledge that we are not simply individual worshipers in a church, but members of a community called the "people of God." God's saving deeds belong to each person in God's community and touch everyone's lives.

The Liturgy of the Hours does not have to be prayed formally in a church with an ordained presider. You can pray the Hours as an individual or you can organize your own group to pray Morning or Evening Prayer regularly.

The Psalms are the backbone of the Liturgy of the Hours—in the course of the four-week cycle, all 150 psalms are prayed—and the Church prescribes two psalms each for the main hours.

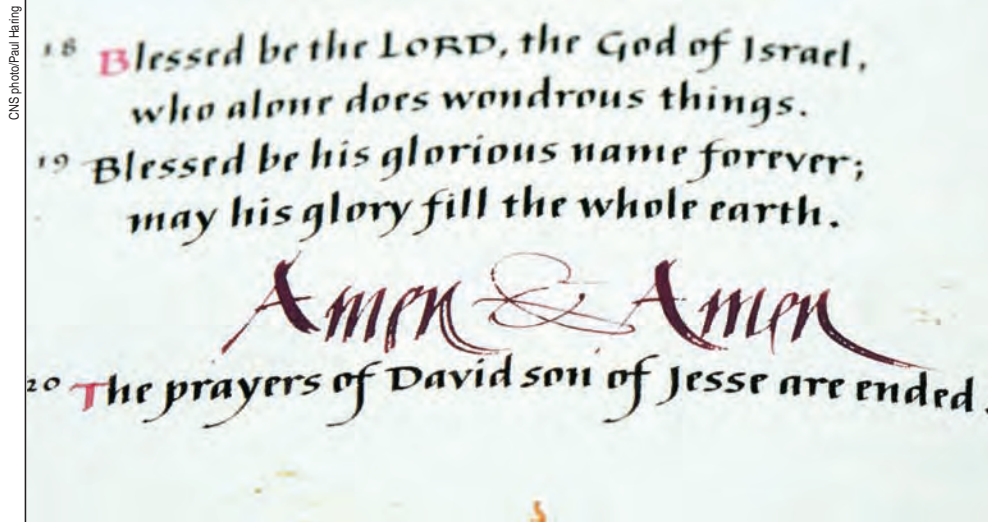
It is here that we are reminded most forcefully of the communal dimension of our prayer. Inevitably, in praying the Liturgy of the Hours, you will find yourself praying a psalm that bears no resemblance to your circumstances at the time. But somewhere there is someone for whom that psalm is appropriate.

You or your prayer group may consider praying that psalm in the name of an unknown person, for example, praying a psalm of distress on behalf of someone dying of AIDS or a person displaced by a natural disaster.

Sometimes we tend to treat Lent as a time for undertaking certain penitential practices and devotions that we stop once Lent is over. Instead, why not use Lent as a "training period" to develop prayer habits that will nourish you and support your relationship with God for a long time to come?

Whether the Psalms are a part of your personal prayer routine or group prayer, these Scripture passages from the Old Testament can play a vital role in your friendship with God.

(Nancy de Flon is an editor at Paulist Press and the author of *The Joy of Praying the Psalms*.) †



This is a detail view from a page of the Psalms in the new hand-scripted St. John's Bible. The Psalms are prayers inspired by the Holy Spirit, and they invite us to an open, honest relationship with God.

Praying together helps strengthen marriage

By Andrew and Terri Lyke

When we got married in 1975, we had a sense that God had blessed us with a great and awesome love. Still, we thought everything we needed was in each other. Prayer was infrequent and something we did separately.

After a major struggle in our marriage, we came to understand the power of prayer in married life. Turning to God in our darkest time saved our marriage. We had depleted our personal reserves and had to go beyond ourselves to "fix" what was broken.

Once past the crisis, it would have been easy to slide back into our former practice of infrequent prayer. But through prayer, God had touched us—in such a way that we never could be the same. Prayer became a high value to us even though we still had to struggle to make it a daily habit.

Praying together as a couple was a challenge. Learning to pray together took some instruction and mentoring.

In 1978, we got involved in a couple-to-couple ministry through Marriage Encounter. We met monthly with several couples to pray, learn and play together. We were the group's youngest couple and got a lot of mentoring from the others, all of whom were a stage or more ahead of us in the family-life cycle.

Fernando and Ada Casado, who had emigrated from Cuba, had a way of

praying together that charmed us. Their attentiveness to each other, confidence in each other, and patience and ease in speaking to God caught our attention.

Whenever they led prayer, it seemed that God's presence was more palpable. At those times, God had a Cuban accent. In the few years we were part of that group, we watched them closely and emulated them as we prayed as a couple. We grew.

Now, 30 years into marriage, prayer has expanded into all corners of our life. Because our marriage is a daily sacrament, we recognize that simply being together is a prayerful experience.

Holding hands for a moment to express our thanks, offering a petition for someone in need or giving glory to God is common with us.

The rhythms of grace before meals, morning coffee rituals, hello and goodbye kisses, and weekly community worship are the pulse of our faith life together.

Perhaps what we have learned most about prayer as a married couple is that God works through each of us to reach the other and works through our marriage to reach others around us.

(Andrew and Terri Lyke are marriage educators and marriage coaches from the Archdiocese of Chicago. He is the coordinator of marriage ministry in the archdiocese's Family Ministries Office.) †

Discussion Point

Praying with others builds unity

This Week's Question

Where do you pray together with others? How does your small group or small faith community pray together?

"Before morning Mass, a group of us does the Liturgy of the Hours. When you pray out loud, you hear yourself pray, and feel the strength and union with others who believe in and praise God as you do." (Carolyn Momenee, Milford, N.H.)

"I work with a youth group, and we pray during all-day retreats. It brings unity and strength when we pray together, and I've been trying to make it a habit

for the kids to bring them together." (Vu Nguyen, Louisville, Ky.)

"I am a member of a small faith community, which grew from the Renew program at church. We meet frequently and know each other well, and we pray together for each other's intentions." (Harry Kocurek, Edmond, Okla.)

Lend Us Your Voice

An upcoming edition asks: Share the memory of an Easter you hope never to forget.

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



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: His last discourses

See John, Chapters 14-17



The three Synoptic Gospels tell us that Jesus and his disciples left the room of the Last Supper after Jesus foretold that Peter would deny knowing him. But John's Gospel devotes four whole chapters to Jesus' final discourses, presumably delivered during the Last Supper. It seems probable that the evangelist brought together in those chapters things that Jesus had said previously, and put them here as Jesus' farewell message to his Apostles.

The chapters don't even run smoothly. At the end of Chapter 14, Jesus says, "Get up, let us go," but then Chapter 15 continues the discourse, and they don't go out to the garden of Gethsemane until Chapter 18.

We should rejoice that the authors of John's Gospel were inspired to include

these chapters in this Gospel because they contain Jesus' teachings about the Trinity. He was about to redeem the world through his death then send the Holy Spirit, and neither the redemption nor the sending can be understood without a knowledge of the Trinity.

"I am the way and the truth and the life," Jesus said. "Whoever has seen me has seen the Father." He continued, "Believe me that I am in the Father and the Father is in me." He was telling his disciples that he and the Father are one, that he was God.

He also made it plain that he was about to leave them, and he knew that they would be desolate about that: "Because I told you this, grief has filled your hearts." However, he told them, after he leaves he will send them "the Advocate, the Holy Spirit" who "will guide you to all truth."

Chapter 15 begins with the "vine and the branches" analogy in which Jesus says, "I am the vine, you are the branches." In the Old Testament, Israel is frequently referred to as a vineyard and as a vine, and here Jesus identified himself

as "the true vine." A vine is a living thing, while branches are living only as long as they are attached to the vine. The lesson is obvious.

Chapter 17 contains what is called Jesus' "high priestly prayer." He prayed to his Father as though he were no longer in the world, as though his mission was completed. He prayed for his disciples, but in the past tense: "When I was with them, I protected them in your name that you gave me."

Now, however, he said that he was leaving them. He was sent by the Father—and he was now about to return to the Father—so he prayed that God would continue to protect them, knowing, of course, that they would also suffer for him.

He also prayed for future disciples: "I pray not only for them, but also for those who will believe in me through their word."

Having done all he could to prepare his disciples for what was about to happen, Jesus was now ready to face his passion and death. †

Cornucopia/Cynthia Dewes

Heresy: Nothing new, even in this day and age

Members of St. Paul the Apostle Parish in Greencastle recently took part in a Theology Night Out presentation on "Church History and Tradition."



Dr. Virginia Unverzagt of Saint Mary-of-the-Woods College provided a fascinating, if rapid, survey of 2,000 years of Christian Church

information, even including some fun hands-on activities.

First, she discussed what she called the "basics"—Why we study history at all, why we study Church history in particular and what exactly is tradition. Her last "basic" was mystery, that final aspect of spiritual inquiry in which we make a leap of faith.

Now, 2,000 years is a long time, containing much "his-story" and commentaries upon it. That amount of time also holds many layers of traditional belief and practices, not all of them part of written doctrine and some open to change. That's a lot to cover in one session.

However, St. Paul parishioners persevered through models of the Church as

community, herald, institution, pilgrim, sacrament and servant. They observed the development of monastic communities, schisms, protests and reform. They studied what infallibility of the pope really means, and the composition of the modern Church as expressed in her many rites.

Along the way, the student theologians came to the various heresies, which occurred earlier in Church history. Perusing them, I realized once more that nothing is new under the sun. Old discredited heresies are still at work today!

Take Arianism. This is the belief that "Jesus is God's greatest creature, but Jesus is not divine." Does that sound like *The Da Vinci Code* or what? But, as Unverzagt's information pointed out, this heresy was denied by St. Athanasius and the Council of Nicea in 325 A.D. Their conclusion: "Jesus is the same substance as God; Jesus is divine."

And how about Novatianism and Donatism, espoused by Novatian and Donatus? Although I confess I'd never heard of these heresies, their content sounds familiar: "The Church cannot forgive and accept back into the community serious sinners. The grace of the sacraments depends on the holiness of the priest."

How many of us, we who are the

Church, accepted back a sinner like Timothy McVeigh? How many truly forgave him, as God forgave him? And, if we depended upon the holiness of priests who confer the sacraments, everyone ministered to by abusive clergymen in the past would be in spiritual trouble! Big time.

Then we have Pelagianism, that cheerful heresy which states that there's "no original sin or grace and people can save themselves through their own efforts." Shades of the New Age, secular humanism, the transcendentalists! Most of us are smart enough to know that, "We have fallen natures and need God's saving grace to attain salvation."

Gnosticism or Manicheism is the heresy which declares that Jesus was not really human, there was no Resurrection, and the world runs on competing principles of good and evil. This is where we come to the truths of mystery: the Trinity, the Resurrection and the goodness of material creation by a good God.

There are more heresies than these—some even new to our time. Lent is a good time to keep an eye on them.

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

Faithful Lines/Shirley Vogler Meister

Allow Lent to still reflect the joy in our lives

Ash Wednesday has passed so everyone must be "partied out"—assuming, of course, that every one of us participated in some form of revelry before the beginning of Lent.



Our parish holds a Mardi Gras celebration, although unfortunately my husband, Paul, and I have not yet had the pleasure of enjoying this gala function. However, sometimes (including a few weeks ago) we do attend Karneval, a German pre-Lenten celebration held at the Athenaeum in Indianapolis.

The program this year featured (among other entertainment) the talents of the Indianapolis Maennerchor, a male chorus for which Paul sings baritone. The program noted: "The tradition of Karneval in Indianapolis goes back to the 1880s when German societies like the Maennerchor, Independent and Socialer Turnverein held lavish masked balls."

"Karneval" ("carnival") means the

absence of meat from meals. According to the program, "In years past, the Church and all good Christians observed the 40 days before Easter by very strict fasting and abstaining. Since Lent was a period of penance and self-denial, any type of entertainment or self-indulgence was restricted. Therefore, the period before the beginning of Lent was one last chance to eat, drink and party to your heart's content."

It might seem insensitive or mean-spirited of me to dwell on this now that Lent has started, but I have a reason: As Lent progresses and we creep closer to Easter, good memories of such events can help us over some rough penitential patches along the way. Happy memories also boost our longing and anticipation for Easter and springtime.

The Athenaeum, by the way, has a sister city in Cologne, Germany. There—and in most German communities—Karneval is called *Fasching*, *Fastnacht* and similar terms. Of course, the French term is *Mardi Gras*.

The Athenaeum's party was surely as festive as any held in Germany. It included

introduction of Karneval royalty and *Prinzengarde*, the presentation of an Orden (medal of honor), exuberant performances by a *Maedchengarde* (high-stepping girls of the guard dance group) and the traditional Grande March, featuring all costumed revelers.

Next year, I hope Paul and I will be able to experience our parish Mardi Gras, a dinner-dance that surely includes festive camaraderie and fun.

As I ponder Lent, I know these six weeks are really not a time for gloom and doom, but rather a time for willingly obeying rules of fast and abstinence, willingly making sacrifices as a means of cleansing our spirits and willingly adding a few spiritual practices to enrich our lives.

If so, "you will be endowed with the strength needed to stand fast ... to endure joyfully whatever may come" (Col 1:11).

After all, we are also advised to "Rejoice in the Lord always!" (Phil 4:4).

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

Coming of Age/Christina Capecchi

Move over, 'American Idol'

I knew celebrity had reached a strange new status in America when William



Hung hit the stage in 2004. The tone-deaf college student was rejected by "American Idol" then embraced by a cult following of Americans.

It was never quite clear whether fans were mocking Hung's lack of talent or saluting his abundance of energy, and it didn't really matter. Across the globe, people bought his album and attended his concerts.

Regardless of what creates stardom, one thing's for sure: Americans adore the stars.

As a reporter, I've had the opportunity to interview a few better-known folks. I bragged to everyone in earshot about interviewing Joe Mauer, a catcher playing for his hometown team, the Minnesota Twins. I kept his number in my cell just to show off.

I recently interviewed Omarosa, the villain of NBC's 2004 "The Apprentice," and Matt Hoover, the winner of NBC's 2005 "The Biggest Loser," for a magazine feature. My reality-TV-viewing friends (and most are) wanted to hear all the juicy details afterward.

It got me thinking about the range of people I've interviewed in my young career. But when I'm honest with myself, the most admirable ones are working quietly in their corners—outside the headlines. An engineering professor devising hunger fighters for women in Africa. Two sixth-graders asking their classmates to donate to youth victims of Hurricane Katrina. A busy mom making time to teach catechism every Wednesday night.

People making a difference. It makes me wonder about the criteria by which we choose our celebrities. Why do we picture someone's face on a magazine cover or drop her name in a headline?

Some reasons seem just plain bad. Take Paris Hilton. The laudable feat she accomplished? Inheriting money. Now, week after week, magazines illustrate her spending it frivolously, wearing those oversized sunglasses and miniskirts.

The good news is that Catholics have a well-cloaked celebrity who is also well qualified to stand on a pedestal: the pope. Unlike Paris Hilton, the 78-year-old Pope Benedict XVI earned his position through decades of dedication to the Church.

I joined 1 million other Catholics to participate in Mass with the new pope at World Youth Day in Cologne, Germany, last August. It was awesome to see so many teens gather for a real star. I even spotted a celebrity magazine on a Cologne newsstand that had printed a picture of Pope Benedict on its cover with the headline "The Star of World Youth Day." It featured a two-page foldout of the pope on the inside.

Of course, that's not what Pope Benedict is seeking. The day he was elected pope, he told the people in a packed St. Peter's Square: "I am a humble worker in the vineyard of the Lord." Pretty different from a vain star in the Hollywood spotlight.

And as opposed to the 15 minutes they score, workers for the Lord land an eternity in paradise. That's way better than a Prada purse, Paris.

Recently, I took a trip to Rome, where I attended the pope's Wednesday general assembly. Again, he spoke of humility, this time reflecting on Mary's response to bearing Jesus.

But since I still haven't mastered that virtue, I will indulge in my moment of glory: I got to shake hands with Pope Benedict. I looked directly into his smiling eyes, and I said "Papa!" in awe. When he continued down the aisle, tears spilled down my cheeks. How good it feels to find a worthy celebrity.

(Christina Capecchi is a columnist for Catholic News Service.) †

Second Sunday in Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 12, 2006

- Genesis 22:1-2, 9a, 10-13, 15-18
- Romans 8:31b-34
- Mark 9:2-10

This weekend, from the Book of Genesis, the Church presents us with the story of Abraham.



Knowing about Abraham, as well as knowing about Moses and the Exodus, were very important for ancient Hebrews. It is important for Jews today. These persons, and events, define and color the image

of the Chosen People. It was, and is, an image far more profound than mere ethnicity.

Rather, it establishes that the adhesive holding together the Chosen People is their bond with the eternal God in what is called the Covenant.

So, Abraham's relationship with God was vitally important to the nation's understanding of itself.

In this reading, God promises Abraham that Abraham's posterity will be a great nation. God will bless the nation. God will protect the nation.

Scholars believe that Abraham, who also is revered by Muslims, actually lived at one time, albeit the fact that he lived thousands of years ago.

St. Paul's Epistle to the Romans is the source of the second reading.

The epistle reveals the context in which it was written. It is typical of much of the rest of the Pauline writings.

While Christians certainly were increasing in number in the last quarter of the first century A.D., they still at this time formed only a tiny minority in the population of the Roman Empire.

Furthermore, their attachment to Christ's Gospel of love and of justice made them appear either idiotic or threatening to the great majority of the people, and indeed before the end of the century to the Empire's authority.

Many Christians surely were apprehensive. They had cause to be anxious. Paul reassured them, as evidenced in this reading. He called them to

faithfulness regardless of the "hardships" that easily, even likely, would come their way.

Their knowledge of God was their advantage and privilege. He was their strength. He has laid death low. He would prevail over every adversary, despite the force behind any adversary.

As its final reading, the Church offers a reading from the Gospel of Matthew.

It is the familiar and powerful story of the Transfiguration, a story found in the other Synoptic Gospels as well.

The revelation in this reading of Jesus as God is strong and direct. Pressing forward this message are symbols in the text with unmistakable roots in the Old Testament.

Jesus is atop a high mountain. God often appeared on mountaintops, such as on Sinai with Moses. Light surrounds God, thus Jesus appears amid brilliance—brilliance as bright as the sun. He is clothed in white. A cloud contains the voice of God, who identifies Jesus as the Son of God, in a voice that humans can understand. The prophets stand beside Jesus.

The message is clear. Jesus indeed is the Son of God.

Reflection

The Church has called us to Lent. This weekend, we observe the Second Sunday of Lent, which is well underway. If effective, and if in keeping with Catholic tradition, Lent will require of us our dedication to prayer and penance.

Is it worth it? Through the words of Paul, the Church reminds us of life amid hardships. It is true that Americans do not have to hide from hostile police, as the Roman Christians long ago had to hide, but we have our hardships.

In these readings from Genesis and Matthew, the Church details the message of Romans, that Christ sustains us.

God's care for us, in Christ, is the product of God's love for us. He promised us life. He promised us protection. He is with us in Jesus, the Son of God.

Jesus was, and is, the fulfillment of God's promise to help us and to guide us to life. He is the victor over death. He is almighty. †

Daily Readings

Monday, March 13
Daniel 9:4b-10
Psalm 79:8-9, 11-13
Luke 6:36-38

Tuesday, March 14
Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21-23
Matthew 23:1-12

Wednesday, March 15
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 16
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 17
Patrick, bishop
Genesis 37:3-4, 12-13a, 17b-28
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 18
Cyril of Jerusalem, bishop and doctor of the Church
Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

Sunday, March 19
Third Sunday of Lent
Exodus 20:1-17
or Exodus 20:1-3, 7-8, 12-17
Psalm 19:8-11
1 Corinthians 1:22-25
John 2:13-25

Question Corner/Fr. John Dietzen

God wants us to help each other every day

QIn the Bible, it says that Jesus performed a miracle of multiplying fish and loaves of bread, and fed thousands of people.



My daughter recently asked me why Jesus doesn't perform the same miracle for all the millions of people who are starving and homeless today.

It's a good question, but I couldn't come up with a good answer. Please help me explain this to her. (Kentucky)

AYour daughter's question has been asked thousands of times over the centuries by Christians and others.

Ultimately, I believe, there is no clean-cut final answer because we're dealing with a huge mystery of creation—the mystery of evil.

An essential part of the explanation we can give is the basic truth that Jesus became flesh on earth not to take away all suffering, but to be part of it and to help us find a way through it by our compassion and love for each other.

Why did a good, wise and gracious God not remove all the pain? Or why did God not eliminate disease for everyone, not just for a few?

Theoretically, he could have, so obviously God sees something in the whole picture that we miss, something perhaps that we are simply incapable of seeing because of our extremely limited perspective.

For some reason, he made us responsible for each other and accountable for the consequences when we refuse that responsibility, when we abuse, reject and isolate ourselves from our brothers and sisters on this planet.

The solution Jesus gave us was simple, but not easy: The first and basic command is to love God with your whole heart, mind and soul, and to love your neighbor as yourself.

He expanded on this commandment often, most specifically in his description of the final days when we will be judged on how we fulfilled our duty to feed, clothe and support each other.

God has, then, given us the keys to the elimination of suffering and moral evil. All his saving grace and love, all his call to discipleship, is to give direction and to help us use those keys.

In other words, God has bound himself to depend on our hands. He does all he

can to walk with us and help us. But he respects our humanity, our dignity, so much that he refuses to despair of our potential, to shove us out of the way and take over everything himself. Therefore, our responsibility here is enormous.

Why did Jesus cry in the presence of death (Jn 11:35)?

Why did he weep when he realized his own people were rejecting him (Lk 19:41)?

We must conclude that he shares deeply our hurt and pain, but he would not repent of the trust, hope and love that he invested in the human family at the beginning.

We need to ask questions; it is good and important that we do so. In the end, however, we need a good dose of humility before this mystery.

Does this mean that God ceased to love us or to care? Absolutely not. It explains, in fact, why Jesus was so obedient to the Father, who wanted the Son to live a perfect human life, with all its weaknesses and heartache, obedient even to death on the cross. He honors his Father by bringing us to honor our Father with that same obedience.

Does this require some faith? Yes. But it makes more spiritual and common sense, and reflects more wisdom, than to try to reduce God to our size just so we can understand and be emotionally uncomfortable with everything harsh that this earthly life holds for us.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail to jjdietzen@aol.com.) †

My Journey to God

Do You Love Me?

Will you accept my cup?
Will you take up my cross?
Do you love me?

Will you suffer illness?
Will you choose my ways?
Do you love me?

Will you endure failure?
Will you tolerate humiliation?
Do you love me?

Will you consent to interior pain?
Will you submit to exterior trails?
Do you love me?

Do you have the courage to
Surrender to the arms of love?
Do you love me?

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Secular Order of Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. Her poem is based on John 21:17, which recounts the story of Jesus asking Simon Peter if he loved him for the third time. Peter replied, "Lord, you know everything; you know that I love you." [Jesus] said to him, "Feed my sheep.")



CNS photo/Lawrence Chalagnier, Bayou Catholic

Readers may submit prose or poetry for faith column

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

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

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

Parishes schedule Lenten penance services

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

Batesville Deanery

March 12, 1 p.m. at St. Maurice, Napoleon
 March 12, 3 p.m. at Immaculate Conception, Millhousen
 March 21, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 22, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 March 23, 7 p.m. at St. Lawrence, Lawrenceburg
 March 27, 7 p.m. at St. Peter, Franklin County
 April 3, 7 p.m. at St. Louis, Batesville
 April 4, 7 p.m. at St. Charles Borromeo, Milan
 April 4, 7 p.m. at Holy Family, Oldenburg
 April 5, 7 p.m. at St. Vincent de Paul, Shelby County
 April 5, 7 p.m. at St. John the Baptist, Osgood
 April 6, 7 p.m. at St. Anthony of Padua, Morris
 April 7, 7 p.m. at St. Mary, Greensburg

Bloomington Deanery

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

Connersville Deanery

March 16, 7 p.m. at St. Mary, Rushville
 March 21, 7 p.m. at St. Michael, Brookville
 March 22, 7 p.m. at St. Gabriel, Connersville
 March 28, 7 p.m. at St. Andrew, Richmond
 April 5, 7 p.m. at St. Elizabeth, Cambridge City
 April 6, 7 p.m. at St. Anne, New Castle

Indianapolis East Deanery

March 16, 7 p.m. at St. Thomas the Apostle, Fortville
 March 20, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at

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

Indianapolis North Deanery

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

Indianapolis South Deanery

March 25, 9:30 a.m. at St. Barnabas
 March 28, 7 p.m. at St. Mark
 March 29, 7 p.m. for Holy Name, Beech Grove, Nativity and St. Jude at St. Jude
 April 5, 7 p.m. for Good Shepherd and St. Roch at St. Roch
 April 5, 7 p.m. for St. Ann and St. Joseph at St. Joseph
 April 5, 7 p.m. at Sacred Heart
 April 10, 7 p.m. at Our Lady of the Greenwood, Greenwood
 April 10, 7 p.m. at SS. Francis and Clare, Greenwood

Indianapolis West Deanery

March 15, 7 p.m. at Mary, Queen of Peace, Danville
 March 27, 7 p.m. at St. Gabriel the Archangel
 March 28, 9 a.m.-11 a.m. at Cardinal Ritter Jr./Sr. High School
 March 28, 6:30 p.m. at St. Monica
 March 30, 7 p.m. at St. Malachy, Brownsburg
 April 5, 7 p.m. at St. Joseph
 April 6, 7 p.m. at Holy Angels

New Albany Deanery

March 20, 7 p.m. for St. Mary, New Albany, and Our Lady of Perpetual Help, New Albany, at Our Lady of Perpetual Help, New Albany
 March 21, 8:30 a.m.-11 a.m. and 1 p.m.-2:30 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 March 21, 7 p.m. for St. Augustine, Jeffersonville, and Most Sacred Heart of Jesus, Jeffersonville, at Most Sacred Heart of Jesus, Jeffersonville
 March 21, 7 p.m. at St. Michael, Bradford
 March 22, 8:30 a.m.-11 a.m. and 1 p.m.-2:30 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville

March 22, 7 p.m. at St. Joseph, Corydon
 March 22, 7 p.m. at St. Michael, Charlestown
 March 29, 7 p.m. at St. Mary, Navilleton
 April 2, 2 p.m. at St. John, Starlight
 April 2, 7 p.m. at St. Mary, Lanesville
 April 5, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 April 6, 6:30 p.m. at St. Paul, Sellersburg
 April 9, 4 p.m. at Holy Family, New Albany
 April 10, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 15, 6 p.m. at St. Patrick, Salem
 March 16, 7 p.m. at St. Bartholomew, Columbus
 March 20, 7 p.m. at St. Mary, North Vernon
 March 21, 6 p.m. at American Martyrs, Scottsburg
 March 29, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 April 4, 7 p.m. for Most Sorrowful

Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

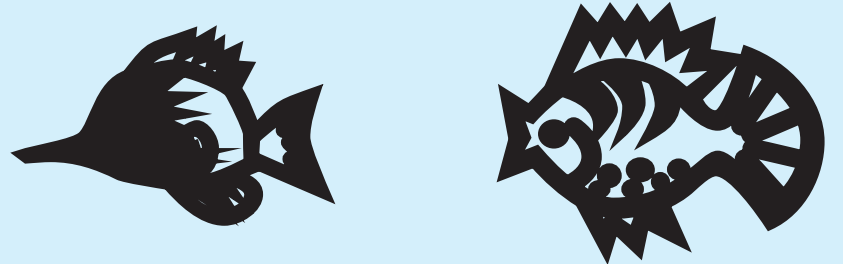
Tell City Deanery

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

Terre Haute Deanery

March 12, 7 p.m. at St. Joseph, Rockville
 March 23, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
 March 23, 7 p.m. deanery service at St. Benedict, Terre Haute
 April 3, 7 p.m. deanery service at St. Paul the Apostle, Greencastle
 April 6, 7 p.m. deanery service at St. Patrick, Terre Haute
 April 6, 7 p.m. at Holy Rosary, Seelyville †

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St. John the Evangelist Church to host Stations of the Cross organ concert

By Sean Gallagher

Lent is a time to enter more deeply into the suffering and death of Jesus Christ. One way that Catholics have done this for centuries is through praying the Stations of the Cross.

At 3 p.m. on March 12 at St. John the Evangelist Church, 126 W. Georgia St. in Indianapolis, people can enter into this age-old prayer in a multitude of ways.

On that day, Marilyn Mason, a professor of music at the University of Michigan for more than 50 years, will perform 14 organ meditations on the Stations of the Cross composed by famed French composer Marcel Dupré (1886-1971).

Begun originally as organ improvisations, Dupré later composed his



Marilyn Mason

meditations on the Stations of the Cross with the intention that poems on the same topic by Frenchman Paul Claudel (1868-1955)—written prior to Dupré's work—be recited before each of the movements of his piece.

That will be the case during the concert at St. John the Evangelist Church.

During the concert, servers holding candles and a crucifix will process to each of the church's stations that were painted in 1893 by French artist Louis Chovet.

While Mason is playing each meditation, photos of various artistic depictions of the stations will be projected onto a large screen in the church's sanctuary.

The event is being co-sponsored by St. John the Evangelist Parish and the Indianapolis chapter of the American Guild of Organists.

In a recent interview with *The Criterion*, Tom Nichols, the music director at St. John the Evangelist Parish, described Mason as "one of the greats."

"In organ circles, this [concert] is a big deal," he said. "This is someone who is extremely established and historic."

But Nichols also expressed his hope that those who come to the March 12 concert will be moved spiritually.

"I'm looking forward to people coming away from this saying that they enjoyed an unusual Lenten experience that helped them look at the story of Christ's passion in perhaps a new way," he said.

Nichols also noted that this multimedia approach to a centuries-old prayer form is one that might appeal to a culture often driven by images.

"We're a very visually oriented society," he said. "I think that this kind of plays into that by being an experience for more than just one of our senses at the same time."

There is no cost to attend the concert, but freewill donations will be accepted.

(For more information about the March 12 concert at St. John the Evangelist Church in Indianapolis, call 317-635-2021.) †



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Vatican Radio employees present pope with iPod nano

VATICAN CITY (CNS)—A group of Vatican Radio employees gave Pope Benedict XVI a brand new iPod nano loaded with special Vatican Radio programming and classical music.

To honor the pope's first visit to the radio's broadcasting headquarters, the radio's technical staff decided the pencil-thin, state-of-the-art audio player would make the perfect gift.

Now that Vatican Radio offers podcasts in eight languages, the pope has the technological capability to plug in and import the radio's audio files.

Pope Benedict visited the programming and broadcasting hub of "the pope's radio" on March 3 to mark the station's 75th anniversary.

Hundreds of radio journalists, sound engineers and support staff lined the radio station's hallways to greet

the pope and present him with gifts, mostly special in-house productions such as CDs and books on the Church, religion and the pope.

"We don't have a huge gift to give to the pope, but we do have small signs of our work" to give him, Jesuit Father Federico Lombardi, Vatican Radio's general director, told Catholic News Service.

Though the white iPod nano is tiny, it still made an impression on the pope.

When the head of the radio's technical and computer support department, Mauro Milita, identified himself and handed the pope the boxed iPod, the pope was said to have replied, "Computer technology is the future."

The pope's new 2-giga-byte digital audio player already was loaded with a sampling of the radio's programming in English, Italian and German, and musical

compositions by Ludwig van Beethoven, Wolfgang Amadeus Mozart, Frederic Chopin, Peter Ilich Tchaikovsky and Igor Stravinsky. The stainless steel back was engraved with the words "To His Holiness, Benedict XVI" in Italian.

Once the pope, who is also a pianist, gets the hang of the device's trademark click wheel, he will be able to listen to a special 20-minute feature produced by the radio's English program that highlights Mozart's life and music to commemorate the 250th anniversary of the composer's birth.

The iPod also contains an English-language radio drama on the life of St. Thomas a Becket and a 10-minute feature on the creation of Vatican Radio, with original sound clips of the inventor of the radio, Guglielmo Marconi, and Vatican Radio's founder, Pope Pius XI.



Pope Benedict XVI participates in a live broadcast during his visit to Vatican Radio on March 3. The radio's staff gave the pope an iPod nano as a gift. Vatican Radio offers podcasts in eight languages.

The pope also can relive the historical papal transition of April 2005. On the player, the radio's German program included a mix of

news and interviews done during the death of Pope John Paul II, the papal conclave and the election of Pope Benedict.

With his new iPod, the pope can access the radio's daily podcasts, as well as download music and audio books from the Internet. †

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ICC

continued from page 7

hold a raffle. She told me that sometimes they would even have to have someone drive to Indianapolis the day before the event to get the license."

Senate Bill 100 allows a qualified organization to hold five raffles per calendar year with only one license.

"This is just a good way to streamline government," Jackman said.

Ernie Yelton, executive director of the Indiana Gaming Commission, said his goal in overseeing charitable gaming is to "weed out the people who are illegally involved in charitable gaming and strictly enforce [the laws]."

"We need to beef up public awareness in the area of charity gaming, too," he added. "There are a lot of groups conducting charity gaming that are not licensed based on a lack of knowledge, not because of criminal intent."

Yelton said that he wants to work with and assist groups who are involved in authentic charity gaming.

"I'm not going to go out to churches with handcuffs, but with an application form," he said.

The gross receipts from charity gaming in Indiana for 2005 are estimated to be between \$500 million and \$600 million. The Indiana Department of Revenue issues about 2,100 bingo licenses annually, state officials said.

Senate Bill 100, which is expected to become law, will go into effect on July 1. Prior to that, parishes will continue to obtain charity gaming licenses from the Indiana Department of Revenue.

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

Rest in peace

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

CALLAHAN, Edith Cecilia, 76, Annunciation, Brazil, Feb. 22. Mother of Casey DeHoney, Kelly and Samuel Callahan. Sister of Rita Freeman and Agatha Provoost. Grandmother of one.

COTTER, Pauline, 87, St. Barnabas, Indianapolis, Feb. 20. Mother of Harriet Irwin, Mark and William Cotter. Grandmother of three.

CURLEY, Elizabeth Kathleen, 59, Holy Spirit, Indianapolis, Feb. 22. Mother of Peggy Eaket, Lisa Graham and Christopher Curley. Sister of Maureen Piper and Martha Spellman. Grandmother of four.

DENTON, Paula J., 43, Holy Spirit, Indianapolis, Feb. 16. Mother of Sabrina Moore and Terry Denton. Sister of 15. Grandmother of four.

DIERCKMAN, Rosemary C., 76, St. Louis, Batesville, Feb. 25. Wife of Elmer Dierckman. Mother of Ellen Eckstein, Lola Fisher, Barb

Kruthaupt, Linda, Lisa, Melanie, Bill, Bob, Dennis, Roger and Steve Dierckman. Sister of Anna Mae Erhart, Shirley, Alois and Floyd Doll. Grandmother of 14. Great-grandmother of two.

FOHL, Martha J., 96, Holy Guardian Angels, Cedar Grove, Feb. 27. Sister of Ruth Fohl, Virginia Monroe, Carolyn Pratt and Frances Schuck.

HUNT, Elizabeth G. (Zwissler), 91, St. Christopher, Indianapolis, Feb. 18. Mother of Barbara Stout and Nancy Waltz. Grandmother of five. Great-grandmother of 10.

KRAFT, James D., 71, Most Sacred Heart of Jesus, Jeffersonville, Feb. 14. Husband of Sharon Karnes Kraft. Father of Vicki Cruz, Debi Feger, Terri Raley, Rebecca Reinhart, Gerald and James Kraft. Grandfather of 15.

KRUSE, Loretta E. (Roth), 90, St. Louis, Batesville, Feb. 28. Sister of Anna and Emma Roth.

LAMBERT, Frances M. (Perko), 88, Holy Trinity, Indianapolis, Feb. 12. Mother of Carole Barnaby, Deborah Lambert and Franciscan Brother Christopher Lambert. Grandmother of three. Great-grandmother of seven.

MARTIN, Lucy Mae, 100, St. Mary, New Albany, Jan. 5. Mother of Rose Marie (Martin) O'Neill. Grandmother of one.

MILLER, Joyce E., 29, St. Monica, Indianapolis,

Feb. 28. Daughter of Howard and Rachel (Cody) Miller. Sister of Howard and John Miller. Granddaughter of Bettie Mae Cody and Cecil Miller.

MUNCHEL, Albert Joseph, 88, St. Gabriel, Connerville, Feb. 25. Father of Mark Munchel.

POHLAR, Annabel, 89, St. Bridget, Liberty, Feb. 21. Mother of Keith and Kenneth Pohlar. Sister of Thelma Hoff, Melvina Wiwi and Harold Dudley. Grandmother of six. Great-grandmother of 12.

TREDWAY, Donald P., 82, St. Roch, Indianapolis, Feb. 23.

ZIMMER, Marguerite C., 87, Holy Spirit, Indianapolis, Feb. 22. Mother of Jay Zimmer. Sister of Frances Brant. Grandmother of four. Great-grandmother of four.

VERTREES, Shelby, 81, Our Lady of Perpetual Help, New Albany, June 20, 2005. Husband of Laverne Vertrees. Stepfather of Dianne Wolfe. †

Providence Sister Teresa Ann Callahan served as a teacher and principal

Providence Sister Teresa Ann Callahan died on Feb. 19 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 89.

The Mass of Christian burial was celebrated on Feb. 24 at the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery at the motherhouse.

The former Helen Loretta Callahan was born on Jan. 8, 1917, in Chicago.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on July 16, 1934, professed first

vows on Jan. 23, 1937, and professed final vows on Jan. 23, 1943.

During 71 years as a Sister of Providence, she taught and served as principal at Catholic schools staffed by the sisters in Indiana, Illinois, Maryland, North Carolina and the District of Columbia.

Sister Teresa Ann ministered for 39 years in Illinois, including 22 years as a principal, and 12 years in Indiana.

In the archdiocese, Sister Teresa Ann taught at St. Joan of Arc School in Indianapolis in 1937, St. Philip Neri School in Indianapolis from 1937-42, the

former St. Benedict School in Terre Haute from 1943-45, Immaculate Heart of Mary School in Indianapolis from 1948-51 and the former Holy Trinity School in New Albany from 1952-53.

Sister Teresa Ann retired to the motherhouse in 2002 and assisted with the sisters' prayer ministry.

Surviving are a niece, Terry Cronin of N. Safety Harbor, Fla., and a nephew, Jesuit Father John Callahan of Kansas City, Mo.

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



Memorial display

Holy Angels School fourth-grader Mya Terrell, left, and sixth-grader Duane Terrell of Indianapolis read the honorary plaques that are part of a memorial display in the Holy Angels Parish Center for the late Father Clarence Waldon, pastor of the Indianapolis West Deanery parish from 1970 until his death on Aug. 14, 2005. Father Waldon was active in promoting civil rights and unity in Indianapolis.



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Interested applicants are invited to e-mail or send a letter of interest and résumé to:

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Bishop Chatard High School
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Positions Available

School Principal Position

Saint Susanna School
Plainfield, Indiana

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

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

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

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

on or before March 31, 2006

FRIENDSHIP

continued from page 1

When the priest came in front of Charlie, Charlie smiled.

"He just lights up when Father comes," said Benedictine Sister Sharon Bierman, who is the hermitage's administrator.

"Charlie sits and waits for Father. He would not be alive if it wasn't for Father. I've never seen such a faithful caregiver like Father John. I know he's busy at work, but he always has time for Charlie."

Father Mannion supervises a staff of 21 people, including 19 full- or part-time chaplains. He chairs the hospital's institutional ethics committee and reviews hardship cases for employees. It's a 24-hour, 7-day-a-week job, but he still makes time for Charlie.

A father's influence

It's a quality he said he learned from his father.

"When I was ordained, my father, being of Irish descent, was proud," said Father Mannion, one of seven children. "On my ordination, he said, 'There are three 'L's' to life and I never want you to forget them: Live, love and learn.' Then my dad said to

me, 'You know, son, if you combine all three of those, life is always sacred.'

"That has really been my whole priesthood. In order to live, you have to be alive to the moment. To love is the fulfillment of the Gospel. Can you do it for someone else? And to learn is to always be open for growth and change, to always see life as a new beginning."

Father Mannion said his father, Francis, lived each of those principles. He served the city of Kokomo as a firefighter for 38 years, including 18 as the fire chief. When he retired, he became the executive director of the city's federally subsidized housing program.

"When my dad died [in 1973], there was a picture on the front page of the Kokomo paper, showing people lined up to pay their respects out the door of the funeral home and down the sidewalk," he recalled.

"When they came to pay their respects, we heard stories of how he took everyone in the projects a fruit basket at Christmas. People told us how he brought them clothes, gave them this and that, made sure they had heat and how he stopped by when they lost loved ones. That's why I say that the ordinary things I do are part of me."

The ordinary things shine through in his care for Charlie, from cutting his meat dur-

ing lunch at the hermitage to reading him the newspaper, from brushing crumbs off Charlie's clothes to taking him to the cemetery to visit Rita's grave.

"We're good friends," Charlie said as Father Mannion left his room to get him a cup of ice cream. "I see him every day, every evening."

The ultimate compliment

Charlie counts on Father Mannion so much that when the priest had back surgery and couldn't come to visit Charlie, Charlie kept calling people until someone gave him a ride to Father Mannion's home.

"It's a very deep, very loving relationship," said LaRena Brown, Father Mannion's office manager. "My concern for John is that he thinks so much of Charlie, he doesn't think of himself. He's a giver."

That description is the ultimate compliment to the priest. Even as he said goodbye to Charlie after lunch, he promised to return in the evening to cook dinner for him—"We're having bacon and macaroni and cheese tonight, Charlie"—just as he always does.

"I put him to bed every night," Father Mannion said. "When I put him to bed, I always say, 'I love you, Charlie.' I started

that about three years ago because I'm not sure he'll be there tomorrow when I come."

Father Mannion never expected a response to his nightly expression of love. After all, Charlie comes from the same generation of males as the priest's father, men that have always expressed their love in their actions and their sacrifices rather than their words.

Yet six months ago, Charlie said something that made the priest smile.

"I put him to bed and said, 'I love you, Charlie.' His response was a low, 'Me, too.' About three or four days later, I said, 'I love you, Charlie.' He said, 'You know that I love you, too.'"

Father Mannion smiled as he told that story. His expression didn't change when he was asked about his dedication to Charlie and whether the eight years—and counting—of daily visits have been worth his time.

"I would do it all over again," he said. "I wouldn't question one second. It's like my father said: 'Whatever talents God gives you in life, give them away.' He always felt that in giving we receive. I feel Charlie has given me more than I ever gave him." †

BAN

continued from page 1

\$5,000 and up to five years in prison.

The law does not apply to medical treatment "that results in the accidental or unintentional injury or death to the unborn child."

The South Dakota House of Representatives passed the bill on Feb. 24 by a vote of 50-18. The Senate had approved it on Feb. 22, by a vote of 23-12.

An amendment included in the bill said the Legislature finds that "the guarantee of due process of law under the Constitution of South Dakota applies equally to born and unborn human beings" and that the mother and her unborn child "each possess a natural and inalienable right to life."

The law strikes previous South Dakota abortion restrictions that are no longer relevant in light of the broader ban, but it also provides that, if implementation of the new statute is

enjoined, suspended or delayed by a court order, or if the new law is found unconstitutional, the law it replaces will automatically be reinstated.

In his statement, Bishop Aquila said, "All people must recognize human life is a gift. Abortion destroys that gift, the life of a unique, unrepeatable human being. It harms women as well, and protecting both mothers and children is a fundamental duty of the state. Let us all pray that God's will be done, and let us continue to work for the building up of a culture of

life that begins with respect for human life from the moment of conception."

Catholics must join with others to support "a livable wage for workers, assistance for single mothers, adequate health care for families, the education of our youth and an end to the death penalty," Bishop Cupich said.

"Building a culture of life in our society is the task before us. It begins with the unborn, but does not end there," he said. †

Roe v. Wade: The court decision Americans think they know

WASHINGTON (CNS)—Since it's been the law of the land for 33 years, everybody knows what the Supreme Court's *Roe v. Wade* decision on abortion says, right? And we all know what we think about it, right?

Wrong and wrong, according to witnesses at an oversight hearing held on March 2 by the House Judiciary Committee's subcommittee on the Constitution.

Most Americans don't understand the full scope of *Roe v. Wade*, and don't support it when they find out what it really says, the witnesses said. And most underestimate the deep and lasting wounds that the decision has caused for women, for families and for U.S. society at large.

"There remains a great misunderstanding by the public as to the real scope of *Roe v. Wade*, a misunderstanding that is exhibited in polling questions stating that *Roe* protects a right to an abortion in only the first three months of pregnancy," said Rep. Steve Chabot, R-Ohio. "In fact, *Roe* is much more

sweeping."

Kellyanne Conway, president and CEO of the polling company inc., said one of the greatest myths about *Roe v. Wade* is that most Americans support it. The confusion, she said, arises from polls that ask overly broad questions, such as "Do you consider yourself pro-choice or pro-life?"

"When given a 'this-or-that,' 'black-or-white' option, the data lean more pro-choice," Conway said. "[But] insightful abortion questions reveal that while most people will support abortion in some cases, a much smaller number support unfettered access to the procedure."

Her polling firm gives people a range of six positions on abortion. In a 2005 nationwide poll of 1,000 adults, 17 percent of respondents said abortion should never be legal; 14 percent said it should be legal only when the mother's life is in danger; 31 percent said it should be legal only in cases of rape or incest or danger to the mother's

life; 21 percent said it should be legal for any reason during the first three months; 4 percent said it should be legal for any reason in the first six months; and 10 percent said abortions should be legal at any time, for any reason.

Helen M. Alvare, a professor of law at The Catholic University of America in Washington, said the right of privacy affirmed in *Roe* has undermined the good of the family, "elevated the constitutional status of sexual license" and placed "adults' wants above children's needs."

"Historically, family law has envisioned itself as existing in large part to protect children's well-being," she said. "*Roe* ignores this essential quality of family law, and tortures history, medicine and logic to conclude that the constitutional family law of privacy mandates a mother's right to seek an abortion of her child."

Cinny Roy, director of the Eve Center in Cincinnati, outlined myths that she

encounters as a counselor in abortion recovery work. The most insidious, she said, is that "life goes back to the way it was" after an abortion.

"Having a baby changes the rules and patterns of a person's or family's life," Roy said. "Abortion makes sure the life game does not change. Yet life never goes back to exactly the way it was."

Noting that nearly a quarter of all women who seek counseling "voluntarily identified abortion as a cause for concern," Roy disputed the views that post-abortion distress "is a made-up, religious issue" and that women make "a free choice" to have an abortion.

"The woman makes the final decision. However, the internal and external pressure is not a peaceful state in which to make such a choice," she said. "She blames herself, her partner blames her, society blames her and the Church blames her. Nothing is 'free' about this choice." †

Classified Directory, continued from page 18

Positions Available

Coordinator of Youth Ministry

Saint Joseph University Parish, Terre Haute, Indiana, which serves approximately 825 registered households and the campuses of Indiana State University and Rose-Hulman Institute of Technology, has a position open for a Coordinator of Youth Ministry. This full-time position requires a person who has national certification in youth ministry studies and 2 or more years of experience in parish youth ministry. A bachelors degree in a related area is preferred. Direct inquires/ résumés by April 1, 2006 to:

Father Jonathan Meyer
Director Youth and Young Adult Ministry
Office of Catholic Education and Faith Formation,
Archdiocese of Indianapolis
1400 North Meridian Street
Indianapolis, IN 46202

Principal-Elementary and Middle School

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

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

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

Associate Director Youth Ministry

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

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

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

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

or e-mail to nadcym@aye.net



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