



**The**

# Criterion

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**Inside**

Archbishop Buechlein . . . . . 4, 5  
 Editorial . . . . . 4  
 Question Corner . . . . . 19  
 Sunday and Daily Readings . . 19  
 Youth Supplement . . . . . 11

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## Pope's envoy takes plea for peace to White House

VATICAN CITY (CNS)—As the Church began Lent with special prayers and fasting for peace, Pope John Paul II sent an envoy to convince President George W. Bush that the Iraqi crisis should be resolved without war.

By all accounts, however, Cardinal Pio Laghi's meeting with Bush on March 5 did not change anyone's mind.

The United States threatened anew to use military force to disarm Iraq, with or without U.N. consent. The Vatican continued to warn that a unilateral U.S. military

strike would be immoral and would severely damage the peacekeeping role of the United Nations.

Cardinal Laghi, a former Vatican ambassador to the United States, met with Bush for 40 minutes at the White House and delivered a personal message from the pope to the president, spelling out the Vatican's arguments against war. National Security Adviser Condoleezza Rice and Jim Nicholson, U.S. ambassador to the Vatican, also attended the meeting.

Speaking to reporters afterward,

Cardinal Laghi said a war without U.N. approval would be "immoral ... illegal, unjust," and that any decision on the use of military force "can only be taken within the framework of the United Nations."

The Italian cardinal, a longtime friend of Bush's father, said the atmosphere of the meeting was good and the president had listened. But he said he did not know if his "message was received with the same intention that it was given."

See ENVOY, page 2



Cardinal Pio Laghi greets U.S. Secretary of State Colin Powell on March 6 at the State Department in

## Prison sentence spurs on Providence sister in her campaign for peace and justice

By Mary Ann Wyand

GREENVILLE, Ill.—Minutes after her release from a federal prison camp for women on March 7, Providence Sister Kathleen Desautels was praying and peacefully protesting again with friends outside the prison gates.

Sister Kathleen, a 64-year-old Indianapolis native who ministers at the 8th Day Center for Justice in Chicago, served six months at the Federal Prison Camp-Greenville for trespassing on government property at Fort Benning, Ga., during a nonviolent protest organized by the School of the Americas Watch in November 2001.

Mary Dean of Chicago and Kate Fontanazza of Milwaukee, who also trespassed at Fort Benning during the annual SOA Watch protest two years ago, were released at the same time.

It was an emotional departure for the three women at about 8:30 a.m. last Friday as about 50 women inmates surprised them by gathering in the prison camp's outdoor recreation area to wave and shout good-byes.

Waiting in the prison parking lot were several Sisters of Providence and some 8th Day Center staff members as well as Dean's husband, Alfredo, and Fontanazza's husband, Stan, who were there to take the women home.

"I just want to thank all of you because I know that you had to travel a long way," Sister Kathleen said before a prayer service outside the prison gates. "And not only for today,



Providence Sister Kathleen Desautels, center, an Indianapolis native who ministers at the 8th Day Center for Justice in Chicago, listens to a Scripture reading during a prayer service outside the Federal Prison Camp at Greenville, Ill., after her release on March 7. Standing with Sister Kathleen are Kate Fontanazza, second from left, of Milwaukee, and her husband, Stan, and Mary Dean, second from right, of Chicago and her husband, Alfredo. The women were incarcerated for six months after trespassing on government property at Fort Benning, Ga., during the School of the Americas Watch protest in November 2001.

but your faithfulness throughout these six months has just meant so much to us."

Sister Kathleen smiled, laughed and cried as she listened to the Scripture reading from the Book of Isaiah for March 7 about "releasing those bound unjustly" and "setting free the oppressed" (Is 58:1-9a).

Then she laughed and cried again as an 8th Day Center staff member pinned a "No War" button on her coat.

The group also prayed for justice and peace as well as for the inmates

incarcerated at the federal prison and prison camp just north of U.S. 70 at the Greenville exit.

During her incarceration, Sister Kathleen wrote weekly letters to the Sisters of Providence at Saint Mary-of-the-Woods that described her federal sentence as a "government sabbatical" and her incarceration as an "Advent" time of waiting. She also shared inspiring stories about friendships with other inmates and frequently lamented unfair

See PRISON, page 2

## Flaws seen in survey of Catholic college students

WASHINGTON (CNS)—Students who enrolled in 38 U.S. Catholic colleges and universities in 1997 showed decidedly more liberal views on issues such as abortion, casual sex and same-sex marriages by the time they graduated in 2001, according to an analysis of the data published in *Catholic World Report* magazine.

But officials of the Association of Catholic Colleges and Universities—and even the author of the analysis, Patrick J. Reilly—cited problems with the survey that could limit its usefulness and that make it unrepresentative of all U.S. Catholic institutions of higher education.

The data was drawn from the annual survey of college students conducted by the Higher Education Research Institute at the University of California-Los Angeles. Responses from students from Marian College in Indianapolis were included in the survey.

The institute compared responses from 7,197 students at 38 participating Catholic institutions, including 20 four-year colleges and 18 universities, with those of 5,153 students attending nonsectarian four-year colleges and 2,747 students at other religious—mostly Protestant—four-year colleges. Both Catholic and non-Catholic students were included in each group.

See SURVEY, page 16

## Youth Supplement

Find out why teen-agers in the Archdiocese of Indianapolis believe "it's cool to be Catholic." The annual *Criterion* Youth Supplement begins on page 11.

## United Way cut will hurt Catholic agencies

By Brandon A. Evans

United Way of Central Indiana (UWCI) recently cut some of its funding to its many agencies, some of them from the Archdiocese of Indianapolis.

Many of the 90 agencies supported by United Way's Community Solutions Fund had their funding cut by about 7 percent, while a few others suffered deeper cuts.

The cuts represent a lower amount of donations that UWCI has received, and they will take effect on July 1.

"The total UWCI reductions for Catholic Social Services for the 2003-2004 fiscal year is \$46,211," said David Bethuram, executive director of Catholic Social Services (CSS) and the Office of Family Ministries. The cut is about

7.04 percent of current funding.

Last year, most of the agencies also saw a 3.5 percent cut, so for Catholic Social Services the total loss in allocations has been around \$70,000.

"The CSS programs that receive UWCI funds are Adult Day Services, Crisis Office, Family Growth Program, Family Negotiation, Counseling and School Social Work, Holy Family Services, Refugee Programs and St. Joan of Arc Neighborhood Youth Outreach," Bethuram said.

Constance Sherman, executive director of St. Mary's Child Center in Indianapolis, said that the center lost the same percent—in two years the center's funding has gone from \$230,000 to \$206,000.

"Twenty-four thousand dollars, it's huge," she said. "It's a teacher."

Sherman noted, though, that no ministries will be cut because of this loss, but it will be hard to make up for it.

"We will find a way to do it," she said. "We'll step up our fund-raising efforts. Historically, we've come up to the challenge."

She said that a lot of good people have been with St. Mary's for many years and have supported it.

"We got paired up with the right people," she said. "It's a Godsend. They are so passionate about it."

With their help, and some new fund-raising efforts, she hopes to continue serving the community. The child center, she said, is unique because they never turn children away based on lack of money.

See CUTBACK, page 16

# ENVOY

continued from page 1

Cardinal Laghi said he had objected to U.S. statements that war would advance the cause of peace and freedom in Iraq.

"Look what happened in Afghanistan," Cardinal Laghi said. "It is not clear what happened. Peace and freedom hasn't happened there."

He also said the Vatican was gravely concerned about the effect a war would have on Iraqi civilians and on Christian-Muslim relations around the globe, at a time when the Church is trying to build interreligious bridges.

After his meeting at the White House, Cardinal Laghi celebrated Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington and prayed that "God will give us the gift of peace."

During the Mass, attended by about 1,000 people, the cardinal paraphrased the end of the pope's letter to Bush: "I assure you, Mr. President, that I am praying for you and America, and I ask the Lord to inspire you to search for the way of a stable peace. Peace is the noblest of human endeavors."

Cardinal Laghi returned to Rome on March 8, where he was expected to brief the pope on his meeting. He told reporters he had found Bush and other U.S. officials friendly, but added that sometimes "friendship is not enough."

At the Vatican, the pope began a week-long Lenten retreat on March 9 and said

he would be praying for peace in Iraq and the Holy Land.

On March 5, the pontiff opened the Church's penitential season of Lent by warning that "the tensions of war are stirring." He said that was why he called for special prayers and fasting for peace on Ash Wednesday, which in the Western Church is traditionally a day of fasting and abstinence from meat.

"I believe that when peace is at stake it is never too late for dialogue," he said at his weekly general audience.

The pope said that by praying and fasting Christians made a concrete gesture of involvement in the common effort to "avoid another dramatic conflict for humanity."

Returning to the theme of peace during an evening Ash Wednesday Mass in Rome's Basilica of Santa Sabina, the pope said prayer and fasting also must be accompanied by works of justice.

"There won't be peace on earth as long as oppression of peoples, social injustices and economic imbalances persist," he said.

"But for these large and desired structural changes, external initiatives and interventions will not be enough; a widespread conversion of hearts to love is needed first and foremost," he said.

The pope also kept up his diplomatic peace offensive, discussing the Iraqi situation in a private meeting on March 4 with Italian Prime Minister Silvio Berlusconi.

In recent weeks, Berlusconi has been walking a political tightrope over Iraq, sometimes casting himself as a staunch

ally of President Bush and other times emphasizing the necessity of U.N. authorization for any military action. A large majority of Italians oppose war against Iraq.

The pope's frequent anti-war pleas made him a lightning rod for peace sentiment worldwide, and hundreds of e-mails arrived daily in support of the pope's position, said Vatican spokesman Joaquin Navarro-Valls.

Many of the e-mails were the result of a campaign to convince the pope to fly to Baghdad, Iraq, and remain there as a "human shield" against a U.S.-led bombing campaign. Vatican officials said no consideration was being given to that possibility.

Italian Archbishop Renato Martino was the latest Vatican official to warn that unilateral action by the United States could deal a blow to the legitimate peacekeeping role of the United Nations.

The U.N. Security Council was expected to vote soon on a resolution authorizing force against Iraq unless the country fully disarms, perhaps with a U.S.-supported deadline of March 17.

Archbishop Martino said that if such a resolution is blocked—by lack of majority votes or a veto—and the United States attacks Iraq anyway, "the United Nations would suffer such a slap in the face that I don't know if it could recover."

"This is a very serious danger that the international community should avoid. We all know how miserably the League of Nations failed," he said. The archbishop, the former Vatican ambassador to the

United Nations and president of the Pontifical Council for Justice and Peace, spoke in an interview with the Italian news agency MISNA.

In an interview with Catholic News Service, Navarro-Valls said that even if the United Nations authorized a military strike against Iraq the Vatican might accept it as legal but not necessarily as morally just.

"The Vatican sees the United Nations as the guarantor of international law, and so it would view any action outside U.N. authorization as very dangerous," Navarro-Valls said.

At the same time, he said, "the concept of 'preventive war' is not found in the moral principles of just-war theory—not even if it is authorized by a vote of the United Nations."

Meanwhile, a Catholic-Muslim dialogue committee condemned the planned war on Iraq, saying it could increase political instability in the Middle East as well as tensions between Christians and Muslims around the world.

Representatives of the Pontifical Council for Interreligious Dialogue and the Permanent Committee for Dialogue with the Monotheistic Religions of Egypt's Al-Azhar University, the center of Sunni Muslim learning, met on Feb. 24-25 in Cairo, Egypt.

Dialogue participants said in a statement that war in Iraq could increase tension between Muslims and Christians because of "the mistaken identification of some Western powers with Christianity, and of Iraq with Islam." †

# PRISON

continued from page 1

conditions in the federal prison system.

In a March 9 statement, Providence Sister Ann Margaret O'Hara, general superior of the Sisters of Providence of Saint Mary-of-the-Woods, said, "I pray in gratitude for Sister Kathleen's courageous act of justice and for her supportive ministry of presence with so many other women imprisoned."

At a restaurant in downtown Greenville last Friday, Sister Kathleen enjoyed "real" orange juice and said community support from sisters, friends and inmates as well as letters from hundreds of people helped sustain her during her six-month sentence.

"The spirit of Isaiah certainly is part of the peace movement and the School of the Americas Watch protests," she said.

"That's what it's all about. Freeing the captives. Not so much myself, but for me, the captives are many of the women that are nonviolent offenders who are there for many, many years that they shouldn't have to be. Seventy percent of them are mothers. As one woman said, 'I'm guilty, but I'm not twelve and a half years guilty.' Freeing the captives is what justice is all about."

After getting an inside look at a federal prison camp, Sister Kathleen said she plans to speak out about the need to reinstate the Federal Parole Board and re-examine minimum sentencing regulations.

"It was very hard to leave," she said. "I

don't have the words to really express that, but there is this bittersweetness. I've been crying all morning, thinking about leaving these women. Their goodness, welcoming spirit, compassion and friendship are wonderful. The goodness of the women far outweighs any mistakes they made."

Incarceration was difficult at times, Sister Kathleen said, but she believes "you make life what it is wherever you are" and that includes looking for positive experiences even inside the prison system.

"I found God there," Sister Kathleen said. "I believe that the mystery and the Spirit of God is in all people."

A grief experience two days before Christmas was "a very holy moment," Sister Kathleen said. "I experienced the community of love and mercy with the women on Dec. 23. It was one of the saddest days of my time there. That was the day the prison administrator gave the women the news that they were no longer going to get to spend six months in a halfway house at the end of their sentence."

The news that this transitional time had been drastically shortened was devastating for the 220 women inmates at the prison camp, she said, especially right before Christmas.

"Some of the women were scheduled to leave on Dec. 26," Sister Kathleen said. "I've never experienced such collective sorrow. [But] what I also experienced was the presence of God, the presence of women helping women [with] great love and compassion. I'll never have another

Christmas like it. I think the true meaning of Christmas was in that spirit of giving love to one another, of giving comfort to one another."

Sister Kathleen said she knows that many people don't understand why a woman religious would risk arrest and incarceration for a social justice cause.

"I think you only have to look at our government and its actions and policies that have created such grievous injustices around the world," she said, as well as the fact that since Vatican II women religious have had many opportunities to become educated about the Church's social justice teachings.

After visiting Nicaragua, Colombia, Guatemala, Haiti and Iraq in recent years, Sister Kathleen said the people's stories of suffering in those beleaguered countries inspire her to speak out on their behalf.

"I've been working at the 8th Day Center for Justice for 17 years," she said. "Our work has been to look at the causes of the human rights violations that U.S. policies have created, such as the School of the Americas."

Now known as the Western Hemisphere Institute for Security Cooperation, the Fort Benning facility trains soldiers from Latin American countries in anti-insurgency tactics. Some graduates have been convicted of torturing and murdering priests, nuns and their own people.

"So you have to do something," Sister Kathleen said. "I think there's a point at which you have to step over a line. Why did I do it? I stepped over the line, but it was the government that put me there."

With another war against Iraq looming, Sister Kathleen said she intends to speak out on behalf of a peaceful resolution to the conflict.

"I was in Iraq after the 1991 Persian Gulf War," she said. "The people have had to suffer as a result of [the U.S. government's economic embargo] policies. Those stories haunt me."

"The pope has been one of the strongest opponents," Sister Kathleen said. "I think the world community is saying to our government that a pre-emptive war at this stage will give any other government the green light to do exactly what we did."

*(Providence Sister Kathleen Desautels will discuss her thoughts on when civil disobedience is an appropriate Christian response, activities at the Western Hemisphere Institute for Security Cooperation, and her six-month federal prison sentence at 7:30 p.m. on March 20 at the St. Margaret Mary Parish Hall, 2405 S. 7th St., in Terre Haute. The program is free, but reservations are requested by contacting the Terre Haute Deanery Pastoral Center at 812-232-8400 or [thdeanery@aol.com](mailto:thdeanery@aol.com).) †*



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# New liturgical changes are designed to promote unity

By Brandon A. Evans

Gestures and postures in the liturgy, even if they seem like insignificant details, convey a great deal about who we are and what we believe as Christians.

That is what Father Rick Ginther, pastor of SS. Peter and Paul Cathedral and director of liturgy for the Archdiocese of Indianapolis, said in response to some recent changes in the Communion rite of the Mass.

The changes, which will affect parishes differently, follow the promulgation of the new *General Instruction of the Roman Missal*, which was made official by Pope John Paul II last year.

The United States Conference of Catholic Bishops (USCCB) had asked Rome for certain exceptions, called indulgences, and after receiving permission are now asking the dioceses of the United States to begin following the directives.

"I think that the first principle is key here," Father Ginther said, "and that is the wish of the bishops that the Communion rite itself express our oneness and, secondly, that the Communion rite express our belief and reverence for the full meaning of the Eucharist, i.e., the Real Presence."

"The amount of changes that are coming our way are not that many, therefore, whatever we do is going to seem large and more time-consuming than might appear to be necessary," he said. "But they involve a large number of people trying to do something well together ritually, first of all, and that takes explanation, it takes practice and it takes re-explanation."

One thing that every parish will notice is that the U.S. bishops have asked each person to make a slight, reverential bow before receiving Communion.

Another thing that will be new to many extraordinary ministers of the Eucharist will be that they will each receive their vessel—either a ciborium or a chalice—directly from the priest. Also, they are not to approach the altar until the priest has received Communion and, unless a pending indulgence is accepted, only a priest is to pour the consecrated wine into individual chalices.

As to the proper posture during the Communion rite, the USCCB left the decision up to individual bishops.

Archbishop Daniel M. Buechlein has decided that people are to kneel after the Lamb of God (after the Our Father) until the Communion procession.

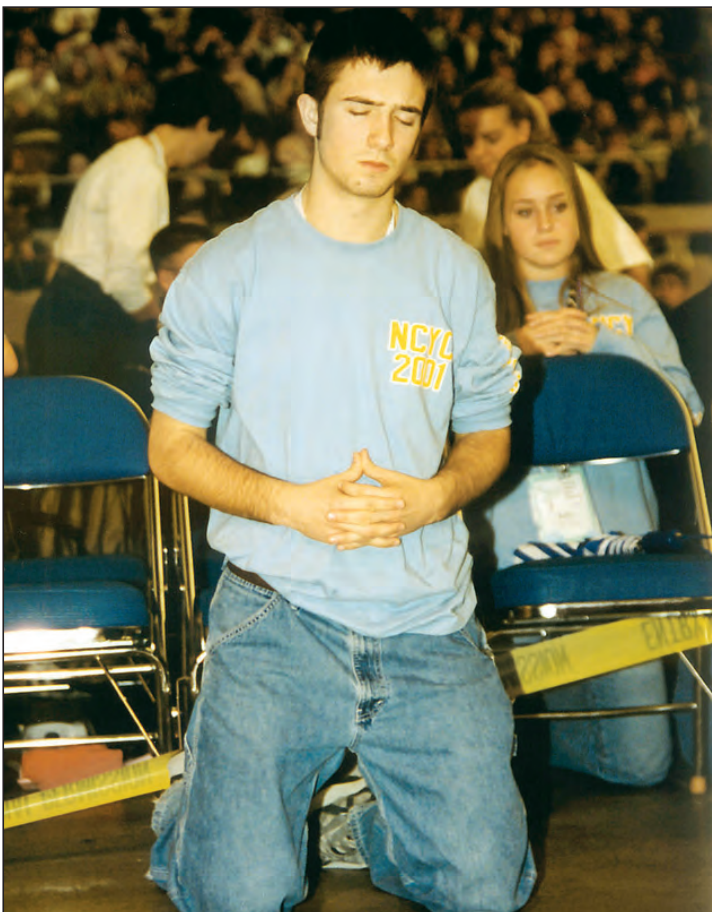
Whether parishioners are to remain standing throughout the whole procession or are to sit or kneel upon returning to their pew is up to individual pastors.

These changes are to be dealt with mainly on the parish level, and many parishes are trying to help Catholics understand what is going on.

A young man kneels during a liturgy at the National Catholic Youth Conference in Indianapolis in December 2001.

The bishops of Indiana have asked that all parishes implement the norms for posture during the Eucharistic Prayer by Palm Sunday of this year.

The norm will be for Catholics to kneel immediately after the "Holy, Holy, Holy" through the great Amen. The posture that Catholics are to assume during the Communion rite will vary from diocese to diocese, and whether to stand, sit or kneel after receiving Communion will be up to pastors.



Patricia Witt, pastoral associate at St. Matthew Parish in Indianapolis, said that the chair of the parish liturgy commission addressed people at weekend Masses about the changes. Informative cards were put in the pews, as well as an insert in the bulletin.

"We met separately with the eucharistic ministers so that they would know the changes," Witt said.

It is important that the eucharistic ministers properly implement the changes because they are highly visible during the Communion rite and need to set a good example, she said.

Response to the new directives has been mixed, Witt said, and while the change is natural to some, it is difficult for others. The topic will have to be reiterated and will be something that the parish works into.

"As ministers in the parish, we just have to walk with them and keep [giving] gentle reminders," she said.

The parish will keep inviting people to follow the norms and see how they show greater reverence for the Body of Christ and draw the people of God into greater unity.

Parishes were asked to have these gestures and postures in practice by the First Sunday of Lent.

In a separate issue that came up last year, the USCCB decided that the proper posture for all parishes and all dioceses during the eucharistic prayer will be kneeling. That is, Catholics are to kneel from immediately after the "Holy, Holy, Holy" to the great Amen.

Parishes in Indiana are expected to begin doing this by Palm Sunday of this year.

Implementing all these changes once they are in effect may be difficult, but Father Ginther said that it is worth the effort.

"Those basic principles which the bishops are trying to speak to in these changes to the Communion rite, those are important," Father Ginther said. "Our unity as one people expressed ritually is important. Our honoring the Real Presence in the Body and Blood of the Lord as we receive it and in the Body of the Lord as it is gathered as a community—those are very important values to us, and that's why we're taking time for it."

"Are they small things? In some ways, yes. A simple bow during a procession before one receives [Communion] can seem to be a very simple thing, but because it's ritual, it's not a simple thing in the sense that it will take us a least a year, if not more, to get used to this," he said.

Furthermore, he said that parishes are going to have to revisit these topics and remind parishioners of their importance.

"I promise you that we will still have to go back and revisit all of these issues



A eucharistic minister presents the host during Communion. At their June meeting, the U.S. bishops approved a statement on the real presence of Christ in the Eucharist, re-educating Catholics on the core belief of faith.

again," Father Ginther said.

Like anything, it takes practice to get it right.

All of this special attention on the Communion rite also gives the Office of Worship and individual parishes the chance to revisit other topics that many people still don't understand—from how to properly receive Communion in the hand to making sure that only priests and eucharistic ministers practice intinction (dipping a consecrated host into a chalice of consecrated wine).

As Father Ginther said, all these actions reflect what we believe and the purpose of reviewing them should be to examine what they say about what we believe.

In this time of transition, he hopes that Catholics learn and practice patience with each other.

"This will take time, and not everybody's going to do it well at first," he said. "We have to be patient with people, ... we can't be sitting in judgment of somebody that doesn't do it the way we

think they should."

He warns against these liturgical issues becoming "a lightning rod for judgment of other people's worthiness or their belief" and hopes that immediate adherence to the new policies does not become an instant litmus test for orthodoxy.

Part of that patience and understanding is also realizing that just like different countries have varying liturgical customs, so too will other dioceses in America.

Some bishops will elect to stand after the Lamb of God while others will not—and at the parish level, some parishes will stand throughout the Communion procession.

Father Ginther said that when in other places we ought to pray as they pray, not only because it is a sign of unity but because it is a sign of respect for both God and the liturgy.

"What I'm hoping is that we all prayerfully care for each other through this relatively simple transition of posture and gesture," Father Ginther said. †

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## Editorial

# Do not forget this land

While attention in the United States has been focused on the looming war with Iraq, violence in the Holy Land continues to escalate. A 14-year-old American girl was among the 15 people killed when a suicide bomber blew up a bus in Haifa, Israel, last week. Israeli forces retaliated by storming a refugee camp in the Gaza Strip, resulting in the deaths of 11 Palestinians.

The deaths reminded us of the 2002 Christmas message the Latin Patriarch of Jerusalem, Michel Sabbah, gave in which he implored all persons of good will, the international community and all Churches throughout the world "to wake up and to come and help both peoples of this land to make peace, based on justice, equality and dignity." Although the patriarch's call to "wake up" and to "come and help" is addressed to everyone, his cry for peace is especially poignant for Jews, Christians and Muslims who call this land "holy" and who believe that this place (and its peoples) are beloved by God.

A certain hopelessness now surrounds what used to be called "the peace process" in the Holy Land. Perhaps the process was naïve to begin with—based on political alliances rather than on a genuine respect for human dignity and freedom. But it would be a serious mistake to abandon our hope for peace in this volatile region of the Middle East.

As Pope John Paul II reminded us in his message for this year's World Day of Peace on Jan. 1, 2003, the struggle for peace is more urgent now than ever. Quoting his predecessor, Blessed Pope John XXIII, whose encyclical *Pacem in Terris*, was issued nearly 40 years ago, the Holy Father makes the essential

connection between peace and "the shared aspiration of people everywhere to live in security, justice and hope for the future." "Is this not the time," the pope asks, "for all to work together for a new constitutional organization of the human family, truly capable of ensuring peace and harmony between peoples, as well as their integral development?"

Peace will come to the Holy Land when people of faith (and people of good will) commit themselves to justice, equality and dignity for all human persons regardless of race, religion or culture. Peace will come when the blindness of rigid nationalism (fueled by a falsely religious fanaticism) gives way to a profound vision of unity and solidarity among all members of the one human family.

Peace will come, the pope says, when "promises made to the poor" are kept by all people of good will. And true peace will come when the fear of terrorism is not allowed to weaken our resolve to defend basic human rights or to work for peace by insisting on justice and equality for all.

Wake up, believers in the one God of Abraham. Wake up, people who love peace and abhor oppression in all its forms. Do not forget this land. Do not forget its people who are, Patriarch Sabbah says, "more holy in God's eyes than the places themselves" in spite of their daily humiliation and anguish.

With Patriarch Sabbah, we say to all the children of Abraham: "Do not forget this land, and do not abandon us to our fate."

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

## Seeking the Face of the Lord

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



# Finding spiritual freedom and peace this Lent

There is a church in Jerusalem that, tradition has it, stands on the spot where on the night before Jesus was crucified, before the cock crowed in the early morning, Peter denied that he even knew him.

In the crypt under that church, there is a deep stone cistern—I would say it is about 10 feet deep and at most it is about 3 feet in diameter. It is said that down in that cistern is where Jesus was imprisoned the night he was condemned to be crucified. It is frightful to imagine spending a lonely night down in that cistern trapped by its dark, confining stone walls.

We may not be confined in a claustrophobic cistern, but is it not true that we do experience times when life may seem dark? Are there not times when our outlook on life becomes very narrow?

In this season of Lent, if we honestly focus on the call to conversion, we can't help but be mindful of the sins in our life. And there is something confining about the habit of sin. When I think of the confinement we can experience because of the burden of sin, I think of that cistern. How frightful it would be to spend time in that cistern.

Is it too much of a stretch to liken the loss of spiritual freedom and peace that happens when we live in the state of sin to time in that cistern? Living with unrepented sin alters one's vision of reality, like time in that cistern. Sin does that.

Why would we allow our heart and soul to be darkened by needlessly unrepented sin when we don't have to do so? Lent is the time to remind ourselves that there is healing and mercy in this life, and there is a community of faith that carries on the healing mission and ministry of Jesus—it is the Church.

In his first encyclical, *Redeemer of Man*, Pope John Paul II described the gift of the sacrament of penance: "In faithfully observing the centuries-old practice of the sacrament of penance—the practice of individual confession with a personal act of sorrow and the intention to amend and make satisfaction—the Church is therefore defending the human soul's individual right: man's right to a more personal encounter with the crucified, forgiving Christ, with Christ saying through the minister of reconciliation: 'Your sins are forgiven' (Mk 2:5); 'Go and do not sin again'

(Jn 8:11). As is evident, this is also a right on Christ's part with regard to every human being redeemed by him: his right to meet each one of us in that key moment in the soul's life constituted by the moment of conversion and forgiveness" (# 20).

During the Jubilee Year 2000, we bishops wrote: "What happens in the sacrament of penance and reconciliation is almost more than one can imagine. If we could meet Jesus today, we would expect to be received with love and compassion, because he is perfect and knows what it is to forgive.

Instead, we confess to an ordinary human being who represents Jesus Christ sacramentally. We can expect the priest to receive us with love and compassion as well—not because he is sinless, but because he knows what it is to need forgiveness. God transforms even our human frailty into the medium of life-giving grace."

The Church's *Rite of Penance* states: "The season of Lent is most appropriate for celebrating the sacrament of penance. Already on Ash Wednesday the people of God have heard the solemn invitation 'Turn away from sin and believe the Good News.' It is therefore fitting to have several penitential celebrations during Lent, so that all the faithful may have an opportunity to be reconciled with God and their neighbor and so be able to celebrate the paschal mystery in the Easter Triduum with renewed hearts" (# 13).

Our parishes schedule penance services during this season. If you can't get to the one in your parish there will be others in your deanery. And there are opportunities for individual confession in your church reconciliation room. If you don't know the schedule, check your church bulletin or ask your pastor.

Some people have avoided going to confession, sometimes for years, because they don't know what to do or they are afraid and embarrassed. If you find yourself in this situation, please be assured that you will be received kindly and welcomed by the priest, and he will help you make a freeing confession of your sins.

I can't urge you strongly enough. Please take advantage of celebrating the gift of Christ's mercy and compassion in this time of grace. I guarantee that you will appreciate the gift of spiritual freedom and peace. †

### 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.



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## Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



# Hallar la paz y la libertad espiritual en la Cuaresma

**H**ay una iglesia en Jerusalén que, según la tradición, se erige sobre el lugar donde, la noche antes de que Jesús fuera crucificado, antes de que el gallo cantara en la madrugada, Pedro negó siquiera conocerlo.

En la cripta bajo la iglesia hay un pozo hondo de piedra, yo diría que tiene alrededor de diez pies de profundidad y al menos tres pies de diámetro. Se dice que en ese pozo estuvo prisionero Jesús la noche que fue condenado a la cruz. Es aterrador imaginarse pasar la noche en ese pozo atrapado por el enclaustrado y la oscuridad de sus paredes de piedra.

Tal vez no estemos confinados en un pozo claustrofóbico, pero ¿acaso no es cierto que vivimos momentos en los que la vida parece sombría? ¿No existen épocas cuando el panorama de nuestra vida se estrecha?

En esta Cuaresma, si honestamente nos concentramos en el llamado a la conversión, no podemos evitar estar conscientes de los pecados de nuestras vidas. Y el vicio del pecado tiene características de enclaustrado. Cuando pienso en el enclaustrado que experimentamos debido a la carga del pecado, pienso en ese pozo. Qué aterrador sería pasar un tiempo en ese pozo.

¿Es muy difícil comparar la pérdida de paz y libertad espiritual que ocurre cuando vivimos en pecado con pasar tiempo en ese pozo? Vivir sin arrepentirse de los pecados altera la visión de la realidad, al igual que pasar un tiempo en ese pozo. El pecado hace eso.

¿Por qué permitiríamos oscurecer nuestra alma y nuestro corazón con pecados banales sin arrepentimiento, si no es necesario hacerlo? La Cuaresma es el momento para recordar que existe consuelo y misericordia en la vida, y hay una comunidad de fe que continúa la misión de consuelo y el ministerio de Jesús: la Iglesia.

En su primera encíclica, *Redemptor Hominis*, el Papa Juan Pablo II describió el don del sacramento de la penitencia: “La Iglesia, pues, observando fielmente la praxis plurisecular del Sacramento de la Penitencia —la práctica de la confesión individual, unida al acto personal de dolor y al propósito de la enmienda y satisfacción— defiende el derecho particular del alma. Es el derecho a un encuentro del hombre más personal con Cristo crucificado que perdona, con Cristo que dice, por medio del ministro del sacramento de la Reconciliación: ‘Tus pecados te son perdonados’ (Mc 2:5); ‘Vete y no peques más’ (Jn 8:11). Como es evidente, éste es al mismo tiempo el

derecho de Cristo mismo hacia cada hombre redimido por Él. Es el derecho a encontrarse con cada uno de nosotros en aquel momento-clave de la vida del alma, que es el momento de la conversión y del perdón.”

Durante el Año de Júbilo 2000, los obispos escribimos: “Lo que sucede en el Sacramento de la Penitencia y Reconciliación, es mucho más de lo que podemos imaginar. Si pudiéramos reunirnos con Jesús hoy, esperaríamos que nos recibiera con amor y compasión porque Él es perfecto y sabe qué es perdonar. En lugar de ello nos confesamos con un ser humano común que representa sacramentalmente a Jesucristo. Esperamos que el sacerdote nos reciba con amor y compasión también, no porque esté él libre de pecado, sino porque sabe qué es necesitar perdón. Incluso nuestra fragilidad humana Dios la transforma en un medio para obtener la gracia de conceder la vida.”

El *Rito de Penitencia* de la Iglesia establece: “El tiempo de la Cuaresma es particularmente apropiado para la celebración del Sacramento de la Penitencia. Ya el Miércoles de Ceniza el pueblo de Dios ha escuchado la invitación solemne ‘aléjate del pecado y cree en la Buena Nueva.’ Por lo tanto, es adecuado tener varias celebraciones penitenciales durante la Cuaresma, de modo que todos los fieles tengan la oportunidad de reconciliarse con Dios y sus vecinos, y poder así celebrar el misterio pascual en el Triduo Pascual con corazones renovados.”

Nuestras parroquias organizan servicios de penitencia durante esta temporada. Si no puede asistir a los de su parroquia, habrá otros en su decanato. Y hay oportunidad para la confesión individual en el confesionario de su iglesia. Si no sabe el horario, revise el boletín de su iglesia o pregúntele a su pastor.

Algunas personas han evitado confesarse, algunas veces por años, porque no saben lo que hacen o tienen miedo o vergüenza. Si usted se encuentra en esta situación, tenga la confianza de que el sacerdote lo recibirá amablemente, le dará la bienvenida y le ayudará a realizar una confesión liberadora de sus pecados.

No puedo exhortarlos lo suficiente. Por favor aprovechen la celebración del regalo de la misericordia y la compasión de Cristo en esta época de gracia. Les garantizo que agradecerán el regalo de la paz y la libertad espiritual. †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### The path to peace

Daniel Conway's editorial, “A Cry for Peace,” in the Feb. 28 *Criterion* challenges Christians to witness to our nation and to the world the message of Jesus and the Church—“My peace I give to you.”

Do the words of Jesus reach ears that do not hear when nations, including our own, seek solutions to problems through violence and warfare? Jesus calls us to forgiveness and peace, and we seem to respond with hatred and violence.

As we hear spoken the need for war, we know in our heart that war practically guarantees more violence, more hatred, more terrorism. As we become more aware of injustices, such as hunger, poverty, hopelessness, we realize that these lead to violence and upheaval.

We, as followers of Christ, need to ask, “What would Jesus do?” Would he heal brokenness or would he seek violence to solve problems? Hopefully, we challenge our elected officials to represent humility in dealing with other people and nations. With so much wealth, we ought to be so much more humble and be serving the rest of the world. I do not know if Jesus would be comfortable living with us if we do not.

Pope John Paul II said last month, “It is ... ever more urgent to proclaim the gospel of peace to a humanity strongly tempted by hatred and violence. ... We must not be resigned, as though war were inevitable. Peace requires recognizing in the other a sister or brother who must be loved unconditionally. This is the path that leads to peace, a path of dialogue, hope and sincere reconciliation.”

Ronald Stegman, Guilford

### Parish wants leaders to explain war with Iraq

This is to inform the readers of *The Criterion* that the St. Thomas Aquinas Parish Pastoral Council of Indianapolis, informed by a debate and the different views of our members, and having reflected on the Christian commitment to peace and the concept of a just war, call upon our political leaders to openly debate the issue of war with Iraq and to explain to our citizens the proof justifying such a war, the purpose thereof and the possible results and costs of such a war.

Robert White

(Robert White is secretary of the St. Thomas Aquinas Parish Pastoral Council.) †

### Research for the Church/James D. Davidson

## The religions of presidents and their Supreme Court appointees

Nearly half of all U.S. presidents have belonged to just three mainline Protestant denominations, which often have been called the Protestant Establishment.



Episcopalians alone account for 26 percent of our presidents, Presbyterians, 19 percent, and Congregationalists, 2 percent.

Another 14 percent of presidents have belonged to two other groups that achieved prominence in the colonial period: Unitarians (9 percent) and Quakers (5 percent).

Thirty percent of presidents have belonged to “other Protestant” groups: Methodists (9 percent), Baptists (9 percent), Disciples of Christ (7 percent) and the Dutch Reformed Church (5 percent). The remaining 9 percent of presidents have had no religious preference (7 percent) or have been Catholic (2 percent).

Is there any connection between the presidents' religious affiliations and the religious affiliations of the people they appoint to high office, such as the Supreme Court? Do presidents choose members of their own faith or similar faiths? Do they use appointments to build relations with constituencies, including Churches, they do not belong to? Or does religious affiliation have nothing to do with appointments to the court?

Sociologists Rachel Kraus, Scott Morrissey and I are exploring these questions. So far, we have reached three conclusions. First, the religious profile of justices is very similar to the profile of presidents. Half of Supreme Court justices have come from the three Protestant Establishment groups. Thirty-one percent of justices have been Episcopalians, 18 percent have been Presbyterians and 2 percent have been Congregationalists. Unitarians (8 percent) and Quakers (1 percent) account for another 9 percent. One-fourth have belonged to “other Protestant” denominations (5 percent Methodist, 3 percent Baptist, 1 percent Lutheran, 1 percent Disciples of Christ, and 15 percent unspecified Protestant groups). The rest (17 percent) have had other religious outlooks: Catholicism (9 percent), Judaism (7 percent) or no religious preference (1 percent).

Second, presidents belonging to the Protestant Establishment are most inclined

to appoint their own “kind” to the Court. Forty-five percent of their appointees have been Episcopal, Presbyterian or Congregationalists. Thirty-two percent have been “other Protestants,” 13 percent have been “others” and only 9 percent have been Unitarians or Quakers.

George Washington, an Episcopalian, made eight appointments, including five Episcopalians. Our 41st president, George H. W. Bush, also an Episcopalian, made two—one Episcopalian, the other Catholic.

Third, all other religious groups are more inclined to appoint members of the Protestant Establishment than members of their own religious traditions. Sixty-three percent of the time, Unitarian and Quaker presidents have appointed members of the Protestant Establishment, 31 percent of the time they have appointed “other Protestants,” 6 percent of the time they have appointed “others” and they have never appointed one another to the court. For example, Richard Nixon, a Quaker, appointed two Presbyterians, one Lutheran and one Methodist.

Presidents belonging to “other Protestant” denominations have appointed members of the Protestant Establishment 48 percent of the time, “others” 28 percent of the time, “other Protestants” only 14 percent of the time and other colonial elites only 10 percent of the time. For example, President Lyndon Johnson, who belonged to the Disciples of Christ, appointed one Episcopalian and one Jew.

Finally, presidents in “other” religious groups have appointed members of the Protestant Establishment 60 percent of the time, other colonial elites 20 percent of the time and “others” 20 percent of the time. (They have never appointed “other Protestants” to the Court). Abraham Lincoln, who had no religious preference, appointed two members of the Protestant Establishment, a Unitarian, a Quaker and a “none.” John F. Kennedy appointed an Episcopalian and a Jew.

President George W. Bush grew up in the Episcopal Church but has since converted to the United Methodist Church, his wife Laura's faith. It will be interesting to see whom he selects if he ever has an opportunity to appoint someone to the Supreme Court.

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

### 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.

## Check It Out . . .

The Catholic Social Services Refugee Program in Indianapolis is looking for **new volunteers** to train to work directly with incoming refugees and to work with donations. A volunteer may set up an incoming family's apartment, greet them at the airport, provide transportation, tutor them in the home, or assist the donations coordinator in finding and distributing needed items for the refugees. For more information, call Susan Richardson, volunteer coordinator, at 317-236-1518.

Tatiana, a Catholic singer and former pop star in Croatia, will perform in **"I Thirst: The Crucifixion Story"** at 7 p.m. on March 30 at St. Joseph Parish, 2605 St. Joe Road West, in Sellersburg. The program will be a prayerful musical performance. For more information, call the parish office at 812-246-2512.

**Jenessa Wainwright, Miss Indiana American Teen 2000**, will speak about chastity at 7 p.m. on April 7 in the cafeteria of Our Lady of Perpetual Help Parish, 1572 Scheller Lane, in New Albany. When competing for her title, she chose teen sexual abstinence as her platform. For more information, call the parish office at 812-944-1184.

**Information programs on spiritual direction** are scheduled in April. The free program is sponsored by the Benedict Inn Retreat and Conference Center in Beech Grove, and will be presented by Benedictine Sister Betty Drewes. Sessions will be held at 7 p.m. on April 7 at the retreat and conference center, 1402 Southern Ave., in Beech Grove; at 7 p.m. on April 8 at St. Luke Methodist Spiritual Life Center, 100 W. 86th St., in Indianapolis; at 7 p.m. on April 9 at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington; and at 7 p.m. on April 10 in the St. Francis Chapel at Marian College, 3200 Cold Spring Road, in Indianapolis. Each session will provide information about spiritual direction, how to find a director and how to become a director. For more information, call 317-788-7581 or e-mail [benedict@indy.net](mailto:benedict@indy.net) or log on to [www.benedictinn.org](http://www.benedictinn.org).

**Psalms Sacred Dance Company** will present "Walking Through Walls" at 2:30 p.m. on March 23 at the Jewish Community Center, 6701 Hoover Road, in Indianapolis. The program will examine life's challenges and the various paths chosen to move beyond the impossible. The cost for the event is a \$5 suggested donation. For more information, call 317-257-3165.

The Marian Center, 3356 W. 30th St., in Indianapolis, behind St. Michael Church, is sponsoring two Lenten retreats. At 7 p.m. on March 27, Father Adrian Figuerola, spiritual director at the St. Augustine Home for the Aged in Indianapolis, will speak on **"What is Prayer?"** At 7 p.m. on

April 23, Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, will speak on **"Whatever You Do to the Least."** For more information, call 317-924-3982.

**"Enneagram: A Tool for Certified Nursing Assistants"** will be presented from March 25-26 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The dynamics of communications, self-esteem and leadership skills of a certified nursing assistant will be addressed through the study of the Enneagram. The study of nine different approaches to life focuses on motivations and behavior. For more information, call 317-788-7581 or e-mail [benedict@indy.net](mailto:benedict@indy.net) or log on to [www.benedictinn.org](http://www.benedictinn.org).

**"Movies, Marriage, Mayhem and More!"** will be presented from 7 p.m. to 9 p.m. on March 15 in the Bethany Room of St. Thomas Aquinas Parish, Illinois and 46th streets, in Indianapolis. The event, sponsored by the St. Thomas Aquinas Marriage Preparation Committee, is a presentation by Carol Metzger on ways to improve the intimacy married couples share. Metzger is a member of the parish and a practicing marriage and family therapist. Babysitting will be available and can be arranged by calling Norma Seib at the parish office. There will be dessert, refreshments and pizza for those who wish to order it. For more information, call the parish office at 317-253-1461.

The Roncalli High School Theatre Department will present **Fiddler on the Roof** at 7 p.m. on March 20-22. Tickets are \$5 for adults and \$4 for children under 12 years old. For more information or to reserve seating, call 317-787-8277, ext. 227.

Guitarist Bret Hoag will perform a **free concert** at 2:30 p.m. on March 16 in the Saint Meinrad Archabbey Church in St. Meinrad. Hoag is an associate instructor of guitar at Indiana University in Bloomington. He began his study of classical and jazz guitar at the age of 8. His performance will include works by Bach, Domeniconi, Ponce and Piazzolla. All are invited. For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501.

Holy Rosary Parish, 520 Stevens St., in Indianapolis, will present its **third annual Lenten Speaker Series, titled "Spaghetti and Spirituality,"** on Wednesdays in Lent from March 12 to April 9. There will be Mass in English at 5:45 p.m., a light, meatless dinner at 6:30 p.m. and a presentation at 7 p.m. Questions and answers will end by 8:30 p.m. and a book sale will follow the program. William Saunders, senior fellow for human life studies and the human rights

counsel with the Family Research Council, will present "Catholics and the U.N.: My Experience Representing the U.S. Government" on March 19. Saunders was recently appointed by President Bush to serve on the U.S. delegation to the United Nations Special Session on Children. Bert Ghezzi, a regular columnist for *Catholic Parent* magazine and author of 15 books, including *Voices of the Saints*, *Being Catholic Today* and *Keeping Your Kids Catholic*, will present "Raising Saints: Help for Handing on the Faith to Your Kids" on March 26. Gerald Bradley, a professor of law at the University of Notre Dame Law School and nationally recognized expert in legal philosophy, constitutional law, and morality and law, will present "Same-Sex Marriages: Morality and Law" on April 2. William May, the Michael J. McGivney professor of moral theology at the John Paul II Institute for Studies on Marriage and Family at Catholic University in Washington, D.C., will present "The Trinity, the Family and Contemporary Bioethics" on April 9. May was appointed by Pope John Paul II to the International Theological Commission (1986-97), was a *peritus* for the 1987 synod of bishops and is a recipient of the *Pro Ecclesia et Pontifice* award. There is no cost for these events except a free-will donation. Reservations are requested no later than 5 p.m. on the Monday before each seminar. For more information or to make reservations, call 317-636-4478. †

## Awards . . .

**Linda Smoot**, chair of the social studies department at Brebeuf Jesuit Preparatory School in Indianapolis, received the 2003 Outstanding Teacher Award at the Indiana Council for Social Studies annual state convention on March 7. The award, presented by the Center on Congress at Indiana University, is given each year to Indiana teachers at the middle or high school level who have made exemplary efforts in teaching about Congress. The award includes a \$5,000 nonrestrictive cash prize. Smoot has served on the faculty at Brebeuf for 14 years, teaching government, and U.S. history. †

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

**Agent Cody Banks** (MGM)  
Rated **A-II (Adults and Adolescents)** because of frequent stylized violence, mild sexual innuendo and some rude humor.  
Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

**Bringing Down the House** (Touchstone)  
Rated **A-III (Adults)** because of some comically intended violence, sexual situations and crass references, brief recreational drug use and an instance of profanity.  
Rated **PG-13 (Parents are strongly cautioned; some material may be inappropriate for children under 13)** by the MPAA.

**Tears of the Sun** (Columbia)  
Rated **A-III (Adults)** because of recurring battlefield violence and restrained depictions of ethnic cleansing, a brief depiction of rape with fleeting nudity, much rough language and intermittent profanity.  
Rated **R (Restricted)** by the MPAA. †



### Statehouse visit

Knights of Columbus members from central Indiana visit the Statehouse in Indianapolis during Knights of Columbus Day at the Indiana General Assembly on March 4. Pictured are Grand Knight Vic Johnson of Carmel Council #11044 left, Indiana Catholic Conference executive director M. Desmond Ryan, Knights of Columbus pro-life chair Harold Neville of Columbus and State Rep. David Yount (R-Dist. 59).

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# Victims of Choice helps women seek healing

By Mary Ann Wyand

Last of three parts

Women suffering from the pain of abortion must confess their sin to God, Elizabeth Verchio of Bowling Brook, Ill., explained, and seek his healing love and mercy.

Verchio is executive director of Victims of Choice, an international abortion reconciliation ministry based in the Chicago area that helps women shattered by their decision to kill their unborn children.

The confidential abortion reconciliation ministry can be reached online at [www.victimsofchoice.com](http://www.victimsofchoice.com).

"Abortion is murder and must be confessed to God," Verchio said. "Women must seek mercy and forgiveness from God. When they do that, then God is able to begin his healing work."

It's a hard truth to accept, she said, but otherwise the abortion experience will continue to affect women in negative ways.

"Abortion complicates every area of a woman's life," Verchio said. "Until all of that is resolved between the woman and a holy, merciful and righteous God, there will always be that part of her life that will never be complete, that will never be whole, because there will be that place in her life that she has not allowed God to heal."

Verchio said she struggled with

depression that led to alcohol and drug abuse for four years after her abortion in August 1976, just three years after the U.S. Supreme Court's *Roe vs. Wade* and *Doe vs. Bolton* decisions that legalized abortion during all nine months of pregnancy.

Not much was known about the harmful, long-term effects of abortion on women at that time, Verchio said, but immediately after the abortion she realized that killing her unborn child had changed her life forever.

"I was young, stupid, naïve and selfish when I decided to have the abortion," she said. "I didn't have any emotional support from family members. It is only by God's grace that our marriage survived."

Verchio and her husband, Gene, will celebrate their 29th wedding anniversary this year, but their marriage was marred by her post-traumatic stress disorder caused by the abortion until she sought healing from God in 1991.

"The abortion clinic was totally depersonalized," she said. "I never heard the clinic staff use the words 'abortion' or 'baby' and the information was presented with the use of a uterine model that was empty. I felt rushed and confused, and I wanted to get up from the table and get out of there. But even though I had second thoughts, I was afraid to do that. I felt numb. I dealt with it by shutting down my emotions."

Because of the pain of her abortion experience, Verchio later decided to undergo a tubal ligation, a sterilization procedure for women, so she would not have to think about pregnancy again.

"I felt like abortion was something you didn't talk about," she said. "You didn't tell anyone about it. It's not something that people want to hear about."

Verchio said she expressed her post-abortion trauma through anger until she turned to God for help and healing.

"I knew I was going against what I knew in my heart was right," she said about the abortion. "My whole lifestyle at the time was going against what I knew in my heart was right. I was very angry and self-destructive for four years."

With God's help, Verchio said, she was able to address her anger and bitterness then reach out and offer help to other women suffering from the pain of abortion.

"Over a 15-year period, God slowly began to get my attention," she said. "I finally realized that Jesus died on the cross for our sins. I knew I had to give an account of my life to God."

The pain of abortion is so strong, she said, that it took her years to figure out that her anger was caused by the death of her child.

Verchio said a crisis pregnancy center volunteer introduced her to a woman trained in abortion reconciliation.

"In the spring of 1991, I started the [abortion reconciliation] process with her," Verchio said. "It took me 18 weeks to complete the nine-week program. Then it was several months after that before I was actually able to grieve about the death of my unborn child who I believe was a boy. At that point, I asked for God's forgiveness and the pain finally started to go away."

Victims of Choice is an ecumenical, Christ-centered, internationally recognized ministry that promotes abortion awareness and education, offers a one-on-one recovery program in a proven 10-step process, provides referrals to local clergy and abortion reconciliation facilitators, and promotes a variety of books and brochures intended to help women cope with the pain of their abortion experience.

The Victims of Choice Web site lists a variety of reconciliation opportunities for women suffering from the pain of abortion, including memorial services, as well as training programs and speaker's bureaus for women who want to help others.

"Abortion hurts and keeps on hurting until women turn to God for hope, help and healing," Verchio said. "We must realize that, as a society that has allowed abortion, we're going to have to live with the many consequences of abortion unless they are dealt with in a God-redeeming fashion." †

# Senate urged to support bill banning partial-birth abortion

WASHINGTON (CNS)—The chairman of the U.S. bishops' Committee on Pro-Life Activities has urged the Senate to approve the Partial Birth Abortion Ban Act of 2003 without amendments to weaken it.

In a March 10 letter to senators, Cardinal Anthony J. Bevilacqua of Philadelphia asked them to support the measure, known as S. 3, over a substitute proposal that was expected to be introduced. The Senate began floor debate on the bill on March 10, with a vote expected later in the week.

Similar bills have been approved by Congress twice before but were vetoed by President Clinton. A version passed by the House last year was never scheduled for consideration in the Senate, which was then controlled by Democrats. Senate Majority Leader Bill Frist (R-Tenn.) was quoted as saying "the odds are very good" the new measure will pass, and President Bush has said he would sign the bill.

More than half the states have enacted laws banning the procedure, and polls "consistently show" that a majority of Americans oppose it, the cardinal wrote in his letter. But in 2000,

the Supreme Court struck down Nebraska's partial-birth abortion ban, raising questions about the constitutionality of other state prohibitions, the cardinal noted.

"S. 3 responds to this question of constitutionality," he said. First, the bill narrowly defines partial-birth abortion and addresses issues raised by the Supreme Court about protecting women's health, he said.

The bill also "presents Congress' findings, based on years of testimony, that partial-birth abortion is not necessary to preserve women's health, and in fact may pose serious health risks," the cardinal said.

Opponents of the legislation argue that the particular type of abortion it addresses is sometimes medically necessary, especially when birth defects or other complications are discovered late in a pregnancy and other abortion methods are less likely to succeed.

On the Senate floor March 10, Sen. Rick Santorum (R-Pa.) said partial-birth abortions are "never medically necessary," are "not taught in any medical school in this country" and are "not recommended." In describing the

procedure, he said it is being used after the 20th week of pregnancy and during it the fetus is partially delivered, then a pair of scissors is "thrust into the base of the skull and ... the cranial contents removed."

Sen. Barbara Boxer, (D-Calif.) said the bill is actually "an attempt to outlaw all abortions, to take away the rights of women to choose—not only to chip away at that right, but to take it away, and, by the way, criminalize abortions."

"Women and doctors will be in jail," she warned. "That is what follows from that."

A provision of the bill as it came to the Senate floor provides for doctors accused of violating the law to seek a hearing before the state medical board about whether the prohibited procedure was necessary to save the life of the mother because of physical disorder, illness or injury.

It also would bar prosecution of a woman who undergoes the prohibited procedure. Another section would permit the father of the child, if he is married to the woman, or her parents, if she is a minor, to sue the doctor who performs such an abortion.

In his letter, Cardinal Bevilacqua said a substitute proposal expected to be introduced on the Senate floor would allow "the brutal partial-birth abortion procedure and other late-term abortions to continue, though it purports to do otherwise."

The alternative bill "merely requires that the abortionist, before aborting a viable unborn child, 'certify' that from his point of view 'continuation of the pregnancy would threaten the mother's life or risk grievous injury to her physical health,'" he said. Even that step could be waived if the physician deemed there to be a "medical emergency," which is left undefined, said the cardinal's letter.

A statement from the American Center for Law and Justice said public opinion polls show overwhelming support for a ban on partial-birth abortions. Petitions supporting the bill, signed by more than 120,000 people, were to be delivered by the organization to Congress before the vote, it said.

An ABC News/*Washington Post* poll released in January showed 69 percent of the public said the procedure should be illegal. †

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# Indianapolis school tests accelerated learning program

By Jennifer Lindberg

A pilot class combining third and fourth grade students at St. Therese of the Infant Jesus (Little Flower) School in Indianapolis is under way.

The school decided to try the project by placing accelerated third-graders with fourth-graders for the year.

The school still has the traditional separate third- and fourth-grade classes, and all third-graders still attend outside classroom

activities together, such as gym class.

Michelle Venezia's son, Michael, is in the "combo" class as a third-grader.

"I think it's wonderful," said Venezia, a member of Holy Rosary Parish in Indianapolis. "Michael needs to be challenged and not stagnant. He's really stepped up and has taken responsibility."

The goal of the pilot class is to try to reach all students at their learning level, said Principal Kevin Gawrys. Third-graders were chosen based on their skills and their

ability to be independent workers.

Gawrys said he wants to make sure each child is being challenged.

Teacher Jill Carbaugh said she's worked hard to make the class a community so that "no child feels inferior or better than anyone else. I want a unified class."

The concept has allowed her to "hone in on the strengths and weakness of each child and run with it," Carbaugh said.

Fourth-graders have stepped up to be

real leaders in the classroom, she said.

Jackson Milish, a fourth-grader, said he likes being in the class even though the material is a bit harder.

"Besides, if some third-grader asks for help, I can help them," he said.

Third-grader Olivia Belles said the class is more challenging for her.

"It's harder than what I think third grade usually is," she said. "But I like it. I get to play with the older kids and make more friends and learn." †

# Brebeuf Jesuit observes pope's fast for peace on Ash Wednesday

The pope's call to fast on Ash Wednesday for peace got the attention of Brebeuf Jesuit Preparatory School students in Indianapolis.

Juniors in Providence Sister Becky Keller's religion class coordinated the Ash Wednesday "Fast for Peace" for students, faculty and staff.

Pope John Paul II asked that Ash Wednesday be a day of fasting "in the name of and for the cause of peace."

In his remarks at the Vatican on

Feb. 23, the pope said, "It is the duty of all believers, to whichever religion they belong, to proclaim that we can never be happy pitted one against the other; the future of humanity will never be able to be secured by terrorism and by the logic of war."

He asked that people pray for "the conversion of hearts and the long-range vision of just decisions to resolve disputes with adequate and peaceful means."

Students asked their peers to fast in

response and to donate the lunch money they would have used for food to The Lord's Pantry that raises money to feed the poor in partnership with Lucious Newsome's charity organization.

More than \$600 was raised for the pantry. Students also organized a brief interfaith prayer service in the school chapel in conjunction with three Catholic Masses and the distribution of ashes.

The school's chapter of Amnesty International also helped promote the

cause for peace by staffing a table in the cafeteria to coordinate the political advocacy component of the peace day. They had form letters, which were signed by interested students, faculty and staff, as well as stationary for the writing of personal notes, information about Amnesty International, and educational materials about those human rights violations that Amnesty International traditionally addresses, such as wrongful imprisonment and the death penalty. †

# Government officials address boom in human trafficking worldwide

WASHINGTON (CNS)—Officials from the departments of State, Homeland Security, and Health and Human Services discussed international and domestic solutions to the boom in human trafficking worldwide at a March 5 forum sponsored by the U.S. Conference of Catholic Bishops' Migration and Refugee Services.

Each year, between 700,000 and 4 million people around the globe are forced into what Pope John Paul II has called "a shocking offense against human dignity," and what the State Department's Amy

O'Neill Richard called "modern slavery with deception, fraud and coercion."

Human trafficking essentially involves men, women and children being traded as slaves for sex or labor.

"It's very profitable," said Richard, adding that large crime syndicates are becoming increasingly involved in the trafficking of human beings.

According to the CIA, at least 50,000 people, mostly women and children, are "trafficked" or lured into the United States under false pretenses annually.

About one-third are under age 17, according to MRS, and they come primarily from Latin America, Southeast Asia and Eastern Europe.

Victims are abducted through physical force or led to traffickers either by close, trusted friends or neighbors who promise them legitimate jobs or marriage, or through advertisements run by shell companies in legitimate publications. Some families sell their members outright.

To keep them from escaping, traffickers take victims' passports, threaten their families or physically restrain them.

Local laws are used to intimidate victims, said Rebecca Story, associate general counsel for the Department of Justice. "Traffickers play on victims' fears that authorities in a strange country will prosecute or deport them if they ask for help."

According to speakers at the forum, victims are often beaten, raped, drugged, tortured or starved, and forced to work in subhuman conditions in any number of demeaning jobs, including prostitution, pornography, sweat shops, farm labor, domestic servitude and strip clubs and massage parlors. Those in the sex industries are often repeatedly exposed to sexually transmitted diseases and forced to have abortions.

The U.S. government's response has been threefold: "prevention, prosecution and support," Richard said. "We want to criminalize trafficking without penalizing victims."

In October 2000, Congress passed the Trafficking and Violence Victims Protection Act, which increased the penalties against those who engage in human trafficking to the level of other serious crimes, such as kidnapping or forcible rape. It provided more funding to combat trafficking and assist its victims.

"It's been, slow going, but in government time its sort of moving at warp speed," Richard said, adding that the departments of Labor and State and U.S. Agency for International Development funded 218 projects in 50 countries to the tune of \$50 million.

As a nongovernmental organization, the USCCB has received grants for working with children who are victims of trafficking and providing services for victims, said Sister Mary Ellen Dougherty, a School Sister of Notre Dame who is project administrator for MRS' grant on human trafficking.

"A partner with us in grants is Catholic Charities USA," she said. Many of that agency's local offices, such as those in New York, Richmond, Va., and St. Petersburg, Fla., are also individually active on the issue.

Sister Mary Ellen credited the Coalition of Catholic Organizations Against Human Trafficking for creating awareness of the problem and overseeing services.

In addition to the USCCB and Catholic Charities, coalition members include the Catholic Health Association, the Catholic Legal Immigration Network Inc., Catholic Relief Services, Jesuit Refugee Services, Trinity College, the Conference of Major Superiors Men, the Leadership Conference of Women Religious and the National Council of Catholic Women. Various orders are also involved; they include the Maryknoll Sisters, the Sisters of the Good Shepherd, the School Sisters of Notre Dame and the Sisters of Mercy.

One of the major problems with combating trafficking, several panelists said, is most victims are unable to take advantage of the law or services provided to help them.

"They don't know who to trust," said one audience member during time at the forum devoted to feedback from participants.

Others are arrested—for prostitution, for example—and prosecuted. Fearing deportation or retribution, they do not speak up, Story said, and many do not speak the language.

"They lack a frame of reference in the new culture," said Susan Shriner of the U.S. Department of Homeland Security's bureau of immigration and customs enforcement. "They lack education. They face isolation, fear and shame."

When they do come forward, getting translators to help them can be a problem.

"We are cautious [about] using translators from victims' communities because we don't know who's tied to who," Shriner said, adding that officials do not want to release victims back into traffickers' hands.

Catholic parishes and individuals have had markedly better success in helping victims, according to Sister Mary Ellen.

"Many victims have been identified through the Catholic Church," she told Catholic News Service. "Many individuals have turned to Catholic communities and priests and nuns." †

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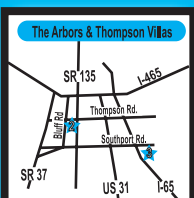


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# Parishes schedule communal penance services for Lent

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

## Batesville Deanery

March 18, 7 p.m. at St. Mary of the Immaculate Conception, Aurora  
 March 19, 7 p.m. at St. Maurice, Napoleon  
 March 25, 7 p.m. at Immaculate Conception, Millhouses  
 March 26, 7 p.m. at St. Vincent de Paul, Shelby County  
 March 27, 7 p.m. at St. Joseph, Shelbyville  
 March 30, 3 p.m. at St. Joseph, St. Leon  
 March 31, 7 p.m. at St. Peter, Franklin County  
 April 1, 2 p.m. at Sisters of St. Francis Convent, Oldenburg  
 April 1, 7 p.m. at St. Mary, Greensburg  
 April 3, 7 p.m. at St. Lawrence, Lawrenceburg  
 April 3, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 April 6, 7 p.m. at Holy Family, Oldenburg  
 April 7, 7 p.m. at St. Louis, Batesville  
 April 8, 7 p.m. for St. Magdalene, New Marion, and St. John, Osgood, at St. John, Osgood  
 April 11, 7 p.m. at St. Charles Borromeo, Milan  
 April 15, 7 p.m. at St. Anthony of Padua, Morris  
 April 16, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock

## Bloomington Deanery

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

## Connersville Deanery

March 18, 7 p.m. at St. Elizabeth, Cambridge City  
 March 20, 7 p.m. at St. Mary, Rushville  
 March 22, noon at St. Mary, Richmond  
 March 31, 7 p.m. at St. Anne, New Castle  
 April 9, 7 p.m. at St. Gabriel, Connersville

April 10, 7 p.m. at Holy Family, Richmond  
 April 10, 7 p.m. at St. Michael, Brookville

## Indianapolis East Deanery

March 24, 7 p.m. for St. Thomas the Apostle, Fortville, and St. Simon the Apostle at St. Simon the Apostle  
 March 26, 7 p.m. for SS. Peter and Paul Cathedral, Holy Cross and St. Mary at St. Mary  
 March 27, 1 p.m. at St. Philip Neri  
 March 27, 7 p.m. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at Our Lady of Lourdes

## Indianapolis North Deanery

March 19, 7 p.m. at St. Pius X (First Reconciliation)  
 March 23, 1:30 p.m. at St. Joan of Arc  
 March 26, 7 p.m. at St. Andrew the Apostle  
 March 27, 7 p.m. at St. Luke  
 April 2, 7:30 p.m. at St. Lawrence  
 April 8, 7 p.m. for St. Matthew and St. Pius X at St. Pius X  
 April 9, 7 p.m. at Christ the King  
 April 9, 7 p.m. at St. Thomas Aquinas  
 April 10, 10 a.m. at St. Lawrence School  
 April 11, 9:30 a.m. and 1 p.m. at Christ the King School

## Indianapolis South Deanery

March 18, 7 p.m. at Nativity of Our Lord Jesus Christ  
 March 19, 7:30 p.m. at Our Lady of the Greenwood, Greenwood  
 March 24, 7 p.m. at Holy Name, Beech Grove  
 April 7, 7 p.m. at St. Roch  
 April 8, 7 p.m. at St. Mark  
 April 8, 7 p.m. at SS. Frances and Clare, Greenwood  
 April 8, 7 p.m. at St. Jude  
 April 10, 7 p.m. at St. Barnabas  
 April 13, 2 p.m. for Sacred Heart of Jesus, St. Patrick, Good Shepherd and Holy Rosary at Holy Rosary

## Indianapolis West Deanery

March 18, 7 p.m. at St. Susanna, Plainfield  
 March 19, 7 p.m. at St. Michael the Archangel  
 March 24, 7 p.m. at St. Gabriel  
 March 25, 6:30 p.m. at St. Monica  
 March 26, 7 p.m. at St. Christopher  
 March 27, 7 p.m. at Holy Angels  
 March 27, 7 p.m. at St. Malachy, Brownsburg  
 April 6, 2 p.m. at Holy Trinity  
 April 6, 2 p.m. at St. Anthony  
 April 8, 7 p.m. at Mary, Queen of Peace, Danville  
 April 8, 7 p.m. at St. Thomas More, Mooresville

## New Albany Deanery

March 19, 9:45 a.m.-11:20 a.m. and 1:30-3 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville  
 March 20, 9:45 a.m.-11:20 a.m. and 1:30-3 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville  
 March 26, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart, Jeffersonville  
 March 26, 7 p.m. at St. Michael, Charlestown  
 March 27, 7 p.m. at St. Joseph Hill, Sellersburg  
 March 27, 7 p.m. at St. John the Baptist, Starlight  
 April 2, 7:30 p.m. at St. Mary, New Albany  
 April 3, 7:30 p.m. at Our Lady of Perpetual Help, New Albany  
 April 5, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs (First Reconciliation)  
 April 6, 7 p.m. at St. Mary, Lanesville  
 April 8, 7 p.m. at St. Michael, Bradford  
 April 8, 7 p.m. at St. Joseph, Corydon  
 April 9, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs

April 10, 7 p.m. at St. Anthony of Padua, Clarksville  
 April 10, 7 p.m. at St. Mary, Navilleton  
 April 10, 6:30 p.m. at St. Paul, Sellersburg  
 April 13, 7 p.m. at Holy Family, New Albany

## Seymour Deanery

March 19, 7 p.m. at St. Patrick, Salem  
 March 21, 7 p.m. at American Martyrs, Scottsburg  
 March 21, 7:15 p.m. at St. Ann, Jennings County  
 March 25, 7 p.m. at St. Ambrose, Seymour  
 March 26, 7 p.m. for Our Lady of Providence, Brownstown, at St. Ambrose, Seymour  
 March 27, 7 p.m. at St. Bartholomew, Columbus  
 March 28, 7:15 p.m. at St. Joseph, Jennings County  
 April 8, 7 p.m. at St. Mary, North Vernon  
 April 9, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
 April 13, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin

## Tell City Deanery

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

## Terre Haute Deanery

March 16, 7 p.m. at St. Joseph, Rockville  
 March 20, 7 p.m. at Sacred Heart, Clinton  
 March 20, 7 p.m. at St. Paul the Apostle, Greencastle  
 April 3, 7 p.m. at Holy Rosary, Seelyville  
 April 6, 6 p.m. at St. Patrick, Terre Haute  
 April 10, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute  
 April 10, 7:30 p.m. deanery service at St. Benedict, Terre Haute  
 April 14, 7:30 p.m. at St. Margaret Mary, Terre Haute †



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**Lenten prayer**

A woman kneels in prayer following an Ash Wednesday evening service at the Basilica of the National Shrine of the Immaculate Conception in Washington on March 5. Catholics around the world responded to the pope's call for prayers for peace during the Lenten season.

CNS photo by Nancy Wiehock

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# Archdiocese's mission educator meets with Pope John Paul II

By Jennifer Lindberg

The launching of a new Web site for mission work has caught the pope's attention.

And Missionary Sister of Our Lady of Africa Demetria Smith, mission educator for the Archdiocese of Indianapolis, was there to see Pope John Paul II push the button that officially launched the new Web site for the Pontifical Mission Society in the United States into cyberspace.

Sister Demetria was one of 150 people from across the United States who traveled to Rome on Feb. 17-23 for the Pontifical Mission Society's annual meeting and for a private audience with the pope, where the Web site was unveiled.

"It was a special moment," said Sister Demetria about meeting the pope and hearing him speak encouraging words about mission work. "It was beautiful, and I really felt the presence of God."

The new Web site makes the agencies of The Pontifical Mission Society more accessible. It includes the Society for the Propagation of the Faith, Holy Childhood Association, Society of St. Peter Apostle and Missionary Union of Priests and Religious.

The site, [www.worldmissions-catholic-church.org](http://www.worldmissions-catholic-church.org), is the first for the societies with a goal to inform, inspire and direct the faith to a greater understanding of the universal mission of the Catholic Church.

The site has something for everyone to discover how they can be, or already are being, missionaries.

It will help parishes better celebrate World Mission Sunday and give educators ways to encourage the missionary spirit among children, said Father John E. Kozar, national director of the Pontifical Mission Societies in the United States.



Missionary Sister of Our Lady of Africa Demetria Smith, mission educator for the Archdiocese of Indianapolis, met last month in Rome with Pope John Paul II. The pope pushed the button that officially launched the new Web site for the Pontifical Mission Society in the United States into cyberspace.

The new Web site also includes separate home pages for all the various societies, describes their roles and offers links to diocesan mission offices in the United States. There are other links to the Vatican or U.S. Conference of Catholic Bishops

sites and others.

Sister Demetria said the Web site helps her with her job. Now, when she speaks to schoolchildren, she has a tool to refer them to for more information.

"This will give much more knowledge

of missions," said Sister Demetria.

The Pontifical Mission Society meets each year, bringing together more than 1,100 mission dioceses. They all travel together as pilgrims to the annual meeting in Rome. †

## Got Questions?

Find the answers in the new, 2003 edition of the **Directory and Yearbook for the Archdiocese of Indianapolis.**



Just off the presses, the new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administration, offices and agencies, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical information about pastors, parish life coordinators, religious women and men ministering in the archdiocese, Catholic chaplaincies, hospitals, colleges and other institutions.

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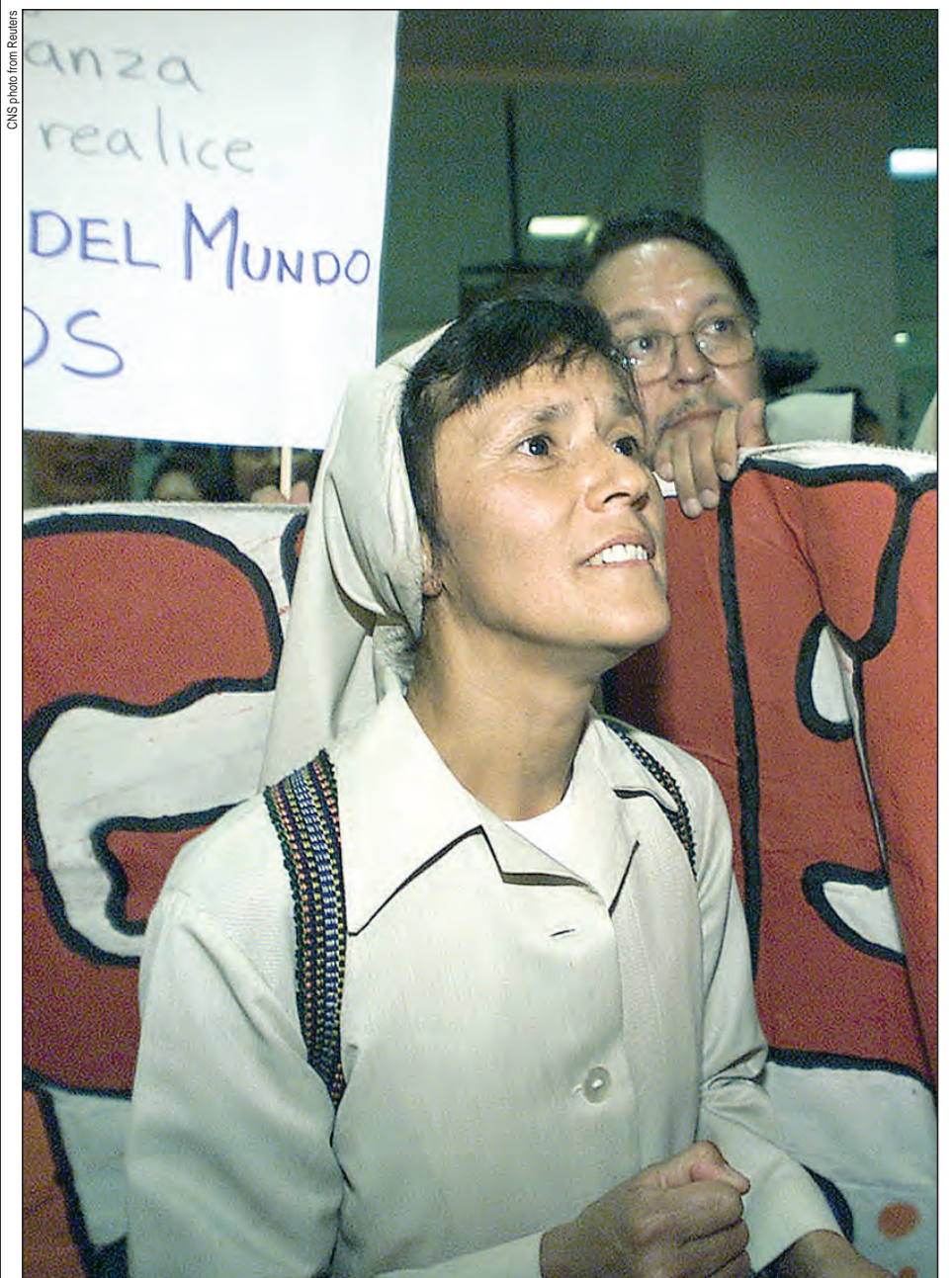
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## Human shield

Sister Maria Luz Rodriguez Lopez speaks to a reporter at the Mexico City international airport on March 5. She was among a group of Mexicans who were traveling to Iraq to act as human shields if the United States begins an assault on Iraq.

# What's cool about being Catholic

**I**t's cool to be Catholic because it's the complete truth and faith of everything that I've been taught. It brings people together that don't have to be there but want to. I also see Catholicism bringing people together all over the world."

— Anna Brunsman, junior at Oldenburg Academy in Oldenburg and a member of St. Nicholas Parish, Ripley County

"The Catholic Church gives you a lot more opportunities to meet people of the same faith and belief system so they have the same morals as you, giving you the chance to start life-long friendships."

— Anne Johnson, junior at Seymour High School in Seymour and a member of St. Ambrose Parish in Seymour

"It's cool to be Catholic because it was the first true Christian Church and it's a great feeling to be part of something so big. It's great to be around people of your own faith. It helps you grow more in your own relationship with God."

— Andrew Grimes, junior at Terre Haute North Vigo High School in Terre Haute and a member of St. Benedict Parish in Terre Haute

"It's cool to be Catholic because of the fun activities we get to participate in, growing in Christ's love, and the friends that I meet."

— Katie Harper, junior at Our Lady of Providence Jr./Sr. High School in Clarksville and a member of St. Anthony of Padua Parish in Clarksville

"The reason I think Catholicism is so neat is because the Eucharist is truly real in the Catholic Church as opposed to other Christian denominations."

— Elizabeth Ricke, junior at North Decatur High School in Batesville Deanery and a member of St. Maurice Parish in Decatur County

"It's cool to be Catholic because it's like a world-wide family."

— Chris Zipperle, sophomore at St. Xavier High School in Louisville, Ky., and a member of St. Mary Parish in Navilleton

"It's cool to be Catholic because everyone that you meet in the Church is friendly and welcoming. You'll meet all people from different walks of life, but no matter how different they are they all have the same central belief."

— Daniel Hellmann, senior at Terre Haute South High School in Terre Haute and a member of St. Patrick Parish in Terre Haute

"It's cool to be Catholic because I've met the most amazing people with the same beliefs as I have at my church, youth rallies, conferences, marches and retreats. I plan on having life-long relationships with most of the people I've met."

— Grant Brown, senior at Pike High School in Indianapolis and a member of St. Monica Parish in Indianapolis

"Being Catholic is cool because you get to learn more about God through events like NCYC (National Catholic Youth Conference). Being around so many people with the same beliefs is amazing."

— Carri Taylor, sophomore at Floyd Central High School in the New Albany Deanery and a member of St. Mary Parish in Navilleton

"I wouldn't be where I'm at today without the help of my youth group and my Church. Church and its youth ministry have changed my personality from the introverted freshman I was to the outspoken senior I am now."

— David Neeson, a senior at West Vigo High School in Terre Haute and a member of St. Benedict Parish in Terre Haute



# The cool reason for your faith: Being Catholic rocks!

By Kristin Huber

Special to *The Criterion*

Teen-agers know why being Catholic rocks.

The main reasons are the Eucharist, the other sacraments and fellowship with other believers.

My parents raised me in the Catholic Church, and I do not know how I will ever repay them. The Catholic religion is awesome in so many ways. The reason I am Catholic is because everything about the faith is a part of my life. I believe everything about it with my whole heart. I have been a Catholic all my life, and I cannot picture myself belonging to any other Church.

I love the Catholic Church for many reasons. I love hearing the Scriptures every day because it allows me to take time away and really listen to the Word of God. The homily is also enjoyable because the priest usually relates the Scriptures to daily life so you can actually take the Word of God and apply it to your own life.

How cool is that? Every week, we get a new lesson from God. That's the way I see it. I love receiving the Eucharist every Sunday. We, as Catholics, believe that the bread and the wine actually become the body and blood of Christ. That is so awesome to think that Jesus gave his life for us, and that each week we receive a part of him. Every week, as I receive Communion, I thank God because as I consume his body and blood it is so real to me that I am actually a part of Jesus Christ.

He is in each and every one of us. The Eucharist shows me that every week. No matter what is going on in my life, I can go to Mass and everything is right in the world.

My friend, Lucy Summerville, a senior at Floyd Central High School who attends St. Mary-of-the-Knobs Parish in Floyds Knobs, agrees that it's the Eucharist that makes being Catholic special.

"It's the one thing that sticks out in my



Brittany Tretter and Kristin Huber of the New Albany Deanery love their Catholic faith because they get to receive the Eucharist, share their faith with friends and find out about God's mercy in the sacrament of reconciliation.

mind about why I'm Catholic," Lucy said. "Every week, I have the opportunity to receive the body and blood of Christ in union with millions of other people around the world.

"Some people say they have to go to Mass. I say, I get to go to Mass and witness a miracle every week," she said.

Youth ministry is another area that brings teen-agers closer to the Church.

I am very involved with many aspects of youth ministry, but my favorite is service. To serve the people of God in my community or anywhere in the world is amazing to me. To feel the love of God through those people, and also showing

them love by your work, is the best feeling in the whole world.

You cannot describe or receive that feeling anywhere else. My friends and family also bring me closer to the Church. I have a group of friends that are Catholic and go to my school. We are together all the time.

Another friend, Brittany Tretter, a senior at Our Lady of Providence Jr./Sr. High School in Clarksville, said the sacraments are what makes being Catholic a great thing.

"Reconciliation is probably my favorite sacrament, that not many Catholics take full advantage of," Brittany

said. "I just love being able to talk openly to God about my life. It gives me a chance to re-evaluate things in my life that maybe aren't the way they should be. Then I can ask for God's forgiveness."

Having friends you are influenced by to share your faith with allows you to grow in your faith. I love sharing my faith with my family members, and they teach me so much every day of my life.

Being Catholic rocks!

*(Kristin Huber is a senior at Floyd Central High School in Floyds Knobs. She attends St. Mary-of-the-Knobs Parish in Floyds Knob.) †*

## Strength training: The Church's sacraments

By Keith Harbeson

Special to *The Criterion*

When is the last time you went to reconciliation?

I know, for some of us, our first visit might be our only one. I remember the first time I went to reconciliation on my own. I decided to go at the National Catholic Youth Conference in 1999.

I was nervous and afraid to tell the priest everything. "What will he think?" I thought.

So I "accidentally" left out those more embarrassing sins. I felt good after being blessed, but something still felt empty. I started going to reconciliation any time I

had an opportunity, but I was still cheating myself because I wouldn't tell the priest everything.

It was as recent as 2001 when I finally realized the power of a full reconciliation.

I had been at a prayer retreat similar to YOUTH 2000 that has been held in Indianapolis. Two very passionate speakers expressed the joy and comfort in a true reconciliation. They challenged us to tell everything and to let it all out. I prayed about it for a while, but it didn't take me long to decide that's what I had to do.

In the spirit of the weekend and with a full, honest reconciliation, I was on top of the world. I realized how much God

loved me and I felt like a true Christian. At that point, I decided that I would actually work to change my faults, not just confess them and repeat them. I faced the issue and challenged myself to be a better Christian.

Sure, I have struggled with the same sins since then. I am not perfect in any sense of the word, but I am working to be a better person, and I am dealing with these sins with the help of God. Coming to God openly and truthfully has made me a stronger person and a better Catholic.

What about the Eucharist? That was my No. 1 struggling point with the Catholic Church. I thought, "How can this be [Christ's] body and blood? It tastes just like bread and wine!" Not to mention, I didn't get the message very well at my first holy Communion.

I was just glad that I didn't have to sit in the pew by myself anymore while my whole family went to get their snack. I remember an acquaintance in junior high school joking before entering church, "I guess I should spit out my gum because we are going to go eat Jesus!"

I thought then that the Eucharist was just symbolic. Even though the way my acquaintance spoke about the Eucharist isn't a very respectful way to put it, it is closer to the truth than I realized at the time.

It takes a lot of prayer and reflection to come to an understanding of the Eucharist as the Catholic Church teaches. I have never believed in ghosts, spirits, supernatural happenings and things of that sort. I listened to stories in the Bible with the same belief as would come to me from a Harry Potter book. You can only imagine my skepticism toward a priest's ability to change the bread and wine into Jesus' body and blood. I finally realized the

Eucharist is supposed to be Jesus' body and blood, and I wanted to understand.

I talked to a priest at a Catholic leadership conference about it and told him that I really didn't understand, but that I wanted to. He encouraged me to pray about it, read some Scripture and pay special attention to that portion of the Mass where the "magic" happens.

I listened to his advice, and I had the opportunity to go to Mass that night. The priest I talked to was the celebrant. I listened to his prayers and our prayers, and I watched the motions. I finally started to believe. I finally started to have faith. I looked at my neighbors and I saw that we were all here for Jesus, and that Jesus was here for all of us. When I received Communion, the priest looked me in the eyes—I am not sure if he did it intentionally—and said, "This is the body of Christ."

For the first time in my life, I believed him. When I went to receive Communion, I felt a whole new feeling, a whole new joy for the Lord and a whole new understanding. Now I have the Eucharist to look forward to anytime I go to Mass. I have gone to daily Mass several times for that purpose alone.

There is no greater love than that which is expressed through the Eucharist and reconciliation. These sacraments give you strength and fulfillment. And through a full understanding, you will be able to experience them to their fullest extent.

I encourage you to pray, discuss with a priest or other wise person these things, read Scripture and pay attention at Mass. Participate! Live your faith! Grow!

*(Keith Harbeson is a senior home school student who attends St. Augustine Parish in New Albany.) †*

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# Bored at Mass? Think about more participation

By Adam Naville  
Special to *The Criterion*

Sitting in church on Sunday, I realized why teen-agers get bored at Mass. It's not always the priest, slow music or the readings. Instead, it's participation. Participation is the key to not being bored at Mass. While the priest may be less than interesting, the readings a monotone and the music slow and soft, there's a responsibility to participate.

If I participate, then I will be less bored than any other person just sitting or standing there going through the motions.

If one looks around during Mass, one can tell who isn't singing or participating in the liturgy. But how do we help teen-agers get something out of Mass?

Nobody can make teen-agers participate or enjoy Mass, but the priest and lay ministers can help.

The priest is the person who can help the most. Delivering a powerful—sometimes funny—homily can pique a teenager's interest. I have attended Masses where the homilies are awesome. I also have been to Masses where the homilies put me to sleep.

"Sometimes it seems like the priest has to be there, rather than wants to be there," said Barbara Smith, a senior at Floyd Central High School in Floyds Knobs who attends St. Mary Parish in Navilleton.

It shows if a priest doesn't put his heart and energy into the homily. Any person, including a teen-ager, can tell if a priest is giving a homily because he has to or if he is sincerely trying to get a message across to his parishioners.

The homily also needs a point. Sometimes it seems like the priest isn't talking about anything that matters or the homily is over our heads.

"Mass is boring when the homily does

not relate to us [teen-agers]," said Alex Banet, a senior at St. Xavier High School in Louisville, Ky., and a member of St. Mary-of-the-Knobs Parish in Floyds Knobs.

If the priest wants to keep a teenager's attention, he needs to speak about topics at our level. All people can be active listeners when homilies are directed at a teen or young adult level. When homilies are geared only to adults, the priest can lose the attention of a significant number of parishioners.

When a priest always talks about donating our time, talent and treasures, it becomes repetitive. The priest also needs to talk about subjects that apply to our lives, such as peer pressure, forgiveness, temptations, etc.

It helps when a priest walks among the people. This creates a more personal atmosphere and allows him to speak directly to the ones who seem inattentive.

Music also helps keep teen-agers' attention.

"I pay attention more when the music ministers have a variety of instruments, and they play up-tempo songs," said Pat Burton, a senior at Our Lady of Providence Jr./Sr. High School in Clarksville and a member of Holy Family Parish in New Albany.

Lectors can help keep teenager's attention. When a lector has a soft, monotone voice, it makes it easier for people to drift away mentally from what's being said.

If the lectors speak with a purpose, getting the point across with enthusiasm, it makes it hard to not pay attention.

All Masses are not boring. In some cases, teen-agers get more out of the Mass than adults. When a good homily is given, a teen-ager can love Mass.

"Mass just makes me think about all the things that are going on in my life and how the Gospel and homily relate to my life,"



Students at Father Thomas Sccecina Memorial High School in Indianapolis hold hands during the Our Father at a school Mass. Youth said that the main reason teens are bored at Mass is because they don't participate. They also urged the priest and lay ministers to be role models for how they should participate in Mass.

said Megan Himmelhaver, a senior at Our Lady of Providence Jr./Sr. High School and a member of Our Lady of Perpetual Help Parish in New Albany.

Teen-agers are not just the future of this country and the Catholic Church, they are the present. Priests and lay ministers need to know this and respond accordingly in liturgies.

Priests need to lead by example. When they have energy and enthusiasm, it will

pass over to the parishioners, including the teen-agers.

Mass does not have to be boring. By working together, teen-agers, priests and lay ministers, can help make Mass inspirational and motivating for people of all ages.

(Adam Naville is a senior at Our Lady of Providence Jr./Sr. High School in Clarksville. He attends St. Mary Parish in Navilleton.) †

## God's game plan is always a winner

By James C. Hurley  
Special to *The Criterion*

Whether it's on the football field, wrestling mat, basketball court or rugby pitch, God is around.

Many people think that because football players are bashing into each other God is not present. God is always present. He touches us every moment of our lives.

God's game plan plays a role in many athletic competitions in numerous ways.

God blessed the athletes with the athletic ability to perform. This plays a major role in competitive sports no matter the age or skill level of the player.

He also has blessed many of us with the determination to succeed and the competitive drive which is necessary for athletes.

Competitive edge and desire mean a lot in sports and affect the outcome of the game. God blessed each team with those attributes. He gave the athletes this gift for a reason, and they are putting it to good use.

God is also in the hearts and spirits of many Christian athletes. Many of these athletes reflect the spirit through leadership roles. It is also visible in their attitude and sportsmanship.

Many people may think athletes swear like sailors and talk trash nonstop, from the opening whistle to when the buzzer sounds. That is not entirely true. Some people can lose their temper, but many do not.

In fact, many Christian athletes are the peacekeepers of the teams. I know this from personal experience.

The spirit in the player is carried off the game field or court and taken to the locker room. You may think there is no way that God is in a football, basketball, or soccer locker room, but he is living through the athletes.

Maybe you don't believe God is there before every game. In my case, the youth and the student athletes lead the team in prayer, not the coach. This is the Lord's ever-present spirit working through us. I

go to a public high school where the prayer is non-denominational and it is strictly by choice.

The typical prayer is: "Father God, we thank you for letting us be here today. We ask that you keep your angels encamped around the field tonight, and watch over us and keep us all safe from injury. We also ask that you give us that little bit of extra strength to come out victorious tonight. In your name, we pray, Amen."

It is just a prayer for those who believe and it gives us a sense of strength from God. This is an ongoing part of God's game plan and it goes beyond the high school level all the way to the professional level. When teams and opponents come together for prayer at the end of the game, it proves God's game plan.

My final point that God is present in athletics is the recent success of Catholic high school football teams.

In the class 4A state championship game, Roncalli High School in Indianapolis faced Fort Wayne's Bishop Dwenger High School. In an exciting and close game Roncalli won.

Also in the state finals, Indianapolis' Bishop Chatard High School won the 3A title with a prefect season, and the state record with six state championships.

Another example is the victory of Fort Wayne's Bishop Luers High School, who claimed their third 2A title in four years.

These games showcase that our Lord does work through Christian athletes. These teams reached this point with the desire and drive that God blessed them with.

God's game plan does not involve sports for all of us, but he has continued to bless people with these abilities and attitudes to succeed in sports. His game plan is different for all, but he is everywhere and does play a role in athletics.

(James Hurley is a senior at Pike High School in Indianapolis and attends St. Monica Parish in Indianapolis.) †



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# Rebel yell: Teen-agers and Church teachings

By Sean Winningham  
Special to *The Criterion*

Teen-agers can find many things to disagree about with Church teachings. The main ones are premarital sex, abortion and prayer. Growing up with 13 years of Catholic education, I know that sometimes teens are frustrated by not being given any choices to decide for ourselves about what to think. Instead, there are only rules to obey.

As teen-agers, we often rebel against this.

Don't misunderstand, teen-agers don't go against the grain just because someone is trying to tell us to do something. I believe that most of the time we want to believe in the Church teachings and follow them.

But there are times when we feel like we are being told what to do so often that we want our independence.

When it gets to be too much, we try to push ourselves away from it. Then we end up wanting to stay away from it as much as possible.

Although we might be a rebellious group, we are the ones with the most spirit. Our generation is the group that will really make a difference in the Church today because we are the future of the Catholic faith.



Father William Munshower, left, pastor of St. Thomas Aquinas Parish in Indianapolis, and Father John Beitans, pastor of St. Lawrence Parish in Indianapolis, distribute the Eucharist to Indianapolis' Bishop Chatard High School students during school Mass. Youth say they want to follow Church teachings, but need it explained to them.

However, sometimes we fail to recognize just how much potential we have to make a difference in the world with our Christian identities. We have to find out what God is calling us to do

with our lives. Once we recognize our potential and dignity, that is when things will start to happen. That is when our generation will rise up and start to change the

world one heart at a time. (Sean Winningham is senior at Roncalli High School and attends St. Jude Parish in Indianapolis.) †

# We will follow, but first please explain reasons

By Heather Hanley  
Special to *The Criterion*

Teen-agers don't always understand Church teachings. I was baptized Catholic as a baby, so all I've know my whole life is the Catholic faith and I have decided for myself that I believe in the Church's teachings. This is what confirmation is about. I have learned in my classes what the

teachings mean and why we follow them as Catholic Christians. Going into confirmation class, I wasn't too excited about what we were learning. And reconciliation had never been a favorite of mine. God knows what I did wrong. Why should I have to tell a priest? Once I learned why we go to confession and how much better it makes you feel, it was fun and made me feel better about my sins. I think a big reason why teen-agers do

not agree with some of the Church's teachings is because they are uneducated as to why we follow the teachings we do. Church teachings are difficult. But God puts obstacles in our lives for a reason. Obstacles make us stronger people. They also give us confidence in God and ourselves. Because the Church does not believe in sex before marriage, artificial contraceptives and underage drinking, it has kept many teens from making stupid choices that could ruin their lives.

Even though Church teachings are difficult and may sound irrational to some, they are there to help keep us from making stupid decisions. Sometimes peer pressure is stronger than our conscience, but with your own morals, your parents' morals and the teachings of the Church, it makes tough decisions a little easier to decide. (Heather Hanley is a senior at Terre Haute North High School and attends Sacred Heart of Jesus Parish in Terre Haute.) †

# A look at the priest scandal's impact on youth

By Jacqueline Hebble  
Special to *The Criterion*

The priest scandal has been in the headlines a lot this past year. When I look at the facts, it just amazes me how this has become such a media portrayed disaster. A recent survey in *The New York Times* found that only 1.8 percent of all priests ordained from 1950 to 2001 have been accused of abuse. This also is not only a problem within the Catholic Church. Incidents like this happen in other religions and in everyday life.

The many priests I have met are nothing like what are portrayed by the media. In my opinion, this is all just a drastic overstatement, and most of the youth that I have met feel the same way. We will get past this and it will not bring us down. It is just a short time before everyone realizes that we are a strong religion with a wonderful faith, and we will work through this with persistence and strength. The youth of my community and many surrounding communities have reacted the same way I have. I believe youth feel this is an obstacle

to overcome and one that will make us stronger as a Church. As a youth, I believe that we have many problems in our lives. We have to deal with challenges that include school, friends and, for me this year, graduation and college. Many people have questioned me as to whether this scandal will affect me, and my spiritual journey. It won't, and I have overcome worse barriers than this. I have been through criticism of my religion and faith, and have overcome it. I have overcome surgery for a brain aneurysm, and have recovered with

flying colors. I have been fighting the ignorance about Catholicism since I can remember. When asked about the priest scandal, I simply state that just a few priests with problems caused it. I do not believe that this is the majority of our priests committing these crimes. I simply state that it is a problem that will not be feared by the youth of our community. (Jacqueline Hebble is a senior at Southwestern Jr./Sr. High School in Shelby County and attends Holy Trinity Parish in Edinburg.) †

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The point is, that we need to bring God back to life in us, then keep Him alive, and therefore overflow Him onto others, like bursts of Life that revive the dead. - Chiara Lubich

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# Serving the Lord starts with a choice

By Josh Davis

Special to *The Criterion*

Participating in a service project may not always seem like the best idea.

Maybe the last service project you did was not the most fun and the food stank.

However, whatever the project you and everyone there did was the work of God and glorified him through it.

You didn't just get service hours, as it may seem, you helped bring God into someone's life through that service. You became an instrument of God's work.

St. Francis of Assisi asked God to be a channel of his spirit in all the ways people may need help in their sufferings. We can do that, too.

In service to the Lord, you first must make two choices. First, you must actually decide to do the service, whether it is with a group or an individual. Secondly, you must either choose to be active and outgoing or quiet and only attempt the minimum required of you at the service project.

Once these questions have been answered in your mind and heart, you can begin serving. If you choose the best way, God will work through you and reach out to those you are helping. The choice is yours. No one can make you serve. You must choose to serve. That is the choice.

Serving God may come in ways that are different than what we think. Many times, we serve without knowing it. It goes along well with the saying "Do unto others as you would have them do unto you."

Kind acts and just being observant can be turned into service. For example, your mom comes home from a long day at work. Instead of sitting in front of the TV like you are doing, she is still working by preparing dinner for everyone. Here's your chance. After dinner, begin clearing away the dishes without being asked and get them washed and put away so your mom can have some time for herself.

Not only does this show your thanks



Serving God is a choice, teen-agers said, but one worth the effort. Attending Mass and helping out at home and in the community are some of the ways youth in the Archdiocese of Indianapolis are trying to serve God and others. Jacob Plesener genuflects before the tabernacle as he gets ready to serve at Mass for Christ the King Parish in Indianapolis.

for dinner, it also shows that you are aware of others and their needs. Now, if your mom asks if you are feeling OK, or says "What have you done with my son or daughter," just reply, "You made dinner, I can at least clean up."

Before she passes out with joy, sit her on the couch and put her feet up on the footstool. This may seem like just a really nice thing to do, which it is, but you are also helping someone else, which is glorifying God. See how many times you can consciously do this in your daily life.

Mary and Jesus had to make choices to

serve God too, although they were probably more difficult than what you and I will have to do.

The angel Gabriel came to Mary and told her that God favored her. Then Gabriel told her God wanted her to be the mother of his son. Here is where Mary had to make the choice to serve God. She accepted and chose to be the mother of our Lord Jesus Christ.

In the Garden of Gethsemane, Jesus pleaded with God to let his impending death pass by, but he let God's will be done. Jesus chose to carry out God's plan

and give his life for us.

We don't know why many choices occurred. Why did God create us? Why did God choose me to live at this certain time? Many more questions are like these.

The choice to serve God may not always be easy, but the rewards for serving him will come to you through grace and truth. Make the right choice.

(Josh Davis is a freshman at Bishop Chatard High School in Indianapolis and attends Christ the King Parish in Indianapolis.) †

# Finding your faith: Jesus is the light and the way

By Brennan Boland

Special to *The Criterion*

It's a common struggle: trying to figure out our relationship with God.

God is our friend. Right?

Of course, this seems like a rather simple statement because we all know that God is a friend to everyone. But making that statement wouldn't be so easy for someone who hasn't found God within himself yet.

How can someone call God a friend if he hasn't even discovered who the person is yet? This is a common struggle nearly all Christians go through at some point in their life. For some, it is when they are younger and haven't found their faith yet. For others, it is later in life when they are unsure where their faith is leading them.

For me, this struggle occurred the first 15 years of my life. At that point, God slowly but surely worked his way into being a dominant element of my life.

I used to be the typical teen-ager who only went to church and youth group because my parents made me. I was always conniving the best excuse to get out of going to youth group on Sunday nights. When confirmation classes began my sophomore year in high school, we no longer met in one big group setting.

Instead, we met in small groups of six or seven people with two adults. This high level of individual attention was the first step along the way for discovering my faith.

I started to involve myself in activities. I went with my youth group to the University of Dayton to celebrate "Christmas on Campus", which was a big step for me because I had never done anything like that before.

My next step toward finding my faith

was a big one. I signed up for a drawing to go to Nazareth Farm that summer. Nazareth Farm is located in West Virginia, where groups travel on a weekly basis to perform mission work for the impoverished. To this day, I don't know why I signed up to go to Nazareth Farm. God must've just told me to and I did it without thinking about what I was actually doing.

My name was drawn, and I was elated that I was going. Again, I had no idea why, because I really knew nothing about it. It turned out that Nazareth Farm was the best and most influential week of my life. I definitely found God, learned a lot about myself, discovered the splendor of volunteer work, met many new people, and learned what life is really about.

From this point on, I could finally see the path I was walking on for my faith journey.

At this point, I was starting my junior year. There was rarely an activity I didn't participate in at youth group. I attended the National Catholic Youth Conference in Indianapolis, went on retreats and organized another trip to Nazareth Farm for spring break in March. I was confirmed in April, but no longer because my parents were making me. I truly and sincerely wanted to receive the sacrament of confirmation. God had worked his way into the center of my life.

Since my confirmation last spring, I have continued to be highly involved in the Church. Soon after my confirmation, I became a eucharistic minister at my parish. I recently traveled to Washington, D.C., with my youth group for the March for Life, and also went on a four-day senior retreat.

If someone would have told me three years ago that I would be a member of the



Brennan Boland, who attends St. Patrick Parish in Terre Haute, said a trip to Nazareth Farm in West Virginia helped him grow in his faith. There he learned how God is his friend and how people can have a personal relationship with him.

Archdiocesan Youth Council and writing an article for *The Criterion* about God being my friend, I would have laughed hysterically.

God has not only become a friend of mine, he has become my best friend and

will continue to be for all eternity.

(Brennan Boland is a senior at North Vigo High School in Terre Haute. He attends St. Patrick Parish in Terre Haute.) †

# SURVEY

continued from page 1

Each of the students had completed a survey with similar questions in 1997 as an incoming freshman and in 2001 as a graduating senior. Surveys from those who participated only in one year were discarded.

Among Catholic students at Catholic institutions, the percentage who said abortion "should be legal" increased from 37.9 percent in 1997 to 51.7 percent in 2001. Those who said same-sex couples "should have the right to legal marital status" went from 52.4 percent in 1997 to 69.5 percent in 2001.

Asked whether it was all right for "two people [who] really like each other" to have sex "even if they've known each other for only a very short time," 27.5 percent of the Catholic students at Catholic schools said yes as freshmen, but 48 percent agreed as seniors.

Students at nonsectarian and other religious colleges showed a similar rise in approval ratings for abortion, same-sex marriage and casual sex.

On the death penalty, students at all three types of colleges tended to grow in their opposition to its use, moving them closer to the official Catholic stand. But in 2001, more than half the Catholic students still said they were against abolition of the death penalty.

The survey also showed that 9 percent of the Catholic students at Catholic institutions no longer described themselves as Catholic by the time they were seniors.

Although 11 percent of the non-Catholic students attending Catholic colleges and universities joined the Church

before they graduated, "the much greater number of students dropping away from the active practice of their faith left the Catholic colleges with a net 4 percent loss in the number of practicing Catholics enrolled," Reilly wrote.

Reilly is president of the Cardinal Newman Society, an organization whose goal is "restoring Catholic identity in America's Catholic colleges."

The percentage of Catholic students at Catholic colleges who said they attended religious services frequently also declined over the four years, from 68.3 percent in 1997 to 42.6 percent in 2001. For Catholics at nonsectarian and other religious schools, the drop was roughly equal—from about 57 percent in 1997 to about 23 percent in 2001.

Only 15.2 percent of students at Catholic colleges and universities—15.9 percent of Catholics and 13.3 percent of non-Catholics—reported that they had "much stronger religious beliefs and convictions" in 2001 than they had as freshmen in 1997.

In a note about the limitations of the survey, Reilly said the schools did not represent a random sampling of Catholic institutions. He said that more than a quarter of the schools that participated are Jesuit-run, schools which he said are "generally considered to be more liberal than other Catholic colleges." None of the participants was a college "commonly recognized as thoroughly orthodox," such as Franciscan University of Steubenville, Ohio, he said.

In addition, each participating school selected students for the survey "according to its own methods—probably not always by random selection," Reilly wrote. He also warned about drawing

assumptions about any one participating school from the results as a whole.

He said that although the data might not be representative of all 223 U.S. Catholic colleges and universities or even apply to each of the 38 participating schools across the board, the institute's figures are "the only useful data on Catholic colleges that cuts across institutions."

Michael James, assistant executive director of the Association of Catholic Colleges and Universities, said the responses might be a reflection of the broad diversity of students at the schools and the fact that many are poorly formed in the Catholic faith when they arrive.

Monika Hellwig, executive director of the association, said Catholic colleges face "a very sharp countercultural" task in trying to help Catholic students retain and strengthen their faith in light of the influence of the media, the society at large and the students' peers.

"We are living in a pluralistic society where you can no longer just drill students in the catechism answers and expect them to learn," Hellwig said. "We challenge them to think. And if we do that, we run the risk" that they might not come to the same conclusions as what the Church teaches.

She also noted that, although students at all types of colleges became more liberal in their views on certain issues during the four years, the survey showed that those in Catholic colleges "started out hewing more closely to Church teaching [than other students] and end up more closely aligned to Church teaching" than those who did not attend Catholic schools.

"Yes, [the survey results] concern us

very much," Hellwig added. "But we don't think they should be used as a demonstration that Catholic colleges are failing."

The Catholic colleges participating in the 2001 survey were: Alvernia College, Reading, Pa.; Avila University, Kansas City, Mo.; Cabrini College, Radnor, Pa.; College of Mount St. Vincent, Bronx, N.Y.; College of New Rochelle, New Rochelle, N.Y.; College of St. Catherine, St. Paul, Minn.; College of St. Mary, Omaha, Neb.; College of the Holy Cross, Worcester, Mass.; Creighton University, Omaha; Fairfield University, Fairfield, Conn.; Gannon University, Erie, Pa.; Gonzaga University, Spokane, Wash.; John Carroll University, University Heights, Ohio; Loyola College in Maryland, Baltimore; Loyola Marymount University, Los Angeles; Marian College, Indianapolis; Marywood University, Scranton, Pa.; Mercyhurst College, Erie; Molloy College, Rockville Centre, N.Y.; Mount St. Mary College, Newburgh, N.Y.; Mount St. Mary's College, Emmitsburg, Md.; Notre Dame College, Cleveland; Regis University, Denver; Sacred Heart University, Fairfield; St. Bonaventure University, St. Bonaventure, N.Y.; St. Francis College, Brooklyn, N.Y.; St. John's University, Jamaica, N.Y.; St. Mary's College, Notre Dame, Ind.; St. Mary's College of California, Moraga, Calif.; St. Mary's University, San Antonio; St. Norbert College, DePere, Wis.; St. Vincent College, Latrobe, Pa.; Salve Regina University, Newport, R.I.; Santa Clara University, Santa Clara, Calif.; University of Notre Dame, Notre Dame, Ind.; Viterbo University, LaCrosse, Wis.; Wheeling Jesuit University, Wheeling, W.Va.; and Xavier University, Cincinnati. †

# CUTBACK

continued from page 1

David Siler, executive director of St. Elizabeth's Pregnancy and Adoption Services in Indianapolis, said the agency took an \$8,000 hit.

"Really what that means for us is that we'll have to work to make up the difference somewhere else," he said. Like Sherman, he is determined not to cut any ministry or service.

He noted, though, that in this difficult economic climate, the need for service is

going up and the donations are going down.

"The economic climate certainly has had an impact on our agency and really all the social service agencies that serve central Indiana," Bethuram said. "We have tried to step up our development efforts ... but the amounts that foundations and corporations have for charitable community contributions is also dwindling. There is more competition for funds and they have less to give."

So much revenue, about 90 percent, Bethuram said, goes to programs and services that it is hard to make up for lost income.

"We have tried to become more diverse in finding funding sources," Bethuram said. "Last year, around 23 percent of our revenues came from United Way."

Sherman said that the Child Center has also been trying to diversify its funding.

One solution that St. Elizabeth's Pregnancy and Adoption Services came up with was to hold what they have called a "fund/awareness raiser."

The event, to be held at 11:30 a.m. on April 10 at the Marriott Hotel in downtown Indianapolis, will feature a presentation by Indianapolis Colts Coach Tony Dungy, and will be emceed by Anne Ryder, a news

anchor for WTHR Channel 13.

The cost of the event is \$50, and more information can be obtained by called St. Elizabeth's at 317-787-3412.

"The event itself will hopefully net some profit," Siler said. "The community really needs to be aware of how some of our services are suffering."

Sherman said funding from UWCI is greatly important to St. Mary's, but they will recover. To her, they *must* recover. Giving up is not an option—it is not something that she or the Child Center will consider.

"We just won't," she said. †

## Operation Rice Bowl called concrete way to show global solidarity

BALTIMORE (CNS)—The severity of international crises this Lenten season makes the global solidarity shown by participants in Operation Rice Bowl all the more important, said promoters of the annual Catholic Relief Services program.

"We are in a time of great need for spiritual connectedness, for compassion, for understanding and for resources to assist the poor," said Joan Neal, deputy

executive director for U.S. operations at the Baltimore-based CRS.

"Operation Rice Bowl offers a great opportunity for Catholics in the United States to respond in a meaningful way," she added.

Approximately 12 million Catholic parishioners, students and teachers are expected to use Operation Rice Bowl materials this year as a guide to pray, fast, learn and give.

The materials include daily prayers, such as for Ugandans living with HIV/AIDS; topics for discussion and lessons for Catholic schoolchildren, such as how people in Brazil use cisterns to collect their water supply; and recipes for simple meals such as Indian Dal soup to prepare during a day of fasting.

Participants also are encouraged to make financial contributions to support CRS programs overseas and local

programs in their own communities to help those in need. Three-quarters of the funds raised support CRS programs in Africa, Asia and Latin America, while the remaining 25 percent stays in the dioceses.

Operation Rice Bowl, which began March 5 this year, runs through Holy Saturday, April 19.

More information about Operation Rice Bowl is available at: [www.catholicrelief.org](http://www.catholicrelief.org).

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## Second mystery of light: Christ's miracle at Cana

By Fr. Richard Rice, S.J.

"Because God thought we would enjoy it."

This is the answer proposed in an East African Catholic catechism to the question, "Why did God make us?"

Many Catholics are familiar with another answer to that question: "to know God, to love God and to serve God in this world and to be happy with God forever in heaven."

Both are good answers, yet I propose that the African answer stretches us to consider our God as a God of joy and pleasure who wants our joy as well.

One of the great struggles is to enjoy God and life enough. So often, we are either ashamed of ourselves when we enjoy life or we are too busy to enjoy the simple, deepest joys that life offers us.

I am not referring to superficial fun, but of deep joy, the second of the harvest fruits of the Holy Spirit (Gal 5:22). We experience this joy when we know what our deepest desires are, and when they are realized.

It is the joy of the bridegroom, who wants to commit himself in love, and is joined by his bride, who commits herself to him in response.

It also is the joy of a good meal and intimate conversation with dear friends, the joy of pushing a child on a swing, the joy of reading a well-crafted novel.

I consider it remarkable that the first of the revealing signs of Jesus in John's Gospel, the second of the illuminative mysteries of the rosary that Pope John Paul II has proposed to us, is the mystery of Jesus changing water into wine during the wedding feast at Cana.

This is not the raising of the dead son of a widow or the healing of a person with leprosy. Jesus begins his public life and sets himself toward Jerusalem by acting on behalf of a young, newly married couple so they will not be embarrassed by their lack of wine and their guests might fully enjoy themselves.

This is Jesus, who so wants us to enjoy ourselves. This is God, who reveals himself in Jesus as a God who so wants us to enjoy ourselves.

Our pope has proposed the illuminative mysteries as "important aspects of the person of Christ as the definitive revelation of God."

The first of those mysteries, the baptism of Jesus,

clearly reveals Jesus as "beloved" of God.

The wedding feast of Cana reveals Jesus in two other senses.

As Sulpician Father Raymond Brown, the Church's foremost scholar on John, has written succinctly, Jesus at Cana is revealed in terms of "messianic replacement and abundance."

Jesus himself completes what had been promised in the Hebrew Scriptures. Jesus replaces the water necessary for Jewish purification with the best of wines.

The second aspect of this revelation flows from the first.

Thanks to Jesus, there is abundant wine, one of the recurring Scriptural images for the joy of messianic times.

What the prophet Amos and others had prophesied is now realized: "The juice of grapes shall drip down the mountains, and all the hills shall run with it" (Am 9:13).

Parker Palmer and others have written of how the abundant approach of Jesus contrasts with the scarcity view of the disciples at moments like the feeding of the multitude.

For the disciples, there is not enough food to go around, so they must hoard what they have and dismiss the crowd to forage for themselves.

For Jesus, there is more than enough to go around, so he and the disciples are to take only what they need and in the very act of sharing there will be more than enough to feed the crowd.

The viewpoint of Jesus is so crucial for those Christians today who live in a culture such as my own where commercials trumpet scarcity and the need to amass and hoard.

We are dying from too much while so many of our brothers and sisters in the world are dying of too little.

I keep a theologian's statement ever before me on my desk: "In Jesus, God has revealed his innermost heart," a heart of joy and abundance such as that which Jesus reveals at Cana.

As I age, my growing sense is that one of God's first questions of us at the end will be simply, "Did you enjoy my creation enough?"

Pray God we will be able to say "Yes!"

(Jesuit Father Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †



Jesus begins his public life and sets himself toward Jerusalem by acting on behalf of a young couple so they will not be embarrassed by their lack of wine and their guests might fully enjoy themselves during the wedding at Cana. This is Jesus, who so wants us to enjoy ourselves.

## Mary's life reveals a readiness to respond in action to God's word

By Fr. Robert L. Kinast

In proposing the five mysteries of light as an addition to the rosary's traditional mysteries, Pope John Paul II included the wedding feast at Cana for its significance in Jesus' public ministry.

This may seem curious, since the Cana episode is recorded only in John's Gospel and is not as significant as many other events in Jesus' public life.

The context for the pope's proposal is the rosary, a Marian prayer which, he explains, means "contemplating the face of Christ" from Mary's perspective.

Meditating on the events of Jesus' public ministry in this way suggests Mary's role, but, as the pope also indicates, Mary's presence in Jesus' public life generally remains in the background. Cana is a clear exception.

More important is Mary's actual role at Cana. She plays at least three roles, which she must have repeated frequently during Jesus' public ministry and certainly in the Church's ongoing life. This is why the pope says her role at Cana accompanies Jesus throughout his ministry.

First, Mary is an intercessor. She realizes the bride and groom are running out of wine and brings the problem to Jesus. His reaction may seem harsh: "How does this concern of yours affect me?"

The real intent appears in what follows: "My hour has not yet come." Jesus is reluctant to take action because it is not yet time to reveal himself publicly.

This is when Mary assumes her second role. She is confident that Jesus can resolve the problem without violating God's timetable.

Mary showed the same confidence when the angel

Gabriel told her she would conceive by the Holy Spirit. Though she did not fully understand everything, she proceeded with confidence born of faith.

Her third role connects the Cana event both to Jesus' baptism and her own acceptance of God's will for her.

"Do whatever he tells you," she instructs the servants, echoing the voice from heaven at Jesus' baptism, "This is my beloved son; listen to him," as well as Mary's own words, "Be it done unto me according to your word."

From Cana to the cross, Mary accompanies Christ and, as a confident intercessor, urges his followers to do whatever he tells us.

(Father Robert Kinast is director of the Center for Theological Reflection in Largo, Fla.) †

### Discussion Point

## God helps us improve the world

### This Week's Question

What is your primary notion or understanding of God—of what God is like?

"God is the providential energy working for good in the world. God works with us to make this world a better place." (Mary Ann Hegner, Cincinnati, Ohio)

"God has the unique ability to be many things to anyone who believes in him. For me, he is guardian, confidant, parent, boss and neighbor. He has a good attitude, and he definitely has a sense of humor." (Scott Plathe, Sioux City, Iowa)

"I don't put an image on God, but God is my compass and my guide, and I couldn't start my day without praying to him." (Jeannette Wills, Fairfax, Vt.)

### Lend Us Your Voice

An upcoming edition asks: What would you tell an inquirer about Jesus' personality?

To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

## Important events: The Battle of Tours

Twentieth in a series

Charles Martel's Franks stopped the advance of the Muslims in Western



Europe in 732 and he was recognized as the Savior of Christendom. This is the 20th in my list of the 50 greatest events in Catholic history.

This was exactly 100 years after the death of Muhammad, Islam's founder, in 632. However, the Islamic era began officially 10 years earlier, in 622. In that year, Muhammad, preaching in Mecca, Arabia, learned of a plot to kill him. He escaped to the city later named Medina, a flight known as the Hegira. From there, he organized Bedouin tribes to battle against the Meccans. In 629, he re-entered Mecca without bloodshed, destroyed the idols in the Kaaba there, and made it Islam's most sacred shrine.

After Muhammad's death, his successors, called caliphs, started Islam's expansion. First, they conquered the whole

Arabian peninsula and spread into Syria, Palestine, Egypt and Iraq. Jerusalem was conquered in 638. There, where the Jewish Temple had once stood, they erected the al-Aqsa Mosque, meant to rival the Jewish Temple and the Christian Church of the Holy Sepulchre built by Constantine. In 691-92, they also built the magnificent Dome of the Rock that still dominates the Old City of Jerusalem.

While this was happening in the Middle East, the Muslims also advanced westward along northern Africa, conquering everything in their path. In 711, they crossed the Strait of Gibraltar from Morocco into Spain. Five years later, they controlled the entire Iberian peninsula and began to probe northwards into France.

That's when they came up against Charles Martel. His Franks halted the Arab advance north of the Pyrenees with a great victory at what is usually known as the Battle of Tours but more properly should be called the Battle of Poitiers.

The Muslims retreated to Spain, which they called al-Andulus, where they built a civilization superior to anything Spain had seen before. During the few years after

their defeat in 732, they tried to move north again but each time the Franks defeated them.

The Franks were a Germanic people who settled in northern France before the fifth century. They became Christianized when King Clovis was baptized in 496. After Clovis' death, the Merovingian kings ruled the country. By the seventh century, the Carolingian dynasty had become powerful. Charles Martel was a Carolingian who had been mayor of the whole Frankish territory since 717.

One might suppose that Martel, as the Savior of Christendom, would be willing to answer a plea from the pope in another case. One would suppose wrong. Pope Gregory III was having trouble with the Lombards in Italy, and he asked Martel for help. Martel refused, partly because the Lombards had helped him in the battle against the Muslims.

Earlier, however, Martel did help with the reform of the Church in Germany. When the pope sent St. Boniface to Germany in 722, Martel gave him a letter of safe conduct, without which, Boniface said, his work would not have been successful. †

Cornucopia/Cynthia Dewes

## How the Irish helped save our civilization

Among the many contributions of Irish immigrants to our country is the role they



played in the American Civil War. Irish units mainly from Savannah and other parts of Georgia fought bravely for the Confederacy, while others sided with the federal government.

These events are depicted at some length in the recent movie, *Gods and Generals*, which tells the story of violent encounters leading up to the battle of Gettysburg. The story is told mainly from the southern states' point of view, and the Irish units are featured.

Several scenes evoke the poignancy of the division of brothers and friends from the same counties in Ireland now fighting on opposite sides in their new country's Civil War. They show the resolve of the newcomers to save the freedom they came here to gain, and their eagerness to exercise a newfound self-determination.

*Gods and Generals* is an overlong, pretentious film with the obligatory "cast of thousands" milling around in beautiful

surroundings. Blacks are shown as happy slaves, loyal to their masters, which is ironic to say the least. But it's worth seeing if you're interested in American history in general or the Civil War in particular.

Catholics may be somewhat dismayed to find that the most pious characters in this film are not the Irish Catholics, but rather General Stonewall Jackson. According to this film, Jackson was a dour Protestant given to preachy, judgmental and sentimental expressions of his faith. Of course, he was also a superb military tactician.

One worthy aspect of the movie is the portrayal of the characters as men of their times rather than as revisionist 21st-Century ideas of how they should have been. Thus, most of the people depicted, military or civilian, express themselves in religious terms. They constantly refer to "doing God's will" and "Divine Providence" being the arbiter of our human lives. This, despite their attitude toward blacks.

Besides that, the educated characters often quote from classic Western literature, as well as the King James Bible. This seems accurate, since educated people well into the mid-20th century were steeped from early childhood in such

allusions.

Sometimes it can become a bit heavy-handed, as when the fifth or sixth familiar quotation drops from their lips and we begin to feel like a captive audience at a high school speech competition. "Hail Caesar, we who are about to die salute you" seems to be a particular favorite, coming up more than once.

Still, it is stirring and appropriate to see the people of Civil War times shown as religious and classically educated. As is usual these days in such grand epics, the costumes, props and settings are recreated perfectly, and the entire picture was filmed on location at historic sites, including Chancellorsville, Fredericksburg and Antietam.

Coming as it does so soon after the release of other movies such as *Gangs of New York* and *Road to Perdition*, *Gods and Generals* is refreshing in terms of how Irish immigrants are treated. Here, they are well-intentioned and brave, rather than criminal. Seeing this movie would be a grand way to honor the Irish.

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

Faithful Lines/Shirley Vogler Meister

## It doesn't take much to be happy

"Happiness is not something you postpone for the future; it is something you



design for the present." Business philosopher and author of *The Treasury of Quotes*, Jim Rohn wrote that, along with "Learn how to be happy with what you have while you pursue all that you want." The trick

is how to go about doing this.

We first need to learn that happiness emerges from the core of our being. We are most happy when we're spiritually alive. Christians accomplish this by accepting the constant love of our Creator, the salvation-gift of Christ's death and resurrection, and the special gifts of the Holy Spirit. When the soul is nurtured, our happiness is guaranteed.

Rohn concurs: "The greatest source of unhappiness comes from inside. Happiness is the art of learning how to get joy from your substance."

When I first read that, I thought of the word "sustenance"—that which feeds body, mind and spirit. This reminded me of something years ago when my husband and I were traveling with another couple. Stopping for breakfast, we marveled at an extensive menu. The others ordered fancy combos, but questioned my sanity when I asked for hot granola-oatmeal with cream. When mine came, I bubbled with appreciation, so one of them said, "Shirley, it doesn't take much to make you happy."

That's the truth! However, sometimes it will also only take small things to make me feel unhappy—until I pull myself together and put the unpleasantness into proper perspective.

Last week's "Faithful Lines" noted that happiness is a choice. Now let's look at advice I've gleaned from many sources. I know these work because I practice them myself—in addition to striving for a good spiritual life.

- Eat healthily and exercise in whatever way possible.
- Give of yourself, but learn to say "no" (gently and diplomatically) when

aware of your limits.

- Maintain a healthy sense of humor and laugh as much as possible.
- Accept others for who they are, no matter what—and accept yourself.
- Don't be envious; be grateful for what you have.
- Live in the moment, giving full attention to whatever you're doing.
- Soak in the beauty of nature, music, books and the arts regularly.
- Treasure both solitude and companionship at their proper times.
- Cry to relieve tension and stress. (Crying is not a sign of weakness. Remember: Jesus wept.)
- Strive to be peaceful, open, honest, forgiving, courteous, unselfish, loving, and humble.
- Smile as much as possible!
- Hundreds of books, tapes and videos are devoted to happiness. Good counselors are also helpful. Choose wisely.

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

Coming of Age/Amy Welborn

## Is this a saint like you?

Even if you're trying really hard, it can be a challenge for a kid to find saints to identify with.



You like the young Francis of Assisi's idealism, and the way Thérèse of Lisieux loved so passionately and died so bravely. When you need to forgive, Maria Goretti shows you how.

When you need strength to stop griping about your moments of suffering, it helps a lot to just stop and think about the countless young people, from ancient Rome to the present, who died rather than betray Jesus.

But still ...

At the moment, your life isn't being threatened. You're not in a cloister. You're not leaving your family and starting a religious order from scratch. As much as you can see in each of these lives that is helpful, you wish you had someone to look to who lived a life a little more like your own.

Have you heard about Pier Frassati?

If you're a fun-loving, friendly person with lots of energy and a passion for life, Pier Frassati, who is called "Blessed," or one step away from "Saint," is the guy for you.

Pier (Peter, in English) was born in Turin, Italy, in 1901. Early on, it was clear he was filled with an amazing sensitivity toward the poor. He regularly gave his allowance away to people he met on the street who were in need—even giving away his shoes on occasion.

When it came time for Pier to head to college, he rejected the path everyone expected him to follow—going into journalism or politics like his parents. He decided to study the engineering of mines.

Why? Because mining was (and is) one of the most dangerous, dirtiest jobs anyone could have. Miners face the possibility of death every day in ways most of the rest of us don't. Pier had decided that God was calling him to bring this brave group the strength and hope of God's love, and the best way to do it was actually to plunge in and work alongside them. Pier didn't hesitate to throw himself into political protests too, standing up for workers' rights even to the point of getting beaten and arrested!

But there's more. Pier Frassati was not your stereotypical, serious holy guy. He loved playing practical jokes. He was into music and the theater. And he relished outdoor sports, especially skiing.

He and his closest friends called themselves "the sinister ones." Their ridiculous motto is best translated into English as "The Few, the Proud, ... the Macaroni!" Pier would lead his friends on energetic, exciting mountain-climbing trips, followed by skiing trips back down the mountains.

Pier died in 1925, and if you do the math you'll figure out he was only 24. He had picked up a case of polio while visiting the homes of the poor, and it killed him after only a few days, but not before he had pulled out a little account book filled with the names of people he helped on a regular basis and begged his family not to let these folks be forgotten.

No, none of us is exactly like Pier Frassati, Maria Goretti, Thérèse of Lisieux, Kateri Tekakwitha or Francis of Assisi. But when you look at how different these young people were from each other and how each one found a path to friendship with God—even, in Pier's case, in the midst of a life not too different from yours—it should give you hope that somewhere in the midst of your own life there's a path for you, too.

(Amy Welborn is a columnist for Catholic News Service.) †

Second Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 16, 2003

- Genesis 22:1-2, 9a, 10-13, 15-18
- Romans 8:31b-34
- Mark 9:2-10

The Book of Genesis is the source of this weekend's first reading.



Often, Genesis is associated with its Creation Narratives, since these particular sections of the book have prompted such warfare among those of varying opinions as to the interpretation.

However, much else is included in Genesis. A major figure is Abraham. Historians and biblical scholars agree that Abraham actually lived. He was not a myth or the product of imagination. He lived very long ago.

Historically, Jews have regarded Abraham as the first of their race. In a theological sense, Christians see Abraham as the first of their race, since Christians believe that their religion flows from the Revelation initially given by God to the Jews.

This weekend's reading is very familiar. Abraham leads his beloved son, Isaac, to the top of a high mountain to kill him as a sacrifice to God. As is well known, God intervenes and orders that Isaac be spared.

The story has several lessons. One lesson, usually overlooked, is the repudiation of human sacrifice by none other than God. Human sacrifice, in and of itself forever abhorrent to Jews, was very much a part of the ritual of pagans who lived around the Jews. Another feature of pagan worship was to conduct ceremonies, including sacrifices, atop high mountains.

Therefore, beyond sparing Isaac, beyond rejecting human sacrifice, in this story God draws Abraham, and all people, away from the error of paganism. Instead, they learn from God about the best and true order of creation. God is the best teacher, and God provides.

Isaac is a figure who, for Christians in later centuries, in a sense symbolizes Jesus. As was Isaac, Jesus was the sacrifice, killed by the ignorance and baseness of humans. However, Jesus lived. Like Isaac, Jesus did not die forever.

St. Paul's Epistle to the Romans furnishes the second reading.

Always, inevitably, in his writings, Paul encouraged and reinforced his disciples in their faith. This section from Romans is no exception.

Typically straightforward and clear, this Scripture reading simply says that if the power of God, and the light of God, are with us, nothing can prevail against us.

The Gospel of Mark provides the last reading.

As was the case with the reading from Genesis, this weekend's first reading, this selection is very familiar. It is the story of the Transfiguration.

In this story, Jesus takes Peter, James and John to the summit of a high mountain. There, in an overwhelming, stupendous, even terrifying appearance, Jesus is transfigured. He becomes visible to the Apostles as the Son of God.

Light is everywhere. In the Old Testament, God is associated with light. Indeed, the presence of God constitutes the difference between darkness and light. God is the Lord of life, and of light.

Mountaintops were the places on earth nearest to heaven. In a hopeful, awkward attempt to come as close as possible to God, humans went to the tops of mountains. Indeed, the temple in Jerusalem was at the summit of Mount Zion. Jesus was crucified on a hilltop. He ascended from a hilltop.

In this reading, all earthly fogs and veils are cast down. Jesus appears in the reality of divinity. In this divinity is eternal life itself.

The presence of Moses and Elijah indicate that Jesus is fully and absolutely in the historic train of God's communication with, and salvation of, God's people.

## Reflection

The novelty of Lent has ended. This weekend, we are observing the second Sunday of the season.

Now, the Church leads us in earnest into this period to prepare for Holy Week and Easter.

Its message is simple. It is profound. God is everything. We are humans, and we are limited. Always, amid our limitations, to relieve us in our limitations, God has provided for us.

God provided for Abraham. God spared Isaac, but only after being assured of Abraham's unflinching faith.

## My Journey to God

### Lord, You Are My Everything

Lord, You have always been and always will be my everything.  
You are my air, You are my water, You are my song that I sing.

Lord, You are the family I love and the family I adore.  
You are my soul and my spirit. How could I ask for more?

Lord, You are my health and You are my wealth beyond measure.  
You are my hope, my joy, my life and my never-ending treasure.

Lord, You are my past, You are my present and You are my future.  
You are here in everything that is old and in everything that is new, too.

Lord, You are my friends, You are my neighbors and You are those in need.  
You give me everything and ask only that I share and plant your seed.

Lord, you are my work, You are my play and You are my provision.  
You have shown me Your love and faithfulness and given to me Your vision.

Lord, You stay with me and you prune me, so in Your love I may grow.  
You never leave me, nor turn from my side, even when I plead for You to go.

Lord, You love me more than I could ever know or ever love You back.  
You take my feeble efforts and You place them right on track.

Lord, I thank You for giving Your life for mine, and opening the doors of heaven.

I accept Your love and answer Your call, knowing one day soon I will have it all!

By Gregory Scott Hublar

(Gregory Hublar is a member of Our Lady of Perpetual Help Parish in New Albany.) †

## Daily Readings

Monday, March 17

Patrick, bishop  
Daniel 9:4b-10  
Psalm 79:8-9, 11, 13  
Luke 6:36-38

Tuesday, March 18

Cyril of Jerusalem, bishop and doctor of the Church  
Isaiah 1:10, 16-20  
Psalm 50:8-9, 16bc-17, 21, 23  
Matthew 23:1-12

Wednesday, March 19

Joseph, husband of the Virgin Mary  
2 Samuel 7:4-5a, 12-14a, 16  
Psalm 89:2-5, 27-29  
Romans 4:13, 16-18, 22  
Matthew 1:16, 18-21, 24a  
or Luke 2:41-51a

Thursday, March 20

Jeremiah 17:5-10  
Psalm 1:1-4, 6  
Luke 16:19-31

Friday, March 21

Genesis 37:3-4, 12-13a, 17b-28a  
Psalm 105:16-21  
Matthew 21:33-43, 45-46

Saturday, March 22

Micah 7:14-15, 18-20  
Psalm 103:1-4, 9-12  
Luke 15:1-3, 11-32

Sunday, March 23

Third Sunday of Lent  
Exodus 20:1-17  
or Exodus 20:1-3, 7-8, 12-17  
Psalm 19:8-11  
1 Corinthians 1:22-25  
John 2:13-25

Faith is indispensable in our search for, and path to, God.

Faith is the opposite of selfishness and of foolishly over-exaggerating our limited human abilities.

God is in Jesus. Jesus is Lord. This is the great message of the Transfiguration

given to us this weekend in Mark's Gospel. It was Paul's word to the Christian Romans. If we have Jesus, we have God. In God, we lack nothing.

So, with this assurance and challenge, the Church this weekend calls us to the season of Lent. †

## Question Corner/Fr. John Dietzen

### Many documents address Church teachings on war

The subject of conscientious objection to war came up at our study club in January. We don't remember hearing about the subject since the Vietnam War, but we recall that the American bishops, or the Church, approved religious reasons for opting out of the draft. Some people opposed the idea as too "radical." What was the position at that time? Is it the same today? (Ohio)



At the present moment there is, of course, no draft in the United States, only volunteer forces. No one is forced against his or her will to enter military service. In that sense, the situation is different today than in the 1960s.

If you're asking whether the position of the American Catholic bishops is that a good Catholic can be a conscientious objector to all war, or a specific war, the answer is the same as during the Vietnam era.

At that time, the American hierarchy made clear that refusal to participate in a war's violence and killing can flow directly from traditional Catholic "religious training and belief."

They supported this claim from a number of official sources, including positions taken by the entire Catholic Church at Vatican Council II.

Without in any way suggesting that conscientious objection is the only moral position a Catholic might assume, the bishops urged counseling facilities and employment assistance for such objectors who exercised their right of conscience to refuse participation in military action.

Just as we esteem those who conscientiously serve in the armed forces, they said, "so also we should regard conscientious objection as positive indicators within the Church of a sound moral awareness and respect for human life."

About 20 years ago, the world Synod of Bishops in Rome addressed this delicate question.

"It is absolutely necessary," they said, "that international conflicts should not be settled by war but that other methods better befitting human nature should be found. Let a strategy of nonviolence be fostered also, and let conscientious objection be recognized and regulated by law in each nation."

Thus, the American Catholic position is not at all radical. It simply says in another way what our bishops insisted on in another pastoral letter of 1968. Mankind will keep using war and violence to solve its problems until enough young people simply refuse to participate in them.

Excellent resources where one may find the Catholic Church's teachings concerning war and related questions like this include:

- Pope John XXIII's encyclical "Peace on Earth,"
- Major statements of Vatican Council II on war, especially in the "Constitution on the Church in the Modern World" (#79),
- The address of Pope Paul VI to the United Nations in 1965,
- The 1968 pastoral letter "Human Life in Our Day" of the U.S. Catholic bishops,
- The U.S. bishops' historic pastoral of 1983, "The Challenge of Peace,"
- Several works of Pope John Paul II, including "The Gospel of Life," (#27 and #70), and
- The *Catechism of the Catholic Church*, #2311.

Any good Catholic bookstore should be able to help you obtain them.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of [jjdietzen@aol.com](mailto:jjdietzen@aol.com).) †

## The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), [mklein@archindy.org](mailto:mklein@archindy.org) (e-mail).

### March 14

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary and Way of the Cross, 7 p.m. Information: 317-283-5508.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Stations of the Cross, 6 p.m., Lenten fish fry, 4-7 p.m. Information: 317-545-7494.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m. Information: 317-357-8352.

St. Therese of the Infant Jesus (Little Flower) Church, 1401 N. Bosart Ave., **Indianapolis**. Mass, 5:30 p.m., Way of the Cross and Benediction, 6:15 p.m. Information: 317-357-8352.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Fish fry, 5-7:30 p.m., carry-out available. Information: 317-291-7014.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Way of the Cross and Benediction, 7 p.m. Information: 317-291-7014.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology education series, "Mark and Mark's World," 7:45-9:15 p.m. Information: 317-291-7014.

St. Anthony Parish, Bockhold Hall, 902 N. Holmes Ave.,

**Indianapolis**. All Saints School fish fry, fish and shrimp dinners, carry-out available, 5:30-7:30 p.m. Information: 317-636-3739.

Knights of Columbus, 1040 N. Post Road, **Indianapolis**. "All you can eat" Lenten buffet, 5-8:30 p.m., \$8 adults, \$5 children 10 and under. Information: 317-897-1577.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Fish fry, 5-7 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Way of the Cross, 6 p.m. Information: 317-831-1431.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Fish fry, 5-8 p.m. Information: 317-831-1431.

Marian College, 3200 Cold Spring Road, **Indianapolis**. Spirituality Conference for Nurses, "Nurturing Your Spirit," 8 a.m.-4 p.m., \$35, includes lunch. Information: 317-955-6132.

St. Elizabeth Seton Parish, 10655 Haverstick Road, **Carmel, Ind.** (Lafayette Diocese). Couple to Couple League of Indianapolis, Natural Family Planning, 7-9:30 p.m. Information: 317-228-9276.

### March 14-16

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Spirituality In Our Everyday Lives," Benedictine Father Cyprian Davis, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu).

### March 15

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, "The Pastoral Constitution on the Church in the Modern World (*Guadium et Spes*)," Benedictine Father Matthias Neuman, 9:30 a.m.-noon, \$35, less for seniors. Registration: 317-955-6451.

St. Thomas Aquinas Church, 4600 N. Illinois St., **Indianapolis**. Maryknoll Father Roy Bourgeois, 11 a.m.-12:30 p.m., Mass, 5:30 p.m. program about School of the Americas Watch. Northview Church of the Brethren, 555 E. 46th St., **Indianapolis**. Presentation about School of the Americas Watch, 7:30-9:30 p.m. Information: 317-253-1461.

St. Thomas Aquinas Parish, 4600 N. Illinois St., **Indianapolis**. "Movies, Marriage, Mayhem & More," program for married couples, 7-9 p.m. Information: 317-253-1461.

### March 16

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass, 10 a.m., "AIDS and Youth: A Matter of Education that Leads to Liberation," Stations of the Cross after Mass. Information: 317-545-7494.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**, Mass, 11 a.m.; Indiana Roof Ballroom, 140 W. Washington St., Kevin Barry Division III Ancient Order of Hibernians of America, St. Patrick's Day celebration, \$30 per person, \$15 children 12 and under. Reservations: 317-359-7147.

Holy Cross Parish, Kelley Gym, 125 N. Oriental St., **Indianapolis**. St. Patrick's Day party, 4-7 p.m., \$5, adults only. Information: 317-637-2620.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles).

"Covenant Sunday Holy Hour," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~eburwink](http://www.seidata.com/~eburwink)

### March 19

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. "Spaghetti and Spirituality," Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, "Catholics and the U.N.: My Experience Representing the U.S. Government," free-will donation. Reservations no later than 5 p.m. Monday prior to seminar: 317-636-4478.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization meeting, 7-9 p.m. Information: 317-351-6993.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass, 7:30 a.m., reconciliation service and healing Mass, 6 p.m. Information: 317-545-7494.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Celebration Mass for St. Joseph's feast day, 6:30 p.m. Information: 317-841-4142.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten retreat day, 9 a.m.-3 p.m., free-will offering, "brown bag" lunch, beverages provided. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

### March 20

Sisters of Saint Francis of Oldenburg, **Oldenburg**. Lecture series, "Women in the Scriptures," session 3, Franciscan Sister Sarah Page, presenter, convent, 2-3:30 p.m., Olivia Hall, 7-8:30 p.m., series fee \$20. Information: 812-933-6437 days or 812-933-0835 evenings.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Lenten series, session 3, "Lenten Reflections: Jesus Died



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That We Might Have Life Abundant," 7-8:30 p.m., \$7 per session. Information: 812-535-4531, ext. 161.

St. Margaret Mary Parish Hall, 2405 S. 7th St., **Terre Haute**. "Showing Up," Providence Sister Kathleen Desautels, presenter, 7:30 p.m. Reservations: 812-232-8400 or e-mail [thdeanery@aol.com](mailto:thdeanery@aol.com).

### March 20-28

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Novena for the Unemployed, 6:30 p.m. except following Sat. 6 p.m. and Sun. 7 p.m. Masses. Information: 317-831-4142.

### March 21

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or e-mail [civitas-dei\\_indy@catholicexchange.com](mailto:civitas-dei_indy@catholicexchange.com).

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Stations of the Cross, 6 p.m., Lenten fish fry, 4-7 p.m. Information: 317-545-7494.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Women's Retreat," "Journeying With Jesus Christ," \$95 per person. Information: 812-923-8817 or e-mail [mtstfran@cris.com](mailto:mtstfran@cris.com).

### March 22

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our

Catholic Faith" workshop, "The Pastoral Constitution on the Church in the Modern World (*Guadium et Spes*)," Benedictine Father Matthias Neuman, 9:30 a.m.-noon, \$35, less for seniors. Registration: 317-955-6451.

Ritz Charles, 12156 N. Meridian St., **Carmel**. Birthline Guild, annual "Love Works Magic" fashion show and luncheon, cash bar, 11:30 a.m., luncheon, noon, donation \$22. Information: 317-466-9656.

St. Gabriel Loft, 5505 Bardstown Rd., **Louisville, Ky.** Catholic Single Adults Club of Louisville, Spring Fling/Games Party, \$1 with snack, \$2 no snack, 8-10 p.m. Information: 502-969-2272.

### March 23

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass, 10 a.m., "AIDS and Social Action: A Matter of Restoration and Recovering," health fair, 12:30-3 p.m. Information: 317-545-7494.

St. Mary Parish, 415 E. Eighth St., **New Albany**. Sesquicentennial Irish Festival, Mass, 11:30 a.m., dinner at Knights of Columbus. Information: 812-945-0968.


### March 28

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Stations of the Cross, 6 p.m., Lenten fish fry, 4-7 p.m. Information: 317-545-7494.

### March 28-30

Saint Meinrad Archabbey and School of Theology, 200 Hill

—See ACTIVE LIST, page 21



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Mr. Stephen Kopylay  
Phone: (859) 283-6241 Fax: (859) 283-6237  
e-mail: skopylay@covingtondiocese.org

EOE

## Elementary School Principal

**St. Philip Neri School** is seeking a strong visionary leader with high academic standards to lead our historic urban community into the 21st Century.

The candidate must be a practicing Catholic, who demonstrates strong moral character and possesses exemplary interpersonal and organizational skills. All applicants must hold or be in the pursuit of an administrative license and have a desire to minister in an urban environment. Knowledge of the Hispanic culture and language would be helpful.

Inquiries/resumé should be submitted by April 4, 2003, and be directed to:

Carole Williams, Archdiocese of Indianapolis  
Office of Catholic Education  
1400 North Meridian Street  
Box 1410  
Indianapolis, IN 46206-1410  
Or phone: 317-236-1544

## Director of Music Ministry

A large vibrant parish in Central Kentucky is seeking a person to coordinate Music and assist in Liturgical planning. Responsibilities include working with adult and children's choir, planning liturgy with other staff and playing for week-ends and holiday Masses. Also some teaching K thru 3 (6 hours per week). Candidate should be proficient in the organ, piano, and conducting of choir. Instruments include Baldwin grand piano, wicks pipe organ, Schulerich handbells and Orff instruments. Please send resumé by email to:

bzoglmann@kvnet.org or fax to: 270-234-9598

## Youth Minister

Needed  
For Application Write or Call  
Fr. Steve Schafflein  
Search Committee  
St. Mary's Church  
302 East McKee Street  
Greensburg, IN 47240  
1-812-663-8427

## Youth Ministry Internship

The **Milford Spiritual Center** is offering a seven month internship (September, 2003, through April, 2004) that provides participants an opportunity to develop skills working with young people in a retreat setting. Gain experience in retreat methodology, group facilitation, public speaking and faith sharing with high school and junior high school students.

There is a monthly stipend, health insurance and the opportunity to earn an Americorps Education Grant.

For more information, call:

Thomas Ball, Director of Youth Ministry  
(513) 248-3517  
or e-mail tballmscyouth@aol.com

# Images of suicide bombing haunt injured Israeli bus driver

HAIFA, Israel (CNS)—The stream of visitors to the house is constant as friends and neighbors come to see Marwan Damouni, 32, and wish him a speedy recovery.

Damouni, a Catholic and former resident of



Marwan Damouni, his injured arm in a sling, stands on the balcony of his parents' home on March 10, four days after a Palestinian suicide bomber killed 16 people on the bus he was driving in Haifa, Israel.

Washington, D.C., was driving the bus in which a Palestinian suicide bomber blew himself up March 6. The blast killed 16 people and injured some 40 others.

The horrible scene Damouni saw that day has not left him.

"It is very difficult. I almost can't sleep at night," he said in a soft voice, his eyes haunted by the memories. "I can't forget. I can't get the images out of my mind."

He said his friends say they are happy to see he is well and how lucky he is, but they do not realize that emotionally he is still in pain.

Damouni suffered a broken arm and a few shrapnel wounds. He still has a constant ringing in his ears. His eyes were protected by his sunglasses.

"I was getting to the end of the route and got to the Moriah bus stop when I opened the door to let the

passengers out. I hadn't even managed to lift my head to make sure all the passengers had gotten off when I heard this incredible explosion," Damouni said.

He did not lose consciousness, but he said he felt as if he was floating outside of his own body.

"It was the most awful thing. I saw blood and bodies all around me," he whispered. "I slowly made my way out and saw my bus totally destroyed. It was a horrible sight. Then they took me to the hospital."

He was released from the hospital on March 8.

He said he did not recall seeing anyone suspicious boarding his bus; police have said that apparently the bomber was dressed in Western clothing.

Damouni said he had planned to meet his fiancée along the route, but she was running late and decided to meet him at the

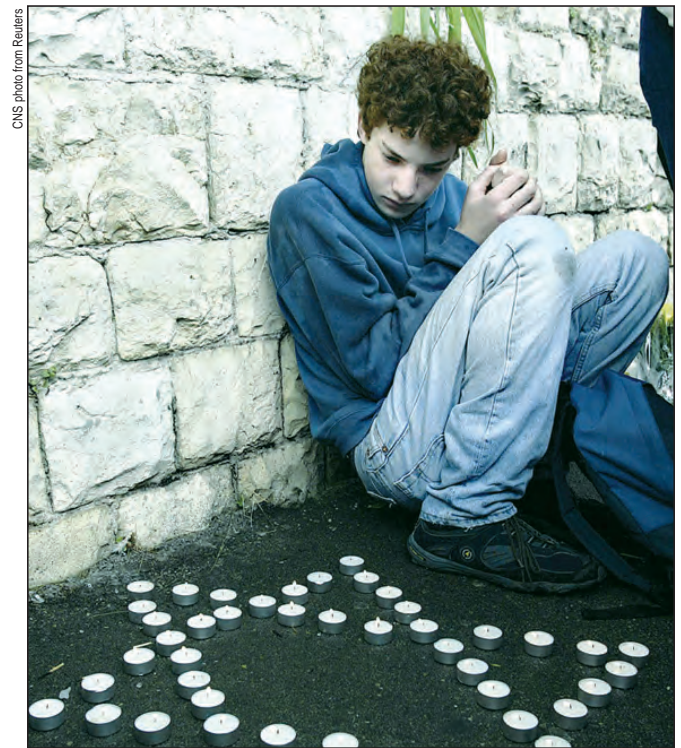
last stop. Had they met where he had wanted, she, too, would have been on the bus, he said.

"I thank God (for protecting us)," he said. "There is a God."

Damouni has worked as a bus driver for seven years. Since the Palestinian uprising began in September 2000, the spate of suicide bus bombings has made being a driver one of the more dangerous professions in Israel, but Damouni said he had never worried about his own safety.

"Somehow I always thought everything would be OK here in Haifa. I didn't think it could happen to me here. When I went to Tel Aviv or Jerusalem I worried, but not here," he said. "I still can't believe that it happened. It is such a shame that so many innocent people die. Peace is the only solution."

Almost every segment of Israeli society was



An Israeli student sits next to a Star of David made of votive candles on the site where 15 people were killed on March 5 in a Palestinian suicide bombing attack in Haifa. The bomber blew himself up on a city bus full of passengers. Three students from a nearby high school were among the dead.

affected by the blast in the mixed Jewish-Arab city of

Haifa, where relations between Jews and Arabs are normally good. Among those killed was a 14-year-old American-born Baptist girl.

In a time when many Israeli Jews view Arabs with suspicion, Damouni said neither his co-workers nor his passengers ever looked at him with misgivings or distrust.

"In Haifa, things are different. We have good relations," he said, noting that he identified himself first as a Christian and secondly as an Israeli who speaks Arabic.

Damouni said he would return to work as soon as he was able.

His father, Nasser Damouni, said the minute he heard the news about the explosion on the radio, he had a feeling his son was driving the bus. A few minutes later, the bus company called and confirmed his worst fears.

"I couldn't get up from my chair. My wife, who had begun to cry when she heard about the explosion before she knew our son had been driving, became inconsolable," said Nasser Damouni, 70.

"We had thought about the dangers of being a bus driver now, but one always thinks it won't happen to us. But that is not true. It can happen to everyone," said Nasser Damouni.

The Israeli army responded to the bus bombing with an incursion into Gaza that killed 11 Palestinians and injured 80 more.

"It is a pity for all the children and innocent human beings who are being killed," said Nasser Damouni, adding that extremist forces must be arrested.

"For us, as Christians, peace is the most important thing. We as Christians do not know what war is. I have never touched a weapon in my life," he said. "Leaders who truly love their people have to make peace." †

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