Cristo Rey High School to open; St. Anthony School relocating to parish

By Mary Ann Wyand

Providence Cristo Rey High School, offering a college preparatory curriculum and an innovative work-study program for center-city students with financial needs, will open in August at the former All Saints School in Indianapolis.

As a result, 72 pre-kindergarten through sixth-grade students who currently attend St. Anthony School will move to the former All Saints School at 75 N. Warman Ave.

Providence Sister Jeanne Hagelskamp, president of the new Catholic secondary school sponsored by the Sisters of Providence of Saint Mary-of-the-Woods and operated by a board of directors, said on March 7 that the national Cristo Rey or “Christ the King” school model works to “create a more hopeful future” for economically disadvantaged students by combining faith-based coursework with part-time jobs in professional settings.

Sister Jeanne said Providence Cristo Rey administrators contract with local businesses and corporations to hire a team of four students who share a full-time entry-level position while continuing “rigorous” academic instruction.

Students who qualify for admission earn half of their tuition, she said, and gain invaluable work experience in a professional setting that helps them learn job skills, motivation and self-confidence to succeed in higher education, the workplace and life.

Sister Jeanne said partnerships with area businesses and corporations will enable students of all faiths, who otherwise could not afford a Catholic education, to attend the Cristo Rey school.

She said a placement test for admission is scheduled at 8:15 a.m. on March 18 at the school.

The new school is modeled on Cristo Rey Jesuit High School, which was started by the Society of Jesus in Chicago about 30 years ago, and is part of a network of 11 other Cristo Rey schools throughout the United States.

At the Jesuit Cristo Rey school in Chicago, she said, “100 percent of their graduates are accepted into college and over half of them have either graduated or are nearly finished with their undergraduate studies within five years.”

Sister Jeanne said students at Cristo Rey schools work part time at banks, hospitals, law firms, investment firms, construction companies, architectural firms, electronics companies, colleges, social service agencies, and other businesses and corporations.

John Lechleiter, president and chief operating officer of Eli Lilly and Company in Indianapolis, said in a statement that he supports the Providence Cristo Rey school project “because it will change the lives of scores of disadvantaged young people in the archdiocese.”

Conscience must concur with Church’s moral teaching, politicians told

WASHINGTON (CNS)—Responding to a recent statement by Catholic Democrats in the House of Representatives affirming “the primacy of conscience” in their voting decisions, three key leaders of the U.S. Conference of Catholic Bishops said conscience “must be consistent with fundamental moral principles,” including the Church’s opposition to abortion.

“As members of the Church, all Catholics are obliged to shape our conscience in accord with the moral teaching of the Church,” said a “Statement on Responsibilities of Catholics in Public Life,” which called abortion “a grave violation of the most fundamental human right—the right to life.”

The March 10 statement was signed by Cardinal William H. Keeler of Baltimore, chairman of the USCCB Committee on Pro-Life Activities; Cardinal Theodore E. McCarrick of Washington, chairman of the Task Force on Catholic Bishops and Catholic Politicians; and Bishop Nicholas DiMarzio of Brooklyn, N.Y., chairman of the Committee on Domestic Policy.

In their Feb. 28 statement, 55 of the 73 Catholic Democrats in the House acknowledged Catholic teaching on “the
Archdiocese to host Rachel’s Vineyard retreat March 24-26

By Mary Ann Wyand

Women and men who are suffering emotionally, psychologically and spiritually from the aftermath of abortion are invited to seek healing and reconciliation with God through the Archdiocese of Indianapolis’ Rachel’s Vineyard retreat March 24-26 in central Indiana.

Servants of the Gospel of Life Sister Danielle Carollo, director of the archdiocesan Office for Pro-Life Ministry, said participants will have opportunities to experience God’s mercy and compassion during the confidential weekend retreat at an undisclosed location in the archdiocese.

Sister Danielle said the retreat will enable participants to release repressed feelings of anger, shame, guilt and grief about the loss of their babies killed in abortion.

“Five years ago, when I came to the archdiocesan Office for Pro-Life Ministry, I knew that I had to develop post-abortion ministries here in Indianapolis,” Sister Danielle said. “One of the first things that I did was to modify an existing program from out of state that I call Rachel’s Cornerstone.”

She said this three-month support group for people in need of post-abortion reconciliation helps them find healing and peace in the aftermath of abortion.

“The benefit of the support group is that it takes place over a prolonged period of time so people have time to work through some of the issues, the pain and the anguish,” Sister Danielle said. “Many cases, it brings them back to the sacraments if they have been away from the Church. It helps those who have been receiving the sacraments find a deeper sense of peace and forgiveness so they can begin forgiving themselves, which leads to healing of the mind and the heart.”

Sister Danielle said she worked with Pat Car of Spencer, who is a member of St. John the Apostle Parish in Bloomington, as well as St. Thomas More parishioner Bernadette Roy of Mooresville and St. Monica parishioner Jeannette Andrews of Indianapolis, who recently retired from her position as a post-abortion reconciliation facilitator, to plan the Rachel’s Vineyard retreat.

One is a registered nurse and is coordinating the retreat, Sister Danielle said. Car and Roy are volunteering their time as the retreat facilitators.

A therapist and priest will be present throughout the retreat. Car said, which includes meals and a memorial service for babies who have died in abortion. Car said the Rachel’s Vineyard retreat is Christ-centered and presentations are based on Scripture, adoration of the Blessed Sacrament and God’s healing love.

“I can’t thank people enough for all the help that they’ve given,” Sister Pamela said. “And the faculty and staff for their cooperation, for everybody joining in and doing what needs to be done. Our parents support us day in and day out, and they’re the reason we’re here.”

Sister Pamela said she thinks the new Providence Cristo Rey High School on the former Indianapolis Public School building near the west side is “going to be a phenomenal thing for this neighborhood.”

(For more information about Providence Cristo Rey High School or to register for the March 18 placement test, call Providence Sister Stacey Pierce, admissions director, at 317-592-4069.)

By Mary Ann Wyand

Archdiocese to host Rachel’s Vineyard retreat March 24-26

The archdiocese will host a Rachel’s Vineyard retreat March 24-26 in central Indiana.

The archdiocese is inviting women and men who are suffering emotionally, psychologically and spiritually from the aftermath of abortion to seek healing and reconciliation with God through the retreat.

The retreat will be held at an undisclosed location in the archdiocese. Participants will have opportunities to experience God’s mercy and compassion during the confidential weekend retreat.

Sister Danielle Carollo, director of the archdiocesan Office for Pro-Life Ministry, said the retreat will provide a space for healing and peace in the aftermath of abortion.

Participants will work through their pain and grief in a support group called Rachel’s Cornerstone. The support group is offered in collaboration with other organizations.

The retreat will include sessions led by a therapist and a priest, as well as meals and a memorial service for babies who have died in abortion.

The Rachel’s Vineyard retreat is Christ-centered and based on Scripture, adoration of the Blessed Sacrament, and God’s healing love.

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A mother’s dream and a son’s gift unite in a special Eagle Scout project

By John Shaugnessy

Michelle Meer still remembers the great joy she felt when she held her son for the first time.

After nine years of hoping for a child and suffering a number of miscarriages, she and her husband, Chuck, were overwhelmed with emotion when they adopted Jonathan as a baby.

Eighteen years later, Michelle Meer gets sentimental and even sad sometimes thinking about how Jonathan will leave home for college later this year. Yet a recent moment also filled her with pride about the young man their son has become.

That moment also offers a fascinating glimpse into how the roots of our lives can grow, develop and connect us in ways we once never imagined.

Their family’s story started at what is now the St. Elizabeth and Coleman Pregnancy and Adoption Services in Indianapolis. It’s where Michelle and Chuck Meer came to adopt Jonathan 18 years ago. It’s where Michelle has served the past two years as the director of the adoption center—the place where her dream of becoming a mother was fulfilled.

Yet five months after she started the job, a tornado roared past the center’s building, destroying two chimneys, ripping away part of the roof, causing extensive water damage to the structure, felling trees and damaging the playground and a flag pole.

The storm also forced the center’s staff—and the teen mothers and their children in the residential program—to relocate as the center’s building was being repaired and renovated.

Once again, Michelle Meer faced a time of wondering, waiting, hoping and praying. Once again, Jonathan became part of the answer to her prayers.

The renovations to the building were completed in 2005, but the tornado’s impact on the grounds continued into early this year.

At the same time, Jonathan started thinking about the Eagle Scout project he wanted to do. He delighted his parents when he told them he wanted to focus on improving the grounds at St. Elizabeth.

“That’s where I came from, and that’s something I can give back,” said Jonathan, a senior at Bishop Chatard High School in Indianapolis.

Jonathan also told them he wanted to focus on the playground because he wanted the small children who live at the center with their mothers to have pleasant memories of their time there.

“He said it, I thought, ‘Wow, this is really neat,’” recalled Michelle Meer, who noted that she and her husband also have the blessing of a biological daughter, Molly, born eight years after Jonathan.

Jonathan spent more than 100 hours planting trees, tearing up parts of the old playground, putting in new mulch, and redesigning the playground and the flagpole area. He credits Scout leaders, his friends and his family for helping him.

“The playground was in bad shape,” said Jonathan, a member of St. Monica Parish in Indianapolis. “It didn’t look like the kids could play out there much. I wanted to make it a place where they could bond with their moms.”

When Michelle Meer saw the finished results, she looked at her son with pride. She also looked at him with love as she recalled the first day she held him at St. Elizabeth’s.

“It was one of those moments in your life you will always remember and cherish,” she recalled. “It was the day we became a family. Chuck and I had been married nine years and had numerous attempts at pregnancy. To know we finally had a child was just a day of joy and rejoicing. It was March 25, and we had to be there by 9 a.m. I remember everything.”

Those memories sometimes become even more poignant now, especially when she thinks about Jonathan’s plans to leave home for college in August.

“Like most parents, we’re not waiting for that to happen, but he’s very excited,” she said. “It will be a new adventure for him. It will be growth for him. For Chuck and me, our goal has always been to help him achieve.”

Right now, I’m going through that mourning period. He’ll be leaving, but he’s achieved so much,” Jonathan is ready for the next stage of his life, but his work at St. Elizabeth’s has also reinforced the difference his parents have made to him.

“They’re always there to encourage me, to make me feel better,” he said. “They’re always helping me when I need it. I’m ready to get out, like mostly every other teen, but I’ll miss them.”

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“Stations of the Cross”

Leader: Fr. Keith Hosey

April 2, 2006

2:00 p.m.

Walk the outdoor Stations of the Cross along the wooded trails of Our Lady of Fatima Retreat House. We will begin with prayer in the chapel at 2:00 p.m.

There is no cost for this event, but a good will offering is suggested.

Advance registration is required. Call 545-7681 to register!

In case of inclement weather, the indoor stations will be used.

Our Lady of Fatima Retreat House

533 E. 56th Street

Indianapolis, IN 46226

(317) 545-7681

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The call to conversion is countercultural

The personal vocation that each of us has received from the Lord requires us to change the way we think and act. The Christian lifestyle is not a secret. Jesus’ teachings and examples are given to us in the plain language of the Gospels, where Jesus uses parables and other graphic illustrations to help us hear and understand how he wants us to live.

The problem is that we are not inclined to live the way that Jesus did. It goes against the grain of our sinful human nature, and it runs counter to the dominant beliefs and values of the culture in which we live.

It doesn’t matter whether we are Jews living in the time of Jesus, or Europeans in the 12th century, or Americans in the 21st century. Much of what Jesus asks of us—to deny ourselves, to forgive our enemies, to share our time and our money with others—rub us the wrong way. To live the way Jesus wants us to, we have to change our own attitudes and behavior, and we have to stand in opposition to many of the cherished values of our particular time and place.

Even if we recognize the need to change, we would prefer to do it gradually and not make too many lifestyle adjustments all at once. We find our- selves wanting to pray as Augustine did: “Lord, make me chaste [or patient or unselfish or generous or forgiving], but not yet.”

Unfortunately for our procrastinating tendencies, there is an immediacy to the Lord’s call to conversion. We are called to change now—not looking back—and to respond readily to Christ with a more decisive personal conversion and evermore generous fidelity to the Gospel.

This is enough to make a hesitant or uncertain disciple stumble and fall—as Peter and all the disciples did until they received the gift of the Holy Spirit and the transforming grace of the Eucharist.

Our Catholic tradition tells us that following Jesus is the work of a lifetime. No one—not even the Blessed Mother—gets it right from the beginning. That’s why we are given the grace of the sacraments—especially baptism, reconciliation and the Eucharist—to help us get back on our feet and keep going after we have fallen or lost our way.

True conversion needs to be pre- pared and nurtured through prayerful reading of the Word of God, through worship and the reception of the sacraments, through participation in the life of the Church and through solidarity with all those who are poor or vulnera- ble in any way. To adopt the lifestyle that Christ asks us to live in day and day out, we must pray, we must learn from others and we must practice. It is urgent that we begin, but successful Christian living—which means chang- ing the way we think and act—is the work of an entire lifetime.

Sin causes us to turn in on ourselves; to become grasping and exploitative toward possessors and other people; to grow accustomed to conducting relation- ships not by standards of generous stewardship, but by the calculus of self-inter- est: “What’s in it for me?”

If we want to be truly happy, we must ask God for the grace of conver- sion: the grace to know who we are, to whom we belong, how we are to live— at once. We find our- selves wanting to pray as Augustine did: “Lord, make me chaste [or patient or unselfish or generous or forgiving], but not yet.”

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During Lent, practice silence to avoid ‘sins of the tongue’

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

During Lent, practice silence to avoid ‘sins of the tongue’

Gossip about others is wrong because it is disrespectful of the human dignity of other people. Sometimes, in its more vicious forms, it is a form of violence because it is truly destructive. Often, gossip is, in fact, defamation of another person’s good name.

We need to keep in mind that not only those who are the source of gossip are doing wrong, but those who willingly seek it, receive it and pass it on. Admittedly, one has to be really alert to the reality of gossip because it is so prevalent. My mom’s caution, “Be careful…” is good advice.

One has to be a careful reader of the print media to discern what is presented as factual news and what is surmised. The entire purpose of some TV shows is to gossip about public personalities. In other words, we are washed in the tumble of words about other people, which often are untrue and are truly harmful. It is not virtuous to pass on negative things about other people—even if it is true.

Sins of the tongue are perhaps the easiest to commit and are the most frequently committed. During this season of special grace, we might do well to heed the admonition of many a saint: Sometimes it is better to be silent than to speak.

Fasting from useless and harmful gossip might be a timely practice for some of us. It could surely be the source of more peace of mind. I think it takes a conscious decision to address faults like gossip. We might need to convince ourselves that we really want to uphold a habit of talking too much!

On Easter Sunday, we will be invited to renew our baptismal promises and profession of faith. It was at our baptism that we received the universal call to holiness. Our Lenten efforts to renew our commitment and our fidelity to respond to this call will make both Lent and Easter even more meaningful.

During Lent, practice silence to avoid ‘sins of the tongue’

R eceived a Christmas card from someone in Texas with a carta adjunta. Me di cuenta de que el nombre había sido el de Jasper, Indiana. El contenido de la carta sugiere un buen tema para nuestra reflexión mientras tratamos de revitalizar nuestro llamado a la santidad durante la Cuaresma.

El mensaje era acerca de mi madre fallecida. Si ella estuviera viva, de ninguna manera se me habría permitido publicarlo. Pero lo hago porque es reflejo de mi experiencia con mi madre y es un ejemplo de como se me habría permitido publicarlo. “La voz de su madre me ha retumbado toda la vida!”

“Decía: ‘Ya sabemos que debemos hacerlo, pero lo hacemos porque es un tipo de violencia porque es verdaderamente destructivo. Frente a alguien a quien no hay derecho de hablártele, uno tiene que brindarle al menos la condición de ser escuchado.”

La expresión es de mi madre y refleja su visión positiva de la vida humana de los demás. En ocasiones, en formas más agresivas, resulta un tipo de violencia porque es verdaderamente destructivo.

Durante la Cuaresma, probaremos el silencio para evitar el “pecado de palabra” especial, nos beneficiaría hacer caso de la admonición de muchos santos: A veces es mejor guardar silencio que hablar.

Los pecados de la palabra son quizás los más fáciles de cometer y los más frecuentes. Durante esta temporada de gracia

Traducido por: Language Training Center, Indianapolis

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Divine Mercy Chapel, 3354 W. 38th St., Indianapolis. St. Mary Parish, 720 N. Marines Ave., Indianapolis. Guardians of Charity, board meeting, 9:30 a.m.
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St. Thomas More Church, 1200 N. Indiana St., Indianapolis. St. Joseph the Worker Church, 1827 Kessler Blvd., Indianapolis. Sponsorship and Academic Plans, 7 a.m. Information: 317-356-7291.
St. Charles Borromeo Church, 2222 E. 31st St., Indianapolis. St. Anthony of Padua, 520 Stevens St., Indianapolis. Fish fry, 4-6:30 p.m. Information: 317-950-7794.
St. Gabriel the Archangel Parish, 5000 Nowland Dr., Indianapolis. Holy Hour, 7-9 p.m. Information: 317-831-4142.
St. John the Baptist Church, 1200 W. 13th St., Indianapolis. Holy Hour, 7-9 a.m. Information: 317-995-6775.
St. Mary Parish, 317 N. Main St., Indianapolis. Come and See,” Weekly broadcast between the ages of 18 and 42, no fee. Information: 317-351-5311, ext. 124.
St. Michael the Archangel Church, 4050 E. 38th St., Indianapolis. Fish fry, 4:30-7:30 p.m. $6.25 per person, discount for seniors and children. Information: 317-357-8552.
St. Andrew the Apostle Parish, 400 E. 30th St., Indianapolis. Information: 317-546-1571.
St. Anne Church, 6060 W. 30th St., Indianapolis. Lenten activities, luncheons, May 6, Way of the Cross, 7 a.m., adult education series, 7-45-15 p.m, fish fry, 5-7:30 p.m. Information: 317-638-8416.
St. Catherine of Siena Parish, 4217 Cyril Lane, Indianapolis. Rosary and Stations of the Cross, 7 a.m., 7:30 p.m. Information: 317-927-7825 or rcneparish@hotmail.com.
St. Charles, 2605 St. Joes Road W., Sellersburg. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.
St. Chad’s Episcopal Church, 2801 W. 86th St., Indianapolis. St. Valentine of Terni Church, 513 S. 30th St., Indianapolis. First Friday
St. Anselm’s Parish, 301 N. New Jersey St., Indianapolis. Monthly meeting, 10 a.m. Information: 317-636-4478.
St. Augustine’s Parish, 520 Stevens St., Indianapolis. Benediction, Mass, 7-9 p.m. Information: 317-950-7794.
St. Budda Church, 3470 E. 79th Dr., Indianapolis. 5:30 a.m., Requiem Mass for Mr. John Hovland.
St. Catherine of Siena Parish, 4217 Cyril Lane, Indianapolis. Mass, 7 a.m. Information: 317-927-7825.
St. Christopher Church, 4870 W. 30th St., Indianapolis. Information and reservations: 812-357-6721 or 800-334-0420.
St. Croix Church, 1200 N. German Church Road, Indianapolis. Lenten prayer service, 7-9 p.m. Information: 317-969-9545.
St. Edward the Apostle Parish, 450 E. 30th St., Indianapolis. Information: 317-546-1571.
St. Elizabeth Ann Seton, 10655 Harvinston Road, Carmel, Ind. (Diocese of Lafayette). Second annual Eucharistic Day of Recollection, “Loving with the Heart of Mary,” 8:30 a.m.-5 p.m. Information: 317-846-3850.
St. Emma Catholic Church, 734 S. Alexandria St., Indianapolis. Fish fry, 6-9 p.m., $8 per adult, $4.50 per child. Information: 317-235-5163.
St. Gabriel the Archangel Parish, 5000 Nowland Dr., Indianapolis. Holy Hour, 7-9 p.m. Information: 317-831-4142.
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By Brigid Curtis Ayer

As this newspaper went to press, the Indiana General Assembly was set to adjourn on March 14, and politics at its best—and worst—can be seen in the waning days of the session of the Indiana General Assembly. It is often heightened during a process called the conference committee.

Followed and understood mainly by Statehouse insiders, this fast-paced, often convoluted mayhem leaves even the legislatively inclined feeling baffled. This year, like others, is no exception. And in the case of controversial issues such as abortion—especially leading up to an election year when political stakes are higher—it up the ante of political bargaining, a key component of the conference committee process.

House Bill 1172, a priority bill for the Indiana Catholic Conference, illustrates the conference committee process. The bill would add more information for women seeking abortion under Indiana's informed consent law.

The version of the bill, which passed the Indiana House of Representatives with a 73-30 vote, did five things—before it went into conference committee. It informed women considering abortion: 1) that life begins at fertilization; 2) that “physical life” begins at fertilization; 3) that written information on abortion facilities; 4) that written information on resolving differences in the two versions of House Bill 1081 regarding abortion facilities; and 5) that written information be provided on physical risks of abortion; and that written information on abortion alternatives be given.

A conference committee is made up of two members from both the House of Representatives and Senate, appointed by the presiding officers. A bill goes to conference committee upon refusal of the first chamber to concur in the amendments adopted by the second chamber.

Since House Bill 1172 was amended in the Senate, the bill’s author has the option to agree or concur with the amendments or to disagree, thus dissenting with the amendments. If the author dissenters, then a conference committee must meet and attempt to prepare a version of the measure acceptable to both houses.

“Since Rep. (Tim) Harris (R-Marion), the bill’s author, decided not to concur, the bill moved to a conference committee,” said Glenn Tebbe, executive director of the Indiana Catholic Conference.

The conferences for House Bill 1172 were held Friday, Sen. Jeff Drozdowicz (R-Westfield), Senate sponsor of the bill, Rep. Earl Harris (D-East Chicago); and Sen. Allie Craycraft (D-Selma).

“These while meetings are public, many unoffical discussions occur,” Tebbe said. “Some may be between two legislators or others may be a one-on-one discussion between a legislator and lobbyist.”

“Sometimes it takes more than one conference committee meeting to come up with a final report,” Tebbe added.

“Another challenge is once a conference committee report has been agreed upon by the conferees, then leadership must approve of the contents and wording before it can go to the floor for a vote.”

Two reports were offered during a March 8 conference committee by Harris for consideration to determine if either could receive sufficient support. One report included: 1) that the fetus might feel pain; 2) that “physical life” begins at fertilization; and 3) the Senate version of House Bill 1080 regarding abortion facilities.

A second report offered by Harris added a provision that would allow pharmacists to refuse to dispense an abortifacient. The representative decided to go with the first report since language in the second report—“dispense an abortifacient”—was a new concept that had not passed either the House or Senate and would have created more opposition for legislators.

The home heating issue, also a priority for the Indiana Catholic Conference this year, may have found a safe harbor in a conference committee report. This session, House Bill 1081, the energy sales tax exemption for persons receiving heating assistance, passed the House. However, in the Senate, the bill was amended into House Bill 101, the state’s controversial property tax bill.

“Since the two chambers are far apart on resolving differences in the two versions of House Bill 101, the bill’s sponsors sought another place to put the sales tax exemption,” Tebbe said.

“They found Senate Bill 258, a bill which deals with sales tax for recreational vehicles,” Tebbe continued. “Sponsors are hopeful that they can include the home heating tax exemption language into the conference committee report for Senate Bill 258.”

Language providing a food handling exemption for nonprofit purveyors, which was removed from two bills in conference committee, has found another home in House Bill 1235, a bill dealing with a similar topic. This report has been signed by conferees. If approved by the House and Senate and signed into law, the conference committee report on House Bill 1235 would give churches, schools and other non-profits a food handling exemption until 2010.

After a conference committee report is approved by both chambers, in the House and Senate, it is eligible to move forward to the House and Senate floor for a vote.

(Rep. Tim Harris is a correspondent for The Criterion.)
Parishes schedule Lenten penance services

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

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

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

**Connerville Deanery**
- March 21, 7 p.m. at St. Michael, Brookville
- March 22, 7 p.m. at St. Gabriel, Connersville
- March 28, 7 p.m. at St. Andrew, Richmond
- April 5, 7 p.m. at St. Elizabeth, Cambridge City
- April 6, 7 p.m. at St. Anne, New Castle

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

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

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

**Indianapolis West Deanery**
- March 27, 7 p.m. at St. Gabriel the Archangel
- March 28, 9 a.m.-11 a.m. at Cardinal Ritter Jr./St. High School
- March 28, 6:30 p.m. at St. Monica
- March 10, 7 p.m. at St. Malachy, Brownsburg
- April 5, 7 p.m. at St. Joseph
- April 6, 7 p.m. at Holy Angels

**New Albany Deanery**
- March 20, 7 p.m. for St. Mary, New Albany, and Our Lady of Perpetual Help, New Albany, at Our Lady of Perpetual Help, New Albany
- March 21, 8:30 a.m.-11 a.m. and 1 p.m.-2:30 p.m. at Our Lady of Providence Jr./St. 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./St. High School, Clarksville
- March 22, 7 p.m. at St. Joseph, Corydon
- March 22, 7 p.m. at St. Michael, Charlestown
- March 29, 7 p.m. at St. Mary, Navileton
- April 2, 2 p.m. at St. John, Starlight
- April 2, 7 p.m. at St. Mary, Laneville
- April 5, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
- April 6, 6:30 p.m. at St. Paul, Sellersburg
- April 9, 4 p.m. at Holy Family, New Albany
- April 10, 7 p.m. at St. Anthony of Padua, Clarksville

**Seymour Deanery**
- March 20, 7 p.m. at St. Mary, North Vernon
- March 21, 6 p.m. at American Martyrs, Scottsburg
- March 29, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
- April 4, 7 p.m. for Most Sorrowful Mother of God, Nevay, and Prince of Peace, Madison, at Prince of Peace, Madison

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

**Terre Haute Deanery**
- March 23, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
- March 23, 7 p.m. deanery service at St. Benedict, Terre Haute
- April 3, 7 p.m. deanery service at St. Paul the Apostle, Green Castle
- April 6, 7 p.m. deanery service at St. Patrick, Terre Haute
- April 6, 7 p.m. at Holy Rosary, Seelyville ↑
Catholic health care groups to run medical clinic outside New Orleans

(Editors Note: CNS staff writer Carol Zimmerman and CNS visual media manager Nancy Wiechec were recently on assignment in Mississippi and Louisiana to make a six-month since Hurricane Katrina devastated the Gulf Coast.)

CHALMETTE, La. (CNS)—Six months after Hurricane Katrina, St. Bernard Parish, a civil entity just east of New Orleans, looked as if the hurricane just occurred.

There was no longer standing water, but the businesses, homes and shopping centers in the small towns and neighborhoods were completely in shambles. Houses, moved by the 20 feet of water that submerged the area after storm surges toppled the levees, sat at odd angles in the streets. What were once yards contained piles of debris or uprooted trees.

Shopping centers with boarded-up storefront windows were closed. Fast-food restaurants appeared to have collapsed and their metal signs remained twisted.

Ten percent, or 7,000 residents, have returned to an area with almost no electricity or running water. Services for these residents were still extremely limited, existing primarily in temporary disaster relief centers dotting the main roads.

On a recent Saturday afternoon, the parking lot of the Wal-Mart Supercenter in Chalmette was as packed as it may have been in its pre-Katrina days, but no one was there to shop. Instead, they were there to get free lunches from a charity.

run food tent, consult officials from the Federal Emergency Management Agency or insurance writers in trailers on-site, or receive health care at a triage-wide trailer run by three local doctors with financing and staffing assistance from the U.S. Public Health Service.

At the entrance to the health clinic was a spray-painted sign on a piece of plywood that read: “No knives No weapons.”

The federal contract for the clinic, which has been seeing about 150 patients a day, is about to run out, which would leave the area without a health care facility since Hurricane Katrina destroyed all of them, including its only hospital. Chalmette Medical Center. Thirty-five doctors’ offices that had been in the area are now closed.

Two Catholic health care systems—Franciscan Missionaries of Our Lady Health System based in Baton Rouge and Ascension Health in St. Louis—have stepped in and are planning to run the clinic in the near future. FEMA is setting up a 22,000-square-foot metal building on the parking lot to handle more patients and emergency care. The health care will provide funds to run the facility because the parish did not qualify for long-term assistance since it did not have public health care before Katrina.

The new clinic site, still under construction, was one of several visited by nearly three dozen members of the Catholic Charities USA board of trustees who toured the Gulf region on March 4 for an update of post-Katrina recovery efforts.

“There is a huge need, and we’re trying to meet that need,” said Michael Pisciotta, clinical administrator for the Franciscan Missionaries of Our Lady, who will be the operating manager for the Chalmette clinic.

“We are committed to the health care recovery of the St. Bernard community,” he said, adding that the health care systems will continue to run the clinic “as long as we need to be there.”

Pisciotta, whose own home was flooded with 3 feet of water, noted that the Chalmette area was 75 percent Catholic prior to Katrina and that the Catholic health systems’ sponsorship of the clinic was an “incredible opportunity for a Catholic organization” to help the local community.

On March 1, the first Catholic school reopened in St. Bernard Parish for 30 students. The school, Our Lady of Prompt Succor Central, is located on the grounds near the parish, where eight other parishes are being consolidated into one.

Despite the devastation around him, Pisciotta was optimistic about the region’s eventual recovery.

“We will come back. I believe it,” he said. ↑

Catholic health care groups to run medical clinic outside New Orleans

Lab assistant Brandon Lallonde and registered nurse Barbara Warren search for medical supplies in large storage containers on March 3 outside the public health clinic in St. Bernard Parish, a civil entity east of New Orleans. Two Catholic health care systems are preparing to take over the health needs of residents in this Katrina-battered area.

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WASHINGTON (CNS)—A new Web site sponsored by the U.S. bishops’ Catholic Communication Campaign has been established to provide accurate information about the life of Jesus, the origins of Christianity and Catholic teaching to counter claims made in the bestselling novel "The Da Vinci Code" by Dan Brown.


The site contains information that refutes claims made in the book about the nature of Jesus; his relationship with Mary Magdalene; the first four ecumenical councils of the early Church and how they shaped today’s teaching about Jesus; contemporaneous accounts of Jesus’ life that were not selected for the New Testament; the role of women in the Church throughout history; and the Last Supper” paintings by Leonardo da Vinci and other artists of his era.

Also found on the site is a column by John Thavis, Catholic News Service Rome Bureau chief, on the level of Vatican reaction to the book and forthcoming movie. There is also an essay from the U.S. bishops’ Office for Film and Broadcasting on the marketing hype that was being promoted.

There is also an essay from the CCC’s "Jesus Decoded" figures prominently in the novel. "That is what makes it dangerous to someone, if they believe it’s a historical representation or an accurate theological presentation," Schreck said. Rather than cover up the truth about Jesus, as the novel suggests, the early Church councils tried to uncover the truth, according to Schreck.

"There’s a level where this book is appealing to people," Schreck told CNS. "That is how critical questions and had entered different views of who Jesus was, his mission, and in this process saw the need to clarify the truth about Jesus that sprung from the most authentic and reliable sources about him," Schreck said.

"And there were many sources about him that were being promulgated." (Editor’s Note: The “Jesus Decoded” TV special will be available by mid-April on DVD from USCCB Publishing for $19.95. A companion book, “The Authentic Jesus,” sells for $2.50, and a box of 100 parish bulletin inserts on the same theme sells for $12. Prices do not include shipping and handling. Orders may be placed by phone at 800-235-8722.)
Eucharistic adoration leads to participation in the Mass

By Jem Sullivan

Eucharistic adoration is an act of prayer and worship before the presence of Christ in consecrated bread. Adoration takes place wherever we kneel in front of a tabernacle that contains the Eucharist, genuflect toward a tabernacle, kneel in front of a consecrated host, or stand in front of a tabernacle. Eucharistic adoration is meant to transform us into people who enter into a communion with our brothers and sisters.”

Why did the 2005 World Synod of Bishops strongly encourage eucharistic adoration?

The 2005 World Synod of Bishops emphasized that eucharistic adoration springs from the eucharistic action that, in itself, is the greatest act of adoration of the Church, enabling the faithful to participate fully, consciously, actively and fruitfully in the sacrifice of Christ.

Eucharistic adoration flows from—and leads to—full, conscious and active participation in the Mass. This vital link between the celebration of Mass and eucharistic adoration is an important dimension of the recent revival of this form of prayer.

Eucharistic adoration is primarily a form of prayer. It is prayer that focuses the heart and mind in awareness of the Lord’s eucharistic presence. As a form of prayer, it teaches us a new way of seeing with the eyes of faith and stained glass give us the artists’ unique glimpse into the life and mission of Christ. By contrast, eucharistic adoration invites the faithful to encounter the sacramental presence of the Lord so as to be renewed and transformed into a people of faith, hope and love.

How much time should anyone spend in the presence of God?

Given the hectic and nearly exhaustive pace of our lives today, taking time to rest in God’s presence may seem impractical, even wasteful. But could it be that time spent, even briefly, in eucharistic adoration of God might give proper focus to the rest of our busy lives?

In the midst of our increasingly hectic lives, this Lenten season, this ancient form of prayer invites us to pause, even for a moment, to experience divine refreshment, conversion of heart and inner strength for the journey of faith and of life itself.

(Jem Sullivan teaches at the Pontifical Faculty of the Dominican House of Studies in Washington, D.C. She is a writer, lecturer and catechetical consultant.)

Faith Alive!

Eucharistic adoration strengthens faith

This Week’s Question

How have you participated—individually or with others—in eucharistic adoration?

“I used to go quite a distance to participate at another church. With six other people, we started …

“Every two years, I …

“About five years ago, I heard a homily about how …

“Until recently, I …

“On Holy Thursday, our parish family has time set aside for people to stay after the service. It is a very powerful time for me—when I’m so busy—to stop and be present with other people in the community.”

(Mary Ann Randall, Carson City, Nev.)

“I’ve participated as an individual for 40 years, but for the past 20 years I’ve [coordinated] the list [of people signing up for] nocturnal adoration from Thursday preceding First Friday at 8 p.m. to 6 a.m. the next day. It is the best hour of the month.”

(Mickey Spillane, New Bern, N.C.)

Blessed Sacrament Chapel

Lend Us Your Voice

An upcoming edition asks: What do you think “the world” needs to know and to understand about the poor?

To respond for possible publication, send an e-mail to cg@catholinenews.com or write to Faith Alive! at 3211 Fourth St., N.E., Washington, D.C. 20017-1100.
Jesus in the Gospels: Agony in the garden

At the end of Jesus’ Last Supper, he led his Apostles to Gethsemane at the bottom of the Mount of Olives. To get to their destination, they walked down a steep slope into the Valley of Ben Hinnon, also known as Gehenna, the “entrance to hell.” Jeremiah (7:31) tells us that the Israelites once burned their sons and daughters in the fire. But when a desolate ravine, Jesus told them that on that night they would all scatter and leave him alone. Nature itself would do any such thing, especially Peter. As we know, Jesus told Peter that he would even deny knowing Jesus three times before a rooster would crow to deny. They then walked through the Kidron Valley, a very small valley with a creek that had running water that time of the year. At the foot of Mount Olives, they headed for a cave that contained an oil press for squeezing olives, hence the name Gethsemane. They apparently had stayed there before, and eight of the Apostles stayed in the cave. Islam has claims to this spot. However, he found himself near a mountain of olive trees. There was a massive stone there and he prostrated himself there in utter anguish. The three men who earlier had seen him transfigured now saw him at his humanity. He knew what physical pain and humiliation faced him, even if the Apostles didn’t. He begged his Father to “leave this cup pass from me,” but accepted his Father’s will.

Surely at this time, Satan returned to test Jesus as Mel Gibson’s movie The Passion of the Christ portrayed. Jesus knew that in only about 15 minutes he could have climbed the Mount of Olives and been on his way to the Judean desert. That must have been a powerful tempta- tion. But he remained.

Jesus’ agony consisted of more than the bodily torments he was about to undergo. He suffered because he had taken upon himself the sins of all humanity. As the prophet Isaiah had foretold (Lk 1:32-33), “It’s he who bore, our sufferings that he endured, while we thought of him as stricken, as one by beaten by God and afflicted. But he was pierced for our offenses, crushed for our sins, upon him was upon the chastisement that makes us whole, by his stripes we were healed.”

During his agony, his most trusted Apostle fell asleep. He woke and said to Peter, “Could you not keep watch for one hour? Watch and pray that you do not come into temptation. And the spirit is willing, but the flesh is weak.”

By the time his betrayer arrived, the conflict within Jesus was over. God had at least strengthened him enough that he was again master of himself and his circumstances.

Faithful Lines

A lesson in evangelization and a few Irish saints

John F. Fink

Lent is among the most hallowed of the Christian liturgical seasons. As they walked through what was then a desolate ravine, Jesus told them that on that night they would all scatter and leave him alone. Nature itself would do any such thing, especially Peter. As we know, Jesus told Peter that he would even deny knowing Jesus three times before a rooster would crow to deny. They then walked through the Kidron Valley, a very small valley with a creek that had running water that time of the year. At the foot of Mount Olives, they headed for a cave that contained an oil press for squeezing olives, hence the name Gethsemane. They apparently had stayed there before, and eight of the Apostles stayed in the cave. Islam has claims to this spot. However, he found himself near a mountain of olive trees. There was a massive stone there and he prostrated himself there in utter anguish. The three men who earlier had seen him transfigured now saw him at his humanity. He knew what physical pain and humiliation faced him, even if the Apostles didn’t. He begged his Father to “leave this cup pass from me,” but accepted his Father’s will.

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A lesson in evangelization and a few Irish saints

John F. Fink

Lent is among the most hallowed of the Christian liturgical seasons. As they walked through what was then a desolate ravine, Jesus told them that on that night they would all scatter and leave him alone. Nature itself would do any such thing, especially Peter. As we know, Jesus told Peter that he would even deny knowing Jesus three times before a rooster would crow to deny. They then walked through the Kidron Valley, a very small valley with a creek that had running water that time of the year. At the foot of Mount Olives, they headed for a cave that contained an oil press for squeezing olives, hence the name Gethsemane. They apparently had stayed there before, and eight of the Apostles stayed in the cave. Islam has claims to this spot. However, he found himself near a mountain of olive trees. There was a massive stone there and he prostrated himself there in utter anguish. The three men who earlier had seen him transfigured now saw him at his humanity. He knew what physical pain and humiliation faced him, even if the Apostles didn’t. He begged his Father to “leave this cup pass from me,” but accepted his Father’s will.

Surely at this time, Satan returned to test Jesus as Mel Gibson’s movie The Passion of the Christ portrayed. Jesus knew that in only about 15 minutes he could have climbed the Mount of Olives and been on his way to the Judean desert. That must have been a powerful temptation. But he remained.

Jesus’ agony consisted of more than the bodily torments he was about to undergo. He suffered because he had taken upon himself the sins of all humanity. As the prophet Isaiah had foretold (Lk 1:32-33), “It’s he who bore, our sufferings that he endured, while we thought of him as stricken, as one by beaten by God and afflicted. But he was pierced for our offenses, crushed for our sins, upon him was upon the chastisement that makes us whole, by his stripes we were healed.”

During his agony, his most trusted Apostle fell asleep. He woke and said to Peter, “Could you not keep watch for one hour? Watch and pray that you do not come into temptation. And the spirit is willing, but the flesh is weak.”

By the time his betrayer arrived, the conflict within Jesus was over. God had at least strengthened him enough that he was again master of himself and his circumstances.
The Sunday Readings

Sunday, March 19, 2006

• Exodus 20:1-17
• 1 Corinthians 12:22-25
• John 2:13-25

The Book of Exodus is the source of this Lenten weekend's first biblical reading. Who selected the color of a map of God presenting Moses with what Christians long call the Ten Commandments. The context is important. The time setting for this event was during the Hebrews' long trek across the Sinai Peninsula. They were fleeing Egypt, where they had been enslaved. They were en route to their future homeland. However, most important to understanding this context is God's role in it. The Hebrews would never have escaped Egypt had God not assisted them. They would have been hopelessly lost in the thick. Sinai Desert had God not guided them. They would have starved or died of thirst or been killed by venomous snakes if God had not come to their rescue. Finally, they would have had no place to go had God not promised them a homeland. They absolutely depended on God, who had shown them great love and mercy. They knew God, and had bonded with God. It was, in fact, a contract, a mutual relationship. In turn, they were expected to live in peace, with respect for all, and certainly in recognition of God as Creator. Simple humans, they could not quickly realize how to satisfy their part of the relationship. God revealed the way they could meet their obligations. He gave them the Ten Commandments. The Commandments are not so much arbitrary rules set by an aloof and demanding God. They were directions as to how the Hebrews could meet their obligations. God rescued the Hebrews and showed them how to achieve peace and dignity as persons, God rescues us through Jesus. Jesus understands us perfectly because Jesus is human. His own total dedication teaches us that we cannot be good Christians if we do not give ourselves completely to God from the heart.

Reflection

The readings for this third weekend are powerful, and they are great in their teachings for us. First among the lessons is the teaching implied by the gift from God of the Ten Commandments. God loves us, as God loved the ancient Hebrews. They yearned to be freed from slavery. We yearn to be free from sin, with the anger, heartbreaks and despair it creates. As God rescued the Hebrews and showed them how to achieve peace and dignity as persons, God rescues us through Jesus. Jesus understands us perfectly because Jesus is human. His own total dedication teaches us that we cannot be good Christians if we do not give ourselves completely to God from the heart.

Question Corner/ Fr. John Dietzen

Fasting expresses praise, love, hope and faith in God

Every Lent, we are told about the “power of fasting” or that we should fast and pray about a particular problem. I know the rules about fasting days, but can you explain more about why people fast and how? (Indiana)

Interestingly, the act of fasting of some sort is observed by adherents of nearly every religion in the world. Fasting takes many forms, perhaps total restraint from food and drink for a whole day or more, or “one full meal” with occasional snacks, or anywhere in between. There are numerous valid and “practical” reasons why people fast:

• to withdraw occasionally from one’s normal intake of food and drink,
• to feel more alert and healthier,
• to sleep better, to lose weight, to gain self-control and so on.

Whatever else it may be, however, from the Christian perspective fasting is above all a religious act that puts people in better touch with God. Fasting is a unique way of expressing praise, love, hope and faith in God, of keeping ourselves open to the Lord’s continual desire to fashion us in the image of Jesus Christ, into the complete human beings that we are created to become.

The renowned second-century theologian St. Irenaeus wrote that God shaped us and continues to do so. Our job is to offer the Creator a heart that is soft and malleable. Let the clay be moist, he urged, so we don’t grow hard and lose the imprint of his fingers. A major challenge with fasting, as with all practices of self-denial, is that they can become mere external formalities, an end in themselves, and lose touch with their spiritual implications.

The prophet Isaiah once described those who fasted because they fasted faithfully, but God didn’t seem to appreciate it. How I can glorify you with words.

Readers may submit prose or poetry for faith column

Send material for consideration to The Criterion, 5515 N. Village Ave., peoria, Il 61612 or by e-mail in care of the Criterion. It is available through bookstores for $17.95. Questions may be sent to Father Dietzen at Box 5515, Peoria, IL 61612 or by e-mail in care of jdtizieten@as.com.
Pope: Christ is with Church, like he was with disciples in storm

VATICAN CITY (CNS)—Despite troubles and tensions, Christ is with his Church just as he was with the disciples caught in a storm on the sea, Pope Benedict XVI said. The pope, thanking retired Cardinal Marco Ce of Venice for leading his March 5-11 Lenten retreat, said the cardinal’s 22 meditations strengthened him and top Vatican officials.

The weeklong retreat, the pope said, was a “period of physical and spiritual rest.”

Pope Benedict also spoke about his retreat on March 12 during his midday recitation of the Angelus with thousands of visitors gathered at St. Peter’s Square. Comparing the retreat to the disciples’ experience of the Transfiguration of Jesus on Mount Tabor, the Sunday Gospel reading, the pope spoke about the “grace of having a strong experience of God.”

For a moment, he said, it gives people a hint of heaven.

“No one, however, can live on Tabor while on this earth,” he said.

“Human existence is a journey of faith and, as such, proceeds more in semidarkness than in full light” and has moments of absolute darkness, he said.

“As long as we are down here, our relationship with God occurs more in moments of absolute darkness, he said. “As long as we are down here, our relationship with God occurs more in moments of absolute darkness, he said.

Continued on next page.
listening than in seeing, and contempla-
tion itself occurs, so to say, with eyes
closed thanks to the grace of an interior
light lit in us by the word of God,” he
said.

In his March 11 remarks to
Cardinal Ce, Pope Benedict said that by
leading retreat participants through the
Gospel of Mark, “You have given us
again the certainty that in our boat—
despite all of the storms of history—
Christ is there.

“You have taught us to see once again
in the suffering face of Christ, his head
crowned with thorns, the glory of the
Risen One. For this we are grateful,” he
said, “and with new strength and new
joy we can pilgrimage with Christ and
the disciples toward Easter.”

The pope also said the retreat offered
a reminder of the pastoral responsibility
that he and the Roman Curia share.

“We cannot bring the world the good
news, which is Christ in person, if we
ourselves are not in profound union with
Christ, if we do not know him deeply,
personally, if we do not live by his
word,” the pope said.

Pope Benedict said that from the
anteroom where he listened to
Cardinal Ce, he faced a mosaic of the
angel Gabriel announcing to Mary that
she would become the mother of Jesus.

“In the mosaic, Mary is displayed on
the background of a scroll.

“Mary is in the scroll, that is, she
lives in the word of God. She is almost
permeated by the word. In this way, all
her thoughts, her will, her actions are
permeated and formed by the word.

Dwelling in the word, she can become
the dwelling place of the Word in the
world,” he said.

In the same way, the pope said, the
word of God must permeate his life and
that of his closest collaborators “so that
we can be witnesses of the living Word,
of Christ himself in our time.”

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WASHINGTON (CNS)—The Supreme Court’s recent 8-0 decision rejecting attempts to use racketeering laws against abortion clinic protesters was hailed by one of the successful petitioners as a victory for free speech.

It was the third time the high court had ruled in the case, which dates back to 1986 when the National Organization for Women attempted to use racketeering laws in class-action lawsuits against abortion clinic protesters.

The Feb. 28 ruling reversed the 7th U.S. Circuit Court of Appeals’ interpretation of the Supreme Court’s 2003 ruling in the case. The lower court had found that the Supreme Court’s decision for Joseph Scheidler and Operation Rescue neglected to deal with four out of 121 instances in which a jury had found abortion protesters violated laws that prohibit acts or threats of violence to person or property.

Scheidler, who heads the Pro-Life Action League in Chicago and is a former seminarian of Saint Meinrad Archabbey from 1952-57, said in a statement that he is “mystified that I had to go to the trouble and expense of appearing before the Supreme Court three times. The court was right when they ruled in 2003, but the National Organization for Women refused to acknowledge defeat.”

In the latest decision, Justice Stephen Breyer wrote that to violate the Hobbs Act—a 55-year-old law prohibiting extortion—physical violence or threats of violence must be related to extortion.

In the 2003 ruling, the Supreme Court had found that the protests did not constitute extortion under the Hobbs Act because they did not involve attempts to obtain property. The court also said there was no basis for claims under the 1970 Racketeer Influenced and Corrupt Organizations Act.

A nationwide injunction against the protesters has been in place since 1998, after a Chicago jury said demonstrators broke the racketeering law by interfering with clinic operations, menacing doctors, assaulting patients and damaging clinic property.

When the case was remanded to the 7th Circuit, that court said the Supreme Court had not been asked to consider the four instances in which there had been instances or threats of physical violence unrelated to extortion and ordered a District Court to consider whether those might be violations of the Hobbs Act.

Again the case came to the Supreme Court, and Breyer wrote that “physical violence unrelated to robbery or extortion falls outside the scope of the Hobbs Act.”

Justice Samuel Alito Jr. did not participate in the Feb. 28 ruling.

The latest consideration of the case had drawn the attention of a wide assortment of activist organizations, ranging from People for the Ethical Treatment of Animals to Pax Christi USA, which argued that if the Hobbs Act was allowed to be applied to social protests the financial costs could bankrupt protesters and effectively stifle such civil actions.

In his statement, Scheidler said, “The Supreme Court seems to take the First Amendment more seriously than the [circuit courts] do.”

Operation Rescue president Troy Newman said that after 20 years his organization was pleased to “see this case put behind us once and for all.”

In a statement, Newman said, “This is a victory not only for pro-lifers, who can now exercise their First Amendment rights to speak out about abortion without fear of a RICO suit, but it is also a victory for the women and babies who are entering our nation’s abortion mills, who now will have greater access to more information and practical assistance that can help [mothers] spare the lives of their pre-born children.” †
School and Holy Redeemer
St. Joseph School, Holy Rosary
profession of vows in 1949 and
sisters’ cemetery.
Conception Church in Ferdi-
burg, Ind. She was 82.
St. Joseph Hospital in Hunting-
Diocese, died on March 2 at
Ferdinand, Ind., in the Evansville
Hohl, a member of Monastery
taught at schools in southern Indiana
21,
grandmother of six.
Grandmother of eight. Great-
Frederick and Gerald Abel.
Mother of Sharon Lee, Donald,
March 3. Husband of Ruby
(Stephenson) Wheatley. Father of
Stephanie (Stephenson) Kiefer,
Jan, Jane, Bob, David, Gary,
and Gene Wheatley. Grand-
father of two.
WILSON, Kenneth H., 73,
St. Christopher, Indianapolis,
Feb. 25. Husband of Jane
(Chafey) Wilson. Father of
Jeanne Milan, Julie Nash,
James and Michael Wilson.
Grandfather of six.
KIEFER, George H., 87,
St. Mary, North Vernon,
March 6. Husband of Marcella
(Morgan) Kiefer. Kiefer of
Kathleen Kiefer. Father of
Ruth Ann, Patrick, Elizabeth,
and Todd Kiefer. Grandfather of
11.
MURPHY, John T., 86,
Our Lady of Perpetual Help,
New Albany, Feb. 7. Husband
of Joanne J. Murphy. Murphy of
Kathleen Murphy. Father of
Barbara, John, Thomas,
and Susan (Vettes) Wheatley. Brother of
Mark and Robert.
Sister Antoinette Marie also
the Sisters of Providence on
Jan. 12, 1928, in Evansville,
Ind. She entered the congre-
gation of the Sisters of Providence
on July 21, 1936, professed first
vows on Jan. 23, 1949, and
pro-
progressed in the community. She was
Sister Antoinette Marie
Sister Antoinette Marie
taught at Catholic schools
former St. Catherine School
Ephesus, Ohio, Missouri and
St. Michael School in
1963-68 and St. Michael School
in Greenfield from 1968-69.
In 1989, Sister Angela Lourdes
from the Sisters of Providence
Catholic schools staffed by the
sisters in Indiana, Illinois, Maryland and
the District of Columbia for
39 years.

Francescine Sister Antoinette Marie
Manus died on March 6 at age 100
Francescine Sister Antoinette
Manus died on March 6 at St. Clare Hall, the health care
facility for the Congregation of the Sisters of the Third Order of
St. Francis, in Oldenburg. She was
100.
The Mass of Christian Burial
was celebrated on March 9 at the motherhouse
capital in Oldenburg. Burial fol-
ed at the sisters’ cemetery.
The former Elizabeth Manus
was born on July 22, 1905, in New
Albany.
She opened the Oldenburg
Francescine community on
Aug. 15, 1921, and professed her
first vows on July 26, 1927.
Sister Antoinette Marie
Manus taught at Catholic grade schools for
53 years.
In the archdiocese, she
St. Mary School in
Richmond and St. Michael School
in Indianapolis.
Sister Antoinette Marie also
Catholic schools in the
Evansville Diocese as well as in
Ohio, Missouri and Kentucky.
In 1985, Sister Antoinette
Marie retired to the mother-
house, where she served in
retirement ministry.
Surviving are several nieces
and nephews.
Memorial gifts may be sent
to the Sisters of St. Francis,
P.O. Box 100, Oldenburg, IN
47036.

13, St. Anthony of Padua,
Clarksville, Feb. 28. Wife of
Sanchez Lopez. Mother of
Licencio, Rafael, Robert and
Alejandro Lopez. Daughter of
Charles and Ruth Ellen Tate.
Sister of Leah, Molly and Brent
Tate.
LUSSIE, Martha J., 84,
St. Louis, Batesville, March 6.
Mother of Sandy Sims, June
Smith, Robert and Steve
Lussie. Grandmother of nine.
MURPHY, Louis, 86,
Our Lady of Perpetual Help, New
Albany, Feb. 7. Husband of
Joyce Murphy. Murphy of
Carole Murphy, and Tone
Murphy and Tim
Pickett. Brothers of Thelma
Caudill, Bernita Diekirk,
Margaret Gillespie and Mary
Mahon.
NGUYEN, Chat Van, M.D.,
3822 Phillips Ln., Indianapolis,
Feb. 27. Husband of Jane
(Duffy) Nguyen. Brother of
Hoa, Ye, Huong and Phat
Nguyen.

WILESDEN, Fred, 87,
St. Christopher, Indianapolis,
March 5. Husband of Ruby
(Watkins) Wilson. Father of
Mary Reber, Margaret Gillespie,
and Gene Wheatley. Grand-
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We are seeking a dynamic and visionary Catholic educational leader to serve as principal, beginning August 2006. The preferred candidate will be humanly competent and compe- tently human - one whose life is in harmony with the Catholic Faith Tradition at its best. Candidates will document their experience of leadership in an educational setting and their capacity to manage a nearly two million dollar operating bud- get. Professional licensing is a must.

Letters of application should be accompanied by a résumé, transcripts, and three letters of recommendation. Application materials should be sent to

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Deadline for applications: Friday, April 14, 2006
Patrick Joseph. “Deep down, it was some- thing I wanted to continue. I thought it was very special to be a fourth generation, and to have a chance at a fifth generation, I couldn’t pass it up. I knew what it meant to my father and grandfather.”

He hopes to continue another family tradition: for St. Paul’s, the first boy born to be named after a grandparent. That tradition has been maintained since 1893, the first year the Miles family has honored Ireland’s Patrick Ian Miles while Patrick Joseph Miles became the fifth straight generation of Miles’ males to be named after the patron saint of Ireland.

“My wife really liked the name,” said Patrick Joseph.

A family tradition
On Feb. 12, Amy and Patrick Joseph Miles rejoiced when their second child—their first boy—was born.

Naming him became one of the easiest choices the couple would ever make.

Patrick Ian became the fifth straight generation of Miles’ males to be named after the patron saint of Ireland. "Dad was supposed to go to Mass, then I was supposed to go to Mass, then we were supposed to go to Mass," Patrick David said. "It was just something really special." Kathryn Monaghan at St. Paul Hermitage in Beech Grove.

The USCCB chairmen said they welcomed this and other efforts that seek to examine how Catholic legislators bring the vocation and mission of the laity, "through dialogue, especially the irre- placeable dialogue between Catholic political leaders and their own bishops, to act in accord with their own consciences, in essential to remember that conscience must be consistent with fundamental moral principles. … As bishops, we too are bound by our own conscience to teach faithfully and to recommit ourselves to continued reflec- tion and discussion on how Catholic faith and public service can work together to promote human life and dignity, and [to] advance the common good," they said. "Through dialogue, especially the irre- placeable dialogue between Catholic political leaders and their own bishops, we hope to promote a better understanding of how the Church’s teaching on human life and dignity challenges us all," they added.

A lesson in love
Karen Gallagher has always known the connection of family, faith and Irish her- itage—a connection that was fostered by her father, Kathryn Monaghan, her father, the late Ray Monaghan. That connection came alive again on Ash Wednesday when Gallagher’s youngest son, his wife and two small boys visited 92-year-old Kathryn Monaghan at St. Paul Hermitage in Beech Grove.

Four generations of Irish eyes: Michael Gallagher (left) snuggles with dad, Brian Gallagher, while Brian’s mom, Karen Gallagher, overlooks her mother, Kathryn Monaghan.

POLITICIANS
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Principal–Elementary and Middle School
St. Gabriel the Archangel School
Indianapolis, IN 46202-2367
1400 North Meridian Street
Indianapolis, IN 46202-2367
317-236-1544

Associate Director Youth Ministry
Are you looking for a youth and young adult ministry position that is challenging, varied and where youth and adults can grow and be challenged? Do you live out your Catholic faith and possess the skills and experience to work with young adults, teens, as well as adult volunteers?

New Albany Deanery Catholic Youth Ministries is looking for a full-time Associate Director responsible for administrating pro- gramming and volunteer service to work with youth and adults in our deanery. Special emphasis will be given to youth adult ministry.

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

Catholic Youth Ministries Search Committee
707 W. Highway 131
Indianapolis, IN 46202-2367
317-236-1544
or email to nankay@ay.net

School Principal Position
Saint Susanna School
Plainfield, Indiana

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

Candidate must be a pr art ically Catholic with an administrator cer tification in n t he state of Indiana. The expected start date is July 3, 2006. Qualified candidates who have a passion for learners and learning are invited to send a letter to the following:

Fr. Kevin Morris
Saint Susanna Catholic Church
1210 East Main Street
Plainfield, IN 46168
on or before March 31, 2006
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