Prayer leads deacon to priesthood

By Mary Ann Wyand

Prayer, music and ministry are inseparable for Deacon Eric Johnson. “At its fundamental level, prayer for me is about commitment,” he said. “It’s something I do every day. Without prayer, everything else tends to lose its focus and meaning.”

Editor’s note: During the next five weeks, The Criterion will feature the seminarians who will be ordained to the priesthood in June.

By Jennifer Del Vechio

NEW YORK.—The first attempt to make a spiritual pilgrimage to Germany, Austria and Switzerland last fall ended with archdiocesan pilgrims watching smoke rise from the World Trade Center towers. Six days after the 9/11 terrorist attacks, the Hudson River in North Bergen, N.J., the pilgrims wondered what would happen next after two hijacked planes crashed into the towers on Sept. 11, 2001.

The second attempt of 35 pilgrims from the archdiocese to visit Germany, Austria and Switzerland eight months later began last week with a look at the destruction in Manhattan from the worst terrorist attacks on America.

“The priesthood is a call and a vocation,” said Helene Farrell of St. Pius X Parish in Indianapolis, Ind. “I said yes. It will be a way to finalize things. I think it was nice to go back and see what happened. It ends that chapter.”

Farrell was one of the pilgrims scheduled to leave on the first pilgrimage to Germany, Austria and Switzerland.

On her second pilgrimage attempt, led by Msgr. Joseph F. Schadel, vicar general, Farrell and the other pilgrims got a view of Ground Zero from a ferry cruise and again later as their bus drove by the gaping hole in downtown Manhattan. More than 1.6 million tons of material from the collapse of the World Trade Center has been removed from the site, the archdiocese said.

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28-year-old Tony McCrumoch.

Pilgrims who witnessed Sept. 11 attacks return to New York

By Jennifer Del Vechio

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Effective May 13, 2002
Rev. Jack Enrich, administrator, St. John the Baptist, Dover, and St. Joseph, St. Leon, appointed to prison ministry and liaison to Catholic Cemeteries.

Effective July 3, 2002
Rev. Mr. Justin Martin, to be ordained, appointed associate pastor, St. Luke, Indianapolis.
Rev. Gerald J. Kirkhoff, pastor, St. Jude, Indianapolis, appointed pastor, St. Pius X, Indianapolis.
Rev. Mr. Eric Johnson, to be ordained, appointed associate pastor, St. Luke, Indianapolis.
Rev. James Banke, part-time associate pastor, St. Luke, Indianapolis, appointed to give sacramental assistance at Christ the King, Indianapolis, and continuing as chaplain for Bishop Chatard High School.
Rev. James Bonke, part-time associate pastor, Our Lady of the Scapular, Indianapolis, appointed as associate pastor, St. Thomas More, Fortville, Fort Wayne, Indiana.
Rev. Mr. Joseph Feltz, to be ordained, appointed associate pastor, Sacred Heart, Brownsburg, Indiana.
Rev. Mr. Todd Goodson, to be ordained, appointed associate pastor, St. Bartholomew, Columbus, Ohio.

Cardinal Bernard F. Law steps toward the altar at Holy Cross Cathedral in Boston May 5. During his visit to Boston, Cardinal Law took time to reflect on his long career in the Catholic Church.

Cardinal Bernard F. Law steps toward the altar at Holy Cross Cathedral in Boston May 5. During his visit to Boston, Cardinal Law took time to reflect on his long career in the Catholic Church.
By Mary Ann Wyand

STARLIGHT—"Love is not just a word, it is action," Archdiocesan Youth Rally keynote speaker Brian Johnson of Houston told more than 300 teen-agers and youth ministers during the May 5 conference at Huber’s Plantation Farm in southern Indiana.

Archdiocesan teens responded to Johnson’s challenge to share God’s love with others by donating more than $400 to a youth ministry endowment and writing inspirational messages on a “thank you” banner that will be presented to Archbishop Daniel M. Buechlein and diocesan priests during a special clergy day of prayer and support later this month.

"The kids are signing the banner and writing a few words of thanks for what they appreciate about our diocesan priests," said Marlene Stammerman, director of youth ministry for the archdiocesan Office for Youth and Family Ministries. "We thought it would be a nice thing to do in light of everything that is going on in our Church related to the clergy sex abuse scandal. We want to show the clergy that we appreciate the great priests we have in our diocese and the ministry they do in helping lead us to Christ and a deeper relationship with God."

The one-day celebration of faith was the first time that Catholic teen-agers from central and southern Indiana have gathered for a diocesan rally since they helped host 25,000 teens during the National Catholic Youth Conference (NCYC) in Indianapolis on Dec. 6-9.

"Now Chart Your Course—Crossing the Road of Hope," was the theme for the mostly outdoor rally for high school students. It was planned to continue the excitement and energy of "Hope at the Crossroads," the national conference. The weather was warm and sunny, and the teens enjoyed wagon rides and faith stories during a tour of the scenic Huber farm and vineyards.

They also attended an old-fashioned tent revival featuring personal witness stories by volunteer youth ministers from Our Lady of Perpetual Help Parish in New Albany and music performed by Holy Chords, a Christian rock band whose members attend Our Lady of Providence High School in Clarksville.

Teens also participated in a lakeside Scripture sharing session as students from Terre Haute parishes portrayed people in well-known Gospel stories. In other rally sessions, they learned cooperative games and team-building activities or reflected on World Youth Day 2002.

Stammerman said some of the teens attending the rally will participate in the international youth gathering with Pope John Paul II at Toronto, Canada, in July.

Johnson is the director of youth ministry in the Diocese of Galveston-Houston, Texas, and is a popular keynote speaker at diocesan youth conferences. He was the first African-American keynote presenter at a youth conference in this archdiocese.

“We’re trying to be more inclusive of kids from our rural parishes as well as teens in our Hispanic and African-American communities," Stammerman said. "We need to do more to make our youth ministry services appeal to the diversity of our Church in central and southern Indiana."

The Galveston-Houston Diocese will host the National Catholic Youth Conference in 2003, she said, so inviting Johnson to speak at the youth rally was a way to link the last national conference to the next NCYC gathering.

"Love gives us hope," Johnson said, sharing amusing anecdotes illustrating the challenges adolescents face in daily life. “That’s the course we need to follow.”

"That’s the course we need to follow." St. Paul parishioner Brittany Tevis of Sellersburg signs the Archdiocesan Youth Rally "thank you" banner for priests.

Johnson told the teens that his mother showed him God’s unconditional love with countless examples of how people are called to help one another. He said his father taught him the importance of accepting responsibility and facing the consequences of making bad choices.

God helps us “plot our course” in life, he said, and we are called to help take care of the Earth and the people that inhabit it.

"How are we called to plot our course to love one another?” he asked. "We have a responsibility as Christians, as Catholics, to care for one another because we are community, we are in communion with one another, and that’s what life is all about.”

Christ died on the cross so people can have everlasting life, Johnson reminded the teens. "Jesus said, 'I'm going to pave the way, and I'm giving you the tools to get around the roadblocks to reach your goals.' Even if you only have faith the size of a mustard seed, you can still reach the goal. And when you stumble off the road, Jesus helps you get back on it.

He also asked the teens to "tell the Lord you love him" and "be open to the love that God uses and works through you." When people follow God’s commandments and live out the Gospel message by helping others, he said, they bring hope to each other.

When they help others, you never know the difference you make in people’s lives," Johnson said. “You become the hope. You become the change agents in the world. But you’ve got to realize that you don’t do it alone. God is with you along the journey.”

After his keynote presentation, Johnson said he tried to teach young people that “Jesus helps us live an Easter Sunday faith in a Good Friday world” and God gives us the tools to make the right choices in life.

Immaculate Heart of Mary parishioner Maureen Hurrle of Indianapolis, a Bishop Chatard High School senior and chair of the 2001-2002 Archdiocesan Youth Council, said Johnson’s talk “makes you think about how much it means when family and friends tell you they love you.”

She said it was "really inspiring to work with the Archdiocesan Youth Council members to help plan the national conference because the teens shared the mission of bringing God’s love to others. “Working on the National Catholic Youth Conference was a lot of fun,” she said. “It was great to help bring hope to teens from all over the country.” †

Father John Geis, pastor of St. Mary-of-the-Knobs Parish in Floyd's Knobs, blesses members of the 2002-2003 Archdiocesan Youth Council during a Mass on May 5 at Huber Plantation Farm.
L
ast month, 1,100 persons, most of them young adults, met in
M
ontreal for the Third Con-


tinental Congress on Vocations. The de-
gegates came together to discuss how to
create an environment in the U.S.
and Canada that would promote vocations to
the priesthood and religious life.

Initially, the continuing publicity
regarding the clergy sexual scandal
loomed in the background but, accord-
ing to participants, including archdioce-
san vocations director Father Joseph
Morarity, it did not dampen the enthusi-
asm of the young adults present.

Youth delegates to the congress
released a two-page statement that grew
out of an after-dinner discussion.

In the statement, the young people said they
sought a covenant with the Church.

“Everything we ask of the Church,
we will offer in return,” the statement
said. “We ask for prayer and will pray
in return for the Church. We seek
wisdom and knowledge and will use those
gifts in return to enrich our Church.
We will remain faithful to Christ and the
Church by living out our vocations, pro-
moting a culture of life and joy, while
living in hope and love.”

According to Catholic News Service,
one of the delegates, Sister of the Holy
Redeemer Kathleen Nealon, said, “We
want to be accepted for who we are, but
we want to be mentored to be who God
wants us to be.”

One of the presenters at the con-
gress, Notre Dame de Namur Sister
Mary Johnson, a sociologist, reported
on the results of a survey she and col-
leagues conducted in which they inter-
viewed 900 confirmed young adult
Catholics. Happily, the survey’s find-
ings contradict conventional wisdom.

According to Sister Mary, the vast
majority of young Catholics believe in
God, that Jesus is the son of God, that
God is present in the sacraments, that
the bread and wine become the body
and blood of Christ at Mass, and that
Mary and the saints hold a special
place in the lives of Catholics.

Young Catholics also want to be
involved in the Church; they also want
greater participation of the laity, and
more roles and positions of authority
and decision-making for women.

The survey also uncovered a “real for
service” among young Catholics.

Sister Mary said that while many had
never heard of the Second Vatican
Council and didn’t have much knowl-
edge about the social teachings of the
Church, they seem to “have imbibed”
the spirit of the council and many are
living the spirit of the Church’s social
teachings.

Once again, it is our Young Church
that lifts our spirits and gives us hope
for a renewed and refocused Church.

— William R. Brans

Young adults enthusiastic
about Church

R
ecently I was having breakfast
in a local restaurant, catching
up on some reading. A wait-
erness approached me and asked
if I was the one she had seen on televi-
sion, talking about “you know, the
problem of the Catholic Church.”

I said, “Yes, I am the Catholic
archbishop.”

And she said, “I hate to interrupt
your breakfast, but may I ask you a
question?” (She told me she was
schoolteacher and part-time wait-
ress.) “Do you believe in ‘zero toler-
ance’ for priests?”

I said, “What do you mean by zero toler-
ance?” I asked, “There are a variety
of interpretations floating around.”

“Well, I am a teacher, and if a
teacher is guilty of abusing a child
or a minor, the teacher is fired.”

I responded, “If a priest is deter-
mined to be guilty of abusing a child
or a minor, he is removed from min-
istry.”

“Oh, I am relieved to hear that,”
she said. “I thought that is what I
heard you say on the TV, but other
reports say you don’t believe in zero
tolerance.”

I replied, “We are having a diffi-
cult time getting this straight in the
media.”

While I was glad the woman asked
me the question, after the exchange I
was frustrated and saddened by the
difficulty we bishops have getting our
story out with clarity. How many
more people are utterly confused and
fearing the worst?

I was somewhat consoled when,
on my way to pay for my breakfast,
a local TV news anchor at another
restaurant approached me and asked
me the question. “Do you believe in
‘zero tolerance’ for priests?”

I said, “Do you believe in zero toler-
ance?” I asked, “There are a variety
of interpretations floating around.”

“Zero tolerance” has been no
problem for our Church and our
bishops. The overwhelming majority
of priests and bishops have not been
involved in any way in sexual abuse.

While we are pleased at the news
media’s desire to help us get our story
out with clarity, we are also troubled
by the fact that the news media is
spreading (or picking up) an accusa-
tion that has been made by some
bishops or priests, that is not true.

I am encouraged by the fact that
many people are asking this tough
question. They are not content to let
false or misleading accusations go
unchallenged. The Church needs the
public and the news media to help
us get our story out with clarity.

I look forward to the day when I
will be able to answer this question,
with confidence, “Yes, I am the
Catholic Church, and we believe in
zero tolerance.”

— Archbishop Daniel M. Buechlein

‘Lifting the veil on sex abuse’

First in a series

Before anything else, once more,
I want to extend my profound and
sincere apology to those who have been victimized by priests and
Church employees or volunteers.

I continue to encourage anyone who
has not done so to inform us if they
have been victimized by a priest,
coach, teacher or any other Church
employee or volunteer. We want to
help.

To tell the truth, the veil having been
lifted also reveals a far larger societal
problem among us. Over the last
months, people of different faiths,
who have been abused by family
members or neighbors, have come
forward “just to talk” and “to seek help
and healing.”

As I have said before, if the
investigation of the media focus on
clergy sexual abuse is to protect our
children, I commend them. But I also
ask that the news media pursue the
rest of the story, the whole story of a
significant societal affliction.

Again, I express my sorrow for even
one instance of clergy abuse. It is deplorable and criminal. It has been,
and is will be adjudicated accord-
ingly.

As I begin this series of related
issues, I want to repeat that the first
priority of the archdiocese is to
serve and protect innocent children
and minors. Secondly, we want to
reach out with pastoral sensitivity
to victims. Thirdly, we are committed
to offering clear information and sup-
sport for our extended Catholic
community. Finally, I offer support
to our many dedicated priests who
serve faithfully in ministry in these
training circumstances of merciless
investigation and suspicion.

I begin the series also expressing
gratitude for so many of you who
have patiently and sensitively
expressed assurances of prayer dur-
ing this ordeal. By God’s grace,
we will be the better for it. Your
priests and I am proud to serve you
as we are embarrassed by the wrong-
doing of a few. We pray that we can
help alleviate some of the anxious
concern and confusion.”

— Archbishop Daniel M. Buechlein

Seminarians: that they will be faithful to prayer and study, and persevere in their
desire to serve God and the Church as priests.
Buscar la Cara del Señor

iglesia y nuestra sociedad. Sobre todo, momentos turbulentos para nuestra mente. “Un velo ha sido levantado”, parte de la confusión y alivio la dificultades por el abuso sexual entre relacionados con las recientes series de este verano tocando puntos en particular. He decidido escribir las dificultades aclarando esto con los maestros y señores, es despedido”.

Por esa razón, “existe una maestra de escuela, y mesonera a quien ella había visto en la televisión, me acercó y me preguntó si yo era católico”. (Ella me contó que ella es católica). Finalmente, ofrezco apoyo a nuestra comunidad pastoral. Tercero, estamos rezando para que nuestros sacerdotes y consejeros estamos atiendo fielmente el ministerio en estas circunstancias de investigación y sospechas sin misericordia.

Así, cuando me acercé a preguntar, después me sentí emocional, el 98 por ciento de los menores, es despedido”.

Da la impresión de que la prioridad de la arquidiócesis es servir y proteger a los niños y menores inocentes. Segundo, queremos alcanzar a las víctimas con nuestra sensibilidad pastoral. Tercero, estamos comprometidos para ofrecer información clara y apoyo a nuestra comunidad católica. Finalmente, ofrecemos apoyo a nuestros dedicados sacerdotes quienes atienden fielmente el ministerio en estas circunstancias de investigación y sospechas sin misericordia.

“Arzobispo, usted está haciendo un show the faith we believe. Kneeling is often weak—when Christ is spiritually present in the Word, but icant than in the reading of the Word. The presence in the Eucharist is no more signif-

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

ranks of the Church has troubled all of us, we should not forget that there are forces of evil at work in society and in the political p

God is bigger than us

This letter is in response to Patrick Murphy and Kevin Corydon’s letters regarding kneeling at Mass appearing in the 4-26-02 issue of The Criterion. I disagre

As the Church has allowed more and more of a relaxed atmosphere, I have seen all reverence and respect thrown out the window. When we go to church, we are supposed to be there to visit with our Lord, to pray and worship Him. My children are better behaved than most adults these days. I have had the displeasure of having grown persons, even some of the pre-Vatican II era, sit in the sections during Mass. I have even had the experience of a grown woman seated in the pew behind me answering her cell phone in church and continuing to have a conversation on it.

I have been shocked at some of the letters to the editor. At St. Clare of Assisi Church, Father Lenahan instructed us that modest, nice clothing was needed for church. He made it a point by saying that we who would certainly dress up in our finest to see the Queen of England (yes, this was pre-scan-

could hazards in our laws. I dis-

The Criterion Friday, May 10, 2002

Page 5

Letter to the Editor

Support ban on human cloning

While scandalous behavior within the ranks of the Church has troubled all of us, we should not forget that there are forces of evil at work in society and in the political p

Levantando el velo del abuso sexual infantil

extender mi más profunda y sincera disculpas para aquellos que han sido víctimas del clero y de los empleados o voluntarios de la iglesia. Continuo animando a cualquiera que no haya informado que ha sido víctima de un sacerdote, entrenador, maestro o cualquier otro empleado o voluntario de la iglesia, a que lo haga. Queremos ayudar.

Para decir la verdad, el haber levantado el velo también revela un problema social entre nosotros aún más grande. En los últimos meses personas de creencias diferentes, quienes habían sido abusados por miembros familiares o vecinos se han acercado “sólo para hablar” y “buscando ayuda y salud”. Nosotros los sacerdotes y el personal de la Arquidiócesis estamos listos para hacer todo lo que puedan para ayudar. Nosotros los sacerdotes y consejeros estamos dolorosamente conscientes que la pregunta?” (Ella me contó que ella es católica). Finalmente, ofrezco apoyo a nuestra comunidad pastoral. Tercero, estamos rezando para

I briefly mentioned a series of columns de verano sobre un tema en particular. He decidido escribir las series de este verano tocando puntos relacionados con las recientes dificultades por el abuso sexual entre los sacerdotes y otros empleados católicos. Espero que esta serie ayude a clarificar parte de la confusión y alivio la preocupación que ha existido con el abuso experimentado de nosotros.

Una imagen de estas series viene a mi mente: “un velo ha sido levantado”. Ha sido una revelación dolorosa de momentos turbulentes para nuestra iglesia y nuestra sociedad. Sobre todo, se ha hecho dolorosamente claro que han sido profundamente heridas tantas personas, víctimas del abuso sexual en las décadas pasadas. Antes que nada, una vez más, quiero

Lo que le escuché decir en la televisión, pero otros informan que ustedes, los padres de los menores, es despedido”.

“Arzobispo, usted está haciendo un show the faith we believe. Kneeling is often weak—when Christ is spiritually present in the Word, but icant than in the reading of the Word. The presence in the Eucharist is no more signif-

Se me acercó y me preguntó si yo era católico”. (Ella me contó que ella es católica). Finalmente, ofrezco apoyo a nuestra comunidad pastoral. Tercero, estamos rezando para que nuestros sacerdotes y consejeros estamos atiendo fielmente el ministerio en estas circunstancias de investigación y sospechas sin misericordia.

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Así, cuando me acercé a preguntar, después me sentí emocional, el 98 por ciento de los menores, es despedido”.

Da la impresión de que la prioridad de la arquidiócesis es servir y proteger a los niños y menores inocentes. Segundo, queremos alcanzar a las víctimas con nuestra sensibilidad pastoral. Tercero, estamos comprometidos para ofrecer información clara y apoyo a nuestra comunidad católica. Finalmente, ofrecemos apoyo a nuestros dedicados sacerdotes quienes atienden fielmente el ministerio en estas circunstancias de investigación y sospechas sin misericordia.

También comienzo la serie expresando mi agradecimiento por los muchos de ustedes quienes paciente y sensiblemente han expresado promesas de oración durante esta preocupación. Por la gracia de Dios seremos mejores. Sus sacerdotes y yo nos sentimos orgullosos de servirles así cuando nos sentimos avergonzados por las equivocaciones de algunos. Rezamos para que podamos ayudar a aliviar algunas de las ansias preocupaciones y

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminarios: “Que ellos sean fideos a la oración y estudio, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes.”

In favor of kneeling

The two letters in the 4/26/02 Criterion reacting to Murphy and Corydon’s instruction on kneeling during Mass illustrate exactly why those instructions are so important. This is not about the formality of the celebration of Mass rather than standing have important ramifications upon the Church? Because the en force les orandi, lex credendi (what you pray is what you believe) is more important now than ever. Both letters prove this point. One respondent fears a return to “the big Him” and system” because he has to kneel before the Eucharist. Has pr


Director of Pro-Life Activities

Archdiocese of Indianapolis

Restore reverence at Mass

May I recommend to those opposed to the practice of kneeling during Mass that they read The Priest’s The Liturgy by Joseph Cardinal Ratzinger from Ignatius Press. This puts forth the reasons for kneeling and cites that the importance of kneeling is referred to 59 times in the New Testament, 24 of which are in the Apocalypse. We need to restore reverence during Mass.

Barbara Hager, Columbus, Ind.

I have been shocked at some of the letters to the editor. At St. Clare of Assisi Church, Father Lenahan instructed us that modest, nice clothing was needed for church. He made a point by saying that we who would certainly dress up in our finest to see the Queen of England (yes, this was pre-scan-

A mother with an abuser as a father or mother is a heartache. “Father, I do not like to see this; I am not one of those people you speak of.” I know of a mother with an abuser as a father or mother is a heartache. “Father, I do not like to see this; I am not one of those people you speak of.” I know of

As a teacher, I have seen that the Church has allowed more and more of a relaxed atmosphere, I have seen all reverence and respect thrown out the window. When we go to church, we are supposed to be there to visit with our Lord, to pray and worship Him. My children are better behaved than most adults these days. I have had the displeasure of having grown persons, even some of the pre-Vatican II era, sit in the sections during Mass. I have even had the experience of a grown woman seated in the pew behind me answering her cell phone in church and continuing to have a conversation on it.

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as I was doing my research. “Existe una maestra de escuela, y mesonera a quien ella había visto en la televisión, me acercó y me preguntó si yo era católico”. (Ella me contó que ella es católica). Finalmente, ofrezco apoyo a nuestra comunidad pastoral. Tercero, estamos rezando para

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Tradicado por: Language Training Center, Indianapolis
Check It Out...

Holy Cross Parish, 125 N. Oriental St., in Indianapolis will sponsor a free bilingua Film Festival from 11 a.m. to 1:30 p.m. on May 19 in the Kelley Gymnasium. The sixth annual Health Fair includes lead, diabetes and vision screening, cholesterol screening for adults (no fasting required), insurance counseling, blood pressure tests, a fire safety display, an “Ask a Pharmacist” information booth, music, fun, games and refreshments. The public is invited. For more information, call Jan Erlenbach, parish nurse, at 317-673-2620, ext. 406, or contact her by e-mail at jerenleb@holycrossindy.org.

The Moir. Bowlie Lecture Series will offer a free pre- sentation on "Judauin, Christianity and Islam—Is Peaceful Co-existence Possible?" by Dr. Shahid Athar, a renowned Islamic scholar and speaker, at 7 p.m. on May 14 at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis. Refreshments will be served. For more information, call the parish at 317-635-2021.

Fathers Unite to Celebrate Sons will sponsor a father-son breakfast at 6:15 a.m. on May 10 at the Hillbop Restaurant, 5500 N. Emerson Way, in Indianapolis. The group ministers to fathers that have lost sons through illness or accidental death. For more information about the May 10 event or future breakfasts, call 317-465-1231.

Father James Farrell, pastor of Our Lady of Lourdes and St. Bernardes parishes in Indianapolis, will present a Reflection Day on Prayer from 9 a.m. to 3 p.m. on June 3 at Fatima Retreat House, 142 E. 56th St., in Indianapolis. He will discuss how prayer is an essential ingredient in people’s lives with God, and will offer insight and anecdotes about various styles of prayer. The fee is $25 per person and includes the program and lunch. Childcare is available with advance registration and costs $3 for one child or $5 for two or more children. For more information, call Fatima Retreat House at 317-545-7681.

Registration is underway for the 16th annual St. Francis Golf Outing at 12:30 p.m. on June 19 at The Legends of Indiana in Franklin. The public is invited to participate. Fees are $150 per person or $600 for a foursome and include lunch and dinner. Proceeds benefit St. Francis Hospital and Health Centers programs and services. For more information, call the St. Francis Healthcare Foundation at 317-783-8950.

St. Vincent Hospitals and Health Services, the St. Vincent Foundation and Crossroads Kiwanis Club are hosting the annual Eagles, Birdsies and Doves Golf Tournament on May 24 at Plum Creek Golf Club in Carmel, Ind. The golf outing benefits St. Vincent Children’s Hospital programs and Crossroads Kiwanis charities. Indianapolis Colts quarterback Peyton Manning will participate in the tournament. For more information, call the St. Vincent Foundation at 317-582-8808 or register online at www.golddives.org by May 10.

Mount St. Francis Retreat Center in southern Indiana is offering a “Women’s Retreat” presented by Sister Margarita Armendazar on May 24-26. The retreat theme is “Forgiving, Blessing and Healing the Family Tree.” The retreat begins at 7 p.m. EDT on May 24 and concludes at 3 p.m. on May 26. The cost is $25 per person. For more information, call the retreat center at 812-923-8817 or direct e-mail to mtsfrath@crisis.org.

Catholic author Matthew Kelly will discuss the importance of living a meaningful life at 7:30 p.m. on May 17 at St. Simon the Apostle Parish, 8155 Oaklond Road, in Indianapolis. There is no charge. Kelly also will present two programs at Our Lady of Mount Carmel Parish, 1045 W. 146th St., in Carmel, in the Lafayette Diocese, at noon and 8 p.m. on May 19. A free-will offering is requested for these talks. A native of Sydney, Australia, Kelly has shared the Christian message with nearly 2 million people in 46 countries. For information about his May 17 talk, call St. Simon the Apostle Parish at 317-826-6000. For information about his May 18 programs, call Our Lady of Mount Carmel Parish at 317-846-3475.

The new Garden of Angels at St. Francis Hospital and Health Centers, 8111 S. Emerson Ave., in Indianapolis will be dedicated at 2 p.m. on Mother’s Day, May 12. The memorial garden features roses planted in memory of babies who died before, during or after birth. The garden benefits the Resolve Through Sharing Bereavement program at St. Francis Hospital and Health Centers. For more information about the Garden of Angels or Resolve Through Sharing program, call St. Francis Hospital at 317-865-5199.

Mount St. Francis Retreat Center in southern Indiana is offering a “Mother-Daughter Day of Prayer” from 9:30 a.m. to 12:30 p.m. on May 11. Registration is not required. A free-will offering is appreciated. For more information, call 812-923-8817 or e-mail mtsfrath@crisis.org.

“Daughter Shrines” is the topic for the 2:30 p.m. program at Mary’s King’s Village Schoenstatt, located on 925 South, 8 mile east of 421 South and 11 miles south of Versailles on U.S. 50. For more informa- tion, call Father Anthony Vinson at 317-955-6451 or 812-357-6501 during business hours. For more information or to register, call Fatima at 317-545-7681.

“Growing in Wisdom and Grace as We Grow Older” is the program at Mary’s School of Theology Exploring Our Catholic Faith Workshop on May 17-18 at St. Monica Parish, 5113 N. Michigan Road, in Indianapolis. The presenter is Benedictine Father Raymond Studzinski, a professor at the Catholic University of America in Washington, D.C., who teaches courses on religious development. The two-day work shop is intended for anyone who wants the guidance of Catholic teachings and themes in moving through the midlife and senior years. Workshop times are 7 p.m. to 9 p.m. on May 17 and 9:30 a.m. to 4 p.m. on May 18. The fee is $50, or less for seniors. To register, call the Indianapolis Office of Saint Meinrad School of Theology at 317-953-6451.

Pilgrimages to the Monte Cassino Shrine to honor the Blessed Virgin Mary are scheduled in May at Saint Meinrad in St. Meinrad, Ind. Each pilgrimage begins at 2 p.m. CDT with an opening hymn and a short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The public is invited to attend. Benedictine Brother Anthony Vinson will present a program on “Mary, the First Disciple.” On May 19, Benedictine Father Benet Amato will deliver a program on “Mary, Full of Grace.” On May 26, Benedictine Father Justin DuVall will discuss “Mary at the Heart of the Church.” The Monte Cassino Shrine is located one mile east of the Archabbey on State Highway 62. For more information on the Monte Cassino pilgrimages, call Saint Meinrad at 812-357-6858 or 812-357-6501 during business hours.

Catholic High School, 5225 E. 56th St., in Indianapolis is again sponsoring its Irish Basketball Camp for girls this summer at the private school’s Robert V. Welch Student Activity Center. The Little Leprechaun Camp for fourth- to sixth-graders is scheduled from 9 a.m. to 11:30 a.m. on June 17-21. The Lady Irish Classic Camp for seventh- to ninth-graders is scheduled from 12:30 p.m. to 3 p.m. on July 1-3. The Morning Mini-Camp for fourth- to sixth-graders is scheduled from 9 a.m. to 11:30 a.m. on July 8-12, and the Afternoon Mini-Camp for seventh- to ninth-graders runs from 12:30 p.m. to 3 p.m. on July 8-12. Other camps include a Specialty Camp focusing on shooting skills and playing positions, and the Lady Irish Classic II Camp, both on July 8-12 for seventh- to ninth-graders. For more information or to register a registration brochure, contact Linda Bameick, Catholic’s girls’ basketball coach, at 317-542-1481, ext. 330, or contact her by e-mail at webmaster@catholic-irish.org.

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

<table>
<thead>
<tr>
<th>Movie Name</th>
<th>MPAA Rating</th>
<th>Notes</th>
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<tbody>
<tr>
<td>Spider Man</td>
<td>(Columbia)</td>
<td>Rated PG-13 (parents are strongly cautioned) by the MPAA.</td>
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<tr>
<td>Life or Something Like It (20th Century Fox)</td>
<td>Rated A-III (adults)</td>
<td>Rated PG-13 (parents are strongly cautioned) by the MPAA.</td>
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<tr>
<td>The Salton Sea (Warner Bros.)</td>
<td>Rated A-IV (adults, with reservations)</td>
<td>Rated R (restricted) by the MPAA.</td>
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<tr>
<td>Janson X (New Line)</td>
<td>Rated R (morally offensive)</td>
<td>Rated R (restricted) by the MPAA.</td>
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<tr>
<td>Hollywood Ending (DreamWorks)</td>
<td>Rated A-III (adults)</td>
<td>Rated PG-13 (parents are strongly cautioned) by the Motion Picture Association of America (MPAA).</td>
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The Criterion  Friday, May 10, 2002

Emergency shelter, eldercare and other crisis agencies provide family support, emergency shelter, eldercare and other crisis services. The volunteers honor "help make someone's life worth living," O'Grady said.

The following people were honored with Spirit of Service Awards in recognition of their many hours of service to various Catholic Social Services agencies:

Margaret "Jane" Rudolph of St. Barnabas Parish in Indianapolis was honored for her work with the St. Vincent De Paul Society that helps low-income people with food, gas, medical and utility expenses.

Peggy Magee of St. Pius X Parish in Indianapolis has been a volunteer for 10 years for Catholic Social Services, where she is responsible for organizing and recruiting volunteers for the Christmas Store.

Bob Haverstick works with the Senior Companion Program of Catholic Social Services.

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

Bob Gregory's Coats for Kids 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, leads the program.

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Holy Family Shelter helps family get back on track

By Jennifer Del Vechio

It was a phone call Phil Jeantrelle never thought he would have to make. Jeantrelle and his wife and their two children were living in a hotel and were down to their last $100.

Looking through the phone book for help, they discovered Holy Family Shelter in Indianapolis. It was either the shelter or the streets. Jeantrelle, an ironworker for 15 years, was laid off from his job and no employment prospects were in sight.

“The next day they made room for us,” Jeantrelle said. “They took away a lot of concern and a lot of worry.”

Knowing where “we’d be for the next month or so allowed me to breathe easier,” he said.

The family walked through the door at Holy Family Shelter, a Catholic Social Services agency at 30 E. Palmer St., carrying their few belongings. They were relieved but nervous because they didn’t know what to expect.

“But Darryl, who signed us in, was so laid back and genuinely caring that it really relaxed me,” Jeantrelle said.

The family was given a room with four single beds and a small closet. They shared a shower and bathroom down the hall with other residents.

On the second day in the shelter, Jeantrelle began looking for work, stopping by every job site he could find. “I’m motivated and think quick on my feet,” he said. “I don’t just stand around waiting for things to happen.”

It was not being able to work and wanting to go back to school that caused the biggest frustration for Jeantrelle.

Bill Bickel, director of Holy Family Shelter, said the shelter “typically serves the working poor.”

They are the ones who want to work, but can’t find a job or are in low-paying or unstable jobs, he said.

“At least 30 to 60 percent of the people we see are the working poor,” Bickel said. “There is not one of them living here who would say they don’t want to work.”

The Jeantrelles’ situation is a good example.

The family was living in North Carolina, where Jeantrelle had continuous employment for four years.

As the economy shifted and construction slowed, there were fewer jobs for ironworkers, and Jeantrelle was laid off.

Remembering his travels through Indianapolis and seeing the amount of construction work in progress, he decided to move his family to the city in search of a job.

However, the family’s housing arrangements fell through, and the Jeantrelles ended up in a hotel, living off their savings.

Jeantrelle said the shelter and its staff made his family’s desperate situation more manageable.

“They were really good to us here [at Holy Family Shelter],” the direction here was instrumental,” he said. “This place helped us get our life back in order. It gave us a chance to think about panicking.”

His wife, Maria, began looking for housing and the family prayed. “There was a lot of prayer,” Jeantrelle said.

His wife and daughter said the rosary and Maria read from the Bible.

While about 70 percent of Catholic Social Services’ clients are not Catholic, the Jeantrelles are a Catholic family and are currently looking for a parish home.

The shelter sees about 1,000 clients each year. Most are battered spouses and others have physical, drug or alcohol dependency or mental problems that the shelter tries to address by leading them to the best resources for their problems, Bickel said.

Increasingly, the shelter is seeing more Hispanic families. There are two families living at the shelter who do not speak English.

Holy Family Shelter is unique from other service providers for the homeless in Marion County because it provides bi-lingual services, Bickel said.

“We are Catholic and Catholic means universal,” Bickel said. “That means we serve all people.”

Space is at a premium at the shelter. It has space for 70 individuals or 22 families. One night, the recreation room was used to house a family because there was nowhere else for them to go.

The shelter is full of people who have sad stories that resulted from bad luck, bad choices or physical and mental issues that don’t allow them to support themselves efficiently.

Bickel said the goal is to help each individual become self-sufficient by helping them learn the skills that will keep them from becoming homeless again.

The Jeantrelles said the shelter under-stood their situation and never judged them or the other residents for the circumstances that led them there.

For one month, the family lived at the shelter.

They didn’t complain, but there were concerns about their future, Jeantrelle said.

“I had to reassure them that this was only temporary,” he said.

Living at Holy Family Shelter provided the family with an experience that left a permanent mark on their lives.

They learned they had taken the simple things for granted, such as having their own kitchen with a garbage disposal and dish-washing machine.

Struggling with their new situation also allowed the family to communicate better with one another and work as a team, they said.

Jeantrelle said he will never forget his time at Holy Family Shelter.

“I appreciate this experience and I appreciate the little things a lot better,” he said. “I made it wake up. I’ve worked hard my whole life then something happened that was out of my control. But then you put your mind to where it needs to be and that’s to keep hope alive and faith alive and things will work out.”

It worked out better than Jeantrelle anticipated.

He now has a job with a local ironwork-ers union building grandstands at the Indianapolis Motor Speedway.

This fall, he will be making $16 an hour. The family has moved into a two-bedroom apartment. Maria is having fun decorating their home, and her husband bought her a new vacuum cleaner and new dishes, things she had taken for granted in their previous home.

Benny, their 14-year-old son, likes hav- ing his own home, but said he won’t forget the shelter if he ever comes across anyone in need of help.

“I’d give them the phone number,” he said.

While Nicole, their 12-year-old daugh- ter, said the experience was “embarrassing” when her classmates found out she was liv- ing at a homeless shelter, she said it also made her stronger and more compassionate for others.

“I know how it feels and how it is [to be homeless],” she said.

The experience taught her a valuable lesson about life.

“I know that life is good,” she said. “No matter which way it is for you, it’s just how you react to it.”
DEACON

DEACON Eric Johnson enjoys a light-hearted moment with Benedict Father Guerin DuBona during a class at Saint Meinrad School of Theology in St. Meinrad. Johnson is one of eight deacons who will be ordained to the priesthood for the Archdiocese of Indianapolis this year.

Johnson, 31, was called to the priesthood after a career in music ministry at St. Mark Parish in Indianapolis, his family's parish at the time, as a music minister.

“Music was the key that unlocked my love for liturgy,” he said. “It’s a major part of my spiritual life. It was a faith connection for me as I moved through high school and into college. I went to Purdue University and got involved in the music program at St. Thomas Aquinas [Newman] Center there.”

At Purdue, Johnson majored in history and philosophy, and planned to pursue a career in secondary education.

“Priesthood was not really on my radar screen prior to my senior year at Purdue University,” he said. “Through high school and college, I envisioned myself as being married and having children someday.

“I can remember the first time somebody told me about the priesthood,” Johnson said. “It was during my eighth-grade year of recollection. The people who were coordinating the day asked me if I’d ever considered it. I kind of laughed it off, but it stuck with me.

“In later years, different people occasionally asked me about it,” he said. “I do think that is an important element to the faith life that I’m in the seminary now. Toward the end of my junior year and during my senior year at Purdue, the question came up again and again. And for the first time, I allowed myself to think about the priesthood, about what it meant for me, and whether or not I was called to that life. Once I opened that door, it all started happening. Through a lot of prayer and thinking about it, I began to realize that it wasn’t a question that would go away. I approached the archdiocese for advice because I wanted to answer that question.

Throughout his seminary formation, Johnson said, he benefited from the example and support of those around him.

“My parents gave me my faith and I think they have taught me probably more than anyone else what it means to minister to people and allow people to minister to you,” he said. “They have been a very strong witness for me.”

Johnson’s uncle, Father Paul Koetter, is the pastor of St. Monica Parish in Indianapolis, and they often talked about the priesthood.

During his pastoral ministry year, Johnson served at St. Joan of Arc Parish in Indianapolis and benefited from the example and guidance of Father Patrick Doyle, the pastor there.

At Saint Meinrad, members of the formation staff—including Benedictine Father Justine DuVall, vice rector, and Benedictine Father Kurt Stasiak, his spiritual director—helped prepare him for priestly ministry.

I believe God has called me to, and I’m excited for them as I am for myself because they are my friends.

“There’s a real camaraderie among us. Knowing that we’re going into the priesthood at the same time lends a lot of support. I’m excited to see them stepping into ministry. I think I’m as excited for them as I am for myself because they are my friends.

“I’ve enjoyed being a part of a large ordination class,” Johnson said. “There’s a real camaraderie among us. Knowing that we’re going into the priesthood at the same time lends a lot of support. I’m excited to see them stepping into ministry. I think I’m as excited for them as I am for myself because they are my friends.

“There’s a real witness value in that,” he said. “It’s exciting to have eight guys say, ‘This is the life I love, this is the life I believe God has called me to, and I’m going to commit myself to it.’

“For me, the heart of priestly ministry has to do with being a sacrament of God’s love, being a sacrament of God’s presence, to the community in order to empower or encourage the community to be a sacrament of Christ’s presence to the world,” Johnson said. “I love what God has called me to do with my life.”

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Cloning manufactures and depersonalizes children

By Richard Doerflinger

Human cloning is in the news. Some scientists want to use cloning to manufacture human embryos of certain types—not to bring them to birth, but to destroy them for useful cells and tissues.

Congress is considering a federal ban on human cloning for either purpose, a ban supported by the Catholic bishops and the United Methodist Church, among others.

Cloning is radically different from any reproductive method we have seen in humans. A human body cell’s nucleus is transferred into an egg whose nucleus has been removed or inactivated. The resulting cell is stimulated by an electric pulse to begin development. This is asexual reproduction, generally found in lower forms of life.

If a woman cloned herself, there would be no contribution from her husband at all. Genetically, the resulting child would not be her daughter but her twin sister, born decades later than she was. This child’s uncle would be her brother, and, well, you get the picture.

Actually, live births from cloning would be rare at first. Animal trials show that 95 percent to 99 percent of cloned embryos die. Of those that survive, most are stillborn or die shortly after birth. The rest will have unpredictable but potentially devastating health problems.

It is frightening to think that these seriously damaged children will be born to parents who are most picky about their children’s traits: “I want a son ‘just like me.’” How will they greet this person they may see as a faded copy? For that matter, how will they greet a perfect copy when he or she tries to live a life of his or her own?

Cloning is the ultimate depersonalization of human reproduction.

Begetting a child should occur in the loving union between man and woman—one open to, and willing to accept, the new, unique human life that may arise. The rest will have unpredictable but potentially devastating health problems.

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Cynthia Dewes

What can be done with city of Jerusalem?

Let’s say, hypothetically, that the Israelis and the Palestinians somehow come to an agreement that the city be divided, that you have the Israelis and the Palestinians a country of their own and the Jewish and the Palestinian enclaves in their own country— an agreement that neither side is likely to really enjoy, but that one gives some semblance of peace. That is not an impossible scenario. Getting there, though, involves overcoming tremendous obstacles.

Once that is accomplished, it would be time to turn to the problem of Jerusalem. All the plans for settling the Israeli-Palestinian problems call for negotiations over Jerusalem after there’s an agreement about the larger issues.

If that ever comes, there is no dearth of plans for the city of Jerusalem. More than 70 have been proposed by one time to turn to the problem of Jerusalem. It is impossible to judge the relative merits of these proposals. Getting there, some semblance of peace. That is not an impossible scenario. Getting there, some semblance of peace. That is not an impossible scenario. Getting there, some semblance of peace. That is not an impossible scenario. Getting there, some semblance of peace. That is not an impossible scenario. Getting there, some semblance of peace. That is not an impossible scenario. Getting there, some semblance of peace. That is not an impossible scenario.

From the Editor Emeritus/John E. Fink

Living and learning in a great country house

Recently, we joined the Historic Landmarks Foundation of Indiana on a tour of the newly restored Oldfields manor. The mansions once were built on the grounds of the Indianapo lis Museum of Art. This was a very beauti ful example of the Country House archi tecture of its time, which took place in the United States between the 1890s and the 1940s. The Country House was an idea that grew out of several factors, including great personal wealth as yet unthreatened by per sonal income tax, a desire to own historic wealth, and the love of beauty, particularly displayed in great European houses.

Two perfect examples are the Biltmore Estate in North Carolina, built by the Vanderbilt family, and Winterthur in Delaware, built by the DuPonts. They illustrate the genre, which includes a great house, great park, great garden, as well as beautiful gardens, sculpture, out buildings and every imaginable aestheti cally pleasing theme and detail.

After World War II, the income tax and a growing middle class combined with other factors to make such mansions not only acceptable, but desirable, and their existence a symbol of a class structure no longer possible or desirable in our egalitarian society.

As we toured the lovely gardens and rooms of Oldfields, now restored to the look of the 1930s when the J.K. Lilly, Jr. family owned it, I suddenly said, “Hello! Does this ring a bell?”

It came to me that my own family had lived in the Country House tradition during my childhood in Minnesota on Atwood’s Hobby Farm. And, while Atwood’s home was on the low end com pared to the Biltmore or Winterthur, it did fulfill the definition of a country home of the time as a landed estate and great house owned by a wealthy family.

My dad was caretaker of the farm por tion of the estate. We lived in a house attached to the barn and silo by a three-car garage. The chauffeur, who doubled as gardener, and his family lived in another house across the lane from us. At the very end of the lane, on Gleason Lake, stood another house, the “big house.”

The house was staffed with a cook and second maid. There also was an Irish laundress who came on the bus from the “big house,” as we called it. The chauffeur, who doubled as gardener, was an ornamental fishpond in which huge Japanese goldfish swam. Every win ter, the chauffeur/gardener removed them to a warmer place until spring, and every spring they were a brand new Oldsmobile at the door.

You might think such a life would be a study in envy for me, perhaps, or a sinful display of unevenly distributed wealth. After all, the Great Depression was going on at the time; many people had no house at all. But, no living, as we did on a country house estate made all of us happy. It was a fulfilling life, even as a worker bee in the hive, and we appreciated the stability and order of our beautiful surroundings.

I learned about the importance of beauty in daily living, the meaning of hos pitality and the need for excellence in every house. I learned that good ness is not limited to those who have wealth, or those who do not. I learned that the world is an enriching place, and that all of us can enrich each other.

Our experience was not that of the Vanderbilts, the DuPots, or the Lillys, but it was certainly inspired.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greenwood, is a regu lar columnist for The Criterion.)

Faithful Lines/Shirley Vogler Meister

Honoring mothers and all caregivers

At a funeral Mass, my husband and I sat in a pew behind a woman with Alzheimer’s disease. We knew her from years of parish activities. She moth ered a large family, but now she was unable to care for one of her sons tenderly mothering her.


Like those old pearled Russian dolls that open in stages at the middle to reveal another and another, down to the pawed,irreducible minimum, may we carry our mothers forth in our bellies.

May we, borne onward by our daughters ride in the Envelope of Almost-Infinitiy, that chain letter good for the next twenty-five thousand days of their lives.

The poem refers to daughters, but applies to sons, too. Through the years, I’ve witnessed mothers and fathers of both sexes carry on their roles as house mothers, friends and those in the medical and care giving professions—nurture others of all ages in need of our loving.

One experience outstands. Years ago, I went to a nursing home to sit with my mother in law. She was in a very low mood , lonely and confused.

I went into her room and took her hand in mine, and quietly talked. I was able to get her to eat and to sleep. I managed to get her to sit in her chair, and to drink a little water. She was just beginning to smile and drift off to sleep. I gave her a hug.

Then from on, I always knew my love one was close hands with Brenda on duty.

Brenda and others like her—good men and women in the field—are examples of Christ and the Blessed Mother’s love. Having been an on-hands caregiver myself, I know how challenging and tiring this is. Caregivers too are often responsi ble for mothering others in rushed, under staffed, crowded and unsavory environ ments. They deserve credit and respect.

Mother’s Day was begun to honor mothers, but the card industry and other advertisers now promote merchandise to reward anyone who assumes mothering roles. The mothering itself is rarely seen in teachers and librarians, leaders in Scouting or other youth groups, and any one giving appropriate care to those in need nurturing, even animals.

This Mother’s Day, honor them and pray for them— and for yourself, too. As poet Maxine Kumin wrote, we’re all being “borne onward” to “ride in the Envelope of Almost-Infinitiy.” At some time or other, don’t we all need mothering?

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

Perspectives

Stories, Good News, Fire/ Fr. Joe Folzenlogen, S.J.

National evangelization conference to be in St. Louis

The National Council for Catholic Evangelization (NCCE) will hold its 18th national conference at the Marriott Pavilion in St. Louis from June 6-8. The theme for the conference is “Good News Into Every Human Situation.” It is the 50th anniversary of our bishops’ national evangelization plan Go and Make Disciples.

To provide a broader spectrum of work shop possibilities, the June 6-7 programs will offer two tracks.

On June 6, participants can select “Thriving Communities” or “Contemporary Evangelization.” The keynote speech by Jesuit Father Joseph A. Brown, Black American Studies Program at Seton Hall University, in the evening on June 1 I will hear the Spirit: The Fire Within.” Or they can focus on “Catechesis and the Word” with a keynote speech by Neil Parent, executive director of the National Conference for Catholic Leade rship, or “Practical Applications of the Modern Heart to the Word of God.”

On June 7, participants will start the day learning a key word from Dr. J. D. Buesh from the Institute of Religious Education and Pastoral Ministry, Boston College, on “The Family: A Key Word in Catholic Theology and Communication.” In the afternoon, the whole group will come back together to hear a major presentation by Dr. Michael Warfel, head of the U.S. Confer ence of Catholic Bishops’ Committee on Evangelization and Episcopal liaison for NCCE.

The June offerings include a special orientation to the increasingly important task of evangeliza tion in our archdiocese. It would be pos sible to drive to St. Louis June 7, stay in a reasonably priced motel and attend the June 8 sessions, driving back that evening. The cost for June 8 is $35 a person, and that includes a special presentation by people from the same organization register before May 17.

The June 6 session will be offered in both English and Spanish. Paulist Father Bruce Nieli will offer reflections on “Go and Make Disciples After Ten Years.” There will be more than 20 workshops to choose from during the course of the day. Some of the English topics include evange lizing through retreats, media and home visitation; a model for inviting and welcom ing immigrants; Catholic and ethnic evange lization with Hispanics or African Americans; or evangelization in parish and diocesan ministry.

In Spanish: Salvacion y Liberacion Integral, SINE: Un Modelo Pastoral para el Bien Comun; Teologia de la Evangeliza cion. Nuestro poder y el reino de Dios: Organizaciones para evangelizar; Juan Pablo II and the Church: The Pope as a Spiritual Contemp orary.

Liturgy: Archbishop Justin F. Rigali will celebrate the closing liturgy at 5 p.m. on June 8.

To get a copy of the complete conference brochure, download it from the conference Web site at www.catholicevangelization.org or contact Bill Romo, conference coordinator, at 317-234-4889 or 323-882-9363, ext. 1498, or e-mail him at evangilevangelization.or

The archdiocese has a limited amount of scholarship assistance available. For details, contact Father Folzenlogen at the phone numbers or e-mail address above.

(Stefan Joseph Folzenlogen, S.J is evange lization coordinator for the archdiocese.)
**Ascension of the Lord/William R. Bruns**

### The Sunday Readings

**Sunday, May 12, 2002**

- Ephesians 1:17-21
- Matthew 28:16-20

Under Church law, provinces, or the specified ecclesiastical groups of dioceses, may decide to observe the Feast of the Ascension of the Lord on this weekend rather than on the preceding Thursday. In the Province of Indianapolis (the dioceses of Indiana), this weekend is the celebration of the Ascension rather than the Seventh Sunday of Easter. The following comments deal only with the Gospel reading.

The Gospel selection for the solemnity of the Ascension of the Lord is interesting because it really doesn’t mention the ascension of Jesus into heaven. Of course, we have just heard Luke’s ascension account in the first reading from the Acts of the Apostles, and we also tend to link this selection from Matthew with the other accounts of the ascension found in the Gospels of Mark and Luke and just assume that Matthew describes an ascension into heaven.

The heart of this Gospel, however, is not the ascension as such but the commissioning of the apostles to evangelize (“make disciples of all nations”), to initiate and sanctify (“baptizing them”) and to teach (“teaching them to observe all that I have commanded you”). This is a marvelously clear statement of the early Church’s understanding of what it was called by its Lord to do—how the Church was to carry on after the Lord Jesus returned to the Father. Today, we would call this the Church’s “mission statement.”

Traditionally, the Church has also seen in this passage a partial “job description” for its bishops. In the course of the centuries, a few of these Church officers may have become more than a bit “puffed up” and crippling lives, which is of higher ways.

When rogue priests fall, describing Barabbas as one who was in prison for taking part in an insurrection, the same Greek word that means a thief, a revolutionary. The rule allowing Communion only once a day, for example, at a morning wedding and then during an evening Mass. Today we are told we can receive Communion once a day. Which is true? (Illinois)

### Daily Readings

**Monday, May 13**

- Acts 19:1-8
- Psalm 68:2-5ac, 6-7ab
- John 16:29-33

**Tuesday, May 14**

- Matthias, apostle
- Acts 1:15-17, 20-26
- Psalm 113:1-8
- John 15:9-17

**Wednesday, May 15**

- Isidore the Farmer
- Acts 20:28-38
- Psalm 68:29-30, 33-36c
- John 17:11b-19

**Thursday, May 16**

- Psalm 16:1-2a, 5, 7-11
- John 17:20-26

**Friday, May 17**

- Acts 25:13b-21
- Psalm 103:1-5, 11-12, 19-20ab
- John 21:15-19

### Question Corner/Fr. John Dietzen

Commutation may only be received twice in one day

Q At one time, a priest told us we could receive Communion more than once a day, for example, at a morning wedding and then during an evening Mass. Now we are told we can receive Communion only once a day. Which is true? (Illinois)

A The rule allowing Communion only once a day was reformed by the Vatican commission for interpreting canon law that, even at Mass, Communion should be received no more than twice in the same day. That is the policy today. The Church knows from experience that some people are tempted to treat sacred things, even Mass and Communion, in a superstitious manner. I once knew a woman who proudly claimed that she attended 11 Masses, at least the “essential parts,” every Sunday. To prevent people from collecting Communion this way was one reason for the stricter once-a-day rule in the past. Today’s broader policy trusts that fuller awareness of the meaning of the Eucharist will discourage abuse and at the same time prompt people to receive Communion whenever it is appropriate, even more than once a day.

Q This past Palm Sunday, in the reading of the Passion according to Matthew, the word “revolutionaries” was substituted for “thieves,” referring to the two men crucified with Christ (Mt 27:38). In my Bible, the word is “bandits.” Why the change in the Scripture passage? (Pennsylvania)

A You, and several others who wrote to me asking the same question, were certainly alert. A full response would be too involved for this column. A brief explanation might be interesting, however, and help people realize that words in these translations are not chosen arbitrarily. In fact, many Bible translations literally call these men “thieves” or “bandits.” Other names, however, like “insurgents” (original New American Bible) and “revolutionaries” (revised New American Bible) are now common and provide a more accurate translation.

The description of Barabbas in the four Gospels is significant for a response to your question. Two of the Gospels, Mark and Luke, describe Barabbas as one who was in prison for taking part in an insurrection, a rebellion, during which a murder was committed. John calls him a “lessee,” a Greek word that means a thief, a rene- gade, a rebel.

This designation of Barabbas has been seen, for example, as showing the hypocrisy of the Jewish leaders, who denounced Jesus as an alleged political criminal but now seek the release of a real enemy of the Romans. Several verses later, Mark (15:22) and Matthew (27:38) both refer to the two men crucified with Jesus by that same Greek word.

Based on the connection of John’s word “lessee” with insurrection and murder in the other two Gospels, it seems that the translators of the New American Bible wish to clarify the two men on the cross as revolutionaries or insurrectionists, rather than simply thieves.

The New American Bible is a translation of Scripture from the original languages, authorized by the bishops of the United States in 1970 and revised in 1986. It is the English translation used in most American Catholic parishes and is the one you heard on Passion Sunday.

(A free brochure answering questions Catholics ask about receiving and ministering the Holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Copies may be sent to Father Dietzen at the same address or by e-mail in care of jdietzen@ashland.org.)

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### Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Please include name, address, telephone number and parish. Send material for consideration to “My Journey to God,” The Criterion, PO Box 1717, Indianapolis, IN 46206 or criterion@aarchindy.org.

### My Journey to God

**Faithful Priests**

Have you ever read what Augustine said of priests and angels? To paraphrase—

if today you meet a priest and an angel, greet first the priest, who is of higher ways.

When rogue priests fall, describing Barabbas as one who was in prison for taking part in an insurrection, the same Greek word that means a thief, a revolutionary. The rule allowing Communion only once a day, for example, at a morning wedding and then during an evening Mass. Today we are told we can receive Communion once a day. Which is true? (Illinois)

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Mission Place Apartments Hall,
222 Downey Ave, Indianapolis. Mother and daughter fashion show, benefits Our Lady of the Apostles Family Center. 2-4 p.m. Donation. Information: 317-353-0528.

May 12
St. Martin Parish, Yorkville. Mother’s Day Breakfast, 7-10 a.m. Information: 812-357-6585 or 812-893-5601.

May 15
Mount St. Francis, 631 N. Michigan Road, Indianapolis. St. Monica Parish School Open House, 6-8 p.m. Information: 317-928-8277.

May 17
St. Simon the Apostle Parish, 8155 Gladon Road, Indianapolis. Catholic author Matthew Kelly. 7:30 p.m. no charge.

May 18
Catholic Centers, Garden of Angels, 8111 E. 38th St., Indianapolis. Silent prayer day, 9 a.m.-3:30 p.m. Information: 317-636-4478.

May 19
Mount St. Francis Retreat Center, 101 St. Anthony Dr., Mount St. Francis. Mother’s Day Prayer Day, 9 a.m.-12:30 p.m. Information: 812-923-8817.

May 20
St. Francis Hospital and Health Centers, Garden of Angels, 8111 S. Emerson Ave., Indianapolis. St. Monica Parish School in Lafayette Diocese, 1402 Southern Ave., Beech Grove. Ave Maria Beautiful Flowering Baskets & Planters! OVER 40 YEARS IN BUSINESS

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May 13-15
Holy Trinity Church, 2618 W. St. Clair St., Indianapolis. Novena to the Holy Spirit. 7-8 p.m. Information: 317-431-2999.

May 14

May 15
St. Gabriel Parish, 600 W. 34th St., Indianapolis. Catholics Returning Home,” Sixth of six-week series, baby-sitting available. 7-3:30 p.m. Information: 317-293-0465.

May 16

May 17

May 18

May 19
Our Lady of Mount Carmel Parish, 1045 W. 146th St., Carmel. Lafayette Diocese. Catholic author Matthew Kelly, 7-8 p.m. Information: 317-928-2092.

May 20
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Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5602 Central Ave., Indianapolis. Marian Movement of Priests prayer conclave for men, 5 p.m. Information: 317-235-1678.

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, 3950 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-BIDPE.

St. Aquinas Parish, Indianapolis, Chapel, 46th and Illinois streets, Indianapolis. Pray 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. Malachi Church, 326 N. Green St., Brownsburg. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

Fatima Knights of Columbus, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-8416.

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

Catholic House of Prayer, 3650 E. 46th St., Indianapolis. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., Plainfield. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

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

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

St. Lawrence Church, 6944 E. 46th St., Indianapolis. Spanish prayer group and conviction, 7:30 p.m. Information: 317-566-4065.

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. Triduum Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 8 a.m.

St. Joseph Church, 2605 St. Joe Road W., Sellersburg. “Be Not Afraid” holy hour, 3:30-4:30 p.m.
Catholic high schools in archdiocese set graduation ceremony schedules

More than 1,250 students will graduate from Catholic high schools in the Archdiocese of Indianapolis this year. Following is a list of graduation ceremonies and the school’s valedictorians and salutatorians.

Bishop Chatard High School
The Indianapolis school will graduate 176 students at 1 p.m. June 2 at the Muriel Theatre in Indianapolis with a Baccalaureate Mass at 9:30 a.m. June 1 at St. John the Evangelist Church in Indianapolis.
Class valedictorian Lauren Keyes is a member of St. Pius X Parish in Indianapolis and the daughter of Jeffrey and Lauren Keyes.
Sarah Miller, of St. Matthew Parish, is the class salutatorian. She is the daughter of Tim and Dede Miller.
Carol Williams, associate director of Catholic education, is the archdiocesan representative.

Roncalli High School
Graduation ceremonies for 232 students of Roncalli High School in Indianapolis begin at 2 p.m. June 2 at the school.
A Baccalaureate Mass is at 6 p.m. May 31 at St. Jude Church in Indianapolis.
Class valedictorian Megan Pfarr is the daughter of Michael and Brenda Pfarr and a member of Nativity Parish in Indianapolis.
Margaret Brown, the daughter of Richard and Sarah Brown and a member of St. Mark Parish in Indianapolis, is the class salutatorian.
The archdiocesan representative is G. Joseph Peters, associate executive director of Catholic education.

Father Thomas More Memorial High School
Graduation ceremonies for 117 students of Father Thomas More Memorial High School in Indianapolis begin at 2 p.m. June 2 at the school.
A Baccalaureate Mass is at 7:30 a.m. May 31 at the school.
The class valedictorian and salutatorian will not be announced until May 31. Barbara Fox, assistant director of schools, educational technology and government programs, is the archdiocesan representative.

Our Lady of Providence High School
Graduation ceremonies for 49 seniors of Oldenburg Academy in Clarksville begin at 7 p.m. May 31 at the school.
A Baccalaureate Mass is at 7:30 p.m. May 31 at the school.

St. Joseph Parish in St. Leon.
Brafford, is the class salutatorian. She is a member of St. Nicholas Parish in Sunman. She is the daughter of Michael and Joyce Brafford and a member of St. Matthew Parish.

Oldenburg Academy
Graduation ceremonies for 49 seniors of Oldenburg Academy in Oldenburg begin at 1 p.m. June 1 in the motherhouse Chapel of the Sisters of Saint Francis on the school’s campus. The Baccalaureate Mass is included with the graduation ceremonies.
Valedictorian Michelle Froening is a member of St. Nicholas Parish in Sunman. She is the daughter of James and Mary Beth Froening.

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A Baccalaureate Mass is at 2:30 p.m. at Our Lady of Perpetual Help Church in New Albany.
Class Valedictorian Christopher Doane is a member of St. Anthony of Padua Parish in Clarksville and the son of Kenneth and Elizabeth Doane.
Allison Havens, the daughter of Dr. Jim and Trish Havens and a member of Sacred Heart Parish in Jeffersonville, is the class salutatorian.
The archdiocesan representatives are Msgr. Schaedel and Lentz.

Brebeuf Jesuit Preparatory School
Graduation ceremonies for 181 seniors of Brebeuf Jesuit Preparatory School in Indianapolis begin at 8 p.m. May 30 at Clowes Memorial Hall on the Butler University Campus in Indianapolis. The Baccalaureate Mass is at 5 p.m. May 18 at Brebeuf Jesuit Preparatory School. Brebeuf does not choose a class valedictorian or salutatorian. Instead, a speaker is selected through an audition process. That student had not been announced by press time.

Lentz will represent the archdiocese. †

Cathedral High School
Cathedral High School in Indianapolis will hold graduation ceremonies for 249 graduates at 1 p.m. May 19 at Hilbert Circle Theatre in Indianapolis.
The class Baccalaureate Mass is at 10 a.m. May 18 at the high school.
Jamison Lupo, the son of Gregory and Marsha Lupo and a member of St. Matthew Parish in Indianapolis, is the class valedictorian.
Salutatorian Jennifer Gress is the daughter of Steven and Rebecca Gress and a member of St. Matthew Parish.

Sarah Miller, associate director of schools, curriculum and assessment, is the archdiocesan representative.

Serra Club Vocations Essay
Choosing a Church vocation is doing God’s will in life
By Lee Thompson

What are vocations? The definition of a vocation, according to the Fawk & Wagnall Dictionary, is “the work or profession for which one has a sense of special fitness.”

If you add the word “Church” in front of vocations, you basically have a way of living around God’s will. God calls a person to his or her vocation. A lot of people assume that a vocation is just for priests, nuns and brothers. This is just not true. In fact, almost everybody are people called to the vocation of marriage.

Although this is true, this essay is about how the priests and religious live their vocations: therefore, I am going to talk about the vocation of a priest I know—Father Joe Brown, the chaplain at Bishop Chatard High School.
I first met Father Joe at a football game during my sophomore year. He sat down next to me and, with his usual big grin, said, “Hi! I am Father Joe.”
This meeting started a great friendship. I had never really met a priest like him before. He was 28 and had played football during his high school years at Scecina Memorial High School in Indianapolis. I guess I just thought all priests were old and didn’t talk to kids much.

Enthusiasm for his vocation rubbed off on me. He got me to start thinking about my faith life and where I was going in life. He actually had me thinking about becoming a priest.

Since then, I have had many conversations with him about becoming a priest. I even talked with him about the priesthood when he accompanied a group of Bishop Chatard students to Italy during spring break.
Bettie Amberger served archdiocese for 25 years as payroll administrator

Bettie Amberger was a dear friend and a great collaborator in the work of Catholic education in the archdiocese. She was one of the pillars of the education department and the Office of Accounting Services from 1967-1992.

During that time, she worked closely with Msgr. George Higgins, Archbishop Edward J. Biskup, Archbishop Edward T. O'Moore and Father Gerald A. Gettelfinger, now bishop of the Catholic Center. Amberger was a longtime volunteer for Holy Spirit Parish, the St. Vincent de Paul Society of Indianapolis, and the East Deanery Board of Total Catholic Education. She was the Office of Catholic Education staff member and friend, described her as "a classy, gracious lady who was always willing to do for someone else." Surviving are seven children, Carol Jobe, Susan Wilson, Dennis, Frederick, James, John and William Amberger, a sister, Mary Driver, Paula Ertel, Carolyn Votermark, and five grandchildren.

Holy Spirit parishioner Bettie H. (Walsh) Amberger of Indianapolis was a longtime archdiocesan employee, died on April 15. She was 73. She was a close friend of the late Msgr. George Higgins, former archbishop of Indianapolis, and was described as a "saintly woman." She was a devoted member of Holy Spirit Parish and worked for the archdiocese for 25 years as a payroll administrator.

The Archdiocese of Indianapolis has released a statement about Amberger's passing, saying, "Bettie Amberger was a remarkable woman who dedicated her life to serving the Catholic Church in Indianapolis. She was a devoted member of Holy Spirit Parish and worked for the archdiocese for 25 years as a payroll administrator. She was a saintly woman, and she will be greatly missed by all who knew her."
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Panama City Beach, FL. Beach front condo, 2 BR/2 BA, pool & tennis. Visit Dairy Queen, Publix, 2 miles to beach, toll phone 386-427-5376.

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OCEAN FRONT Panama City Beach, FL. Condo, by owner. 249-438-7601.


**To Advertise, Call** 317-236-1572.

**Home For Sale**

- **CUSTOM RANCH**, 4 BR/2½BA, in need of temporary/foster care. 25 years experience. • References available. Marlene Stammerman, Director of Youth Ministry, Call 317-351-8918.

**For Sale**

- **CLASSIC** - 2 BR/1BA - 585 ft. 2nd floor. • Screened-in porch • Pets allowed. Call Jay Quigley 613-384-3613.

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- **Dachshund Rescue** Need in temporary/foster homes for Dachshunds. Call 317-352-0237 for details or visit: www.dna.org

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**Gutter**

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**Real Estate**

- **BUYING, SELLING OR BUILDING A HOME? I can help!**

**Home Improvement**


**Admission Counselors**

- **The Criterion, Friday, May 10, 2002**

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<td>Director of Music</td>
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**Administrative Assistant**

The Office of Catholic Education is seeking a full-time administrative assistant for the Excellence in Catholic Expectations for Education (EXCEED) Project. The purpose of the project is to develop programs to retain, retain and develop Catholic school teachers and administrators, to assess and report on student performance and progress, to provide state of the art technology and training, and to meet the needs and enhance the educational performance of urban, Hispanic, special needs and talented student populations. The position will provide critical and secretarial support for the project director, duties include word processing, answering phone calls, handling requests for information, coordinating meeting arrangements, and maintaining databases and files. The position requires previous secretarial experience and proficiency with Word, Excel, Publisher and accounting software. The ability to do bookkeeping and statistical work is also preferred. This position is planned to continue through June 2004. Continuance beyond that date is dependent on grant funding. Please send resume and salary history, in confidence, to Ed Isakson, Director, Human Resources 317-241-7014. Equal Opportunity Employer.

**Director of Youth Ministry**

Christ The King Parish is looking for an energetic and enthusiastic individual with strong organizational skills and a commitment to faith formation for the position of Director of Youth Ministry. The ideal candidate is someone who is willing to accept the challenge of nurturing the spiritual growth of the Parish’s most precious commodity: its young people. It is preferred that candidates have at least a Bachelor’s degree as well as certification as a youth minister or be willing to work toward such certification. Please send resumes by May 24th to:

- Marlene Stammerman, Director of Youth Ministry Home Office for Youth & Family Ministries 1-800 N. Meridian St. Indianapolis, IN 46206

**Director of Music**

North Indianapolis suburb is seeking a full-time Director of Music for 1400 family Catholic Church. Position requires a minimum of a Bachelor’s degree in music, music theory or music education, and the willingness to work collaboratively with clergy, staff and volunteers. Applicant must be proficient in vocals, keyboard and choral direction in traditional and contemporary music. Responsibilities include planning and scheduling all liturgies, funerals, and weddings, training cantors and directing adult, teen, children’s and hand bell choir; scheduling and training liturgical ministers. Competitive salary and benefits. Send resume, references with salary history by May 15, 2002 to:

- St. Louis de Montfort Church 1141 Hague Road Fishers, IN 46038 Attn: Music Search Committee Fax: 317-576-1932 Email: musicsearch@dflfishers.org

**Director of Religious Education**

St. Jude, Indianapolis, a progressive suburban Catholic south side community serving 1900 families is seeking a full-time director of religious education to implement and oversee parish faith formation programs at all levels beginning July 1. Spiritual applicant should have a love for the Catholic faith, knowledge of and commitment to the Archdiocesan Faith Formation Guidelines and Faith Formation Curriculum and the ability to work together with other catechists, youth minister, RCIA team, school personnel and pastoral staff. Experience in parish faith formation programs is required. Direct inquiries/resumes to: Harry Dudley Office of Catholic Education Archdiocese of Indianapolis 1400 N. Meridian St. Indianapolis, IN 46206 All applications must be received by May 17th.
In commenting on the uniform rule that kneeling is to be the normative posture during what used to be called the Consecration of the Mass, Kevin Corydon argues (The Criterion, April 26, 2002, at p. 5, col. 4) that this amounts to relegating the laity to the role of “ordinaries not allowed to participate in the Mass in any other respects”—such as a prohibition on priests leaving sanctuary or during recitation of the Pledge of Allegiance. It is hardly a sign of fuller active engagement in any activity. Similarly, whether priests leave the sanctuary or bow their heads during some portion of the Mass says nothing about the degree of actual lay participation in the Mass itself. What Mr. Corydon seems to really claim is that permitting priests to stand during the Consecration is not to stroke priestly egos or to degrade the delicate self-esteem of the laity. It is to sus- tain and encourage worship of and belief in the Real Presence—something for which the faithful since Vatican II has thanked in no small part to the implications carried by many post-Vatican II liturgical styles and innovations. Kneeling, unlike standing, is unmistakably a sign of wor- shipful submission. It underscores the unique, nascen presence of the “body, blood, soul and divinity of Christ” in the Eucharist, as Catholic doctrine holds. Why not reserve at least the Consecration to participate in the Mass by emphasizing worship of Christ? There is quite enough time during the rest of the Mass to “participate” in other ways, I should think.

Tom J. Marzen, Terre Haute, Ind.

Don’t blame gays

The U.S. Catholic Bishops and the far-right faithful are engaging in scapegoating rather than facing up to the hard facts of sexual abuse by priests. Regarding the discussions in Rome, Cardinal McCarrick was quoted as saying, “People mentioned problems in society. One was sexual permissiveness. One was homosexuality. One was lack of commitment.” Bishop Walz is evidently concerned about the large number of gay men in the priesthood and a “homosexual atmosphere” in seminaries that drives away heterosexual men. The problem is not homosexuals in the priesthood; it is pedophiles. Let’s not allow the bishops are attempting to shift the blame for their mismanagement and cover up on to gay men— the vast majority of whom serve the Church honorably despite its obsession with homosexuality.

He was born in Freeland, Pa., in 1939 and attended St. Mary Byzantine Catholic Grade School in Freeland and St. Gabriel High School in Parma.

The bishop completed his seminary studies in Callicoon and Troy, N.Y., and Sybertsville and New Canaan, Conn. Before he was named Bishop of Parma, he served as diocesan administrator of the Diocese of Pittsburgh, and master of Novices and Superior of the Convent at the Sybertsville Monastery.

From 1977 to 1987, he was Custo- dian of the Byzantine-Slavic Custody of St. Mary of the Angels in Sybertsville, and from 1987 to 1990 was spiritual director of a lay fraternity and director of post-formational novitiate.

Bishop Proczyk, who was archbishop of the Byzantine Archdiocese of Pittsburgh since 1995, died last year at the age of 70.

He was well-known for his efforts to preserve Eastern Catholic Church for Catholics under his care in the United States. He was a supporter of Vatican instructions to recapitulate the theology, liturgy and spirituality of Eastern Catholics.

Bishop-designate Kudrick, who succeeds Archbishop Schott in Parma, is a 55-year-old native of Dunlo, Pa., who was ordained a priest of the Third Order Regular of St. Francis in 1975. Three years later, he was given permission to serve in the Byzantine rite. In 1980, he returned to the United States, where he served as assistant professor and director of computer services at St. Francis College in Loretto, Pa. Before he was appointed diocesan administrator of the Byzantine Pittsburgh Archdiocese last year, he had various assignments in the archdiocese including rec- tor of the Cathedral of St. John the Baptist, vicar general of the archdiocese and administrative secretary to the metropolitan.

If the Church does ever revise its statutes and allow men to be married and be priests, perhaps only the unmarried, chaste clergy would be eligible to climb the ranks. That seems to me a good compromise. I wish the pope would decree that every diocese have a permanent diaconate, men and women, married and not. It’s (past) time!

Mark J. Baker, Indianapolis

‘Optional celibacy’ no answer

So you support “optional celibacy” for Catholic priests? It’s generally agreed that fewer than 2 percent of Catholic priests over the past 30 years have been guilty of sex abuse. It is much more likely that all married men have been guilty. So isn’t it probable that married clergy will edge toward that than 5 more percent figure?

Jeremy W. Schneider, Jasper, Ind.
# The Choice is Simple!

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<th>Sienna</th>
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<td>Support the Catholic or Pro-Life charity of your choice.</td>
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<td>Support Pornography.</td>
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