



The

Criterion

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Evangelizing on the airwaves Catholic Radio Indy expands local programming

By Sean Gallagher

Having recently completed its second year on the air, Catholic Radio Indy 89.1 FM has started to expand its local programming.

For much of its young history, the radio station has broadcast programming supplied by the Eternal Word Television Network (EWTN).

In the past year, listeners have been able to hear Archbishop Daniel M. Buechlein read his weekly column that appears in *The Criterion*.

More recently, Catholic Radio Indy has started its own locally produced half-hour interview show, "Faith in Action." It airs live on Tuesdays at 4 p.m., and is rebroadcast at 4 p.m. on Thursdays and 7 a.m. on Fridays and Mondays.

The first program featured Nativity of Our Lord Jesus Christ parishioner Lucious Newsom of Indianapolis, who oversees The Lord's Pantry, a charitable organization which distributes food to the poor in Marion and Morgan counties.

The station plans to air more local programming, said Jim Ganley, Catholic Radio Indy's station manager, who recently spoke about the impact he hopes that can have on listeners.

"A lot of the programs on EWTN right now are kind of apologetics-driven, which is important," he said. "People want to know more about their faith all the time. But as far as evangelization and reaching out to other people, they want that local, human touch."

Whether the shows originate in the archdiocese or from EWTN, the radio station has had a positive impact on many listeners, according to St. Lawrence parishioner Bob Teipen of Indianapolis, the chairman of Catholic Radio Indy's board of directors.

"I think it's had a very positive impact on a number of people," he said. "We've received numerous comments about how it's helped them draw closer to the faith and understand the faith better."

Many of those people gathered on March 2 for a fundraising dinner hosted by the station at Primo North Banquet



Jim Ganley, station manager of Catholic Radio Indy 89.1 FM, works in the station's production studio in Indianapolis on Feb. 27. The station, which has a broadcast range that covers large portions of the archdiocese and the Lafayette Diocese, has begun producing a local interview show, "Faith in Action."

and Conference Center in Indianapolis.

One of those in attendance was Peg Kramer, a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

Kramer, who said she started listening to Catholic Radio Indy shortly after it went on the air, spoke about its impact on her faith life.

"It certainly has excited me about my faith," she said. "I have learned a lot of new things. And it amazes me now when people ask me questions, I usually have answers."

At the dinner, Kramer and the others in attendance listened to Servant of God's Love Sister Ann Shields, whose radio show, "Food for the Journey," is in its 12th year of production on the Michigan-based Ave Maria radio network.

Sister Ann shared excerpts from letters she has received from listeners around the world about how Catholic radio has inspired them to spread the Gospel or improve their family life.

Speaking to those who support Catholic Radio Indy, Sister Ann told them that they

are helping these things happen in central and southern Indiana.

"That's what you're doing," she said. "That's what you're providing. That's what you're making possible. In an indirect way, [Catholic radio] becomes the spiritual director of many, because they listen and they're looking for help."

Teipen recognizes the potential for evangelization through the radio station he helped found. He said that local programming will add to that potential.

He also noted that Catholic Radio Indy's recent addition of streaming its signal on the Internet can expand its listenership far beyond the reach of its radio signal. The station currently reaches east to west from just west of Greenfield to just east of Terre Haute and north to south from just south of Lafayette to just north of Bloomington.

Teipen and other station supporters are working hard to secure Catholic Radio Indy for the future.

For the last two years, they have been leasing the radio station. In the coming

See RADIO, page 19

Catholics bring legislatures messages on life issues

WASHINGTON (CNS)—In Washington, issues such as parental notification before an abortion, fetal pain and assisted suicide remained on the back burner in Congress, and court observers wondered when a judicial challenge to *Roe v. Wade* might reach the Supreme Court. But around the country, state legislators were stepping up in defense of life.

Although not every effort was successful, legislators in nearly every state were working to limit abortions, prohibit assisted suicide, improve health care access, eliminate the death penalty, achieve just immigration reform and enact a living wage for workers.

And in many places, Catholics were taking their message directly to the legislators.

"We put them in office and we need to hold them accountable," Candy Hill, senior vice president for social policy at Catholic Charities USA, said of legislators in a talk to students and adults gathered in Nashville, Tenn., for Catholic Day on the Hill earlier in March.

"One of the most important things we can do as citizens is to be here and learn to understand the issues," Father Ragan Schriver, director of Catholic Charities of East Tennessee, told 250 middle and high school students at the Capitol. "It's a great day to recognize what our faith tells us as Catholic Christians to advocate for."

Like other Catholic Day on the Hill participants, Bishops David R. Choby of Nashville, Joseph E. Kurtz of Knoxville and J. Terry Steib of Memphis met with state legislators in their offices throughout the day to discuss immigration, abortion, health care and other issues. The bishops also met privately with Tennessee Gov. Phil Bredesen.

Catholics in Florida planned similar meetings with legislators during Catholic Days at the Capitol in Tallahassee on March 21-22.

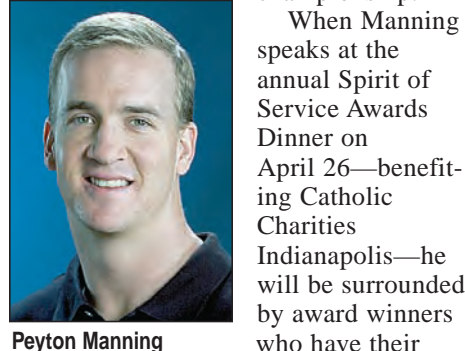
Among the topics cited as priorities by the Florida Catholic Conference during the March 7-May 5 legislative session were parental notification, the death penalty, farmworker safety, affordable

See LIFE, page 7

Spirit of Service winners are motivated by others

By John Shaughnessy

For Peyton Manning, motivation comes from being the best quarterback he can be while trying to lead the Indianapolis Colts to a Super Bowl championship.



Peyton Manning

When Manning speaks at the annual Spirit of Service Awards Dinner on April 26—benefiting Catholic Charities Indianapolis—he will be surrounded by award winners who have their

own definition of motivation.

For Don Striegel, it's the image of a single mother searching for furniture in a dumpster.

For Gerardo Dimas, it's the memory of a hug, his thank you for leading someone to God.

Patty Yeager's motivation comes from the smiles and tears of two women who received unexpected gifts that improved their children's lives.

Father John Mannion's drive comes from the connections he makes with people, including his remarkable relationship with an elderly man named Charlie Ressler.

For Fred Glass, it's the example of

his parents—and a challenge from a woman who used to be his girlfriend.

Each of the individual award winners were asked to share one defining moment or story about their efforts to make the world a better place. Here are their stories:

Don Striegel

For 32 years, Don Striegel has made a tireless commitment to the Society of St. Vincent dePaul, an organization that helps distribute furniture, appliances and food to about 50,000 low-income families in the Indianapolis area each year.

His commitment started as part of a group from St. Jude Parish in

See SPIRIT, page 19



Indiana Catholic Conference gains moral ground at Statehouse

By Brigid Curtis Ayer

While Gov. Mitch Daniels' Major Moves program, property tax reform and deregulating the telecommunications industry captured



the headlines, the Indiana Catholic Conference covered a lot of moral ground at the Statehouse this year.

The priority issues that ICC addressed during the 2006 Indiana General Assembly included legislation to limit the death penalty, attempting to curb abortion by improving Indiana's informed consent, ensuring fair treatment for immigrants and assisting low-income families with heating costs.

"Upholding the dignity of the human person, especially the least among us, is a work all Christians share," said Indiana Catholic Conference Executive Director Glenn Tebbe. "The Indiana Catholic Conference, as the official representative on public policy matters for the Indiana bishops, has a unique responsibility to do so.

"The Church has consistently upheld the dignity of all life from conception to natural death. It is out of this consistent life ethic that we address legislative issues," Tebbe said. "This year, we are dovetailing on the U.S. Catholic bishops' campaign to end the death penalty in Indiana and to raise awareness in the area of immigration reform."

Two legislative measures aimed at limiting Indiana's death penalty were introduced, but did not receive a hearing and died. Another death penalty-related measure, Senate Bill 160, extends the right for a representative of the victim's family to witness the convicted murderer's execution.

"While we support the rights of victims, and efforts to help victims and all who are affected by violence and crime, we do not see this legislation as providing the means to achieving true healing and peace of mind," Tebbe said. "The Church opposes legislation which may foster

feelings or attitudes of revenge." Senate Bill 160 passed the Senate 38-11 and the House 82-12.

Rep. Joe Micon (D-West Lafayette), who voted against the measure, said, "I voted against Senate Bill 160 because I am pro-life, which means [supporting life] from the moment of conception to natural death. Senate Bill 160 is really about vengeance, which is the Lord's alone. I don't think public policy should be about vengeance."



Rep. Joe Micon

ICC also led an effort to defeat a bill restricting public assistance for undocumented immigrants. House Bill 1383 would have restricted access to public services—including schools and hospitals—and charged state police with immigration enforcement. Several from the Catholic community—and those representing health and education groups—testified against the bill. They noted the devastating effects it would have for families and children who are citizens, but whose parents are undocumented residents. The measure also would have had negative consequences for employers and Indiana's economy. House Bill 1383 was defeated in the House 74-19.

"The floor debate on House Bill 1383 was our chamber's finest moment," Micon said. "When Rep. [Mike] Murphy [R-Indianapolis] spoke about Matthew's Gospel—'when I was hungry you gave me food, when I was thirsty you gave me drink, and when I was a stranger you welcomed me,'—it truly summed up the debate.

"Our chamber did the right thing from a public policy standpoint, and for me it was all about voting from a moral values perspective," Micon said. "The Indiana Catholic Conference's presence was felt on House Bill 1383, and it was primarily through the efforts of Glenn Tebbe and the Catholic network that the vote against

Mentor teacher stipend for Catholic schools back in state's code

There is good news for private education as the Indiana General Assembly passed a measure to provide money for mentor teachers in Catholic schools.

Language was added to the conference committee report on House Bill 1240—a bill dealing with ISTEP—which authorizes the Indiana Department of Education to pay stipends to mentor teachers next year, including mentor teachers in Catholic schools.

"In 2005, the state legislature stripped \$3.6 million by putting a prohibition that the Department of Education could not pay mentor teacher stipends," said Shawn Sriver, director for the Division of Professional Standards. "Many legislators heard from their constituents to put the money for the mentor teacher program back in, so that's what they did."

In 2002, the mentor teacher program became part of a two-year licensure and

training program for new teachers.

Pam Peroutky, assistant superintendent of schools for the Diocese of Lafayette who oversees its mentor teacher program, said, "The mentor teacher program helps new teachers learn the everyday business of education."

Notre Dame de Namur Sister Lois Ann Meyer, superintendent of schools for the Diocese of Lafayette, said that roughly 70 to 75 percent of their schools have at least one certified mentor teacher in each building.

"This is really important for schools in rural areas," said Sister Lois Ann. "Without funding for this program, it would eventually die."

Glenn Tebbe, executive director for the Indiana Catholic Conference, said, "This is a one-year deal. It will be an issue the Indiana Catholic Conference will be involved with again when it is addressed in the budget session in 2007." †

the bill was so strong."

A bill to improve Indiana's informed consent law died when the conference committee report for House Bill 1172 was not voted on by the Senate. The final version of the bill only dealt with informed consent. The effort to add abortion clinic regulations was dropped.

"The bill was significant, and the effort to defeat it was well-orchestrated," Tebbe said. "The two provisions that caused the opposition were 'the fetus might feel pain' and 'human physical life begins when a human ovum is fertilized by a human sperm.'"

Although the report was approved 7-3 by the Senate Rules Committee late Tuesday, March 14, the bill was not called before time expired at midnight. Even though the House was under the same time constraints, the measure passed 75-23. Since the conference committee

report did not pass the Senate, Indiana's informed consent law remains unchanged.

The one-year state sales tax exemption for persons receiving heating assistance will become law with the governor's signature on House Bill 1001. Under the bill, all the money set aside for the program will be used to provide heat assistance, rather than 6 percent being used for sales tax.

"The Indiana Catholic Conference and the Indiana Catholic Action Network have had an impact on lawmakers by taking part in the political process," Tebbe said. "Even though some of the legislation we supported or opposed did not go our way, by taking part in the debate we were able to educate the decision-makers and raise awareness on important moral issues."

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

Papal preacher says to pray during life's dark moments

VATICAN CITY (CNS)—During life's dark moments, caused by either physical suffering or mental or emotional anguish, Jesus teaches the faithful to pray to God, said the preacher of the papal household.

When Jesus was in the Garden of Olives in Gethsemane, his soul was tormented by the prospect of his imminent death, said Capuchin Father Raniero Cantalamessa.

Jesus sat and prayed to God, and implored him to "remove this cup from me; yet not my will but thine be done," the preacher said in a Lenten reflection offered on March 17 to Pope Benedict XVI and senior Vatican officials.

"Human life is sprinkled with many brief nights of Gethsemane," which might be caused by experiencing a health scare, a misunderstanding, others' indifference,

fear of the consequences of one's mistakes or even a loss of faith in God, he said.

"Jesus teaches us that the first thing to do in these cases is to turn to God with prayer," said the Capuchin priest.

But, he asked, what if one has already prayed to God without success?

"Keep on praying ... with greater intensity," he said.

The papal preacher said some might point out that Jesus' prayers to be freed from his trial and torment had gone unanswered.

But God was listening, Father Cantalamessa said, he just had something else in mind; rather than have his son avoid the passion and death on the cross, "God's true, great fulfillment" of Jesus' supplication was his resurrection.

St. Augustine showed that "God listens even when ... he is not listening, that is, when we do not get what we have asked for," Father Cantalamessa said.

The Lord's delay in response to a prayer may be "so as to give us even more than we are asking for."

The preacher reminded his audience that Jesus' agony at Gethsemane was "moral pain" as he had not yet undergone any physical torture. His bloody sweat was a sign that "it is his heart, not his flesh yet, that is crushed."

The Capuchin priest urged his audience to take people's heartache seriously, just as God does. Many people often hide the pain they feel inside for fear of being derided, called overly sensitive or accused of making a mountain out of a molehill.

"The world is much more

tenderhearted toward" and moved by people who are suffering from physical pain rather than emotional grief, he said. †

Official Appointment

Rev. C. Ryan McCarthy, pastor of St. Anne and St. Joseph parishes in Jennings County and chaplain of Father Michael Shawe Memorial Jr./Sr. High School in Madison, granted permission to enter Stift Klosteneuburg Monastery, a religious order of Canons Regular of St. Augustine, in Vienna, Austria, effective June 5, 2006.

This appointment is from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



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Building hope in the Holy Land

Franciscan priest speaks about the needs of Palestinian Christians

By Sean Gallagher

Franciscan Father Peter Vasko, president of the Washington, D.C., and Jerusalem-based Franciscan Foundation for the Holy Land (FFHL), recently visited Indianapolis to speak to people about the plight of Christians living in the Holy Land and to elicit help for them.

He has been traveling in the United States for several weeks and will return to



Fr. Peter Vasko, O.F.M.

Jerusalem at the end of the month.

Shortly before he left, Palestinian elections in Gaza and the West Bank put Hamas, known in part for its support of Islamic militants, into power in the Palestinian parliament.

Father Peter said that the election results were unexpected.

"Even the Hamas people were surprised," he said.

Initial reaction to the election among the nearly 150,000 Christians living in the Holy Land focused on their concern that a Hamas-led parliament would impose a *Sharia* legal code—a strictly Islamic law—on the territories under the control of the Palestinian authority.

However, Father Peter noted that Palestinian society is largely secular, and two weeks ago the leaders of Hamas declared that there would be no *Sharia*.

He said, however, that there still may be trouble on the horizon for Palestinians, including Palestinian Christians, since Hamas still officially opposes the existence of the state of Israel. This policy might lead the United States and other Western countries to cut off aid to the Palestinian authority.

"Obviously, Hamas has to take out from their charter the [call for] the destruction of Israel," Father Peter said. "The problem right now is [determining] how to help the Palestinian people and not necessarily the Palestinian Authority.

"You can use NGOs [non-governmental organizations]. But if you have a million kids out of school because there are no teachers, if you have [places] where there are no hospital personnel being paid or social workers, we have a big problem on our hands."

But even though the leaders of Hamas have said that *Sharia* will not be imposed, Father Peter said that Palestinian Christians continue to feel pressured by their Muslim compatriots.

He said that in the last four months some misunderstandings have led Palestinian Muslims to set fire to the

homes of many Christians in two villages in the northern part of the West Bank.

"The destruction caused a lot of ill feeling in the Christians dealing with these militant Muslims," Father Peter said.

He went on to say that despite the fact that many Christian and Muslim Palestinians live and work well together, Christians in the Holy Land still have a general "mistrust" for the Muslims there.

Shortly before Father Peter returns at the end of March, Israeli national elections will occur.

However, he sees little prospect for real progress in Israeli-Palestinian relations no matter what party is put into power because, in his opinion, the top priority of any Israeli government will be to keep as much territory as it can.

"The mentality is still the same," Father Peter said. "Keep the Palestinians demographically away from us. Make sure we have as much territory as possible. And we'll surround them with the wall and with military and settlements. And they can't really move back and forth."

But even in the midst of pressure from Palestinian Muslims and a lack of cooperation from Israel, St. Luke parishioner Richard Sontag of Indianapolis, the FFHL's director of public relations, said the existence of Christians in the Holy Land is important for the region.

Describing them as the "glue that holds everything together," Sontag referred to a March 3 incident at the Church of the Annunciation in Nazareth to show how Christians there are peacemakers.

While Christians in the church were praying the Stations of the Cross, an Israeli family entered and set off firecrackers. The incident sparked protests in Nazareth.

The father, mother and a 20-year-old member of the family were arrested and jailed.

But Franciscan Father Pierbattista Pizzaballa, the leader of the Franciscans in the Holy Land, visited the family in jail to show them he forgave them, and called for Christians in the area to do the same.

Over the last eight years, the FFHL has taken a three-pronged approach to preserving the Christian presence in the Holy Land.

It has awarded 86 scholarships to Palestinian Christians, allowing them to get a college education in the region.

Forty of these students have graduated, with 65 percent of them serving in the area in a variety of professional fields. Much of the remaining 35 percent are composed of women who have since married and chosen to be stay-at-home mothers.

In addition to education and employment, the foundation also works to supply adequate housing for Palestinian Christians.



Israeli Arab children hold a sign during a demonstration in front of the Basilica of the Annunciation in Nazareth, Israel, on March 4. The previous day, three Israelis set off firecrackers behind the basilica's Grotto of the Annunciation, prompting unrest and protests. In a recent visit to Indianapolis, Franciscan Father Peter Vasko, president of the Franciscan Foundation for the Holy Land, spoke to people about the plight of Christians in the region and to elicit help for them.

Father Peter said that securing these three things is vital to helping Palestinian Christians remain in their ancestral home.

"We're trying to provide humanitarian services that our people do not have, that other people, such as the Israelis and the Muslims, have," he said. "We're trying to provide the basic need of an education to those who are academically inclined, to find jobs for these young people, and to build housing for them."

Many people in Indiana have supported the ministry of the FFHL. In 2005, Indiana ranked fourth among all states in the amount of money contributed to the organization.

St. Luke parishioner Mike Hirsch of Indianapolis is the foundation's regional representative. And Sontag, as mentioned, is its director of public relations.

Sontag credited the strong support in Indiana for the foundation to the impact that pilgrimages to the Holy Land have had on many people in the state.

"When you come back, you're not the same person," he said. "God has touched you in such a way that you want to get involved."

Father Peter, who frequently serves as the guide for the many pilgrimages the foundation organizes, said these trips also

have a positive impact for Christians in the Holy Land.

"Pilgrimages will give our people the moral support that they need at this particular time," he said. "There's a sense of compassion. Pilgrimages are very, very important."

Addressing the concern that many have regarding the safety of Holy Land pilgrimages, Father Peter said that no pilgrim has been hurt or killed in any group that he has led over the past 21 years.

But in addition to going on pilgrimages or contributing financially to the ministry of the FFHL, Father Peter also encouraged people to pray for Christians in the Holy Land, especially as Holy Week approaches, that time when the Church celebrates Jesus' suffering, death and resurrection in Jerusalem 2,000 years ago.

"One of the basic devotions that brings you [there] in this season of Lent is the Stations of the Cross," Father Peter said. "Offering up the Stations of the Cross for the sufferings of fellow Christians [there], asking the Lord to give them hope, is very realistic. It happened in Jerusalem."

(To learn more about the Franciscan Foundation for the Holy Land, call 866-905-3787 or log on to www.ffhl.org.) †

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Editorial



CNS photo/Mike Crupi, Catholic Courier

As Bishop Matthew H. Clark of Rochester, N.Y., seated third from left, and others look on, Josefino Paz speaks about the dangerous journey he took across the U.S.-Mexico border when he was 15 years old. Paz spoke at a recent immigration panel discussion in Pittsford, N.Y.

Building bridges through immigration reform

You've heard it before, but it's worth noting again and again and again: We are all made in the image and likeness of God.

There are no exceptions to that biblical teaching, either. Whether of Irish descent, African, Asian or from Central or South America, our Creator played a role—the biggest role possible—in bringing each of us into this world.

We may be from different countries, speak different languages, have different vocations and even be on different sides of the political spectrum, but in the end, one constant remains: We are all children of God. That includes a newborn going home with his working-class, American-born parents in Dubuque, Iowa, or the young Mexican couple with a toddler seeking a new beginning in Danville, Indiana.

Two families. Two distinct lifestyles. Both families of God.

Their examples lead to two questions that have come to the forefront recently for those of us Christians who want to “walk the walk” and “talk the talk” each day where our faith is concerned: Do we see Jesus in others? Are we Jesus to others?

The answer to those questions, apparently, depends upon whom you ask.

There is a heated battle taking place not only on various state fronts, but on a national stage as well, namely, where immigration laws are concerned.

While representatives and senators debate the issue in our nation's capital (including possibly building a wall along 700 miles of the U.S.-Mexico border), state and Church leaders in Indiana, Ohio, Illinois, Georgia and California are making sure immigration reform is on people's minds there, too. And many of them want people to know, whether an immigrant's status is legal or not, they support efforts to assist the newcomer.

The Indiana Catholic Conference recently helped lead opposition to an effort that would have restricted assistance for undocumented immigrants. House Bill 1383, which would have restricted immigrants' access to public services, including schools and hospitals, was defeated. We applaud ICC and Indiana legislators who are making sure we welcome the strangers among us—as taught in Matthew's Gospel. They are, after all, our brothers

and sisters in Christ.

More than 1,000 people supporting immigration reform took part in continuous eucharistic adoration for a week at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis in early March. What makes this action even more impressive is that people from all walks of life—including Latinos and Anglos—turned out to pray for those strangers among us seeking a new life in our country.

In neighboring Illinois, a crowd of 100,000 people turned out on March 10 in Chicago at an immigration rights march and rally. Only a few weeks earlier, a group of Chicago-area priests announced they were fasting on Ash Wednesday for immigration rights and hosting immigration prayer vigils at public sites every week during Lent.

More than 500 people gathered at Cincinnati's Cathedral of St. Peter in Chains on March 11 to push for just immigration reform. They, too, pledged to pray for those who were escaping oppression, poverty and the lack of freedom in their own countries.

Los Angeles Cardinal Roger M. Mahony asked Catholics to dedicate their Lenten prayers and practices to helping immigrants.

In Georgia, Atlanta Archbishop Wilton D. Gregory and Savannah Bishop J. Kevin Boland released a pastoral letter on March 1 calling for comprehensive immigration reform.

The Georgia bishops cited Catholic social teaching to make the point that the human dignity and human rights of undocumented immigrants should be respected.

Simply put, the aforementioned groups have let others know Christ is alive in their hearts. Their actions prove it.

We urge Catholics and all people of faith to follow these leads and let their voices be heard where immigration reform is concerned. We are a country of immigrants called to reach out to others hoping to achieve the American dream. Building a wall is not the answer to this challenge.

Do we see Jesus in others? Are we Jesus to others? Building bridges through faith—for all of God's children—is what our Creator demands of us.

—Mike Krokos

Looking Around/By William J. Bryon, S.J.

War and the Christian conscience

Long before peace studies made any significant headway into the Catholic college curriculum, Professor Joseph Fahey had an impressive program going at Manhattan College. He has been at it for about 40 years.

But instead of having the same, one year's experience 40 times, his teaching and research over the years produced annual growth in his understanding and appreciation of the relationship between the Christian conscience and the question of war. He emerges from the experience with something quite important to say.

With the release of his new book *War and the Christian Conscience: Where Do You Stand?* (Orbis Books), Fahey's masterful pedagogy can reach a larger audience. Widespread confusion and unease at home over America's involvement in the war in Iraq make the publication of this book quite timely now and even necessary.

Fahey's approach is direct: “This is a book intended for the general reader who may never personally have decided where he or she stands on war.” Through many years of teaching and lecturing on issues of war and peace, he says that he has “found that many people mistake their culture for their conscience. They think they should follow the views of their nation, or their religion, or their family. I have found that very few people have ever seriously examined the issue of war and come to their own personal decision with regard to it.”

For those willing to engage their minds in an unemotional examination of the moral issues associated with war, this book provides a searchlight, compass and road map. It is intended to be a help for the inquiring, independent mind, not an instruction for the passive, unreflective person. Moreover, since “Christianity does not speak with one voice on the

morality of war,” it is obvious that the Christian conscience is likely to need some help in addressing the challenge raised by the subtitle of this book, *Where Do You Stand?*

The author begins by getting an imaginary classroom full of students immediately engaged with a hypothetical presidential announcement that, in order to meet our national commitment “to spread freedom and democracy to such nations as Iran, Venezuela, Burundi, Cuba, Uzbekistan, North Korea, Colombia and Syria,” the military draft will be restored for men and women (no exemptions), and “all college students will report for basic training at the end of the semester after their 19th birthday.” Readers willing to take a seat in that classroom will become similarly engaged with the question of conscientious objection or participation in military service.

Through chapters dealing with the formation of conscience, the history of pacifism, the traditional just-war doctrine, the notion of “total war,” as evidenced in the Crusades (“God's wars”), the existence of military religious orders, the Inquisitions (“Crusades at home”), the Conquistadors (“Crusades abroad”), the fascist security state and the contemporary threat of terrorism, the reader gains an appreciation of the complexity of the war question.

This book examines the desirability and possibility of establishing some transnational body capable of fostering peace in the world community by providing a forum for dispute resolution. In *Pacem in Terris* (1963), Pope John XXIII issued a call for a “worldwide public authority” that could do just that. Today that goal seems to me to be not so wild a dream as those pretend who have unworthy motives for postponing it.

In any case, Joe Fahey continues to serve the cause of peace by reciting history and raising the right questions about war.

(Jesuit Father William Bryon writes for Catholic News Service. His e-mail address is wbyron@loyola.edu.) †

Letters to the Editor

Wanted: More positive stories about priests

I read the article about Charlie Ressler and Father John Mannion in the March 10 issue of *The Criterion*, and it really touched me.

It's about time that we have more articles about priests in a positive manner.

Thank you!

Meghan Sullivan, Indianapolis

Christians called to care for poor and needy

This is in response to Tony Magliano's column in the March 3 issue concerning fighting for a just federal budget.

Magliano starts off his column by saying that the government is of the people. But he needs to understand that if you want to put the government back in the hands of the people, he should be supporting the fair tax act, which eliminates federal income tax.

By doing this, it puts the money back in the hands of the people who can then use it to donate to churches to create the programs that Magliano feels will be devastated by the proposed budget.

I would like to remind him that it is not in the federal government's charter to develop social programs, but it is in a Christian's charter (to do so). It is, however, in the federal government's charter to defend this country.

If we really want to support the poor

and needy, then let's put the responsibility for it back with organizations designed for that purpose, who can provide those services more efficiently, with less bureaucracy and more responsibly.

It is time we, as Christians, recognize our responsibilities in caring for the poor and needy, and quit looking to bureaucratic programs to do the work for us.

Cheryl Pearcy, Greenwood

Get NBC affiliates to air 'Jesus Decoded'

With *The DaVinci Code* coming out in theaters soon, the confusion that Dan Brown's book has caused already is only going to grow.

The USCCB has addressed this issue with its own Web site, www.jesusdecoded.com, which dispels the myths presented by Brown in his book and presents the facts as taught by the Church.

A television program, also called “Jesus Decoded,” has been produced by the Catholic Communication Campaign to be aired on NBC affiliates who are willing to carry it.

Please contact WTHR Channel 13 in Indianapolis (or your local NBC station if you're outside the Indianapolis area) and request that they air “Jesus Decoded.”

The USCCB and the CCC have provided us a wonderful way to teach and evangelize those who may be confused by the myths set forth by *The DaVinci Code*.

Let's get this show on the air!

Chuck Abraham, Noblesville

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Lent: An opportunity to examine the balance of material, spiritual values in our lives

The season of Lent might provide an extra incentive to carve out time for a little extra prayer and reflection. For this third week of Lent, I want to encourage us to reflect on family life and family values from a specific point of view.

One time someone said to me, "Archbishop, you are throwing good money after bad money in our schools." He said if we don't do something to help parents develop their spiritual and moral values, we are wasting our money on our Catholic school system.

When I pushed for an explanation, I was told that unless our parents are committed Catholics, often what is taught in religion and morality classes and the school's spiritual formation program gets undone at home.

I think there is probably some truth in that. I think the same concerns certainly apply to our valiant efforts to provide religious and moral education and formation in our parish religious education programs. This person went so far as to say that the commitment of parents to participate in some kind of adult religious education and formation program (like an extended annual retreat) should be made a requirement for their children's enrollment in our Catholic school system. It is food for thought.

A basic truth is at stake. The first and

primary responsibility for the religious education and moral formation of children and youth belongs to parents. The primary responsibility begins and ends at home. This primacy of responsibility cannot be placed on our parish religious education programs, our Catholic schools or the Church at large, for that matter. This might be a timely point for reflection for conscientious parents.

Parish religious education programs and Catholic schools exist to help parents provide extended religious and moral education and formation for their families. Our Church has a clear responsibility to do all we can to provide such help. And parents have a responsibility to do the best they can to engage their children in extended programs of religious education.

I am often edified by the long-range planning parents do for the future education of their children. Generally, this is a fine indicator of parental responsibility.

I am reminded of something my mom, who taught fourth grade, used to talk about. She would tell me of her amazement (and worry) when at parent-teacher conferences parents would inquire about the capacity of their fourth-graders for college entrance.

In some way, such early concern is understandable, but it can also be inordinate and a tremendous pressure on a young child. Mom was concerned about the number of children

who had stomach ulcers. On the other hand, she would brood over the fact that rarely did parents raise concerns about the religious education or moral formation of their children.

It is so very easy to fix on the importance of academic excellence in our children's education and to overlook an equally if not more important part of their overall development, namely their moral and spiritual formation. We must not settle for an "either/or" proposition here. I think of the holistic education we should provide our children as "academic excellence with a Catholic heart." This excellence applies as much if not more to religion as it does to any other academic discipline.

We must not be shortsighted in planning for our children's future. To be preoccupied with a college education for future career or profession alone may seem far-sighted but, in fact, it is hopelessly nearsighted if formation in faith is sidelined.

When all is said and done, the only thing that counts when we are called home to God is the integrity of our life and our faith in him.

The foundation of faith and morals is laid in our family homes. What happens in religious education programs in our parishes and schools builds on that foundation. We cooperate in the long-range development of our youth.

If you need help with your own formation as parents, please participate in the life of your local parish community. In addition to the worship and prayer life and sacraments of the Church, we offer retreats and adult education, religious formation and marriage enrichment programs to help you. I don't know what better investment you could make for your family's future.

Lent provides us an extra opportunity to examine the balance of material and spiritual values that direct our lives and those of our children. It is no surprise that we need supportive spiritual and moral opportunities in a culture that almost exclusively promotes material values at every turn.

The special grace of this holy season can give us the help we need to change course if it seems called for. Return to the Gospel is the call of Lent. †

Archbishop Buechlein's intention for vocations for March

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

Cuaresma: Una oportunidad para examinar el saldo de valor es materiales y espirituales en nuestras vidas

Quizás la época de la Cuaresma proporcione un incentivo adicional para dedicar un poco más de tiempo a la oración y la reflexión. En esta tercera semana de la Cuaresma, deseo invitarlos a que reflexionemos sobre la vida y los valores familiares desde una óptica especial.

En alguna ocasión alguien me dijo: "Arzobispo, usted está desperdiciando dinero bueno con dinero malo en nuestras escuelas." Dijo que si no hacíamos algo para ayudar a que los padres desarrollaran sus valores espirituales y morales, estaríamos desperdiciando nuestro dinero en el sistema escolar Católico.

Cuando pedí una explicación, se me dijo que a menos que nuestros padres fueran Católicos comprometidos, todo aquello que se enseña en las clases de religión y moral en los programas de formación espiritual en las escuelas se pierde en el hogar.

Pienso que tal vez hay algo de cierto en eso. Considero que las mismas preocupaciones ciertamente también son válidas para los valientes esfuerzos de proporcionar educación y formación moral y religiosa de nuestros programas parroquiales de educación religiosa. Esta persona incluso mencionó que el compromiso de los padres de participar en algún tipo de programa de educación y formación religiosa (como por ejemplo un retiro anual extensivo), debería ser un requisito para la inscripción de sus hijos en nuestro sistema escolar católico. Este es un tema para la reflexión.

Se encuentra en juego una verdad fundamental. La responsabilidad primaria y principal de la educación religiosa y formación moral de niños y jóvenes les pertenece a los

padres. La responsabilidad fundamental comienza y termina en casa. Esta responsabilidad básica no puede atribuirse a nuestros programas parroquiales de educación religiosa, nuestras escuelas católicas o a la propia Iglesia. Quizás sea éste un tema oportuno para la reflexión por parte de los padres conscientes.

Los programas parroquiales de educación religiosa y las escuelas Católicas existen para ayudar a los padres a proporcionar una educación y formación moral y religiosa más amplia para sus familias. Nuestra Iglesia tiene la clara responsabilidad de hacer todo lo posible para proporcionar dicha ayuda. Y los padres tienen la responsabilidad de hacer lo mejor que puedan para incorporar a sus hijos en programas más extensos de educación religiosa.

Muchas veces me resulta edificante la planificación a largo plazo que realizan los padres para la educación de sus hijos. Por lo general, este es un buen indicativo de la responsabilidad de los padres.

Me recuerda algo que mi madre, quien enseñaba cuarto grado, solía comentar. Me contaba acerca de su sorpresa (y preocupación), cuando en las reuniones de padres y maestros los padres preguntaban sobre la capacidad que tenían sus hijos en cuarto grado de entrar a la universidad.

En cierta forma dicha preocupación a tan temprana edad es comprensible, pero también pude ser desmesurada y ejercer una tremenda presión sobre un niño pequeño. A mamá le preocupaba la cantidad de niños que sufrían de úlceras estomacales. Por otro lado, quedaba absorta en el hecho de que raramente los

padres cuestionaban la educación religiosa o la formación moral de sus hijos.

Resulta muy fácil concentrarse en la importancia de la excelencia académica en la educación de nuestros niños y pasar por alto un aspecto igualmente (o tal vez más) importante de su desarrollo general, a saber, su formación moral y espiritual. No debemos conformarnos con una propuesta restringida. Pienso que la educación holística que debemos proporcionar a nuestros niños ha de procurar la "excelencia académica con un corazón Católico." Dicha excelencia se aplica igualmente o más, tanto en lo atinente a la religión como a cualquier otra disciplina académica.

No debemos tener una visión limitada a la hora de planificar el futuro de nuestros hijos. La preocupación por una educación universitaria con miras únicamente a una carrera o profesión puede dar la impresión de ser una visión muy avanzada, pero, en efecto, resulta perdidamente reducida si la educación religiosa queda relegada.

A fin de cuentas, lo único que cuenta a la hora de recibir el llamado de Dios al hogar, es la integridad de nuestras vidas y nuestra fe en Él.

Nuestras bases morales y dogmáticas se construyen en nuestros hogares familiares. Todo lo que suceda en los programas parro-

quiales y escolares de educación religiosa se apoyará sobre dicha base. Nosotros cooperamos en el desarrollo a largo plazo de nuestros jóvenes.

Si usted necesita ayuda en su propia formación como padre, por favor participe en la vida parroquial de su comunidad. Además de la adoración, la vida en oración y los sacramentos de la Iglesia, ofrecemos retiros y educación para adultos, formación religiosa y programas de enriquecimiento matrimonial para asistirle. No puedo imaginar una mejor inversión para el futuro de su familia.

La Cuaresma nos proporciona una oportunidad más para examinar el saldo de valores materiales y espirituales que dirigen nuestras vidas y las de nuestros hijos. No es de sorprender que necesitemos oportunidades de apoyo moral y espiritual en una cultura que promueve casi exclusivamente valores materiales en todo momento.

La gracia especial de esta temporada sagrada puede brindarnos la ayuda que necesitamos para cambiar de rumbo si pareciera necesario. El llamado de la Cuaresma es la vuelta al Evangelio. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Pro-life official urges Congress to suspend FDA approval of RU-486

WASHINGTON (CNS)—A spokeswoman for the U.S. bishops' pro-life secretariat, responding to a report that two more women have died after taking RU-486, called on Congress to pass legislation that aims to suspend the Food and Drug Administration's approval of the drug used for chemical abortions.

"We are deeply saddened by yet another advisory from the Food and Drug Administration that two more women have died from RU-486 abortions," said Deirdre McQuade, director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities.

However, in its March 17 public health advisory, the FDA said it was not yet "able to confirm the causes of death" of the two women in the United States, but was "investigating all circumstances associated with these cases."

The agency said it had received "verbal

notification" of the deaths by the manufacturer of RU-486, Danco Laboratories. McQuade said 10 women have died after using the regimen.



Deirdre McQuade

"We again call on Congress to pass the RU-486 Suspension and Review Act ['Holly's Law'] which will protect women's lives while the flawed FDA approval process of this dangerous drug is scrutinized," McQuade said.

The measure calls for temporary suspension of the FDA's approval of RU-486 so the U.S. comptroller general can review the agency's adherence to statutory mandates in its process for

approving the drug.

"After five years of trauma and death associated with RU-486, the FDA's response has been limited to health advisories and amended drug labeling. How many more healthy women must die before the agency takes a close second look at RU-486?" she asked.

Since its approval in September 2000, RU-486 has been marketed in the United States under the names Mifeprex and Early Option by Danco. Known generically as mifepristone, it induces an abortion in the first seven weeks of pregnancy when used in conjunction with another drug, prostaglandin.

RU-486 prevents the fertilized egg from clinging to the uterine wall, and the prostaglandin is used 48 hours later to set off contractions that expel the embryo. RU-486 was first produced in France and approved there in 1988.

McQuade said the *New England*

Journal of Medicine reported in December 2005 that "RU-486 abortions are 10 times more likely to kill a woman, from infection alone, than are surgical abortions in early pregnancy."

"This estimate does not even include RU-486-related deaths from other causes, such as ruptured ectopic pregnancy," she said.

In its advisory, the FDA said that "all providers of medical abortion and their patients need to be aware of the specific circumstances and directions for use of this drug and all risks, including sepsis, when considering treatment. In particular, physicians and their patients should fully discuss early potential signs and symptoms that may warrant immediate medical evaluation."

Holly's Law is named in memory of Holly Patterson, an 18-year-old from California who died from toxic shock in 2003 after being given RU-486. †

LIFE

continued from page 1

housing, a sales tax exemption for textbooks and adoptions by homosexuals, currently banned in the state.

In Illinois, parents and supporters of Catholic, Lutheran, Jewish and other non-public schools came together for a February rally in support of legislation expanding scholarship opportunities and after-school educational programs to low-income children attending public, private or religious schools.

Another issue drawing Catholic attention in the Illinois General Assembly was the "morning-after pill"—in particular, whether pharmacists who object to it can be forced to dispense the drug.

A bill under consideration would

require pharmacists to dispense the morning-after pill without a prescription, while other proposals would include pharmacists under the state's Health Care Rights of Conscience Act, which Illinois Gov. Rod Blagojevich said applies only to doctors.

Blagojevich has pledged to veto any legislation that weakens the state regulation requiring pharmacists to dispense emergency contraception. "Let me make something else very clear—if any of those bills reach my desk, they are dead on arrival," the governor said.

At the other end of the life spectrum, legislators in California were preparing to debate whether that state should become the second to allow physician-assisted suicide, currently legal only in Oregon.

The debate was expected to heat up in mid-April, when Democratic Assembly

members Patty Berg and Lloyd Levine scheduled a hearing in the Senate Judiciary Committee on Assembly Bill 651, a measure that would allow doctors to prescribe lethal medication to patients who have been declared mentally competent and terminally ill by two physicians.

Berg and Levine tried unsuccessfully last year to pass another assisted suicide measure, but abandoned the effort because of lack of support.

A recent survey showed 49 percent of Latinos in the state strongly disapprove of physician-assisted suicide, 15 percent disapprove, 17 percent somewhat approve and 12 percent strongly approve. The margin of error was plus or minus 5.4 percentage points.

The results "speak volumes about how the Latino community opposes doctor-assisted suicide," said Angel Luevano,

state director of the League of United Latin American Citizens. "Latinos know that this is morally wrong. We don't see this as a partisan issue, but one that concerns civil and human rights."

Another hot topic in state legislatures this spring was *Roe v. Wade*, the 1973 Supreme Court decision that lifted most state restrictions on abortion.

In March, South Dakota became the first state since *Roe* took effect to ban nearly all abortions, except those to save the life of the mother.

A similar bill is headed for conference committee in Mississippi, after the state Senate on March 15 declined to concur with House-passed amendments adding exceptions for rape, incest and "the presence of a life-threatening condition in the mother that would be worsened by continuing the pregnancy." †

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Restoring a treasure

Baltimore's basilica, nation's first cathedral, to reopen in November

BALTIMORE (CNS)—It will take nine days of events to celebrate the completion of the two-year restoration of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, America's first cathedral.

The renovation will be completed in time for the scheduled reopening of the basilica on Nov. 4. Special events are scheduled through Nov. 12.

This year marks the bicentennial of the start of construction on the basilica in 1806 on top of a hill overlooking Baltimore. The basilica was designed by Benjamin Latrobe, chief architect of the original U.S. Capitol in Washington.

When ground was broken for the cathedral, Bishop John Carroll of Baltimore was the only Catholic bishop for the entire country.

Michael Ruck, chairman of the board of the Basilica Historic Trust, announced plans for the reopening of the historic church at a press conference on March 15 inside the basilica. With the work already completed during the privately funded restoration, the church is flooded with natural light that reveals its freshly painted colors.

He cited Bishop Carroll and Latrobe's vision for the nation's first Catholic cathedral and called it a masterpiece.

Ruck, a member of the basilica parish and president and chief executive officer of the RuReck Family Corps., said the announcement of the November celebration marked the 200th anniversary of the week John Eager Howard, a colonel in the American Revolution, agreed to sell the site on which the basilica sits for \$20,000 "to the trustees of what would become the first great metropolitan cathedral in America."

Using the prominent 19th-century site for the building represented a break from the past, Ruck said. "Catholicism had been illegal and was repressed when the British were in charge."

Construction of the basilica would "secure not only the right of Catholics, but also the right of all Americans to worship as they pleased," he added. "Thus, religious freedom began to emerge from a constitutional concept to concrete reality, right here, 200 years ago this week."

The privately funded restoration is expected to cost \$32 million, said Ruck. Mark Potter, executive director of the basilica trust, said \$25 million has already been raised from individuals, organizations and foundations across the country, adding that \$21 million is already in hand, "which is phenomenal."

Ruck also noted that the building's historic significance is particularly important today when sacred mosques and basilicas in distant lands are being attacked.

"This cathedral deserves to be preserved, protected and ... showcased for Americans of today and Americans of tomorrow," he said, "as a symbol of our right to worship without fear or persecution or attack."

Dr. Marie-Alberte Boursiquot, a member of the basilica parish who is also a member of the board of the trust, announced the basilica will officially reopen on Nov. 4. The following day, the altar will be rededicated and an archdiocesan Mass will be celebrated.

Boursiquot said a highlight of the week will be on Nov. 12, "when all the Catholic bishops of America will converge on Baltimore for a procession into the basilica, a moment that will echo a similar procession when the church was first opened."

Potter thanked the trust's board members, the contractor, Henry Lewis, and architect, John G. Waite Associates. In thanking all the carpenters, electricians, roofers and painters who are working to restore the basilica, Potter mentioned the signature of a mid-19th-century craftsman in the undercroft of the basilica.

Francis Gildea, who signed his name in wet cement soon after the Civil War battle of Gettysburg, Pa., in 1863, is a tangible link "to all the many expert craftsmen whose beautiful work on this restoration will inspire and be admired for centuries to come," Potter said.

"Now that the scaffolding is down," Potter added, "it's easy to imagine how wonderful the basilica will be when the new marble floor is in place and our pews, pulpit, altar and bishop's chair are gloriously restored." †



CNS photo/Owen Sweeney III, Catholic Review

Mark Potter, executive director of the Basilica of the Assumption Historic Trust Inc., gives the media a tour of the renovations of the Baltimore basilica, after a March 15 press conference announcing the grand reopening celebrations set for Nov. 4-12.

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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 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 28, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Mary, Mitchell
 March 29, 7 p.m. at St. John the Apostle, Bloomington
 March 30, 7 p.m. at St. Martin of Tours, Martinsville

April 4, 7 p.m. at St. Charles Borromeo, Bloomington
 April 6, 7 p.m. at St. Agnes, Nashville

Connersville Deanery

March 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 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
 April 10, 7 p.m. for SS. Francis and Clare, Greenwood, and Our Lady of the Greenwood, Greenwood, at Our Lady of the Greenwood, 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./Sr. High School
 March 28, 6:30 p.m. at St. Monica
 March 30, 7 p.m. at St. Malachy, Brownsburg
 April 5, 7 p.m. at St. Joseph
 April 6, 7 p.m. at Holy Angels

New Albany Deanery

March 29, 7 p.m. at St. Mary, Navilleton
 April 2, 2 p.m. at St. John, Starlight
 April 2, 7 p.m. at St. Mary, Lanesville
 April 5, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 April 6, 6:30 p.m. at St. Paul, Sellersburg
 April 9, 4 p.m. at Holy Family, New Albany

April 10, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 29, 7 p.m. for Our Lady of Providence, Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour
 April 4, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

Tell City Deanery

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

Terre Haute Deanery

April 3, 7 p.m. deanery service at St. Paul the Apostle, Greencastle
 April 6, 7 p.m. deanery service at St. Patrick, Terre Haute
 April 6, 7 p.m. at Holy Rosary, Seelyville †



Father Robert Kennedy, pastor of Blessed Sacrament Parish in Rochester, N.Y., demonstrates how he would confer a blessing during the sacrament of penance. Father Kennedy said today's focus on reconciliation, along with the penitent's option to visit the priest face-to-face rather than with a screen between them, alleviates some first-confession jitters for children. "I think the mystery of the dark box kind of made it an intimidating experience," he told the *Catholic Courier*, newspaper of the Diocese of Rochester.

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Author encourages women to slow down, make most of life

By Mary Ann Wyand

Paula D'Arcy's happy life with her beloved husband, Roy, and 21-month-old daughter, Sarah, ended in a split second in 1975 when a drunk driver crashed into their car on a highway in Connecticut.

The accident killed her husband, who was driving, and her daughter, who was strapped in a child restraint seat behind him.

D'Arcy, who was pregnant, sustained serious injuries but survived the car accident.

When she woke up in the hospital a few days later, there wasn't even time to begin asking God why such a heartbreaking tragedy could happen to her family.

That week, her parents took her to the funerals of her husband and daughter.

Several months later, she gave birth to their second child, a daughter she named Beth Starr.

Now an internationally known Catholic author, retreat leader, grief ministry speaker and psychotherapist who lives in Boston, D'Arcy found a new life and ministry by picking up the pieces of her broken dreams and reaching out to help others who are grieving the loss of loved ones.

She was the keynote speaker for "Hopeful Women," the fourth annual women's conference held on March 4 at St. Christopher Parish in Indianapolis.

More than 275 Catholic, Protestant and Jewish women from cities in central and northern Indiana as well as Ohio listened attentively to her spellbinding stories that centered on the importance of taking time in the busyness of daily life to get to know "the unbroken place within."

D'Arcy described the joy of inmates tending small gardens inside a prison last summer, and the happiness of an elderly

New Orleans couple who danced in each other's arms inside their hurricane-ravaged house last fall because they were thankful to be alive.

She also discussed her friendship with Morrie Schwartz—a retired college professor from Boston and the subject of a best-selling book titled *Tuesdays with Morrie* written by Mitch Albom—and how Schwartz coped in positive ways with the painful, debilitating symptoms of ALS, also known as Lou Gehrig's Disease.

St. Christopher parishioner Collette Fike of Indianapolis introduced D'Arcy by explaining that her eight books and one-act play reach across religious boundaries with compelling and insightful messages.

"Her work as a counselor also included working with a man named Morrie Schwartz—of the book *Tuesdays with Morrie*—and Paula tells her part of that story in her book *Sacred Threshold*," Fike said. "She also is president of the Red Bird Foundation, which supports the growth and spiritual development of those in need, including those in prison and in developing countries around the world."

Smiling often, D'Arcy reminded the women that they can find renewed hope by examining what they have been given in life and learning to appreciate those gifts.

She asked the women to consider the questions, "What sound is my life making? What is the speed of my life? Is there ever silence or enough silence?"

Silence must involve true listening, D'Arcy said, not just the absence of noise and busyness.

"Someone once suggested that it would be shocking to view your own life like a movie, but without sound," she said, "to simply watch yourself, to see how you've



Catholic author Paula D'Arcy of Boston discusses the importance of embracing life and listening to the core conversations found in silence during the fourth annual "Hopeful Women" conference on March 4 at St. Christopher Parish in Indianapolis. She is the author of eight books, including *Song for Sarah* and *Gift of the Red Bird—The Story of a Divine Encounter*, and a one-act play titled *On My Way Home*.

chosen to spend the hours of your days."

Perhaps it would be difficult, she said, to see the hours that sped by filled with concerns of so little consequence without noticing the fleeting beauty of daily life.

D'Arcy said she reads poetry to reflect on hope, joy and beauty in life.

"I began reading one poem every day," she said. "I am amazed at ... the way the Spirit reaches through my small opening, leading me to new vistas. ... Silence becomes a core conversation of life."

But sadly, she said, "it's possible to live your whole life and never have this core conversation because we move through life so quickly. I heard a woman say last week that when you're ... moving at 60 miles an hour, the only thing you

will encounter is other people going 60 miles an hour."

It's important to listen for the sound of what is genuine in life, she said, because then life will continue to change for the better.

"Our minds are never still," D'Arcy said. "We're always listening to something. What do you listen to all of the time? [Do you ask] 'Am I special? Do people like me? Am I loved?' ... These questions become an unbelievable preoccupation in our lives. There's a constant litany of voices in our heads, all these things that are really peripheral in our lives, which is the way we move through life, on the periphery, never getting to the

See AUTHOR, page 17

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To give hope, we need to experience hope

By Sister Miriam Pollard, O.C.S.O.

How can we hope—we, the ones who want to help the hopeless?

We have to admit there is such a thing as hope and that it is possible for all of us. But we also need to experience a passage into the real thing.

What is hope—not just any old hope, but the theological virtue?

It is a poured-in willingness to grasp God's promises, to rely on the one who promises. Hope relies on the "what" and "who" of the mystery of God.

The trouble is that hope starts operating best when we feel like we don't have any.

Hope is the ragged, barefoot child who comes limping along when we feel like there is no help and never will be.

We have church on Sunday and centering prayer or charismatic prayer or liturgical prayer, but nothing seems to work. We have everything, yet we despair.

Let's call it emotional despair, not the moral determination to forego all possibilities.

Despair comes in various forms:

- Minor despair—We have awakened to a day that is as gray as the color of an old sheet.
- Major despair—The person we love and want to marry has found someone else or we've lost our job with nothing in sight but bills.
- Super-major despair—What euphemistically is called a natural disaster sweeps away everything we love and possess, or someone's suicide or divorce achieves pretty much the same thing.

When we have everything, when we feel spiritual and respectable and good, we don't need hope.

It's when we're playing host to despair and its kin—guilt, desolation and self-rejection—that we reach out for hope and wonder where it is when we need it.

Why is it difficult to hope?

The great obstacles to faith—suffering and evil—also do nicely as obstacles to hope. A heart drowning in these dark seas will not easily believe in faith or easily reach out to hope.

The world is not nice. Evil and pain can be so emotionally overwhelming that believing and hoping get washed far out into the sea of our discomfiture.

But deeper than the pain and the evil lies the inability to envision a kind of

resolution other than the one we want.

We are standing on the bare beach of our determination to have not only some solution, but "this" solution—a good that we so desperately want, the taking away of what we so desperately don't want or, at least, when all else fails, our desire for help in a form that we can understand.

But hope in the form that we have decided upon is not what God and hope are all about.

It's when we don't get what we want that we kick off from a shore of unstable sands into the kind of help that pours out of the dark, mysterious sea of God's own nature.

This is our invitation into the intense and frightening, but ultimately stable world of the divine self-gift. This stability can feel horribly insecure, but there it is—the real thing.

Remember that hope is given. We only have to take it and hold it in hands that may not feel its weight.

The grace to take this gift is there for the asking. We can pray by resting in the gift, recognizing it in the ardor of a God who wants only our good, who wants only to give the gift, in however alien a form.

We can carry a mantra in our hearts, invoking the presence that is already there.

We can listen to beautiful music, watch the sunrise, read Second Isaiah and the Resurrection accounts often.

And we can be very honest with God about how small we feel, but how greatly we want this gift, which is a manifestation of the eternal tenderness, and how much we want this gift for others.

If we have made the journey, the others will know. If we share with gentleness, without sounding as if this is an easy task—share without reproach and with great sympathy—we will be able to present at least the possibility of hope to others, a possibility that may be all that the others can bear at the moment.

We can become a humble part of the help ourselves with service, a hand, a check, a smile, a note.

(Cistercian Sister Miriam Pollard is the prioress of Santa Rita Abbey in Sonoita, Ariz., and the author of Neither Be Afraid and Other Poems, published by Ignatius Press in 2000, and The Other Face of Love: Dialogues With the Prison Experiences of Albert Speer, published by Crossroad in 1996.) †



A man looks out to the sea as he fishes off the coast of Nias Island in Indonesia several weeks after the deadly tsunamis in December 2004. A heart drowning in the dark seas of suffering and evil will not easily believe or easily reach out to hope.

Hope is a journey into the light

By Father Herbert Weber

Early one cold February morning, Glenn Benner was transported from the Ohio State Penitentiary in Youngstown to the "death house" at the Southern Ohio Corrections facility in Lucasville.

It was the day before his execution. As his minister for five years, we met weekly for prayer, Eucharist and discussion.

Benner described his trip to the death house. He looked out the window of the van to see the dawn of a new day. There were dark clouds, but the sun started to shine, the clouds dissipated and light overwhelmed the darkness. For him, this was a symbol of the journey of hope he traveled during the last 12 years of his life.

Hope does not deny that darkness exists. Benner admitted his crimes and knew he had destroyed lives and families through his deeds. He also knew that hope, like sunlight, is stronger than darkness.

At his funeral, I spoke about the quality of hope in his life. Finding hope, and living with it, is necessary for everyone.

Hope is based on several realities, which lead back to God. Hope is the realization

that one is never alone. With hope, there is always the possibility of another day.

Benner told me there was no way he could undo the harm he had done, but with God's grace he could place himself in the Lord's mercy. He tried to transform his life into discipleship by helping prisoners.

People often feel they have to face life alone. That is never true. Benner had the blessing of many people, who reached out and brought him to faith and baptism.

Hope is built on the conviction that goodness is stronger than evil. The darkness which envelopes someone is never stronger than the light that penetrates the darkness.

Before the execution, I read Psalm 27 to Benner: "The Lord is my light and my salvation; whom should I fear?"

I suggested that this be his mantra as he walked into the room to face his death.

Hope as certainty in God's love permeated Glenn Benner's final days. Like light, it radiated into the lives of others.

(Father Herbert Weber is pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †

Discussion Point

God does not abandon us

This Week's Question

Describe a time that you tried to offer hope—through words or action—to a suffering person.

"I have visited many people in the hospital, [bringing them the Eucharist]. I encourage them to put their trust and faith in God, and let him know how they feel. I tell them God wants his children to come to him, and they will feel better for telling him. God ... doesn't abandon us. We abandon him." (Jack Kobe, Price, Utah)

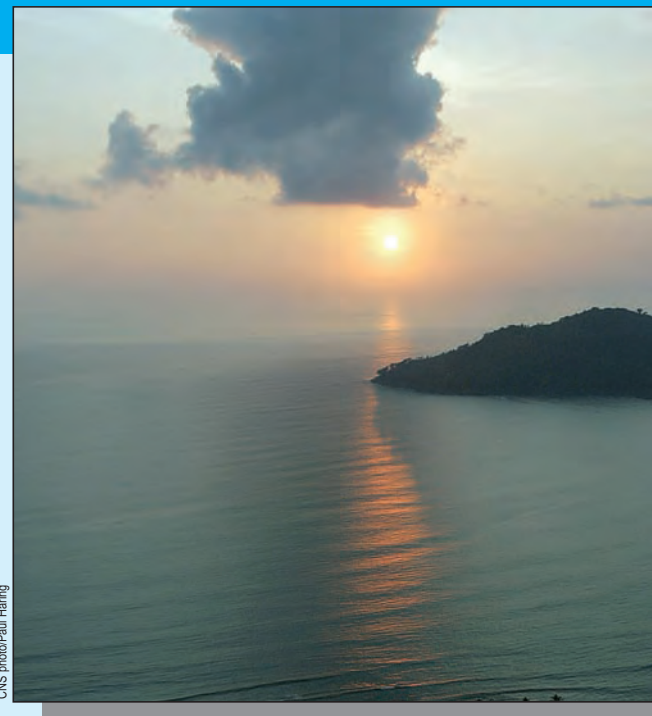
"I used to be an intensive care nurse. Once, an elderly man ... was being treated by others, but kept staring at me. I went over to him and just held his hand. He seemed so grateful for that simple thing. I've read since [then] that one of the best things for the sick is the human touch." (Linda Carpenter, Copley, Ohio)

"We had a fundraising dinner for the tsunami victims, and a newspaper fellow asked ... how we would explain where God was in this. We answered that Jesus came to be with us in our suffering, not necessarily to take it away. His being with us helps relieve the suffering though. And when people respond with help, we are following the Apostles and living out our mission." (Carrie Lacher, Friday Harbor, Wash.)

Lend Us Your Voice

An upcoming edition asks: Has the Church in your area ever advocated basic, local-level action to foster social justice? How?

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



From the Editor Emeritus/John F. Fink

Jesus in the Gospels: Betrayed with a kiss

See Matthew 26:47-56, Mark 14:43-51,
Luke 22:47-53, John 18:1-11

After his agony and prayers in the garden of Gethsemane, Jesus was wholly in command of his emotions and actions. He had resigned himself to what was about to happen. He was prepared to go to the slaughter like a lamb.



As the Apostles were waking up in the cave of Gethsemane, Judas arrived with a crowd of people sent by the high priest Caiaphas. They were probably temple police and servants of the chief priests and scribes who had long threatened to kill Jesus, but John's Gospel also mentions soldiers. Perhaps Caiaphas had thought it wise to get the cooperation of the Roman occupiers right from the start.

Judas told them that he would give a kiss to the man they were to arrest. It would be the kind of embrace one might

exchange between friends, but the word Matthew and Mark use indicates the kiss of warm devotion. One has to marvel at such audacity. Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

Jesus then asked the crowd, "Whom are you looking for?" When they replied, "Jesus the Nazorean," and he replied, "I AM," the crowd fell to the ground. He displayed such majesty that he probably could have walked right through the crowd, as he had done on previous occasions. But that was not to be this time. Rather, he thought not of himself, but of his Apostles, telling the crowd to let them go.

Finally, it seems, Peter got his nerve up. He had a sword. He drew it, swung it wildly, and managed to cut off the right ear of Malchus, the high priest's slave.

Several questions have to occur to us. First, where did Peter suddenly get a sword? Why didn't he swing it at Judas instead of Malchus? How did the author of John's Gospel know the slave's name? Why were the evangelists so specific

about the right ear?

We can imagine that Judas was happy about this turn of events. There are those who believe that he had become disillusioned with Jesus because he was so slow to act as the type of Messiah Judas thought he was. Now, he thought, he had been successful in provoking Peter and surely the master would also fight.

Not so. Jesus quickly stopped the fight and told Peter to put his sword away, "for all who take the sword will perish by the sword," then Jesus healed Malchus's ear—his final healing miracle.

Then all his followers deserted Jesus. Only Mark tells us the rather strange story of a young man following them "wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked."

Was this young man Mark himself? Had he become curious when the crowd passed his home and followed to see what was going on, and in a hurry just thrown on a linen cloth? What other explanation could there be? †

Cornucopia/Cynthia Dewes

Christianity is the reason for freedom

Recently, a young man contacted me about a column I'd written on the "conflict" between science/reason and religion. He deplored the fact that our culture generally seems to hold up science as the only truth, as opposed to faith in religious truth.



He urged me to continue writing about the two ideas, since he believes religion is losing a battle for the minds and hearts of too many people. He said reason began in the Church, and we should remember and be grateful for that heritage.

No sooner had we had our conversation than I read several reviews of a new book titled *The Victory of Reason* by Rodney Stark, including one in *The Indianapolis Star* by Jack Fink, editor emeritus of *The Criterion*. The thesis of the book is exactly what my reader was concerned about.

Stark is a professor of social sciences at Baylor University in Waco, Texas, and the author of several other books, including *The Rise of Christianity* and *One True God: Historical Consequences of*

Monotheism. The core of his subject, expressed in the new book's subtitle, is "How Christianity Led to Freedom, Capitalism, and Western Success."

Stark states the perceived wisdom for many years has been that the so-called Dark Ages were a time of ignorance and regression from the high accomplishments of Greece and Rome. Only with the Enlightenment and the Protestant Reformation did "progressive" economic and social changes come about, including capitalism and democracy.

In his book, Stark investigates the claims of several writers who advanced these ideas over the centuries. They include the influential book, *The Protestant Ethic and the Rise of Capitalism*, by early 20th-century sociologist Max Weber, and works by the 18th-century philosopher John Locke.

The implication of Stark's arguments is that the doggedly Protestant and sometimes anti-religious "experts" who advanced such ideas had axes to grind with the Catholic Church. They ignored the wealth of evidence, such as the works of the Scholastics that indicated significant intellectual progress was made between the Roman era and the Middle Ages.

He also claims that the rise of

prosperity did not occur in other religions because Christianity is unique in its futuristic philosophy. Christians believe in a personal God who gave us free will, holds us responsible for our own actions and promises us rewards in the next life. We are all equal in opportunity before God.

On the other hand, Eastern religions and Islam propose that human lives are determined by fate, thus destroying initiative. They emphasize following the law rather than discovering the spirit. And, while their societies developed high cultures and even invention, there was no follow-up in using them to improve people's lives. Nor did they do anything to advance individual freedom.

Stark's book is convincing to me and certainly instructive about early intellectual and religious history. My young reader will be happy to know that there are several other new books out there now discussing the same themes. And, while such books aren't the usual Lenten spiritual reading, they're sure to improve understanding and appreciation of our faith.

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

Faithful Lines/Shirley Vogler Meister

A conscientious look at the confessional

It was curious how some people had a highly developed sense of guilt, she



thought, while others had none. Some people would agonize over minor slips or mistakes on their part, while others would feel quite unmoved by their own gross acts of betrayal or dishonesty. ...

My column opens today with lines from *The No. 1 Ladies' Detective Agency* by Alexander McCall Smith. Coincidentally, I was reading the novel during the time I began contemplating this column. The quotation comes from the protagonist, Detective Mma Ramotswa; the author is a prominent law professor who has served on ethics and bioethics committees. (See www.alexandermccallsmith.com for more information.)

Mma Ramotswa's words ring true because we all know sinners in both categories, including ourselves. A sister who taught me in high school once told my

father how I would have difficulty in life because I was "too conscientious." She was right. Time and experience have tempered that, although there were incidents in earlier years when rigid scrupulosity interfered with my ability to love or be understanding.

We all can change. So has the sacrament of penance, also known as the sacrament of reconciliation. I encourage readers to check the *Catechism of the Catholic Church* for in-depth information about the forms of penance that I mention briefly here:

- Private confession—Face-to-face informal setting, in a confessional or in home, hospital or spontaneous/emergency situations.

- Communal confession—In many parishes, people gather as a community to prepare through the Word of God, hymns and/or prayer and general assistance with the examination of conscience before penitents personally approach a priest for private confession and absolution.

- General absolution—This practice is used mostly in unusual circumstances or where people must wait a long time to receive the sacrament. The priest absolves

everyone with the understanding that all mortal sins are to be confessed personally to a priest at the next opportunity. (General absolution is used in extraordinary circumstances so no one is deprived of God's mercy.)

Recently, in a stack of stuff, I found a photocopy of a Catholic News Service/W. Hamond cartoon about confession, which appeared in a 1993 issue of *The Criterion*.

Two priests are standing by a machine, and one says to the other, "We're trying our best to keep up with the '90s and to be open to new ideas, but I just don't know about people faxing in their confessions."

Of course, we don't do that any more than we would practice another idea—having drive-through confessions for convenience. Recently, a former Catholic sent me a joke about a drive-through confessional having a sign nearby that said, "Toot and Tell or Go to Hell."

Bless me, Father, for I have sinned. ...

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

Research for the Church/
James Davidson

Does religious illiteracy cause dissent?

I recently have heard several Church leaders say that the main reason why there is so much disagreement with Church teachings is that Catholics no longer understand their faith the way they used to. In other words, religious illiteracy contributes to dissent. If it is true, this claim has important policy implications. It suggests that, if people only understood their faith, they would agree with Church teachings.



In the 1960s, sociologists Charles Glock and Rodney Stark explored the relationship between religious knowledge and religious belief. Their measure of religious knowledge included questions about Scripture quotations and Old Testament prophets. Their index of religious "orthodoxy" included items on the existence of a personal God, the divinity of Christ, the authenticity of biblical miracles and the existence of the devil. Their measure of "ethicalism" had to do with the importance of loving one's neighbor and doing good for others.

Glock and Stark found very little relationship between knowledge and belief. Catholics who were high in knowledge were only slightly more likely than other Catholics to be doctrinally orthodox and were no more likely to score high on ethicalism.

A 2005 national survey also raises questions about the alleged connection between illiteracy and dissent. Several colleagues and I asked Catholics to agree or disagree with the following statement: "You often feel that you cannot explain your faith to others." Agreement with this statement was a sign of religious illiteracy. Disagreement was a sign of religious literacy. We also asked Catholics about the importance of the sacraments, belief that Mary is the mother of God, social justice, the teaching authority of the magisterium, having a celibate clergy, prayer, helping the poor, the Resurrection, eucharistic adoration, and the Church's opposition to the death penalty, same-sex marriage and abortion.

Catholics who were most likely to say they could not explain their faith to others were no more, nor less, likely than other Catholics to say these Church teachings are important. For example, 83 percent of those who said they could not explain their faith to others and 85 percent of those who disagreed with that statement said that belief in the Resurrection is "very important." Thus, there was little or no link between illiteracy and dissent.

Here is a third way to look at the issue. If illiteracy contributes to dissent, Catholics with high school educations or less should disagree with Church teachings more than highly educated Catholics. In fact, most studies—including several of my own—indicate just the opposite: less educated Catholics are more likely to agree with Church teachings than Catholics with advanced degrees.

Our research also shows that laypeople accept core Church teachings which they would be hard pressed to explain, such as Jesus's real presence in the Eucharist, and reject many other teachings which they can explain rather easily, such as the Church's opposition to the death penalty.

These studies and observations raise serious questions about the alleged link between illiteracy and dissent. There does not appear to be a very strong relationship between the two. Indeed, they seem to have little or nothing to do with each other.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 26, 2006

- 2 Chronicles 36:14-16, 19-23
- Ephesians 2:4-10
- John 3:14-21

This weekend, the Church celebrates *Laetare* Sunday, the name drawn from what is the first word in Latin of the Entrance Antiphon, "Rejoice!"



Lent is well under way. Easter is not that far in the future. It is not so trivial as a day to rejoice that the drabness and penance of Lent will soon

end. Instead, it is a lesson about life. The drabness and trials of earthly life someday will end. The glory of heaven awaits us.

Once the Church required, and still allows, celebrants at Mass to wear vestments of a rose color. It is not as if the more somber violet of Lent today is diluted. Rather, the violet is brightened by the sunbeams of the approaching dawn.

That dawn, of course, will be the brilliant flash of the Resurrection.

The Second Book of Chronicles supplies this weekend with its first reading.

At one time, Chronicles was a single volume. As time passed, and as editors and translators had their way, it was separated into two volumes. Thus it has remained, and thus it exists in all modern translations of the Bible.

It is part of the Bible's historical set of volumes. While these volumes tell of the history of God's people, their purpose is not to report history, but to reveal developments in the people's religious experience.

This reading recalls the bitter events that led to the Chosen People's defeat by the Babylonians, and the removal of many Hebrews, their numbers now unknown, to Babylon.

In Babylon, they were not exactly enslaved nor were they hostages—in the sense that they were not held to prevent rebellion by their kin people back home—but they led an unhappy life in a foreign and unwelcoming culture.

Through the human instrument of

Cyrus, the Persian king who overwhelmed Babylon, God freed these people.

The Epistle to the Ephesians is the source of the second reading.

It is an eloquent proclamation of God's mercy. The epistle declares that before Christ, humans were doomed to everlasting death. Then, though and by salvation in Christ, they were able to attain everlasting life.

St. John's Gospel furnishes the last reading.

This reading recalls a moment in the Exodus, that long march by the Hebrews from Egypt, where they had been slaves, to the Promised Land. The march took them across the stark and unforgiving Sinai Peninsula. Trials were many, hunger and thirst among them. They lost their way. Another trial was the presence of venomous snakes.

Again, God supplied relief. He told Moses, the leader, to lift a snake on a staff and to hold this staff high. God promised that all who looked upon this staff, with the impaled snake, would survive.

The implication of the Crucifixion is clear. The Gospel subtly reminds us that all who look upon the Cross of Jesus in faith will live.

The Gospel continues as a moving description of God's mercy. Humans can find joy, but only in and through Jesus can they find joy and eternal life.

Reflection

The Church gently, but firmly leads us onward through Lent. It reassures us that Easter is not far into the future. In fact, it will come in only a few more weeks.

If Lent has been productive, Easter should be a moment of joyful, personal resurrection. In faith, we then also should rise, ourselves being raised by our identity with Christ from the death of sin.

Lent's productivity and effectiveness, however, depend upon us. We ourselves, by our commitment to God, and then by our prayer and penance, decide the outcome for Lent personally for ourselves.

The Church today urges us to continue to make Lent effective and to look ahead to resurrection. †

Daily Readings

Monday, March 27

Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, March 28

Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 29

Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 30

Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 31

Wisdom 2:1a, 12-22
Psalm 34:17-21, 23
John 7:1-2, 10, 25-30

Saturday, April 1

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, April 2

Fifth Sunday of Lent
Jeremiah 31:31-34
Psalm 51:3-4, 12-15
Hebrews 5:7-9
John 12:20-33

Question Corner/Fr. John Dietzen

True Christian humanism is based on Gospel teachings

Our discussion club had a lively exchange recently about humanism, and spiritual or Christian humanism.



Some people said that it is good, while others said that it violates Catholic teaching. What do these words mean? (Texas)

The word "humanism" has a rainbow of meanings. In itself, it is the belief or philosophy that the greatest good of men and women is their perfection as human beings.

All good, all morality, according to this idea, is based on what will make men and women more perfectly human, more able to be whole and integrated in their knowing and loving and feeling.

Put that way, there is nothing un-Christian or un-Catholic about humanism; it is solid Catholic doctrine. All God's laws, all of Christ's teachings and grace are aimed at making us become what God made us to be, good people in the pattern of Jesus, who was the perfection of human existence.

Pope Paul VI said in his encyclical "The Development of Peoples" that in all the Church's labors for truth and justice, "what must be aimed at is complete humanism ... , the integral development of the whole man and of all men."

St. Irenaeus was, I believe, the first to say, "The glory of God is man fully alive," fully living the human nature created by God.

Vatican Council II's *Declaration on the Church in the Modern World* echoes the same thought. Hope is seen for mankind because "we are witnesses of the birth of a new humanism, one in which man is defined first of all by his responsibility toward his brothers and toward history" (#55).

Some brands of humanism in the past as well as today view the works and goals of human beings without regard to any relationship to a Creator, to a Savior or to a life beyond this world.

Obviously, this vision of men and women is opposed to Christian belief; it is and has been explicitly condemned by Catholic and other Christian authorities.

It is also true that many issues of human rights and duties—for example, the right to freedom of religion, the right of people to democratic self-governance, the right not to be enslaved, the right not to be coerced by torture to embrace religious truth and others—once rejected as

"secular humanism," are now embraced by the Catholic Church.

True Christian humanism, based on the Gospel, has become an important element of Catholic social doctrine, found in a myriad of modern Catholic documents, most prominent of all in the encyclicals and other teachings of Pope John Paul II.

This kind of humanism is not only permissible, it is essential if the human family is to develop on this earth in a healthy and Christ-centered manner.

In a recent column, you said that "there is no evidence in the Gospels that Mary had explicit knowledge of future events in the life of Christ," his death and resurrection, for instance.

I agree. But books are available, sanctioned by the Catholic Church, that tell more of Mary's knowledge and her life with the Apostles. Two of these books are by Mother Mary of Agreda and Anne Catherine Emmerich. You could have mentioned them. (Pennsylvania)

The books that you refer to, and a few others based on private revelations to various persons, are sanctioned by the Church only in the sense that there is no heresy in them.

In other words, the Church does not vouch for their truth or accuracy. Some of these revelations, in fact, contradict each other. People may believe what is in them if they wish, but they are not Catholic teaching.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 5515, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Lenten Journey

Dear Lord,

Before I start on my journey, I must finish my work.

It's getting time for me to be planting my intentions (my fields). Before I can plow, I must clear my ground (my soul). I must rid out all the stones (sins)—all the debris.

There are many stones that need to be raked up and put aside so they can't cause me to fall over them.

Some stones are small—little petty things that can cause me to lose valuable time.

And some stones are large. The larger ones—some of hate, jealousy, narrow-mindedness—must be dropped in a big well, where they will never come to light again.

When this is done, I can proceed with the sowing of my good seed—love, gentleness, kindness—words spoken to fellow neighbors and friends and kin, who will appreciate a kind and loving word, perhaps causing them to look up to God and



Photo by Mary Ann Wyand

realize we are all truly blessed and can love our generous God with more devotion.

May we all make a good Lent.

By Patricia Drischel

(Patricia Drischel is a member of St. Elizabeth Parish in Cambridge City.)

Readers may submit prose or poetry for faith column

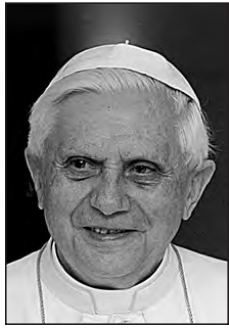
The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

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

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

Pope urges religious leaders to reconcile conflicts with dialogue

VATICAN CITY (CNS)—Pope Benedict XVI called on Jews, Christians and Muslims to work together to promote peace and justice in the world, and he urged religious leaders to lead the way by reconciling conflicts and divisions through dialogue and active solidarity.



Pope Benedict XVI

In a March 16

speech to members of the American Jewish Committee, the pope underlined the "rich common patrimony" that "distinguishes our relationship as unique among the religions of the world."

Christianity acknowledges God's relationship with Israel as the beginning of salvation history, and the pope reminded his audience that the Catholic Church "can never forget that chosen people with whom God entered into a holy covenant."

But Judaism and Christianity also share a unique trait with Islam in that they all believe in one God as creator of

heaven and earth, he said.

"It follows, therefore, that all three monotheistic religions are called to cooperate with one another for the common good of humanity, serving the cause of justice and peace in the world," said the pope.

He emphasized the importance of religious leaders spearheading such efforts since they "have a responsibility to work for reconciliation through genuine dialogue and acts of human solidarity."

The pope said such cooperation is especially urgent today because greater attention needs to be given to "teaching

respect for God, for religions and their symbols, and for holy sites and places of worship."

The visiting American Jewish Committee's international director of interreligious affairs, Rabbi David Rosen, said he agreed with the pope's assessment of "the need to reach out to Islam."

The rabbi said the group has "lots of bilateral contacts" with Muslim groups, but he said the level of dialogue and exchange is "low-key and behind the scenes" because Muslim leaders risk being criticized for engaging in dialogue with Jews. †

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'In God We Trust'

Woman's penny project sends prayers, support to U.S. troops

THIBODAUX, La. (CNS)—The words "In God We Trust" on the U.S. penny were the inspiration for Thibodaux resident Sally Sobert's Power of Prayer Penny Project, which she began shortly after U.S. military forces invaded Iraq in 2003.

"When President [George W.] Bush first started to talk about a war with Iraq, there were a lot of people who were against sending our troops over there. I wanted to find a way to show our soldiers that we cared about them, that we were praying for them and that no matter whether we believed in the war or not, we supported them," Sobert said.

She said she had witnessed the power a prayer coin had on a friend of hers who received it while she was recovering from an injury, and the memory of it stayed with her.

"Whenever my friend rubbed the coin, it brought her comfort," she told the *Bayou Catholic*, newspaper of the Diocese of Houma-Thibodaux.

Sobert's prayer pennies for the military are spray-painted red or blue, then affixed to a card that reads: "God has so blessed America. You are one of his many blessings. Thank you. Thanks be to God for you. Keep this penny as a reminder that our prayers are with you. Thank you for serving our country and for protecting the world. God bless you and keep you."

The project has two goals. The first is to let those serving the country know that

people's prayers and support are with them by giving them the military penny card. The second goal is asking people to pray for the troops by distributing penny cards that contain the prayer for peace.

To date, according to Sobert, more than 50,000 of the military penny cards have been distributed to troops in the U.S. and Iraq.

The project has been an ecumenical effort, with people from different religious denominations helping with everything from donating pennies to spray-painting them and affixing them to the cards.

Sobert needs thousands of pennies, but she said she has had no problems getting them.

"As word of the project got out, I literally had people coming up to me and giving me pennies," she said.

Some local organizations have also collected pennies for the cause, including St. Joseph Co-Cathedral Parish in Thibodaux and the Bayou Community Band, which collected pennies at its concerts.

When 4,400 members of the National Guard from the area were deployed to Iraq, Brig. Gen. Hunt Downer of Houma requested military penny cards for each of them. He presented the cards to the soldiers while they were stationed at Fort Hood, Texas, to let them know that the people of south Louisiana would be praying for them.

Word of the project has spread



Sally Sobert holds a "penny" card and a prayer card she designed to show support to U.S. troops serving their country at home and abroad. Sobert, pictured at the Marian Servants of the Word House of Prayer in Thibodaux, La., on Feb. 3, affixes a penny, spray-painted red or blue, to a card that reads "God has so blessed America." To date, more than 50,000 penny cards have been distributed to military personnel in the U.S. and Iraq.

throughout Louisiana and beyond. Currently, Sobert is working with a group called Operation Lifeline from New Castle, Pa., which sends goody boxes to military personnel in Iraq.

Sobert has received postcards and letters from people all across the country that have learned of the project. Some want to request information about the project and others just want to thank her.

Last Dec. 18, Capt. Bill Roberts, a 20-year Army veteran stationed in Baghdad, Iraq, called Sobert and told her he has had one of her military penny cards for 10 months. He said he "feels

the prayers."

The Diocese of Houma-Thibodaux's chapter of the Marian Servants of the Word has adopted the project as a ministry. Members sometimes work together in assembly-line fashion, placing glue dots on the pennies, affixing them to the military and prayer cards, and preparing them for delivery or shipment.

(For more information about the Power of Prayer Penny Project, contact Sally Sobert by phone at 985-446-6219, by e-mail at prayerpenny@bellsouth.net, or by mail at P.O. Box 112, Thibodaux, LA 70302.) †

Teen challenges those gathering signatures on stem-cell petition

ST. LOUIS (CNS)—Molly McCann wants people to stand up for the unborn.

The 17-year-old has been doing just that at several protests she organized at libraries to oppose a petition that would protect human cloning and embryonic stem-cell research in Missouri.

A member of Ascension Parish in Chesterfield who is home-schooled, Molly said she organized the protests after she encountered a person at her local library branch who was collecting signatures for the Missouri Stem-Cell Research and Cures Initiative.

Its proponents hope to collect 150,000 signatures in the coming weeks and months to get the issue on the Nov. 7 ballot.

The initiative would constitutionally protect a process called somatic cell nuclear transfer, also known as therapeutic

cloning, but would ban the implantation of a cloned embryo in a woman's uterus. The Church opposes any cloning or stem-cell research that results in the killing of a human embryo.

In an interview with the *St. Louis Review*, archdiocesan newspaper, Molly said the ballot language, which continues to be challenged in the state courts, is flat-out deceptive.

"I saw a man or two sign the petition, and I felt they were really sort of being duped," she said. "I got pretty upset on the ride home."

She told her mother, Noreen, about what had happened, and her mother encouraged her to go back to the library.

Standing next to the woman collecting signatures, Molly said, "Everyone who came up, I would step up and say, 'Do you realize there are no cures with embryonic

stem cells and there are over 65 diseases that have been treated with adult stem cells?'"

Molly said she received mixed reactions from library patrons. While she was able to convince some people not to sign the petition, others still chose to sign it after hearing what she had to say, she said. And yet others seemed to already know about the controversy behind the issue and refused to sign.

Since then, Molly and several siblings and friends have organized other protests outside the library headquarters and two branches where other signature collectors have been present.

Molly said the issue is important to her, not only because it involves human life, but also because she will turn 18 this September—just in time to vote against the effort in November if it gets

enough signatures to be put on the ballot.

She also plans to organize demonstrations with her siblings and friends this summer.

"We'd like to get the word out across the state of Missouri because the issue here is to get people educated," Molly said. "A lot of people, if they understood what was happening here, they'd vote no. But if they don't hear the controversy, it's quite possible they might vote yes."

Molly said she encourages people to visit libraries, post offices and other places where signatures are being collected to present the other side of the story.

"Stop and just devote 20 minutes to an hour to just standing there and giving the other side," she said. "Because oftentimes, these petitioners just walk off. They give up." †

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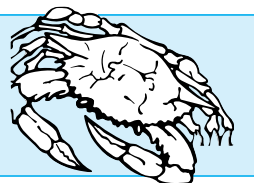
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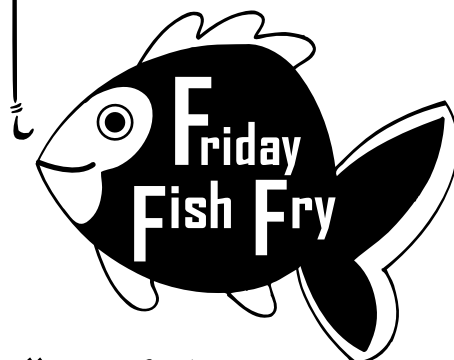
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Media's power to inform, unite must be used for good, pope says

VATICAN CITY (CNS)—The potential power of the media to inform and unite people must be harnessed for the good of humanity, Pope Benedict XVI said.

Meeting on March 17 with members of the Pontifical Council for Social Communications, the pope encouraged Catholic bishops and communicators to help the media and the entertainment industry promote truth and peace.

"Such a commitment demands principled courage and resolve on the part of those who own and work within the hugely influential media industry to ensure that promotion of the common good is never sacrificed to a self-serving quest for profit or an ideological agenda with little public accountability," he said.

Pope Benedict reminded council members that in his message for World Communications Day 2005, he called for special efforts

to uphold and support marriage and family life through the media.

Even television programs and movies can help parents raise their children by "presenting edifying models of human life and love," he said.

"How disheartening and destructive it is to us all when the opposite occurs," Pope Benedict said. "Do not our hearts cry out most especially when our young people are subjected to debased or false expressions of love, which ridicule the God-given dignity of the human person and undermine family interests?"

He asked council members to increase their efforts to help media professionals "promote what is good and true, especially in regard to the meaning of human and social existence, and to denounce what is false, especially pernicious trends which erode the fabric of a civil society worthy of the human person."

During their March 13-17



meeting, council members focused particularly on implementing the suggestions made by Pope John Paul II in his 2005 apostolic letter on the rapid development of communications technology.

While members and consultants spoke among themselves about rumors that Pope Benedict was planning to reorganize the Vatican's various communications-related offices, the supposed plan was not mentioned at all during the council's working sessions nor during

the meeting with the pope.

Jesuit Father Federico Lombardi, general director of Vatican Radio and the Vatican Television Center, attended the council meeting. He said he had not heard anything official about the reorganization.

In a reflection prepared for the meeting, Bishop Joseph A. Galante of Camden, N.J., a council member, said the rapid development of technology has improved the ability of the Church to communicate

with its members and the wider world.

"And yet, for me, this marvel is coupled with a certain uneasiness," he said. "I wonder sometimes whether these new technologies have brought us closer together or accomplished something else.

"The media-driven world—which is increasingly owned and overseen by the powerful few—too often exaggerates differences, exploits conflict and degrades human dignity in

A sister and a Vatican Television Center cameraman film Pope Benedict XVI during his first general audience of 2006 at Paul VI Hall at the Vatican on Jan. 4. In a recent address to the members of the Pontifical Council for Social Communications, the pope encouraged Catholics to work to ensure that within the media "the common good is never sacrificed to a self-serving quest for profit or an ideological agenda with little public accountability."

the name of profit," he said.

Despite the need to offer criticism from time to time, Bishop Galante said, the Church must recognize and use the positive power of the media.

"We can expand the boundaries of our outreach to people who need to hear the Good News," he said. "We have the ability to communicate the beauty of the faith in new and compelling ways that resonate with the people of today, in particular our youth." †

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Bishop Baker co-authors novel about Florida missions

CHARLESTON, S.C. (CNS)—Bishop Robert J. Baker of Charleston has co-written a novel that recounts the history of the chain of Spanish missions in northern Florida.

The book, *Cacique: A Novel of Florida's Heroic Mission History*, was released on March 14 by Saint Catherine of Siena Press, a Catholic publisher in Indianapolis.

It was co-founded by Father Daniel Mahan, pastor of St. Louis Parish in Batesville, and Jean Zander, a member of St. Luke Parish in Indianapolis.

The book's co-author is Tony Sands.

"*Cacique*," a Spanish word for chieftain, is the tale of Florida's Potano Indian chieftains and their relationship with Spanish Franciscan missionaries, according to a press release from the publisher.

In the release, Bishop Baker noted that the Florida missions have not been excavated until recently. One that has, Mission Santa Fe de Toloca in northern Florida, serves as the novel's focal point.

Bishop Baker was ordained a priest of the Diocese of St. Augustine in 1970. He served as a parish priest and high school teacher before doing graduate studies in Rome. He later taught at St. Vincent de Paul Seminary in Boynton Beach, Fla.

He was ordained the 12th bishop of Charleston in 1999.

(For more information about *Cacique*, or to purchase it, visit www.bishopbaker.com or call 888-544-8674. The 288-page paperback costs \$14.95, plus shipping and handling.) †

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Business Available

ATTENTION

The Village Dove, a Catholic gift and book store with three locations, has served the community for 30 years. The owners are preparing to retire and are seeking interested buyers who have a vision of carrying on the ministry and mission of **The Village Dove**. Please contact Beth Kuczkowski or Cathy Papesh at 317-253-9552.

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School Administrator

Description

St. Pius X recently celebrated its 50 year anniversary and currently has over 1,525 families in the parish. St. Pius X School is a K-8 school with 408 students. St. Pius X has an attractive campus located on the Indianapolis area north-east side. St. Pius X offers students a quality education in a Christian environment that includes: Art, Music, Computer Technology, and Foreign Language. St. Pius X has recently been nominated to apply for Blue Ribbon School status.

Criteria

Applicant must have strong leadership, interpersonal and communication skills as well as the ability to foster and increase Catholic identity. Applicant must have an administrator's license and teaching experience. Salary commensurate with experience/archdiocesan classifications. Candidates must complete the Administrator Application.

For information and submission of a completed application, contact:

Archdiocese of Indianapolis
Office of Catholic Education
Attention: Rob Rash
1400 North Meridian
Indianapolis, IN 46202
317-236-1544
1-800-382-9836, ext. 1544

SPIRIT

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Don Striegel

Indianapolis, at a time when one woman's family made him appreciate his own blessings even more.

"There was a single mother of two boys living in government housing and struggling day to day," recalled Striegel,

who has served as the president of the group's archdiocesan council. "There were struggles to pay for medicine and doctors' appointments for the boys. I can actually remember her telling me about going to the dumpster to get things, a lamp or a nightstand.

"She used our distribution center for clothing for her and the boys. I helped out with food and bills and counseling. I saw the comparison to my own family. I had a good job, a good wife, healthy kids and a home. It taught me humility. The ministry is a blessing. It's living our faith."

Gerardo Dimas

When Gerardo Dimas moved from California in 1992, he soon found a home at St. Monica Parish in



Gerardo Dimas

Indianapolis. Ever since, he's offered that same welcome to fellow Hispanics as the parish's Spanish Mass—which he helped to establish—now draws nearly 600 people each week.

Still, it's the memory of one faith-seeker that

motivates Dimas in his work for the Church.

"There was this friend of mine who was away from God," Dimas recalled. "He had belonged to another Church. He got married to a Mexican woman and

they came to St. Monica. I received him with a big hug. He later told me that when I gave him the hug, he felt God was embracing him. God was calling him back. But he didn't tell me that until three years later because he didn't want it to go to my head."

Dimas' friend has now become a Catholic. That conversion thrills Dimas as much as starting the Spanish Mass.

"Jesus has been great with us, and he keeps us working," Dimas said. "We're looking for more ways to serve and help people."

Patty Yeager

The thrill of turning a heartbreaking Christmas into a joyful one for struggling families and hopeful children has challenged Patty Yeager in her six years as the co-chairperson of the Christmas Store.

In 2005, more than 500 needy families benefited from the archdiocesan effort to let parents shop—free of charge—for clothes, toys and other gifts. Yeager won't soon forget the reactions of two mothers who found hope and help at the Christmas Store.

One was a refugee from Ethiopia who became excited about getting blankets for her children, who used them to cover up against the December cold in Indianapolis when they went outside.

The other mother was in desperate need of a size 6 winter coat for her first-grade daughter, a child whose coat had been stolen from her daycare center.

"It's a nice way to know Christmas mornings are great," said Yeager, a member of St. Roch Parish in Indianapolis. "For a split second on Christmas morning, I think there are a lot of people who are happy all over the city because of what we do at the Christmas Store."

Father John Mannion

Franciscan Sister Marlene Shapley cries when she remembers the compliment she once received from Father

In the end, though, Teipen acknowledged that no matter how much hard work he and other supporters of Catholic Radio Indy put into supporting the station's ministry, it is God who ultimately brings about any results.

"That's the thing about evangelization. You make the means available," Teipen said. "And it's up to God to do the rest."

(To listen to Catholic Radio Indy 89.1 FM's online streaming of its programming, log on to www.catholicradioindy.org) †



Fr. John Mannion

John Mannion, the director of spiritual care services at St. Francis Hospital and Health Centers in Beech Grove.

"I went to confession and he told me I was the light of the world," said Sister Marlene, the hos-

pital's vice president of mission integration and a member of the Mishawaka, Ind.-based Sisters of St. Francis of Perpetual Adoration. "He said my religious presence is a light to the world, and to not be afraid to let my light shine to other people."

Father Mannion doesn't have that fear. The priest reveals that light in his relationship with Charlie Ressler, an 88-year-old man that Father Mannion has visited every day for eight years since Ressler's wife died. The priest is also known for mowing the lawns and painting the homes of people in need while supervising a staff of 21 people and leading the hospital's ethics committee.

"I'm humbled by the award," Father Mannion said. "It's just for the ordinary things I do every day."

Fred Glass

In 1980, Fred Glass was looking forward to enjoying the fall of his senior year at Indiana University in Bloomington.

Instead, his college girlfriend encouraged him to take an internship with then-U.S. Sen. Birch Bayh in Washington, D.C.



Fred Glass

"She told me I had to do this," recalled Glass, a

member of St. Thomas Aquinas Parish in Indianapolis. "It was the start of all I've been able to do in public service."

Glass will receive the Community Service Award for his contributions to Indianapolis and the Catholic Church, including being the president of the Marion County Capital Improvement Board of Managers and a member of the St. Thomas Aquinas Finance Commission.

"I've always been struck by that Gospel that says you worship God when you serve other people. My parents lived that," Glass said about his mother, Rosemary, and his father, the late George Glass.

Glass also credits his education at St. Thomas Aquinas School and Brebeuf Jesuit Preparatory School in Indianapolis for stressing social justice to him.

Plus, he still thinks fondly of his college girlfriend, who became his wife and

Tables available for Spirit of Service Awards dinner

Indianapolis Colts' quarterback Peyton Manning will be the keynote presenter at the Spirit of Service Awards Dinner, benefiting Catholic Charities Indianapolis.

The event will begin at 5:30 p.m. on April 26 at the Indiana Roof Ballroom in Indianapolis.

Manning will take part in a question-and answer session with Anthony Calhoun of WISH Channel 8 in Indianapolis.

Tables for eight people can be purchased at three different levels: \$10,000 for a benefactor, \$5,000 for a patron and \$1,750 for a partner.

The funds will help to support the efforts of Catholic Charities Indianapolis to provide family support, eldercare, crisis assistance and shelter while serving as an advocate for peace and social justice.

Catholic Charities Indianapolis also provides programs for children, youth, adults and families, including counseling for individuals and couples.

(For more information about this event or to make reservations, call 317-236-1425 or 800-382-9836, ext. 1425.) †

the mother of their four children.

"She's involved in public and community service, too," he said. "Barbara always challenges me to do things for the right reasons—to serve other people and not seek recognition."

OneAmerica Financial Partners, Inc. will receive the Corporate Leadership Award for its many contributions to the archdiocese and to the central Indiana community.

"OneAmerica is a top sponsor of the Indiana Repertory Theatre, the Indianapolis Symphony Orchestra, Museum of Art, Children's Museum, Center of Leadership Development and the Indiana Black Expo," according to Jim Freeman, the company's vice president of community affairs.

Among its many other contributions, the company has also created endowments to the Krannert School at Purdue University, the Indiana University School of Medicine and the Indianapolis campus of the Indiana University Kelley School of Business, Freeman noted.

"OneAmerica has generously donated flagpoles to new Catholic schools and lent leadership to campaigns such as Legacy of Hope, Building Communities of Hope and Legacy for Our Mission," Freeman said. †

RADIO

continued from page 1

months, the group hopes to purchase it.

Teipen said that the purchase price is approximately \$2 million.

He said that purchasing the station would significantly reduce Catholic Radio Indy's monthly expenses and allow it to expand its coverage area in Indianapolis. The station would move forward with more local programming, including shows in Spanish, Teipen said.

Classified Directory, continued from page 18

Positions Available

PRINCIPAL POSITION

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Candidates for principal must have administrators license, experience and be practicing Roman Catholics.

Contact Rob Rash at 317-236-1544 or by e-mail at rrash@archindy.org to apply.

Elementary School Principal Holy Name of Jesus

Holy Name of Jesus School in Beech Grove invites elementary administrators to apply immediately for the position of principal. We are seeking candidates who demonstrate excellent leadership, communication, and motivational skills combined with the ability to inspire traditional Catholic values. The ideal candidate will also be a visionary in educational improvement and the use of technology.

If you are a practicing Catholic with the qualifications and skills to lead Holy Name in its efforts of continuous improvement, please send your résumé by April 7, 2006 to:

Rob Rash
Archdiocese of Indianapolis
Office of Catholic Education
1400 N. Meridian St.
Indianapolis, IN 46202-2367

Director of Youth Ministry

Growing and active Catholic parish in Indianapolis, Indiana suburb is currently seeking Director of Youth Ministry to expand and facilitate programs for grades 7-12. Qualified candidates must be passionate in their Catholic faith; able to lead, inspire and communicate with youth and adults; and willing to work cooperatively with parish staff and advisory committee. Energetic individual desired to draw young people to responsible participation in the life, mission and work of our faith community.

This is a full time position with flexible work hours. Salary will be commensurate with experience, and full diocesan benefits are provided.

Please send résumé, including list of references and salary requirements, to: St. Alphonsus Parish or e-mail Stalyouth@ameritech.net

Testing God

Haitian deacon moves family to Idaho for better life

MERIDIAN, Idaho (CNS)—Like Gideon, Deacon Malherbe Desert, a Haitian physician who is assigned as a deacon at Holy Apostles Parish in Meridian, has resorted to testing God—not just once, but several times in his life. God has not let him down.

“You know God talks to people. You just have to listen,” he said.

Deacon Desert, his wife, Martine, and their five children came to Idaho last summer at the invitation of members of the Project Haiti team at St. Alphonsus Regional Medical Center in Boise. The deacon, who was a pediatrician and general practice doctor in Haiti, and Martine Desert, who was a pharmacist, are not able to practice their professions in the U.S.

So for now, he is working as an operating room aide at St. Alphonsus hospital during the day, then going to the hospital library in the evening to study for the U.S. medical tests for foreign physicians. He estimates it will take two years before he is ready to take the test. She is studying English and hopes someday to return to her profession, too.

In Haiti, he worked in Port au Prince with Father Rick Frechette ministering to the very poor. Father Frechette, who has come to Idaho several times to help raise funds for St. Alphonsus' Project Haiti, became a doctor and spearheaded the building of a hospital so he could better minister to the poor.

Deacon Desert was ordained to the diaconate in January 1996, almost 10 years after he became a doctor.

“The calling [to be a deacon] seemed in my blood,” he said. “I felt, ‘If you don’t do it, you will not feel happy.’”

In 2004, he was working with Father Frechette “seven days a week” doctoring the poor, the sick and the dying, and providing pastoral care when his wife and children went to Florida on vacation to visit her uncle.

Three weeks later, she called him to say she wanted to stay in the U.S. because their children would have a better education and be safer due to the precarious political situation in Haiti.

He stayed in Haiti, working and sending the family money.



CNS photo/Colette Cowman, Idaho Catholic Register

Deacon Malherbe Desert, a Haitian physician who is assigned as a deacon at Holy Apostles Parish in Meridian, Idaho, and his wife, Martine, help 5-year-old Chris-Allan practice his numbers with magnets on the refrigerator in their Boise home. Deacon Desert, his wife and their five children came to Idaho last summer at the invitation of members of the Project Haiti team at St. Alphonsus Regional Medical Center in Boise.

Then one day in 2005, Martine Desert called her husband, crying. While she and the children were at a store, there was a robbery. The robbers made them lay on the floor. They put a gun to her head and kicked the children.

“They were all traumatized,” said Deacon Desert. When he went to Miami, he could see that their children were even afraid to go out or go to school. He returned to Haiti, while asking God what to do.

“It was a big choice for me,” he said. “I love my family so much, but I also loved my ministry, my vocation.”

Then he got a call from Barbara Tomasini at St. Alphonsus Regional Medical Center. Tomasini had met Deacon Desert on the Project Haiti trips to Haiti. She said she had heard about what happened to his family, and she invited them all to move to Boise.

The deacon and his wife visited the city in April. “We saw that Boise is a good place to raise children

and give them a good education,” he said. “The authorities in Florida had caught one of the thugs, and every week we were going to the courts. Everyone was still traumatized.”

In July, the Desert family moved to Boise. Their children are all doing well in school. Christina, 15, is at Bishop Kelly High School in Boise. Christopher, 14, and Christian, 13, are at a Boise public middle school and Caroline Emmanuelle, 8, and Chris-Allan, 6, are at St. Mark School in Boise.

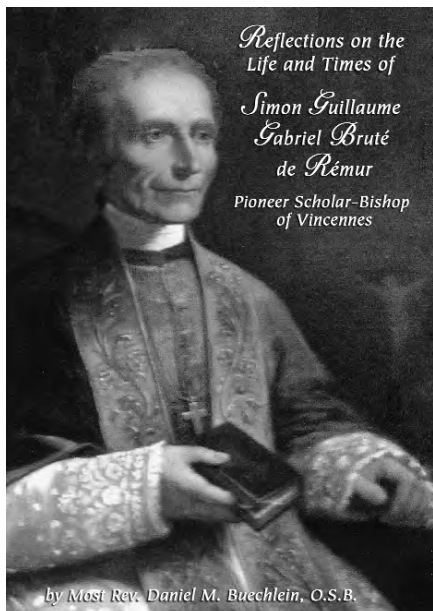
All the Desert children have “Christ” in their name some way. “Paul said, ‘Christ is my life,’” said the deacon. “We love Christ. He is our life, so we named them in homage to Christ and entrusted them to Christ at their births.”

One day, when their children are grown, the couple hopes to return to Haiti. Deacon Desert’s prayer for the people of Haiti is that the poor “can have a better, more dignified life.” †

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