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 a week after some 200 Palestinians—at the place where Jesus was born, the Vatican said only prayer could help people overcome “hatred and vengeance” and take up the road of dialogue.

Speaking that day at his noon blessing at the Vatican, the pope said an immediate cease-fire and an end to "inhuman cruelty." Without referring to the details of the standoff in Bethlehem, he said the basilica was in his "constant prayers.""When all of that is taken away," he said, "what's left is love—God's love and the love of the people.""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.

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There was just a profound sense of being a coma last October and November. 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 and saying to myself, ‘I can stop drinking.’ A journey from death to life—that’s what Easter is.”

Voelker’s 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 had been 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 come to out, 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.

“They, sometime after this, asked me if I was afraid and I said ‘no.’ She asked me why, and I said, ‘It’s in God’s hands.’”

After reading a five-page summary of his medical history earlier this year, Father Voelker said, “I thought 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.”

Mr. Tom Hazleton will play a celebration concert on our new sanctuary organ

The new Allen Renaissance organ was installed and voiced by Ed Bloemker of Meridian Music Company. Pipe additions were installed and voiced by Fabry Incorporated Pipe Organs. Organ casework was built and installed by Les Brandt, a local third-generation carpenter.

St. Elizabeth Seton Catholic Church
10655 Havestick Road, Carmel

Mr. Tom Hazleton in concert • Tuesday, April 16th, 7:30 P. M.
Archdiocese 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 Indianapolis 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 time, others may have talent or time, Bosway said. “When we talk about the church, we talk about the church, time, talent and treasure. 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 evening’s keynote speaker. He will talk about love of God, love of family and love of country.

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

The event also will recognize the Corporate Leadership Award. For the past 15 years, the program has helped 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.

For information on corporate sponsor table, parish sponsorships, individual reservations or general information about the Spirit of Service Awards Dinner, call the Archdiocese at 317-236-1447 or 800-382-9686, ext. 1447.

The Criterion Friday, April 12, 2002
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” (2235).

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 acknowledges 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.)

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 way 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 be it 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 do 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 our 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, when 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 is celebrated in the Roman Rite.

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, how do our priests and those persons of the archdiocese who perform the eucharistic ministrations at Mass? 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 priest and others may cross themselves. The position of the people for receiving Communion is to bow on approaching the sacrarium and to receive the sacrarium standing. (A notation has been added indicating that if an individual prefers to receive Communion kneeling he or she may not be refused the sacrarium.)

The bishops discussed at length the importance of maintaining a common practice of posture at Mass in our country versus allowing greater flexibility in other parts of 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. We are free to decide how we want to approach the practice of kneeling.

Like the cathedral, some churches that do not have kneelers face a difficult situation. In good faith, I am asking you, the parish and institutional leadership to work out a plan according to which kneelers can be provided in a time frame.

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 is in the United States through the years has favored kneeling as the appropriate posture, it would be important 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 Daniel M. Buechlein, O.S.B.
Por qué debemos arrodillarnos durante la Oración Eucarística

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 nuestras iglesias, en vez de permitir una gran flexibilidad. Después de considerar y debatir los puntos a favor y en contra, la mayoría decidió oponer por las costumbres comunes.

De más está decir que nuestra arquidiócesis no fue independiente 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 en el futuro por 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 rectoro 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 rectoratos 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 tomadas con fructuosa 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 un esfuerzo en arrodillarnos de manera que la presencia de Jesucristo entre nosotros...

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¿Que ellos realicen sus promesas como sacerdotes con júbilo y fe... y den alentamiento y miembros para que contengan la llamada de Dios... ¡Sacerdote!

As a result of the lack of changes, a few disappointed priests, catechists and laity started making unauthorized teachings, but were selected what they wanted, as an exercise. The official Church teaching about love and kindness that are growing in the deposit of faith. 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.

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 opinions among the citizens of God” (Communitas et Progressus, 116).

Letters from readers are welcome and every effort will be made to include them from as many people and representing as many viewpoints as possible. Letters should be short, relevant, well-expressed and tempered 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 context (including spelling and grammar). In order to encourage opinion, a letter of 150 words or less will be likely to be printed.

Letters must be signed, but for officers and local leaders may be written in place of a signature. 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.

Keeping the truth

United Methodist Pastor Jerry Hyde of Fremont has raised a point in the March 22, 2002, Criterion, which many Catholics also misunderstand. He regrets that the Catholic press is continuing to tout pedophilia as being a sin that is accepted from Vatican II. We need to know that Vatican II represented no change in the Catholic bishops' position...
Meinrad School of Theology at 317-955-6451. The cost is $50 per person, less for seniors. 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, rector-prior 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 this weekend. “Eastern Catholic Family Workshops” on April 19-20 at St. Elizabeth Ann Seton Parish, 10655 Haverstick Road, in Carmel, Ind., and “in the Lafayette Diocese. Dorothy Lebeau, lay formation dean will be offered by Saint Meinrad Parish, 10655 Haverstick Road, in Carmel, Ind., in the 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, rector-prior 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.

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 Mass scheduled at 10:30 a.m., a school open house from 11 a.m. to 12:30 p.m. in hour of prayer from 11:30 a.m. to 12:30 p.m. and a pitch-in lunch 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.

The Servants of the Gospel of Life is a religious community dedicated to the Gospel of Life in its fullness while being entrusted to the Blessed Mother. The sisters also follow a Vincentian tradition of service. Workshops with various 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 hours, communal prayer over the course of the day, common meals, private prayer time, common recreation, and conferences on the charism 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 author (20th Century Fox) Rated R (Restricted) by the Motion Picture Association of America (MPAA). The suggested offering is $95. There will also 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 mstfrd@ctu.edu.

There are two upcoming Toltl weekend retreats in April and May. The retreats, for couples preparing for marriage, will be held at Fatima Retreat House, 5333 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.

The Newman Center of Wabash College in Crawfordsville, Ind., in the Lafayette Diocese, will sponsor two lecturers by Mark L. Walberg, associate professor of theology at 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 will also 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 mstfrd@ctu.edu.

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To learn more about St. Vincent Children’s, call 317-338-CARE (2273).
Father Roman Ferraro, 67, a Brooklyn, scandal: the country on the widening sexual abuse

Father Daniel M. Azzarone Jr., 50, was

John Geoghan, a defrocked pedophile

Boston with the trial and conviction of

began broadcasting their contents.

dissemination after a local radio station

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a news story over the next few days, with

Angeles police the day he received it.

He reported the allegation to the Los

had no recollection of the woman in ques-

he would not need an attorney because he

be interviewed by Fresno police and said

Cardinal Mahony's office were leaked to

true."

paranoid schizophrenic.” It added that she

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Questions?

Find the answers in the new, 2002 edition

of the Directory and Yearbook for the

Archdiocese of Indianapolis.

just off the presses, the new directory contains up-to-date information about parishes, pastors, parish staff, schools, school staff, religious education staff, archdiocesan administra-

offices and presidents, telephone numbers, Mass times, addresses, e-mail addresses, photos of and biographical infor-

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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 Guerin 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 daily 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 Theodossa 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 Churat had Mother Theodore Guerin’s body exhumed 51 years after her death. Bishop Churat, 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 1959 to a crypt church, located under the Church of the Immaculate Conception at Saint Mary-of-the-Woods. This time her heart was displaced.

Renovation work on the church required Mother Theodore’s remains to be moved to its current location. In 1970, Bishop Charles Guillaume Gabriel Brûlé of the Virgin Mary visited the main church. 

“I always said that Blessed Mother Theodore Guerin never rested in peace,” said Sister Marie Kevin. “She had her 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 for religious education at Bishop Guillaume Gabriel Brûlé’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. Providence Sister Marie Kevin, tightener of the cause for Blessed Mother Theodore Guerin, shows where the finger bone relics of Mother Theodore are kept at Saint Mary-of-the-Woods. 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 Paul II’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 meeting the challenge of the Gospel, 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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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 patriotism of all humanity.

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

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, shellings 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 1991 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 8, but Israeli forces firing to prevent their entering the old city of Bethlehem, residents, but was prevented from doing so by Israeli soldiers.

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Through faith, married couples can face challenges

By Andrew and Terri Lyke

“Beloved, do not be so 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 preschooers 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.

A 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 Czerwicz 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.”

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 back to work.”

“I don’t think we had a lot of time to prepare for September 11. But the timing 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.”

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 normal part of life. That doesn’t mean it feels good.

A recurring cycle takes marriage from romance to disillusionment to under-standing. 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.

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 understand-ing. 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.

Stress is a fact of life, especially 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.

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. †

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.

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 commun-icating, listening and forgiveness.” (Denise Leary, Egg Harbor City, N.J.)

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

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

Faith Alive!

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 Judaism’s “first day,” though, don’t celebrate the beginning of their Year of Judgement quite 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. These days are not quite as Jewish 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 days. No place 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” of Rosh Hashanah and Yom Kippur, Jews undergo intense self-scrutiny concerning their good and bad deeds, ask forgiveness for anything 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 sermons at the synagogues begin an examination of conscience, the naming of a long list of sins against God and others. Parents need to 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), except for the children. Older children build temporary huts or booths (called a sukkah), in which they eat, entertain friends and perhaps 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 are not quite as popular. A recently added holiday to the Jewish calendar is Yom ha-Azma’ut, Israel’s Independence Day, commemorating 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 mission to 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 Jewish religious 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 †

Consecrated/Cynthia Dewes

Years ago, when our oldest son earned a promotion in the Navy, we had three brothers, “Will’s a commander now,” and he always was a commander.”

Well, true. I’d just never thought of it that way. He was born to be a commander. Mysteriously, she always seemed ahead of the other kids. Her parents did it all over in a different way from Number One. Besides that, there was a price. If one more child was born, the family couldn’t have afforded to keep all three kids. Except, that’s not the way it turned out.

The first child always seems to be the most logical—born first, birth order and personality combine early on to make the firstborn child the natural leader. The second child is the most intelligent, talented and handsome of children, and it can be lowly all the way. And, with the new guys comes a built-in fear that we couldn’t possibly love them as much as our firstborn. But, lo, when the second child comes along, he or she is also the most intelligent and talented person, 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.

Then, when we came to our third, she had the baby Blues, and even talked to herself in a whisper. OK, so here we are with this great bunch of kids and life is beautiful. But wait, another new thing erupts which, in these psychobubbling times, has been given a name: sibling rivalry. It can be best explained this way: between the most and least competitive of either sex, or just for the heck of it. Here’s where the parents, of course, need to be on guard. OK, so this is where it gets interesting. OK, so here we are with this great bunch of kids and life is beautiful. But wait, another new thing erupts which, in these psychobubbling times, has been given a name: sibling rivalry. It can be best explained this way: between the most and least competitive of either sex, or just for the heck of it.

Parenting is always a surprise and an adventure, especially when a parent is an only child. And, with our kids, what goes on with siblings. Then it becomes ‘I Love a Mystery.”

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensville, 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 time wearing grass skirts over play clothes (dime-store boots for her, and socks and shoe jewelry from an aunt for dress-up fun). We turned a satchel full of junk jewelry (riches) and a satchel full of dress-up fun (junk jewelry).”

The Criterion Fr. Joe Folzenlogen, S.J.

Disciples in Mission report on

As the parishioners who participated in the Lenten activities of Disciples in Mission over the past months have proved, their experiences, it is evident that the Holy Spirit has been at work. We have been enriched by hearing the faith stories of their neighbors. They have enhanced 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 months, participating parishes will hold reflection/planning days. There will be a variety of formats: half-day, full-day, or combining Sunday Eucharist, beginning or ending with a meal. We hope the focus will be the bishops’ national Catholic evangelization plan, Go and Make Disciples.

There are three goals: introducing a new experience of Christ and growth in holiness; a new commitment to welcome and invite, and new awareness of the place of 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 the healthiest way of doing which contributes to fulfilling these goals? Second, what is the healthiest way of doing which contributes to fulfilling these goals? Second, what is the healthiest way of doing which contributes to fulfilling these goals?

Viewing current parish life and ministries through the lens of these three goals, we can build a narrow stereotype that identifies evangelization with just a handful of aggressive programs. Alternatively, we can redefine ourselves as parishioners realize that we are already heavily engaged in evangelization, so it is no different from the ordinary ways we experience of Christ and growth in holiness.

We think the key to meeting these goals will be to cultivate in parishes small steps that can build on a parish’s strengths. 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 familiar way of doing ministry that we can build on.

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We are trying to learn some familiar way of doing ministry that we can build on.

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

Stories, Good News, Fire/ Fr. Joe Folzenlogen, S.J.
Sunday, April 14, 2002

The Sunday Readings

 Acts 2:14-21
 Luke 1:17-21

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

Acts appears in the Liturgy of the Hours known as the Masses throughout this season. Usually, readings are drawn 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 later days of Christ’s resurrection appearances. They are in a genre called “kerygma,” from the Greek word for “message.” In each, Peter gives the essential revelation given by Jesus. This capitulized presentation contains the fundamentals of Christian belief.

The important points are all here.

Jesus was crucified. With the power of God, Jesus cured the sick and worked miracles. Impious people delivered him to death.

The Easter story has been told to us by those who were with the disciples. They list the facts. They describe Jesus’ entry into Jerusalem, the passion, the crucifixion, the resurrection, and the ascension. They speak of the story of the meal at Emmaus. They relate the story of the meeting of Paul on the road to Damascus. They tell of the appearance of Jesus after the resurrection. They point to the sending out of the Apostles. They refer to Jesus’ charge to the Apostles. The events are presented in the context of the story of the community. The requirements are given for being members of the community.

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 unifies Peter’s message of Luke’s. It occurs in no other Gospel, not even in the other two Synoptics.

By the Gospel’s telling of 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 resurrection. Jesus 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.

The reflection is a general statement about Jesus, the Savior and the victor over death. In this 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.

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.

John 20:19-23, 26-30

In this gospel, Jesus’ resurrection is emphasized. It is his victorious return. Jesus reveals himself to two of his followers. He is risen. He lives!

This living Jesus, triumphant over death, is the focus of Peter’s reflection. Jesus still reveals the glory of God. Jesus still reveals the mystery of faith.

Jesus is risen. He is Lord. He is Messiah. He is God. He is the Son of God. Jesus is the living Lord. He is present to the Christian community. The community is called to follow him. The community is called to believe in him. The community is called to share with him.

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

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

Question Corner/Br. John Dietzen

Adults are responsible for practicing their faith

We have five children who all went to 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. All of them have good families and raise their children well, but practicing 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)

My first reaction is, and I don’t mean this as flippantly, I join the crowd. I hardly know a family today, 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 lives?

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, but Jesus is much you will never be able to control, nor should you. They’re adults, and the burden is on them. So let’s be clear about 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 let’s be clear about what you want to assume they will “lose their souls.” There is no way you can possibly know how they stand before God.

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The Criterion welcomes announcements of archdiocesan Church and parish-to-parish activities for the "Active List." Please be brief—listing date, location, event, sponsor, cost and time. Please 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 publication. Information: 317-926-7200.

The Active List

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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., 12:00 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 877-734-4444.

“God is truly present in this ministry,” Hartman said.

“We 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 headquarter in New York and they’ll get you started.’

This pro-active pro-life program was overwhelming to us 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 less than a year later 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.

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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, translation 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 reviewing, pointing specifically to its use of inclusive language.

In December, the Vatican, the United States bishops and the ICEL have announced plans to convene 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 confirmed it came a few months later.

Priest-rabbi ‘God Squad’ addresses NCEA convention

GABRIELL 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.

Vatican to establish advisory group for English liturgical texts

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Ah, WILDERNESS!

by Eugene O’Neill

Apr 24 - May 19
GEHRICH, Richard Edward,
Brother of Opal Angel and
Stein. Step-grandmother of five.
ECKSTEIN, Pauline C.,
Sersen. Sister of Mary Thomas
Pam Meinert. Sr. Brother of Karla Bolam and
Grandmother of 17. Great-grandson of Mary Blades and
Jerry Blades Sr. Brother of
Guardian Angels, Cedar
St. Mary-of-the-Knobs, Floyds
archdiocese are listed elsewhere
religious sisters serving our
state date of death. Obituaries
week of publication; be sure to
office by 10 a.m. Mon. the
Please submit in writing to our
connections to it.

Planning is about love.
March 10. Mother of Debbie
grandmother of three.
Kelley, Sandy Moran, Jill
apolis, March 31. Wife of John
Spitz,
of five.

HEILE, Sandra K.,
51, Holy Name, Beech Grove,
96, Great-grandmother of several.
Goodman, Virginia James, Leila
HART, Virginia L.,
80, Sacred
Joseph and Michael Harp.
Osgood, March 25. Husband of
three.

JAMISON, Beaulah “Bea” F.,
31, Wife of Steve
Shepherd. Mother of Mitchell and
SHEPHERD. Sister of Joseph and
Reddy, Opal Reese and Cora
Bayless, June Murphy, Dorothy

MARLING, Eric L.,
23, St. Antoine, Seymour,
19. Son of Barbara
(Colvin) and Roger Marling.
Brothers of Christ Army
(Grandson of Margaret-Marling,
Obremeyer. Grandmother of 29.
Mommom of three.

WHEELER, Julia M., 81,
Sacred of Jesse, Terr
Haut, March 56, St. Bernadette, Indianapolis,
March 5. Husband of Brenda Gehrich. Father of Christina Miller and Richard Gehrich. Son of Mary Gehrich. Brother of Helen Stoller, Rosemarie
Warren, Donald, Harry and
Max Gehrich. Grandfather of five.

GUARDY, David W.,
46, St. Michael the Archangel,
Shelley Simpson and David Guardy II. Son of Betty Guardy. Brother of Pamela Alxoc and
Steve Guardy. Grandfather of four.

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

VIRGINIA L., 80, Sacred
Heart of Jesus, Terre Haute,
March 29. Mother of Peggy
Goodman, Virginia James, Leila
Kalin, Nancy Martin, Sheila
Mundy, Melissa Thomas, Harry,
Larry, Michael and Richard
Hart. Grandmother of several.
Great-grandmother of one.

MARVIAN, K. M.,
96, St. Vincent, Indianapolis,
March 16. Mother of Daniel Lee
Hart. Sister of Martina
Goldman. Grandmother of four.

HEILDE, Sandi K.,
51, St. Charles Borromeo, Milan,
March 3, Wife of Thomas
Fulmer. Grandmother of Adam, Annette
and Sam Alot. Grandmother of

ADAMS, Benjamin,
March 13. Son of James
Hardesty, Faye Schum,
Alice (Mattingly) Lee. Father
of Betty Brown, Dorothy Carr,
Alice McCarty, Beth Merrick and
Mary Ott, Noeline Scott and

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

LUND, Leonard J., 66, Sacred
Heart of Jesus, Terre Haute,
Father of Tammy Houston, Scott,
Mark and Jared Lush. Brothers
Amy Combs, Gilbert, Louise Jane,
Curt and Harry Lush. Grandfather of eight.

LENZ, Spalding A.,
89, Sacred of the Poor,
March 27. Husband of Mary Alice
(Mattingly) Lenz. Father of
Brown, Dorothy Lush, Hazel
Harderly, Faye Schum, Margaret
Wilken and William Lenz.
Brother of Anna Parnett and
Alice Lenz. Father of 18.

MARLING, Eric L.,
St. Antoine, Seymour,
March 19. Son of Barbara
(Colvin) and Roger Marling.
Brothers of Christ Army
(Grandson of Margaret-Marling,
Obremeyer. Grandmother of 29.
Mommom of three.

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Born in Guanajuato, Mexico, Sister Magdalene Marie and her sister, the late Franciscan Sister Ann Loretta Marie, left their home at an early age to enter the Oldenburg

Franciscan community in 1925. Sister Magdalene 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 February 1974.

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