VATICAN CITY ( CNS)—Seeking to close an era of debate on liturgical translation issues that has been especially heated in the English-speaking world, the Vatican issued a new instruction that underlines its insistence on exact translations and its role in the process.

On a particularly contested point, the document rejects the systematic use of inclusive language in translations. Instead, officials said, it adopts a moderate approach taken in the recent revision of the Lectionary, or book of Mass readings, for the United States.

The instruction also foresees several noticeable changes to phrases used by English-speaking Catholics at Mass, including in the opening of the Creed, in one of the most common Mass acclamations, and in the penitential rite.


The instruction describes the rules as setting the stage “for a new era of liturgical renewal.”

While addressed to the whole Church, the document treats a number of issues that have been under debate in the English-speaking world, officials said.

“Almost every paragraph of it concerns subjects that I’ve heard bishops of the United States discussing over the past five, 10 years,” said Father James P. Moroney, executive director of the U.S. bishops’ Secretariat for Liturgy and a consultant to the worship congregation.

“Certainly the document provides in the name of the Holy See a significant milestone in defining the answers to questions that have been raised,” he said in an interview in Rome.

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the U.S. bishops’ conference, said the new instruction reflects long consultations between the Vatican and English-speaking bishops.

“It is now our hope and expectation that there will be a much quicker approval of liturgical texts” by the Vatican, he said in a May 8 statement.

In recent years, citing problems with the translation principles used, the Vatican issued about 20 page instructions to English-speaking parishes.

“Any decision not to take a human life is a good decision, even if it represents only a temporary delay,” Archbishop Daniel M. Buechlein said May 15 in response to the federal government’s decision to execute Oklahoma City bomber Timothy McVeigh for 30 days.

The stay of execution will enable McVeigh’s attorneys to review more than 3,000 pages of documents compiled by the Federal Bureau of Investigation after the bombing that were not provided to the defense during the trial.

“We fervently hope that the stay of execution will give Timothy McVeigh the time he needs to feel remorse for his heinous crime and ask forgiveness of his Creator,” Archbishop Buechlein said on behalf of the Indiana Catholic Conference.

“The cause of this stay of execution is yet another example of the possibility of human error occurring during the legal process,” the archbishop said. “While Timothy McVeigh has admitted his guilt in this case, the flaws in the judicial system demonstrate the possibility of error happening in other cases where the suspect may be innocent.”

Archbishop Buechlein said he will continue to pray for McVeigh, his 168

Indianapolis students learn about poverty, agriculture and stewardship

By Jennifer Dal Vechio

What began as a school project for Lent taught a group of Indianapolis children an important lesson about helping the poor—and a few things about poverty and sustainable agriculture.

St. Joan of Arc students in Indianapolis raised more than $1,000 to buy farm animals through Heifer Project International. The not-for-profit organization, based in Little Rock, Ark., sends farm animals to needy families in the United States and foreign countries.

“When I first heard about this, I said what’s a heifer?” said fourth-grader Samantha Taylor.

Samantha, along with her classmates, learned not only what young female farm animals are called, but also about the poverty other children their age face.

Heifer Project International helps give poor families the basis for self-sufficiency, said Janet West Schrock, whose father, Dan West, began the organization in 1944.

“Our goal is to work ourselves out of a job,” said Schrock, head of church and community relations for the group.

Schrock’s father, a member of the Church of the Brethren, got the idea for the project. People participating in the project can buy different types of animals to help them become self-sufficient. Students at St. Joan of Arc School in Indianapolis are participating in the project. People participating in the project can buy different types of animals from bees to water buffaloes.

A young boy in Uttar Pradesh, India, and his family were the recipients of a goat from Heifer Project International.

A Lesson In Giving

Former archdiocesan education and stewardship head is new president of Marian College

By Jennifer Dal Vechio

The new president of Marian College is known for his work to revitalize Indianapolis’ center-city schools and his leadership roles within the community and the Archdiocese of Indianapolis.

Daniel Elsener, who was named interim president of the liberal arts Catholic institution in Indianapolis on May 15, is considered an “untraditional” president because he has no previous college administrative experience.

However, “untraditional” is what the board of trustees wanted, said Jack Snyder, the board’s president.

“This is an exciting development for Marian College,” Snyder said. “He’s a career educator, and being non-traditional is a benefit to us, particularly to find someone in our market that is tailored to us and has a passion for education.”

Snyder said Elsener’s educational knowledge, relationships with the business community and commitment to education put him at the top of the list of about 20 applicants for the job.

Snyder also said that Elsener’s work with Catholic education at the elementary and secondary levels enables him to know what future college students and guidance counselors are looking for in a college.

Elsener’s ties with Catholic education are extensive. In the Archdiocese of Indianapolis, he held the posts of secretary for stewardship and development and secretary for Catholic education and faith formation. In his role with stewardship and development, Elsener was responsible for raising money to support parishes, schools and...

Daniel Elsener

By Mary Ann Wyand


The instruction describes the rules as setting the stage “for a new era of liturgical renewal.”

While addressed to the whole Church, the document treats a number of issues that have been under debate in the English-speaking world, officials said.

Almost every paragraph of it concerns subjects that I’ve heard bishops of the United States discussing over the past five, 10 years, said Father James P. Moroney, executive director of the U.S. bishops’ Secretariat for Liturgy and a consultant to the worship congregation.

“Certainly the document provides in the name of the Holy See a significant milestone in defining the answers to questions that have been raised,” he said in an interview in Rome.

Bishop Joseph A. Fiorenza of Galveston-Houston, president of the U.S. bishops’ conference, said the new instruction reflects long consultations between the Vatican and English-speaking bishops.

“It is now our hope and expectation that there will be a much quicker approval of liturgical texts” by the Vatican, he said in a May 8 statement.

In recent years, citing problems with the translation principles used, the Vatican issued about 20 page instructions to English-speaking parishes.

“Any decision not to take a human life is a good decision, even if it represents only a temporary delay,” Archbishop Daniel M. Buechlein said May 15 in response to the federal government’s decision to execute Oklahoma City bomber Timothy McVeigh for 30 days.

The stay of execution will enable McVeigh’s attorneys to review more than 3,000 pages of documents compiled by the Federal Bureau of Investigation after the bombing that were not provided to the defense during the trial.

“We fervently hope that the stay of execution will give Timothy McVeigh the time he needs to feel remorse for his heinous crime and ask forgiveness of his Creator,” Archbishop Buechlein said on behalf of the Indiana Catholic Conference.

“The cause of this stay of execution is yet another example of the possibility of human error occurring during the legal process,” the archbishop said. “While Timothy McVeigh has admitted his guilt in this case, the flaws in the judicial system demonstrate the possibility of error happening in other cases where the suspect may be innocent.”

Archbishop Buechlein said he will continue to pray for McVeigh, his 168...
had slowed or denied final confirmation for several major liturgical texts approved by English-speaking bishops. The new instruction rejects the looser translation approach, known as “dynamic equivalence,” commonly taken by English-language translators in favor of one more closely tied to the original text. “The original text, insofar as possible, must be translated literally and in the most exact manner, without omissions or additions in terms of their content and without paraphrases or glosses,” the document said.

On the question of inclusive language, Father Moroney said he saw “a high degree of correspondence” between the principles laid out in the new instruction and those used in revising the Lectionary for the United States.

While the instruction forbids translators from using a number of common devices to incorporate inclusive language, Father Moroney said the guidelines still would permit some inclusive translations like “Happy the man...” instead of “Happy the person...” He also criticized the way the Vatican handled the issue, saying the English translating commission, the source employed by the bishops’ conferences must receive prior Vatican clearance, known as a “nihil obstat,” and can serve only for limited purposes.

The changes would bring the English translations in line with other translations, which nearly all use literal language, said an official at the worship congregation who asked that his name not be used.

The official acknowledged that “it will be a job” for English-speaking Catholics to learn the new expressions, but said the existing translations could not be justified.

Many of the new rules are aimed at the behind-the-scenes mechanics of liturgical translations, in large part by setting strict limits on the activity and responsibility of translation commissions employed by bishops’ conferences.

While repeatedly emphasizing the primary responsibility of bishops’ conferences for preparing and approving translations, it says the Vatican “will be involved more directly” in preparing translations in major languages like English.

Last year, the Vatican called for an overhauling of the International Commission on English in the Liturgy, known as ICEL, and based in Washington.

ICEL’s 11 members—bishops’ conferences in English-speaking countries—have begun revising the body’s statutes and reassessing its translation principles.

“I’m sure this instruction will provide even greater clarity to both of these tasks,” said Father Moroney.

“It is clear that many people will see this in terms of power,” he said, but “I see no monsters here.”

The instruction says the Vatican is responsible for creating such commissions and approving the statutes. It says translators employed by the bishops’ conferences must receive prior Vatican clearance, known as a “nihil obstat,” and can serve only for limited purposes.

It also prohibits the commissions from composing original prayers and texts. Though the document directly addresses the core issues of the controversy around the English translating commission, the source at the worship congregation said it should not be read as an “attack on ICEL.”

He also criticized the way the Vatican handled the issue, saying the English translating commission, the source employed by the bishops’ conferences must receive prior Vatican clearance, known as a “nihil obstat,” and can serve only for limited purposes.

The changes would bring the English translations in line with other translations, which nearly all use literal language, said an official at the worship congregation who asked that his name not be used.

The official acknowledged that “it will be a job” for English-speaking Catholics to learn the new expressions, but said the existing translations could not be justified.

Many of the new rules are aimed at the behind-the-scenes mechanics of liturgical translations, in large part by setting strict limits on the activity and responsibility of translation commissions employed by bishops’ conferences.

While repeatedly emphasizing the primary responsibility of bishops’ conferences for preparing and approving translations, it says the Vatican “will be involved more directly” in preparing translations in major languages like English.

Last year, the Vatican called for an overhauling of the International Commission on English in the Liturgy, known as ICEL, and based in Washington.

ICEL’s 11 members—bishops’ conferences in English-speaking countries—have begun revising the body’s statutes and reassessing its translation principles.

“I’m sure this instruction will provide even greater clarity to both of these tasks,” said Father Moroney.

“It is clear that many people will see this in terms of power,” he said, but “I see no...
More than 1,100 to graduate from Catholic schools in archdiocese

By Jennifer Del Vechio

Diplomas will be presented to more than 1,100 graduating seniors throughout the Archdiocese of Indianapolis in late May and early June.

Bishop Chotard High School in Indianapolis will host graduation ceremonies for 163 seniors at 7:30 p.m. on June 1 at the Murat Theatre in Indianapolis. Class valedictorian Phillip Funk attends St. Luke Church in Indianapolis. Salutatorian Brian Hurley attends Christ the King Church in Indianapolis.

Bishop Chotard’s Baccalaureate Mass is at 5:30 p.m. on May 30 at SS. Peter and Paul Cathedral in Indianapolis. Ron Costello, director of schools for the Office of Catholic Education, will represent the archdiocese at the graduation ceremonies.

Father Thomas Secenia Memorial High School in Indianapolis will graduate 105 students at 7 p.m. on May 25 in the school gymnasium. Valedictorian Courtney Lord attends Holy Spirit Church in Indianapolis. Salutatorian Abigail Zimmerman attends Our Lady of Lourdes Church in Indianapolis. Msgr. Joseph Schaede, vicar general, will represent the archdiocese.

Secenia’s Baccalaureate Mass is at 3 p.m. on May 20 at SS. Peter and Paul Cathedral in Indianapolis, with a dinner following at the Archbishop O’Meara Catholic Center.

Cardinal Ritter High School in Indianapolis will graduate 66 students at 7 p.m. on June 1 in the school gymnasium. Valedictorian Matthew Seidl attends St. Malachy Church in Brownsburg. Salutatorian Laura Rardin attends St. Gabriel Church in Indianapolis. Msgr. Schaede will represent the archdiocese.

Cardinal Ritter’s Baccalaureate Mass is at 7 p.m. on May 31 at St. Malachy Church in Brownsburg.

Graduation for 29 seniors at Father Michael Shawe Memorial High School in Madison is at 2 p.m. on June 3 in the school gymnasium. The valedictorian and salutatorian will be announced June 1. Shawe’s Baccalaureate Mass is at 6 p.m. on June 1 in the school gymnasium. Rita Parsons, associate director of schools, administrative personnel and professional development for the Office of Catholic Education, will represent the archdiocese at graduation ceremonies.

Brebeuf Jesuit Preparatory School in Indianapolis will graduate 183 seniors at 8 p.m. on May 31 at the Hilbert Circle Theatre in Indianapolis. This year’s class speaker is Tim Heck of Zionsville.

Mickey Lentz, secretary for Catholic education and faith formation, will represent the archdiocese.

The Indiana House of Representatives recently approved a resolution honoring the Sisters of the Third Order of St. Francis of Oldenburg on their 150th anniversary of serving the people of Indiana.

Franciscan Sister Norma Rocklage, vice president for mission effectiveness and planning at Marian College in Indianapolis, said “the General Assembly’s moving tribute is both an honor and a challenge for all of us Franciscan and non-profit organizations licensed & bonded by the city of Indianapolis.

Legislators honor Oldenburg Franciscans

By Mary Ann Wyand

The Indiana House of Representatives honored the Sisters of the Third Order of St. Francis of Oldenburg on their 150th anniversary of serving the people of Indiana.

Franciscan Sister Norma Rocklage, vice president for mission effectiveness and planning at Marian College in Indianapolis, said “the General Assembly’s moving tribute is both an honor and a challenge for all of us Franciscan and non-profit organizations licensed & bonded by the city of Indianapolis.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The Sisters established the first Franciscan school in Indianapolis in 1851 and have continued to provide education and other services to the community.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.

The order was founded on Jan. 6, 1851, by Mother Mary Frances of Oldenburg, a German nun, who envisioned a religious order that would serve the people of Indiana.
Editorial
Changing the papacy?

Throughout the more than 22 years of Pope John Paul II’s pontificate, one of his top priorities has been Christian unity. He obviously has not accomplished his goal of uniting Christians, but he has worked tirelessly toward that goal.

His latest attempt will be next week—May 24—when the College of Cardinals will meet in an extraordinary consistory. (A consistory is a meeting of the cardinals, convened by the pope and conducted in his presence.) At the top of the list of topics the cardinals have been asked to discuss is the role of the papacy itself.

The pope has said openly that he recognizes that the papacy “constitutes a difficulty” for other Churches and he has asked the cardinals to help him change the way popes exercise their papacy.

In his encyclical on Christian unity issued in 1995, Ut Unum Sint (That All Be One), he wrote that he is convinced that “a particular responsibility… in heeding the request made of me to find a way of exercising the primacy which, within no way renouncing what is essential to its mission, is nonetheless open to a new situation” (1995).

He wrote, “This is an immense task, which we cannot refuse and which I cannot carry out by myself” (1996). Therefore, he has asked for the cardinals’ help.

“Championing unity” refers to the supreme and universal jurisdiction of the pope. The Council of Florence first defined it as a dogma in 1445. It was elaborated by the First Vatican Council in 1870 and reaffirmed by the Second Vatican Council in 1964. However, the popes also exercised their primacy throughout the first millennium of Christianity.

Although Pope John Paul hasn’t said specifically how he would like to see the papacy changed, he has frequently cited the first millennium as a model. Just this past February, he said that those thousand years were a time when “the church was not divided. In fact, there was also much less centralization in the governance of the Church than there is today. Local churches exercised more autonomy.

Papal primacy was recognized to a lesser degree as the first millennium progressed. It was finally shattered by the schism of 1054 that produced the Orthodox churches in the East, and even more 500 years later with the Protestant Reformation in the West.

Achieving Christian unity at this time in history has to be recognized as a terrifyingly difficult undertaking, particularly because the Christian communities that split from the Catholic Church have themselves splintered into so many other faith communities. There is not only one Protestant Church or one Orthodox Church, but many. Despite the pope’s attempts, it’s no wonder that unity has not yet been restored.

Some Protestant Churches have absolutely no interest in unity. They want nothing to do with the Catholic Church. Relations with most of the Orthodox Churches have also been strained lately, mainly for political reasons.

Others Churches, however, notably the Anglican Church, seem disposed to see what the pope and the cardinals come up with. The Anglican-Russian Catholic International Commission said that it welcomed the pope’s initiative.

There’s no doubt that the role of the pope is a stumbling block for other Christian faiths. It will be interesting to see what the cardinals recommend, carefully preserving the essential primacy of the pope as a principle of ecclesial unity while perhaps changing the way the primacy is exercised sufficiently to attract other Churches.

We’re convinced that many Christians recognize the pope as a moral reference point whom they would accept as a visible sign of unity in Christianity if this could be done while retaining the independence they now have.

Although unspoken as a reason for the consistory, it will also give the cardinals an opportunity to get to know one another better. This is important because, sooner or later, they will have to meet again, in a convocation to elect John Paul II’s successor.

— John F. Fink

The international/bilateral dialogue between the Disciples of Christ and Roman Catholics had been preceded by dialogue in the United States and Canada in the early years after Vatican Council II. During international commission met at Alverna Retreat House here in Indianapolis in September of 1977. This dialogue was given international status in the ecumenical movement because of two unique factors. The first was that the two Churches rely on a basically Catholic concept of the Church, share the conviction that at least eventually there should be a centralization of worship, and believe in salvation by faith without insisting that it is “by faith alone.”

The second was that the Roman Catholic Church and the Christian Churches (Disciples of Christ-Roman Catholic Church) had been preceded, in a sense, by the Baptist and Brethren groups. Both of those Churches had been involved in the break with the mainstream of orthodoxy of the so-called “anabaptist” groups and counter-anabaptists during the Reformation period because the Baptists came into being in the 16th century as an ecumenical movement; nor has there been a formal separation in which each expressed its dogma in opposition to the other. The search would be for union, not reunion.

The dialogue has gone through three stages: the first stage, considered topics included the nature of the Church and the role of the apostolic tradition and the search for unity; faith and tradition in the life of the Church; and the dynamics of unity and division. A special emphasis was placed on “unity in diversity.”

The second phase spanned the years 1983-1993 under the title, “The Church as Communion.” Different aspects of the notion of the Church as communion in the New Testament and the nature of the Church were studied. Also other related topics such as the notion of communion and the Eucharist, the relationship of ministry and the apostolic tradition, and the continuity of the Church with apostolic tradition were considered.

The general topic of the third phase, in 1997-2001, was titled “Receiving and Handing on the Faith: the Mission and Responsibility of the Church in the 21st Century.” The focus included the individual and the Church, the Gospel and the Church; the content and authority of the early Christian faith; the Anglican-Roman Catholic International Commission; the nature of the Canon of Scriptures; Creeds and the nature of the Church. A major emphasis was placed on “unity among the Churches” was published under the title Apostleship and Catholicity (cf. Miss. Streams, xxx, 4 (1992), pp. 571-7).

The second phase spanned the years 1983-1993 under the title, “The Church as Communion.” Different aspects of the notion of the Church as communion in the New Testament and the nature of the Church were studied. Also other related topics such as the notion of communion and the Eucharist, the relationship of ministry and the apostolic tradition, and the continuity of the Church with apostolic tradition were considered.

The general topic of the third phase, in 1997-2001, was titled “Receiving and Handing on the Faith: the Mission and Responsibility of the Church in the 21st Century.” The focus included the individual and the Church, the Gospel and the Church; the content and authority of the early Christian faith; the Anglican-Roman Catholic International Commission; the nature of the Canon of Scriptures; Creeds and the nature of the Church. A major emphasis was placed on “unity among the Churches.”

When you pray for Christian unity, please remember our dialogue.

Archbishop Daniel M. Buechlein, O.S.B.
El ministerio de un obispo no se restringe a la diócesis. Estaré en Roma el 16 al 25 de mayo, porque hace seis años la Santa Sede me nombró co-moderador del Diálogo Internacional Ecuménico entre los Discípulos de Cristo y Católicos. El Dr. Paul Crow, presidente emérito del Concilio en la Iglesia Cristiana (Discípulos de Cristo), es el otro co-moderador.

Puede ser que usted esté interesado en lo que sucede en este ministerio de la Iglesia. Como ustedes pueden apreciar a partir de nuestros encuentros, hay mucha estálida en Roma, el diálogo anual bilateral requiere un periodo largo de tiempo y duda si el día del día, representa un gran compromiso de mí parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis a septiembre.

El diálogo se le Estados Unidos y Canadá en los primeros años después del Concilio Vaticano II. Realmente, la primera comisión internacional se reunió en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.

La intención de vocaciones del Arzobispo Buechlein para mayo por su vocación. Años atrás, el Arzobispo Buechlein, O.S.B., se estableció un compromiso de tiempo y dado la época del año, le parece una buena recompensa de mi parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre.

El diálogo se le Estados Unidos y Canadá en los primeros años después del Concilio Vaticano II. Realmente, la primera comisión internacional se reunió en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.

La intención de vocaciones del Arzobispo Buechlein para mayo por su vocación. Años atrás, el Arzobispo Buechlein, O.S.B., se estableció un compromiso de tiempo y dado la época del año, le parece una buena recompensa de mi parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.

La intención de vocaciones del Arzobispo Buechlein para mayo por su vocación. Años atrás, el Arzobispo Buechlein, O.S.B., se estableció un compromiso de tiempo y dado la época del año, le parece una buena recompensa de mi parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.

La intención de vocaciones del Arzobispo Buechlein para mayo por su vocación. Años atrás, el Arzobispo Buechlein, O.S.B., se estableció un compromiso de tiempo y dado la época del año, le parece una buena recompensa de mi parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.

La intención de vocaciones del Arzobispo Buechlein para mayo por su vocación. Años atrás, el Arzobispo Buechlein, O.S.B., se estableció un compromiso de tiempo y dado la época del año, le parece una buena recompensa de mi parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.

La intención de vocaciones del Arzobispo Buechlein para mayo por su vocación. Años atrás, el Arzobispo Buechlein, O.S.B., se estableció un compromiso de tiempo y dado la época del año, le parece una buena recompensa de mi parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.

La intención de vocaciones del Arzobispo Buechlein para mayo por su vocación. Años atrás, el Arzobispo Buechlein, O.S.B., se estableció un compromiso de tiempo y dado la época del año, le parece una buena recompensa de mi parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.

La intención de vocaciones del Arzobispo Buechlein para mayo por su vocación. Años atrás, el Arzobispo Buechlein, O.S.B., se estableció un compromiso de tiempo y dado la época del año, le parece una buena recompensa de mi parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.

La intención de vocaciones del Arzobispo Buechlein para mayo por su vocación. Años atrás, el Arzobispo Buechlein, O.S.B., se estableció un compromiso de tiempo y dado la época del año, le parece una buena recompensa de mi parte. El diálogo es programado para mayo, justo después de la clausura del Concilio Vaticano II. Finalmente, la primera comisión internacional se reunirá en la Casa de Retiro Alverna, aquí en Indianápolis en septiembre. Los estados unidos son un aspecto importante del diálogo ecuménico, y son necesarias a lo largo del diálogo.
The parish festival for Little Flower Parish, 1401 N. Bosart St., in Indianapolis is June 1-3. There will be live entertainment, food, a fish fry on June 1 and a hog roast on June 2. There will also be a food court, games for all ages and carnival rides. For more information, call the parish at 317-357-8352.

Vocalists are needed to sing with the Choir of the Archdiocese of Indianapolis for the ordination liturgy in June. Deacons Ryan McCarthy and Rob Hasslauden will be ordained at 10 a.m. June 3 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Rehearsals for the choir are May 22 and May 29. For more information, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

“The Bread for the Journey,” a retreat for women religious with Holy Cross Father William Simmons, will be held June 17-22 at Pinuma Retreat House, 5353 E. 56th St., in Indianapolis. The retreat will offer reflections to obtain a deeper understanding and appreciation of one’s faith and of our Eucharistic Lord. The cost of the program is $250. The registration deadline is June 1. For more information, call 317-545-7681.

There will be a Eucharistic Holy Hour for Life from 10:30 a.m. to 11:30 a.m. May 26 at our Lady of Guadalupe Chapel, 8300 Røy Road, in Indianapolis. Scripture sharing follows from 11:30 a.m. to 12:30 p.m. For more information, call 317-899-2376.

Sacred Heart Parish in Indianapolis has opened a building fund to help restore the historic church that was damaged in an electrical fire April 2. The fire caused more than $1 million in damages. Donations or letters of support or concern can be sent to Building Fund, Sacred Heart Parish, 1530 Union St., Indianapolis, IN 46225.

A free information session about parish nursing will be offered from 6:30 p.m. to 8:30 p.m. June 19 in St. Francis Hall on the Marian College campus in Indianapolis. The college offers a parish nursing course for six Saturdays, starting Sept. 18, at 3200 Cold Spring Road. For more information and to request V.I.P. for the information session, call 317-985-6132.

Catholic Cemeteries Association will offer a Memorial Mass at noon May 28. Msgr. Joseph F. Schaeckel, vicar general, will offer Mass at Our Lady of Peace Cemetery, 9001 Haverstock Road, in Indianapolis. Msgr. Richard Lawler, dean of the Indianapolis South Deanery, will offer Mass at Calvary Cemetery, 435 W. Troy Ave., in Indianapolis. Flags will be available. For more information, call 317-574-8408 or 317-754-4439.

The Indianapolis Birthing Project’s “Sister Friend” program is looking for women to volunteer as mentors for pregnant teen-age girls or other women in a one-on-one relationship during the pregnancy and for one year after the birth of the child. If you want to volunteer or if you are pregnant and need emotional support and a mentor, call 317-221-7420.

Providence Retirement Home in New Albany will present its annual inaugural charity golf scramble June 12 at the Covered Bridge Golf Course in Sellersburg. Registration is at 12:30 p.m. with tee-off at 1:30 p.m. All proceeds will benefit the Charity Care Program for the elderly at Providence Retirement Home in New Albany. The fee is $600 for a team of four. Hole sponsorship is available for $200. For more information, call 812-945-5221.

The Mass schedule at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis has been changed for one weekend due to the Indianapolis 500 race. Masses are scheduled at 4 p.m., 5 p.m. and 7 p.m. May 26. The parish’s weekly Spanish Mass will be at noon May 27. For more information, call the parish at 317-291-7014.

Paul and Catherine Frey of Batesville will celebrate their 50th wedding anniversary May 26. They were married on that date in 1951 at Holy Family Church in Oldenburg. They have six children: Michael, James, David, Patrick and Louis Frey and Melanie Garlitch. They also have 17 grandchildren. They are members of St. Louis Parish in Batesville.

The following Indianapolis educators recently completed the Catholic School Leadership Program: Missy Helm, St. Matthew School; Peg Dispenzieri, Bishop York, she taught second-grade in New York Catholic schools before transferring to the Indianapolis South Deanery, will offer Mass at Calvary Cemetery, 435 W. Troy Ave., in Indianapolis. Flags will be available. For more information, call 317-574-8408 or 317-754-4439.

The Indianapolis Birthing Project’s “Sister Friend” program is looking for women to volunteer as mentors for pregnant teen-age girls or other women in a one-on-one relationship during the pregnancy and for one year after the birth of the child. If you want to volunteer or if you are pregnant and need emotional support and a mentor, call 317-221-7420.

Providence Retirement Home in New Albany will present its annual inaugural charity golf scramble June 12 at the Covered Bridge Golf Course in Sellersburg. Registration is at 12:30 p.m. with tee-off at 1:30 p.m. All proceeds will benefit the Charity Care Program for the elderly at Providence Retirement Home in New Albany. The fee is $600 for a team of four. Hole sponsorship is available for $200. For more information, call 812-945-5221.

The Mass schedule at St. Gabriel Parish, 6000 W. 34th St., in Indianapolis has been changed for one weekend due to the Indianapolis 500 race. Masses are scheduled at 4 p.m., 5 p.m. and 7 p.m. May 26. The parish’s weekly Spanish Mass will be at noon May 27. For more information, call the parish at 317-291-7014.

The following Indianapolis educators recently completed the Catholic School Leadership Program: Missy Helm, St. Matthew School; Peg Dispenzieri, Bishop York, she taught second-grade in New York Catholic schools before transferring to the Indianapolis South Deanery, will offer Mass at Calvary Cemetery, 435 W. Troy Ave., in Indianapolis. Flags will be available. For more information, call 317-574-8408 or 317-754-4439.

The Indianapolis Birthing Project’s “Sister Friend” program is looking for women to volunteer as mentors for pregnant teen-age girls or other women in a one-on-one relationship during the pregnancy and for one year after the birth of the child. If you want to volunteer or if you are pregnant and need emotional support and a mentor, call 317-221-7420.

Providence Retirement Home in New Albany will present its annual inaugural charity golf scramble June 12 at the Covered Bridge Golf Course in Sellersburg. Registration is at 12:30 p.m. with tee-off at 1:30 p.m. All proceeds will benefit the Charity Care Program for the elderly at Providence Retirement Home in New Albany. The fee is $600 for a team of four. Hole sponsorship is available for $200. For more information, call 812-945-5221.
against capital punishment. The archbishop noted Elsener’s seven years with the archdiocese, where he increased enrollment in Catholic schools and managed an “aggressive plan to revitalize the center-city schools.”

The archdiocese kept open and invested millions of dollars to continue educating students at Holy Cross Central and Holy Angels schools in Indianapolis, breaking the national trend of closing center-city schools.

Elsener helped in that work, which resulted in enrollment increases and support from the Indianapolis community, the archbishop said. Elsener said he put a lot of thought and prayer into deciding to apply for Marian College’s presidency.

“She sees the opportunities and growth to advance the mission of the college,” he said. His goals will focus on increasing enrollment, intensifying the Catholic identity of the college, completing a search for an academic officer and outlining a strategic plan for Marian’s future, he said.

Part of the overall focus of his presidency will be highlighting how the college is worth the investment of time, talent and treasure, and building more community and professional relationships, he said. “If Marian College didn’t exist today, we would create it,” Elsener said. “For the past 150 years, Marian College has been on the front line of service to the community and to the Church.

“Marian College graduates are educated well. They are given a service mission with a Franciscan value. My point is that we have [the college] and let’s be good stewards of it.”

Elsener pointed out that Marian College is a place that is “illuminated by the light of faith.”

Elsener said the college, which has its basic tenets in Franciscan values, is not only concerned with giving students a good education, but also in helping them understand the role of service in their lives and careers.

“Has what you do called us to do?” Elsener said. “And once we know, what ought I to do with this? How are we being called in our personal lives, and how does this serve the world and how is humanity served?”

He also wants to intensify the college’s Catholic identity with an “enthusiastic program of prayer, sacramental and faith-sharing opportunities.”

“The best crucible for education is the faith community,” he said.

Elsener said he wants “to build on what’s there” at Marian from education to the Church.

“If I’m leading, I can create a clear vision to unite and organize around Marian’s mission.” Elsener said. Elsener succeeds Dr. Robert M. Abene, who decided to seek another job opportunity.

This photo shows the holding cell in the execution facility at the federal prison in Terre Haute, Indiana. Oklahoma City bomber Timothy McVeigh is scheduled to be the first prisoner to die at the facility, but his May 16 execution date has been delayed.
The majority of prisoners on Death Row in Indiana are from minority races and from the ranks of poverty, Archbishop Daniel M. Buechlein told members of Gov. Frank O’Bannon’s Criminal Law Study Commission during a May 10 hearing on the death penalty in Indiana.

Archbishop Buechlein and Evansville Bishop Gerald A. Gettelfinger spoke against the death penalty during the commission hearing at the Indiana Government Center in Indianapolis.

In addition to the disproportionate number of poor and minority inmates sentenced to death, the archbishop said, there is considerable public expense involved in executing the death penalty.

“By as religious leader in Indiana, I come before you with a deeper concern about more serious issues related to the death penalty,” he said. “I am convinced that the good of society requires that we rise to the challenge of a measured and larger vision on this troubling issue.

“Even as our Church opposes the death penalty, we do not question, in principle, the state’s right to impose the death penalty,” he said. “I am convinced about more serious issues related to the authority to exact capital punishment and, in principle, does so today.

“Crime deserves punishment in this life and not in the next,” he said, “and the state has the authority to extinguish capital punishment and, in principle, does so today.

“Do we wish not to harm the victims of crime in any way?” he asked.

The archbishop said that Pope John Paul II has said “as a result of steady improvements in the organization of the penal system,” cases in which the execution of the offender would be absolutely necessary “are very rare, if not practically non-existent” (Evangelium Vitae, #56).

“Our Church’s teaching about the state’s authority does not change,” the archbishop said, “but the state should not exercise its right if the evil effects outweigh the good.

“In recent times—witness the McVeigh situation—the death penalty does more harm than good because it feeds a frenzy for revenge while there is no demonstrable proof that capital punishment deters violence.

“Revenge neither liberates families of victims nor ennobles the victims of crime,” Archbishop Buechlein said. “Only forgiveness liberates. To be sure, as a society, we must never forget the victims of crime and their bereaved loved ones. The truly honorable memorial is to choose life rather than death.

“From an historical perspective, he said, religious teaching on the death penalty demonstrates that “the Catholic Church has consistently asserted that the state has the authority to exact capital punishment and, in principle, does so today.

“The conviction that he stood in solidarity with the suffering is less than we had hoped for, and that concerns us for important reasons.”

The archbishop noted that Pope John Paul II has said “as the fact that “capital punishment comes dramatically to the devaluation of human life in an escalating culture of death.”

The death penalty also “fans the flame of revenge and violence,” he said, “rather than fostering a genuine sense of justice in society.”

“While pardon does not remove the obligation of justice,” the archbishop said, “in our view, capital punishment seems incompatible with the teaching of Jesus on forgiveness.”

Citing data from the Death Penalty Information Center, Archbishop Buechlein said the death penalty costs taxpayers an average of $2 million per execution due to the cost of capital appeal and other related expenses.

The average cost of incarceration per inmate is roughly $20,000 to $21,000 annually and between $800,000 and $840,000 for 40 years, he said, based on the center’s research.

“Costs per individual inmate for lifetime incarceration vary depending on age upon incarceration and total life expectancy, the archbishop said, but assuming 40 years of incarceration as a benchmark figure, the cost is still much less than the cost of executing a prisoner.

“The establishment of your study commission came about in part because of a request made to Gov. O’Bannon for a moratorium on the death penalty by the Catholic bishops of Indiana and other members of the board of the Indiana Catholic Conference,” the archbishop said.

“The governor’s charge to this commission is less than we had hoped for, and that concerns us for important reasons.”

Bishop Gettelfinger told the commission that he stood in solidarity with Archbishop Buechlein’s testimony on the “haunting question” they were considering, and he acknowledged his respect for all aspects of law enforcement and the rights of victims.

“I simply invite you, as you deliberate, to keep as a backdrop the questions I think we and our country and state must ask over and over again, and to keep the dialogue going loudly,” Bishop Gettelfinger said. “Namely, in a country such as ours—with such power, such creativity, such imagination—why is it that we must resort to the simple base act of killing another person so that we might protect ourselves from crimes—even the worst crimes within our borders?

State Sen. William Alexa of Valparaiso, chairman of the Governor’s Criminal Law Study Commission, invited Archbishop Buechlein and Bishop Gettelfinger to speak to the commission.

Nine other speakers, who had requested time to share their beliefs, represented Amnesty International, the Religious Society of Friends (Quakers) and certain prisoners on Death Row.

(Withdrawn from this story.)

By Mary Ann Wyand

Archbishop tells state commission death penalty not needed

Weaver’s

Lawn, Garden & Nursery

Flowers & Nursery

New Inventory Delivered Daily!

1316 Broad Ripple Avenue • 317-255-9635
1 Mile West of I-69, 1 mile East of 106th Street

Hanging Baskets
• Annuals/Perennials
• Vegetables/Herbs
• Geraniums
• Hardwood Bark Mulch

Shrubs

Nature’s Plates
Corporate Catering

• Lunch/Salads

Specialty salads, Pasta salads, Ice and cold Sandwiches & Wraps

• Bar B Que

Think of us for your office party and next event.

Please call for a detailed menu today.
All selections are priced per person and include all service items.
We accept all major credit cards and corporate billing.
(317) 927-9747


We do all it!!

Rooftop Additions

Soffits

Tim O’Connor

704-635-7013

Remodeling, Inc.

LICENCED • BONDED • INSURED

20% OFF YOUR FIRST ORDER!

At The Crossing, Inc.

In our view, capital punishment seems incompatible with the teaching of Jesus on forgiveness.

Third Generation Remodeling, Inc.

Family Owned & Operated Since 1929!

Spring Specials • Senior Discounts

We do it all!

ROOFS

VINYL SIDING

BATHROOM

ROOM ADDITIONS

DOORS

KITCHENS

LICENSED • BONDED • INSURED

317-475-9672
Renewing the Mind of the Media Pledge 2001

The nation’s bishops, in their statement Renewing the Mind of the Media, remind us that the media have such potentional to bring truth and beauty into our lives that we must encourage them in this goal and discourage uses which are harmful. The bishops also said that the media are not beyond reach of our influence. As we make daily use of the media in many different forms, we pray for all who work in the media and unite in encouraging them to give glory to God and to eliminate everything that diminishes our appreciation of God’s image in creation. To make the media aware of our concerns, please take the pledge and adopt one or more of the several suggestions for implementing it personally. You can indicate your support for the Renewing the Mind of the Media campaign by logging onto www.renewingmedia.org.

To promote responsible, moral and ethical media

I promise to:

• Contact a media outlet to approve or disapprove of a particular program, recording, video, movie, publication, or Web site.
• Use media together with my family—watch a TV program, go to a movie, share a Catholic newspaper or magazine article, view a Web site—and discuss its meaning and implication for our lives.
• Trade one hour a week using media for an hour in prayer.
• Seek out and use media that explore faith and spiritual issues.

We pledge to work together to encourage all those responsible for the media we use each day to carry out their service responsibly and to eliminate that which diminishes our appreciation of God’s image in creation.

We pledge to encourage in all forms of media—television, radio, film, video, telephone, cable services, print, advertising and the Internet—whatever upholds moral values, strengthens families and promotes a just and peaceful society. We also pledge to reject media that produce immoral content and demean the dignity of the human person.

Pledge: The communications media are a God-given gift able to bring truth and beauty into our lives. We, the Catholic people of the United States, united in our families, parishes and diocese, pledge to work together to encourage all those responsible for the media we use each day to carry out their service responsibly and to eliminate that which diminishes our appreciation of God’s image in creation. We pledge to encourage in all forms of media—television, radio, film, video, telephone, cable services, print, advertising and the Internet—whatever upholds moral values, strengthens families and promotes a just and peaceful society. We also pledge to reject media that produce immoral content and demean the dignity of the human person.

Signature

A pilgrimage that may change Church history

VATICAN CITY (Zenit.org)—Historians may one day speak of a “before” and an “after” in the life of the Church, in connection with the pontiff’s pilgrimage in the footsteps of St. Paul. From May 4–9, unexpected horizons opened in the dialogue for unity with the Orthodox world, in relations between Christianity and Islam, and in the commitment to peace in the Middle East.

“A giant step with a walking stick” was the Italian newspaper Avvenire’s comment on Pope John Paul II’s visit to Athens, an opinion shared by the Greek press. “The age of 12 centuries has cracked,” the newspaper Kathimerini wrote. “John Paul II Changes History,” blared a front-page headline in the Greek periodical Ehnos.

Suspensions and prejudices of 1,000 years have not been forgotten, of course. Yet, after the pope’s historic visit, the psychological and cultural wall that divided Catholics and Orthodox seems to be cracking.

In the case of these two Churches, this barrier is higher than the theological wall (differences in this area have been surmounted, as they were, in fact, excuses for the schism), and the political wall (Orthodoxy recognizes the primacy of the pope, but disagrees with the way his role is exercised).

On the eve of the papal visit, the Greek press was far more conscious than the Western press of the riskiness of the pontiff’s bet.

“He will have to overcome the abyss of a millennium,” said one Athens periodical. In fact, the pope crossed the threshold of the Orthodox archdiocese slowly, leaning on his walking stick, taking a giant step with a petition for God’s forgiveness for the offenses of Catholics against Orthodox.

Luigi Geminauzzi wrote in Avvenire: “John Paul II has knocked down another wall, as insurmountable as it is invisible, a barrier of mistrust and hostility that has kept the Greek-Orthodox Church and the Roman Church apart for 1,000 years.”

He continued: “Whoever thought that after the Great Jubilee, the prayer at the Wailing Wall, and the moving revelation of Fatima, this pontiff had nothing more to say, was, once again, mistaken. At the heart of the most intransigent Orthodoxocracy, where up until a few hours ago..."
the most blasphemous anti-papal slogans had resounded, the echo of prolonged applause for the pope was heard. "The scene was incredible: Those applauding were not just Primate Archbishop Christodolos of Greece, but all the highest leaders of the Synod, 10 bishops and metropolitan seated before the Vatican delegation. Suddenly, one had the impression that a great stone was being removed from the road toward unity."

Given that the pontiff always looks for concrete ways to express his objectives, in Syria he proposed the goal, on the road toward unity between Orthodox and Catholics, of a common date for the celebration of Easter. Orthodox Patriarch Ignatius IV Hazim of Antioch responded positively. Moreover, he said the Orthodox had proposed it earlier. Technical aspects of the problem must still be resolved, however.

In Syria, it also became clear that commitment to Christian unity is not only a matter for the pope, patriarchs, bishops and theologians. At the meeting with Orthodox and Catholic young people, dressed in jeans and T-shirts, there were cries to the pastors that the division of the Church is a scandal, and that reconciliation is an imperative. At one point, a young woman addressed her contemporaries by microphone and said: "Do you want the unity of the Church?" The participants' yes was deafening. It was an unprecedented event in papal meetings.

The pilgrimage to places where the first Christian communities were established, witnesses of St. Paul's conversion, posed the burning question of Christianity's relation to Islam. The society of ancient Antioch, where Jesus of Nazareth's disciples were first called Christians, through the 21st century will experience the conflict of civilizations. The 21st century will witness the clash of civilizations among nations, and the 20th century the conflict of ideologies, as he touched upon universal issues that affect nations worldwide.

"Israel leveled by the president of Syria, in the pontiff's words, represents both the tension and commitment to peace. In this respect, religions have an indispensable contribution to make. When the pope arrived in Syria, his visit seemed to be vulnerable to the manipulation of the press, especially some English-language news agencies. Following President Bashir Assad's address, in which he accused Jews of betraying Jesus and Mohammed, there were elements of the press that seemed to suggest that an alliance existed between the Vatican with the Arab world in the Mideast conflict.

Igor Man, a European expert on this conflict, and an editor of La Stampa newspaper in Turin, Italy, explained: "There were those in Israel who could not understand why the pontiff did not reply to the invectives against Israel leveled by the president of Syria, in the pontiff's presence. The pope listens. His task is not to debate. He says what he thinks is right. He does not follow the classic rules of diplomacy. He knows he has a mission to fulfill and he goes forward on his way."

Pope John Paul II, who in the first half of his pontificate seemed to link his history to European events, to the fall of walls that separated and continue to separate the Old World, is now drawing a much broader picture for his pontificate, which embraces Asia and Africa, and seeks to break the logic of the "clash of civilizations" and foster an era of dialogue and peace. In this respect, religions have an indispensable contribution to make. When the pope arrived in Syria, his visit seemed to be vulnerable to the manipulation of the press, especially some English-language news agencies. Following President Bashar Assad's address, in which he accused Jews of betraying Jesus and Mohammed, there were elements of the press that seemed to suggest that an alliance existed between the Vatican with the Arab world in the Mideast conflict.

Igor Man, a European expert on this conflict, and an editor of La Stampa newspaper in Turin, Italy, explained: "There were those in Israel who could not understand why the pontiff did not reply to the invectives against Israel leveled by the president of Syria, in the pontiff's presence. The pope listens. His task is not to debate. He says what he thinks is right. He does not follow the classic rules of diplomacy. He knows he has a mission to fulfill and he goes forward on his way."

The Holy Father spoke very clearly in Syria, in the presence of Assad himself. Before bidding farewell at Damascus International Airport, he reiterated what he had said upon his arrival: The solution of the Mideast conflict lies in dialogue and the implementation of various U.N. resolutions.

The Holy Father appealed "to all peoples involved, and to their political leaders, to recognize that confrontation has failed and will always fail."

The pope entered the Omayyad mosque in Damascus for the first time, 15 years after entering the synagogue in Rome, he sent a message that could be understood by the new global village: A new era of dialogue and cooperation has begun between Muslims and Christians.

John Paul II, who in the first half of his pontificate seemed to link his history to European events, to the fall of walls that separated and continue to separate the Old World, is now drawing a much broader picture for his pontificate, which embraces Asia and Africa, and seeks to break the logic of the "clash of civilizations" and foster an era of dialogue and peace. In this respect, religions have an indispensable contribution to make.
Prayer helps people cope with anxiety, stress

By Dr. Frederic Flach

My best friend’s son, Lawrence, a 39-year-old entrepreneur, recently experienced months of anxious days and nights, deeply concerned about the future of his e-commerce business venture. He had been grossing about $3 million a year, selling an excellent line of sports and exercise products, and he had built an ever-growing list of customers. But early last fall, orders began to decline. Signs of an economic slowdown were beginning to appear.

Lawrence felt pressured, apprehensive, often irritable, entirely preoccupied with what he felt, at times, to be an insurmountable problem.

But although he had doubts about himself, his faith in God was strong. He prayed. He even slept with a crucifix under his pillow. He never lost confidence that God’s will would prevail and that, whatever happened, it would be for the best.

Solutions gradually took form in his imagination. For example, he moved his offices to another part of the city where he could save nearly 70 percent on his rent. He initiated new marketing strategies to bring back old customers by offering them significant discounts on their orders. His e-commerce business is once again flourishing.

Lawrence was driven by his anxiety to do what was necessary for his company’s survival. It took courage. It took flexibility. It took faith.

When I asked him why he thought things worked out so well, he said, “It helps to have an angel at your side.”

The truth is that anxiety can serve a worthwhile—in fact, essential—function, stimulating us to make changes that may be urgent and sometimes long overdue.

Our modern concept of anxiety stems from the research of Harvard psychologist Walter B. Cannon, who observed that animals, when experimentally presented with stresses, would either attack or withdraw from the stimulus.

This is called the “fight or flight response,” and it is an emotional state with which all of us humans are only too familiar. We much prefer that things remain in balance, a state called “homeostasis.” Changes, especially when they are threatening, impact this homeostasis, generating anything from mild apprehension to outright panic.

How you and I actually will experience such reactions varies.

Some people feel their hearts race and the palms of their hands grow sweaty or cold. Others sense their bodies tighten up with tension. Fear, anger, confusion and despondency are but a few of the more common emotional manifestations of anxiety.

If we are faced with real dangers, we should experience such reactions. They are warning signals. They are meant to grab our immediate attention so that we can deal with whatever may be threatening us, whether from the world around us or within ourselves. But all too often, instead of helping, our reactions immobilize us because we are not able to cope effectively with our feelings or with the risks at hand.

And very often, instead of going away when the danger vanishes or we have dealt successfully with the challenges, anxiety may linger for weeks, and sometimes even for years.

So what can we do about anxiety? How can we prevent it from exerting a destructive effect on our bodies and minds? How can we make it work for us?

The list of recommended antidotes for anxiety is long indeed. It includes exercise, relaxation, biofeedback and meditation, all of which may help you feel calmer and better able to cope.

Do whatever you can to cut in on worry, because again and again, in a vicious cycle, going over disturbing ideas and unfortunate outcomes can only intensify your helplessness, block your creativity and make you feel ever more distraught.

Personally, I like to watch happy old movie musicals to get my mind off both the erose thoughts and replenish my spirits. Find something funny to laugh about. Talk things out with friends. Don’t hesitate to consult with a professional if none of these strategies proves to be enough.

Doctors now consider chronic anxiety—a long-standing state of physical and emotional symptoms of anxiety—an illness. So is anxiety that appears seemingly without reason, as in the case of phobias such as fear of public speaking, fear of heights, fear of crowds.

There are new psychotherapeutic strategies and even medications, such as some of the so-called antidepressants, which can help a great deal. But never lose sight of the fact that anxiety may be telling you something you may not yet fully appreciate. Learning what that may be and finding ways to deal with it can be vital for your personal health and well-being.

And, like Lawrence, put yourself firmly in God’s kind hands.

(Dr. Frederic Flach is a psychiatrist and Knight of the Holy Sepulchre of Jerusalem. He has authored numerous books, most recently Faith, Healing and Miracles, published by Rutherford Press in New York.)

Discussion Point

Lack of faith can cause anxiety

This Week’s Question

What, in your view, is the root of human anxiety?

“The difference in who we are as human beings and what we are called to become by Christ.” (Linda McGannon, Orangeburg, S.C.)

“I’d say it’s the lack of tolerance between people of different religions, ethnic groups and races. I think that this—the division of people—is one of the major problems on our planet.” (Sister Rebecca Wolf, O.S.F., Trinidad, Colo.)

“The emptiness people feel when they don’t have a good relationship with God causes them anxiety because it creates a loss of order in their lives.” (Diana Ryan, Nashville, Tenn.)

“I’d say it is disbelief—or lack of belief. If we really believed that we are loved and cared for by God, it would do away with much of the anxiety in our lives.” (Jack Buchner, Cockeysville, Md.)

Lend Us Your Voice

An upcoming edition asks: What have you done—what might you do—to help an inactive Catholic feel welcome in your parish?

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

Doctors of the Church: Anthony of Padua

(Elisabeth in a series)

When you consider that St. Anthony of Padua died when he was only 36, it’s amazing that he was able to carve such a life for himself. But he was born in Lisbon, Portugal, in 1195, and was baptized with the name Fernando. At the age of 15, he joined the Canons Regular of St. Augustine. For 10 years, he devoted himself to study and prayer, acquiring a thorough knowledge of Scripture.

In 1211, feeling a call to be a missionary, Fernando joined the Franciscan Order and changed his name to Anthony. The Franciscans gladly permitted Anthony to embark for Morocco on a mission to preach to Christians to the Moors.

Cornucopia/Cynthia Dewes

Carry me back to old Indiana

After living in Hoosierland for a while, most of us learn that Indiana is more than corn and baseball. It’s a place where people believe civilization doesn’t exist outside the Beltway, or at least between the East Coast and Los Angeles.

One example will suffice. A recent article in The Wall Street Journal reported a Purdue University high on the list of colleges offering the best business degrees. Next day, there was a snotty letter to the editor stating that if a Purdue business graduate lists or no list! Purdue University high on the list of colleges offering the best business degrees.

When we look at the hills o’ Brown County, the quaint village of Ellettsville, the quality of life is high while the cost of living remains low.

The city has cut its blazards and bloomed into a sports mecca and a cultural center of some note. Compared to other large cities, the city is like a small town.

Every two years, the city has offered beauty and relaxation to their forebears in the old days. The Lick and West Baden Springs hotels have offered beauty and relaxation to their for- }

Faithful Lines/Shirley Vogler Meister

Extending manners to the house of Our Lord

One day, someone called my attention to the lack of manners in society, specifically table manners. So, when dining out, I made a point to watch the conduct of others eat and behave. I wasn’t pleased with some of the things I saw, but what surprised me most was how I found myself asking for advice of etiquette, too. It’s easy to become complacent.

Among the things...there are those who burped in vulgar ways, picked their teeth, loudly “honked” into their elbows at the table, or looked down at their neighbors eating food as though eating from a pig’s trough. Don’t put a drooped umbrella unfastened on the table or a napkin; lean over food as though you have eaten. Excuse yourself quietly and put your napkin to your face. Keep your cool, otherwise the teachers are spoiled, and don’t offer to wipe stains off another diner. Take your time. Don’t fill your mouth with too much food. Never talk with your mouth full. Excuse yourself when leaving the table.

However, good manners should be practiced no matter what we do or where we go, especially in church. Are we dressed and groomed as neatly as if we were, let’s say, visiting a dignitary? Are we on our best behavior? Do we monitor our children properly so there is no disruption of the service? Are we friendly to others?

Somehow I wonder what priests must think when looking into the congregation, seeing attendees with elbows on the table, grooming noses or ears, inappropriately chattering, or even dozing.

When we receive the Holy Eucharist, is our demeanor lacadaisical or reverent? Do we pray when returning to the pew, or do we gawk at others? Do we rush off the premises afterwards, or leave calmly fulfilled? After all, we are not just spiritually dining in the house of the Lord.

Proper deportment, however, also dictates that we kindly tolerate those who don’t meet the standards of etiquette, either because they don’t know any better or because they physically or mentally can’t. Accepting others for who they are—with their faults included—is the ultimate courtesy. After all, look at what God tolerates in us.

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

Perspectives

Extending manners to the house of Our Lord

One day, someone called my attention to the lack of manners in society, specifically table manners. So, when dining out, I made a point to watch the conduct of others eat and behave. I wasn’t pleased with some of the things I saw, but what surprised me most was how I found myself asking for advice of etiquette, too. It’s easy to become complacent.

Among the things...there are those who burped in vulgar ways, picked their teeth, loudly “honked” into their elbows at the table, or looked down at their neighbors eating food as though eating from a pig’s trough. Don’t put a drooped umbrella unfastened on the table or a napkin; lean over food as though you have eaten. Excuse yourself quietly and put your napkin to your face. Keep your cool, otherwise the teachers are spoiled, and don’t offer to wipe stains off another diner. Take your time. Don’t fill your mouth with too much food. Never talk with your mouth full. Excuse yourself when leaving the table.

However, good manners should be practiced no matter what we do or where we go, especially in church. Are we dressed and groomed as neatly as if we were, let’s say, visiting a dignitary? Are we on our best behavior? Do we monitor our children properly so there is no disruption of the service? Are we friendly to others?

Sometimes I wonder what priests must think when looking into the congregation, seeing attendees with elbows on the table, grooming noses or ears, inappropriately chattering, or even dozing.

When we receive the Holy Eucharist, is our demeanor lacadaisical or reverent? Do we pray when returning to the pew, or do we gawk at others? Do we rush off the premises afterwards, or leave calmly fulfilled? After all, we are not just spiritually dining in the house of the Lord.

Proper deportment, however, also dictates that we kindly tolerate those who don’t meet the standards of etiquette, either because they don’t know any better or because they physically or mentally can’t. Accepting others for who they are—with their faults included—is the ultimate courtesy. After all, look at what God tolerates in us.

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

**Sunday, May 20, 2001**

- Acts 6:11-15
- Psalm 149:1-6a, 9b
- John 15:26-16:4a

- Acts 16:22-34
- Psalm 138:1-3, 7-8
- John 16:5-11

- Acts 17:15, 22-18:1
- Psalm 148:1-2, 11-14
- John 16:12-15

- Acts 21, 22-29
- Psalm 148:1, 2
- John 16:16-20

- Acts 25:1-12
- Psalm 98:1-4
- John 16:26-27

**Monday, May 21**

- Acts 6:11-15
- Psalm 149:1-6a, 9b
- John 15:26-16:4a

- Acts 16:22-34
- Psalm 138:1-3, 7-8
- John 16:5-11

- Acts 21, 22-29
- Psalm 148:1, 2
- John 16:16-20

**Tuesday, May 22**

- Acts 15:12
- Psalm 138:1-3, 7-8
- John 16:5-11

- Acts 21, 22-29
- Psalm 148:1, 2
- John 16:16-20

- Acts 25:1-12
- Psalm 98:1-4
- John 16:26-27

**Wednesday, May 23**

- Acts 17:15, 22-18:1
- Psalm 148:1-2, 11-14
- John 16:12-15

- Acts 25:1-12
- Psalm 98:1-4
- John 16:26-27

- Acts 26:1-11
- Psalm 138:1-3, 7-8
- John 16:5-11

**Thursday, May 24**

- Acts 15:12
- Psalm 138:1-3, 7-8
- John 16:5-11

- Acts 21, 22-29
- Psalm 148:1, 2
- John 16:16-20

- Acts 25:1-12
- Psalm 98:1-4
- John 16:26-27

- Acts 26:1-11
- Psalm 138:1-3, 7-8
- John 16:5-11

**Friday, May 25**

- Acts 6:11-15
- Psalm 149:1-6a, 9b
- John 15:26-16:4a

- Acts 16:22-34
- Psalm 138:1-3, 7-8
- John 16:5-11

- Acts 17:15, 22-18:1
- Psalm 148:1-2, 11-14
- John 16:12-15

- Acts 25:1-12
- Psalm 98:1-4
- John 16:26-27

- Acts 26:1-11
- Psalm 138:1-3, 7-8
- John 16:5-11

**Saturday, May 26**

- Acts 6:11-15
- Psalm 149:1-6a, 9b
- John 16:26-27

- Acts 17:15, 22-18:1
- Psalm 148:1-2, 11-14
- John 16:12-15

- Acts 25:1-12
- Psalm 98:1-4
- John 16:26-27

**Sunday, May 27**

- Acts 15:12
- Psalm 138:1-3, 7-8
- John 16:5-11

- Acts 21, 22-29
- Psalm 148:1, 2
- John 16:16-20

- Acts 25:1-12
- Psalm 98:1-4
- John 16:26-27

- Acts 26:1-11
- Psalm 138:1-3, 7-8
- John 16:5-11

**Saturday, May 26**

- Acts 15:12
- Psalm 149:1-6a, 9b
- John 16:26-27

- Acts 17:15, 22-18:1
- Psalm 148:1-2, 11-14
- John 16:12-15

- Acts 25:1-12
- Psalm 98:1-4
- John 16:26-27

- Acts 26:1-11
- Psalm 138:1-3, 7-8
- John 16:5-11

**Sunday, May 27**

- Acts 15:12
- Psalm 149:1-6a, 9b
- John 16:26-27

- Acts 17:15, 22-18:1
- Psalm 148:1-2, 11-14
- John 16:12-15

- Acts 25:1-12
- Psalm 98:1-4
- John 16:26-27

- Acts 26:1-11
- Psalm 138:1-3, 7-8
- John 16:5-11

**Question Corner/Fr. John Dietzen**

**Catholic Bibles differ from Protestant Bibles**

Q Two Scripture readings during Lent really have me confused. On Tuesday of the third week of Lent, the first reading includes Daniel 3:34-43. In the Good News Bible and in others I consulted, Daniel ends at verse 50. Is this a misprint? Also, on Thursday of Week 1, it says the reading is from “Esther C.” What and where is Esther C? (Wisconsin)

A You’re very alert to catch these anomalies, and they are confusing. Both involve parts of the Old Testament that are in Catholic Bibles but are not included in Bibles printed under Protestant auspices.

Protestant tradition refers to these books and parts of books as “apocrypha.” They are holy writings but, for reasons we cannot explain again here, are not considered authentic sacred Scripture.

All the Bibles to which you referred were obviously so-called Protestant Bibles. In Catholic Bibles, the book of Daniel contains several famous dramatic episodes not found in Protestant Bibles. And Chapter 3 has many more than 30 verses.

The book of Esther, another holy, attention-grabbing tale in Jewish tradition, was written originally in Hebrew. A later Greek edition added lots of detail (107 verses) to the original story. These interspersed additions are also among the apocrypha and are therefore not part of the Protestant Bibles. Catholic editions do contain them, but precede these verses with the letters A through F to distinguish them from the original Hebrew sections, which are numbered. The reading to which you refer is found under the letter C.

An excellent Catholic Bible to read and have as reference is the St. Joseph Bible. This Bible is perhaps the oldest full English translation. It offers brief and understandable explanations of these sorts of concerns.

Q I have asked several priests but cannot find out exactly where is the real tomb of Mary. Is it at Ephesus? Or is it at the Church of Dormition in Jerusalem? Or is it somewhere else? (New York)

A Maybe one reason you haven’t received a direct answer is that no one really knows.

According to the Gospel of John, shortly before his death on the cross Jesus gave the care of his mother to the “disciple whom Jesus loved.” Since this disciple was not John, the name of the disciple was perhaps the apostle John, and John supposedly died at Ephesus (in present Turkey), one tradition is that Mary died and was buried there.

I believe the more commonly accepted opinion today, however, is that she spent her final years in or around Jerusalem and died there.

At least today, there seems to be no claim that the Church of the Dormition (Sleeping) of Mary, near the Cenacle in Jerusalem, is the true location of Our Lady’s burial.

Before I’m flooded with letters about assorted private revelations certifying that the mother of Jesus was definitely buried in one of these locations or another, let me repeat that such disclosures may be helpful in some small way to faith. They add no historic authenticity, however, to what we know about such matters from early Christian witnesses, including the Scriptures.

Wherever she was buried—i.e. in fact she was buried at all—Christian belief is, of course, that her body was assumed into heaven when her life on earth was completed.
The Active List

The Criterion welcomes announcements of archdiocesan events of archdiocesan, diocesan, and parochial interest for “The Active List.” Please be brief—listing date, location, event, sponsor, contact, 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) publicaton: “The Criterion; The Active List; 1400 N. Meridian St. (hand delivery): P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

May 18
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, rummage sale, 8 a.m. – 3 p.m.

May 18-20
Mount Saint Francis Retreat Center, 101 St. Anthony Dr., Mount Saint Francis. Women’s Retreat, “Pray,” check-in 7-8 p.m. (Louisville time), concludes Sun. 1-3 p.m., suggested offering, $95 required, $70 comm. Information: 812-923-7887.

May 21

May 22

May 31-June 2
Sacred Heart Parish, 619 S. 5th St., Clinton. Festival, 4 p.m. – midnight, rides, games, food and music. Information: 765-832-8468.

June 1-3
Little Flower Parish, 1401 N. Bosart St., Indianapolis. Festival, Fri.-Sat. 5-11 p.m., Sun. 11:30 a.m.-5 p.m.; food, games.

June 2

June 3
St. John of the Cross Parish, 335 S. Meridian St., Greenwood. Solemn sung Vespers (Evening Prayer), 5 p.m. Information: 317-634-4519.

June 6

June 7
St. Joseph Church, 2605 S. State St., Indianapolis. Rosary, 8 a.m. Information: 317-574-8898.

June 8
St. Anthony Church, 1347 N. Meridian St., Indianapolis. Retreat, “Prayer,” check-in 7 a.m. Women’s Center, 101 St. Anthony Dr., Indianapolis. Festival, 4 p.m. – midnight, rides, games, food and music. Information: 765-832-8468.

Do You Need A Safe, Fun Place For Your Child To Spend This Summer?

Our Lady of the Greenwood Summer Eagle’s Nest Program

▶ children entering grades 1-8
▶ program runs June 11-August 3
▶ in session from 6:45 a.m.-6:00 p.m.
▶ 12-hour season running
▶ field trips, swimming, thematic camps
▶ Jump Start Program
▶ registration fee $25 per family
▶ daily rate $25 per first child per day / $100 per week*
▶ $15 per day each additional child / $50 per week*

Please contact 317-881-1500 for registration forms or additional details.

* reduction for families who attend a minimum of three weeks

LITTLE COMPANY OF MARY SISTERS

9350 South California Avenue Evergreen Park, IL 60805

SINGLE CATHOLIC WOMEN OVER 21 considering religious life

We are focused on healthcare ministries, nursing, social services, chaplaincy, health education, foreign missions, administration...

Sister Jean Stickney, L.C.M.
Vocation Director
Fax: 708/422-2212
Voice Mail: 708/224-5797
E-mail: vocations@lcmb.org

ST. ROCH PARISH

MayFest

(Corner of South Meridian and Sunmer Streets)

Friday-Sunday, May 18-20
ENTER DRAWING TO WIN FABULOUS TRIPS!

GRAND PRIZE: 1 Week Vacation in Bonita Springs, Florida w/Airfare for Two to Ft. Myers on ATA & $300 Cash!
2nd Prize: 3 Days, 2 Nites in Las Vegas—Paris Hotel/Casino w/Airfare for Two on ATA & $300!
3rd, 4th, 5th Prizes: $100 Cash

MONTE CARLO—Poker, Blackjack, Texas Poker
DINNERS: Fri.–Fish Platter Sat.–Spaghetti Sun.–BBQ Pork Chop

RIDES, MUSIC, GAMES, FUN
ALL ARE WELCOME! COME JOIN US!

Lic #2001-0009964

Wood, Tuohy, Gleason, Mercer & Herrin, pc

Attorneys at Law

WILLIAM J. WOOD, JAMES L. TAUOH, JOHN L. MERCER, JOHN S. (JAY) MERCER, JAMES K. GILDEN, JOHN E. KOLAS, TODD J. MCKINNON, JOHN H. LEE, JENNIFER D. McCABE

Indianapolis, IN 46244-0942

Adoption
Business
Elder Law
Real Estate
Employment Law
Estate Planning
Trusts
Wills
Tax
Accidents and Injuries
Mediation
Power of Attorney
Zoning

Indianapolis, IN 46244-0942

© 2001 CGI Graphics

Sister Jean Stickney, L.C.M.
**The Active List, continued from page 14**

**Archbishop O’Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Adult Survivors of Childhood Sexual Abuse. Catholic Social Services program. 6-8 p.m. Information: 317-257-1538.**

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Movement of Priests prayer cencer. 5 p.m. Information: 317-257-2266.

**Thursdays**
St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

**St. Mary Church, 415 E. Eighth St., New Albany, Shepherds of Christ prayers for lay and religious vocations.**

St. Malachi Church, 326 N. Green St., Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-822-1619.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C: 1400 N. Post Road, Indianapolis. Euchar. 7 p.m. Information: 317-638-5416.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., Indianapolis. Adult religious education, 7:30 p.m. Information: 317-638-5551.

**Fridays**
St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

St. Lawrence Chapel, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women’s Services, Inc. (abortion clinic), 2215 Distributors Dr., Indianapolis. Pro-life rosary, 10 a.m.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., Indianapolis. Marian prayers for priests, 5:30-6:30 a.m.

**Saturdays**
Clinic for Women abortion clinic, E. 38th St. and Parker Ave., Indianapolis. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 6 p.m.

**Monthly**
Third Sundays
St. Mary’s Shepherd, Beech Grove, located on 925 South, 8 a.m. male east of 421 South, 12 miles south of Versailles, Holy Hour, 2:30 p.m. Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551; E-mail: elburwink@edota.com.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m. - 7 a.m. (Monday), rosary, 8 p.m. Open until midnight.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., Indianapolis. Young Widowed Group (by archdiocese Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1556.

---

**Honor continued from page 3**

1851, when Franciscan Sister Theresa Hackelmeier traveled from Austria to Indiana and began the order with three young women from Oldenburg.

“Since that time,” Day said, “their tremendous duty, deep and abiding faith, and commitment to serve God, the Church and the people of Indiana have served as an inspiration to us all.”

The Franciscan sisters minister in both urban and rural areas of Indiana, including St. Louis Parish in Batesville. St. Rita School in the center-city of Indianapolis and St. Mary’s Medical Center in Evansville.

“The sisters also have made a valuable contribution to secondary and higher education with leadership roles in establishing Marian Colleges in Indianapolis,” Day said, as well as begining the Academy of the Immaculate Conception in Oldenburg in 1852. The former girls’ school, now called Oldenburg Academy, became coeducational last year.

Day also noted that the sisters served on the original faculties of Scicena Memorial and Cardinal Ritter high schools in Indianapolis and the Oldenburg Academy.

“The service provided by the Sisters of St. Francis has been and continues to be a beacon of hope, a model for others, and has improved the quality of life for the citizens of our state,” Day said. “This resolu-tion gives the members of the Indiana House a chance to express our appreciation and gratitude to the sisters for their dedication and service.”

Franciscan Sister Margaretta Black, a member of the Leadership Council, said the sisters are pleased that their presence and work have been recognized by the Indiana General Assembly.

**Franciscan Sister Olga Wittek, also a member of the Leadership Council, said “it is exciting and chal-lenging to continue the mis-sion of education and humanitarian services begun by our early sisters.”**

---

**The Criterion Friday, May 18, 2001**

**Leading the way to a healthier community.**

---

**Beech Grove · Indianapolis · Mooresville**

www.stfrancishospitals.org

---

**GRUENINGER TOURS – 48 Years in Travel**

5850 Cedar Place Dr., Suites 116-117
Indianapolis, IN 46230
(317) 465-1122   (800) 844-4159   info@grueningertours.com

---

**Black Forest Germany**

August 18 - 25, 2001

Unpack your suitcase once only and stay on top of the Black Forest in the Feldberger Hof hotel.

Take excursions to: Heidelberg - Baden-Baden Freiburg - Titberg - Lake Constance, Isle of Mal Mint - Blasmus - The Rhine Falls Also see: Strasbourg, France - Luxembourg and Zurich, Switzerland

Bake a Black Forest cake and cook spatzles Visit an old Black Forest chalet, & cuckoo clock workshop Enjoy indoor pool, sauna, bowling alley, cable car to the top of the mountain, breakfast and dinner daily

Only $2,298 Includes: Round-trip air from Indianapolis 7 Nights at First Class Hotels • Deluxe Motor Coach • Sightseeing and Admissions • All taxes • Excellent tour escort

---

Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women’s services and orthopedic surgery, for which it was recently rated “Best in the Nation.” Call (317) 782-7997 for more information.

---

**Beech Grove · Indianapolis · Mooresville**

**St. Francis Hospital & Health Centers**

Leading the way to a healthier community.
This is my child.

If I could take her place, I would.
But I can’t.
So I put my trust in you.

Listen to her.
She has lots of questions.
You would too if you were scared.

Reassure her.
You are in your element.
But she is not.
Remember that.

Tell her how she’s doing.
She is eight, but she’s an old soul.
She understands more than you could know.

I cannot take her place.
So you must take mine.
And I ask you to remember.
This is my child.

St.Vincent

THE SPIRIT OF CARING IS A PROMISE KEPT
More parishes to host missionary image in May

The schedule for the Masses, prayer services and veneration of the missionary image of Our Lady of Guadalupe in late May is as follows:

May 19—St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis, and a Spanish Mass.
May 19—Our Lady of Good Counsel Church, 8300 Roy Rd., Indianapolis, veneration from 11 a.m. to 2 p.m.
May 19—Holy Rosary Church, 520 Stevens St., Indianapolis, 11:30 a.m. Mass followed by prayer service.
May 19—St. Mary Church, 203 Church St., Aurora, prayer and veneration until 7 p.m. Mass.
May 22—Holy Rosary Church, 10 a.m. Mass in Latin and 12:15 p.m. Mass in English, followed by prayer service.
May 22—St. Mary Church, 203 Church St., Aurora, presentation for St. Mary School students all day.
May 22—St. Michael Church, 519 Jefferson Blvd., Greensburg, 2 p.m. Mass followed by students and presentation with prayer service, followed by silent prayer and veneration until 7 p.m. Mass.
May 23—St. Michael Church, Greensburg, 8:15 a.m. Mass, followed by silent prayer and veneration until 2 p.m.
May 23—St. Mary Church, Aurora, 6 p.m. rosary and veneration.
May 24—St. Paul Church, New Acre, 7978 N. Dearnborn Rd., Guilford, 7:45 a.m. Mass followed by 9 a.m. presentation, veneration and prayers for St. Paul School students and adults.
May 24—St. Martin Church, Yorkville, 8044 Yorkridge Rd., Guilford, 7 p.m. presentation, prayers and veneration.
May 25—St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis, 8:30 a.m. Mass, eucharistic adoration and veneration all day, concluding with 5:30 p.m. Mass.
May 26—St. Philip Ner Church, 550 N. Rural St., Indianapolis, 4 p.m. Mass, 5:30 p.m. procession, 6:30 p.m. Spanish Mass.
May 27—St. John the Baptist Church, Dover, 25743 State Road 1, Guilford, 10 a.m. Mass, 11 a.m. presentation followed by veneration until 1 p.m.
May 28—Holy Family Church, Main St., Oldenburg, 8 a.m. Mass followed by presentation, 9 a.m. rosary and veneration until 11 a.m. †

ATTENTION VETERANS
Complimentary Grave Space Available
For all honorable discharged veterans

In the Garden of the Guardian Angels
Calvary and Our Lady of Peace Cemeteries are offering a complimentary grave space to all veterans. We will also explain additional benefits that are available to you as a veteran.

Spaces are limited, so act now! For more information call 317-523-8580.
only do they get to work on skills a little bit, but you’re able to emphasize a little more attitude and priority things and some important things other than just coaching.”

Darrell Burnett is the author of the book “It’s Just a Game: Youth Sports and Self-Esteem,” a Guide for Parents, told parents that self-esteem that comes from sports involves accountability, not a fake feel-good affirmation sometimes associated with the movement to promote self-esteem.

“Part of self-esteem is being accountable,” he said. “This isn’t talked about much in self-esteem.”

Youth sports can give children the sense of belonging, worthiness and dignity that school counselors say is the foundation of good self-esteem, Burnett said. Teams, with their uniforms, nicknames, trophies, group pictures and parties, provide an alternative to gangs where youths might otherwise seek identity. “It’s a feeling of instant belonging,” he said. Recreational sports with the policy that whatever the outcome, there are no winners or losers, all children win.

Do you want to build self-esteem? "I expect you to work on skills a little bit, but you’re able to emphasize little more attitude and priority things and some important things other than just coaching,” Darrell Burnett is the author of the book “It’s Just a Game: Youth Sports and Self-Esteem,” a Guide for Parents, told parents that self-esteem that comes from sports involves accountability, not a fake feel-good affirmation sometimes associated with the movement to promote self-esteem.

“Part of self-esteem is being accountable,” he said. “This isn’t talked about much in self-esteem.”

Youth sports can give children the sense of belonging, worthiness and dignity that school counselors say is the foundation of good self-esteem, Burnett said. Teams, with their uniforms, nicknames, trophies, group pictures and parties, provide an alternative to gangs where youths might otherwise seek identity. “It’s a feeling of instant belonging,” he said. Recreational sports with the policy that whatever the outcome, there are no winners or losers, all children win.

Do you want to build self-esteem? "I expect you to work on skills a little bit, but you’re able to emphasize little more attitude and priority things and some important things other than just coaching,” Darrell Burnett is the author of the book “It’s Just a Game: Youth Sports and Self-Esteem,” a Guide for Parents, told parents that self-esteem that comes from sports involves accountability, not a fake feel-good affirmation sometimes associated with the movement to promote self-esteem.

“Part of self-esteem is being accountable,” he said. “This isn’t talked about much in self-esteem.”

Youth sports can give children the sense of belonging, worthiness and dignity that school counselors say is the foundation of good self-esteem, Burnett said. Teams, with their uniforms, nicknames, trophies, group pictures and parties, provide an alternative to gangs where youths might otherwise seek identity. “It’s a feeling of instant belonging,” he said. Recreational sports with the policy that whatever the outcome, there are no winners or losers, all children win.

Do you want to build self-esteem? "I expect you to work on skills a little bit, but you’re able to emphasize little more attitude and priority things and some important things other than just coaching,” Darrell Burnett is the author of the book “It’s Just a Game: Youth Sports and Self-Esteem,” a Guide for Parents, told parents that self-esteem that comes from sports involves accountability, not a fake feel-good affirmation sometimes associated with the movement to promote self-esteem.

“Part of self-esteem is being accountable,” he said. “This isn’t talked about much in self-esteem.”

Youth sports can give children the sense of belonging, worthiness and dignity that school counselors say is the foundation of good self-esteem, Burnett said. Teams, with their uniforms, nicknames, trophies, group pictures and parties, provide an alternative to gangs where youths might otherwise seek identity. “It’s a feeling of instant belonging,” he said. Recreational sports with the policy that whatever the outcome, there are no winners or losers, all children win.

Do you want to build self-esteem? "I expect you to work on skills a little bit, but you’re able to emphasize little more attitude and priority things and some important things other than just coaching,” Darrell Burnett is the author of the book “It’s Just a Game: Youth Sports and Self-Esteem,” a Guide for Parents, told parents that self-esteem that comes from sports involves accountability, not a fake feel-good affirmation sometimes associated with the movement to promote self-esteem.

“Part of self-esteem is being accountable,” he said. “This isn’t talked about much in self-esteem.”

Youth sports can give children the sense of belonging, worthiness and dignity that school counselors say is the foundation of good self-esteem, Burnett said. Teams, with their uniforms, nicknames, trophies, group pictures and parties, provide an alternative to gangs where youths might otherwise seek identity. “It’s a feeling of instant belonging,” he said. Recreational sports with the policy that whatever the outcome, there are no winners or losers, all children win.

Do you want to build self-esteem? "I expect you to work on skills a little bit, but you’re able to emphasize little more attitude and priority things and some important things other than just coaching,” Darrell Burnett is the author of the book “It’s Just a Game: Youth Sports and Self-Esteem,” a Guide for Parents, told parents that self-esteem that comes from sports involves accountability, not a fake feel-good affirmation sometimes associated with the movement to promote self-esteem.
Champion WINDOWS • SIDING • PATIO ROOMS

America's 2nd Largest Home Improvement Company
Qualified Remodeler Magazine

We Manufacture, Install, Service & Guarantee Our Products.

Call For A FREE In-Home Consultation
317-579-6300
1-800-866-6301

Visit Our Factory Showroom
8461 Castlewood Dr.
www.championwindow.com

Helping to make your house...just a little more like home™

Champion Windows
SAVE $185 On All Double Hung & Sliding Replacement Windows
Order All Insulated Demonstration & Receive An Additional 5% Savings.

Champion Patio Rooms
$1,500 or 10% OFF (WHICHEVER IS GREATER) Any Complete Patio Room Or Porch Enclosure
Order All Insulated Demonstration & Receive FREE Blinds.

Champion Siding
33% OFF Siding & Trim Work
Order All Insulated Demonstration & Receive An Additional 5% Savings.

Champion Entry Doors
$300 OFF All Patio Doors & Entry Doors

Discounts apply to our regular price. All prices include screen installation. Sorry, no adjustments can be made to prior sales. Offer ends 5/31/01. All CODs & C.O.D.

Visit our Factory Showroom at 8461 Castlewood Dr.