Pope says Iraqi war must not turn into ‘religious catastrophe’

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

The pope, who strongly opposed an attack on Iraq, made the comments as photos of his home in Rome and of his apartment window above St. Peter’s Square on March 30, the pope said the world was experiencing a moment in which “painful armed conflicts are threatening humanity’s hopes in a better future.”

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

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

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

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

“The day before, addressing bishops,” the pope said, “I expressed deep concern about the interreligious impact of the war in Iraq. I offered a special prayer to Mary for the war victims and especially for her intercession for peace in Iraq.

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

By Jennifer Lindberg

Bishop Chatard wins state basketball championship

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

For years, the school has been known for its football teams, which won six state titles. Seven of the players on Chatard’s basketball team were selected to play in the Indiana All-Star game.

By Jennifer Lindberg

Paying and praying it for ward

Our Lady of Lourdes Parish in Indianapolis is giving parishioners $5,800.

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

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

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

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

Parishioners have risen to the challenge.

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

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

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

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

By Jennifer Lindberg

Bishops rank what’s doable in Congress


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

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

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

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

Another 28 issues—considered “likely to be considered seriously by Congress”—are ranked as “tracking/lobbying” issues in four priority rankings involves the USCCB Office of Government Liaison and the conference offices, departments and committees responsible for public policy issues—pro-life, migration and refugee services, international justice and peace, general counsel, education, domestic social development and communications.

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

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

Bishops rank what’s doable in Congress
It's really exciting to hear the stories and thought-provoking," Bittelmeyer said. "Somebody else that they would pass the kindness on to unsuspecting customers, stating that some- one else would pay for other meals at the drive-thru. They gave the cashier a note for the money to help a parishioner, who had a mental handicap buy food. The Bittelmeyers are using their money to help a parishioner, who had a long illness, pay part of a major pharmaceutical bill.

"They all believed in each other," Archer said. "They are a great group. That game wasn't won long before we played it. Indeed, the team's seniors committed themselves four years ago to winning a state championship, said senior Mike Dury, who also received the Arthur L. Trester Mental Attitude Award for the season. He is the first player in Indiana High School Athletic Association history to win it twice. He also won the award for football this season.

"I think we have started a tradition at Chatard," Mike said. "As a team, we are so close and it's like playing with all my brothers. We always said that we didn't want [the season] to end, but if it was we wanted it to end with a state champi- onship." Mike said that hard work and staying positive helped lead the Trojans to the school's first state title in basketball. He also praised his coach for keeping a positive attitude.

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

He remembers when senior Dan Cage came to his office and asked what the team could do to win the state champi- onship. He also told the coach that they weren't going to lose any more games. "I told [Dan] to allow us to coach and not be distracted," Archer said. "We didn't have one distraction this entire season. I've been a coach in some capacity for 20 years, and I never had to mention rules once this entire year to this team. That ought to tell you something right there." Instead, the team stayed focused and played. They were self-confident, but not arrogant about winning, and worked toward that goal, Archer said. For Archer, the win is personally grati- fying, especially after watching his late father suffer with cancer.

As for Bishop Chatard, Archer believes the basketball win has created a legacy that isn't going to stop. The basketball team hadn't won a sectional in 14 years. This year, they are state champions. "It might sound cliché, but this shows that if you join your hands together you can do it. I hope this shows other teams at Chatard that they can do it, too."
Father Stephen Happel is named monsignor

By Brandon A. Evans

Pope John Paul II recently named Father Stephen Happel—a priest of the Archdiocese of Indianapolis working in Washington, D.C.—a prelate of honor. The new Msgr. Happel is currently the dean of the School of Religious Studies at The Catholic University of America in Washington, D.C.

“It’s a great honor,” he said, “In my case, it’s directly related to my being the dean of the School of Religious Studies. It signals, if you will, the Vatican’s support and approval of the policies . . . of the school and the university.” Msgr. Happel studied at the university from 1966-70 before he was ordained. His first assignment was as associate pastor at St. Teresa of Avila and Little Flower Parish in Indianapolis for a year.

In 1971, he returned to the university for graduate studies, and served as an instructor in the theology department from 1973-78. For the next five years, he served as an associate professor at St. Meinrad School of Theology and administrator at St. Isidore the Farmer Parish in Bristow. In 1983, he returned to Catholic University. Msgr. Happel is also a professor in the department of religion and religious education. He was named chair of the department in 1994. In 1999, he became the interim dean of the School of Religious Studies. The next year, he was named the permanent dean.

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

The school, which is divided into four departments—theology, Scripture, Church history, and religion and religious education—will eliminate the department structure in September, but will still offer degrees of all levels in 10 different areas. “It’s exciting to work here,” he said, “and I have a great academic boss in [Vincentian] Father David O’Connell, the president of the university.”

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

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

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

“First of all, he was brilliant,” Father Bonke said, “certainly the most brilliant in our class. Yet, at the same time, he was always very humble and certainly was not arrogant about his knowledge at all. He was easy to get along with.”

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

“Steve would be one of the brightest priests we’ve ever had in the archdiocese, in my opinion,” Father Welch said. He added that Msgr. Happel was always able to bring lofty theology down to the understanding of ordinary people, and commended him for giving great homilies for children’s Masses.

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

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

Father Welch said that Msgr. Happel is happy just living out his vocation and serving others. Msgr. Happel said that he enjoys his work in the academic life of the Church, and his unique role as a theologian, teacher and priest.

Informed consent regulations on abortion face setbacks

By Mary Ann Wyand

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

Public Law 187, Indiana’s informed consent law passed in 1995 that is intended to educate and protect women, has been tied up in court for eight years and was only in effect for a week in late February.

A bill authored by State Sen. R. Michael Young (R-Dist. 69, Madison) and Indiana General Assembly legislation during this session of the State Assembly.

“Carter, filed a motion for a change of venue of Indiana and Attorney General Steve "We feel that someone should speak for the child," Ryan said of his testimony before the public policy committee. "If the child were here, she would hope that [legislators] would offer the mother another piece of information so that the mother may decide to give her life rather than death."
Catholicism's future

What will Catholicism look like in the future?

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

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

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

We have commented before in this space about Philip Jenkins’ book, The Next Christendom: Christianity in the Western Hemisphere—Africa, Asia and Latin America—where it is flourishing. It is projected that, by 2025, half of the worldwide Catholic population will be in Africa and Latin America, and another 17 percent in Asia.

Jenkins, professor of history and religious studies at Pennsylvania State University, published an article in the October 2002 issue of Atlantic Monthly in which he repeated his statistics and convinced evidence that, as Christianity is declining in the North and West, its future will be in the Southern Hemisphere—Africa, Asia and Latin America—where it is flourishing. Of the 18 million Catholic baptisms recorded in 1998, 14 million of them were in Latin America, Africa and Asia. It is projected that, by 2025, half of the worldwide Catholic population will be in Africa and Latin America, and another 17 percent in Asia.

Jenkins, professor of history and religious studies at Pennsylvania State University, published an article in the October 2002 issue of Atlantic Monthly in which he repeated his statistics and convinced evidence that, as Christianity is declining in the North and West, its future will be in the Southern Hemisphere—Africa, Asia and Latin America—where it is flourishing. Of the 18 million Catholic baptisms recorded in 1998, 14 million of them were in Latin America, Africa and Asia. It is projected that, by 2025, half of the worldwide Catholic population will be in Africa and Latin America, and another 17 percent in Asia.

Jenkins, professor of history and religious studies at Pennsylvania State University, published an article in the October 2002 issue of Atlantic Monthly in which he repeated his statistics and convinced evidence that, as Christianity is declining in the North and West, its future will be in the Southern Hemisphere—Africa, Asia and Latin America—where it is flourishing. Of the 18 million Catholic baptisms recorded in 1998, 14 million of them were in Latin America, Africa and Asia. It is projected that, by 2025, half of the worldwide Catholic population will be in Africa and Latin America, and another 17 percent in Asia.

Jenkins, professor of history and religious studies at Pennsylvania State University, published an article in the October 2002 issue of Atlantic Monthly in which he repeated his statistics and convinced evidence that, as Christianity is declining in the North and West, its future will be in the Southern Hemisphere—Africa, Asia and Latin America—where it is flourishing. Of the 18 million Catholic baptisms recorded in 1998, 14 million of them were in Latin America, Africa and Asia. It is projected that, by 2025, half of the worldwide Catholic population will be in Africa and Latin America, and another 17 percent in Asia.

Jenkins, professor of history and religious studies at Pennsylvania State University, published an article in the October 2002 issue of Atlantic Monthly in which he repeated his statistics and convinced evidence that, as Christianity is declining in the North and West, its future will be in the Southern Hemisphere—Africa, Asia and Latin America—where it is flourishing. Of the 18 million Catholic baptisms recorded in 1998, 14 million of them were in Latin America, Africa and Asia. It is projected that, by 2025, half of the worldwide Catholic population will be in Africa and Latin America, and another 17 percent in Asia.

Jenkins, professor of history and religious studies at Pennsylvania State University, published an article in the October 2002 issue of Atlantic Monthly in which he repeated his statistics and convinced evidence that, as Christianity is declining in the North and West, its future will be in the Southern Hemisphere—Africa, Asia and Latin America—where it is flourishing. Of the 18 million Catholic baptisms recorded in 1998, 14 million of them were in Latin America, Africa and Asia. It is projected that, by 2025, half of the worldwide Catholic population will be in Africa and Latin America, and another 17 percent in Asia.

Jenkins, professor of history and religious studies at Pennsylvania State University, published an article in the October 2002 issue of Atlantic Monthly in which he repeated his statistics and convinced evidence that, as Christianity is declining in the North and West, its future will be in the Southern Hemisphere—Africa, Asia and Latin America—where it is flourishing. Of the 18 million Catholic baptisms recorded in 1998, 14 million of them were in Latin America, Africa and Asia. It is projected that, by 2025, half of the worldwide Catholic population will be in Africa and Latin America, and another 17 percent in Asia.
La intención del Arzobispo Daniel M. Buechlein es que ustedes, los niños, puedan recordar que realmente hay un Jesús en la vida diaria si no buscamos. El Via Crucis, el cementerio, la iglesia de la Santa Cruz, el monumento de la cruz y la Iglesia del Santuario: un lugar de la crucifixión. La ruta está muy lejos de ser solemne. La ruta de las estaciones corre cuesta arriba atravesando calles bulliciosas y estrechas y ruidosas. Las estaciones está muy lejos de ser solemne. La ruta donde visitamos a los peregrinos es el viaje que Cristo emprendió para nosotros: el Redentor que se abrazó el pecado de todos. Nosotros pasamos por donde los hombres que jugaban con barajas y otros que jugaban ajedrez. Era muy fácil que el grupo de peregrinos se distrajera por el camino. Era muy fácil que el grupo de peregrinos se distrajeran por el camino mientras se frivolizaban en los mercados. En lugar de haber recorrido el Via Crucis solemnemente, en lugar de hacer conexión espiritual. No tiene valor esencial porque no nos conduce a la salvación que tan dolorosamente recordamos que Cristo nos instruyó que hagamos. La vida diaria hace que perdamos por completo el sentido de la vida. Tal vez no lo pensemos así, pero de seguro nos ayudará. Nuestro desafío es hacer la importante conexión de que si unimos nuestro inevitable sufrimiento en vida al de Cristo, cobrará sentido y estará revestido de valor redentor. De hecho, recordamos que Cristo nos instruyó que “cargáramos nuestra cruz diario.” El hecho de cargarla increíblemente olvidado de hacer conexión espirituales. ¿Qué rápido perdemos la perspectiva de la fe en esos momentos con gérmenes que las personas de la vida. Más aún, la fe divorciada de la vida diaria hace que perdamos por completo el sentido de la vida. La razón primaria por la que la Iglesia Católica exige que caminemos por nuestras vidas es porque le debemos a Dios alabanza en gracias por el regalo de la vida que la salva de tan dolorosamente obvios para nosotros. El propósito también tiene valor esencial porque nos ayuda a recordar que realmente hay un Dios. ¿Cómo podemos conectar con Jesús en la vida diaria si no participamos en la celebración de los sacramentos de la Iglesia? La conexión entre Cristo y nosotros solo es realmente posible si contamos con él en el hábito de la oración. Además de la misa y la confesión sacramental, dedicar tiempo para la oración devota (como el Via Crucis, por ejemplo), ejercite nuestras necesidades. Nuestra cruz es el reflejo de la conexión espiritual. No tiene que ser algo drástico o prolongado, sólo unos pocos minutos aquí y allá. Traducido por: Language Training Center, Indianapolis

Letras Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the exchange of freely-held and expressed opinion among the People of God” (Communio et Separatum, 116).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content. The English language proficiency and grammar. In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed. Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: “Letters to the Editor,” The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org
Check It Out...

Mag. Joseph F. Schaedel, vicar general, will dedicate the “Way of the Cross Mediation Garden” at 6 p.m. on Good Friday, April 18, at St. Thomas More Parish, 1200 N. Indiana St., in Mooresville. The outdoor garden will be dedicated in memory of Lou and Leonarda Schubert, charter members of the parish. The members of the parish, permitting the Knights, there will be a Way of the Cross, beginning with a Divine Mercy Novena, led by Mag. Schaedel. All are welcome to attend the garden construction was done by the Knights of Columbus of St. Thomas More Parish. For more information, call the parish office at 317-831-4142.

There will be a Taize prayer service for peace at St. Therese of the Infant Jesus (Little Flower) Parish, 1600 E. 13th St., in Indianapolis, at 7 p.m. on April 10. The service of prayer, readings and music will focus on support for American troops and for peace in the world and in our hearts. For more information, call the parish center at 317-357-8352.

There will be an ASCIA Retreat titled “The Seasons of a Journey” on April 12 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Indianapolis. This day of reflection, presented by Maureen Meeman, is for those who will be baptized or making their profession of faith during the Easter season. The reflection will include common and private prayer as well as input and sharing. The registration deadline is April 4. For more information, call 317-788-7581 or e-mail benedictinemi@indy.net or log on to www.benedictinim.org.

Benedicite Archabbot Lambert Reilly of Saint Meinrad Archabbey in St. Meinrad will deliver a Lenten reflection titled “Jesus the Answer?” at St. Andrew the Apostle Parish, 321 S. Main St., in Indianapolis, from 7-7:30 p.m. on April 9. He will discuss ways to form a deeper relationship with Christ. The parish will also sponsor a fish supper in the activity hall at 6 p.m. For more information, call 317-546-1571.

The 12th annual Susan G. Komen Breast Cancer Foundation/Indianapolis Race for the Cure® will take place on April 12 in downtown Indianapolis. The 5K run and 5K walk will begin at 9 a.m.; a one-mile family fun walk will begin around 9:40 a.m. The Komen Indianapolis Race for the Cure organizers hope to raise more than $500,000 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 $2,000 participants expected, pre-registration is encouraged. Registration is available online at www.komenindy.org or by calling 317-636-2873.

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

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

St. Pius X Parish, 7200 Sarto Dr., in Indianapolis, will host “Journey Through the Bible” at 7:30 p.m. on April 9 in the church meeting room as part of its adult education series. Fr. Kevin Callahan of the Saint Meinrad Archabbey will present an overview of the Bible: the beginnings and developments of the biblical writings, the books of the Old and New Testaments, reading and interpreting the Bible, and the various versions of the Bible today. For more information, call the parish office at 317-255-4534.

Holy Trinity Parish, 2618 W. St. Clair St., in Indianapolis, will sponsor a parish bazaar from 10 a.m. to 7:30 p.m. on April 12. Food will be available, along with other items. Potios will be sold for $15 each. Potios are also available in the kitchen of Hochof Hall each day from 8:30 a.m. to 1 p.m. For more information, call the kitchen at 317-634-2269.

St. Francis Hospitals and Health Centers will host a cancer workshop for women undergoing radiation and/or chemotherapy on April 7 at the hospital’s Indianapolis campus, 8811 S. Emerson Ave., in Indianapolis. The workshop, titled “Look Good … Feel Better,” is designed to help women undergoing cancer treatment to cope with appearance-related side effects and to regain a sense of self-confidence and control over their lives. For more information, call Janice Leake at 317-627-7604.

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

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

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

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

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

What did you do on your summer vacation?

Intensive summer sessions and weekend intensive sessions at Saint Meinrad School of Theology can help you earn a master’s level theological degree in your spare time. Ask us about our summer vacation programs. Call 618-234-1445 or write: 4100 N. Illinois St., Belleville, IL 62226.
concerns, “on which the USCCB expects to take a formal position and may or may not commit additional efforts to influence [their] position in Congress,” according to the agenda.

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

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

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

Among the issues receiving the highest ranking for the 106th Congress—which opened Jan. 7 and continues through the 2004 elections—were efforts to:

- Reauthorize the 1996 welfare reform bill.
- “Ensure a level playing field” for faith-based and community-based groups.
- Ban partial-birth abortion and protect the intact fetus.”
- Reauthorize the 1996 welfare reform bill.
- “Ensure a level playing field” for faith-based and community-based groups.
- Ban partial-birth abortion and protect the intact fetus.”

The USCCB supports legislation that allows all children, including companion alien children.

“Increase U.S. aid for ‘morally appropriate efforts to treat and prevent infectious diseases abroad,’ including HIV/AIDS, tuberculosis and malaria. Some offices have just one issue at the ‘laboratory’ level. For the USCCB Department of Communications, it is legislation to promote diversity in ownership of radio and television stations, newspapers and cable systems. For the Office of General Counsel, it is legislation to increase incentives for charitable giving. But Migration and Refugee Services has 10 top-priority concerns—from increasing refugee admissions to the United States, to providing adequate funds to adjudicate the cases of those seeking asylum and refugee status, to finding alternatives to detention of aliens held by the Department of Homeland Security. The office also hopes Congress will permanently extend a special immigrant religious worker visa program, work to eliminate backlogs in immigration benefit applications and petitions, and modify the Victims of Trafficking and Violence Protection Act of 2000 “to make it a more useful tool for protecting the victims of trafficking.”

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

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

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

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

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

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

In addition to passage of a partial-birth abortion ban and the Abortion Non-Discrimination Act, the pro-life office puts top priority on maintaining current appropriations riders that prevent federal support of abortion in health programs, military hospitals, the District of Columbia, federal prisons and federal employees’ health plans.

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

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

The USCCB has 10 top-priority concerns—from increasing refugee admissions to the United States, to providing adequate funds to adjudicate the cases of those seeking asylum and refugee status, to finding alternatives to detention of aliens held by the Department of Homeland Security. The office also hopes Congress will permanently extend a special immigrant religious worker visa program, work to eliminate backlogs in immigration benefit applications and petitions, and modify the Victims of Trafficking and Violence Protection Act of 2000 “to make it a more useful tool for protecting the victims of trafficking.”

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

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

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

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

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

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

In addition to passage of a partial-birth abortion ban and the Abortion Non-Discrimination Act, the pro-life office puts top priority on maintaining current appropriations riders that prevent federal support of abortion in health programs, military hospitals, the District of Columbia, federal prisons and federal employees’ health plans.

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

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

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

"Peacefully when weapons are unleashed, the need for rules aimed at making warfare less inhuman is imper- 

vative," he said.

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

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

In St. Peter’s Square below the pope’s apartment, an Austrian peace activist made a rough landing on March 26 in a motorized hang glider decorated with the words: "Peace—No War." He was arrested shortly afterward.

The Vatican’s top foreign affairs specialist, Archbishop Jean-Louis Tauran, said that "destruction is carried out in order to justify a pretext for reconstruction." In an interview with an Italian magazine, Archbishop Tauran said that he was clear that the Iraq war would generate terrorism and seriously damage Christian-Muslim dialogue.

In an interview with an Italian magazine, Archbishop Tauran said that he was clear that the Iraq war would generate terrorism and seriously damage Christian-Muslim dialogue.

"Peacefully when weapons are unleashed, the need for rules aimed at making warfare less inhuman is imper- 

vative," he said.

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

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

In St. Peter’s Square below the pope’s apartment, an Austrian peace activist made a rough landing on March 26 in a motorized hang glider decorated with the words: "Peace—No War." He was arrested shortly afterward.

The Vatican’s top foreign affairs specialist, Archbishop Jean-Louis Tauran, said that "destruction is carried out in order to justify a pretext for reconstruction." In an interview with an Italian magazine, Archbishop Tauran said that he was clear that the Iraq war would generate terrorism and seriously damage Christian-Muslim dialogue.

In an interview with an Italian magazine, Archbishop Tauran said that he was clear that the Iraq war would generate terrorism and seriously damage Christian-Muslim dialogue.

"Peacefully when weapons are unleashed, the need for rules aimed at making warfare less inhuman is imper- 

vative," he said.

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

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

In St. Peter’s Square below the pope’s apartment, an Austrian peace activist made a rough landing on March 26 in a motorized hang glider decorated with the words: "Peace—No War." He was arrested shortly afterward.

The Vatican’s top foreign affairs specialist, Archbishop Jean-Louis Tauran, said that "destruction is carried out in order to justify a pretext for reconstruction." In an interview with an Italian magazine, Archbishop Tauran said that he was clear that the Iraq war would generate terrorism and seriously damage Christian-Muslim dialogue.

In an interview with an Italian magazine, Archbishop Tauran said that he was clear that the Iraq war would generate terrorism and seriously damage Christian-Muslim dialogue.

"Peacefully when weapons are unleashed, the need for rules aimed at making warfare less inhuman is imper- 

vative," he said.
On battlefields, chaplains called to save soldiers’ souls, humanity

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

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

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

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

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

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

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

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

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

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

The fact that a war was under way “reminded us of the importance of our ministry to bring reason and justice in the midst of this inhuman activity,” Father Iasiello said.

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

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

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

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

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

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

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

MISSON NEWS

Sister Gratiana comforts a dying man in her native Zambia. She prays with him. Just seeing her is a reminder to him of the presence and the love of Jesus.

Sisters throughout the Missions help the poor, the sick, the lonely, the suffering come to know and live in the fact that God, in Christ, has saved us and is with us, day by day.

This Lent, would you be one of those loving missionaries who share in the Cross of our mission family, helping them come to know the hope that comes only from the Lord Himself?

Please PRAY for our brothers and sisters in the Missions and the missionaries who serve among them.

Please OFFER A GIFT, through the PROPAGATION OF THE FAITH, in support of the day-by-day work of bringing the love of Christ to the poor.

The Society for the PROPAGATION OF THE FAITH . . . a Pontifical Mission Society

$400 . . . $1 for each day of Lent

$100 . . . $50 . . . $25 . . . $10 . . . Other $ .

Name

Address

City . . . State . . . Zip

Please remember the Society for the Propagation of the Faith when writing or changing your Will

St. Vincent de Paul Society “Estate” Sale

A Fund Raising Event

Thursday, April 10, 2003 8:00 a.m. - 6:00 p.m.

Friday, April 11, 2003 8:00 a.m. - 4:00 p.m.

Hundreds of select furnishings, antiques, glassware, crystal, beautiful collectibles

Bring this Ad in and receive 10% discount on purchase

SVDP Center . 1201 E. Maryland St. . Indpls. (Southeastern Ave. to Leota St., one block south)
Hispanic women quietly advancing as leaders in U.S. Church

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

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

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

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

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

But the path is still bumpy even though Hispanic women are traditionally very involved in Church activities.

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

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

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

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

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

“You go so far then you stop. There’s nowhere else to go,” she said.

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

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

Fanny Pedraza of the Galveston-Houston Diocese described the situation as “frustration more than discrimination.”

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

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

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

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

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

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

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

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

“We’re still low on the number of Latinas that have degrees in theology and in Church ministry,” said Man Munoz-Vissos, secretary for Hispanic ministry for the Denver Archdiocese.

“The Church has to invite and encourage the women,” said Munoz-Vissos, who was born in Spain.

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

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

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

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

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

Several women noted that the Church is striving to convince the Church that Hispanic women who can afford to work for the Church might become the nation’s leaders.

“The Church will be missing the boat if it doesn’t seek Hispanic women who can afford to work for the Church,” said Montalvo. ❞
SAVANNAH, Ga. (CNS)—Until her abduction from a south Georgia convent and eventual murder, Sister Philomena Fogarty was working at full throttle on behalf of those who needed help.

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

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

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

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

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

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

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

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

“She found the slow-moving ways of Southern children somewhat difficult,” recalled Patricia Signs, principal at St. Anne School, who hired Sister Philomena in 1980. “She was thoroughly appalled by what she considered their lack of knowledge in geography.”

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

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

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

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

She worked with a hotline for troubled people contemplating suicide or fighting depression, said Ann Pinckney, who was director of religious education at St. Anne Parish in the 1980s and continued to work with “Sister Phil” when she became diocesan director of religious education. Pinckney also will always remember her friend’s determination.

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

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

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

After the service, members of the Robinson family, other parishioners and friends, some 175 strong, gathered in the dining room at Christ the King for a dinner prepared by the school. Students from many different parishes were served Fresh Mango Salsa at Grindstone Charley’s.

The youngsters were to be confirmed preparing for the sacrament of confirmation. The youngsters were to be confirmed on April 2 by Bishop J. Kevin Boland of Savannah, hours after he officiated at the nun’s funeral.

Stop in anytime to enjoy
Sea Bass with Capers or
Fresh Mango Salsa
at Grindstone Charley’s

Lenten Dining—continued

Northside Knights of Columbus
2100 E. 71st Street
Indianapolis, IN 46220
(Just 1/2 block west of 71st & Keystone)

Don’t miss our Seafood Lenten Buffet
Every Friday During Lent
5:30 p.m. – 8:30 p.m. in the Dining Room
Adults: $10.95 Seniors: $9.95
Children 12 & under: $6.95
We have many different items planned for this year’s Lenten Buffet!! Bring your friends and family!
Please call for reservations
317.253.3471

Grindstone Charley’s
save $5.00
with a $25 minimum food purchase.
Not valid with other coupons or discounts.
One offer per party per visit.
Tax and gratuity not included.
Expires 5/03/03 criterion

Franciscan Missionaries of Mary Sister Philomena Fogarty stands in front of the old Christ the King Mission Church in Hamilton, Ga., in this Feb. 7, 2001, photo. Her slain body was found on March 26 in Virginia Beach, Va., after she and another nun had been kidnapped from their residence in Hamilton on March 23.
Youth religiosity seen as factor in low tobacco, alcohol, drug use

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

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

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

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

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

The study looked at 1,182 public school students in the New York metropolitan area who were representative of the New York state population. The interviews were conducted once a year for four years as the students went from seventh through 10th grade, so researchers could track their physical and social development as well as their response to such stresses as various family and school problems.

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

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

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

Religiosity is just one buffer against substance use. Family support is another, Wills told Catholic News Service in a telephone interview from New York City. “Financial resources can be a buffer if you’re unemployed,” he said.

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

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

Wills said a second study is being conducted with a sample of 5,000 seventh- through 10th-graders to explore whether certain religions provide more of a buffering effect than others.
Fifth mystery of light: Jesus institutes the Eucharist

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

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

At the Annunciation, Mary allowed God’s Word to take flesh within her. Mary carried in her heart and pondered the meaning of the words spoken to her. Jesus described his mother as “blessed” because she heard the Word of God and allowed it to resonate and bear fruit in her life. Christ’s mother was his disciple, his associate, sharing in his mission of bringing God’s love to us. She was also mother of all the members of Christ’s body, the Church.

In the rosary’s fifth “mystery of light,” the Eucharist, we recall Christ and the Apostles at the Last Supper, the meal celebrated in remembrance of the first Passover. At this meal, Jesus gave thanks for the great manifestation of God’s power, freeing them from slavery in Egypt and leading them into the land of promise. Someplace—perhaps with her son, but we know not where—Mary shared in the Passover meal. As a devout and observant Jew, she remembered that the blood of the lamb had delivered her people from slavery in Egypt, and that her people had been guided by God’s presence in the Ark of the Covenant and nourished with manna, “the bread from heaven.”

As part of the meal, Mary chanted, “Give thanks to the Lord who is good, whose love endures forever.” As Christ’s disciple, Mary remembered the times Jesus miraculously multiplied bread, showing his love and compassion for the hungry, who wished to hear his Word. Mary, the Church finds the attitudes and actions of that woman the attitudes and actions that each of us should have as we come to the Eucharist. Mary attentively listened to and pondered God’s Word. She let that Word take hold and change her life. Together with Christ, Mary gives herself to God’s plan of love and reconciliation for the world. She prays that the Church may give convincing witness of Christ’s love for every person.

At every Eucharist, Mary wishes to nourish and strengthen the faith of the members of the Church, who are her sons and daughters. She continues sharing in the mission of Christ, the mission he received to proclaim God’s love and peace to all. Mary prays that all who are nourished by Christ’s body and blood may be filled with his Holy Spirit and become one mind, one heart, one body.

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

Discussion Point

Scripture-based prayer is comforting

This Week’s Question

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

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

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

Lend Us Your Voice

An upcoming edition asks: Describe a way your parish builds bridges among its different cultural-group members. To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.
Important events: Celibacy is mandated

Mandatory celibacy for priests was decreed in 1074 by the Synod ofnut convened by Pope Gregory VII. It was the 23rd on my list of the 50 greatest events in Catholic history. It was a very important day because repercussions of that decision have ramifications to this very day.

The Synod of nut declared that priests who married and married men were ineligible for ordination to the priesthood. This decision approximately established the date when celibacy was decreed for all priests. From the first ecumenical council, the Synod of nut, prohibited marriage after ordination. Candidates for ordination in the Western Church to be bishops, priests, and deacons. So celibacy for priests has a long history.

Despite that, the fact is that the legislation simply wasn’t followed. By the sixteenth century, no general laws on the subject were recognized. In fact, several councils enacted decrees to regulate the behavior of clergy. At the Synod of nut, bishops and priests married openly and bequeathed their benefits to their children. This caused all sorts of problems for the Church. During the period of feudalism, prelates claimed the right to marry as a matter of course. There were frequent attempts at reform. Pope Gregory the Great tried to enforce the law of celibacy at the beginning of the seventh century. Emperor Charlemagne, along with Pope Leo III, did the same at the beginning of the ninth century, as did Pope Leo IX in the middle of the 11th century. But it wasn’t until the reforms initiated by Pope Gregory VII that the discipline of celibacy for priests was enforced permanently. The Second Lateran Council in 1139 confirmed the decrees of the Synod of nut and the Church of nut compromised by 1563 definitively on the matter.

Today’s law of celibacy is not the same as it was promulgated by the First Council of nut. Today, deacons may have wives because married men over the age of 35 can be ordained to the diaconate. This was a decision of the Second Vatican Council. Therefore, all Eastern Catholic Churches differ from that of the Roman Church. Its discipline goes back to the Synod of Trullo in 692. Candidates for the priesthood may marry before becoming deacons and may continue in marriage thereafter, but marriage after ordination is forbidden. However, in practice, bishops of Eastern Catholic Churches in the United States do not ordain married men. Bishops of Eastern Catholic Churches are unmarried.

The credentials we need to prevail

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

Little children do not understand the subtleties of this fact. Moreover, they will not accept the wailing little brother and grab up all the toys or not give mom it was brother’s fault for not sharing. Guess who gets to win? Johnny’s credentials are simply not believable.

Graduating to a higher level in the chain of human behavior, we sometimes find school kids who cheat on a spelling test, calling little lies. They tend to offer lame excuses to support their actions, or to lay blame, generally by telling little lies or by denying or displacing responsibility.

“We lie first,” he shouted. “The dog ate my homework” and other such statements are popular with this crowd. And, again, they usually don’t provide sufficient justification for the chosen actions.

When we become adults, our credentials take on more sophistication and complexity. Now, we have professional degrees and experience, refined skills and reputations for competence and leadership to back us up. We may even have clout because of our education, social connections or physical gifts.

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

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

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

So it is we come to the biggest facing our world today. Because the credentials of both sides may have merit, we have a dilemma.

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

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

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

May kindnesses replace foolishness

Centuries ago, April 1 was actually the start of a new year, even in ancient Rome and Hindu cultures, because the time closely followed the spring equinox. However, in 1582, Pope Gregory XIII ordained the Gregorian calendar—the Gregorian calendar—to replace the Julian calendar. The name of the calendar came from Pope Gregory XIII, and his in turn from New Year’s was switched to Jan. 1. In some countries, people either continued using the old date or didn’t hear about it—so they continued celebrating early April as New Year’s Day. Great Britain didn’t switch to the Gregorian calendar until the 1700s, but when April Fool’s Day came through it recently, which made me feel like a fool. I figured everyone else must be enlightened, too, to know that friends and family, I learned they were in the dark, too. That’s why I’m sharing this now. I’m not the only one who keeps track of a few mistakes from childhood.

I hope I’m not being hasty in my words, because I found that Proverbs 29:20 says, “Do you see a man who is happy in his widow? There is more hope for a city than for that man.” This prompted me to do additional research, and I found that some claim King Charles IX changed the new year date to Jan. 1 in the mid-1560s and those who stuck to the old date were called “April Fools”, Yes, I said “fish.” Sometimes children even receive chocolate fish as April 1 gifts. Some secretly pin “April Fish” signs on others, who are then ridiculous.

Lest you think this all goes away, I decided that April Fool’s Day isn’t something to be celebrated. Rather, this year I’m going to encourage friends and family and ridicule and silliness with extra acts of kindness throughout the month and therefore, hope to be an example. One extra kindness each day all year will make 365 other people smile. It is more than doing the same anonymously, especially in public. When “Random Acts of Kindness” caught on a few years ago, I myself was the recipient of some lovely acts of good will by strangers, and I’ve never forgotten them.

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

(Shirley Vogler Meister, a member of St. Paul the Apostle Parish in Greensville, is a regular columnist for The Criterion.)
The Sunday Readings
Sunday, April 6, 2003

(Jeremiah 31:31-34
Hebrews 5:7-9, 11-13
John 12:8-33)

The Book of Jeremiah provides this weekend’s first reading. Jeremiah is regarded as one of the four Major Prophets. His words, the length of his writings, put him in this cate-
gory. A common theme runs through all the written prophecies of ancient Israel. The theme is that, despite human sinfulness and treachery, God always is merciful. He also forgives. He always strengthens the people. Jeremiah constantly wrote with this theme in the back of his mind. In his esti-
mate, the people had gravely sinned. As a nation, they had turned away from God. Consequently, they had brought chaos and misery into their lives. Their misfortune was not the result of God’s indifference to them. Certainly, it was not because God deserted them. Rather, they created the problem in which they came to languish. This weekend’s reading speaks of a new Covenant. The old Covenant, given to the people through Moses, and then to David and his dynasty, had been severely stressed by the people’s sins. God would provide a new day. He would offer a new way, life and peace, joy.

Through this new Covenant, all will know God. He will be their God. They will be God’s holy people.
The Epistle to the Hebrews is the source of the second reading. This epistle’s authorship and origin are disputed. But undisputed are its comp-
pelling language and deep insights into the person and mission of Jesus, the Redeemer.

As the name implies, it is rich in Jewish symbolism, and it is abundant in the most profound of Jewish beliefs. These form the context into which Jesus came as God’s Son and as Savior. This reading refers to the Crucifixion. Jesus, as God’s Son, was aware of the acceptance of death on the cross. He was not the helpless victim of circum-
stances or of the will of others. He faced it graciously, with courage and human awareness. He accepted it. He acted and spoke with the very authority of, and upon explicit commis-
sion of, Jesus. Jesus brings an ominous overture to this reading. He predicts death. He speaks of a grain of wheat falling to the ground, lifeless and tiny. However, from this small piece of reality, great new life springs. He speaks of the volition of giving life. Remember, we’re asked to consider an event that actually occurred in Christ’s lifetime, they are part of a Gospel com-
piled long after the earthly life of Christ. The first persons that heard this Scripture knew the story of the Crucifixion. Jesus had already said that he would have a good time viewing and speaking to God. Nothing is more important for anyone than to be re-
conciled with God.

Through these readings, the Church teaches us two lessons. One is about the uninterupted, eternal love of God, given to us in divine mercy. Even when we stray afar from God, God never dismisses us. He waits for our return.

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

The other lesson is that salvation is not thrust upon us. We must accept it. We must will it. It must be our choice. It is the outcome of obedience. At times, we must be obedient even unto death, as was Jesus.

The omens of life. Remember, while these verses recall the events in the life of our Lord, usually in light of Mary’s direct experience and par-
allel events in the life of our Lord, usually in light of Mary’s direct experience and par-
allel

Reflection
Next weekend, the Church will cele-
bamate Palm Sunday, also called Passion Sunday. In not too many days, the Church will call us to mark this year’s Holy Week with its magnificent, compelling Triduum. This Triduum is the week’s culminating event. It will be a great drama. The most momentous time of all human history is soon to be remem-
bered. It is the moment of reconciliation between God and humankind. Nothing is more important for anyone than to be re-
conciled with God.

As the name implies, it is rich in Jewish symbolism, and it is abundant in the most profound of Jewish beliefs. These form the context into which Jesus came as God’s Son and as Savior. This reading refers to the Crucifixion. Jesus, as God’s Son, was aware of the acceptance of death on the cross. He was not the helpless victim of circum-
stances or of the will of others. He faced it graciously, with courage and human awareness. He accepted it. He acted and spoke with the very authority of, and upon explicit commis-
sion of, Jesus. Jesus brings an ominous overture to this reading. He predicts death. He speaks of a grain of wheat falling to the ground, lifeless and tiny. However, from this small piece of reality, great new life springs. He speaks of the volition of giving life. Remember, we’re asked to consider an event that actually occurred in Christ’s lifetime, they are part of a Gospel com-
piled long after the earthly life of Christ. The first persons that heard this Scripture knew the story of the Crucifixion. Jesus had already said that he would have a good time viewing and speaking to God. Nothing is more important for anyone than to be re-
conciled with God.

Through these readings, the Church teaches us two lessons. One is about the uninterupted, eternal love of God, given to us in divine mercy. Even when we stray afar from God, God never dismisses us. He waits for our return.

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

The other lesson is that salvation is not thrust upon us. We must accept it. We must will it. It must be our choice. It is the outcome of obedience. At times, we must be obedient even unto death, as was Jesus.

The consequence of death on the cross. These persons would have thought about my father, who bravely and di-
pically for us, and now his suffering was over. I kept thinking about my father’s death. When he died, the priest talked about how fortunate we were to have been offered for us, and now his suffering was over. I thought about my father, who bravely and quietly suffered the horrible pain that con-
sumed his body while the disease ate away his life. Now his suffering was over, too.
The Criterion welcomes announcements of archdiocesan or parochial interest. Announcements should be submitted by Tuesday at 10 a.m. for inclusion in the following week’s publication.

Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, 1401 N. Post Road, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

April 4
St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. Catholic Charismatic Renewal—Central County-wide, Mass and healing service, teaching 7 p.m. Information: 317-927-6900.
St. Joan of Arc Church, 4217 N. 34th St., Indianapolis, IN 46208 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

Fish fry, 5-7 p.m.
St. Mary’s Village Schoenstatt, Reville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles), “Schoenstatt Spirituality,” 2-30 p.m., Mass, 3-30 p.m. with Father Elmer Burwinkel. Information: 821-689-3551 or e-mail cburnerwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~cburnerwink.

April 7
St. Luke Church, Chapel, 7575 Holloway Dr., Indianapolis. “Candlelight Evening of Prayer In Our Nation’s Time of War,” bring a candle, 7:30 p.m.
St. Mary’s Village Schoenstatt, Reville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles) “Family Faith Talks,” 7 p.m., Mass, 8 p.m. with Father Elmer Burwinkel. Information: 821-689-3551 or e-mail cburnerwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~cburnerwink.

April 8

April 9

April 12
St. Mary’s Village Schoenstatt, Reville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles) “Family Faith Talks,” 7 p.m., Mass, 8 p.m. with Father Elmer Burwinkel. Information: 821-689-3551 or e-mail cburnerwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~cburnerwink.

Benediction Imprint and Retreat Center, 1402 Southern Ave. “Beech Grove Community Program on spiritual direction, Benedictine Sister Betty Drewes, presenter, 7 p.m. Information: 317-788-5751.

April 13
St. Mary’s Village Schoenstatt, Reville (located on 925 South, 8 miles east of 421 South, 12 miles south of Versailles) “Catholic Charismatic Renewal—Central County-wide, Mass and healing service, teaching 7 p.m.” Information: 317-927-6900.
St. Joan of Arc Church, 4217 N. 34th St., Indianapolis, IN 46208 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

April 15
Marriott Hotel, 350 W. Maryland Ave., Indianapolis. “Lenten Fish Fry,” $5 per person includes lunch and beverages provided. Information: 812-925-8817 or e-mail travel@marriott.com.

April 19
Marriott Hotel, 350 W. Maryland Ave., Indianapolis. “Pro-life Conference,” 9:45 a.m.-1 p.m., “Overcoming Adversity,” Indianapolis Colts head coach Tony Dungy, speaker, $50 per person, $400 per group. Information: 317-838-1192 or e-mail stelizbeth@stelizbeth.com.

April 20
Marian College, St. Francis Chapel, 3200 Cold Spring Road, Indianapolis. Information program on spiritual direction, Benedictine Sister Betty Drewes, presenter, 7 p.m. Information: 317-788-5751.

April 21

April 23
St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. Pro-life conference presented by St. Mary Parish, 2:30 p.m., Mass, 3:30 p.m. with Reilly of Saint Meinrad Archabbey, -.9 a.m., Mass, 10 a.m. with Tony Dungy, speaker, $50 per person, $400 per group. Information: 317-838-1192 or e-mail stelizbeth@stelizbeth.com.

April 25
Walk-Run-Pray-a-thon Weekend, $250 couple. Information: 812-535-5106 or benedictionalum@benediction.org.

April 26

May 7
St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. “Lenten Organ Concert,” Jeffrey Havens, organist, 4:30-5:30 p.m. Information: 317-788-5751.

May 8 and 9
Mount Saint Francis Retreat Center, 101 St. Anthony Dr., Bloomington, IN 47404 (10:00 a.m English Mass/11:30 a.m. Hispanic Mass)
Teen Dance
Saturday, April 26th 7:00–10:00 p.m.
Sunday, April 27th 11:30 a.m.
Walk-Run-Pray-a-thon Weekend, $250 couple. Information: 317-545-7081 or benedictionalum@benediction.org.

Kings of Columbus Church, 1040 N. Post Road, Indianapolis. “All you can eat”. Luncheon buffet, 5:30-8:30 p.m., $17 per adult, $8 for children 10 and under. Information: 317-897-1577.
St. Malachy Parish, 326 N. Green St., Beech Grove, Fish fry, 5-7 p.m.

Candlelight services with the “torch Candle”
These candles provide a unique and special church service elements.
COLECTIVES WAX inside cup instead of on tray or platter. Non-flammable plas- tic candles should not be used repeatedly for any function.
SHIELDS THE FLAME from air movement. Use a cloth to wipe the present candles with paper disks. SELECT STYLE and color candle to suit where the candle will be used. To regulate the flame, use a 7/8” candle or 1/2” candle. FOR LONGER BURN TIMES use candles that will be 6-8 hours. Use the containers that will be used repeatedly for any function. CHOOSE COLORS: White, Clear, Red
Special Red Safety Cup Holders
$25.00 doz. $21.50 case of 24
$64.95
$100.00 per 50
$79.00 per 1,000
Krog Bros.
Cathedral Supply House, Inc.
119 S. Meridian St., Indianapolis, IN 46225
317-638-3416 1-800-428-3767

Irish Import Shop Communion veils
Unique gifts for Confirmation and First Communion
Now carrying heirloom quality Christening outfits

Irish Import Shop
317-846-9449
Nora Plaza
Mon.-Fri. 10:6 • Sat. 10:5 1300 E. 86th St.
Sun. Closed
Located between Westfield Blvd. and College Ave.
April 12

Michaela Farm, Oldenburg. Volunteer work day, 9 a.m. – 3 p.m., snacks and drinks provided. Information: 812-953-0260.

April 13
Fatima Retreat House, 5335 E. 56th St., Indianapolis. Providence House Conference for engaged couples, 2-6 p.m., $30. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-0836, ext. 1596.

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

Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Systematic Training for the Effective Pastoring (STEP) workshop, 9 a.m. – 3 p.m. Information and registration: 317-236-1526, 800-382-0836, ext. 1526.

Monthly
First Sundays
St. Paul Church, 218 Schelter Ave., Sellersburg. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima Knights of Columbus, 1040 N. Point Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

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

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

First Tuesdays
Divine Mercy Chapel, 1335 W. 30th St., Indianapolis. Confessions, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

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

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

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-4545.

St. Peter Church, 1207 East Road, Brookville. Exposition of the Blessed Sacrament after 9 a.m. until Communion service, 9 a.m.

Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.

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

Holy Rosary Church, 520 Stevens St., Indianapolis. Adoration of the Blessed Sacrament after 5:40 p.m. Mass-9 a.m.


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

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

St. Joseph Church, 1735 S. Mckickey Ave., Indianapolis. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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

Sacred Heart Jesus Church, 1530 Union St., Indianapolis. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

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

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

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

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

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 15th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.

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

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

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 4601 E. St. Nicholas Dr., Summit, Mass; praise and worship, 8 a.m., then SACRED gathering in the school.

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

Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., Indianapolis. Holy hour for priests and religious vocations, 7 p.m.

Every Child Deserves a Family. Become a Foster Family.

Receive training, financial support, and personal satisfaction.

For more info, call KidsPeace: 765-827-8335 or 877-531-2191

NATIONALS
INDIANAPOLIS
BEECH GROVE
Mooresville

WORK alongside the greatest Healer of all time.

Experience the rewards of working in an atmosphere of compassionate concern, joyful service and respect for life. Join the family of caring professionals at St. Francis Hospital & Health Centers, one of Indiana’s leading healthcare providers.

HEALTH INFORMATION CODERS
RHA-RHIF Certification Required Experience with ICD-9 Coding

RADIOLOGY
• Radiology Technologist
Indiana certification required

• CT Technician
Indiana certification required

NUCLEAR MEDICINE
• Nuclear Medicine Technician Certification required or eligibility

REGISTERED NURSES
• Cardiac • Surgery • Home Health • Emergency • Hospice • Orthopedics • Behavioral Health & more

PLEASE FORWARD YOUR RESUME TO:
St. Francis Hospital & Health Centers, Pat Cassidy, 1600 Albany St, Beech Grove, IN 46107
Ph: (317) 782-6535 • Fax: (317) 783-8152
e-mail: sfjobs@iquest.net web:jobs.StFrancisHospitals.org

The Active List, continued from page 16

ANDERSON, David O., and brothers are included here, Please submit in writing to our

REAL ESTATE GROUPS

Discounts for Paving Indiana Since 1948

Senior Citizens

BRAUN, Edgar F., “Bud,” six. Carl Mauser. Grandmother of Sister of Tina Dawnorowicz and

Mother of Marie Swoverland, Burnside. Sister of Thomas

March 17. Mother of John Millie Livingston, Donald, John, Curry, Marion “Jani” Griffin, Brunson. Father of Caroline


Classified Directory

Vacation Rentals

PT. MYERS, Florida, on the beach. Good view. $400/wk. 317-239-5830.

MADEIRA BEACH FL. beach condo. 3BR/3BA, pool, jetuzzi. 90 min. from Disney. www.rentalunits.net. 270-243-6415.

NEW SMYRNA Beach, FLA. Oceanfront condo, fully furn., 2BR/2BA, 2 pools & tennis. Visit Disney, Epcot, NASA, & enjoy the beach, too! Phone 366-6727.


PANAMA CITY Beach townhouse, please be 18. Heated pool, mini and tennis, patio w/grill. 502-742-2714

PANAMA CITY Beach, rent from owner & save. 2BR/2BA condo gated community, plus brand new House Call 502-461-4599

GULF SHORES LUXURIOUS BEACHFRONT CONDOS Fully furnished, Oceanfront Condos, 1, 2, & 3 BR, Owner Direct! Call us! 1-800-713-6433 www.alabamaproperties.com

REAL ESTATE

Serving Our Community for over 20 years!

RE/MAX at the Crossing
(317) 593-1990
www.indyhomeonline.com

Do You Have Plan B
If Your Paychecks Stop?
Residual Income You!!!!

Pay to the order of
Every Month
Call 877-349-7640
Part-time Positions Available

Gutter

Kelly’s Gutter Service
Gutter Cleaning • Light Hail Damage
Free Estimates • Minor Repairs
862-9927
(All rainy Indianapolis cowboy)

Health Insurance

HealthCare

Health Care

To reserve your ad space in
The Criterion call 213-1572
toll free 800-832-9836.

Healthcare Needed


Electrical

MAMMANS ELECTRIC, INC. — Complete Electrical — Installations, Service & Repairs. Licensed, Bonded, Insured. Senior Citizens Discount. 317-351-3670

Real Estate

Buying, Selling or Building a Home? I can help!

Cindy Sylvester
317-507-5883
Your Neighborhood Realtor

Earning Power Plus

With Mutual of Omaha
• 15K possible first year
• Comprehensive training
• Call Shelli Clemens, 1-800-598-5627 or Send resume to:
P.O. Box 80289
Indianapolis, IN 46280 or
fax: 317-574-0744

Elementary School Principal
Sacred Heart of Jesus Catholic School in Jeffersonville, Indiana is seeking qualified candidates for principal. Sacred Heart School is a fully accredited school serving a student population of just over 200 students, preschool through eighth grade. We are seeking a highly motivated individual with a vision for excellence. Applicants must be practicing Catholic and fully qualified. Replies should be sent to
Carole Williams
Office of Catholic Education
1400 North Meridian St.
Indianapolis, IN 46202-2567
Phone 317-256-1544

Coordinator of Youth Ministry

Are you an act ive and charismatic Catholic who wants to bring your faith to life? Inter ested in working in a vibrant parish community to help share your faith and the joy of the Gospel? Our Lady of Perpetual Help Catholic Church may be the right place for you. Our dynamic 1200 household parish needs an energetic individual to coordinate and super vise a well established and very active Youth Ministry program. Or, preferably, applicants shall have the qualifications i.e. a bachelor's degree or related experience in youth ministry and completion of a parish leadership course. Submit resume with references and salary history to:
YM Search Committee
1754 Scheller Lane
New Albany, IN 47150
Must receive by April 25.
Lenten penance services are scheduled in parishes

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

Batesville Deanery
April 6, 7 p.m. at Holy Family, Oldenburg
April 7, 7 p.m. at St. Louis, Batesville
April 8, 7 p.m. at St. Magdalene, New Marion, and St. John, Osgood, at St. John, Osgood
April 11, 7 p.m. at St. Charles Borromeo, Milan
April 15, 7 p.m. at St. Anthony of Padua, Morris
April 16, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock

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

Connersville Deanery
April 9, 7 p.m. at St. Gabriel, Connersville
April 10, 7 p.m. at Holy Family, Richmond
April 10, 7 p.m. at St. Michael, Brookville

Indianapolis North Deanery
April 8, 7 p.m. at St. Gabriel, Connersville
April 9, 7 p.m. at Christ the King
April 9, 7 p.m. at St. Thomas Aquinas
April 10, 10 a.m. at St. Lawrence School
April 11, 9:30 a.m. and 1 p.m. at Christ the King School

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

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

New Albany Deanery
April 5, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs (First Reconciliation)
April 6, 7 p.m. at St. Mary, Lanesville
April 8, 7 p.m. at St. Michael, Bradford
April 8, 7 p.m. at St. Joseph, Corydon
April 8, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
April 10, 7 p.m. at St. Anthony of Padua, Clarksville
April 10, 7 p.m. at St. Mary, Navilleton
April 10, 6:30 p.m. at St. Paul, Sellersburg
April 13, 7 p.m. at Holy Family, New Albany

Seymour Deanery
April 8, 7 p.m. at St. Mary, North Vernon
April 9, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
April 13, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin

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

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

Mount of Temptation

The Greek Orthodox Mount of Temptation monastery overlooks the city of Jericho in Israel. It is said Jesus fasted for 40 days and wrestled with Satan on the mountain.

First Communion Gifts From The Village Dove

- Jewelry
- Statues
- Rosaries
- Crosses
- Paper Products
- Mass Sets
- Keepsakes
- Handmade Veils
- Arm Bands
- Ties
- Frames
- Bibles

Toll Free: 1-888-240-1858
Catalog available upon request