Bishops hail abortion ban, urge building culture of life

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

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

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

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

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

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

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

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

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

By Mary Ann Wyand

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

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

This year’s rally on March 5 at Cathedral High School in Indianapolis focused on being “Schooled in the Holy Spirit” to complete the theme of the Most Holy Trinity.

For the past two years, some of the youth rally participants got to share their musical abilities during a talent show at Father Thomas Scenna Memorial High School in Indianapolis.
Priest returned to ministry following investigation

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

Father Carlton J. Beever, 57, who was placed on administrative leave on July 26, 2004, following allegations in a sexual misconduct lawsuit, was returned to active ministry in 1995. The Archdiocesan Review Board also found the allegations against Amsden to be not credible.

Father Beever and then-Father Thomas J. Amsden, who resigned 11 years ago from active ministry as an archdiocesan priest, sexually abused the plaintiff in the lawsuit. Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocese victim assistance coordinator, Suzanne L. Yakimchick, chancellor, Archdiocese of Indianapolis, at P.O. Box 1410, Indianapolis, IN 46206-1410 or by calling 317-236-7125 or 800-382-9836, ext. 7325.

By Brandon A. Evans

New audio features and syndication feeds are the latest additions to the archdiocese’s Web presence. The Criterion Online Edition is now featuring audio versions of each week’s editorial, the archbishop’s column and selected stories.

Archbishop Daniel M. Buechlein records his column, Seeking the Face of the Lord, each week for Catholic Radio 89.1 FM. The following week, the column files are posted—and archived—at www.CriterionOnline.com.

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

Those who wish to have these audio stories downloaded directly to their computer or mp3 player can also subscribe to the newspaper’s podcast by clicking on the “RSS Podcast” link on the front page. Anyone with an RSS “aggregator” or news reader can also see similar links on the front page to get the latest headlines from the newspaper’s blog (www.criteriononline.blueprint.com) sent to their computer.

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

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

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

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

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

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

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

Catholics may eat meat on St. Patrick’s Day

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

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

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

Postscript from Zak Brookman, president of the Archdiocesan Review Board, which you may recall comprised a former chief of police, a former deputy prosecuting attorney and head of the felony sex offense and child abuse unit, a licensed clinical psychologist in full-time practice, a licensed clinical social worker and the former head of child protective services for the state of Indiana, a corporate executive and civic leader, and a pastor, the archbishop said.

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

Anyone who believes that he or she has been a victim—or who knows of anyone who has been a victim—of such misconduct should contact the archdiocese victim assistance coordinator, Suzanne L. Yakimchick, chancellor, Archdiocese of Indianapolis, at P.O. Box 1410, Indianapolis, IN 46206-1410 or by calling 317-236-7125 or 800-382-9836, ext. 7325.

Valid March 17-26, 2006 • One Coupon per Person.
Pro-life supporters must seek Mary’s help to end abortion, priest says

By Mary Ann Wyand

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Our Lady of the Greenwood Parish in Greenwood.

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Letters to the Editor

Forgiveness leads to healing wounds

I would like to respond to a letter to the editor in the Feb. 24 issue of The Criterion. The letter writer wrote about how he had some sympathy for Marvin Biegler, who joined the Catholic faith before his execution. In fact, the letter writer said he has no sympathy at all for other murderers.

Jesus taught us many times over to forgive. He told the criminal on the cross next to him, “Today, you will be in paradise with me.” Forgiveness is everything. By not forgiving, you do no harm to anyone other than yourself.

We all must forgive. I pray every day for those who I hurt, not only for them, but for their families, my family and friends. I ask that we seek this forgiveness, and find the true blessings of our Lord. I ask everyone to look beyond the many pains of not forgiving others. Free yourself from past hurts and be healed by the blood of Jesus.

Doug DeVore, Penielton Correctional Facility

Catholics must defend all life, even on Death Row

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

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

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

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

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

From a Christian standpoint, we believe that God will forgive all sins—even the most heinous of sins—if the person committing them is truly repentant. If a person is executed before he has asked forgiveness, then we must believe that he will be condemned to hell for eternity.

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

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

Another compelling reason to do away with the death penalty is the advent of DNA testing, something that has been available in the past few years. Since its availability, more than 1000 inmates on Death Row have been proven innocent.

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

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

Wisfeld E., “Bud” Moody, Indianapolis

Government shouldn’t take care of all children

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

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

First of all, nothing the United Nations says is highly respected, and if it is, I would raise doubts as to by whom. If you take the time to check the record of the United Nations, you would be very disappointed as to their effectiveness in anything that they undertake. They seem to be very good when it comes to helping themselves to our hard earned tax dollars.

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

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

Our government should not be in the business of giving to overseas charitable organizations. Again, it’s not the business of our government to be taking care of the world’s children.

Robert J. Butcher, Brownstown

Church Facts

Northward Migration Hub

- About 1200-1500 migrants pass through our border in the busiest time of the year.
- On an average busy day, 800 migrants are greeted and fingerprinted by border patrol. If nothing is found, they are returned to Mexico at fence.

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

The gathering storm in the Middle East

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

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

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

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

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

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

As the recent “cartoon controversy” shows beyond any doubt, the cynical and satiric atheism of the West is totally mistaken when it reproaches the Judeo-Christian theology. Although the Greco-Roman philosophers and in times of decadence and the manipulation of political traditions of the West and of the Islamic world.

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

As Pope Benedict XVI said, “The world in which we live is often marked by violence and religious warfare, the distinction to those things that divide us. What is needed now is a clear focus on the religious heritage and basic human values that we share—in contrast to those things that divide us.

A great deal of patience is needed,” he said. “A great deal of patience is needed.”

The gathering storm in the Middle East
La Iglesia recibe a todo el mundo, incluyendo nuevos miembros y santos reconciliados

...
March 10
Our Lady of the Most Holy Rosary Parish, 8401 N. 40th St., Indianapolis. St. Joseph’s Day Mass at 10 a.m. Information: 317-485-0606 or e-mail michaelfarad@stedata.org.

March 11
Oldenburg Franciscan Center, Oldenburg. Women’s Retreat, “Impressions,” with Sister Mary Catherine, O.P. Speaker, three sessions, 9:30 a.m.-2:30 p.m., $35 per person. Information: 317-831-2892, 812-327-3712, 317-236-1521 or e-mail retreats@mountsaintfrancis.org.

March 12
Mount St. Francis Retreat Center, 101 State Road 64, Georgetown. Marriage Encounter Workshop, “The Love Between a Man and a Woman,” 1:45-6 p.m. Information: 317-831-2892.

March 13

March 14
Mount St. Mary-of-the-Woods College, Le Fer Residence Hall, 3575 W. 4th St., Indianapolis.バリウス"のセッション"は、12時-12時30分、$175セッション、$100人情報を取得できます。"”Lenten Lectio," information: 317-485-0606 or e-mail michaelfarad@stedata.org.

March 15
Mount St. Mary-of-the-Woods College, Le Fer Residence Hall, 3575 W. 4th St., Indianapolis. Actor Bob Newhart gives a lecture on the "Lenten Day of Reflection," 9:30 a.m.-2:30 p.m., $30 per person. Information: 317-485-0606 or e-mail michaelfarad@stedata.org.

March 16
Mount St. Mary-of-the-Woods College, Le Fer Residence Hall, 3575 W. 4th St., Indianapolis. "Lenten Day of Reflection," information: 317-485-0606 or e-mail michaelfarad@stedata.org.

March 17
Our Lady of the Greenwood Parish, Kelley gym, 3575 W. 4th St., Indianapolis. Lenten Retreat for Women, "Impressions," with Sister Mary Catherine, O.P. Speaker, three sessions, 9:30 a.m.-2:30 p.m., $35 per person. Information: 317-831-2892, 812-327-3712, 317-236-1521 or e-mail retreats@mountsaintfrancis.org.

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March 19
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March 22
Mount St. Mary-of-the-Woods College, Le Fer Residence Hall, 3575 W. 4th St., Indianapolis. "Lenten Day of Reflection," information: 317-485-0606 or e-mail michaelfarad@stedata.org.

March 23
Saint Mary-of-the-Woods College, Providence Center, St. Mary-of-the-Woods. SpiritiPraes, presenter, 9 a.m.-4:30 p.m., $40 per person. Information: 312-535-4331 or e-mail smwretreats@mscdiocese.org.

March 24-26
Our Lady of the Fatima Retreat House, 5355 E. 56th St., Indianapolis. "Lenten Retreat for Women," Dominican Sister Romona Nowak, presenter, $50 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

March 25
Our Lady of the Guardian Angel Parish, 8091 W. 46th St., Indianapolis. Lenten Retreat Week-end, Father James Farrell, presenter, $150 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

March 26
Our Lady of the Fatima Retreat House, 5355 E. 56th St., Indianapolis. Pre-Cana Conference for engaged couples, 8:45 a.m.-4:30 p.m. Information: 317-545-7681, 317-273-1956 or 888-382-9836, ext. 1596.

March 27
Our Lady of the Fatima Retreat House, 5355 E. 56th St., Indianapolis. Senior Mass and Social, 9 a.m. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

March 28
Our Lady of the Fatima Retreat House, 5355 E. 56th St., Indianapolis. "Lenten Day of Reflection," Father Michael McKinney, presenter, 8:30 a.m.-2:30 p.m., $30 per person. Information: 317-545-7681 or e-mail www.archindy.org/fatima.

March 30
Our Lady of the Guardian Angel Parish, 8091 W. 46th St., Indianapolis. Pre-Cana Conference for engaged couples, 8:45 a.m.-4:30 p.m. Information: 317-545-7681, 317-273-1956 or 888-382-9836, ext. 1596.

April 1

April 2
Our Lady of the Fatima Retreat House, 5355 E. 56th St., Indianapolis. Pre-Cana Conference for engaged couples, 8:45 a.m.-4:30 p.m. Information: 317-545-7681, 317-273-1956 or 888-382-9836, ext. 1596.

April 3
Our Lady of the Fatima Retreat House, 5355 E. 56th St., Indianapolis. Stations of the Cross, Father Keith O’Shea, leader, 2 p.m. Information: 317-821-0881.

April 4
Oldenburg Franciscan Center, Oldenburg. "God’s Healing Angles," three sessions, 9:30 a.m.-2:30 p.m., $35 per person. Information: 312-535-4331 or e-mail smwretreats@mscdiocese.org.

Events Calendar
Charitable gaming oversight transferred to Indiana Gaming Commission

By Bridget Curtis Ayer

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

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

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

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

Indianapolis attorney William Wood, who provides legal counsel to the Indiana Catholic Conference, prepared an amendment to the bill to benefit Catholic school parents.

“The amendment was very short, only one sentence, but has a very important impact for our community,” said Wood.

“Officials at the Indiana Department of Revenue have refused to recognize school parents or parent organizations as members of the school when they want to work at a school event,” Wood explained that the Indiana Department of Revenue was requiring parents to file separately to volunteer at an event.

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

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

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

Both parishes are in Dubois County, part of Rep. David Crooks’ district (D-Washington). Crooks took these concerns and had House Bill 1149 drafted, which requires only the principle organizers of the event and those handling the money to turn in their Social Security numbers on the charity gaming application.

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

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

“It’s a bit silly and pretty unlikely that a felon is going to be volunteering at one of these events, and the likelihood [is] remote that they would be handling the funds,” Crooks said. “This change in the law just makes good common sense.”

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

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

See IGC, page 16

LEGACY FOR OUR MISSION:    FOR OUR CHILDREN AND THE FUTURE

ADOPTION SERVICES THAT LAST A LIFETIME

Birth parents and adoptive parents alike have emotional, physical and spiritual needs—needs that they are not always prepared to face. Some parents may have been denied services by adoption agencies that only help specific segments of the population. And sometimes the weight of a decision that has life-long impact is just too great to bear alone.

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

“What makes our service unique is the fact that we really serve our families, meeting the emotional, spiritual needs of each adoptee and the birth mother for a lifetime,” said Michelle Mere, director of St. Elizabeth and Coleman. “We are here before placements, during placements and after placements.”

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

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

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

Sen. Robert Jackman

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

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

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

The state will recognize the parents of a school as school members for the purposes of charitable gaming. For more information, write to the Indiana Gaming Commission, Suite 950, South Tower, 115 W. Washington St., Indianapolis, IN 46204 or call 317-233-0046 or visit the Web site at www.in.gov/gaming/.

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

Senate Bill 100: Charity gaming legislation at a glance

For more information, write to the Indiana Gaming Commission, Suite 950, South Tower, 115 W. Washington St., Indianapolis, IN 46202 or call 317-233-0046 or visit the Web site at www.in.gov/gaming/.
Hispanic Catholics gather to pray for immigration reform

By Sean Gallagher

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

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

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

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

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

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

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

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

Many took part in eucharistic adoration, including members of the Anglo Catholic community who stopped by the Cathedral to pray, said Teresa Trujillo de Aguayo, a community who filled the chapel.

She said that the Hispanic community specifically sought to have their week of adoration at the cathedral because “it is the center of our faith.”

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

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

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

“I think it’s very important because they are people of faith and because they’re desperate,” Father Tom said. But he also noted that it is important to raise awareness in the public about the good that immigrants, especially Hispanics, do for the United States.

“We’re trying to keep the Hispanics at the forefront of it because it’s their issue,” Father Tom said. “...I think, unfortunately, a lot of people that are attacking immigrants are doing so out of not understanding them and not understanding the reality of what they are contributing to our country and to our economy here in the state, as well as in the whole country. It’s tremendous.”

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

“The [Hispanic] workers are not here to cause harm,” Aguayo said. “We are here for economic reasons. We pray to God that [immigration reform] is resolved with this in mind.”

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

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

(Mike Krokos contributed to this article.)
Cardinal says to use Lent to oppose hostility toward immigrants

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

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

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

Cardinal Mahony called the House legislation, which would penalize people who aid illegal immigrants, a “blameful, vicious” bill. “Anyone who does anything for someone here who doesn’t have documents would be a felon under this bill,” the cardinal told The Tidings.

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

“That’s absurd, and we’re not going to do it—even if Congress says we have to. We’re not going to be immigration officers. Our role is spiritual and pastoral, and that’s going to prevail. But the foolishness of this whole grant attitude sweeping the country, spurred by security fears in the wake of the Sept. 11, 2001, terrorist attacks in the U.S.

“The war on terror isn’t going to be won through immigration restrictions,” he told the Los Angeles Times.

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

California’s limping economy is also fueling anti-immigrant sentiment locally, he added. Anti-immigrant feelings would not have risen to such a fever pitch on radio talk shows and in legislative halls if families were not struggling to make ends meet, he said.

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

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

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

Cardinal Mahony told The Tidings that security concerns have caused people to look for a scapegoat in illegal immigrants because they often cannot fight back.
RALLY
continued from page 1

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

Farmer shared the story of the sudden death of his 11-year-old sister, Brittany, from complications of cerebral palsy when he was young, and how his faith sustained him during that painful time in his life. He said his saintliness and cheerfulness inspired him to do something significant with his life, so he started APeX Ministries with his friend to help young people grow in their faith.

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

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

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

Monteserrel showed the teenagers how he escapes from a straightjacket, told them about the way that you will be the body of Christ to others.

“We believe in the Father, the Son and the Holy Spirit, and the fellowship of the Holy Ghost,” Farmer said. “That is part of the struggle of everything you do. When you walk out that door, you’re not walking out the door alone. You’re walking out as a community. You’re walking out with the Holy Spirit inside of you.”

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

The rally also featured music by Grace On Demand, a skit about Jesus, God and the Holy Spirit by Archdiocesan Youth Council members, performances by Altar Boyz and the Dance Refinery dancers as well as workshops about a variety of relevant issues for teenagers.

Father Jonathan Meyer, archdiocesan director of youth and young adult ministry and associate pastor of Our Lady of the Greenwood Parish in Greenwood, was the celebrant for the youth Mass. We are about to encounter Jesus Christ,” Father Meyer said at the beginning of Mass. “We are about to encounter him in his flesh and blood. We are about to encounter the Most Holy Trinity, spoken to us from the Word of God, and the fellowship of the Holy Spirit. … Rejoice in the fact that you have faith, and that is a beautiful, beautiful blessing.”

The Holy Spirit continues to strengthen the faith of people, he said, just as “the Spirit drove Jesus into the desert,” where he was tempted by Satan but triumphed over him. “We believe in the Father, the Son and the Holy Spirit, in the mystery of the Trinity.”

Father Meyer said, explaining that baptism is our weapon against Satan, who still tempts people to sin through the culture of death prevalent in contemporary society. “We believe that Jesus’ death on the cross brought us eternal life and salvation,” he said. “It is through the waters of baptism that we die with Christ and rise to new life with him … We’re all going to die, but we’re promised eternal life. That’s the covenant that God made with us.”

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

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

Satan wants us to feel isolated and inadequate in life and tries to alienate us from God, Father Meyer said, but God is always with us so we are never alone. “We are God’s children,” he said. “You’re God’s creation, and because of that you’re beautiful, because of that you’re good, because of that you’re smart and gifted and loved. And because of the cross of Christ, you’re forgiven. … Jesus came to this earth to make us the body of Christ. If you are baptized, you are never alone. … At Holy Spirit University today, we are called to return to our baptism,” Father Meyer said. “During Lent, God wants to drive us into the desert for 40 days and 40 nights for one reason, and that’s to conquer Satan in our life, to conquer the demons and the spirits that keep us from living in the freedom that we have as God’s sons and daughters. … May we who desire to be schooled in the Holy Spirit receive the gift of life, may we who are baptized live our faith, and may we who are never alone stand united as the body of Christ.”

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

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

By Nancy de Flon

In this age of convenience, when one-stop shopping and all-purpose products are the rule, the Psalms fit right in because they are all-purpose prayers. Most of us, if asked which psalm we know best, will answer: “Psalm 23, ‘The Lord is my shepherd.’” It’s no wonder that this hymn to God’s never-failing love for us is a universal favorite. It reminds us that God constantly watches over us, protects us from danger and lavishes more good things on us than we could ever dream of ourselves. We’re also familiar with psalms from the weekly Responsorial Psalm in the Sunday liturgy. They convey various moods and themes—sometimes praise and thanksgiving, sometimes distress and, especially in Lent, sorrow for sin in King David’s great penitential Psalm 51, “Have mercy on me, O Lord.”

The Psalms teach us that there is nothing we can’t bring to God in prayer. Whatever the circumstances, whatever your feelings—joy or anger, faith or perplexity—they’re all there in the Psalms. The Psalms leave no personal experience untouched as material for prayer, and they provide us with ready-made models for communicating with God. The Psalms are prayers inspired by the Holy Spirit, and they invite us to an open, honest relationship with God. They assure us that God wants us to come to him with our joys, sorrows, joys, passions, frustrations and disappointments.

God wants us just as we are. Psalm 62 even encourages us to “pour out” our hearts before God. In the First Letter of St. Peter, we are reminded of this message: “Unload your worries onto God since he is looking after you” (1 Pt 5:7). Lent is traditionally a time for taking stock of our souls and for renewal in our spiritual journey. We can find no better encouragement than Psalm 32, another penitential psalm: “Happy are they whose transgressions are forgiven.” At first, the psalmist resisted acknowledging his sin, and he describes the physical symptoms that resulted from trying to hold it in. But once he confessed his sin to God, he felt relief at getting it out into the open. His honesty opened him to a renewed relationship with God.

This holds true not only for penitence, but also for anything we wish to confide with God. We can find no better encouragement than the Psalms of distress on behalf of someone dying of AIDS or a person disfigured by a natural disaster. Sometimes we tend to treat Lent as a time for undertaking certain penitential practices and deviations that we stop once Lent is over. Instead, why not use Lent as a “training period” to develop prayer habits that will nourish you and support your relationship with God for a long time to come?

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

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

Praying together helps strengthen marriage

By Andrew and Terri Lyke

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

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

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

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

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

Fernando and Ada Casado, who had emigrated from Cuba, had a way of praying together that charmed us. Their attentiveness to each other, confidence in each other, and patience and ease in speaking to God caught our attention.

Whenever they led prayer, it seemed that God’s presence was more palpable. At those times, God had a Cuban accent.

In the few years we were part of that group, we watched them closely and emulated them as we prayed as a couple. We grew.

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

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

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

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

(Andrew and Terri Lyke are marriage educators and marriage coaches from the Archdiocese of Chicago. He is the coordinator of marriage ministry in the archdioce’s Family Ministries Office.)
Jesus in the Gospels: His last discourses

See John, Chapters 14-17

The three Synoptic Gospels tell us that Jesus and his disciples left the room of the Last Supper after Jesus had spoken to them. Peter would deny knowing him. But John's Gospel notes that four whole chapters covering the Last Supper were added during the Last Supper. It seems probable that the block of information was put together in large part because of the connections of a number of individual passages that were closely linked together in the chapters that John had written earlier. This is one of the reasons that the last discourses of Jesus have become known as the Upper Room Discourses.

Jesus' last discourses

Most often, the term Upper Room Discourses is reserved for chapters 13-17 of John's Gospel. The discourses range in length from a few verses to four whole chapters and cover a variety of topics, including love, the Trinity, the Resurrection and the good news. John's Gospel is unique in the New Testament in being the only Gospel to record the Last Supper. It is also unique in that it contains the only reference to the Supper as a meal of the Last Supper. In John 21:12, Jesus says, “When I was with them, I protected you in name that you knew me.”

The disciples often didn't run smoothly. At the beginning of Chapter 14, Jesus says, “Get up, let us go.” But then Chapter 15 continues the discourse, and they don't get out of the garden of Gethsemane until Chapter 18.

We should rejoice that the authors of John's Gospel were inspired to include these chapters in this Gospel because they contain Jesus' teachings about the Trinity. He says, “Without me you can do nothing” and “He who believes in me will do the works that I do and will do even greater works than these.”

Jesus' last discourses are a testament to his love for his followers and his desire to see them grow and follow his teachings. He tells them that he is going away, but he will return to them in three days. He also tells them that he is the way, the truth, and the life, and that no one can come to the Father except through him.

The last discourses also contain Jesus' promises about the Holy Spirit. He tells the disciples that the Holy Spirit is coming to comfort and guide them, and that he will remain with them forever. This promise is a source of comfort and hope to Christians today, especially during times of trial and uncertainty.

In conclusion, the last discourses of Jesus are a powerful reminder of his love, his sacrifice, and his promise to be with us always. They are a source of comfort and guidance for Christians as they seek to follow his teachings and grow closer to him.
God wants us to help each other every day

In the Bible, it says that Jesus performed a miracle of multiplying fish and loaves of bread, and fed thousands of people. Your daughter recently asked me why Jesus doesn’t perform the same miracle for all the millions of people who are starving and homeless today.

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

A   Your daughter’s question has been asked thousands of times over the centuries by Christians and others. Ultimately, I believe, there is no clean-cut final answer because we’re dealing with a huge mystery of creation—the mystery of evil.

An essential part of the explanation we can give is the basic truth that Jesus became flesh on earth not to take away all suffering, but to be part of it and to help us find a way through it by our compassion and love for each other. Why did a good, wise and gracious God not remove all the pain? Why did God not eliminate disease for everyone, not just for a few? Theoretically, he could have, so obviously God sees something in the whole picture that we miss, something perhaps that we are simply incapable of seeing because of our extremely limited perspective. For some reason, he made us responsible for each other and accountable for the consequences when we refuse that responsibility, when we abuse, reject and isolate ourselves from our brothers and sisters on this planet.

The solution Jesus gave us was simple, but not easy: The first and basic command was to love God with your whole heart, mind and soul, and to love your neighbor as yourself. This command is grounded on this commandment often, most specifically in his description of the final days when we will be judged on how we fulfilled our duties to feed, cloth and support each other. God has, then, given us the keys to the elimination of suffering and moral evil. All his saving grace and love, all his call to discipleship, is to give direction and to help us use those keys.

In other words, God has bound himself to depend on our hands. He does all he can to walk with us and help us. But he respects our humanity, our dignity, so much so that he refuses to use our potential, to sho0e us out of the way and take over everything himself. Therefore, our responsibility here is enormous.

Why did Jesus cry in the presence of death? (Mt 26:34)

Why did he weep when he realized his own people were rejecting him (Lk 19:41)? We must conclude that he shares deeply our own pain, but he would not repel of the trust, hope and love that he invested in the human family at the beginning. We need to ask questions, it is good and important that we do so. In the end, however, we need a good dose of humility before this mystery. Does this mean that God ceased to love us or to care? Absolutely not. It explains, in fact, why Jesus was so obedient to the Father, who wanted the Son to live a perfect human life, with all its weaknesses and hardships. When he was rejected by his own people (Lk 19:41)? Does this require some faith? Yes. But it makes more spiritual and common sense to reflect more wisdom, than to try to reduce God to our size just so we can understand and be emotionally uncomfortable with everything harsh that this earthly life holds for us.

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

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith, experiences of prayer for possible publication in the “My Journey to God” column. Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, P.O. Box 1706, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.
Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of penance services that have been reported to The Criterion.

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

Bloomington Deansery
March 23, 7 p.m. at St. Paul Catholic Center, Bloomington
March 24, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Mary, Mitchell
March 29, 7 p.m. at St. John the Apostle, Connersville
March 30, 7 p.m. at St. Martin of Tours, Martinsville
April 4, 7 p.m. at St. Charles Borromeo, Bloomington
April 6, 7 p.m. at St. Agnes, Nashville

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

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

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

Indianapolis Deansery
March 15, 7 p.m. at Mary, Queen of Peace, Danville
March 29, 7 p.m. at St. Gabriel the Archangel
March 30, 9 a.m.-11 a.m. at Cardinal Ritter Jr./Sr. High School
March 30, 6:30 p.m. at St. Monica
March 30, 7 p.m. at St. Malachi, Brownsburg

Indianapolis East Deansery
March 16, 7 p.m. at St. Thomas the Apostle, Fortville
March 20, 7 p.m. for St. Bernadette, Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at St. Therese
March 22, 7 p.m. at St. Simon the Apostle
March 22, 7 p.m. for Holy Cross, SS. Peter and Paul Cathedral and St. Mary at St. Mary
March 27, 1 p.m. at St. Philip Neri

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

Indianapolis South Deansery
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April 5, 7 p.m. for Good Shepherd and St. Roch at St. Roch
April 5, 7 p.m. for St. Ann and St. Joseph at St. Joseph
April 5, 7 p.m. at Sacred Heart
April 10, 7 p.m. at Our Lady of the Greenwood, Greenwood
April 10, 7 p.m. at SS. Francis and Clare, Greenwood

Indianapolis West Deansery
March 15, 7 p.m. at Mary, Queen of Peace, Danville
March 27, 7 p.m. at St. Gabriel the Archangel
March 28, 9 a.m.-11 a.m. at Cardinal Ritter Jr./Sr. High School
March 28, 6:30 p.m. at St. Monica
March 30, 7 p.m. at St. Malachi, Brownsburg

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

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

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

Parishes schedule Lenten penance services

Options for Lenten dining

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Lenten Specials!
When you dine at Kelsey’s during Lent, give your receipt to your parish office. All parishes returning their receipts to Kelsey’s will receive a 10% donation of the receipts total!

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

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

By Sean Gallagher

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

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

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

During the concert, servers holding candles and a crucifix will process to each of the church’s stations that were painted in 1893 by French artist Louis Chovel. Diane Dupré later composed his meditations on the Stations of the Cross with the intention that poems on the same topic by Frenchman Paul Claudel (1868-1955)—written ten years prior to Dupré’s work—be recited before each of the movements of his piece.

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

While Mason is playing each meditation, various artistic depictions of the stations will be projected onto a large screen in the church’s sanctuary. The event is being co-sponsored by St. John the Evangelist Parish and the Indianapolis chapter of the American Guild of Organists.

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

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

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

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

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

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

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

(Coupons for March 12 concert at St. John the Evangelist Church in Indianapolis, call 317-635-2021.)

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

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

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

Pope Benedict visited the programming and classical Vatican Radio production offices on March 3 to mark the station’s 75th anniversary.

Hundreds of radio journalists, sound engineers and support staff lined the radio station’s hallways to greet the pope and present him with gifts, mostly special in-house productions such as CDs and books on the Church, religion and the pope.

“We don’t have a huge gift to give to the pope, but we do have small signs of our work,” said Giuseppe Pinto, the station’s general manager. “We’re giving him something that he can use on a daily basis. He can also listen to it on the radio, and we can pick up the phone and talk to him.”

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

The pope’s new 2-gigabyte digital audio player already was loaded with a sampling of the radio’s programming in English, Italian and German, and musical compositions by Ludwig van Beethoven, Wolfgang Amadeus Mozart, Frederic Chopin, Peter Ilich Tchaikovsky and Igor Stravinsky. The stainless steel back was engraved with the words “To His Holiness, Benedict XVI” in Italian.

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

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

The iPod also contains a historical papal transition of April 2005. On the player, the radio’s German program included a mix of news and interviews done during the death of Pope John Paul II, the papal conclave and the election of Pope Benedict.

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

The pope also can relive the historical papal transition of April 2005. On the player, the radio’s German program included a mix of news and interviews done during the death of Pope John Paul II, the papal conclave and the election of Pope Benedict.

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Please submit in writing to our office by 10 a.m. Thursday before the work of publication; be sure to state date of death. Obituaries of archdiocesan priests serving or have other connection to it; those are separate obituaries on this page.

CALLAHAN, Edith Cecilia, 88, St. Gabriel, Connersville, Feb. 25. Mother of Harriet Callahan died on Feb. 19, 1943. She was 89. She entered the congregation in 1937, St. Philip Neri School in Arc School in Indianapolis in 1948-51 and the former St. Benedict School in Terre Haute from 1943-45.

DeHoney, Kelly and Samuel DeHoney, Kelly and Samuel Martin, Lucy Mae, 100, 50 years of marriage, 95 years of age, Sacred Heart of Jesus, Jeffersonville, Feb. 20. Mother of Harriet Martin, Lucy Mae Cody and Cecil Miller. Grandmother of one. Surviving are a niece, Terry Cronin of N. Safety Harbor, Fla., and a nephew, Father John Callahan of Kansas City, Mo.


DENTON, Paula J., 43, Holy Spirit, Indianapolis, Feb. 16. Grandmother of four. Memorial disbursements will be made to the Sisters of Providence of Saint Mary-of-the-Woods, in whose motherhouse she was professed final vows on Jan. 23, 1937, and professed initial vows on Jan. 23, 1943. During 71 years as a Sister of Providence, she taught and served as principal at Catholic schools staffed by the sisters in Indiana, Illinois, Maryland, North Carolina and the District of Columbia. Sister Teresa Ann ministered for 39 years in Illinois, including 22 years as a principal, and 12 years in Indiana. In the archdiocese, Sister Teresa Ann taught at St. Joan of Arc School in Indianapolis in 1937-42, the former St. Benedict School in Terre Haute from 1943-45, Immaculate Heart of Mary School in Indianapolis from 1948-51 and the former Holy Trinity School in New Albany from 1952-53. Surviving are a niece, Terry Cronin of N. Safety Harbor, Fla., and a nephew, Father John Callahan of Kansas City, Mo.


MARTIN, Lucy Mae, 100, St. Mary, New Albany, Jan. 5. Memorial gifts may be sent to the Sisters of Providence, St. Mary-of-the-Woods, St. Mary-of-the-Woods, City, Ind. 47875.

COULTER, Pauline, 87, St. Rambam, Indianapolis, Feb. 20. Mother of Harriet Irwin. Mark and William Cotter. Grandmother of three. Memorial disbursements will be made to the Sisters of Providence of Saint Mary-of-the-Woods, in whose motherhouse she was professed final vows on Jan. 23, 1937, and professed initial vows on Jan. 23, 1943. During 71 years as a Sister of Providence, she taught and served as principal at Catholic schools staffed by the sisters in Indiana, Illinois, Maryland, North Carolina and the District of Columbia. Sister Teresa Ann ministered for 39 years in Illinois, including 22 years as a principal, and 12 years in Indiana. In the archdiocese, Sister Teresa Ann taught at St. Joan of Arc School in Indianapolis in 1937-42, the former St. Benedict School in Terre Haute from 1943-45, Immaculate Heart of Mary School in Indianapolis from 1948-51 and the former Holy Trinity School in New Albany from 1952-53. Memorial gifts may be sent to the Sisters of Providence, St. Mary-of-the-Woods, St. Mary-of-the-Woods, City, Ind. 47875.

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Applicants for this position must possess a bachelor’s degree in marketing, fundraising, or a related field, along with demonstrated fundraising experience through the identification and solicitation of donors.

The successful candidate will possess a positive, proactive attitude and strong desire to work with school alumni, parents, and supporters to advance the mission of Bishop Chatard High School.

Interested applicants are invited to e-mail or send a letter of interest and resume to: Elberta Caito
Bishop Chatard High School
5885 N. Crittenden Ave., Indianapolis, IN 46220
E-mail: ecaito@bishopchatard.org
Phone: (317) 251-1451, ext. 2234
Deadline for submission is March 15, 2006.

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CYO Development Director
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The position requires a bachelor’s degree in a related field and a minimum of 5 years of experience in non-profit fund development and management. Strong understanding of private fund development, annual campaign management, special events, and public relations is essential. Applicants should also have a demonstrated capability to work with a variety of fund-raising members, volunteers, donors, and community organizations.

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Archdiocese of Indianapolis
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By the author of Washington’s 300

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"I was never one of those people who thought of the law as a means to an end," she continues. "I saw it as a tool for good, for justice, for equality."}

"I was never one of those people who thought of the law as a means to an end," she continues. "I saw it as a tool for good, for justice, for equality."
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