



The

Criterion

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Priest says faith helped pull him from brink of death

By Mary Ann Wyand

When a life-threatening illness left him unable to move, talk, eat or drink last fall, Father Lawrence Voelker discovered that his life was reduced to reliance on faith, trust and love.

But faith, trust and love have been more than enough to sustain him, Father Voelker said, during his near-death experience, seven-week coma and ongoing rehabilitation to regain mobility.

"For a long time, I didn't have a voice,

and a pen and pad of paper were too heavy for me to hold," he said. "The only way that I could communicate was to have people try to read my lips. That was really frustrating.

"When all of that is taken away," he said, "what's left is love—God's love and the love of the people."

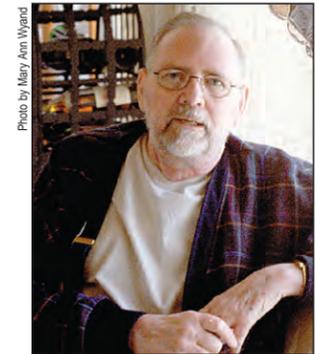
Father Voelker said he is grateful to the many people who cared for him, prayed for him, visited him and read to him during the months that he was critically ill and hospitalized at St. Vincent Hospital in

Indianapolis, St. Elizabeth Seton Hospital in Carmel, Ind., and the Rehabilitation Hospital of Indiana in Indianapolis.

The pastor of Holy Cross and St. Patrick parishes in Indianapolis was discharged from the Rehabilitation Hospital on March 30, and is staying with friends while he continues outpatient rehabilitation and awaits another surgery this month.

A few hours after he was discharged from the hospital, Father Voelker attended

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Father Lawrence Voelker, pastor of Holy Cross and St. Patrick parishes in Indianapolis, is recuperating at a friend's home after recovering from a life-threatening illness.

Waiting for a Miracle

Sisters of Providence promote Mother Theodore Guérin as a role model and her cause for sainthood

By Jennifer Del Vecchio

SAINT MARY-OF-THE-WOODS, Ind.—Providence Sister Marie Kevin Tighe stares out her office window at a stand of pine trees. She has little time for daydreaming.



Blessed Mother Theodore Guérin

What once was an isolated forest ventured into by a French nun 162 years ago has become the site of the oldest Catholic women's college in the nation and the hub of a busy office dedicated to promoting the life of Blessed Mother Theodore Guérin.

Sitting at her computer, Sister Marie Kevin, the promoter of the cause for

Blessed Mother Theodore Guérin, is trying to find out what her foundress has been up to while in heaven.

There are e-mails from Sri Lanka, Poland, Malaysia, Saudia Arabia, Norway, Spain, Italy and Belgium from people wanting to know more about the foundress of the Sisters of Providence of Saint Mary-of-the Woods.

Most requests are for prayer, either for healings in their families, for themselves or for help with other difficulties.

Dutifully, the Sisters of Providence pray for those intentions daily, seeking Mother Theodore's intercession.

Others write to report favors gained through the intercession of Mother Theodore, such as a priest who recently wrote that his left arm was healed of paralysis after having a "friendly" talk with Blessed Mother Theodore Guérin and saying one Hail Mary.

Sorting through her numerous e-mails, Sister

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Providence Sister Marie Kevin Tighe, promoter of the cause for Blessed Mother Theodore Guérin, stands by a writing desk used by Mother Theodore, foundress of the Sisters of Providence of Saint Mary-of-the Woods.

Los Angeles cardinal denies sexual abuse allegation by woman

WASHINGTON (CNS)—Los Angeles Cardinal Roger M. Mahony April 5 categorically denied the claim of a psychologically disturbed woman that he molested her 32 years ago when she was in high school.



Cardinal Roger M. Mahony

He urged law enforcement and Church authorities to investigate the claims thoroughly and quickly.

The woman's allegation against one of the country's highest-ranking Catholic leaders marked a new turn in a growing Church scandal

over clergy sexual abuse in which new developments occur almost daily.

Cardinal Mahony, 66, has headed the Los Angeles Archdiocese since 1985.

Flora Mae Hickman, 51, of Fresno, Calif., approached a Fresno priest in late March claiming that she was molested by then-Msgr. Mahony in 1970, when she was a student at San Joaquin Memorial Catholic High School.

The Associated Press, which interviewed her April 6, said she "offered no details of what she claims Mahony actually did." It reported that she said she was knocked unconscious in a fight with students at school and awoke to find the bottom portion of her clothing removed and Msgr. Mahony standing over her.

AP added, "Hickman also said she is taking medication for depression and has been told by a psychiatrist that she is a

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As Mideast conflict intensifies, pope appeals for peace

VATICAN CITY (CNS)—The worsening Israeli-Palestinian conflict penetrated to the place where Jesus was born, prompting an intense round of Vatican diplomacy and an appeal for worldwide prayers from Pope John Paul II.

A week after some 200 Palestinians—some of them heavily armed—took refuge in the Church of the Nativity in Bethlehem, West Bank, Israeli soldiers increased the pressure for their surrender, firing at the monastic complex and leaving one person dead April 8.

The Vatican expressed "extreme apprehension" at the developments and said holy places like the Church of the Nativity were guaranteed protection by tradition and treaties.

Approximately 40 Franciscan priests and nuns waited inside, vowing to stay and pleading against an Israeli assault on the church. Church officials in the Holy Land were meanwhile trying to arrange an Israeli withdrawal that would allow the Palestinian gunmen to leave.

Pope John Paul, who was closely following the news in the Holy Land, called for a worldwide day of prayer for peace in the Middle East on April 7, Divine Mercy Sunday.

Speaking that day at his noon blessing at the Vatican, the pope said only prayer could help people overcome "hatred and the thirst for vengeance" and take up the road of dialogue.

"How can we forget that Israelis and

Palestinians, following the example of Abraham, believe in the one God?" he said. Without referring to the details of the standoff in Bethlehem, he said the basilica was in his "constant prayers."

When he announced his prayer day initiative, the pope warned that the events in the Holy Land seemed to be drifting toward "inhuman cruelty."

The papal plea came as Vatican diplomats met with Israeli, Palestinian, U.S. and Arab League representatives, urging an immediate cease-fire and an end to Palestinian suicide bombings.

In the discussions, the Vatican criticized the "injustice and humiliation imposed on the Palestinian people" and the wave of

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VOELKER

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the Easter Vigil Mass at Holy Cross Church. He dressed in Easter vestments for his "homecoming," sat near the altar and concelebrated the Holy Saturday liturgy with Father Robert Mazzola at the near-east side parish.

"The RCIA [Rite of Christian Initiation of Adults] class came to see me at the Rehabilitation Hospital [on March 11], and we had a nice visit," he said. "That was like getting back into a sense of ministry again, so it really became important to me to be there for them. The Easter Vigil Mass has always been important to me. It was during the Easter Vigil 20 years ago that I found a sense of grace to stop drinking. I remember standing at the altar then and saying to myself, 'I can stop drinking.' A journey from death to life—that's what Easter is."

Eileen Paige, faith formation director at Holy Cross Parish, said "it was really exciting" for Holy Cross and St. Patrick parishioners to see Father Voelker at the Easter Vigil Mass.

"It's astounding, just overwhelming, to think of what he's been through and then to know that he came back to see us first," she said. "He loves the parishioners. It was just beautiful to see Father Larry at the altar, being a part of the Mass, and during the consecration to watch his gestures as he concelebrated the Mass."

His miraculous recovery is an amazing resurrection story, Father Voelker acknowledged last week, which was made possible by the grace of God.

"I have no memory of that time," he said of the nearly two months he spent in a coma last October and November. "There was just a profound sense of being

loved and being held in love. Later, when they told me how bad I was for a while, I was surprised. When I was unconscious, I had a lot of dreams about being in a bed that was so deep that I couldn't get out of it. But I wanted out."

Diagnosed with a medical condition known as Barrett's Esophagus several years ago, Father Voelker underwent surgery last Aug. 31 to remove precancerous cells in a section of his esophagus.

"The doctors were monitoring my condition very closely," he said. "It had moved to a high-grade dysplasia—abnormal cells which had not yet developed the ability to metastasize. But there was a clear indication that the abnormal cells had to come out, so they removed part of my esophagus then pulled my stomach up and reconnected it."

During the operation, a surgical clamp damaged his vocal chords, which is one of the risks of this type of reconstructive surgery. Now his voice is reduced to a whisper.

After the surgery, Father Voelker explained, "I got pneumonia and developed a fistula [an abnormal duct or passage] in my stomach. Then I developed sepsis, and my body went into shock from the infection. I guess, through all of that, I was unconscious for nearly two months. I just remember it being late September and then waking up, and they told me I had been in a coma and it was Thanksgiving. I think I remember being determined that I would know what day it was from then on."

During those months, he said, the doctors prescribed medication to help his body heal from the infection and steroids to improve his respiratory problems.

"I remember one person told me that she had asked me early on if I was afraid, and I said 'yes,'" Father Voelker recalled.



Rite of Christian Initiation of Adults candidates and catechumens from Holy Cross and St. Patrick parishes in Indianapolis pose for a picture with Father Lawrence Voelker during a March 11 visit at the Rehabilitation Hospital of Indiana. They are (from left) candidate Mike Gaddis, Holy Cross faith formation director Eileen Paige, catechumen Kyle Campbell, candidate Leigha Arvin, catechumen Jay Crafton, catechumen Amanda Aldrich, Father Voelker, sponsor Angela Aldrich, candidate Dave Hensley, candidate Jerri Foster and candidate Steve Foster. Leigha and Angela Aldrich are members of St. Patrick Parish.

"Then, sometime after this, she asked me if I was afraid and I said 'no.' She asked me why not, and I said, 'It's in God's hands.'"

Quoting from several of his favorite books of spiritual reflections, he said his illness has taught him that, "The enemies are always our own fears. I think we live in fear every moment of our life until we know God."

To give his esophagus time to heal, Father Voelker explained, surgeons stapled his stomach shut during the operation. He has not been able to eat or drink since before the surgery.

"I have a feeding tube that goes directly into my small intestine," he said. "I haven't had anything to eat or drink since August. I think I've missed water the most, but now I can have ice chips to moisten my mouth. The food commercials on TV are beginning to look good. When Archbishop Daniel [M. Buechlein] came to visit me in the hospital [earlier this year], I jokingly told him that I was giving up food for Lent."

Father Voelker's recovery is truly remarkable, Msgr. Joseph F. Schaedel, vicar general, said in his homily during the archdiocesan Mass celebrating the World Day for Consecrated Life on Feb. 3 at SS. Peter and Paul Cathedral.

Msgr. Schaedel said "the finger of God must be at work" in Father Voelker's gradual and miraculous recovery from his life-threatening post-surgical illness last fall. "There is no other possible explanation. God is doing this."

Advent and Lent were especially appropriate this year, Father Voelker said. After awakening from the coma at Thanksgiving, Advent was a time of waiting for his body to heal and regain strength. At first, he wasn't strong enough to hold a pen and write, and he couldn't

even pick up one of the hundreds of get-well cards sent by family members and friends. His Lenten journey was a time of trusting in God's will and undergoing exhausting rehabilitation exercises to recover his mobility. Now he can walk with a cane.

It's humbling to think that God's grace helped him find the will to live, he said. "At first, I was so weak that I couldn't do anything. There was just a sense of surrender, of telling God, 'Let your will be done in me.' I even felt anxiety about standing up and walking again. Now I realize how far down I had gone. But I'm anxious to get home [to his house near Holy Cross Church]. I miss the neighborhood. But it's still hard to do some things, and I get really worn out."

Later this month, surgeons will repair his vocal chords, he said, and hopefully the operation will improve his ability to speak above a whisper.

"In May or June, the doctors will reopen my stomach," Father Voelker said. "I hope that by June or July I'll be able to start eating again. It's been nearly a year, but it hasn't been a temptation because I know I can't eat yet."

After reading a five-page summary of his medical history earlier this year, Father Voelker said, "I thought, 'Wow! I didn't know I was that sick!' But there must be a purpose in all this, and it will come to me when the time is right. I think what's really sustained me a lot is the Alcoholics Anonymous philosophy of learning to live one day at a time. In that sense, my illness hasn't been as long as it seems. As I told Msgr. Schaedel, 'It's not really as bad as it sounds. God has been present.' My illness has been a journey deeper into trust. I have learned to trust that, whatever happens, God loves you." †



Flowers bloom at National Shrine

Spring flowers bloom at the Basilica of the National Shrine of the Immaculate Conception in Washington on April 8.

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4/12/02

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Archdiocese to honor volunteers with Spirit of Service Awards

By Jennifer Del Vecchio

Volunteers who make the success stories of Catholic Social Services agencies possible will be given special recognition at the Spirit of Service Awards Dinner on April 30.

The 5:30 p.m. fundraising dinner at the Indiana Roof Ballroom in downtown Indianapolis provides an opportunity to thank numerous volunteers and showcase how Catholic Social Services agencies in the Archdiocese of Indianapolis are making a difference in people's lives.

"There is only so much the state and federal government can do for those who can't provide for themselves," said Mike Bosway, chair of the Spirit of Service Awards Dinner. "The importance of individuals giving back to the community in this way is important to fill the gap that exists between what the government can do and what the private sector can do."

Bosway, a member of Immaculate Heart of Mary Parish in Indianapolis, said the event also shows that people can use their gifts of time, treasure and talent in various ways to "help those who can't help themselves."

"Some people may have treasure, others may have time or talent," Bosway said. "When we talk about the Church, we talk about time, treasure and talent. You can take one of those or a combination of those and try to make a difference, and then we can cover all the bases."

Catholic Social Services agencies are committed to peace and social justice to help people of all faith traditions. The agencies provide family support, emergency shelter, eldercare and other crisis assistance to those in need.

Catholic Social Services serves an average of 16,800 people annually through its 12 programs. More than 70 percent of the people served are not Catholic, and most live below the federal poverty level.

Scott O'Grady, an Air Force captain who survived six days in enemy territory after his F-15 fighter jet was shot down over Bosnia in 1995, is the event's keynote speaker. He will talk about love of God, love of family and love of country.

The following people have been honored with Spirit of Service Awards that recognize their numerous hours of service to various agencies:

Margaret "Jane" Rudolph of St. Barnabas Parish in Indianapolis is the person Father J. Joseph McNally calls when there is a family in need.

"Everything from giving food, gas vouchers, paying for medication or rent on the utility bill, she was always there for the poor," the St. Barnabas pastor said.

Rudolph is also known for her tireless work as a eucharistic minister and leader in the St. Vincent de Paul Society. She takes the Eucharist to the sick at Community Hospital South in Indianapolis, where she also began a



Margaret "Jane" Rudolph

weekly Communion service for the employees.

For at least a decade, she took the Eucharist to patients at Methodist Hospital in Indianapolis. She has served as president of the South Deanery for St. Vincent de Paul and has been a

volunteer with St. Barnabas' Rite of Christian Initiation of Adults process.

Theresa Roberts, director of religious education at the parish, said she admires Rudolph's virtue of humility and how she "always recognized the value of others by complimenting them and thanking them for their dedication."

Rudolph is retired and married to Maurice Rudolph.

Marc E. Guess, a member of St. Rita Parish in Indianapolis, is known for his commitment to helping youth.



Marc E. Guess

During the past 16 years, he has been active as a youth hockey coach, involved in United Way's Big Brothers program as an adult mentor, and president of Stopover Inc., a community organization that provides counseling services for at-risk youth. He also has

served on the board of the John H. Boner Community Center.

At St. Rita Parish, he has been involved with the finance committee, the youth ministry program and the religious education program.

He and his wife, Kris, have two children.

Elizabeth Malone, who nominated Guess for the award, said, "Through his family, his work, his Church and his involvement with youth sports, he has sought to enhance the development of young people in the community. He has consistently demonstrated a commitment to service and has been an advocate for the empowerment of the oppressed."

Bob Haverstick of Indianapolis created the "Never Too Late" program that makes the wishes and dreams of the elderly come true. Haverstick and other volunteers have been granting wishes that include everything from providing an elderly couple with the honeymoon they never had to whisking people off to fine dining experiences or providing the money to buy specialized shoes an elderly person needs but can't afford.

While Haverstick provides wishes to the larger Indianapolis community, he



Bob Haverstick

also works with the Senior Companion Program of Catholic Social Services.

Ellen Brown, director of Catholic Social Service's Senior Companion Program, said most of the

people ask for are simple requests that the majority of people take for granted.

Senior Companions provide individual and respite care for low-income elderly and homebound people to allow them to maintain their independent living.

Haverstick and his wife, Cathy Caine, are members of New Hope Presbyterian Church in Fishers.

He also volunteers at Hope Lodge, a collaboration of the American Cancer Society and St. Vincent Hospital in Indianapolis.

Peggy Magee of St. Pius X Parish in Indianapolis has shown her dedication to the less fortunate in a variety of ways. For 10 years, she has volunteered for Catholic Social Services, where she is responsible for organizing and recruiting volunteers for the Christmas Store.

Each year, families who are referred by local social service agencies and Churches are allowed to shop for clothing, games, toys and books at the Christmas Store. She assists with the collection of items and keeping the store open during its busiest times. Last year, the Christmas Store served more than 400 families and nearly 1,900 shoppers.

Magee is also a member of the advisory council for St. Elizabeth's Pregnancy and Adoption Services in Indianapolis. She has played a key role on the steering committee of the archdiocese's annual "Called to Serve" Parish Stewardship and United Catholic Appeal campaign, which raised a historic \$5.3 million in 2001 for shared ministries and home missions in central and southern Indiana.

She is the mother of three children and the grandmother of two.

The event also will recognize the corporate and community achievements of volunteers.

W. Tobin "Toby" McClamroch of St. Luke Parish in Indianapolis will receive the Community Service Award for his service to youth, the elderly and Holy Family Shelter in Indianapolis.



W. Tobin "Toby" McClamroch

McClamroch, an attorney and former Indianapolis City-County Council member, has served as co-host for the McClamroch/Murphy St. Patrick's Day fundraiser for Holy Family Shelter.

He also has served on various boards that

include the Salvation Army of Indianapolis, Senior Enterprises Inc., Indianapolis Convention and Visitor's Association and Nora-Northside Community Council. He was the former chairman of the Marion County Election Board and a member of the City of Indianapolis Ethics Board.

At St. Luke Parish, he has been involved with the stewardship, education and finance committees. He also has been a Catholic Youth Organization coach.

Michael W. Padgett, who nominated McClamroch for the award, said, "His work reflects the values of [Catholic Social Services] in providing family support, eldercare, crisis assistance and shelter."

Padgett also cited McClamroch's dedication to the Church and the Indianapolis community.

McClamroch and his wife, Carolyn, have three children.

Bob Gregory's Coats for Kids program will receive the Corporate Leadership Award. For the past 15 years, the program

has collected 130,000 coats for less fortunate children in central Indiana.

Gregory, who is a retired weatherman from WTHR Channel 13 in Indianapolis, spearheads the program.

WTHR Channel 13, Tuchman Cleaners and the

Salvation Army work together on the project. All donated coats are cleaned free of charge by Tuchman Cleaners stores, which are drop-off centers. The Salvation Army transports the coats.

Last year, 6,100 coats were distributed to central Indiana youth at the Indiana State Fairgrounds, and the rest were distributed to area Church and social service agencies.

(For information on corporate sponsorships, parish sponsorships, individual reservations or general information about the Spirit of Service Awards Dinner, call Rex Camp at 317-236-1447 or 800-382-9836, ext. 1447.) †



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Editorial

Private sins of public people

One thing is certain in our contemporary culture: Religious leaders can have no realistic expectation that anything they have ever said or done will remain private.

Bishop Anthony O'Connell of Palm Beach, Fla., has learned the hard way that he was wrong to assume that sins he committed many years ago would never become public. In spite of an agreement reached in 1996 that was legally "sealed," accusations of sexual abuse against the bishop have come out into the open—forcing him to apologize publicly and to submit his resignation to Pope John Paul II. Although he is a beloved bishop—highly respected by his priests and by the people he served—Bishop O'Connell must now live with the fact that, because of his human sinfulness, he can no longer exercise the pastoral office of bishop, which by its very nature calls him to be "the visible source and foundation of unity" in a diocesan church.

The Rev. Billy Graham is also a case in point. The National Archives recently made public a tape of a conversation that Dr. Graham had with President Richard M. Nixon in 1972. In the tape, Dr. Graham says things that are both anti-Semitic and hypocritical. The celebrated evangelist, who is now in poor health, surely thought that this conversation was private and confidential, and his apology reflects his deep embarrassment and shame.

Dr. Graham's apology is straightforward: "Racial prejudice, anti-Semitism, or hatred of anyone with different beliefs has no place in the human mind or heart."

As a highly respected religious leader, Billy Graham must now live with the fact that the credibility of his teaching and his Christian witness have been undermined by his human weakness.

As we are now painfully aware, public scandal caused by religious leaders who fail to live up to their mandate to

teach by word and example has far-reaching consequences. As the *Catechism of the Catholic Church* teaches, "Scandal is grave when given by those who by nature or office are obliged to teach and educate others. Jesus reproaches the scribes and Pharisees on this account: he likens them to wolves in sheep's clothing" (#2285).

But the same Lord admonishes each of us to be merciful and not to judge—lest we be judged. After all, who among us has not said or done things (recently or long ago) that we would be horrified to read about on the front page of the daily newspaper? Can we really expect that our religious leaders will be men and women who have never sinned?

Archbishop Daniel M. Buechlein said recently that, "It is right to hold the Church to a higher standard of moral conduct." Church leaders have a solemn obligation to work hard at living the Gospel they have been sent to preach. However, the archbishop also admonishes people (especially when a priest is ordained) "not to be scandalized by the man in the priest."

Religious leaders are human beings (if they were not, they could never be good pastors). As human beings, they are sinners who stumble and fall (like the rest of us); and, as sinners, they are called (like every Christian) to ongoing conversion of life.

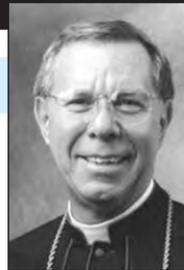
What's different now is that religious leaders must also live with the very real possibility that their private sins will become public scandals. That is a burden that is impossible to bear without the help of God's grace and without the unconditional love and support of the entire Christian community.

— Daniel Conway

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

Seeking the Face of the Lord

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



Why we should kneel during the eucharistic prayer

This week and next week, I want to write about two particular changes that affect the way we celebrate Mass in some of our parishes and institutions. They have to do with posture and the preaching of the homily. This week, I address the matter of posture; next week, preaching.

Since my arrival here in September 1992, I have been asked often, "Should we kneel or should we stand during the eucharistic prayer at Mass?" Some folks ask that it be one way or the other. Others know that the current "General Instruction of the Roman Missal" has not yet been changed and wonder why some parishes don't observe it.

In fact, a number of parishes around the archdiocese observe the practice of standing during the eucharistic prayer. A few of our churches, including the cathedral, have no kneelers. Ten or more years ago, some thought the practice of kneeling would change or that both kneeling and standing would become the custom in the United States. Apparently Archbishop O'Meara himself thought this was the direction things were going.

Already in 1992, the *Roman Missal*, or *Sacramentary* as we usually refer to it, was in the process of revision along with the other books used for the celebration of the Eucharist and the sacraments; so was the "General Instruction of the Roman Missal" which prescribes the particular way in which Mass in the Roman Rite is celebrated.

In order to avoid even further confusion in the archdiocese, from the time of my installation in 1992 onward I indicated that once the new *Sacramentary* and the new "General Instruction" were promulgated we would follow the norm established by the bishops of our country. It has been a long time in coming. The promulgation of the new *Roman Missal* and the "General Instruction" is imminent and it is time to prepare to adopt these norms in our archdiocese.

After extensive discussion, the particular liturgical norms applicable to the United States, including those concerning posture, have been determined by a vote of 207-7 of the bishops of the country. Of particular note for us is the norm which indicates that the congregation is to kneel after the conclusion of the "Holy, Holy, Holy ..." i.e. from the beginning of the eucharistic prayer until the conclusion of the "Great Amen." The norm states that people should kneel at that time except when prevented by reasons of health, lack of space,

the large number of people present or, on occasion, for some other good reason.

Because of the recent practice in some of our churches, the question is asked, "Can the archbishop exempt parishes from the norm?" In the discussion among the bishops, it was made clear that neither a bishop nor a pastor may ignore the norm on a regular basis.

Other norms concerning posture that need our attention have to do with the Communion rite. During the "Behold the Lamb of God ..." the congregation kneels. The ordinary procedure for receiving Communion is to bow on approaching the sacrament and to receive the sacrament standing. (A notation has been added indicating that if an individual prefers to receive Communion kneeling he or she is not to be refused the sacrament.)

The bishops discussed at length the importance of maintaining a common practice of posture at Mass in our country versus allowing greater flexibility. After the pros and cons were considered and debated, the choice for a common practice was decided overwhelmingly.

Needless to say, our archdiocese does not operate independently of norms set for the rest of the Church in the United States. And so the norms of the "General Instruction of the Roman Missal" will be applied in the parishes and institutions of our archdiocese on a particular date that is to be determined and announced as soon as we are informed of the promulgation of the new *Roman Missal*. For the sake of good order and consistency, I ask that the implementation be done simultaneously.

Like the cathedral, some churches that do not have kneelers face a difficult situation. In good faith, I am asking pastoral leaders of those communities to work out a plan according to which kneelers can be provided in a timely manner.

It is important for me to say, and for all of us to understand, that previous decisions about posture at Mass were made in good faith. The posture of standing has an historical foundation as does kneeling. Though the practice in the United States through the years has favored kneeling as the appropriate posture, it would be incorrect to view standing as an act of irreverence.

As your archbishop, I am asking for everyone's understanding and cooperation on this matter. The important thing is that we truly reverence Jesus Christ present among us. †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.



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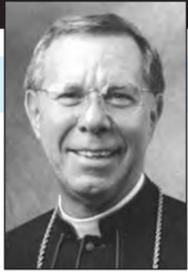
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Buscando la Cara del Señor

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



Por qué debemos arrodillarnos durante la Oración Eucarística

Tanto esta semana como la que viene quiero escribir sobre dos cambios en particular, que afectan el cómo celebramos la Misa en algunas de nuestras parroquias e instituciones. Estos tienen que ver con la posición y la forma de predicar la homilía. Esta semana tocaré el tema de la posición, y la semana próxima la forma de predicar.

Desde que llegué aquí en septiembre de 1992, con frecuencia me preguntaban, “¿Debemos arrodillarnos o permanecer de pie durante la Oración Eucarística en la Misa?” Algunas personas piden que sea de una manera u otra. Otras personas saben que la versión actual de la “Instrucción General del Misal Romano” aún no ha sido cambiada y se preguntan el por qué algunas parroquias no la cumplen.

De hecho, varias parroquias de la arquidiócesis cumplen con la costumbre de estar de pie durante la Oración Eucarística. Algunas de nuestras iglesias, incluyendo la Catedral, no tienen dónde arrodillarse. Hace unos diez años o más, algunas personas pensaban que la costumbre de arrodillarse cambiaría o que en los Estados Unidos llegaría a ser costumbre tanto arrodillarse como permanecer de pie. Al parecer, el mismo Arzobispo O’Meara pensaba que ésta era la dirección en que iban las cosas.

Ya en 1992 el *Misal Romano*, o el *Sacramentario* como solemos llamarlo, estaba en el proceso de revisión junto con otros libros utilizados para la celebración de la Eucaristía y de los sacramentos, incluyendo la “Instrucción General del Misal Romano” que ordena la manera particular en la cual se debe celebrar la Misa en el Rito Romano.

Para evitar aun más confusión en la arquidiócesis, a partir del momento de mi instalación en 1992, indiqué que una vez que el nuevo *Sacramentario* y la nueva Instrucción General sean difundidas, seguiríamos la norma establecida por los obispos de nuestro país. Ha demorado mucho en llegar. La difusión del nuevo *Misal Romano* y la Instrucción General es inminente y ya es hora de prepararnos para adoptar estas normas en nuestra arquidiócesis.

Después de mucha discusión, las normas litúrgicas particulares aplicables en los Estados Unidos, incluyendo aquellas que conciernen a la posición, han sido determinadas con un voto de 207 a 7 por los obispos del país. De mayor importancia para nosotros es la norma que indica que la congregación debe arrodillarse tras concluir con el “Santo, Santo, Santo...”, es decir, desde el principio de la Oración Eucarística hasta la conclusión del “Gran Amén”. La norma establece que la gente debería arrodillarse en ese momento, salvo por razones de salud, falta de espacio, debido a que hay mucha gente presente o a veces por otra buena razón.

Debido a la reciente costumbre en algunas de nuestras iglesias, se hace la siguiente pregunta “¿Puede el Arzobispo exonerar a algunas parroquias de la norma?” En la discusión entre los obispos se aclaró que ningún obispo o pastor podrá ignorar la norma regular.

Otras normas concernientes a la posición que necesita nuestra atención tiene que ver el Rito de la Comunión. Durante el “he aquí el Cordero de Dios...” la congregación se arrodilla. El procedimiento ordinario para recibir la Comunión es la de hacer una reverencia al acercarnos al sacramento y recibir el sacramento de pie. (Se añadió una nota en la cual se indica que si un individuo prefiere arrodillarse para recibir la comunión se le debe administrar el sacramento, sin ningún tipo de rechazo).

Los obispos discutieron largamente la importancia de mantener una actitud común en las costumbres de la Misa en nuestro país, en vez de permitir una gran flexibilidad. Después de considerar y debatir los puntos a favor y en contra, la mayoría decidió optar por las costumbres comunes.

De más está decir que nuestra arquidiócesis no funciona independientemente a las normas establecidas para el resto de la Iglesia de los Estados Unidos. Y tales normas de la “Instrucción General del Misal Romano” serán aplicadas en las parroquias e instituciones de nuestra arquidiócesis en una fecha en particular, la cual será determinada y anunciada tan pronto como seamos notificados de la promulgación del nuevo *Misal Romano*. Por el bien del buen orden y por consistencia, solicito que la implementación sea llevada a cabo de manera simultánea.

Como la Catedral, aquellas iglesias que no tienen un reclinatorio para apoyar las rodillas enfrentan una situación difícil. De buena fe, se solicita a los líderes pastorales de esas comunidades que trabajen en un plan acorde con el cual se pueda proveer reclinatorios para apoyar las rodillas de manera oportuna.

Es importante para mí decir, y para ustedes el entender, que las decisiones previas sobre la posición en la Misa fueron hechas de buena fe. La actitud de pararse así como de arrodillarse tiene un fundamento histórico. Si bien la costumbre en los Estados Unidos a través de los años ha favorecido el ponerse de rodillas como la posición apropiada, sería incorrecto ver el permanecer de pie como un acto de irreverencia.

Como su arzobispo les pido a todos el entendimiento y cooperación en este asunto. Lo importante es que hagamos una verdadera reverencia ante la presencia de Jesucristo entre nosotros. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Keeping the truth

United Methodist Pastor Jerry Hyde of Franklin has raised a point in the March 22, 2002, *Criterion*, which many Catholics also misunderstand. He regrets that the Catholic priests coming out today are retreating from Vatican II. We need to know that Vatican II represented no changes in the deposit of faith. In part, it was intended to present our faith to the world in an updated language and explained form.

The divergence in understanding is partly that at the same time we had the social and sexual revolution. It led many to believe that the Church would be forced into changing some sacred traditions, which included a ban on contraception and which can never be changed, and other traditions which can be changed, like celibacy.

As a result of the lack of changes, a few disappointed priests, catechists and laity started making unauthorized teachings and misled us or selected what they wanted, as in a cafeteria. The official Church was teaching about love and kindness but within the deposit of faith. There was little solid evidence of local magisterial teaching and there came to be many illegal permissions or decisions.

We learned about kindness and sensitivity during the 70s and must not forget that. But if that kindness is the same as in the role of the permissive parent, we have failed in our love for our neighbors and become the false prophets that Jesus warned us about. We need truth to see value. Yes, let’s have prayer and reverence and issue-oriented homilies like we used to. Jesus did not say obedience was easy, only that it would be rewarded.

Dan Logan, Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to

edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to criterion@archindy.org.

The Human Side/Fr. Eugene Hemrick

Sorting out our knowledge about sexual abuse of children

With reports of clergy sex abuse scandals bombarding us daily, prudence dictates that we summarize what we have learned about such abuse in order to act wisely.

From the nightmares described by abused persons, we now realize more than ever the devastating effects that a single

incident of sexual abuse can have on a youth. Because of this, there is a consensus that sexual abuse must never be taken lightly or covered up.

When cases of sexual abuse in other professions are compared to the number of cases involving clergy, we learn that the percentage of clergy cases is comparatively low. Even so, one reason massive publicity has been given clergy sexual abuse cases is that priests and clergy of other denominations are considered the foremost defenders of morals. One thing that truly outrages the public is having the leaders it trusts betray that trust.

As advanced as medicine is, we have learned that it is at a very rudimentary stage in successfully treating pedophilia, which refers to the abuse of pre-pubescent children. We now understand that pedophilia cannot at this point be cured, but only arrested. Most professionals put it in the category of a disorder that not only is extremely difficult to control but that also negatively affects one’s ability to make good moral judgments.

Almost all experts agree that there is no correlation between a person being celibate or being gay and being more prone to abuse children. They also agree that being married would not alleviate the problem but would actually harm the marriage.

We know that a number of the Church’s bishops have acted in the past under the

erroneous notion that priests who were pedophiles and others who had abused teen-agers could be reassigned if they underwent treatment and were considered rehabilitated by psychiatrists. We also know that after repeated offenses by certain priests, some priests’ offenses never were properly addressed by people in authority.

It is estimated that hundreds of millions of dollars have been paid by dioceses as a result of lawsuits involving sexual abuse.

In studying the past history of how the problems of pedophilia and the sexual abuse of teen-agers were handled by bishops, we learn that these problems were considered very serious as far back as the 1980s, and that action was taken to respond by consulting doctors, civil and canonical lawyers, and theologians, and working on strict standards that included laicizing priests convicted of sex abuse. We now know that as professional as those consulted were, they, like the bishops, had a rudimentary knowledge of pedophilia.

We know from other religious denominations that they faced the very same problems and took measures similar to those taken by the Catholic bishops.

We know that with the recent cases of sexual abuse, dioceses throughout the United States have doubled efforts to make their policies clear, firm and up to date.

We know that seminaries have set strict screening standards for those studying for the priesthood and that their spiritual formation programs address human sexuality much more than they ever did in past years, but that even more could be done.

One hopes that what has been learned proves to be a road map that will help us avoid minefields and find the best route to follow in these critical times.

(Father Eugene Hemrick is regular columnist for *Catholic News Service*.) †

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Check It Out . . .

St. Philip Neri Parish, 550 N. Rural St., in Indianapolis, will sponsor its **12th annual Walk, Run, Pray-a-thon** on April 14. Registration for walkers will be from 9 a.m. to 11:30 a.m. and registration for runners from 10 a.m. to 11:30 a.m. The 5K run will begin at noon and the 5K walk will begin at 12:15 p.m. There is a bilingual Mass scheduled at 10:30 a.m., a school open house from 11:30 a.m. to 12:30 p.m., and an hour of prayer from 11:30 a.m. to 12:30 p.m. and a pitch-in luncheon with music and entertainment at 12:30 p.m. For more information about any of these events, call the parish office at 317-631-8746.

Alumni and friends of Saint Meinrad Archabbey and School of Theology who reside in the Indianapolis area are invited to gather at 6 p.m. on April 15 at St. Jude Parish, 5333 McFarland Road, in Indianapolis, for prayer and fellowship. The gathering will begin with evening prayer in the church. A reception will follow at 6:30 p.m. in the parish hall and dinner will be served at 7 p.m. The cost of the dinner is \$20 per person. After dinner, Benedictine Father Mark O'Keefe, president-rector of Saint Meinrad School of Theology, will present a brief report on the school. For more information, call Mary Jeanne Schumacher at 812-357-6501.

"Prayer: The Unifying Relationship with God in a Scattered World" will be offered by Saint Meinrad School of Theology's "Exploring Our Catholic Faith Workshops" on April 19-20 at St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, in Carmel, Ind., in the Lafayette Diocese. Dorothy Lebeau, lay formation dean at Saint Meinrad, will present the workshop from 7 p.m. to 9 p.m. on April 19 and from 9:30 a.m. to 4 p.m. on April 20. LeBeau will discuss a deeper understanding of prayer and a richer variety of approaches to prayer. The cost is \$50 per person, less for seniors. For more information or to register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451.

The Saint Vincent de Paul Society is having an **Estate Sale** from 8 a.m. to 8 p.m. on May 2-3 at its distribution center, 1201 E. Maryland St., in Indianapolis. The sale will feature antiques, special event clothing, artwork and unique furniture, among other items. The funds generated by the sale are used to purchase high demand items for distribution to the needy. For more information, call the distribution center at 317-687-1006.

There will be a Schoenstatt Covenant Sunday Holy Hour titled **"Collaborative Worldwide Moral and Spiritual Renewal"** at 2:30 p.m. on April 14 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. Another holy hour, **"Delexit Ecclesiam,"** will be presented at 2:30 p.m. on April 28, followed by Mass at 3:30 p.m. For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

The Servants of the Gospel of Life is a new religious community dedicated to promoting the Gospel of Life in its fullness while being entrusted to the Blessed Mother. The sisters also follow a Vincentian tradition of service. Women considering a religious vocation are welcome at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. Weekend visits or extended visits are welcome. Those participating in a discernment weekend can expect daily Mass, daily eucharistic holy hours, communal prayer over the course of the day, common meals, private prayer time, common recreation, and conferences on the charisma and spirituality of the Servants of the Gospel of Life. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan office of pro-life activities, at 317-236-1521 or 800-382-9836, ext. 1521.

Best-selling Catholic author and apologist **Patrick Madrid** will present a daylong seminar titled "Catholic and Proud of It" starting at 9 a.m. on June 8 in the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. He will speak about the Bible, 10 mistakes Catholics make when sharing the faith, myths and misconceptions concerning the papacy, and the problem of evil in the world. Madrid's seminar is intended to teach Catholics how to better explain, defend and share their faith. The cost is \$30 and includes a hot lunch. All proceeds will benefit Inter Mirifica, a non-profit group working to establish a Catholic radio station in the Indianapolis area. The registration deadline is May 5. For more information, or to register, call 317-592-1747.

Special Religious Education of the Archdiocese of Indianapolis, SPRED, is having an archdiocesan liturgy at 3 p.m. on April 28 at St. Andrew the Apostle Church, 3922 E. 38th St., in Indianapolis. All persons with developmental disabilities or other special needs, their families and other interested persons are invited to the liturgy. Msgr. Joseph F. Schaedel, vicar general, will preside. A number of SPRED participants will be presented for the sacraments of initiation. A reception immediately follows the liturgy. For more information, call SPRED at 317-377-0592.

The Catholic Choir of Indianapolis will present its annual spring concert titled **"Journey VI: Music of the Season"** at the Bishop Chartrand Chapel on the campus of Marian College, 3200 Cold Spring Road, in Indianapolis. Performances will be given at 7:30 p.m. on April 12 and at 3 p.m. on April 14. This year's concerts will focus on Eastertime choral music from historical composers such as Randall Thompson and Mascagni. Tickets are available at the door for \$10, or \$8 for students. All are invited. For more information, call Bill Hasbrook at 317-634-4356.

The Julian Center's Mosaic Project, **"Putting the Pieces Back Together,"** will be on display until

April 21 at the Saint Mary-of-the-Woods Art Gallery, 132 Hulman Hall, in St. Mary-of-the-Woods. The art exhibit is part of an ongoing community education effort by The Julian Center to increase awareness about domestic violence. One of the exhibit themes is that beauty can emerge from brokenness. The art gallery is open Tuesday through Friday from noon to 4 p.m. For more information, call gallery director Pat Jancosek at 812-535-5137 or e-mail pjancosek@smwc.edu.

There will be an **Archdiocesan Youth Rally** from 1 p.m. to 7 p.m. on May 5 at Huber's Plantation Hall in Starlight. The theme is "Crossing the Road of Hope." There will be several seminars for the teen-agers to choose from. Registration is due by April 15. Late registrations will be accepted until April 22. For more information, call the Office for Youth and Family Ministries at 317-236-1596, or 317-236-1439, or 800-382-9836, ext. 1596, or ext. 1439.

The Marian College Alumni Chorale will perform during an 11 a.m. Mass on April 21 in the Marian Hall Chapel on the campus, 3200 Cold Spring Road, in Indianapolis. All are invited. For more information, or for alumni interested in joining the choir, call the alumni office at 317-955-6245 or 317-955-6210, or e-mail alumni@marian.edu.

"Fiddler on the Roof" will be presented by Father Thomas Scecina Memorial High School students at 7:30 p.m. on April 26, 7:30 p.m. on April 27 and 2:30 p.m. on April 28 on the stage at Thomas Carr Howe Middle School, 4900 Julian Ave., in Indianapolis. Tickets will be sold at the door and are \$8 for adults, \$6 for students. Scecina students will be admitted free when they present their school I.D. For more information, call the school office at 317-356-6377.

The Newman Center of Wabash College in Crawfordsville, Ind., in the Lafayette Diocese, will sponsor two lectures by Mark Shea, the senior content editor of www.CatholicExchange.com. He will present **"Catholic Controversies"** at 7 p.m. on April 18 and **"The Eucharist and the Four Senses of Scripture"** at 7 p.m. on April 19, both in the Lovell Lecture Room, in Room 101 of Baxter Hall. All are invited. For more information, call Jared Grigsby at the Wabash College Newman Center at 765-362-8105 or e-mail grigsbyj@wabash.com.

Mount Saint Francis Retreat Center in Floyd County is offering a 12-Step Serenity Weekend titled **"On the Journey to Recovery"** from May 3-5. Franciscan Sister Catherine Cahill will lead the retreat for recovering alcoholics. The suggested offering is \$95. There also will be a **"Mother-Daughter Day of Prayer"** from 9:30 a.m. to 12:30 p.m. on May 11. No registration is required, and a free-will offering will be taken. For more information concerning either event, call 812-923-8817 or e-mail mtstfran@cris.com.

There are two upcoming **Tobit Weekend retreats** in April and May. The retreats, for couples preparing for marriage, will be held at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on April 26-28 and May 17-19. The focus of the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and see how important it is to have Christ at the center of a marriage. The cost is \$250 for a couple. For more information, call 317-545-7681 or e-mail fatima@archindy.org. †

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Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

Crush (Sony Classics)

Rated **A-IV (Adults with Reservations)** because of several sexual encounters and references, a same-sex kiss and recurring rough language.

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ABUSE

continued from page 1

paranoid schizophrenic." It added that she "could not remember details" of the alleged event but insisted that "the charges are true."

Journalists learned of the allegation when several confidential e-mails from Cardinal Mahony's office were leaked to the media April 5. In one leaked e-mail, he reportedly spoke of his willingness to be interviewed by Fresno police and said he would not need an attorney because he had no recollection of the woman in question. He reported the allegation to the Los Angeles police the day he received it.

The leaked e-mails themselves became a news story over the next few days, with the archdiocese calling them stolen privileged communications and unsuccessfully seeking court action to prevent further dissemination after a local radio station began broadcasting their contents.

The growing round of U.S. clergy sexual abuse scandals began this January in Boston with the trial and conviction of John Geoghan, a defrocked pedophile priest accused of abusing scores of children, and a series of investigative reports in *The Boston Globe*.

In other recent developments around the country on the widening sexual abuse scandal:

- Father Roman Ferraro, 67, a Brooklyn, N.Y., diocesan priest suspended since 1988, was arraigned in a Massachusetts court April 8 on charges of rape and indecent assault on a child under 14 between 1973 and 1980. Prosecutors say the statute of limitations has not run out because the crimes took place in Massachusetts but the priest did not live there. Statutory limits on prosecution usually stop for any periods of time that the perpetrator is not living in the jurisdiction of the crime.
- Father Daniel M. Azzarone Jr., 50, was

indicted April 5 by a grand jury in Providence County, R.I., on six counts of first-degree sexual assault and one second-degree count for alleged assaults on two children in 2000 and 2001. He has been suspended from all priestly ministry since his arrest last November.

- A Cleveland diocesan priest, Father Don A. Rooney, committed suicide April 4 after failing to show up for an appointment with diocesan officials to discuss an allegation that he had sexually abused a minor more than 20 years ago. In the days before his death, another Cleveland priest had been removed from a parish over similar allegations and a former lay employee in a diocesan social services agency was arrested for molesting teen-agers.
- In Detroit, a warrant was issued April 5 for the arrest of Father Felicien Komlan Dem Houndjame on charges of first- and second-degree criminal sexual conduct for the alleged rape of a woman when he was allowed to work at Assumption Grotto Parish in Detroit last year. A political refugee from Togo who had served from 1996 to 1998 in the Diocese of St. Augustine, Fla., Father Houndjame has been under treatment at a facility in St. Louis since January. Michigan prosecutors were reluctant to pursue charges until the archdiocese learned that similar complaints against the priest in Florida had led to his removal from the St. Augustine Diocese.
- The New York Archdiocese said April 7 that six priests have been asked to leave their assignments because of past sexual misconduct. During the previous week, the archdiocese gave the Manhattan district attorney's offices a list of all past allegations of sexual abuse of minors by any archdiocesan priest.
- In the nearby Diocese of Rockville Centre, N.Y., the Suffolk County

district attorney's office subpoenaed diocesan records pertaining to sexual abuse allegations for the past 25 years and made plans to empanel a grand jury to investigate the allegations.

- Bishop William K. Weigand of Sacramento, Calif., announced April 5 that 14 priests of that diocese have been accused of sexual misconduct with minors over the past 30 years. Of those, he said, two are dead; two are retired and banned from ministry; seven have left the priesthood or fled the jurisdiction; and three remain in active ministry

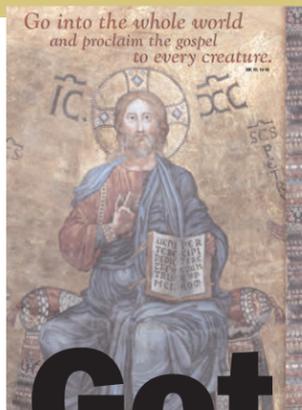
because "the allegations were not sustainable." He said three others were removed from ministry that day because of concern about patterns of behavior, but not because of allegations of sexual misconduct.

- Bishop Anthony G. Bosco of Greensburg, Pa., met with reporters April 5 to discuss his recent decisions to remove three priests from ministry because of allegations of child sexual abuse and to turn over files on such allegations to the Westmoreland County district attorney's office. †



Soldier stands guard near Church of Nativity

An Israeli soldier takes aim near the Church of the Nativity in Bethlehem on April 4. About 200 Palestinian gunmen took refuge in the church complex during a massive Israeli offensive.



Got Questions?

Find the answers in the new, 2002 edition of the Directory and Yearbook for the Archdiocese of Indianapolis.

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PROVIDENCE

continued from page 1

Marie Kevin decides which ones merit further investigation in the hope that one may lead to the second miracle Mother Theodore needs to be declared an official saint.

But don't get the idea that all Sister Marie Kevin cares about is miracles.

While her job is to investigate possible miracles, it's also about wanting to "down-play the miracles and 'up-play' the quality of life" that Mother Theodore lived, she said.

"We believe Blessed Mother Theodore Guérin is with God in heaven and is a holy person whose life we can imitate," she said. "The title of saint is a confirmation of that. But we want to call attention to her life so other people can learn how to live their lives in a more authentic Christian manner."

It's a goal the sisters take seriously in their own lives.

"Our community, since the beatification, has worked at strengthening and deepening the founding spirit," Sister Marie Kevin said. "To me, that's the main work of this office."

Often, she is able to use her job to explain Church teaching about why Catholics pray to saints for their intercession.

The route to sainthood is a complex, long and tedious process.

Mother Theodore's cause for canonization officially began in 1909, but work started in 1901 when Sister Mary Theodosia Mug—the same nun whose cure from cancer was accepted as the first miracle attributed to Mother Theodore—wrote Mother Theodore's biography.

In 1907, Bishop Francis Silas Marean Chatard had Mother Theodore Guérin's body exhumed 51 years after her death. Bishop Chatard, a doctor who graduated from the University of Maryland Medical School in 1854, was surprised to find Mother Theodore's brain intact. Three doctors, one of them not Catholic, examined it, stating there was "no satisfactory scientific explanation to offer for this strange phenomenon."

From there, Mother Theodore's body was moved to the main cemetery at Saint Mary-of-the-Woods. Her body was again moved in 1958 to the crypt church, located under the Church of the Immaculate Conception at Saint Mary-of-the-Woods. This time her brain had disintegrated.

Renovation work on the church required Mother Theodore's remains to be moved to its current location under the altar of the Virgin Mary inside the main church.

"I always said that Blessed Mother Theodore Guérin never rested in peace," said Sister Marie Kevin. "She's had four resting places."

Mother Theodore began her journey to America by embarking from her beloved France to the Indiana frontier to start a new order and a school in response to Bishop Guillaume Gabriel Bruté's request that was later fulfilled under Bishop Célestin de la Hailandière.

She arrived when stagecoaches were the main mode of transportation through primitive roads and letter writing was the primary means of communication.

Mother Theodore was in missionary territory and found it "astonishing that this remote solitude has been chosen for a novitiate and especially for an academy. All appearances are against it," she wrote.

Mother Theodore and her sisters had to survive persecution from those who did not like Catholics, a fire that destroyed all their food and cold winters in shanty housing.

Casting their lot with Providence, the sisters persevered and Mother Theodore said that if they were to survive it would be established on the Cross, her only sign of hope.

What started with five nuns barely surviving the harshness of the Indiana frontier has grown to more than 550 sisters in ministries around the world.

Sister Marie Kevin is taking the attitude of her foundress by turning over her worries to God as she works to promote Mother Theodore's cause for sainthood.

Despite her hours of work, contacts across the world and travels across the state, she doesn't know if she'll ever see the fruit of her labors.

"There is no way to know how it will end," Sister Marie Kevin said. "That's all in God's hands."

It wasn't until 1992 that Mother Theodore received the title Venerable, which recognizes a virtuous life lived to a heroic degree. To be declared Venerable, the thousands of documents of Mother Theodore's, from her letters to her journals and diaries, had to be examined by cardinals to ensure they contained nothing contradictory to the faith or morals of the Church.

In 1998, she was beatified in Rome, earning the title of Blessed.

To be declared Blessed, one miracle was attributed to Mother Theodore's intercession—Sister Theodosia Mug's instantaneous healing of cancer in 1908. In honoring Mother Theodore with the title Blessed, the Church also has proclaimed that she has characteristics of leading a holy life close to God that the faithful can emulate.

Before she can be canonized, a second miracle must be documented.

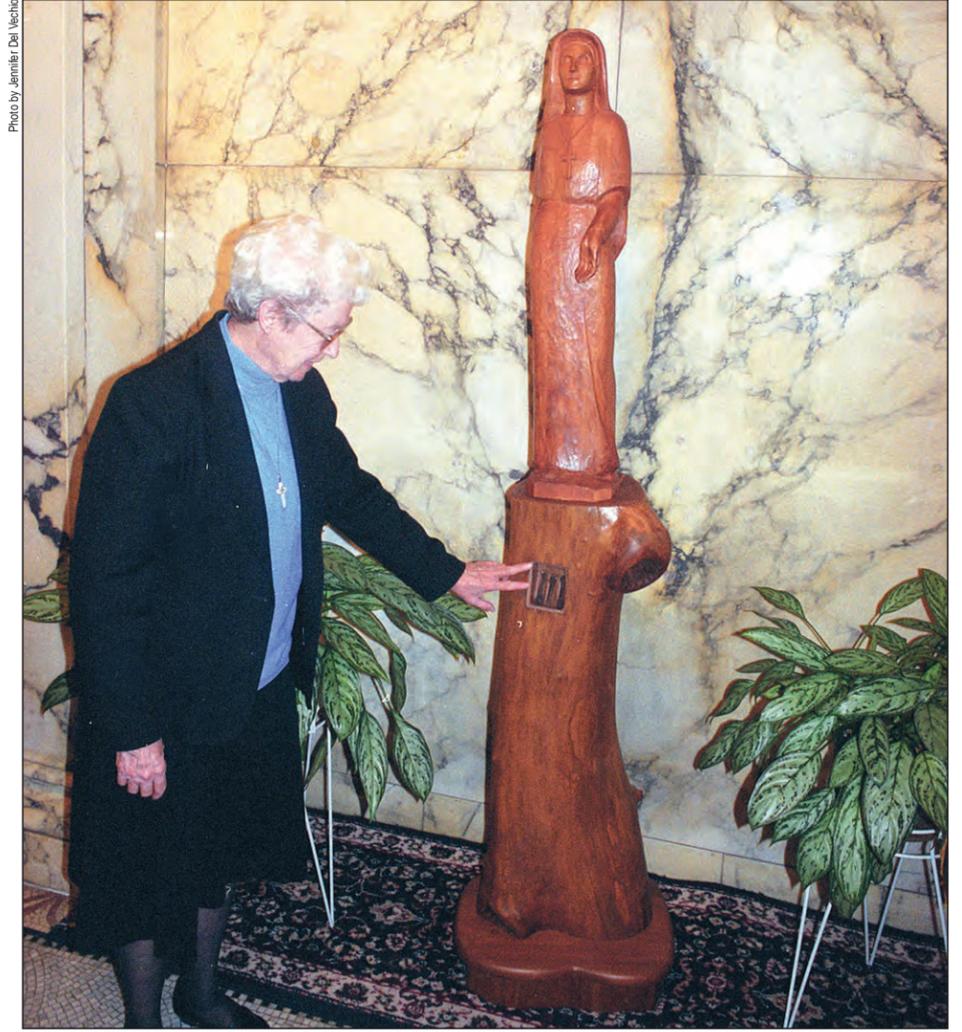
In the realm of sainthood causes, Mother Theodore's is "far along," said Sister Marie Kevin. It's taken only 90 years to get to its current point compared to the 700 years it took for St. Kunigunde, a medieval Polish princess who later became a Claretian nun, to be canonized.

With more than 2,000 beatifications and canonizations in line at the Vatican, Mother Theodore's cause has been moving rapidly by Church standards.

It might have moved faster if it hadn't been for two World Wars, the Great Depression and delays caused by not getting eyewitness accounts and finding more of Mother Theodore's letters in Holland that had been moved there for safe-keeping because of the wars.

The cost of promoting a cause to sainthood varies and includes travel expenses, document preparation, translation of documents and collecting testimonies, expert fees and printing costs.

According to a report by Catholic News Service, the average cost is \$250,000. However, some causes may cost less or more



Providence Sister Marie Kevin Tighe, promoter of the cause for Blessed Mother Theodore Guérin, shows where the finger bone relics of Mother Theodore are kept at Saint Mary-of-the-Woods.

depending on how long it takes and how many alleged cures are investigated before the required two miracles are validated, CNS reported.

The Vatican's Congregation for Saints' Causes also has a fund for causes that originate in poorer countries.

Although Sister Marie Kevin patiently explains the canonization process to visitors, what's she's most interested in is living Mother Theodore's example of a strong faith.

Sister Marie Kevin likes to take visitors to the Blessed Sacrament Chapel and tell them how Mother Theodore and her five sisters decided they would speak to no one until they had visited their Lord and thanked him for their safe journey after first arriving at what would become Saint Mary-of-the-Woods.

Touring the grounds, Sister Marie Kevin points out a boulder that marks the place where Mother Theodore first stepped out of the stagecoach.

"What was our astonishment to find ourselves still in the midst of a forest, no village not even a house in sight," Mother Theodore wrote. "Our guide led us down into a ravine and we beheld through the trees a frame house."

The ravine is still there, but now passes by Our Lady of Lourdes Grotto. The house Mother Theodore saw is long gone and is remembered with a simple stone marker.

The first church on the grounds was

13 feet by 15 feet with three planks forming a table for an altar that held the Blessed Sacrament. It was also the priest's dwelling.

Today, the Church of the Immaculate Conception raises its steeple to the sky.

More than 160 years after arriving in Indiana, people are still drawn to Mother Theodore's story.

"Holiness is attractive," said Sister Marie Kevin.

Because of the Second Vatican Council's call for all people to be holy and Pope John's common exhortation that all are called to be saints, Sister Marie Kevin is convinced of the "need for role models for holiness in today's world."

"Today our public media often splatters our minds and our vision with what might be called the flip-side of holiness. For me, Blessed Mother Theodore's life exemplifies all that is to be admired and imitated in Christian womanhood in our time ... commitment to the mission of Jesus, courage in the face of difficulties, compassionate love and a passion for justice," she said.

As the sainthood cause progresses, Sister Marie Kevin is certain of only one thing: Mother Theodore always will be a good role model.

She also finds hope in the words of her foundress, especially those inscribed on Mother Theodore's cemetery marker: "I sleep but my heart watches over this house which I have built." †

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MIDEAST

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reprisals that only "increase the sense of frustration and hatred," said Vatican spokesman Joaquin Navarro-Valls.

U.S. Ambassador Jim Nicholson was given a diplomatic note conveying the pope's hope that President George W. Bush would use his influence to convince Israeli Prime Minister Ariel Sharon to halt the reprisals. The Vatican also sought U.S. support for international monitors or peacekeepers in the region.

Navarro-Valls said Vatican officials made five key points in each meeting:

- "The unequivocal condemnation of terrorism, from whatever side it comes." Israel said its military operations were designed to uproot terrorists, who have carried out a series of deadly suicide bombings against Israeli civilians.
- "Criticism of the conditions of injustice and humiliation imposed on the Palestinian people, as well as for the reprisals and retaliations, which do nothing but increase the sense of frustration and hatred."
- The need for Palestinians and Israelis to respect the resolutions of the United Nations aimed at bringing a cease-fire, promoting Palestinian statehood and guaranteeing the security of Israel.
- The need to ensure "proportionality in the use of legitimate means of defense."
- "The obligation the conflicting sides have to safeguard the holy places, which are very important for the three monotheistic religions and for the patrimony of all humanity."

At a special session of the U.N. Commission on Human Rights in Geneva April 5, Archbishop Diarmuid Martin explained the Vatican's position and urged international action to stop the cycle of "terror and reprisal."



An Israeli soldier stops Christian leaders, including Latin Patriarch Michel Sabbah of Jerusalem (fourth from right), from visiting the Church of the Nativity in the West Bank town of Bethlehem on April 8. The group was stopped at the Gilo checkpoint on the outskirts of Jerusalem. Some 200 Palestinians—some of them armed—were holed up in the church since April 3 after Israeli troops stormed the city of Christ's birth.

In Bethlehem, the tense situation at the Church of the Nativity worsened as food and water supplies dwindled and after Israeli forces blew open a door of the church, according to Franciscans inside.

The Franciscans said that early April 8, shelling by Israelis caused a fire to break out in the monastic complex; they said a 23-year-old monastic worker, Khaled Syam, was shot dead while trying to put out the fire.

Israeli soldiers said they were fired upon first by gunmen inside the church

complex; that was denied by those inside.

The Vatican responded by issuing a statement insisting on respect for the "status quo" of holy places—a term that refers to the centuries-old tradition of inviolability of such sites. It said this principle was all the more important because of the presence of armed men inside the church.

It noted that respect for the holy places was included in accords between the Vatican and Israel and the Vatican and the Palestinian Authority.

Father David Jaeger, a spokesman for the Franciscans, who are in charge of the holy sites in the Holy Land, reacted strongly to the Israeli shelling of the complex.

"We are in absolute shock. ... We condemn this barbaric act," said Father Jaeger, an Israeli citizen who in 1993 helped negotiate a Vatican-Israeli agreement that paved the way for diplomatic relations. He urged international action to stop further military moves against the church complex.

Efforts by religious groups to enter Bethlehem and help mediate the crisis were unsuccessful. A convoy of church leaders and Christian activists tried to enter the city April 3 and April 8 as a sign of solidarity with Bethlehem residents, but was prevented from doing so by Israeli soldiers.

"Israel has won. There is no reason for them to stay in Bethlehem," said Latin Patriarch Michel Sabbah of Jerusalem after being turned back from the checkpoint. "Their forces can now leave peacefully."

In Jerusalem, Patriarch Sabbah led about 100 people, mostly priests and nuns, in a demonstration in front of the Israeli prime minister's residence.

Meanwhile, in Rome, the Franciscan minister general, Father Giacomo Bini, sent a letter to Bush, asking him "to intervene to put an immediate stop to this latest and most serious escalation of violence."

Father Bini said the Franciscans had asked the armed Palestinians inside the complex to lay down their weapons and asked the Israeli army to withdraw its tanks and troops from

around the complex.

The Vatican denied reports it had put forward a plan to end the impasse at the Bethlehem church. But Catholic officials in the Holy Land voiced support for a solution outlined in an Israeli newspaper, under which the armed Palestinians would be given safe passage to a region of Gaza that remained under the control of the Palestinian National Authority.

The Israeli operations in Bethlehem also affected the Church-run Bethlehem University, where Israeli soldiers first searched the premises for Palestinian gunmen—none were found—then took over the university and used it as a military headquarters.

In Washington, Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, said the recent events "require stronger efforts by the United States and the international community to bring to an end the violence and terror, occupation and attacks, which are destroying so many lives and hopes."

He said the Bush administration should apply pressure on both sides to stop the Palestinian suicide bombings in Israeli civilian areas and to promote a "rapid withdrawal of Israeli troops from the West Bank."

The heads of men's and women's religious conferences in the United States urged Bush to seek an "unconditional end to the violence" in the Middle East.

In a letter sent to Bush April 4, the religious leaders urged the president to "call for an unconditional end to the violence by both parties and to insist that the Israeli military withdraw from the occupied territories immediately."

Bush later twice called for the immediate withdrawal of Israeli troops from Palestinian areas, but Israeli Prime Minister Ariel Sharon defied the request. The U.S. president also dispatched Secretary of State Colin Powell to the Middle East to negotiate peace. †



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A Palestinian girl covers her ears as she runs from sniper fire in the old city of Bethlehem on April 8. Vatican diplomats met with Israeli, Palestinian, U.S. and Arab representatives urging an immediate cease-fire in the region, but Israeli Prime Minister Ariel Sharon said on April 8 that Israeli would press on with its military objectives in the Palestinian areas.

Faith *Alive!*

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Through faith, married couples can face challenges

By Andrew and Terri Lyke

“Beloved, do not be surprised that a trial by fire is occurring among you, as if something strange were happening to you” (1 Pt 4:12).

Stress is a fact of life, especially in marriage. With two individuals as different as a man and woman, coming from different families of origin and attempting a lifelong partnership, periodic stress is almost guaranteed. Yet, with faith, many married couples deal with ordinary and extraordinary stresses without falling apart.

We asked several married couples, “What are the top stresses of marriage?”

Their most common responses were finances, health and children.

With children, it seemed to depend on what stage of family life the couples were experiencing in their marriage. Some said adolescents, some said preschoolers and some said adult children were the source of stress.

The bottom line is that children, whatever their age, can be a source of stress for couples.

Other big sources of stress included caring for elderly parents, job loss and substance abuse. However, woven into the comments of those we spoke with was the loss of dreams—the broken promise of marital bliss—due to unrealistic expectations as well as, perhaps, a blindness to grace.

Complicating the situation is an overarching culture that emphasizes romance and “happiness” as indicators of marriage success. This emphasis limits a couple’s vision and fosters unrealistic expectations that add to the stress of married life.

If marital well-being depends on popular notions of what “happiness” is, then

a lack of this at any point may suggest to a couple that they are failing.

Karen and John Czerwiec of Clarendon Hills, Ill., have been married for seven years. Both were laid off from their jobs in August 2001. The stress of their job losses was compounded by the fact that Karen was six months pregnant after they had struggled through years of infertility.

“For the first couple of weeks,” she said, “we were worried about whether we would be able to keep up our mortgage payments and property taxes and our other bills besides.”

Yet, with each struggle comes grace. “We both consider the six months we were together without jobs to be a blessing,” John said. “Our finances held out, and we had the birth of our child to focus on. After years of infertility, we knew how blessed we were, which mitigated a lot of our other concerns. We had each other to help get through the challenge of being unemployed and looking for work. It really put a perspective on things for us.”

“I can’t imagine many situations more stressful than the position we found ourselves in when we found out neither of us would be working,” he said. “It ended up being a great time for both of us.”

During her pregnancy, Karen said she wondered “if there was any point in looking for a job, but I got my resume out to several places. John, who is in information technology, had several interviews. Then Sept. 11 hit, and the calls stopped coming. I interviewed for two jobs shortly before our daughter was born, and ended up getting offers for both. I was able to negotiate a February start date so that I would have time home with our child before going



Finances, health and children are the most common causes of stress in marriage. Complicating the situation is an overarching culture that emphasizes romance and “happiness” as indicators of marriage success. Yet, with faith, many married couples successfully deal with ordinary and extraordinary stresses.

Stress is a normal part of life

By David Gibson

Stress is normal in marriage. That doesn’t mean it feels good.

A married couple comprises two people with two personalities, and two sets of talents and expectations. Stress is a possible byproduct of overlooking this fact.

Sometimes stress bears down like a heavy force. Naturally, we’d like to push it away, but we must take care that we don’t push away from our spouse.

Any source of stress naturally becomes a point of focus. However, it risks becoming an “overfocus” and makes life too

serious. Laughter can help couples resolve problems.

Stress frequently makes people angry at each other. Spouses under stress may begin carrying out tasks separately that are better carried out together.

There is a tendency to react stressfully to change. But changes in people over the years are desirable if they’re for the better.

Left to its own devices, stress tries to control us. But stress doesn’t have to be left to its own devices.

(David Gibson edits Faith Alive!) †

back to work.”

John was still looking for a job when I spoke with them, but Karen said, “It is wonderful to have him home with our 3-month-old daughter.”

During this unusually stressful time, John said they benefited considerably by having something positive to focus on—the birth of their first child—besides their financial problems.

Wayne and Mary Widmer of Homewood, Ill., who have been married for 22 years, said they meet their stresses head on.

“We deal with stress by trying to maintain a good amount of time alone just to talk and walk,” Wayne said. “We work out at the club, which is a great stress-buster, and we try to stay sensitive to each other’s needs. I think we know better now what pleases each other and try, with Christ’s strength, to put each other’s needs in front of our own.”

Pam Russell of Matteson, Ill., speaking of her marriage with husband, Chris, said, “God has been our source of strength. We have our trials, but God is faithful and sees us through them, and we are made stronger.”

A recurring cycle takes marriage from romance to disillusionment to understanding. But this cycle can get stuck in the middle if the couple becomes despondent because of their sense of failure. And disillusionment makes the weight of ordinary stress even heavier.

It helps to remember that marriage has to embrace the cross before it can rise. Through faith, marriages are able to stay the course.

(Andrew Lyke is coordinator of marriage ministry for the Archdiocese of Chicago. Terri Lyke is coordinator of marriage ministry to the African-American Community for the archdiocese.) †

Discussion Point

Marriage is day-to-day journey

This Week’s Question

If a good marriage requires work, what kind of work is required of a couple on a day-to-day basis?

“I think it does require work, and the work is communicating, listening and forgiveness.” (Denise Leary, Minneapolis, Minn.)

“Both sides have to give 100 percent and have faith.” (Dotty Liles, Henderson, Ky.)

“The work would be a lot of daily maintenance to address any troubles brewing without delay before they get out of hand and a chasm develops between the two spouses.” (Reed Crozier, Jerome, Idaho)

“Communication, compromise, trust and faith.” (Debbie Sprague, Egg Harbor City, N.J.)

“It is a constant challenge. It’s not a resting place, but a moving, growing, working together and enjoying each day for what it’s worth.” (Katherine Martinez, Thibodaux, La.)

Lend Us Your Voice

An upcoming edition asks: What aspect of the culture you live in would you change if you could?

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



CNS photo from Cleo Freelance Photography

From the Editor Emeritus/John F. Fink

Four more of the annual Jewish holidays

Sixth in a series

Just as the First Sunday of Advent is the beginning of Christians' liturgical year, Rosh Hashanah is for Jews. Christians, though, don't celebrate the beginning of their new year with anything like the verve that Jews do.



Rosh Hashanah begins on the first of Tishri on the Jewish calendar. It occurs in early autumn and continues until Yom Kippur on the 10th of Tishri. Those days are known as the Jewish high holy days and, even if synagogues aren't crowded most of the year, they are packed on Rosh Hashanah and Yom Kippur. In some places, no seat will be available unless you get a ticket weeks in advance. Catholics, of course, experience the same phenomenon at Easter and Christmas, although we don't usually issue tickets.

The Rosh Hashanah liturgy includes a carefully staged trial in which God

judges those who come before him. As the trial continues during the "days of awe" up to Yom Kippur, Jews undergo intensive self-scrutiny concerning their good and bad deeds, ask forgiveness from anyone they have wronged, and make restitution.

As Yom Kippur approaches, the Jews fast from sundown of the day before until after sundown on the day itself. On Erev Yom Kippur (when the fasting begins), the service at the synagogue begins with an examination of conscience, the naming of a long list of sins against God and others. Participants resolve to do better during the liturgical year just started.

Just five days after Yom Kippur is another holiday—Sukkot, the annual harvest festival. This is a fun holiday (actually a week), especially for the children. Observant Jews build temporary huts or booths (called a *sukkah*), in which they eat, entertain friends and perhaps even sleep (weather permitting). It's supposed to be a reminder of the Israelites wandering in the desert for 40 years after their liberation from Egypt.

Sukkot was once a major holiday on

the order of Passover and Yom Kippur but, since most Jews now live in cities, harvest festivals don't really affect them.

A recently added holiday to the Jewish calendar is Yom ha-Atzma'ut, Israel's Independence Day. It commemorates the establishment of the state of Israel in 1948. It's more of a secular holiday than a religious one and is observed mainly in Israel. Indeed, secular Jews (and they are the majority in Israel) attach no religious significance to the state of Israel. The early Zionists were atheists.

Some religious Jews, however, do observe the holiday in order to demonstrate their attachment to Eretz Yisrael (the Land of Israel). Many of the religious Jews who live in settlements outside of the recognized borders of Israel do so because they believe that God gave the land to the Jews. On the other hand, many Orthodox Jews oppose the celebration of this holiday because they are convinced that Jews should wait patiently for God to deliver them from exile. The issue is far too complicated for this column.

Next week: *Purim and Hanukkah.* †

Cornucopia/Cynthia Dewes

When parenting becomes 'I Love a Mystery'

Years ago, when our oldest son earned a promotion in the Navy, I told one of his brothers, "Will's a commander now."



John grinned and said, "Mom, he always was a commander!"

Well, true. I'd just never thought of it that way. Somehow, birth order and personality combine

early on to make us the unique sons and daughters of God that we are. And, of course, our parents and siblings are the first to recognize and define our individuality, warts and all.

The first child almost always seems to be a commander. He or she is like a third parent, expected to help out and be responsible. In fact, Number One may be the confidant of his parents, sometimes privy to their private jokes, and first acquainted with them in the bloom of their youth and romance.

He or she is also, let's face it, the most intelligent, talented and handsome kid that ever was born. And, with our help as committed parents, he or she will continue to be that way. This is the first-born syndrome, which also includes a

built-in fear that we couldn't possibly love another child as we do this one.

But, lo, when the second child comes along, he or she is also the most intelligent, talented and handsome of children, except in a different way from Number One. Besides that, the pressure is off. Second kids often dance along to their own beat and couldn't care less about winning points with mom and dad.

Just when we think we have this parenting thing figured out, along comes a third or possibly a fourth child. (In these times, having more than three kids labels us irresponsible, religious nuts or maybe worse.) And, with the new guys comes the marvelous revelation that all our children are the most intelligent, talented and handsome ones possible, and that we can love them all without reservation.

OK, so here we are with this great bunch of kids and life is beautiful. But wait, another new thing erupts which, in these psychobabbling times, has been given a name: sibling rivalry. It can be between the boys, between the girls, between the most and least competitive of either sex, or just for the heck of it.

Here's when parenting becomes refereeing and rigid fairness becomes a magnificent obsession. If Bill gets new clothes, Susie gets new clothes. If Bill

goes camping with a buddy, Tom gets to go next weekend. Chores, allowances, homework, whatever, all become tools of mediation.

Often, the relationship between a brother or sister and the kid next under him or her creates the worst scenario. We spent years making certain that two of our boys, a year apart in age, were never placed beside each other in the car, across from each other at the table, or within reaching distance in any situation whatsoever.

There were also severe penalties attached to speaking to each other, about each other or even within hearing range of each other since they both had bad-mouthing down to a science. We also had a jealous older sister who had to hand down a beloved tricycle to her little brother. Mysteriously, she always seemed to be present thereafter when he experienced frequent accidents.

Parenting is always a surprise and an adventure, especially when a parent is an only child and has no clue what goes on with siblings. Then it becomes "I Love a Mystery."

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

Faithful Lines/Shirley Vogler Meister

Running away is not a good option

When I was about 6, I ran away from home with a friend. We walked a long block wearing grass skirts over play clothes (dime-store hula skirts were "in" at the time), and I carried a satchel full of "riches" (junk jewelry from an aunt for dress-up fun).



Reaching the corner, we realized that

we weren't allowed to cross the street without an adult. We sat on the curb deliberating about what to do for a long time before heading home.

I have no idea what made me want to leave my happy home. Whatever the reason, it must've seemed serious to my young mind.

Never again while living with my parents did I have the urge to run away, even though there were disagreements and childish peevishness. As an adult, it's a different story. How many of us at one time or

another wished we could run away from the serious responsibilities that face us?

One evening early in our marriage, my husband made me angry about something. Again, I can't recall why. I stormed out to escape the tension, but my getaway was thwarted because the old station wagon wouldn't start. Frustrated, I asked my husband to get the car going. And he did! So, away I went, driving around the neighborhood until I saw lights on at a friend's home. I stopped for a visit, but didn't say a word about the problem. That's when I realized how childish I was acting.

I can laugh about this now, but I certainly don't think it was amusing when one of our daughters ran away from home as a teen. Any parent that has experienced this knows the sheer terror that comes with that.

What we learned the hard way then is now widely recognized by parenting organizations and professionals. Here are some points from the Web site www.parentingteens.about.com/library: Teens who run away are not bad; they just

make bad decisions. Every teen usually knows another teen-ager who's run away—or has also done it. Parents might be safety nets, tools for help or emotional punching bags, but not chains, so don't lock teens in. Ask and listen to learn the "why" of their actions—and emphasize the many other choices there are before running away. Parents must share feelings, too, and get help from respected adults (relatives, friends, doctors, counselors, clergy, teachers, etc.).

Most of all, run immediately to God for strength, realizing that these difficult times will be moot memories in later life—if they're handled well. However, ignoring them can be dangerous or disastrous.

For more helpful Web sites, type "raising today's teens" into an Internet search engine—and pray, pray, pray for guidance.

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

Stories, Good News, Fire!

Fr. Joe Folzenlogen, S.J.

Putting Disciples in Mission into action

As the parishioners who participated in the Lenten activities of Disciples in Mission report on their experiences, it is evident that the Holy Spirit has been spreading gifts around the archdiocese. People have been touched by God's Word in the Lenten Sunday Scriptures. They have



been enriched by hearing the faith stories of their neighbors. They have enlarged their understanding of evangelization.

Now the time has arrived to take those gifts of the Spirit and the accompanying energy, and to explore ways of embodying them in action. Over the course of the next several weeks, participating parishes will hold reflection/planning days. There will be a variety of formats: half-day, full-day, combining with Sunday Eucharist, beginning or ending with a meal.

Whatever the framework, the focus is the bishops' national Catholic evangelization plan, *Go and Make Disciples*. There are three goals in this plan: a new experience of Christ and growth in holiness; a new commitment to welcome and invite; and new awareness of Christ in the family, the neighborhood and the workplace.

Disciples in Mission takes a positive, growth-oriented approach to these goals. There are two basic questions to work on. First, what is our parish already doing which contributes to fulfilling these goals? Second, what steps is the Holy Spirit inviting us to take next?

Viewing current parish life and ministries through the lens of these three goals helps people get beyond the narrow stereotypes that identify evangelization with just a handful of aggressive recruiting techniques. It also helps parishioners realize that we are already heavily engaged in evangelization, so it is not some strange new agenda but a familiar way of doing ministry that we can build on.

The winter training sessions for Disciples in Mission parish teams underlined the importance of focusing and prioritizing next steps. If the result of the planning day is a "To Do" list of 20 or 30 items, parish leadership and parishioners will feel overwhelmed, and the list is likely to disappear into a drawer and never be seen again.

The planning process needs to culminate in two or three clear steps that the parish can roll up its sleeves and work on during the next year. We do not have to try to do it all in one year, or even in the three years that Disciples in Mission is in operation. We are trying to learn some habits and skills that will foster ongoing growth in evangelization ministry.

If the plan is going to be put into action, then it has to be shared as widely as possible in the parish. The pastor, the pastoral staff, the pastoral council, commissions, committees and ministry groups need to work with it to see how they can contribute to its success. And steps need to be taken to secure ownership by the parish at large.

In the words of the Disciples in Mission prayer, these efforts will help people speak the name of Jesus to those who are close, and to share his love with those who are far away.

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.) †

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 14, 2002

- Acts of the Apostles 2:14, 22-33
- 1 Peter 1:17-21
- Luke 24:13-25

The Acts of the Apostles furnishes this weekend of Eastertide with its first reading.



Acts appears in the Liturgy of the Word in Masses throughout this season. Usually, readings come from the early chapters of Acts. These chapters recall the first days of the Church, the

Christian community, in Jerusalem after the ascension of Jesus.

In this reading, Peter is described as addressing a crowd in the Holy City. The 11 surviving Apostles are with him, but he is their spokesman. He also speaks for the community. Most importantly, he speaks for Jesus.

This sermon is one of several preached by Peter in these pioneer days of Christianity. The sermons are in a genre called "kerygma," from the Greek word for "message." In each, Peter gives the essential revelation given by Jesus. This capsulized presentation contains the fundamentals of Christian belief.

The important points are all here. Jesus came from God. With the power of God, Jesus cured the sick and worked miracles. In time, Jesus was crucified. Impious people delivered him to death. However, God freed Jesus from death. Jesus rose to life anew.

To underscore this divine identity of Jesus, and of the messianic mission of Jesus, Peter uses the great Hebrew king, David, as a prophet. David foretells the coming of the Redeemer. In this Redeemer will be life.

St. Peter's First Epistle supplies the second reading.

The reading is a great salute to Jesus, the Savior and the victor over death. In the first century A.D., as in this time, people thirsted for wealth and security. Silver and gold represented wealth. The epistle reminds us that in Jesus something much greater than gold belongs to us. It is eternal life, our heritage in Christ Jesus.

For the third reading, the Church offers this weekend the selection from Luke's Gospel telling the story of the walk of Jesus and two disciples to Emmaus. The passage is uniquely Luke's. It occurs in no other Gospel, not even in the other two Synoptics.

By the Gospel's own telling, Emmaus was a distance from Jerusalem, short by modern standards but a long journey in the minds of the people of the first century.

The happening takes place on Sunday, the first day of the week. This connection with the Resurrection cannot be overlooked. The message is clear. Jesus has risen. He lives!

He joins these two followers as they walk toward Emmaus, answers their questions and further reveals to them the Scriptures. In other words, the teaching mission of Jesus did not expire with the Crucifixion. Jesus still teaches. Jesus still cares for the disciples.

When they reach Emmaus, they remain together for a meal. Some scholars see in this story of the meal a reference to the Eucharist. Certainly the text employs the phrases used in the New Testament for the Eucharist. Jesus "breaks bread" with the disciples.

In this gesture, they recognize the Lord. Indeed, Jesus lives. He is visible, however, only in the sight of faith.

Reflection

The Church still excitedly proclaims the Resurrection. The Lord lives!

In the first reading, Peter brings to a Jerusalem audience the saving message of God. Jesus still reveals the glory of God's mercy. Jesus speaks through Peter and the community surrounding Jesus.

St. Luke's Gospel gives us the beautiful story of the walk to Emmaus. The message is the same as that given in Acts. The Lord is alive. He comes to us still. He teaches us, giving us knowledge of God we otherwise could not have. He brings us to partake in divine life itself through the Holy Eucharist.

This living Jesus, triumphant over death, is our Lord and Savior. First Peter splendidly describes the Lord's person and mission. In Jesus is eternal life. Nothing else matters but this life. Everything else is impermanent and ultimately unfulfilling.

Daily Readings

Monday, April 15

Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 16

Acts 7:51-8:1a
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 17

Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, April 18

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 19

Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, April 20

Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, April 21

Fourth Sunday of Easter
Acts 2:14a, 36-41
Psalm 23:1-6
1 Peter 2:20b-25
John 10:1-10

To the glad announcement of Easter—that Jesus is victor over death—is the Church's proclamation this weekend that

the living Jesus awaits us. In Jesus, we find God, and indeed unending life in God. †

Question Corner/Fr. John Dietzen

Adults are responsible for practicing their faith

Q We have five children who all went 12 years to Catholic schools and never missed Mass while they were growing up. We went through some rough times because of their father's alcohol problems, but now at least that is stopped.



Now one of my grown children misses Mass constantly and receives Communion when he does go to church. Another is a devout Methodist. Another goes to Mass and the sacraments regularly. The fourth attends church only on Christmas and Easter. Our fifth goes to church fairly regularly, but doesn't mind missing Mass.

All of them have good families and raise their children well, but practicing their faith isn't important to them. We usually get along well together at big holiday celebrations and so on.

I keep wondering why God is letting them lose their souls. What is your opinion of this mess? (Kentucky)

A My first reaction is, and I don't mean this at all flippantly, join the crowd. I hardly know a family today that, at least to some degree, doesn't have a similar story to tell. That may be no great consolation, but at least it starts to put your experience in perspective.

If I understand correctly, it seems you're asking two questions: What is the spiritual condition of your children? And what can you do about their religious lifestyles?

To address the second question first, the answer is "not very much," at least directly. You've done your best to give them a good religious education and training. It's now their life and their responsibility. The most you can do is to support them with your prayer and example, and help them, in every way they are open to, to be good spouses and parents now for their families.

This is the hard part for parents in situations like yours. After years of caring for the large and small aches and hurts of their children, parents come to feel as if there should be a solution to everything, something that will make things "well" again, the way they want them for their

children.

It's a major step to peace of heart to acknowledge that this just isn't true and never has been. Some things are possible, as I said, but there is much you will never be able to control, nor should you. They're adults, and the burden is on them.

Second, it is wrong to assume they will "lose their souls." There is no way you can possibly know how they stand before God.

You regret that they are missing something very important to you, the advantages of a full Catholic life of prayer, the Eucharist and the sacraments. I understand that regret and share it with you.

But God has a unique relationship with every human being, and that relationship is conditioned, on our side, by countless factors. Even the same circumstances (same parents, same education) affect each child differently.

According to their diverse personalities and emotional makeup, children react with greater or lesser adaptability to traumatic circumstances in their environment. The alcohol problem that you mention would be one, but others too, which may not be as visible, inevitably affect children's spiritual and religious strengths and outlook in future years.

Obviously, it is impossible to untangle all those strands of their lives and yours, nor would it do any good to try.

It seems clear to me from your description of what is happening in your family today that God's grace is working in their lives and producing much good. Maybe you need to be satisfied with that for now.

What you have done for them out of love will never be lost, though the results of your caring may not be evident in the way or at the time you would like. Have confidence in the ways God's grace has worked through you, and try to continue loving them and be present for them in the ways I said.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church and explaining promises in a mixed marriage is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Living in the Presence

Recently, I have heard several speakers talking about the advantages of "living in the present." Their point, of course, is the truth that we can seldom, if ever, go back. Nothing is ever the same.

Perhaps you have had the experience I have had of driving past the home where you grew up and marveling at how small that yard had gotten, how little that house was.

At the same time, you cannot live focused on the future. Nothing ever turns out exactly the way we plan it—or, if it does, it doesn't stay that way very long.

There was no way that my wife, Georgia, and I could foresee that, before we knew it, we would be mourning the death of our daughter-in-law, Amber Stirrup Leonard, on Feb. 5 so soon after the death of our son-in-

law, Dargan Everhart.

But we also found that "just living in the present" doesn't do the job. Living in the present negates the wonderful memories of the past and denies the hope of the future.

Our answer just makes a slight change. We have chosen to live "in the Presence." Only in and through God's help do we make it day-to-day, being sustained by a "loving parent" who encompasses all three—Past, Present and Future.

Over these past six months, we have been sustained by our Creator, inspired and consoled by the Holy Spirit, and loved and supported by the "Body of Christ." That has not made it easier to go on. It simply made it possible to go on.

By Robert Leonard

(Robert Leonard is the director of catechetical ministry for the New Albany Deanery. Georgia Leonard is the administrative assistant at the Aquinas Center in the New Albany Deanery.)

The Active List

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

April 12

St. Augustine Home for the Aged, chapel, 2345 W. 86th St., **Indianapolis**. Catholic Charismatic Renewal, Mass, 7 p.m. Information: 317-927-6900.

Marian College, Bishop Chartrand Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Choir of Indianapolis, annual spring concert, "Journey VI—Music of the Season," 7:30 p.m., tickets, \$10, students \$8, tickets available at the door.

April 12-13

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Project Gabriel pro-life training, three sessions, Fri., 8:30-11:45 a.m., 1-4 p.m., 6-9 p.m.; Sat., 8:30-11:45 a.m. Information: 317-236-1521 or 800-382-9836, ext 1521.

April 12-14

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Spirituality and Art" retreat. Information: 317-788-7581.

April 13

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. "Power and Miracles" workshop, registration, 8-8:30 a.m., brown bag lunch, concludes 4:30 p.m. Registration: 317-592-1992.

Holy Cross Parish, Kelley Gymnasium, 125 N. Oriental St., **Indianapolis**. "The Spring Thing," concert for Holy Cross, 8 p.m., \$3, children under 10 free with adult. Information: 317-637-2620, ext. 402.

St. Anthony Parish Center, 379

N. Warman Ave., **Indianapolis**. Rummage sale, 9 a.m.-5 p.m.

April 14

Marian College, Bishop Chartrand Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Choir of Indianapolis, annual spring concert, "Journey VI—Music of the Season," 7:30 p.m., tickets, \$10, students \$8, tickets available at the door.

St. Anthony Parish Life Center, 379 N. Warman Ave., **Indianapolis**. St. Anthony Altar Society, euchre party, 1:30 p.m., \$3 per person.

Central Catholic School, 1155 E. Cameron St., **Indianapolis**. Open house and registration, year-round calendar, 10 a.m.-noon.

St. Nicholas Parish, Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Whole hog sausage and pancake breakfast, 7:30 a.m.-noon, free-will offering.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "The Schoenstatt Spirituality Express: Collaborative Worldwide Moral and Spiritual Renewal," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

April 15

St. Jude Parish, 5353 McFarland Road, **Indianapolis**. Saint Meinrad Archabbey and School of Theology, alumni and friends, evening prayer, 6 p.m., followed by reception and dinner, \$20 per person. Information: 812-357-

6501 or 800-682-0988.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer group, 7 p.m. Information: 317-543-0154.

April 16

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. "Catholics Returning Home," Second of six-week series, babysitting available, 7:30-9 p.m. Information: 317-293-0463.

April 16

St. Mary Parish, Parish Center, 209 Washington St., **North Vernon**. Spring musical, "From Sea to Shining Sea," 7 p.m. Information: 812-346-3445.

April 18

St. Simon the Apostle Parish, 8155 Oaklandon Road, **Indianapolis**. "Royal Feast," 6-9 p.m. Information: 317-841-8153 or 317-823-9767.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer group, 9:30 a.m. Information: 317-543-0154.

April 19

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-259-6000.

April 19-20

St. Elizabeth Ann Seton Parish, 10655 Haverstick Rd., **Carmel** (Lafayette Diocese). Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, Fri. 7-9 p.m., Sat. 9:30 a.m.-4 p.m., \$50, less for seniors. Registration: 317-955-6451.

April 19-21

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Charismatic Retreat." Information: 812-923-8817.

April 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. RCIA Precatechumenate Workshop, 9 a.m.-3 p.m. Information: 800-382-9836, ext. 1432, or 317-236-1432.

Saint-Mary-of-the-Woods, **St. Mary-of-the-Woods**. Earth Day 2002, 11 a.m.-3 p.m. Information: 812-535-3701.

April 20-21

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-**

Woods. "Body, Mind, Spirit," Barry Donaghue, presenter, \$120 residential, \$80 commuter. Information: 812-535-3131, ext. 434.

April 21

Marian College, Marian Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Alumni Chorale, "Catholics Returning Home," 9:55-6:210.

April 25

St. Thomas Aquinas School, gymnasium, 4625 N. Kenwood Ave. (46th and Illinois streets), **Indianapolis**. Student art show, 7-9 p.m. Information: 317-255-6244.

April 27

Marriott Hotel East, 7202 E. 21st St., **Indianapolis**. Knights of Peter Claver, Ladies Auxiliary Court #216, fashion show and luncheon, 11 a.m.-3 p.m., donation, \$25. Ticket information: 317-545-4247.

Marian College, St. Francis Hall, 3200 Cold Spring Road, **Indianapolis**. Information session on "Parish Nursing," 1:30-3:30 p.m. Information: 317-955-6132.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**, RCIA Precatechumenate Workshop, 9 a.m.-3 p.m. (Jeffersonville time), Information: 800-382-9836, ext. 1432, or 317-236-1432.

St. Maurice Parish, Parish Hall, 8874 Harrison St., **Napoleon**. Spring smorgasbord, 4:30-7 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

April 28

St. Andrew the Apostle Parish, 3922 E. 38th St., **Indianapolis**. Special Religious Education Archdiocesan liturgy (SPRED), 3 p.m. Information: 317-377-0592.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., doors open at 1 p.m., \$3. Information: 317-852-8244.

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**.



Leave a phone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

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: 317-767-9479.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Church Chapel, 46th and Illinois, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

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, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

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.-7 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.

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

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, 4 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Our Lady of Perpetual Help Church, 1752 Scheller Lane,

New Albany. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after

8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

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 archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child-care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman

Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road,

Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew the Apostle Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary, return to church for Benediction. †



CNS photo by Don Blake, The Dialog

Spring Flowers

Daffodils are in full bloom beneath a statue of Mary in the courtyard of St. Thomas the Apostle Church in Wilmington, Del., in early April.

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Project Gabriel volunteers give mothers and babies hope

By Mary Ann Wyand

Gabriel Angels and auxiliary members are "on call" for God every day, and their pro-life volunteer efforts are saving babies' lives.

Project Gabriel volunteers respond with love and compassion to help women facing crisis pregnancies choose life for their unborn children.

The national pro-life ministry is dedicated to protecting the dignity and sanctity of life through supportive friendships with expectant mothers, St. Bartholomew parishioner Eileen Hartman of Columbus explained. She helps coordinate training for the relationship-oriented ministry based on prayer and Gospel teachings.

Gabriel Angels and auxiliary members complete a short training session, Hartman said, then are commissioned in their parishes as pro-life apostles. They promise to proclaim the Gospel of Life by bringing Christ's healing love and forgiveness to mothers and babies in crisis situations. They also support women and families who welcome new life but need some assistance.

During the commissioning ceremony, they pledge to "become the healing hand of Christ" for pregnant women in need of friendship and assistance—both before and after the births—and for their babies.

Project Gabriel training will be offered by the archdiocesan Office of Pro-Life Activities on April 12-13 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, said four separate training sessions are scheduled from 8:30 a.m. to 11:45 a.m., 12:30 p.m. to 3:45 p.m. and 6 p.m. to 9 p.m. on April 12 and from 8:30 a.m. to 11:45 a.m. on April 13. For information or to register for the free training, call the pro-life office at 317-236-1521 or 800-382-9836, ext. 1521, or the Project Gabriel toll-free number at 877-734-2444.

"God is truly present in this ministry," Hartman said.

Photo by Mary Ann Wyand



This bilingual Project Gabriel sign at St. Ann Parish in Indianapolis advertises the pro-life assistance available for women experiencing crisis pregnancies. A number of Hispanic women are among the expectant mothers who have been helped by Gabriel Angels at six parishes in the archdiocese.

"Project Gabriel volunteers learn to walk in faith."

St. Bartholomew Parish in Columbus was the first faith community in the archdiocese and in the state to offer the Project Gabriel ministry, she said. "We heard about Project Gabriel in May 1999 when Father Frank Pavone of New York, the founder of Priests for Life, spoke at our parish. At the end of his talk, someone asked him, 'What's the most practical pro-life program that we can do at the local level?' He described Project Gabriel, gave me a brochure and said, 'Call the Priests for Life headquarters in New York and they'll get you started.'"

This pro-active pro-life ministry sounded overwhelming at first, Hartman said, so a group of St. Bartholomew parishioners decided to spend six months studying Gabriel Projects in other states before beginning the ministry in Columbus.

"But on June 28, 1999, two months into our planning, a pregnant Hispanic girl came to the Spanish Mass at our parish and said she needed help," Hartman said. "She couldn't speak much English, she wasn't documented and her boyfriend didn't want anything to do with her. Her brother drove to Arizona and brought her back to Columbus, and she came to the Mass to ask for help. Her baby was due to be born on Aug. 15, the Feast of the Assumption.

"We weren't far enough along in our planning to have a clue as to what to do to help this girl," Hartman said, "so we had to rely on God and prayer. As we started calling around to find out about resources available in Columbus, my only thought was, 'My goodness! The poor girl needs help, and it doesn't seem appropriate to be asking her for credentials.'

"After we went through this process with her and her baby was born, we finally realized that the whole message of the Gabriel Project is that, like the archangel Gabriel, we bring a message to women that they need not

be afraid because God loves them and will help them with their pregnancy," she said. "We also realized that we couldn't teach women that lesson until we learned it ourselves, and that's what God was doing. He was teaching us that lesson and showing us that we didn't need a grand plan. We needed him."

Since Project Gabriel was started in the archdiocese three years ago, the pro-life ministry has expanded from St. Bartholomew Parish in Columbus to five other parishes in central and southern Indiana.

Project Gabriel volunteers also represent St. Ambrose Parish in Seymour and St. Paul Catholic Center in Bloomington as well as St. Ann, St. Joseph and St. Therese of the Infant Jesus (Little Flower) parishes in Indianapolis.

Diocesan pastors at these parishes commend Project Gabriel's life-saving efforts in their communities.

"The Gabriel Project has been up and running at St. Bartholomew Parish for over two years now, and it continues to attract angels of all kinds," said Father Clement Davis, pastor. "From its first days in operation, 'Gabriel' has been a blessing to the women who have had limited options in meeting the challenges of pregnancy. Some of our first clients had little or no working knowledge of English, and that fact led to the simultaneous strengthening of both our outreach to mothers with crisis pregnancies and to recent Hispanic arrivals in our community."

Father Glenn O'Connor, pastor of St. Joseph and St. Ann parishes in Indianapolis, said Project Gabriel "has been a wonderful extension of our pro-life ministry and responsibility."

Project Gabriel has been "a blessing" for Little Flower Parish, Father Vincent Lampert, pastor, said. "This is an important face of the pro-life movement that all Catholic parishes need to present to their local communities."

Gabriel "moms" may want to choose life for their babies but often are overwhelmed by their crisis situation and simply need help, Hartman said. The project also "opens the doors of the Church to mothers and babies in need of support," including two Columbus couples who delivered triplets.

See GABRIEL page 17

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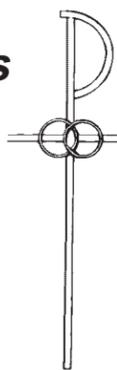


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Priest-rabbi 'God Squad' addresses NCEA convention

ATLANTIC CITY, N.J. (CNS)—During the four days of the National Catholic Educational Association convention in Atlantic City, more than 12,000 Catholic school educators and parish religious education leaders focused on how to do better jobs passing on the faith, integrating technology, raising funds and keeping peace.

GABRIEL

continued from page 16

The ministry is confidential, Hartman said, but angels and auxiliary members often tell stories about grace-filled moments in their relationships with mothers and babies.

A new auxiliary member from Indianapolis offered to provide transportation and a restaurant meal for a low-income Columbus couple whose newborn daughter required neonatal care at Riley Hospital for Children in Indianapolis.

She was nervous about her first Gabriel experience, but as she talked with the new parents during dinner she learned that their daughter had been born prematurely—on her birthday—and the baby's middle name was her late sister's name.

"It's an amazing ministry," Hartman said, smiling. "There are lots of Project Gabriel stories like that."

St. Joseph parishioner Gloria Lieb of Indianapolis, who has coordinated the Project Gabriel ministry at St. Joseph and St. Ann parishes since October 2000, said Angelique is the name of the first expectant mother helped by their Gabriel Angels and auxiliary members. Her baby's middle name is Hope.

And hope for the future is exactly what Project Gabriel volunteers provide for expectant mothers and their babies. †



Chrystal Maria, who was born in January, sleeps in her mother's arms. Chrystal's mother, who is a single parent, received help from Project Gabriel during her pregnancy.

But throughout the April 2-5 workshops and general sessions, they could not help but be reminded of the sexual abuse scandal within the Church or the headline news of the fighting in the Middle East—the backdrop for the world in which these teachers work.

The closing session, with a keynote address by a rabbi and a priest known as "The God Squad," was no exception.

Rabbi Marc Gellman of Beth Torah Synagogue in Melville, N.Y., and Msgr. Thomas Hartman, director of radio and television for the Diocese of Rockville Centre, N.Y., still used some of the joking banter that usually marks their public appearances such as on "Good Morning America," but they also seriously addressed the current issues both in the world and in the Catholic Church.

"Your lives and coming together here makes this place the only place this week on the planet where there is good news," Rabbi Gellman told the crowd April 5. "Everywhere else, the world is coming to an end. I'm happy to be hiding out with you."

He urged the educators to see their work as crucial for shaping future generations. He acknowledged that many of them were "underpaid and weary," but that they needed to see the importance of their role, especially today when some schools exist solely to provide military training and to teach students to kill.

"You're teaching the message of the culture of life in a world that teaches the

culture of death," he said.

"If you succeed," he added, "the planet Earth will survive."

Within the world environment of terrorism and conflict, both Catholic and Jewish schools have a responsibility to understand others and not become completely withdrawn, both speakers emphasized.

"In your cloistered environments, there are blessings available that are not in the secular world, but there are also burdens to overcome," said Rabbi Gellman.

The challenge, they both said, is to be able to teach the faith upon which the school is based, but to also expose students to the beliefs and understandings of other religions.

According to Msgr. Hartman, this need not be complicated.

"All we're trying to say is, 'Have the wisdom and the courage to embrace someone of another color, race or religion,'" he said, emphasizing that such a relationship can provide more capacity for understanding and ultimately, a deeper awareness of one's own faith.

The two religious leaders, sharing the podium, concluded their speech by addressing the current sexual abuse scandal in the Church.

"What we've done is wrong and people have a right to be angry," said Msgr. Hartman, adding that the Church "has to demonstrate that it feels the pain of victims. That is our priority."

He also said he was "not naive

enough" to think that sexual abuse was just a problem within the Church.

"It's a societal problem," he said. "I'm praying that the world will recognize that sexual abuse should not be hidden, but brought out into the light of day and healed where possible."

Rabbi Gellman said he has been spending most of his time lately "talking to reporters who hate religion and people who never wished Catholics well."

"I'm spending all my time with them explaining why I still love this Church," he said.

"I believe in the leadership of the Church," the rabbi added. "I believe that the same leadership of the Church that put pedophiles in churches around Boston put Mother Teresa in the slums of Calcutta."

He said as someone outside the Church, he believes in "the message of life and hope that it carries" and he also knows that "when a family's in trouble, you don't leave them, you mourn and identify with the pain of those hurt."

Despite those who want to see the Church brought down by this scandal, Rabbi Gellman said there are many who are not saying, "I told you so," but instead are saying, "I am going to pray for this Church now because I believe it does good work and is being unfairly and maliciously assaulted."

"You must know in your darkest time," he told the educators, "you are not alone." †

Vatican to establish advisory group for English liturgical texts

VATICAN CITY (CNS)—The Congregation for Divine Worship and the Sacraments intends to establish a commission of English-speaking bishops to advise the congregation on English liturgical translations.

The working name for the commission is *Vox Clara* (Clear Voice), and the congregation hopes to hold its first meeting with commission members before summer, a Vatican official said.

Several bishops already have been asked to serve on the commission, he said.

Representatives are likely to come from the United States, England and Australia, countries with large numbers of English-speaking Catholics.

National bishops' conferences approve translations of liturgical texts for use in their countries, then submit them to the Congregation for Divine Worship and Sacraments for a confirmation, which is necessary before they may be used in parishes.

Generally, the English translations are prepared by the International Commission on English in Liturgy, a body established in 1963 by bishops' conferences in English-speaking countries to ensure a more-or-less uniform set of English texts for Mass and other liturgical services.

Bishops' conferences are free to adopt the ICEL texts or not and to make changes in them to reflect the way English is spoken in their countries.

However, over the past 10 years, the Vatican has been increasingly critical of the ICEL texts and of some of the efforts of various bishops' conferences.

The congregation has said many of the translations are not faithful enough to the original Latin texts.

The Vatican also has criticized the use of inclusive language and avoiding male references to individuals or groups of individuals when the group may include females.

The new *Vox Clara* commission

seems set to standardize a consultation process used in gaining approval in the United States for the Lectionary, the book of Scripture readings for Mass.

The U.S. bishops had approved a Lectionary in 1992 and submitted it to the congregation for confirmation. In 1994, the congregation informed the bishops that the text needed revision, pointing specifically to its use of inclusive language.

In December 1996, all seven U.S. cardinals who were active in ministry at the time made a special trip to Rome in an attempt to break the impasse.

As a result of the cardinals' visit, a working group of U.S. archbishops, advisers and Vatican officials convened for two weeks in Rome to discuss each contested passage and reach a compromise text.

The U.S. bishops approved the final version in mid-1997, and the Vatican confirmation came a few months later. †

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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BEST, Evelyn L., 93, St. Mary-of-the-Knobs, Floyds Knobs, March 31. Sister of Alois Best. Aunt of several.

BLADES, Jerry, Jr., 28, Holy Guardian Angels, Cedar Grove, March 22. Husband of Regina Blades. Father of Tyler Blades. Son of Jeanette and Jerry Blades Sr. Brother of Tonya and Jimmy Blades. Grandson of Mary Blades and Irene Kirby.

BLYTH, Opal R. (Jamerson), 76, Holy Spirit, Indianapolis, March 30. Mother of Patricia Asher, Kathleen Iaria, Judy Kendall, Janet White, Billy, Ricky and Stevie Blythe. Sister of Joyce Miller, Jewel Murry, Jeriene Oden, Alice Tubbs, Dallas, James and Paul Jackson. Grandmother of 17. Great-grandmother of 34.

BOLAM, Keith R., Jr., 49, St. Philip Neri, Indianapolis, March 24. Son of Keith Bolam Sr. Brother of Karla Bolam and Pam Meinert.

BOLL, Pauline, 93, Holy Spirit, Indianapolis, March 27. Mother of Pauline Christophersen. Sister of Mary Thomas and Sal Amato. Grandmother of two.

ECKSTEIN, Pauline C., 95, St. Louis, Batesville, March 28. Stepmother of Anthony Eckstein. Step-grandmother of five. Step-great-grandmother of 10.

FECHER, Larue L., 68, St. Anthony of Padua, Morris, March 27. Husband of Alberta (Schneider) Fecher. Father of Tammy Mullalley, Jim and John Fecher. Stepfather of Karen Knueven, Dan, Gerald, Michael and Peter Schneider. Brother of Opal Angel and Jean Ann Meek. Grandfather of 27. Great-grandfather of eight.

GEHRICH, Richard Edward,

56, St. Bernadette, Indianapolis, March 3. Husband of Brenda Gehrich. Father of Christina Miller and Richard Gehrich. Son of Mary Gehrich. Brother of Helen Stuller, Rosemarie Warren, Donald, Harry and Max Gehrich. Grandfather of three.

GUIDRY, David W., 46, St. Michael the Archangel, Indianapolis, Feb. 14. Husband of Dawn Guidry. Father of Shelley Simpson and David Guidry II. Son of Betty Guidry. Brother of Pamela Alexoff, LaDonna Johnson, Bradley and Steven Guidry. Grandfather of three.

HARP, Roy, 68, St. John, Osgood, March 25. Husband of Edna (Wilmer) Harp. Father of Joseph and Michael Harp.

HART, Virginia L., 80, Sacred Heart of Jesus, Terre Haute, March 29. Mother of Peggy Goodman, Virginia James, Leila Kalen, Nancy Martin, Sheila Mundy, Melinda Thoms, Harry, Larry, Michael and Richard Hart. Grandmother of several. Great-grandmother of several. Great-great-grandmother of one.

HARVEY, Marian K., 96, Holy Name, Beech Grove, March 16. Mother of Daniel Lee Harvey. Sister of Martina Goldman. Grandmother of four. Great-grandmother of five.

HEILE, Sandra K., 51, St. Charles Borromeo, Milan, March 3. Wife of Thomas Heile. Mother of Amy Fledderman, Anne Suttman, Jason and Jeff Heile. Daughter of Elsie Voegele. Sister of Sharon Beight, Marvin and Roger Voegele. Grandmother of five.

HENDRICKSON, Georgia Spitz, 81, St. Luke, Indianapolis, March 31. Wife of John Hendrickson. Mother of Carol Kelley, Sandy Moran, Jill Williams and Eric Hendrickson. Sister of Martha Rochford. Grandmother of nine. Great-grandmother of three.

HINTON, Ruth (Kriete-meier), 83, St. Michael the Archangel, Indianapolis, March 10. Mother of Debbie Snider, Sandra, Rick and Roger Kriete-meier. Sister of Virginia Hardesty and Ken Ridenour.

Grandmother of five. Great-grandmother of three.

JAMISON, Beulah "Bea" F., 84, Holy Spirit, Indianapolis, March 22. Mother of Paula Guinn and Mark Jamison. Sister of Inamae Truitt, Clyde Phillips Jr. and Rev. Ross Phillips. Grandmother of four. Great-grandmother of nine. Great-great-grandmother of three.

KAUFER, Elizabeth Allee, 84, Holy Family, New Albany, March 21. Mother of Janet Villier. Sister of Henrietta Ferguson. Grandmother of 10. Great-grandmother of 13. Great-great-grandmother of two.

KECKLEY, James D., 77, Christ the King, Indianapolis, March 30. Father of Paula Schaefer and J. David Keckley. Grandfather of eight. Great-grandfather of four.

KINGHAM, Maureen Frances (Wilson), 84, St. Mark, Indianapolis, March 28. Wife of J. Wally Kingham. Mother of Ann Cecil, Mary Ott, Noeline Scott and Josie Shaw. Sister of Joseph Wilson. Grandmother of eight. Great-grandmother of 11.

KNAPP, Clarence R., 81, St. Jude, Indianapolis, March 29. Husband of Virginia (DeLuca) Knapp. Father of Joan Cochran, Evelyn Knapp and Karen Weber. Grandfather of four. Great-grandfather of two.

LOGAN, Thomas J., 75, Holy Spirit, Indianapolis, March 6. Husband of Margaret (McGuinness) Logan. Brother of Donald Logan. Uncle of several.

LUSH, Leonard J., 66, Sacred Heart, Jeffersonville, March 23. Husband of Margaret Lush. Father of Tanis Hampton, Scott and Tony Lush. Brother of Sue Ann Combs, Maxine Gilbert, Lorine Jent, Curt and Harry Lush. Grandfather of eight.

LEE, Spalding A., 89, St. Michael, Bradford, March 27. Husband of Mary Alice (Mattingly) Lee. Father of Betty Brown, Dorothy Carr, Hazel Hardesty, Faye Schum, Margaret Wihlon and Charles Lee. Brother of Anna Parrott and Albert Lee. Grandfather of 18. Great-grandfather of 11.

MARLING, Eric L., 23, St. Ambrose, Seymour, March 19. Son of Barbara (Colvin) and Roger Marling. Brother of Christy Antle. Grandson of Margaret Marling.

MARSH, Therese Marie, 70, Holy Trinity, Indianapolis, March 22. Mother of Angela Brown, Darlene Kirkham, Penny McClure and Myron Marsh. Sister of Winifred Bayless, June Murphy, Dorothy Reddy, Opal Reese and Cora Retter. Grandmother of 13. Great-grandmother of six.

MCCARTIN, Mary Kathleen, 78, Our Lady of Perpetual Help, New Albany, March 25. Mother of Kevin, Mark, Patrick and Terry McCartin. Grandmother of six. Great-grandmother of two.

MILLER, William Lee, 83, Good Shepherd, Indianapolis, March 26. Husband of Anna Catherine Miller. Father of Linda Dondalides, Jeanne Zaenglein, Donna, John and William Miller. Brother of Patricia Dausch, Rose Ann Epstein, Margaret Quarterhammer, Aline, Kathryn and LaVonne Miller. Grandmother of four.

MIVEC, Josephine (Cmehil), 87, Holy Trinity, Indianapolis, March 24. Mother of Patricia Lynch, Barbara, Donald, Edward and Joseph Cmehil. Sister of Delores Kazacoff and Frances Stanich. Grandmother of 14. Great-grandmother of 27. Great-great-grandmother of six.

MORRIS, Delores A., 52, St. Mary, Lanesville, March 18. Wife of Edward Lee Morris Jr. Daughter of Frances L. "Fanny" Hess. Sister of Ronald J. Hess.

MORROW, Loretta A. (Spearman), 67, St. Rita, Indianapolis, March 19. Mother of Frank Moore, Kenneth Spells, Denise, Gary, Jeffrey and Steven Morrow. Grandmother of seven.

NEU, Edward Louis, 71, St. Barnabas, Indianapolis, March 14. Husband of Gwyndoline Neu. Father of Lee Ann Lamb, Linda Pearson, Lisa Witskew-Gearhart, Christopher, Edward Jr., Laurie and Mark Neu. Brother of Rosemary Swiezy and Frank Neu. Grandfather of 16.

BERMEYER, Ethel, 83, St. Louis, Batesville, March 26. Mother of Mary Jane Boyd, Connie Harmeyer, Alice McCarty, Beth West, Bernadine Wuestefeld, Gary and John Obermeyer. Sister of Marcella Becker, Marie Connolly, Edna Lampert, Elvira Moorman and Rita

Obermeyer. Grandmother of 29. Step-grandmother of three. Great-grandmother of 25.

REICHLER, Nancy L., 66, St. Michael the Archangel, Indianapolis, March 21. Wife of Robert J. Reichler. Mother of John and William Reichler. Sister of Dorothy Lehr, Mary Mallep, Albert, Michael and Sam Baskerville. Grandmother of five.

SHEA, Ronald H., 63, St. Bartholomew, Columbus, March 16. Husband of Shirley A. (Eledge) Shea. Son of Pauline Samuelson (Shea) Austin. Brother of Phyllis Spillers.

SHILLINGTON, Claude Joseph, 81, Holy Trinity, Indianapolis, March 24. Father of Jerry Shillington. Grandfather of two.

SHEPHERD, Kim Ann, 31, Holy Spirit, Indianapolis, March 18. Wife of Steve Shepherd. Mother of Mitchell Shepherd. Daughter of Henry Stoeffler. Sister of Andrea Reno, Dan, Lesley and Ron Stoeffler.

SNEYD, Dianne E., 64, St. Christopher, Indianapolis, March 22. Wife of Jack Sneyd. Mother of Beth Nickels, Mary Keller, Julie Russell, Theresa Peterson and Andy Standish. Daughter of Opal Hofmann. Grandmother of nine.

STALLO, Harry W., 79, St. Nicholas, Sunman, March 20. Husband of Esther Stallo. Father of Patricia Dietz, Anita Modesitt and Marilyn Ulrich. Brother of Helen Hofmann and Marian Plum.

Grandfather of four.

VOLLMER, Christine, 77, St. Michael the Archangel, Indianapolis, March 7. Mother of Donna Grennes, Linda Nunley, Dennis, Joseph and Michael Vollmer. Sister of May Campbell. Grandmother of eight. Great-grandmother of one.

WARNER, Richard E., 68, Holy Spirit, Indianapolis, March 23. Husband of Dorothy (Kavanaugh) Warner. Father of Sandra Green, Barbara Short, Thomas, Timothy and Vincent Warner. Brother of Jack, Kenneth, Larry and Russell Warner.

WHEELER, Julia M., 81, Sacred Heart of Jesus, Terre Haute, March 22. Grandmother of one. Great-grandmother of three.

WILLIAMS, Eleanor Marie, 76, St. Barnabas, Indianapolis, March 24. Mother of Michael, Patrick and Stephen Williams. Sister of Natalie Flaherty, Marguerite Hamilton, Patricia Leone, James, John and Joseph Hegarty Jr. Grandmother of eight.

WYNN, Odelia (McWilliams), 75, Holy Angels, Indianapolis, March 28. Mother of Renita Wynn. Sister of Margaret Sallee and Evans McWilliams Jr.

YAGGI, Thomas J., 72, Our Lady of Lourdes, Indianapolis, March 27. Father of Margaret Herrington, Anthony and Joseph Yaggi. Brother of Marjorie Hammond, Judith, Dennis and Robert Yaggi. Grandfather of seven. †

Franciscan Sister Magdalen Marie Alcaraz was a native of Mexico

A Mass of Christian Burial for Franciscan Sister Magdalen Marie Alcaraz was celebrated on April 5 in the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg.

Sister Magdalen Marie died on April 3. She was 97.

Born in Guanajuato, Mexico, Sister Magdalen Marie and her sister, the late Franciscan Sister Ann Laetitia Alcaraz, left Mexico at an early age to enter the Oldenburg

Franciscan community in 1925. Sister Magdalen Marie professed final vows in 1931.

She taught at the former Holy Rosary School in Indianapolis and St. Joseph School in Evansville. She also taught at schools in New Mexico, Ohio and Missouri. She retired to the motherhouse at Oldenburg in 1985.

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Director/Coordinator of Religious Education

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 seeking a full-time Director/Coordinator of Religious Educa-
 tion to implement and oversee parish faith formation pro-
 grams at all levels beginning July 1, 2002.

Applicant should have a deep love and commitment for the
 faith and teachings of the Catholic Church, knowledge of
 the Archdiocesan Faith Formation Guidelines and Faith-
 Formation Curriculum and the ability to work together with
 catechists, RCIA team and pastoral staff. Experience in
 parish formation programs is preferred.

Direct inquiries/résumés to:

Harry Dudley
 Office of Catholic Education
 Archdiocese of Indianapolis
 1400 N. Meridian St.
 Indianapolis, IN 46202

Principal Our Lady of Grace Catholic School Noblesville, Indiana

We are seeking a candidate for the position of Principal for
 our elementary school. We currently have six grades and
 200 students expected for the next year. The school will
 expand to eight grades in two years.

The principal, as leader of the school, is part of the team in
 the education center and the pastoral team.

We are looking for a qualified individual who:

- Has the ability to lead a strong school team
- Is interested in the marketing of a new school
- Is licensed in elementary or willing to work towards this goal
- Has a strong Catholic background
- Will work as an integral part of the parish team

Interested candidates may send a résumé to:

Mike Witka, Principal Search Committee
 Our Lady of Grace Catholic Church
 9900 E. 191st Street
 Noblesville, IN 46060
 Or to: mwitka@ologn.org

Résumés will be opened until April 19th

Fatima Retreat House Dishwasher

Fatima Retreat House is seeking a
 part-time dishwasher for day shift. This
 position requires no previous experience
 and will consist of approximately 20
 hours per week.

We offer a great working environment
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Applications will be accepted at:

Fatima Retreat House
 5353 E 56th Street
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President

Cardinal Ritter High School
 Indianapolis, IN

Cardinal Ritter High School, serving the West Deanery
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 Cardinal Ritter was founded in September 1964 and
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 from different socioeconomic, racial and religious back-
 grounds. Cardinal Ritter is fully accredited by the Indiana
 Department of Education and the North Central Association
 of Colleges and Schools. Our high school is supported by
 parish assessments, tuition, and development efforts
 including three endowment funds.

Candidates for this position must share a passion for their
 catholic faith, have prior administrative experience, and
 possess superior communication, marketing and organiza-
 tional skills.

Send résumés and cover letters to:

Annette "Mickey" Lentz
 Archdiocese of Indianapolis
 Office of Catholic Education
 1400 N. Meridian St.
 Indianapolis, IN 46202-2367
 or phone (317) 236-1438

Director of Youth Ministry

1400-family parish has full-time position. Qualified applicant will
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 ship system. Qualifications include experience working with teens,
 enthusiasm, and organizational skills. Salary is commensurate with ed-
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 to:

Search Committee, St. Joan of Arc Parish
 900 S. Purdum, Kokomo, IN 46901 (765) 454-7241

Bi-lingual Religious Education Coordinator – K thru 12 Part-time or Full-time negotiable

Contact:

**Search Committee
 or Sister Lucia Betz
 St. Anthony Parish
 Indianapolis, IN**

Phone: 317-636-4828
Fax: 317-636-3140

Pastoral Associate

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Send résumé and references before April 25th to:

Pastoral Associate Search
 Saint Anthony of Padua Parish
 316 North Sherwood Avenue
 Clarksville, IN 47129
 (812) 282-2290

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