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

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

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

The one-sentence statement did not mention Bush or any other international leaders by name. For months, the Vatican has spoken out against a possible war, calling on all sides to pursue diplomacy to avoid a fresh conflict.

In one of his most impassioned public pleas, Pope John Paul II said on March 16 that war would have “tremendous consequences” for Iraqi civilians and “the equilibrium of the entire Middle East and could foment new forms of extremism. He called on Saddam to cooperate ‘urgently and fully with the international community.’”

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

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

He was sure the legislation—in the works for the past eight years and twice vetoed by President Clinton—stood a “very high chance of passage with a different administration,” vowed to sign it.

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

“The senators who voted to ban partial-birth abortion should be praised,” said Servants of the Gospel of Life Sister Santorum, who introduced the legislation, expected it would votes in the mid 60s or low 60s.” And after three days of emotionally charged debate, the senators seemed to stay true to their initial feelings on the issue, voting 64-33 to pass it.

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

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

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

The United Catholic Appeal exceeds $5 million goal

By Brandon A. Evans

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

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

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

“After-school opportunities as well as a summer program will deeply enhance the Archdiocese gets $2.1 million grant for Indianapolis schools

By Jennifer Lindberg

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

The 21st Century Community Learning Centers grant, awarded through the Indiana Department of Education, will restock the school libraries with new books and materials and improve after-school academic assistance and enrichment programs over the next four years at All Saints, Central Catholic, Holy Angels, Holy Cross Central, St. Rita & St. Andrew Catholic Academy, St. Joan of Arc and St. Philip Neri schools, all in Indianapolis.

The grant goes into effect this fall, with the summer enrichment program being initiated in 2004. Only schools with at least 40 percent of the school population on free or reduced price lunches were eligible for the grant. In the archdiocese, only center-city schools qualified.

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

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Archdiocesan Youth Rally helps teens to act on their faith

By Jennifer Lindberg

Coming to the Archdiocesan Youth Rally was a way for Karen Kirchman to find the answer to one of the biggest decisions of her teen-age life. Karen, who attends Holy Trinity Parish in Indianapolis, attended the Indianapolis rally to hear about how she could live her faith as a youth and do something to make a difference in the world.

“Right now, I’m trying to make a huge decision that involves seven weeks of my life,” Karen said. She can choose to study in France or return to her inner-city high school. Either way, she knows she’ll involve Jesus in her search, especially after hearing Steve Angrisano, a nationally known Catholic musician, perform a song that asked how could anyone say no to Jesus?

Angrisano, who has performed at the annual archdiocesan youth rally the last seven years in Edinburgh, attended the Indianapolis rally with Karen and other youth he encountered and how they would like each student and parent to have a library card in all the center-city schools.

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

“This will enable and improve our schools,” Paradise said.†

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

“To touched me and makes me want to stand up,” said Amanda.

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

She also said the rally was a way for “to get closer to God.”

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

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

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

During the conference, he mixed songs and games with stories to allow youth to interact with one another and give them the opportunity to listen to what God wanted for them.
TERRE HAUTE—Nineteen-year-old Tracie Joy McBride, who smiled easily and often, brought lots of joy to her family and friends in Centerville, Minn. She was excited about beginning her military service as an Army private at Goodfellow Air Force base in San Angelo, Texas, in 1995, and had only been stationed at the base for nine days when decorated Gulf War veteran Louis Jones Jr. abducted, raped and brutally murdered her.

Members of the McBride family traveled to Terre Haute this week to watch Bureau of Prisons officials execute Jones by chemical injection on March 18 in the federal death chamber at the U.S. Penitentiary in Terre Haute. Jones was remorseful for attacking and killing McBride.

By Mary Ann Wyand

Gulf War veteran is executed at U.S. Penitentiary

President Bush refused to commute that Jones is dead and grateful that Jones beat her with a tire iron.

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

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

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

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

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

Last month, Archbishop Daniel M. Buechlein wrote a letter to President Bush, asking him to spare Jones’ life in favor of life imprisonment without parole.

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

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

One protest sign quoted St. Joseph of Medaille Sister Helen Prejean of New Orleans, the author of Dead Man Walking, who said, “There is more to a person than the worst thing they’ve ever done.”

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

Next week: Victim’s family and death row inmate’s attorney and minister discuss the execution.†
Opposing voices about war with Iraq

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

Theologians such as Michael Novak and George Weigel have made a case in favor of a war of limited and carefully conducted intervention. Novak said, “For public authorities to fail to conduct a war would be to put their trust imprudently in the sanity and good will of Saddam Hussein.”

Weigel agrees with Novak. He has called for a fresh look at the Catholic just-war tradition “to take account of the new political and technological real-

ities of the 21st century.” The decision about going to war, he believes, lies “with duly constituted public authori-

ties, who are more fully informed about the relevant facts and who must bear the weight of responsible decision-making and governance.”

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

Weigel argues that private moments of prayer and activism are needed to discern the common good and carry out the actions necessary to safeguard the common good of all peoples.

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

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

The bishops’ conference statement also must do its part to avoid war by complying with U.N. demands for disar-
mament and by abandoning efforts to develop weapons of mass destruction. But it was still difficult for the United States to justify an invasion of Iraq, “lacking clear and adequate evi-
dence of an imminent attack of a grave nature or Iraq’s involvement in the ter-
rorist attacks of Sept. 11” or without the broad support of the international community, Bishop Gregory said.

An attack on Iraq would not meet the “strict conditions in Catholic teach-
ing” that would justify the use of mili-
tary force, the bishop said.

Cardinal J. Francis Stafford, presi-
dent of the Pontifical Council for the Laity, said, “Objective criteria must be ap-
plicated with intellectual vigor. The threat must be active and present, not

future. Nor has the American administration shown that all other options before going to war have proven impractical or ineffective.”

The Vatican Secretary of State, Cardinal Angelo Sodano, said, “We are against the war. That is a moral position, and there’s not much more one needs to say about whether it is ‘preventive’ or ‘nonpreventive.’ It’s an ambiguous term. Certainly the war is not defensive.”

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

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

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

— William R. Bransford

Editorial

The real meaning of success

The other day, on a flight back to Indianapolis, I was seated next to a gentleman who rec-

ognized that I am a bishop. After a bit of chitchat, he said, “May I ask a delicate question?” I gave the go-ahead wondering if this was going to be about sex abuse.

He asked, “Don’t you think it would be better if the pope resigned—you know, considering how sick and elderly he is?” It doesn’t make a good public impres-

sion, he being the head of the Catholic Church.”

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

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

The fact that the pope is not only elderly but also afflicted by Parkinson’s disease is significant. In an encroaching culture of death, lit-
tle by little, secular perspectives of what is good and beautiful inch toward disposing of those who are debilitated by grave sickness and/or disabilities. Not only by his words, but also by his very life, his strugg-

le to keep on going physically, the Holy Father lives a striking “no” to the culture of death; of significant measure. In our culture, we mea-

sure success by norms other than those we find in the teaching of Jesus in the Gospel. Remember, the disciples wanted Jesus to be the successor to the measure of his day. But then came Easter Resurrection. Does this make a dif-

ference?

Because of Jesus Christ, we embrace a different measure of nobility and success. On Ash Wednesday, we were invited to look at the cross of Jesus, Christ’s Passion and ignominious death during Holy Week, Jesus ended up being an embarrassment to his disciples. More fundamentally, Jesus calls us to change our attitude, to change our perspective on the meaning of life. Until we can resurrect our culture to see the kingdom of God as the focus of all that we do and are, not the kingdom of this world. In a way, changing our focus, our per-

pective on the true meaning of life, may be more difficult than repent-

ing of our sins.

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

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

Our Holy Father is a good refer-

ence point for that measure. His very life tells us that no matter how debilitated or how beautiful, how beautiful or how handsome, how old or how young, the kingdom of God is our real home. ♠

Archbishop Buechlein’s intention for vocations for March

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

E

El verdadero significado del éxito

Let Indiana’s informed consent law take effect

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

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

Ciertamente es una nobleza que se mide diferente. En nuestra cultura medimos el éxito de acuerdo a estándares diferentes de los que encontramos en las enseñanzas de Jesús en el Evangelio. Recordemos que los discípulos guían que Jesús tuviera éxito y poder político: un verdadero Mesías conquistador y rey. Tal y como demostramos en varias ocasiones, no dentro de unas pocas semanas, al conmemorar la Pasión de Cristo y su ignominiosa muerte durante la Sentencia, Jesús terminó siendo un Mesías vergonzoso a juzgar por los estándares de su época. Pero luego de la Resurrección, ¿Hay alguna diferencia?

Gracias a Jesucristo admitimos una medida diferente de nobleza y éxito. El Milagro de Ceniza se nos invitó a arrepentirnos y volver al Evangelio. Fundamentalmente, en el llamado de Jesús a cambiar nuestra actitud, nuestra perspectiva sobre el éxito, y darle el valía de la vida, medir no como debilitado a causa de su edad, por enfermedad o discapacidad. Es un modelo a seguir en una cultura que idolatra la juventud y se avergüenza de la debilidad o la riqueza, cuán jóvenes o viejos estamos. Como persona, el Papa Juan Pablo II sabe, tomando en cuenta lo enfermo que está y su ancianidad. No causa una buena impresión pública como él y continua preguntándose si iba a ser sobre abuso sexual.

Me pregunto: “¿no cree que sería mejor que el Papa Juan Pablo II se abriese, entrara en una vida religiosa?”. El Santo Padre es un buen punto de referencia para esta medida. Su ejemplo es un signo de la santidad en todas las etapas de la vida humana. El representa un estímulo a la Pasión, una lucha en la que no se debe debilitarse a causa de su edad, por enfermedad o discapacidad. Es un modelo a seguir en una cultura que idolatra la juventud y se avergüenza de la debilidad o la riqueza.

Durante los últimos años me han hecho una pregunta que me pregunto muchas veces. Mi respuesta es siempre la misma: “No, no piense que el Santo Padre debo renunciar. A pesar de sus discapacidades, tiene una sabiduría que nos puede dar este ejemplo en sus obras.”

Pero también hay otras razones. Como persona, el Papa Juan Pablo II es un excelente testimonio de dignidad en todas las etapas de la vida humana. Él representa un estímulo a la Pasión, una lucha que no debilita a causa de su edad, por enfermedad o discapacidad. Es un modelo a seguir en una cultura que idolatra la juventud y se avergüenza de la debilidad o la riqueza. Sin embargo, debajo de todo esto, debemos hacer un punto de meditación.

Papás no solamente son ancianos, sino que tienen enfermedad o discapacidad. Es un dignidad en todas las etapas de la vida humana. El representa un estímulo a la Pasión, una lucha que no debilita a causa de su edad, por enfermedad o discapacidad. Es un modelo a seguir en una cultura que idolatra la juventud y se avergüenza de la debilidad o la riqueza. Sin embargo, debajo de todo esto, debemos hacer un punto de meditación.

Así es como nos hay que entender.

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Letters to the Editor

Let Indiana’s informed consent law take effect

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Así es como nos hay que entender.
The 12th annual Susan G. Komen Breast Cancer Foundation Indianapolis Race for the Cure® will take place on April 12 in downtown Indianapolis. The 5K run and 5K walk begin at 9 a.m. A one-mile family fun walk will start around 9:40 a.m. The Komen Indianapolis Race for the Cure organizers hope to raise more than $590,000 for breast cancer research, education, screening and treatment. Seventy-five percent of the proceeds remain in Indiana, with the balance going to the Komen Award and Research Grant Program. Registration is from 7:8:30 a.m. on the day of the race, but with 32,000 participants expected, pre-registration is encouraged. Registration is available online at www.komenindy.org or by calling 317-638-2873.

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

St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis, will present its Lenten Organ Concert Series at 12:40 p.m. on the Wednesdays of Lent from March 26 to April 16. Each concert lasts about a half-hour and is followed by a Mass at 12:10 p.m. The concert is free and open to the public. For more information, call Tom Nichols, director of music for the parish, at 317-635-2021 or e-mail him at ThomasNichols@gmFINITY.net.

The bakers of Holy Trinity Parish, 2518 W. St. Clair St., in Indianapolis, will have poticas available in the kitchen of Bockhold Hall. Orders are no longer being taken for the holidays, but poticas will be sold for $15 each day from 8:30 a.m. to 1 p.m. For more information, call 317-634-2289.

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

There will be a retreat titled “Healing by the Love of God” on March 21-23 in the basement of Immaculate Heart of Mary Church, 5692 N. Central Ave., in Indianapolis. The retreat will feature the shared meditation of the joyful mysteries of Jesus’ life on earth, the prayer of “presence” in the presence of the Blessed Sacrament and the chance to experience the healing power of simple Gospel faith in Jesus. There is no cost except a free-will donation. Participants must bring their own sack lunch. For more information, call Judy Hoyt at 317-847-6895 or Sharon Ross at 317-257-2751 or Robin Cooke at 317-255-9533.

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

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

*The Hunterd (Paramount)*
Rated O (Morally Offensive) because of much savage violence and sporadic rough language.

*Willard (New Line Cinema)*
Rated A-IV (Adults, with reservations) because of some grisly violence and menace, a depiction of autoeroticism, occasional profanity and an instance of rough language.

*Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.†

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

The Senators voted against several proposed amendments to the legislation but in a 51-47 vote they passed a nonbinding resolution endorsing Roe vs. Wade, the 1973 Supreme Court decision that legalized abortion, and saying it secured an "important constitutional right."

Santorum predicted the resolution, which was also voted on in 1999 and passed with 41-55, would also get the votes this year, but he said the Roe language would most likely be deleted from the final bill before being sent to President Bush. Other defeated amendments included one from Sen. Richard J. Durbin, D-Ill., to allow the partial-birth procedure if two physicians verified that the woman’s physical health would be seriously threatened by a continued pregnancy. Sen. Dianne Feinstein (D-Calif.) proposed that the procedure be allowed if only one physician certified the pregnancy’s danger to the woman’s health. Durbin’s proposal was defeated 60-38; Feinstein’s lost 60-35. Durbin told his colleagues that his proposal was “reasonable middle ground” on an issue that is dividing the country as deeply as slavery did in the 19th century. But opponents said it would not really limit the partial-birth abortion procedure and would leave too much to the discretion of the physician.

The Senate also rejected, in a 56-42 vote, a proposal by Sen. Barbara Boxer, D-Calif., to send the bill to the Judiciary Committee. She wanted the bill rewritten to address constitutional issues she said were raised by the Supreme Court three years ago when it struck down a Nebraska law on the partial-birth abortion ban. The court ruled that partial-birth abortion was protected under the Roe vs. Wade decision and also said a ban against the procedure be allowed if only one physician addresses the constitutional problems put forth in the Stenberg vs. Carhart case.

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

Opponents of the current legislation have already likened it to “the start of the rollback of Roe vs. Wade.” They also stress that it doesn’t answer the constitutional questions addressed in the Supreme Court’s previous ruling against the partial-birth abortion ban and therefore they intend to take it to court. But that’s a fight that Jay Sekulow, chief counsel of the American Center for Law and Justice, welcomes.

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

Douglas Johnson, legislative director for the National Right to Life Committee, is likewise willing to see the issue come before the Supreme Court again. He noted that there is plenty of support for the partial-birth abortion ban, beginning with President Bush, who asked lawmakers during his State of the Union address “to protect infants at the very hour of their birth and end the practice of partial-birth abortion.” Johnson also cited a January Gallup poll that found 70 percent of the public in favor of the ban.

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

“We hope that by the time this ban reaches the Supreme Court, at least five justices will be willing to reject such extremism in defense of abortion,” he said.†
Priest and Vietnam War veteran says war is not the answer

By Mary Ann Wyand

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

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

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

During a speech at St. Thomas Aquinas Church the same day, Father Bourgeois said war with Iraq is immoral and evil. “If we are to be faithful to God, who calls us to love one another,” he said, “we must be peacemakers and healers in our world. This is what is demanded of us as followers of Jesus.”

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

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

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

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

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

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

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

See PRIEST, page 12
Faith Alive!

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

By Dolores R. Leckey

According to St. Mark, Jesus inaugurates his public presence with the announcement that the kingdom of God is at hand. One can imagine his listeners wondering where to look and how to recognize it. Patiently, Jesus tries to focus their attention—and ours.

This kingdom is not the conventional kind. There is none of the Roman Empire’s mighty majesty and glitter. Quite the opposite! God’s kingdom is not only not close at hand, it is “within” the listeners. Jesus is drawing attention to the Spirit, the source of love, justice and mercy who cultivates the kingdom within each human person. One gets in touch with it by pondering some very small things on our world’s horizon, not grand and grandiose schemes.

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

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

Marital love, parental love, friendship and community: This is the love that creates new life and sustains it. This is the love that sent St. Francis Xavier to India and Mother Teresa of Calcutta to the dying. This is the love that moves one to give time and energy to the care of a friend broken by sickness.

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

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

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

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

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

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

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

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

We might wonder how lives evolved after these encounters of mercy. Did the paralyzed man, who was cured after his friends lowered him through the ceiling of the house where Jesus was teaching, go on to care for his friends in like manner? Did the man cured of blindness begin to look within for signs of the kingdom? And there were other conversions, some of them moral (as when people changed behavior), some religious (as when men and women left their customary work to join Jesus’ mission) and some intellectual (as people left aside one way of thinking about God and the world, and opened themselves to a new worldview).

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

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

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

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

Friendship continues to teach me about the depths of mercy. Christ’s light burns steadily in these places of integrity. (Dolores R. Leckey is a senior fellow at Woodstock Theological Center at Georgetown University in Washington, D.C.)

Pope asks people to exercise mercy

By David Gibson

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

The pope called this “creativity in charity” during a visit to Poland in 2002. Later, in encouraging the addition of five mysteries of light to the rosary, the Holy Father designated “Christ’s proclamation of the kingdom of God, with his call to conversion” as the third mystery.

The pope also connected it to the inauguration of Christ’s ministry of mercy. God, by showing us mercy, asks us “to become witnesses to mercy,” the pope said in Poland.

“We must take a loving look around ourselves,” he said, “if we are to be aware of the neighbor by our side who ... feels a sense of abandonment, of being lost, of distrust.”

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

He also pleaded, “May this ‘creativity’ never be lacking when a needy person pleads, ‘Give us this day our daily bread!’”

(David Gibson edits Faith Alive!)†

Discussion Point

Mercy is love and compassion

This Week’s Question

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

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

“To me, mercy is compassion for those around us and especially for those not as fortunate as ourselves. I exercise mercy by helping supply our local Habitat for Humanity chapter with both workers and materials for their homes.” (Mark Johnson, Coal Valley, Ill.)

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

Lend Us Your Voice

An upcoming edition asks: As a pastor, parish staff or committee member, how has the Internet helped you to communicate with those you serve? To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Charlemagne was crowned first emperor of the Holy Roman Empire on Christmas of 800. That’s the 21st of 800, the 12th century’s 50 greatest events in Catholic history.

Charlemagne (Charles the Great) at first ruled a divided Kingdom, then the Franks with his brother Carolman. In 771, at the Battle of Tours, the Frankish kings decisively defeated the Moors and their leader, Muhammad ibn al-‘Abbas. The victory allowed Charles to pursue an imperial agenda and expand his power. In 773, he crossed the Alps, with the aid of the pope against the Lombards, his grandson did. In 773, he crossed the Alps, and began a series of conquests that would eventually bring the Frankish territory and begin a series of conquests that would eventually bring the Holy Roman Empire on Christmas in the year 800. As he rose from praying before Saint Peter’s tomb, Pope Leo placed an imperial crown on his head. As emperor, Charlemagne was unhappy about this action of the pope because it implied a popular acceptance of the imperial title. Nevertheless, he ruled as emperor of the Holy Roman Empire until his death in 814.

As emperor, he took seriously what he considered his role in defending the Church and promoting its spread. He exerted more control over the religious affairs in his realm than any western emperor. In 784, he expelled the antipope, who was at Car sos, a small church near Carthage, and established a new church at Carthage. In 784, he expelled the antipope, who was at Cartos, a small church near Carthage, and established a new church at Carthage.

Faithful Lines/Shirley Vogler Meister

A surprising moments of grace

My friend, Hank Fincken, shared an experience he had while at a school in southern Indiana. Arriving early, he had some extra time for meditation, and shared his talk with him. The third-grader asked if Hank was a storyteller, and learned instead that he would be reading his fiction to students.

“He tried to talk very grown up,” Hank said. “I asked why he was talking by himself. He said that they could read it at home. The boy said, ‘It’s a beautiful day in the neighborhood,’ and then went on to describe the events of the day.”

Hank continued, “I went to float home, and I am still feeling good about that experience. But remember, the kid was special to me, and he took the teaching seriously. I tried to know about it. Obviously, the teacher cares even more deeply than I ever could.”

Hank Fincken is a talented professional, advertising himself as “A National Catholic Church of the Arts.” He is a regular columnist for The Criterion.

Making a Difference/Tony Magliano

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

At the end of his life, Saint Joseph of Cupertino said his goal was “to look at the television camera and present as much love as you possibly could to a world that needs to see it.” As Catholics, we’re committed to creating a world where the children of the world confirmed his belief that everyone needs to hear that “you are the only one like you” and “I like you.”

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

Consider the facts. Children are the hardest hit by poverty. According to a U.N. Children’s Fund report, “The State of the World’s Children 2002,” more than 1 billion children barely survive on less than $1 a day. Worldwide, 149 million children are malnourished, or face the threat of malnutrition, and one out of eight children die from their malnutrition or hunger-related diseases every day.

Modern warfare kills far more civilians than combat soldiers. The United Nations recently commented that “one out of eight children today die before the age of five—one out of eight.” And, when we do penance, we admit that our actions and sins are the cause of the world’s suffering.

Now, we can take Lent seriously and use it to our spiritual (and even physical) advantage with our brothers and sisters, just as we share the Good News with them.

We’re called to love others as God loves us, to nurture him as we nurture our even greater need for food and water, for hope never to fail again. But, when we do penance, we admit to God, to ourselves and to others that we have failed, that we’re human. Penance is not just a “safe space.” It reminds us that sin is more hurtful to us than to those sinned against, because, if we check our hearts, it will erode goodness altogether.

Edwin Hubble—loudly and clearly—this gravely to the parents and grandparents of Iraq, and especially their grandchildren, to stand in solidarity with them. War is not the kind of help they need.

As Catholics living in the world’s most powerful democracy, we have an invitation to exercise our citizenship by condemn—loudly and clearly—this gravity of the war. We owe it to the children, to stand in solidarity with them. War is not the kind of help they need.

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

Exodus 20:1-17

The Ten Commandments under the Covenant. The commandments, the people fulfill their obligations under the law. They form the essential requisites for the relationship between God and humanity. It was Moses, their leader, who was chosen by God for the task.

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

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

In sequence, the readings on this Sunday fulfill the promise of Western civilization and of the Jewish law and belief.

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

None of this good fortune, of escaping and of ultimate settlement in a land of their own, happened as a result of coin-
cidence, luck or human strategy. Rather, God’s power led the Hebrews to a suc-
cessful escape from Egypt. Moses, their leader in this endeavor, was God’s repre-
sentative and was chosen by God for the task.

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

However, they do not fully compre-
hend the meaning of the Lord’s words and actions. They are humans.

Reflection

One principal purpose of Lent is to remind us of humanity. Being human has its drawbacks and limitations. Everlastingly, it is hard for humans to admit their limitations. They congratulate themselves, for exam-
ple, on the brilliant design of space shut-
tles. Then the tragedies of the Challenger and Columbia explosions remind us that we never think of everything, and much is beyond our control.

Humans are ignorant, shortsighted and fearful. We all are animals caught in the headlights of a predator. However, God loves us. He rescued the ancient Hebrews from death and pain in Egypt. He has given us Jesus, the Son of God, as our Savior. We must make the order, justice and love of God the absolute pattern of our lives. The Ten Commandments point the way. Jesus is the final and supreme teacher.


designated priest must be present for distribution.

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

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

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)
often remarkable ways,” he said. “The message is really heard and accepted by the message of stewardship. And more,” he said.

In a year when donations are harder to get, that revenge, that hatred, can get us going to provide increasing benefits,'” he said. “That is a request for support initiated by a certain point in January,” Therber said. “Those who contributed this year are expected by a certain point in January,” Therber said. “Those who contributed this year are those who have a history of giving more than $1,000, but have not yet pledged to the UCA. At the end of April, the Office of Stewardship and Development will continue to collect the pledges—a job that usually takes a year—while getting the 2003-04 campaign ready at the same time.

After the mailing, those who have not given, but gave at least once in the past three years, are given a phone call and a personal invitation to participate. The fourth way is to contact those who have a history of giving more than $1,000, but have not yet pledged to the UCA.

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

The missionary priest, who has served time in prison for trespassing at the School of the Americas, said he believes that the pope and other religious leaders present a real problem when we go to war. That revenge, that hatred, can get us into a voice, and I hope during these critical days ahead that we can speak clearly, that we identify ourselves as Christians, as people of faith, and that we act boldly at this time.

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

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

“President Bush keeps saying to us that we’ve got to go after those training camps for the terrorists, wherever they are, and shut them down,” Father Bourgeois said. “What better place to start than right here in our backyard at Fort Benning, Ga.”
Archbishop and national expert on stewardship to speak at archdiocesan conference

By Brandon A. Evans

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

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

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

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

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

There will be two keynote addresses. Archbishop Daniel M. Buechlein will discus “Leadership Planning for a Growing Archdiocese.”

By Brandon A. Evans

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

“Gene is perhaps the main thought leader … in terms of philanthropy and the common good,” Therber said. Tempel will discuss the connections between spirituality, religion and philanthropy, as well as the current landscape of philanthropy and the trends within it.

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

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

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

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

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

Spirit of Service Awards Dinner is April 29

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

The April 29 dinner will begin at 5:30 p.m. with a reception in the Indiana Roof Ballroom. The archdioce-se’s Catholic Social Services and Office of Stewardship and Development are presenting the dinner, which raises money for Catholic Social Services’ 12 programs. Various services for families, women and children in Indianapolis are offered through the programs, which serve about 17,000 people each year.

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

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

Uncovering history

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

Uncovering history

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The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification.

Notice must be in our office by 10 a.m. Monday the day before the publication of The Criterion, The Active List, 1400 N. Meridian St. (hand delivery), P.O. Box 1717, Indianapolis, IN 46206 (mail), 317-216-1593 (fax), mail@archindy.org (e-mail).

March 20-28
St. Thomas More Church, 1200 N. Indiana St., Mooresville, for the unemployed, 6:30 p.m., excepting following Sat., 6 p.m., and Sun. 7 p.m. Masses. Information: 317-831-4142.

March 21
St. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. Civil War Day, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., $20, registration fee, 9:30 a.m.-noon, $15; free for children 12 and under. Information: 317-976-2757 or e-mail giovannino.ind@bishopsind.org.

March 22
Our Lady of Good Counsel Parish, 5333 E. Washington St., Indianapolis. Holy Saturday Vigil Mass, 8 p.m.; Easter Rite at 9 a.m. Information: 317-357-8352.

March 23
Mount Saint Francis Retreat Center, 101 St. Anthony Dr. St. Francis Church, 1800 Poplar St., Terre Haute, Divine Mercy Sunday, 3 p.m.

March 24
St. Mary’s Village Schoenstatt, Richmond (located on 925 S. 8th Street). “Lenten Reflections: Jesus Died for Us” and “Lenten Reflections: Jesus Died for Us Abandoned,” 7:30-8:30 p.m., session 5. Information: 317-543-4531, ext. 161.

March 25-26
Cathedral Retreat and Conference Center, 1402 South Avenue, Beech Grove. “Emeagent: A Tool for Organizing Your Life,” certified NOS Asst. “Intructions,” 7:30-7:58 p.m. or e-mail febenard@indy.net.

March 26
St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. Lenten Organ Concert Series, Walter Smith, organist. Information: 317-635-2051.

March 27

March 28
Catholic Center, 1400 N. Meridian St., Indianapolis. Stations of the Cross, 6 p.m., Lenten fish fry, 4-7 p.m. Information: 317-543-7494.

March 29
Catholic Center, 1400 N. Meridian St., Indianapolis. Stations of the Cross, 6 p.m., Lenten fish fry, 4-7 p.m. Information: 317-543-7494.

March 30

March 31

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The Active List, continued from page 14

St. Thomas More Church, 1200 N. Indiana St., Mooresville. Perpetual adoration.

**Weekly**

**Sundays**
Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 7:30 a.m. Information: 317-636-4788.

St. Rita Church, 1733 E. Andie J. Brown Ave., Indianapolis. Mass in Vietnamese, 7 p.m.

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

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

**Mondays**
St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. Rosary, 7-9 p.m. Information: 317-842-5580.

Our Lady of the Greenwood Parish, Chapel, 335 S. Meridian St., Greenwood. Prayer group, 7-9 p.m.

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

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

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

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

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

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

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing, 7 p.m. Information: 317-283-5580.

St. Luke Church, 7757 Holliday Dr. E., Indianapolis. Marian Movement of Priests prayer cenacle, 7 p.m. Information: 317-842-5580.

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

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

**Wednesdays**


Holy Rosary Church, 520 Stevens St., Indianapolis.

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

St. Francis and Clare Church, 5901 Olive Branch Road, Greenwood. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chapel, 11 a.m. Information: 317-859-4045.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Young adult Bible study, 6:15-7:15 p.m. Information: 317-622-9349.

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


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

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Adult Bible study, 6 p.m. Information: 317-632-9149.

St. Mary Church, 415 E. 41st St., New Albany. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

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

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

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

Sacred Heart of Jesus Parish, Parish Hall, 1125 S. Meridian St., Indianapolis. Adult religious education, 7:30-5 p.m. Information: 317-638-5551.

Coradiente House of Prayer, 3650 E. 46th St., Indianapolis. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

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

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4605.

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

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

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

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. “Be Not Afraid” holy hour, 4:30-6:30 p.m.†

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Parishes schedule communal penance services for Lent

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

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

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

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

**Indianapolis East Deanery**
- March 24, 7 p.m. for St. Thomas the Apostle, Fortville, and St. Simon the Apostle at St. Simon the Apostle
- March 26, 7 p.m. for SS. Peter and Paul Cathedral, Holy Cross and St. Mary at St. Mary
- March 27, 7 p.m. at St. Philip Neri
- March 27, 7 p.m. for St. Bernadette, St. Therese of the Cross, Bright

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

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

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

**New Albany Deanery**
- March 26, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart, Jeffersonville
- March 26, 7 p.m. at St. Michael, Charlestown
- March 27, 7 p.m. at St. Joseph Hill, Sellersburg
- March 27, 7 p.m. at St. John the Baptist, Starlight
- April 2, 7:30 p.m. at St. Mary, New Albany
- April 3, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
- April 5, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs (First Reconciliation)
- April 6, 7 p.m. at St. Mary, New Albany
- April 8, 7 p.m. at St. Michael, Bradford
- April 8, 7 p.m. at St. Joseph, Corydon
- April 9, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
- April 10, 7 p.m. at St. Anthony of Padua, Clarksville
- April 10, 7 p.m. at St. Mary, New Albany
- April 10, 6:30 p.m. at St. Paul, Sellersburg
- April 13, 7 p.m. at Holy Family, New Albany

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

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

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

**Seymour**

**Tell City**

**Terre Haute**

**Indianapolis East Deanery**

**Indianapolis North Deanery**

**Indianapolis South Deanery**

**Indianapolis West Deanery**

**New Albany Deanery**

**Parishes schedule communal penance services for Lent**

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**Terre Haute Deanery**

**Seymour Deanery**

**Tell City Deanery**

**Terre Haute Deanery**

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Jon Heinlein. Grandfather of St. Malachy, Brownsburg, Holy Family, Richmond, March 12. Mother of Rosemary Zore of Jacqueline Baques, Marilyn Beeler, Eric, U.S. Navy Commander May. "It is frustrating," Young said of the restraining order, "but I think it makes the other side look very bad because of their attempts to make sure that women don’t fully inform before they make one of the most important decisions of their lives.

“Their whole argument has always been that it puts an extra burden on poor women by making them go to the abortion clinic twice.” Young said. “The courts should try to rule on informed consent law before the abortion about:

• the name of the physician performing the abortion,
• the risks and alternatives to the proposed procedure or treatment,
• the probable gestational age of the fetus, including an provide monthly cash to supplement your Social Security and retirement income. You can choose to receive special cash amounts for home improvements or for any other purpose you desire. Best of all, you won’t have to make any monthly payments for as long as you live in your home.

Think of a reverse mortgage as an “advance” on your home.

Reverse Mortgages

Revere Mortgages are also called FHA-Insured Reverse Mortgages or Home Equity Conversion Mortgages. Upon approval, your reverse mortgage can be set up to provide monthly cash to supplement your Social Security and retirement income. You can choose to receive special cash amounts for home improvements or for any other purpose you desire. Best of all, you won’t have to make any monthly payments for as long as you live in your home.

Think of a reverse mortgage as an “advance” on the equity you’ve built up in the value of your home to fund some of your needs, including home care and long-term care.

Care options with a reverse mortgage include:

• adoption alternatives are available and adoptive parents may legally pay the costs of prenatal care, childbirth and neonatal care.

Marion Superior Court Judge David J. Dreyer granted the temporary restraining order requested by the Clinic for Reproductive Health and other abortion providers on March 3 then set a preliminary injunction hearing for March 11. On March 4, Marion County prosecutor Carl J. Brizzi, acting on behalf of the State of Indiana and Attorney General Steve Carter, filed a motion for a change of venue from the judge as well as an objection to the hearing. The temporary restraining order was then extended until April 30 to allow enough time for selection of a new Judge to be selected by April 30.

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

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If you are a senior who owns your own home, there may be a way for you to use the equity you’ve built up in the value of your home to fund some of your needs, including home care and long-term care.

Care options with a reverse mortgage include:

• the dimensions of the fetus,
• the risks and alternatives to the proposed procedure or treatment,
• the name of the physician performing the abortion,
• medical assistance benefits may be available for prena- tal care, childbirth and neonatal care from the county and city of residence.

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Hibernians celebrate St. Patrick’s Day in Indianapolis

By Mary Ann Wyand

Hundreds of Irish Catholics gathered for Mass at St. John the Evangelist Church in downtown Indianapolis on March 17, the Irish Catholic tradition of honoring St. Patrick and praying for peace on the eve of St. Patrick’s Day.

Father Glenn O’Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis and chaplain of the Kevin Barry III Division of the Ancient Order of Hibernians, was the principal celebrant for the liturgy, which included a reading from the Bible by Blessed Sacrament Church in Fort Mitchell, KY seeks a Elementary Principal

Blessed Sacrament Church in Fort Mitchell, KY seeks a new principal for its traditionally graded K-8 elementary school to begin 7/1/2003. Our school is located in a stable suburban community ten minutes from downtown Bloomington, Indiana. Our school has a high level of academic excellence, strong parental support, and a commitment to pastoral care. We are seeking a person to join us in our mission to provide the highest quality of Catholic education for our students.

Experience preferred. Our school is a charter school with emphasis on mini-try to student parishioners, collaborating with parish staff, developing student leadership, planning and coordinating student service and community outreach projects, directing student retreats, and advising the Newman Club and Graduate Student Fellowship.

Candidate must be a practicing Catholic with well-developed leadership and interpersonal skills. A master’s degree in theology or a comparable pastoral degree is required, as is at least one year of direct pastoral experience. Please send resume and cover letter describing your interest in the position to Rome Johnson, St. Paul Catholic Center 1415 East 17th Street Bloomington, Indiana 47408.

An application from the Archdiocese of Indianapolis is required for any position. Please send resume and cover letter by email to judy@saltedawg.com or mail to: 270-253-8998.
Dear Fr. Studer, enclosed is my offering in support of the work of the Missionary Oblates.

$18
$30
$40
$40

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Exp. Date

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Signature (required)

Please send __ Lourdes Crystal Rosary and Lourdes Prayer Book Set(s). #5520 ($18 or more offering each set)

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Lourdes Crystal Rosary
- Genuine crystal beads with aurora borealis highlights
- Silvertone centerpiece features bas-relief images of the Lourdes apparition
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- Each rosary comes with gift box

Lourdes Prayer Book
- Created by the Missionary Oblates
- Tells the story of Lourdes
- Full-color illustrations
- Includes traditional prayers and prayers for healing
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The Rosary and Prayer Book set will be sent to those offering $18 or more for the work of the Missionary Oblates who care for the poor in the U.S. and 70 other countries.