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Catholic educators praised, encouraged to do more at convention

ST. LOUIS (CNS)—More than 14,000 Catholic school teachers, administrators and parish catechists gathered in St. Louis on April 22-25 for inspiration and encouragement in their work, shared camaraderie, practical tips for the classroom, school board and parish, and souvenirs of giveaway markers, pencils, rulers and stress balls.

Your work influences millions of people, Bishop Wilton D. Gregory of Belleville, Ill.,

president of the U.S. Conference of Catholic Bishops, told participants at the opening session of the National Catholic Educational Association's convention.

"You are the key to the Church's ability to accomplish its goal ... to pass on the faith to the next generation," he said.

This year, the NCEA went back to its roots, holding its 100th convention at the place where it all started—St. Louis, where the organization held its first convention in

1904. At that time, the delegates were all men and predominantly priests.

At this year's convention, with the theme, "Dream by the River: Faithful Past, Faith-Filled Future," the delegates were primarily lay women with a fair number of women religious and a small percentage of men. The delegates participated in modern-day seminars on using hand-held and laptop computers in the classroom and training students to give PowerPoint presentations

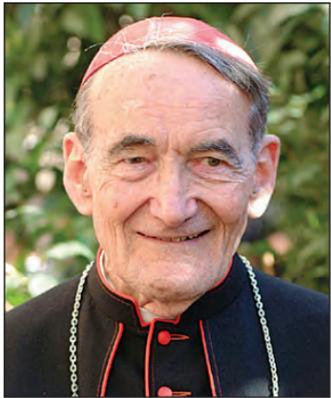
and do Web-based research. They also managed to meet up with one another in the huge convention center through the help of cell phones.

Bishop Gregory called the 100th anniversary of NCEA's founding "a special moment in the history of the Church in the United States." He also pointed out some challenges for the future of Catholic education, which include attracting and retaining

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Cardinal Dulles says U.S. Church urgently needs 'regeneration'

NEW YORK (CNS)—Cardinal Avery Dulles said in a New York lecture on April 23 that the Church in the United States "stands in urgent need of far-reaching intellectual, spiritual and moral regeneration."



Cardinal Avery Dulles

Delivering the spring lecture of his McGinley professorship at the Bronx campus of Fordham University, he cited problems of religious illiteracy, rampant dissent, flouting of liturgical laws and a general decline in religious practice.

"The call for a new evangelization strongly issued by Paul VI and

John Paul II has fallen, it would seem, on deaf ears," he added. "The majority of Catholics have little appreciation of their mission to spread the faith as a precious gift intended for all."

Cardinal Dulles concluded his list of needed reforms by referring to "the immoral behavior of Catholics, both lay and clergy" that he said was "a cause of scandal and defections."

Such behavior, he said, included not only sexual abuse of children, but also sex outside of marriage, abortion, divorce, alcoholism, drug abuse, character defamation and "scandals such as falsification of records and embezzlement."

"The morality of Catholics all too often sinks below the standards commonly observed by Protestants and unbelievers," he said.

Cardinal Dulles said reforms in these and other areas

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CNS photo from Catholic Press Photo

Cardinal Avery Dulles said in a recent lecture that the U.S. Church is in need of "intellectual, spiritual and moral regeneration." He said true reform would, among other things, follow Catholic principles derived from revelation, respect the Church's styles of worship and pastoral life, adhere to the fullness of Catholic doctrine, respect the divinely given structures of the Church, and maintain communion with the whole body of the Church.

Parishes and schools receive St. Francis Xavier Home Mission Fund grants

By Brandon A. Evans

Five parishes and three schools in the archdiocese recently received word that they have grant money coming their way.

The parishes and schools applied for grant money from the archdiocesan St. Francis Xavier Home Mission Fund and had their applications approved.

Each year, when parishes exceed their goal for the Called to Serve: United Catholic Appeal campaign, they can choose to give some of that money to the home mission fund.

Money from the fund is given to select parishes that have varying financial needs.

Grants are allocated to archdiocesan parishes and schools twice a year. The first allocation is large and for planned parish projects, while the second is smaller and for unforeseen difficulties.

Parishes and schools received \$386,000 from the 2002-03 allocations—\$77,000 of that total was awarded in this recent, secondary allocation.

The parishes that received grants in this allocation faced steep competition—many more parishes applied and the total amount asked for was \$429,000. Even those that received money did not get all that they asked for.

Joseph Therber, secretary for stewardship and development, said that this money is coming at a timely moment "and all for projects that are extremely focused on their mission."

"Those grants are going to parishes facing very, very important human needs," he said. "And the home mission fund benefits parishes and people throughout the archdiocese—not just a specific geographic area." Sacred Heart of Jesus Parish in Terre

See GRANTS, page 2



Photos by Jemiller Lindberg

Welcome 'new' Catholics

More than 1,000 people entered the Church this Easter in the Archdiocese of Indianapolis. The names of those joining the Church can be found on pages 10 and 11.

Left, Father James Wilmoth, pastor of St. Roch Parish in Indianapolis, baptizes one of the many children who entered the Church at the Easter Vigil Mass on April 19.

Above, Bill Windmiller of Indianapolis receives the sacrament of confirmation from Father Wilmoth at St. Roch Church during the Easter Vigil Mass.

EDUCATION

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quality teachers, grounding all programs in a faith foundation that is "solidly Catholic," staffing programs with people grounded in the faith who have a strong spiritual life, and providing teachers with adequate salaries and benefits.

At the general sessions, the NCEA delegates were praised for the good work they have already done and encouraged to expand their roles even further.

Margaret O'Brien Steinfelds, author and former editor of *Commonweal* magazine, urged the educators to consider how Catholic education "must enlarge its mission, extend its reach, enrich the Catholic community and thereby enrich the culture. Do more, for more people.

"Above all, this enlarged mission must include adult education," she said, pointing out that she knows this already goes on in many schools and religious education programs, particularly with sacramental preparation, tutoring or helping parents with their children's special needs.

Steinfelds said Catholic schools need to prepare students to confront American culture and offer it something different. For example, she said, Catholics can address the current culture so absorbed with its technology, media, science, medicine, psychology and global markets with a faith tradition that says "there is more meaning in this world than we can see with our microscopes and telescopes, than we can manipulate with our genetic catalogs and surgical instruments, than we can see on TV and [in what] comes to us over the Web."

The Catholic tradition, she added, can offer alternative views on everything from

wealth and spending to science and the notion of working together instead of as isolated individuals.

Carl Anderson, supreme knight of the Knights of Columbus and keynote speaker during the convention's closing session, urged the educators to take pride in their heritage as Catholics and Americans and to "take the new generation by the hand" to transform the modern world.

In the hundreds of workshops offered during the four days of the convention, NCEA delegates learned about ways to encourage preschool artists, cure senioritis and reach the adults in their parishes.

They also were able to glean helpful hints on everything from ways to make math, science and reading more fun to how to steer youths away from sexual harassment and abuse, and teach peace in the modern world. They discussed sacramental preparation, legal issues, finances, the Internet, urban schools, marketing strategies and everything in between.

During a workshop called "Christian Peacemaking in Post 9/11 America," the speaker focused on the importance of students' prayers and discussion of peace in time of war.

"In dire times, we need to look to the words of the pope and other prophets" who urge peace, said James McGinnis, president of the St. Louis-based Institute for Peace and Justice, a nonprofit group that provides religious education resources for teaching about peace.

McGinnis also urged teachers to have their students pray for peace or do something positive in response to the current situation in Iraq by writing letters to Iraqi children or U.S. government leaders.

In another workshop, a speaker urged educators to become more aware of the reality

their students face in today's sexually charged society.

"We have to educate kids to see how the media influences them," said Kathleen S. McGee, director of services for Girls and Boys Town in Nebraska, referring to the 3,000 advertisements she said today's 3.3 million U.S. teens see each day and the eight sexual innuendos aired per hour just during TV's "family hour."

She told educators that those who sexually harass or abuse others often use certain kinds of behaviors that she urged teachers to be on the lookout for in their classrooms and hallways.

She also advised teachers and school administrators to "flesh out" sexual harassment policies that "all schools have" but few know how to appropriately use.

During the convention, presenters primarily focused on ways to guide today's youths, but they also spoke of the need to give faith direction to adults.

In order for adults to take a more active role in the Church, they need to be formed in their faith, according to a presenter at the convocation of the National Association of Parish Catechetical Directors held in conjunction with the NCEA convention. Members of the catechetical association belong to the NCEA.

Jane Regan, author of the book, *Toward an Adult Church: A Vision of Faith Formation*, and one of the workshop presenters at the convocation, told participants that effective adult faith formation does not necessarily mean new programs.

Adults are formed in their faith at the parish level, and it most often happens when they get together and share stories of their faith experience, Regan said, advising that parish seminars or workshops for adults always include time for discussion.

It is "an absolute necessity," she added, to



Pre-kindergartener Tyler Van Etten is a student at St. Peter's Catholic School in Utica, N.Y. At the recent National Catholic Educational Association convention in St. Louis, Bishop Wilton D. Gregory told Catholic educators that they were key to faith for the next generation.

have adults "in conversation together."

Educators were also reminded that the work they do with today's youths could impact future Church leadership.

Christopher Mominey, director of campus ministry at Christian Brothers Academy in Jamesville, N.Y., told workshop participants that the work his students do in planning Masses and retreats and organizing food and clothing drives "gives them a sense of parish life and that they can get involved."

But on another level, he said, it's also about "forming ministry leaders, and they know that." †

GRANTS

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Haute received \$1,200 for church boiler repairs. The problem with the boiler was unforeseen and needed immediate fixing.

"We were and have been very grateful for the assistance that we've received from the St. Francis Xavier Home Mission Fund," said Father Russell Zint, the pastor.

St. Jude Parish in Spencer received a \$10,000 grant for electrical and flooring

projects.

The old St. Jude Hall, which used to be the primary church building but now houses offices and classrooms, is a historic home that is in need of repair.

"Things are just getting old and falling apart," said Sandra Davies, a parish council member at St. Jude Parish.

As for the grant, she said that "it's a blessing. Without it, we'd be able to do no repairs.

"We just don't have any other avenues to obtain funding," she said.

Holy Angels School in Indianapolis received \$20,000 to support school operations.

Father Clarence Waldon, pastor of Holy Angels Parish, said that the school has fallen behind on its bills because of a lack of income from tuition.

"We were very happy to get the \$20,000," Father Waldon added. The money will go toward paying the bills and, as he put it, help the school keep its head above water.

The five parishes and three schools that received grants all got less than they asked for, but all were grateful to the archdiocese—and in a particular way to the parishes that helped contribute to the St. Francis Xavier Home Mission Fund.

"One of the things that I try to keep in mind wherever I'm serving is that we are one family," Father Zint said. Some parishes need help now, and others will need help tomorrow.

"Right now, we're down," Father Waldon said, "and we have been up. Sooner or later, someone else will be down. We all help one another when we're having problems."

Davies, Father Zint and Father Waldon each said that their parish gives to the St. Francis Xavier Home Mission Fund.

"I did instruct the archdiocese to keep any overage of ours" from the United Catholic Appeal, Father Zint said.

He hopes that Sacred Heart of Jesus

Parish can be just as helpful to other parishes.

"Who knows," Davies said, "maybe down the road we'll be able to help another parish."

Decisions are made on which parishes and schools most need grants by the Home Missions Allocations Committee, which sifts through the many applications and makes recommendations to Archbishop Daniel M. Buechlein.

Msgr. Joseph F. Schaedel, vicar general, said in a letter to the parishes and schools that received grants that the money was made possible through the generosity of parishioners all around the archdiocese.

"I pray this call to generous stewardship of our financial resources continues to grow," he wrote.

Parishes that have a financial need and that are facing larger projects can apply for the next round of allocations, which will be for the 2003-04 season.

Davies said that St. Jude Parish will be applying for a grant.

The deadline for applications is May 30.

Last year, \$309,000 was awarded to 12 different parishes and schools in the larger allocation—with individual grants ranging from \$5,000 to \$45,000.

(For more information about the St. Francis Xavier Home Mission Fund or for an application, call Bonnie Vollmer at 317-236-1410 or 800-382-9836, ext. 1410.) †



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Madison students find diversity is all around them

By Jennifer Lindberg

Students at Father Michael Shawe Memorial Jr./Sr. High School in Madison took a trip around the world recently.

But they didn't leave school. Instead, the world was brought to them by the "Celebrating Diversity Week" program sponsored by the school's student council on April 7-11.

"Sure, you can read books about different cultures," said Jacob Laskowski, a sophomore and member of Prince of Peace Parish in Madison, who organized the event. "If people come to the school and actually see and learn from people of different cultures, it makes a difference and gets students to think and listen."

The goal was to make students who live in Madison, a small town of about 14,000 people, more aware of the world around them.

They listened to speakers from Hawaii and Poland. They learned about Middle East politics and religions, and explored topics relating to Japan and Ireland.

Using nearby Hanover College as a resource, students heard a Hanover student speak about the Hawaiian culture and a professor discuss the Middle East.

Benedictine Sister Jane Ann Breen, principal of the high school, said the week of activities highlights the fact that Madison is more diverse than students think.

"This week gives the students an appreciation of the richness of the Madison community," she said. "It helps them recognize that the U.S. and their

small community of Madison is truly a melting pot of various types of ethnic groups."

Having a student take the initiative to organize the diversity week also shows that students are using their leadership abilities, which is encouraged at the school, said Sister Jane Ann.

Students said the experience gave them a new outlook on their community and the world.

"I didn't realize before, even in our own country such as Hawaii, that we are all so different from each other," said senior Annette Leiske, a member of Prince of Peace Parish. "We are all a melting pot of all these diverse cultures, and it's good to experience different ones."

"It's not every day that we meet someone from Hawaii, the Middle East or Japan. This opens our eyes since we live in such a small town. We don't always get a diverse experience," Annette said.

Jacob, who wants to continue the diversity week program each year, said he's become more aware of the different cultures surrounding him.

"I hope [other students] will realize that there are other people in the world that they don't know much about, and that this will let them know that we all aren't the same," he said.

Eighth-grader Kathryn Gray said she's become even more open about other cultures from the experience.

"It helps that we can see how other people live and how their culture affects the world," said Kathryn, also a member of Prince of Peace Parish. †



Above, Jacob Laskowski, a sophomore at Father Michael Shawe Memorial Jr./Sr. High School in Madison organized a diversity week for his school to show that Madison has more diversity than people thought.

Left, Sarah Yeager, left, and Stacy Shaffer make origami during Diversity Week at the Father Michael Shawe Memorial Jr./Sr. High School in Madison. Students also learned about Ireland, Hawaii, the Middle East and Poland.

Ferdinand Benedictines to profess final vows

Three Benedictine sisters will make their perpetual monastic profession as members of the Sisters of St. Benedict of Ferdinand, Ind., on May 3.

Benedictine Sisters Cathy Ann Robinson, Briana Elisabeth Craddock and Macy Jo Marshall will profess their perpetual vows during a eucharistic liturgy at 2 p.m. EST in the Monastery Immaculate Conception Church at Ferdinand. Evansville Bishop Gerald A. Gettelfinger will preside at the Mass.

A public reception for family and friends will be held in the gymnasium following the ceremony.

Sister Cathy Ann is the daughter of St. Pius X parishioners John and Rosemary Robinson of Indianapolis. Before entering the monastery, she was a member of Holy Spirit Parish at Geist in Fishers, Ind., in the Lafayette Diocese, and worked as a registered nurse at Riley Children's Hospital in Indianapolis.

She entered the monastery in 1997 and

made her first profession of vows in 1999. She worked for two years as pastoral associate at St. Simon Parish in Washington, Ind., and is currently serving as pastoral associate for the tri-parishes in St. Meinrad, Fulda and Siberia.

Sister Briana Elisabeth, a native of Burbank, Calif., is the daughter of John and Susan Craddock. She was a member of St. Paschal Baylon Parish in Thousand Oaks, Calif.

She entered the monastery in 1995 and made her first profession of vows in 1997. Before

entering the monastery, Sister Briana worked as a nurses' assistant in Thousand



Sr. Cathy Ann Robinson



Sr. Briana Elisabeth Craddock

Immaculate Heart of Mary Parish in Lansing and worked as a manager for McDonald's.

She entered the monastery in 1995 and

Oaks. She worked with technology services at the monastery for one year, and for the past five years has served as the

technology coordinator and an art and religion teacher at Resurrection School in Evansville.

Sister Macy Jo is a native of Lansing, Mich., and is the daughter of Mary Jo Marshall and Millard Smith Marshall. Before entering the monastery, she was a member of



Sr. Macy Jo Marshall

and is majoring in social work.

The Sisters of St. Benedict of Ferdinand, with 217 members, are one of the largest Benedictine communities of women in the United States. They serve in three states and three foreign countries, ministering in education, pastoral care, parish ministry, health care, counseling, retreat and spirituality work, social services, and mission work. †



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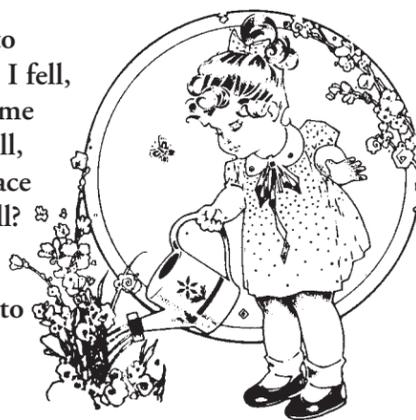
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Editorial



CNS file photo by Martin Lueders

Partial-birth abortion ban

It appears that, after about eight years of legislative wrangling, President Bush will soon be able to carry out his pledge to sign legislation that would ban the gruesome partial-birth abortion procedure. But let's not count our chickens before they're hatched.

Back on March 13, the U.S. Senate approved the Partial-Birth Abortion Ban Act of 2003 by a vote of 66-33. The House of Representatives has not yet taken up the bill, but last year it approved a similar bill by a vote of 274-151. When he pledged to sign the bill, President Bush called it "an important step to building a culture of life in America."

It is true that both the Senate and the House passed similar bills in the past. The difference is that President Bill Clinton vetoed those bills and the Senate was unable to get the two-thirds vote required to overturn the vetoes.

It seems clear that most Americans, no matter how they feel about a woman's right to choose to have an abortion, oppose partial-birth abortion because it appears to be closer to infanticide than abortion. The more the baby in the womb actually looks like a baby the more Americans are opposed to killing it, and the partial-birth abortion procedure is performed during the third trimester of pregnancy.

The procedure involves the almost-complete feet-first delivery of the baby, except for the head. When the back of the head is exposed, the abortionist pierces it with a scalpel. The brains are then suctioned out and the head is crushed.

The votes for the bills that would ban this procedure indicate that the senators and congressmen are aware that most people find this procedure abhorrent. Before the Senate passed the bill, it passed a non-binding sense-of-the-Senate amendment so the senators could vote their approval of the Supreme Court's *Roe vs. Wade* decision. The vote on the amendment was 52-46.

Both of Indiana's senators, Richard Lugar and Evan Bayh, voted in favor of the ban. Unfortunately, nine senators who call themselves Catholics voted against the bill, despite the recent

document from the Congregation for the Doctrine of the Faith that stated, "Those who are involved directly in lawmaking bodies have a grave and clear obligation to oppose any law that attacks human life."

Once Congress passes the bill and the president signs it, the battle will continue in the courts. Just as the abortion industry fought, and continues to fight, Indiana's pre-abortion counseling law, it is even surer to fight the partial-birth abortion ban. Both Planned Parenthood and NARAL Pro-Choice America are prepared to file suit as soon as President Bush signs the legislation.

It surely will go to the Supreme Court, and that's why we say it's too early to count our chickens. The court could decide not to hear an appeal from a lower court if the lower court declares the law unconstitutional because the high court already decided a similar case in 2000. Then, by a vote of 5-4, it struck down a Nebraska law that tried to ban partial-birth abortion. Those voting in favor of the ban were Justices William Rehnquist, Anthony Kennedy, Clarence Thomas and Antonin Scalia.

The Nebraska law, though, was not limited to a ban on partial-birth abortion. When the court voted in that case, Justice Sandra Day O'Connor said that she might have voted differently if it had been so limited and also if the law had an exception for the life and health of the mother. Therefore, when Sen. Rick Santorum (R-Pa.) constructed the bill in the Senate this year, he was careful to make an exception for the life of the mother.

However, we don't know if the same justices will be hearing this case by the time it reaches the Supreme Court. It seems probable that one, two, or perhaps even three of the justices will retire this summer, and organizations that oppose restrictions on abortion will fight vigorously to prevent pro-life men or women from succeeding them.

Thus, as much as we would like to believe that the end of partial-birth abortion is in sight, it's too early to celebrate.

—John F. Fink

Letters to the Editor

New encyclical on the Eucharist was needed

The recent encyclical, *Ecclesia de Eucharistia*, is a much-needed document in an age when many Catholics fail to realize the importance of the Holy Eucharist. The Second Vatican Council document *Lumen Gentium* properly calls the Eucharist "the source and summit of the Christian life." The Council of Trent stated that "the body and blood, together with the soul and divinity, of our Lord Jesus Christ" is present in the Holy Eucharist.

Thus, it being the case that Christ is truly present in the Eucharist, great care must be taken before partaking of the Eucharist. The *Catechism of the Catholic Church* exhorts those conscious of grave sin to abstain from the Eucharist until they participate in the Sacrament of Penance. CCC #1385. *Ecclesia de Eucharistia* makes plain that "the two sacraments of the Eucharist and penance are very closely connected" inasmuch as the very presence of Christ in the Eucharist calls us to be reconciled to God.

Those who worry that *Ecclesia de Eucharistia* will alienate certain persons or harm ecumenical efforts need to read *Ecclesia de Eucharistia* in order to realize that the Catholic Church's *raison d'être* is the Eucharist. All other cares are trivial when compared to the Body and Blood of Our Lord.

James R. Holden
Director
Catholics Allied For The Faith Inc.

Doing nothing is evil

On March 4th, 1991, the tanks of the U.S. Marine Corps' Company A, 8th Tank Battalion were stopped along the Sixth Ring Motorway West of Kuwait City. First and Second Platoons were dug in facing toward the city and Third Platoon was refused along the motorway to cover that road and the approach from the Gulf of Kuwait. For a mile or more to the west, the motorway was strewn with the burned hulks of Iraqi armored vehicles destroyed in the fire-fight with Company A two nights before as the Marines cut the road to Basra.

A white Chevy Suburban approached from the west and stopped in front of Third Platoon. Two men emerged from the van and walked toward the Marines. One was in western dress while the other was wearing Arabic robes. Shyly, and grasping the men's clothing with fat little hands, two little dark-haired girls followed. Mindful of terrorist attacks, I shouted for the platoon to assemble. We

scrambled for our weapons and warily approached the Arabs. The man in western dress extended his hands in friendship and introduced himself as a captain in the Kuwaiti police force. He introduced his brother, who spoke no English, and then he introduced his daughters, Jasmine, age 3, and Fatima, age 5. Their large brown eyes stared wide at the huge, dirty, American Marines surrounding them. And, being American GI's, we dug out all the candy and treats we could find for the two little kids.

The Kuwaiti police captain said that he felt it was important for his two young daughters to meet us. He then, and with great solemnity, shook each of our hands in turn and thanked us for giving him his country back. In the long, sad history of human suffering, perhaps only Americans have ever heard that said to them. Few men are ever vouchsafed validation so clear and so clean. All the rigors of boot camp, the long years of training in the cold and the heat and the mud, the past months in the Saudi desert and the four days of the hell of combat were then understood. And blessed.

How often lately I am reminded of the historical obscenity of British Prime Minister Neville Chamberlain stepping off his plane, fresh from Munich, waving a small piece of paper about his head and proclaiming "... peace in our time." Even as late as 1938, Hitler could have been stopped. As I write this, it is Easter Saturday. If Hitler had been stopped, Anne Frank would now be 74 years old. She would be celebrating the Passover with her children, her grandchildren and, perhaps, her great-grandchildren. I have been granted by almighty God to know that Fatima and Jasmine will one day be able to celebrate Ramadan with their great-grandchildren.

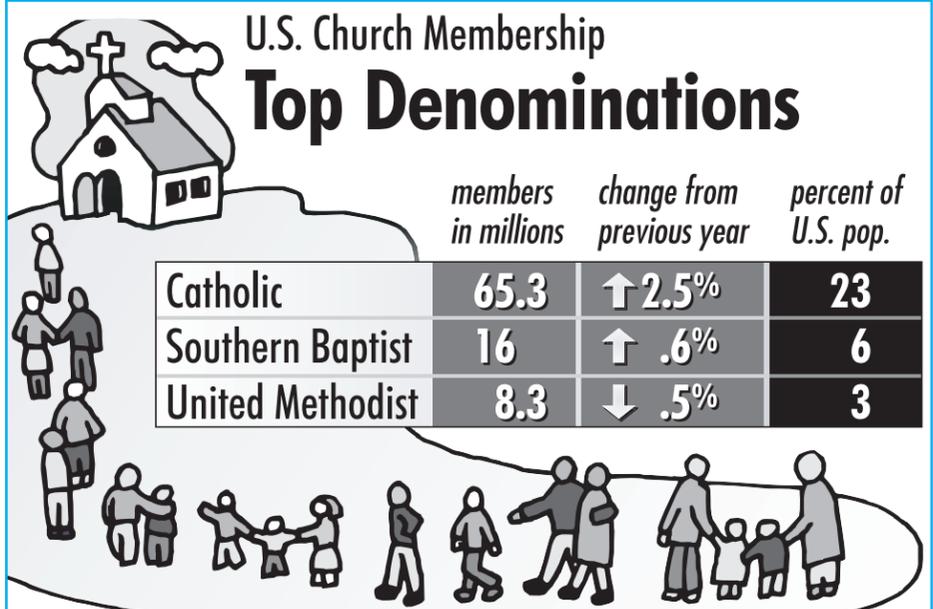
Christ commanded us to take up the cross and follow him. And he told us that no man has greater love than that he lay down his life for his neighbor. He offers to us many ways to take up the cross. In the first Gulf War, 246 Americans took up the cross and laid down their lives for Fatima and Jasmine and unnamed thousands. In this Iraqi war, more than 150 Americans have laid down their lives for their neighbor. We will never know how many horrors have been averted because of these sacrifices, how many Anne Franks, how many Fatimas, how many Jasmynes.

Even in the depths of combat, we prayed for peace. I will always pray for peace. Yes, war is evil. But a far greater evil is the abject moral and physical cowardice of inaction that allows evil to continue and destroy the lives of the innocent.

John D. Cornwell, Corydon

Church Facts

U.S. Church Membership Top Denominations



Source: "2003 Yearbook of American and Canadian Churches" from 2001 census reports

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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

When technology gets in the way of 'humane communication'

The other evening, two guys drove by as I was walking in the neighborhood. Both were on their cell phones—not talking to each other, I presume. I wondered if the two fellows even got around to talking to each other.

The other week, while picking up a few things at Target, I chanced upon two women chitchatting with each other on their cellular phones—two aisles apart! They were still visiting by phone as they approached the checkout clerks. I wondered if, at least in the parking lot, they got to talk to each other face to face.

Even more impersonally, I understand lots of folks spend hours communicating anonymously on the Internet. Are we using these fine technologies to become better communicators?

New technology makes communication so much easier. Whether we liked it or not, during the war in Iraq there were virtually instantaneous reports on TV. Indeed, on one screen there could be as many as three or four segments of communication going on at once. Surely I am not the only one who can't figure out if I want to listen to the speaking reporter or follow the news trailer at the bottom of the screen. The result is that I know little about whatever is going on in our world.

I remember when the daily newspaper, *USA Today*, was first published. Journalists and others expressed concern that in-depth

reporting was being jeopardized and that we were headed toward "quick and easy" communication of the news, sacrificing in-depth knowledge. We are there. Obviously, "quick and easy news" and the quick media "sound-bite," like "fast food," find a lucrative market in our society.

We have the opportunity to share more information more quickly than in any other era of human history. But are we truly better informed? Has there been a trade-off for "quick and easy"? We have more information available at any given time, but does it mean we are better informed or that we are better people?

The price we pay for convenience in communication, like any good thing, has its hazards, one of which is the fact that many people don't really read anymore, at least not in depth. And maybe we don't listen as well either. The further difficulty is that complex topics and issues of human concern are oversimplified to an amazing degree and thus mislead a large segment of the public.

There are studies that indicate that an astonishingly high percentage of the public lives by newspaper headlines or the sound bites of television or radio. If those studies are correct, we are not a well-informed people.

Of greater significance is what happens to interpersonal communication. The trend seems to be drifting toward more

impersonal communication, for example, the two people talking on their respective cellular phones seated side by side in an automobile. I must admit that I still haven't figured out why folks would visit with each other by cell phone two aisles away in the same store when they could meet in the aisle between.

Anonymous meetings on the Internet as a regular mode of communication do not bode well. If loneliness is the reason for anonymous communication, impersonal technology isn't the best solution.

More opportunities for communication are surely a good thing. Yet, if we allow these means to become more and more impersonal, we are contributing to the trend of treating human persons as objects. If the singular driving motive for convenient communication technology is financial profit without regard for the needs of honest and complex human relations in our society, then our culture suffers.

Whether we examine the communication challenges encountered globally in human society or whether we reflect on

the challenges of communication within our family homes, nothing can take the place of respect for the human person—all human persons.

We Catholics are deeply committed to fostering a culture of life, a culture that promotes respect for the dignity of the human person from birth until natural death. Humane communication is certainly at the heart of our concern.

We are a significant part of the market that is targeted by those in the business of communication. We do not help build a culture of respect for life if, wittingly or unwittingly, we support the market for forms of communication that make objects of our neighbors.

We need and value the convenience of new technologies as much as anybody else. What can we do? It is within the realm of our personal control to discern how we use these fine conveniences. We are also able to seek better in-depth information about matters of concern to our human family, in our homes and in our world.

We don't have to allow others to do our thinking for us. †

Archbishop Buechlein's intention for vocations for May

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

Cuando la tecnología interfiere con la 'comunicación humana'

La otra noche, mientras caminaba por el vecindario, pasaron dos hombre en coche. Ambos estaban usando sus teléfonos celulares, supongo que no hablaban uno con el otro. Me pregunté si los dos compañeros llegarían a hablarse en algún momento.

La otra semana estaba comprando unas cosas en Target y me topé con dos mujeres conversando entre sí en sus teléfonos celulares ¡a dos pasillos de distancia! Aun hablaban por teléfono cuando llegaron a la caja registradora. Me preguntaba si, al menos en el estacionamiento habrían llegado a hablarse frente a frente.

Y todavía más impersonal: entiendo que mucha gente pasa horas comunicándose anónimamente en la Internet. ¿Estamos acaso utilizando estas tecnologías sofisticadas para volvernos mejores comunicadores?

Las nuevas tecnologías facilitan muchísimo la comunicación. Durante la guerra en Irak, independientemente de si nos gustaba o no, recibíamos reportes virtualmente instantáneos en televisión. De hecho, en una misma pantalla podían estarse transmitiendo hasta tres o cuatro comunicados simultáneamente. Con seguridad no soy el único que no puede decidir si desea escuchar al reportero que habla o seguir el hilo de noticias en la parte inferior de la pantalla. El resultado es que sé muy poco sobre lo que está pasando en el mundo.

Recuerdo cuando el periódico *USA Today* se publicó por primera vez. Periodistas y otros grupos expresaron su preocupación debido a que los reportajes a detalle estaban en peligro y que nos dirigíamos hacia un

estilo de comunicación "fácil y rápido", sacrificando el conocimiento a profundidad.

Así estamos. Obviamente las "noticias fáciles y rápidas" y los "abreboca" de los medios de comunicación, así como la "comida rápida" encuentran un mercado lucrativo en nuestra sociedad. Tenemos la oportunidad de compartir más información y más rápidamente que en cualquier otra época de la historia humana. Pero ¿de verdad estamos mejor informados? ¿Ha habido un trueque por lo "fácil y rápido"? En todo momento tenemos mucha información disponible, pero ¿significa esto que estamos mejor informados o que somos mejores personas?

El precio que pagamos por la conveniencia en la comunicación, como cualquier otra cosa positiva, tiene también sus peligros. Uno de ellos es el hecho de que muchas personas ya no leen, al menos no a detalle. Y tal vez ya ni siquiera escuchemos. La mayor dificultad es que los temas complejos y los problemas que preocupan a los hombres se encuentran simplificados a niveles asombrosos y por consiguiente, engañan a buena parte del público.

Existen estudios que indican que un asombroso alto porcentaje del público vive de los encabezados de los periódicos o de las porciones de información que obtiene a través del radio o la televisión. Si esos estudios están en lo cierto, entonces no somos gente bien informada.

De mayor importancia aún es lo que ocurre en la comunicación interpersonal. La tendencia parece conducir más hacia

la comunicación impersonal. Por ejemplo, dos personas que hablan por sus respectivos teléfonos celulares, sentados uno al lado del otro en un coche. Debo admitir que aún no he logrado entender como la gente se visita por teléfono celular a dos pasillos de distancia en una misma tienda cuando podrían hacerlo en el pasillo intermedio.

Los encuentros anónimos en la Internet como método habitual de comunicación tampoco auguran buenos presagios. Si la soledad es el motivo para la comunicación anónima, la tecnología impersonal no es la mejor solución.

Seguramente la mejor opción es disponer de mayores oportunidades de comunicación. Sin embargo, si permitimos que los medios sean cada vez más y más impersonales, estamos contribuyendo con la tendencia de tratar a los seres humanos como objetos. Si el único objetivo de la conveniente tecnología de comunicación es la ganancia económica sin respeto por las necesidades de las complejas relaciones humanas de nuestra sociedad, entonces nuestra cultura se verá perjudicada.

Tanto si examinamos los retos que ha enfrentado la comunicación globalmente en la sociedad humana como si reflexionamos sobre los retos de la comunicación dentro de nuestras propios

hogares, nada puede tomar el lugar del respeto por el ser humano—*todos* los seres humanos.

Los católicos estamos profundamente entregados a fomentar una cultura de vida, una cultura que promueva el respeto por la dignidad del ser humano desde el nacimiento hasta su muerte natural. La comunicación humana es ciertamente nuestra preocupación fundamental.

Nosotros somos una parte importante del mercado hacia quienes está orientado el negocio de la comunicación. No ayudamos a construir una cultura de respeto por la vida si, a sabiendas o no, apoyamos el mercado de las formas de comunicación que colocan como objetivo a nuestros vecinos.

Necesitamos y valoramos la conveniencia de nuevas tecnologías tanto como cualquier otro persona. ¿Qué podemos hacer? Está dentro del ámbito de nuestro control personal el discernir como utilizar estas buenas herramientas. También tenemos la capacidad de buscar información más profunda y de mejor calidad sobre tópicos de interés para la familia, en nuestros hogares y en nuestro mundo.

No tenemos que dejar que otros piensen por nosotros. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminarios: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Check It Out . . .

Saint Meinrad Abbey Guest House in St. Meinrad is hosting several retreats. **"A Short Course in Making People Happy"** will be presented by Benedictine Father Eric Lies on May 16-18. The weekend retreat will focus on five phrases that can bring happiness to people around you. **"The Struggle to Become Church: Reflections on the Acts of the Apostles"** will be presented by Benedictine Father Eugene Hensell on June 20-22. The weekend retreat will look at the challenges, struggles and growing pains that the first Christian community had to endure on its way to becoming Church. **"Lessons Mother Taught Me"** will be presented by Benedictine Father Eric Lies on May 20-22. The weekday retreat will focus on the story of Father Eric's mother and her knowledge that prayer comes first in life, a positive attitude makes you happy and true love brings out the best in people. The cost of each retreat is \$175 per person or \$300 per couple. For more information or to register, call the guest house at 812-357-6585 or 800-581-6905 or e-mail mzoeller@saintmeinrad.edu or log on to www.saintmeinrad.edu/abbey

Roncalli High School, 3300 Prague Road, in Indianapolis, is currently **taking applications for registration** for the 2003-04 school year. For more information or an application, call the school office at 317-787-8277.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats. There will be a **"Men's Serenity Retreat"** on May 30 to June 1 for men whose lives have been affected by alcohol. The cost of the retreat is \$135 per person. There will be an **"Annual Reflection Day"** on June 2, and again on June 26, from 9 a.m. to 4 p.m. Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, will present the reflection day, which will focus on various styles of prayer. The cost is \$30 per person and includes lunch. Conventual Franciscan Father Eric Kahn will present **"Invitation to Intimacy with God,"** a retreat for women religious, on June 15-20. The retreat will include Mass, walking the labyrinth, participating in a silent group meditation and learning about the healing ministry of Sabrina Falls, a Quaker musician. The cost of the retreat is \$300 per person. For more information, call the retreat house at 317-545-7681.

Holy Trinity Parish, 2618 W. St. Clair St., in

Indianapolis, will sell **poticas** daily in the kitchen of Bockhold Hall. Poticas will be sold for \$15 each day from 8:30 a.m. to 1 p.m. For more information, call the kitchen at 317-634-2289.

The St. Augustine Guild will sponsor its annual **"Springtime at the Creek"** style show on May 7 at the Ritz Charles, 12156 N. Meridian St., in Carmel, in the Lafayette Diocese. The doors open at 11:30 a.m. and the luncheon and show begin at noon. All proceeds benefit the ministry of the Little Sisters of the Poor in their work caring for the elderly at St. Augustine Home for the Aged in Indianapolis. The cost is \$22 per person. For more information or for reservations, call Dottie Butcher at 317-843-0524.

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, in Greenwood, will have a **Christian coffee-house** at 7 p.m. on May 9. The coffeehouse will feature several Christian artists performing, along with coffee, drinks and snacks. The event is free and open to the public. For more information, call 317-859-4673.

Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, has visited Uganda three times, and Sherry Meyer has served there as a lay missionary since 1991. The two will **share their experiences** and photos three

times in May. They will speak at Sacred Heart Parish, 1840 E. Eighth St., in Jeffersonville, at 7 p.m. on May 7; at St. Barnabas Parish, 8300 Rahke Road, in Indianapolis, at 7 p.m. on May 12; and at Fatima Retreat House, 5353 E. 56th St., in Indianapolis at 7 p.m. on May 14. A free-will offering will be accepted at all the events to support Meyer's missionary work. For more information, call the St. Barnabas Parish office at 317-882-0724.

Father Thomas Scecina Memorial High School in Indianapolis, will present **The Wizard of Oz** at 7:30 p.m. on May 2-3 at Belzer Middle School, 7555 E. 56th St., in Indianapolis. Tickets are \$8 per person. For more information, call Scecina at 317-356-6377.

The Terre Haute Deanery will present **"An Evening of Sacred Music"** with the University of Notre Dame Folk Choir at 7:30 p.m. on May 19 at St. Joseph University Parish, 113 S. 5th St., in Terre Haute. The choir includes about 50 musicians, woodwinds, strings, a harp, a guitar and a full compliment of percussion instruments. A free-will offering will be accepted. The event is open to all. For more information, call the Terre Haute Deanery Pastoral Center at 812-232-8400 or e-mail thdeanery@aol.com.

The Connersville Knights of Columbus Council #861 is inviting all priests, religious brothers and sisters to an **appreciation dinner** from 5 p.m. to 8 p.m. on May 12 at the Knights of Columbus Hall, 921 Central Ave., in Connersville. All are invited to attend; however, the dinner is only free for priests, religious brothers and sisters. Registration is required. For more information, call Joe Brochin at 765-825-6370. †

VIPs . . .



dren and six great-grandchildren. †

John and Patricia Urrutia, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary with a Mass at St. Jude Church at noon on May 4. The couple was married on May 2, 1953, at St. Philip Neri Church in Indianapolis. They have five children: Theresa Hurrle, Susan Miles, Nancy Stalnaker, Michael and Thomas Urrutia. The couple has 15 grandchild-

Awards . . .

Three juniors at Oldenburg Academy in Oldenburg were chosen to participate in the Indiana University Honors Program for Foreign Languages this summer. **Nikki Wittmer**, a member of St. Louis Parish in Batesville, will travel to St. Briec, France; **Mary Kate Henrikson** of Greensburg will travel to San Luis Potosi, Mexico; and **Claire Ruberg**, a member of St. Louis Parish in Batesville, will travel to Ciudad Real, Spain. †

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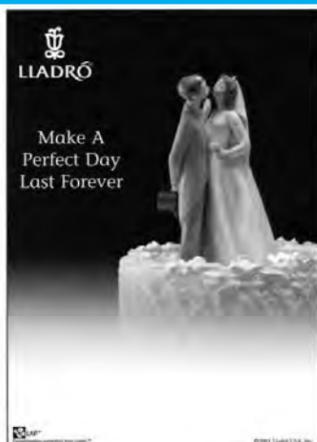
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Theologian says the Trinity is the needed family model

By Brandon A. Evans

A Christian family culture based on the love of the Trinity could be exactly what is needed for contemporary bioethics.

This is one aspect of a presentation that was given by William May at Holy Rosary Parish in Indianapolis on April 9.

May, the Michael J. McGivney professor of moral theology at the John Paul II Institute for Studies on Marriage and Family at the Catholic University of America in Washington, D.C., was speaking at the last installment of the parish's "Spaghetti and Spirituality" Lenten speaker series.

He has been married since 1958, and he and his wife, Patricia, have seven children.

Msgr. Joseph F. Schaedel, vicar general and pastor of Holy Rosary Parish, briefly lauded the speaker series by referring to Archbishop Daniel M. Buechlein.

"As the catechetical person in our country responsible for ... the implementation of the *Catechism of the Catholic Church* in the United States, he personally is very appreciative of what we're doing here at Holy Rosary," Msgr. Schaedel said.

May's presentation was titled "The Trinity, the Family and Contemporary Bioethics."

He said the ideal Christian family is modeled on the self-giving Trinity, but modern culture has gotten away from that image.

The decline, he said, began with the contraceptive revolution and the shift in how people view children.

"The number of those who regard marriage and children as burdensome and restrictive has more than doubled in a generation," he said, "while the number of those who regard sacrifice as a positive moral value has more than halved.

"In affluent Western countries and increasingly in the Third World, powerful propaganda campaigns are waged to make people believe that having a large number of children is irresponsible," he said.

Contraception, he said, was followed by abortion and now a wave of new biotechnology—and all have worked together to change the face and structure of the family.

Another effect of all this, he said, is the rise in fatherless families.

"In the United States today, over 25 percent of children under 18 years of age live in families headed by a woman," May said. That number is higher in certain communities.

This development has followed on the heels of judicial decisions that have placed the entirety of choice regarding abortion on the part of the mother.

"Men no longer have any right at all over their own children," he said. "As a result of this, many men have come to feel that it's none of their business.

"The new reproductive technologies—artificial insemination, in vitro fertilization, and now cloning—make this situation worse," he said, "allowing for a kind of planned fatherlessness from the very beginning of a child's existence.

"Fatherless children are robbed of the context and models of manhood and paternity from their very conception. In turn, they find it hard to commit to and enact manly virtues and the values of paternity and altruism," May said.

He cited research showing that fatherless families are a major factor in homelessness, mental health problems, drug abuse, violent crime, suicide, abortion and sexual promiscuity.

Furthermore, when a family—which he said is now so loosely defined as to include almost any group of people—decides that they want to have children, the modern day options are many.

"For today, the making of babies, the

renting of wombs and the sale of ova and sperm to the highest bidder have become unfortunately widely accepted in our culture," he said.

All this makes children commodities, products to be carefully chosen and rejected if faulty.

"Bioethics today in our country is shaped by a thin, secular liberalism and simplistic utilitarianism, [and is] all too often devoted to apologies for individualism and the biotech industry agenda," he said.

People have embraced this individualism, rejecting the notion of sacrifice as a good thing and seeking their own fulfillment, he said.

"Marriage is surely no longer as highly esteemed in society as it formerly was," May said. "And as a result, ordinary people are missing opportunities for cultivating and demonstrating virtue to the faithful living of a vocation that is one of the surest paths to sanctity.

"Paradoxically, the ideology that denatures the family by devaluing parents and children also feeds the new reproductive technologies," he said. "The underlying premise is that each of us has the right to determine the meaning of our lives with no interference from others, unless, of course, our choices are politically incorrect."

May also noted that some believe that bioethics has become too entwined with biotechnology companies and is merely putting an ethical stamp of approval on everything they do.

The answer he gave to repairing the damage of unchristian bioethics is to bring back a Christian family culture.

"The Christian understanding of family rooted in the Trinity is far different [than cultural definitions of family] for it contrasts this consumer model with one that regards the Holy Spirit, the giver of life, as the person in the Trinity preeminently associated with the work of sanctification."

The Trinity, he noted, is a relationship within itself of self-giving.

Often throughout the presentation, May cited the work of Dominican Father Anthony Fisher, director of the Pope John Paul II Institute in Melbourne, Australia.

May quoted Father Anthony, saying that women "share in that special priesthood reserved for women, whereby, like the eucharistic pelican, they give their own flesh and blood to feed their children, and so become the principal preachers of the Gospel of Life."

It is this straightforward physicality some people are afraid of—for them, it is better to separate sex from its life-giving function, May said.

But people attacking the physical dimensions of the Church is not new. The Gnostics, in particular, had an aversion to what May calls "those biologically and emotionally complicated parts of God's story.

"The natural family based on marriage, and indeed on the marital act, is regarded by the neo-Gnostics of our age and [by] the new reproductive industry as a market obstacle and a cultural anachronism," he said. "Christian family culture is yet again a countersign which could be the basis upon which to found a prophetic bioethic."

May also spoke of the leadership and guidance that Pope John Paul II has provided in this area.

He said the pope recommends that families take on the spirituality of the Mother of God, whose submission out of love to the will of God earned her that noble title.

This type of spirituality breeds a "contemplative attitude, ... a posture of awe and pondering before the wonder of human life and its creator."

He closed by saying that a new bioethic would serve the pope's most urgent appeal, which is that we be "people of life and for life, so that together we may offer this world of ours new signs of hope." †



William May, the Michael J. McGivney professor of moral theology at the John Paul II Institute for Studies on Marriage and Family at the Catholic University of America in Washington, D.C., spoke at Holy Rosary Parish in Indianapolis on April 9 as part of the parish's "Spaghetti and Spirituality" Lenten Speaker Series. His presentation was titled "The Trinity, the Family and Contemporary Bioethics."



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Paintings of Holy Land add insight to Christ's life

By Mary Ann Wyand

Thirteen paintings of the Holy Land created by St. Thomas Aquinas parishioner Valerie Vance Dillon of Indianapolis are on display in the narthex of the Indianapolis North Deanery church until Pentecost.

The paintings offer viewers an opportunity to reflect on the life of Christ and the challenges faced by early Christians after the Crucifixion and Resurrection as related in Scripture.

The exhibit is open for viewing during the Easter season before and after the weekend Masses at the church, located at 46th and Illinois streets, or by calling the parish office at 317-253-1461 to request an appointment. Masses are scheduled at 5:30 p.m. on Saturdays and at 8 a.m. and

10:30 a.m. on Sundays.

Her favorite paintings are views of the Wailing Wall in Jerusalem, fishing boats on the Sea of Galilee and an olive tree in the Garden of Gethsemane.

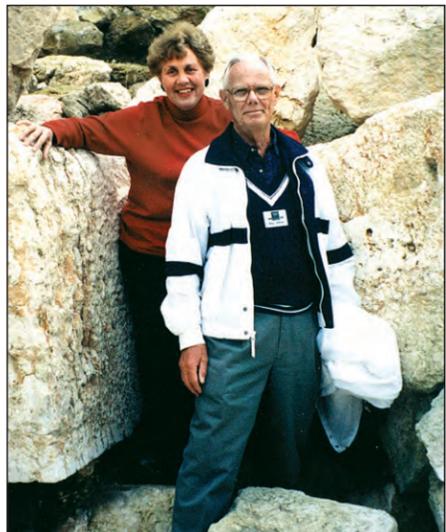
Dillon is a former *Criterion* editor who started the archdiocesan Family Life Office in 1982 at the request of Archbishop Edward T. O'Meara. She held that position until her retirement in 1991.

Her paintings were originally displayed in the Saint Meinrad Archabbey library as part of the Church's Jubilee Year celebration in 2000.

"In 1998, my husband, Ray, and I made a pilgrimage to Jerusalem, our dream for many years," Dillon said. "We journeyed there with a Minnesota church group that included our daughter, Patricia, and her husband, Kurt. On returning home, I vowed to re-create those experiences that touched us in a special way. I struggled to decide what to paint. In the end, to my surprise, I included religious depictions from the three great monotheistic faiths—Christianity, Judaism and Islam."

While painting the Holy Land scenes, she said, "I began to realize there was a significant message for me. Though more than 2,000 years have passed, though the world and its people have changed dramatically over centuries, one constant remains: Faith is alive! Through destruction, persecution, darkness, disbelief and death, we human beings still search for Truth, still strive for holiness [and] continue to seek God in our lives and to trust in his powerful goodness and love."

Dillon said she offered the paintings for public viewing "as a testimony to those with hope and faith but, most of all, to God's eternal presence in our midst, wherever and whoever we are." †



St. Thomas Aquinas parishioners Valerie and Ray Dillon of Indianapolis pose in the rubble of the temple during their pilgrimage to the Holy Land in February 1998.



Above, Valerie Dillon painted this picture titled "Fishing Boats on the Sea of Galilee" after experiencing high winds during a boat ride on the sea near where Christ calmed the water in a storm.

Left, Jewish men pray in this painting titled "At the Wailing Wall," one of her favorite Holy Land paintings. Her paintings also feature the Church of the Holy Sepulchre, Dome of the Rock and other inspirational scenes.

Gardening Advertising Section

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

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Abstinence program reaches public schools, community groups

By Mary Ann Wyand

Second of two parts

Southport High School senior Marsha Hawes of Indianapolis appreciates the opportunities she has as a chastity peer mentor to help make a difference in the lives of younger students.

As a mentor for the Peers Educating Peers About Positive Values (PEP) program—the secular version of the archdiocese's A Promise to Keep: God's Gift of Human Sexuality curriculum—Marsha talks with early adolescents in public schools and community-based groups about the importance of saving sexual relations for marriage.

"It makes me feel good to be a positive role model for children and to teach kids that every choice they make has a positive or negative consequence," Marsha said. "Because of all the negative media influences, kids automatically assume that if you're in high school you're having sex. They see it over and over on TV and in movies and they hear about it in songs. They're shocked to find out that they have a choice and can say no to sex."

Mentors serve as positive influences, she said. "We tell the kids to stand up for something good so they won't fall for

anything bad, and to find friends who share their values."

Marsha said her volunteer service as a PEP mentor for three years in high school helped her decide to study early childhood education at Indiana University in Bloomington.

Eve Jackson, the author and founder of the A Promise to Keep program for the Office of Catholic Education in 1994, began coordinating the Peers Educating Peers About Positive Values curriculum full-time in July 2001.

Jackson said the PEP program is made possible by a three-year, \$1.6 million community-based abstinence education grant from the Maternal and Child Health Bureau of the U.S. Department of Health and Human Services. This Title V funding is part of the federal Welfare Reform Act passed by Congress in 1996.

"Our grant was to expand our peer-facilitated, youth development model throughout the state," Jackson said. "When we received the federal funding, the PEP program was in 10 counties and now it is in 25 counties and 35 school districts in Indiana. But that's just the tip of the iceberg. To really make a difference, we need to offer the curriculum in every school district."

According to statistics provided by the National

Campaign to Prevent Teen Pregnancy based in Washington, D.C., she said, "the national teen birth rate is down 26 percent, but some states, including Indiana, have had a slight increase in the teen birth rate in the last couple of years. Therefore, the need for our youth development model is essential."

Jackson said Dr. Kenneth Ferraro, a sociology professor at Purdue University in West Lafayette, Ind., is evaluating the PEP program and will complete a report this summer based on surveys of nearly 10,000 middle school students throughout the state.

"Since the start of the 1996 grant," she said, "we have had 3,000 high school-age mentors reach 25,000 middle school students with the abstinence-only curriculum."

There are 12 PEP sessions in the school-based program and eight sessions for community-based groups.

Area coordinators Rodney Bussell and Angela Dearman are in charge of the after-school and summer community-based program in Marion County. Michael Boston is the PEP area coordinator in Lafayette, Ind., and Maria Morris is the area coordinator in Evansville, Ind. About 40 adults are part-time coordinators in school districts in Indiana.

Beth Pack is the Latino program coordinator for *Compañeros Educando Compañeros*, an eight-session community-based curriculum presented in Spanish by Latino high school students in the Indianapolis area.

"According to various national sources, this is the only abstinence-only education program written in Spanish in the country," Jackson said. "We also have Spanish subtitles on the videos."

Future plans include applying for another federal grant to continue the PEP program, Jackson said. "This generous funding has allowed the PEP program to grow and reach young people in ways I never thought possible. There are 92 counties in the state and, in order to really make a difference, we need to involve more teen-agers as peer educators so they can be actively engaged in promoting abstinence as a healthy lifestyle." †

St. Francis to expand Mooresville hospital

St. Francis Hospital-Mooresville will undergo a two-year, \$20.8 million expansion to the campus at 1201 Hadley Road to better serve Morgan County residents.

During the April 22 groundbreaking ceremony, hospital officials, physicians, employees and guests planted a tree in front of the hospital to symbolize future growth of the health care facility and the area.

Expansion plans will increase the size of the hospital by 25 percent with 53,000 square feet of new construction and 4,000 square feet of renovated space on the south and west sides of the health care facility.

Improvements include a new cancer care center with radiation therapy and chemotherapy treatment areas, an ambulatory surgery center and endoscopy center within a new medical office building, expansion and renovation of imaging and laboratory facilities, expansion of the PromptMed facility to double its size, and expansion of the Center for Women to increase its capacity by 40 percent.

Construction work began in April and will be completed by late 2004. The expansion project addresses population growth in Morgan County, which is projected to increase nearly 6 percent by 2005 compared to the state average of 2 percent. Most of the growth is in northern Morgan County near State Road 67.

Keith Jewell, executive director of St. Francis Hospital-Mooresville, said demographic research indicated an increased demand by northern Morgan County residents for obstetrics, primary care and imaging services.

Robert J. Brody, president and chief executive officer of St. Francis Hospital and Health Centers, said "expanded services at the Mooresville campus will allow us to provide better health care to Morgan County residents."

St. Francis Hospital and Health Centers was founded by the Sisters of St. Francis of Perpetual Adoration in 1914 and has three main facilities in Beech Grove, Indianapolis and Mooresville. †

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St. Mary of the Immaculate Conception, Aurora
Crystal Armbruster, Reneé Baker, Christina Kent, Amanda Wagner (catechumens); Joseph Armbruster, Michael Benjamin, Connie Cigolotti, Phyllis Harrison, Lewis Hyde, Patricia Mosier (candidates)

St. Louis, Batesville

Tommy Rowlett (catechumen); Elizabeth Brown, Lori Murphy, Carolina Oliveria, Mark Wilder (candidates)

St. Teresa Benedicta of the Cross, Bright

Wanda Bauer, James Schneider (candidates)

St. John the Baptist, Dover

Laura Roll (candidate)

St. Mary, Greensburg

Jeremy Haley (catechumen); Bridgett Clark, Walt Johnson, Candy Niles (candidates)

St. Lawrence, Lawrenceburg

Sue Graves, Harlan Holt Hoffman (catechumens); Josh Graves, Timothy Lane, Jerry Schmidt, Brandon Tibbets (candidates)

Immaculate Conception, Millhousen

Jessica Collins (catechumen); Matthew Eden (candidate)

St. Paul, New Alsace

James Pierce (candidate)

Holy Family, Oldenburg

Shawna Leising (catechumen); Emily Peters, Michelle Peters (candidates)

St. John the Baptist, Osgood

Robert Gridley, Kristina Moore, Klint Works (catechumens)

St. Denis, Jennings County

Jacqueline Boyce (catechumen)

St. Mary-of-the-Rock, St. Mary-of-the-Rock

Chris Hollins (catechumen)

St. Peter, Franklin County

Sarah Chappelow, Joey McConnell (catechumens)

St. Vincent de Paul, Shelby County

Michael Hammond, Jerry Stewart (catechumens); Jeffrey Gahimer (candidate)

St. Joseph, Shelbyville

Aaron Hodge (catechumen); Crystal Benner, Sharon Crafton, Kelly Hodge, Jana Zobel (candidates)

St. Martin, Yorkville

Flocia Braun (catechumen)

Bloomington Deanery

St. Charles Borromeo, Bloomington

Lynne Chang, Mary Beth Eck, Conor Galvin, Tamar Gibli, Karen Hurst, Kevin Hurst, Michael Hurst, Catherine Kagemann, Demi LaBarr, Tiffany Loffland, Austin McGlocklin, Brooke McGlocklin, Jeffrey McGlocklin, Rossi Robben, Laura Rund, Shannon Rundell, Carma Smith, Susan Snyder, Nick Sons (catechumens); Amanda Adams, Valerie Allen, Tiffany Anderson, Ray Baldwin, Jon Essenberg, Tammy Koch, Mellie Lonnemann, Lee Miles, Rachel Patrick, Kimberly Smith, Margaret Wilson (candidates)

St. Mary, Michell

Amber Wright (catechumen); Ashley Barnes, Dawn Robinson (candidates)

St. Agnes, Nashville

Julie Coy Kendall (catechumen); Charles Sattler Jr., Edith Smith, Barbara Wootton (candidates)

Our Lord Jesus Christ the King, Paoli

Ryan Shadle, Justin Wedgewood (catechumens)

Connersville Deanery

St. Michael, Brookville

Beth Brown, Roberta Rosenberger, Terry Shepherd, Cheryl White (catechumens); Andy Anderson, Carla Hertel, Holly Murray, Jason Murphy (candidates)

St. Elizabeth, Cambridge City

Amy Brickner, Barbara Lynn (catechumens); Natalie Bane, Tim Brickney, Mike Flanagan, Cindy James (candidates)

Holy Guardian Angels, Cedar Grove

Vanessa Applegate (catechumen); Kim Kerr (candidate)

St. Gabriel, Connersville

Allison Chance, Daniel Chance, Ethel Fisher, Tracy Nutty, Juanita Risch, Andrea Rohrer (catechumens); Tabby Silcott, Kim Vanover, Belinda Wilcox, Angie Wiley (candidates)

St. Anne, New Castle

Allison McKinney, Megan McKinney, Gloria Van Poppel, Dennis Wable (catechumens); Brian McKinney, Shelly

McKinney, Darlene Witte (candidates)

Richmond Catholic Community, Richmond

Lindsay Campbell, Robert Scott Davis, Robert Walker Falcone, Angela Haager, Charles Raymond Haager, Michael Haager, Rockie Lane Reece, Amber Schepman, Tisha Turman-Smith, Connie Jo Smyer, David Keith Smyer, Debra Wourms (catechumens); Todd Barker, Ramona Benson, Molly Berry, Benjamin Climer, Serena Conn, Jeff Cook, Ramona Cook, Melissa Craig, William Allen Dargie, Nicole Davis, Annelise DeLucio, Michelle Garrard, Michelle Haager, Ralph Hankasky, David L. Holt, Shannon Holt, Jason F. Howard, Ed Lienemann, Edward McCrory, Kenneth McMullen, Susan Mills, Debbie Mulinaro, Cynthia Parks, Juanita Powell, Rod Richards, Emily Smith, Craig Warner, Lee Ann Winslow, Kelly Witte (candidates)

St. Mary (Immaculate Conception), Rushville

Sean Baugh, Julie Craven, Melissa "Missy" Koors, Adam Shock, Beth Shock (catechumens); Andy Ahrens, J. Thomas Christie, Julie Comer, Lynn Renae Robben, Lisa Smith, Loretta Solmon (candidates)

Indianapolis East Deanery

SS. Peter and Paul Cathedral

Marion Dinkins, Jovier Evans, Mark Herner, Nsikak Inyang, Theresa McNeil (candidates)

Holy Cross

Shannon Campbell, Amy Lawson, Donald McConnell, Joshua McConnell, Zachary McConnell (catechumens)

Holy Spirit

Daniel Burck, Sharon Rickey (catechumens); Kimberly Akers, Patricia Boothe, Patricia Criss, Janet Kieffer, Susan Leon, Denise Maxfield, Patricia Mellis, Angela Rennie, Jonas Stevens, Richa Wilson, (candidates)

Our Lady of Lourdes

James Denny, Peggy Denny, Kieron Mitchell (catechumens); Barbara Carrico, Steve Cunningham, Jenny Flokea (candidates)

St. Mary

Terrane Engledow, Shaka Jones, Lori Lannan (catechumens); Darin Edwards, Angel Marchena, Peter Marshal, Erin Velazquez (candidates)

St. Michael, Greenfield

Sidney Barnett, Christian Benham, Corwin Benham, Damian Benham, Alex Billstrom, Erin Billstrom, Chad Franks, Carrie Smith, Angelina Warren, Daren Warren (catechumens); Craig Barnhart, Blake Burgess, Anne Spicer-Burgess, Ken Fitzgerald, Shannon Fitzgerald, Judith Fuller, Richard Jackson, Eldon Kessler, Tonya King, Les Newport, Julie Skinner, Andrew Smith, Kurt Vettors (candidates)

St. Philip Neri

Gary Lynn Ennis, Aeron Goodman (catechumens); Charles Denton Goodman, Randa Daniell Goodman, Kelly Anne Powers (candidates)

St. Rita

Kolbi Carson, Patrick Coleman, Latoria Davis, Tiffany Essett, Alexandria Gillum, Adrian Johnson, Santita McGee, Ramon Ray (candidates)

St. Simon the Apostle

Jeffery Carmack, Jenny Carmack, Christina Carpenter, Tammy Ellingwood, Mickey McFarland, Chad Meyer, Jeremy Moore, Tina Settergren, Debar Wade, Justin Zaring, Megan Zaring (catechumens); Madison Allen, Katelynd Allen, Cara Bach, Joshua Bach, Dorte Casazza, Joseph Conway, Scott Ellingwood, Kati Gigerich, Laura Hankee, Margaret Heck, Timothy Heck, Katie Henderson, Susan Hotwagner, Christopher Hotwagner, Stuart Hotwagner, Kim Larie Lloyd, Sydra Robb, James Timberman, Jeffrey Whipple, David Wessler, Lori Zehner (candidates)

St. Therese of the Infant Jesus (Little Flower)

Brandie Davidson, Doug Jervis, Cheryl Jones, Kellie Maines (catechumens); Shoshanna Garcia, Nicole Hardcastle, Nancy Herrman, Judy Kirchgessner, Judson Kring, Trent Moss, Tiffany Riedeman, Tom Riedeman, Elizabeth Saunders, Noelle Szydyk, Sam Walker, Casey Young, Vincent Young (candidates)

Indianapolis North Deanery

Immaculate Heart of Mary

Liza Dittoe, Alec Jansen, Delaney Jansen, Alexandria Metzger, Zachary Metzger, Jane Toone (catechumens); Kathleen Cramer, Rita Grau, Matthew Langfeldt, Trinda Metzger, Evan Moss, Lisa Pausols, Susan Smith (candidates)

Christ the King

Lisa Brummet, Patrick Helton, Aaron Morrow, Lori Whitcomb (catechumens); Anna DeVoss, Ruth Hagerty, Sarah Putty, Jamie Savage, Phil Savage, Paul Warrenfelt (candidates)

St. Andrew the Apostle

Vincent Gartin, Christopher Walton (catechumens); G. Phillip Price (candidate)

St. Joan of Arc

Steve Foshee, Joseph Hornacky, Sonny McIntyre, Vanary McIntyre, Nate Mosley, Ron Poe (catechumens); Laura Bodde, Diane Joyce, Amy Rafalko, Jenni Saunders, Shannon Thomas, Tyson Whitcomb (candidates)

St. Lawrence

Kristi Cathcart, William Cathcart, Jessica Felts, Mary Elizabeth Hess, Travis Silvers, Ed Smith, David Trackwell, Timothy Trackwell, Tonya Trackwell, Rebecca Zerneno (catechumens); Mary Maass (candidate)

St. Luke

James Curtis, Diamond Guerra, Erin Handy, Inez Mackenzie, Lacey Neher, Zachariah Stahl (catechumens); Lisa Bublick, Lynda Cass, Taylor Dunlap, Arthur Eggert, Kerry Greenlee, Othmar Gruening, Heather Hedrick, Brian Henderson, Elizabeth Murray, John Sherby, Suzanne Sherby, Tanya Vaughan, Eric Williams (candidates)

St. Matthew

Andrea Harris, Michelle Jameson, Brett Whigham (catechumens); Katherine Martin (candidate)

St. Pius X

Bill Davis, Sean Davis, Hannah Donahoe, Stephen Donahoe, Andrew Lee Dyer, Misty Leigh Dyer, Rosemarie Grau, Patrick Liphard, Erica Smith, Aaron Stults, Jenny Tschour (catechumens); Brent Davis, Beth Dritelein, Christopher Eason, Benjamin Finegan, Lisa Ann Frederick, Kimberly Jurczak, Bob Keller, Lisa Kirkpatrick, Jim Poole (candidates)

St. Thomas Aquinas

Brittany Greenwalt, Shelia Jeter, Scott Knotts, Robert "Bud" Ross, Sharon Sperry, (catechumens); Charles "Chuck" Chammess, Diana Dailionis, Dallas Evans, Robert King, Elizabeth Knotts, Jason Locke, Karen Spear, Pamela Terrell (candidates)

Indianapolis South Deanery

Holy Name, Beech Grove

Becky Casinelli, Betsy Doyle, Randy Douglas, Brian Ellis, Bruce Lamott, Amada Mahle, Karen Majors, Stacy Wilder (catechumens); Scott Baker, Therese Baughman, Georgiana Briggs, Robert Briggs, Marie Delaney, Shawn Halberstadt, Kim Kaler, Andy Mahle, Stacy Prickett (candidates)

Holy Rosary

Ron Lopez (candidate)

Good Shepherd

David Baker, Tiffany Baker, Randy Bennett, Jay Mann, Joshua Mann, Justin Mann, Tracy Mann, Jayd Lucco, Jessica Lynn, Joshua Lynn, Susan Lynn, Joyce Ritchie, Kevin Settles, Diana Woodruff (catechumens); Cameron Fromer, Kyle Fromer, Malinda Fromer, Tami Murphy, Cara Sanders (candidates)

Nativity of Our Lord Jesus Christ

Tylor Crevistan, Daniel Elliott, Michael Morris, Robert Brandon Reed, Marlene Simeone (catechumens); Pamela Kay Spellman (candidate)

Sacred Heart of Jesus

Clarence Golden, Charlene Walker (catechumens)

St. Ann

Mary Clements (candidate)

St. Barnabas

Paul Burge, Hilary Milleman (catechumens); Darla Armbruster, Beth Goss, Jeen Engris, Mildred Konieczny, Lori Loebig, Michael Schmeckebier, Kenneth Spencer, Matthew Wynberry (candidates)

SS. Francis and Clare, Greenwood

Holly Bischoff, Mary Jo Brown, Matthew Brown, Alicia Eastwood, Karen Hewitt, Heidi Keeley (catechumens); Kim Cochenour, Dean Collier, Andrew DuBois, Sarah Howard, Carol Johnson, Jeff Johnson, Nick Ragan (candidates)

St. John the Evangelist

John Clifford, Jason Jack, Kristy James, Lisa Nelson (catechumens); Jolene Knee, Matthew Knee, Dana Tillison, Dustin Walker, Frances Webster, Kyle Wiley (candidates)

St. Jude

T. Marie Allen, Aubrey Clancy, Taylor Clancy, Kathie Clark-McGuire, R. Paige Desiderio, James Ellison, Angie

We welcome the "new" Catholics who have become full participants in the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter Vigil last Saturday. The names listed here were provided by religious education leaders in local parishes.

Those listed as catechumens are people who have never been baptized and—within the past year—were baptized, confirmed and received their first Eucharist.

Those listed as candidates include people who have been baptized as Catholics who completed their Christian initiation by being confirmed during the past year. And those candidates who were baptized in other Christian traditions were received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year.

Most people are listed in the parishes where they received their religious formation and the sacraments of initiation.

Garland, Jennifer Green, Joey Hess, Justin Hess, Adam Lamirand, Anna Lamirand, Monica Lamirand, Jamie Marsden, Kristen Marsden, Jennifer Moore, William Nitschke, Katie Slinger, Debbie White, Richard White, Allison Wilson, Joseph Wilson, Stephen Wilson (catechumens); Nate Ashworth, Cathy Wilson (candidates)

St. Mark

Stephanie Allen, Rachel Caraboa, Karrie Gomez, Bethany Kern, Brianna Kern, Brittany Kern, Sylvia Lauer, Penny Michael, Phil Miller, Teresa Summers, Terry Whiting (catechumens); Nathan Aders, Andrew Boesgaard, Tony Donovan, Emily Fehlinger, Pete Greeley, Donna Kern, Gary Mountjoy II, April Jensen, Leslie Nicole Millie, Jessica Ohime, Tim Ohime, Susan Renner, Tim Runholt, Carol Shell, Jerry Summers, Catharina White, Margi Yeoman (candidates)

St. Roch

Courtney Bowen, Teresa Bowen, Tonya Bowen, Brad Hayse, William Jackson, Kevin Knight, Stephanie Lawson, Stephanie Legan, James Long Jr., James Long Sr., Nancy Long, Angie Rager, Colton Rager, Jimmy Rager, Joshua Scott, Bryon Wilson (catechumens); Ramoan Dugan, Stephanie Dugan, Melinda Gerhart, Brenda Gootee, Steve Gootee, David Harlos, Alexis Jackson, Jill Jones, Nancy Kane, Marlie Mathis, Nicole Rusch, Chris Tetrick, Ken Tetrick, Ann Tupy, Brigitte Torzsa, Bill Windmiller (candidates)

Our Lady of the Greenwood, Greenwood

Candy Brugger, Misty DeMarco, Kimberly Dunn, Jennifer Evans, Chris Lewis, Terry McKee, Ann Nutter, Amy Polach, Beth Riddle, Daniel VanDerMark (catechumens); Bruce Armstrong, Andrea Beauchamp, Heather Bezaury, Jennifer Boone, Brook Cole, Gary Cole, Judy Combs, Diedra Dodd, Richard Dodd, Janice Evans, Paula Ford, Tiffany Hoppie, Jeff Jinks, Pam Lombardo, Mark McKee, Susan Nail, Diane Newett, Diane Oefinger, Chuck Riegel, Carla Rike, Joel Smith, Richard Smith, Sandy Stockman, Mike Wolf (candidates)

Indianapolis West Deanery

Holy Angels

Trent Hawthorne (catechumen); Sam Gray, André Ervin, Fatima Johnson, Robin Temple (candidates)

Holy Trinity

Andrew Bisson, Carrie Rice, Jordan Venis, Kristin Venis (catechumens); Eric Hardin, Monica Rosales (candidates)

St. Anthony

Jessica Nicole Johnson, Levi Jackson Johnson, Delmera Sue Kernodle, Mathew McGuigan, Charles Njinimba, Lesly Melissa Solares, Christopher Vance (catechumens)

St. Christopher

Bernice Arnett, Michael Arnett, Dana Baldwin, Jennifer Denney, Marilyn Kase, Rebecca Sawyer, Beverly Strube, Kurt Strube, Roxanna Updike (catechumens); Deborah Basham, David Billington, Ray Brooks, Nancy Byorkowski, Andrea Keller, Angie Ojeda, Verl Wisehart (candidates)

St. Gabriel

Gary Cooper, Julie Cooper, Karen Cooper, Thelma Shaw (catechumens); Dan Ballard, Carman Bushue, Michelle Laster, Michael Overcash, Stephen Overcash (candidates)

St. Joseph

Jeff Adams, Morya Grill, Cindy Whitley (catechumens); Joe Cawthon, Rhonda Cawthon, Kristy Diem, Elizabeth Morrison, Vickie Stailey (candidates)

St. Malachy, Brownsburg

JoEllen Berger, Jason Brown, Jacquelyn Clark, Bryan Crouch, Jay Dora, Jordan Dora, Jason Hays, Kelly Hensley, Mike Hilligoss, Dan Hurt, Nicholas Jefferis, Diana Kiebach, McKenzie Kiebach, Sean Kiebach, Cindy Ligon, Scott Plunkett, Bethany Radocki, Jack Snyder, Kena Swanson, Diana Windler, Ryan Wrin (catechumens); Jill Dora, Don Dorrell, Dan Greil, Jeremiah Gruzinsky, Jennifer Havens, Lori Hazlett, Scot Immke, Richard Lutz, Brent Norman, Bill Orth, Rob Proctor, Phil Pursifull, Carol Snyder (candidates)

St. Monica

Paul Barnett, James Boyd, Clark Brake, Jordan Bruns, Ralph Bruns, Jaime Bush, Eddy Cabrera, Jackie Dugar, Kristopher Earles, Rob Glass, Kathleen Grunden, Jeff Henning, Evie Horn, Jacob Horn, Currie Manning, Nikki Martin, Gerri Rambis, Faith Rushing, Jake Rushing, John Voiles, Motoko Welsh, Ruth Young (catechumens); Michelle Brown, Randy Castaneda, Brian Cate, John Crews, Nicole Dalesandro, Maribel DeGuzman, Audrey Dewese, Charles Dewese, Gary Duck, Katherine Duck, Andres Garcia Flores, José Flores, Guillermo Gonzales, Kathleen Hall, Katherine Hellstrom, Jay Horn, Monique

Howard, Pete Kuester, Tricia LeMay, Katherine Mathes, John Maurovich, Rebecca Milligan, Barbara Palladino, Evelissa Perez, Jillian Petro, Samuel Petro, Julian Preciato, Nelly Bautista Rendon, Eric Simmons, Andrew Valiquett, Mark Winchell (candidates)

Mary, Queen of Peace, Danville

Caitlin Baker, Jeffrey Borders, Shelby Ford, Anne Hancock, Gary Hancock, Edward McAfee, Robin Roahrig, Karen Volk (catechumens); Doreen Borders, Terry Courtney, Christopher Petree, Vickie Roberts (candidates)

St. Thomas More, Mooresville

Patricia Beard, Richard Dalton, Helen Davidson, Larry Davidson, Tiffany Gerth (catechumens); Justin Allen, Gail Blankenship, Lisa Burns, Darren Cooper, Robert Tyler McDaniel, Brad McLaughlin, James K. Rose III (candidates)

St. Susanna, Plainfield

Ticha Buamuang, Jack Connelly, Shannon Connelly, Greg Cook, Jeff Davis, Brian Fox, Casey Fox, Sean Fox, Angela Klooz, Paul Lawson, Jeff Lewis, Carol Nolley, Laura Presnol, Dena Price, Sean Stoops, Vaughn Towle, Zachary Towle, Ronnie Trump, Kelly Wilkerson, (catechumens); Mellissa Baker, John Connelly, Kevin Czajkowski, Steve Daum, Ed Fox, Michelle Fox, Julie Gellert, Jim Kirtley, Ramona Madrid, David Maish, Emily Pittman, Sandy Robb, Mark Swoverland, Kim Towle (candidates)

New Albany Deanery

St. Michael, Bradford

Ken Spencer, Michelle Stice (candidates)

St. Michael, Charlestown

Jason Begley (catechumen)

St. Joseph, Corydon

Chad Coffman, Jennifer Coffman, Christopher Holley, William Holley, Robert Shaff (catechumens); Donald Craig, Marvin Davis (candidates)

St. Francis Xavier, Henryville

Elizabeth Martin (candidate)

Sacred Heart, Jeffersonville

Claudette Doyle (catechumen); Paula Libretto, Helen West (candidates)

St. Augustine, Jeffersonville

Julie Bubenhofer, Rhonda Leonard, Byron Ison, Amanda Rison, Barry Rison Jr., Barry Rison Sr., Vickie Rison, Alan Broy, Marissa Broy, Luke Hamby, Jack Matthews, Caroline Matthews, Abigail Sumner, Gabrielle Sumner, Terry Sumner, Noah Prestridge, Matthew Prestridge (catechumens); Rebecca Gardner, Jason Thompson (candidates)

St. Mary, Lanesville

Ruth Hentrup, Tina Hentrup, Dana Zur Schmiede (catechumens)

Holy Family, New Albany

Gabriela Bergeron, Tyler Clark, Tammy DeSpain, Sheryll Dunwoodie, Brandi Miley, Bronte Miley, Phillip Mynk, Johnathon Perdue (catechumens); Timothy Bergeron, August Blanckaert, Eleanor Cox, Leah Crone, Eric Oakley (candidates)

Our Lady of Perpetual Help, New Albany

Shima Lynn Gettelfinger (catechumen); Peter E. Boyd, David K. Hatfield, Thomas J. Moore, Donald Mark Seabrook, Lisa Stewart Smith, Angela Renee Wilburn (candidates)

St. Mary, New Albany

Cathy Hayden (catechumen); Richard Bingham, James Borgelt, Carrie Cobb, Melissa Cruz, Alden Kraussé, Gregory Markland (candidates)

St. Mary-of-the-Knobs, Floyds Knobs

Christopher Banes, Ross McAfee, Bryan Riley, Stephen Sanchez (catechumens); Crystal Jene, David McAfee, Jessica McAfee, Emily Stumler, Carolyn Wilfong, Denise Wiseman (candidates)

St. Joseph, St. Joseph Hill, Clark County

Jenna Burris, Sherry Lockard, Tracy Sharp (catechumens); Tani Austin, Clarence W. Meals II, Andrew Schad, Carol J. Vaught, Terry Wright (candidates)

St. Paul, Sellersburg

Cody Davidson, Kelsey Davidson (catechumens); Tony Grider, Cheryl Hoerter, Margaret Jenkins, Charlotte Kinder, Jane Sierota, Jeff Wanning, Wendy Wundrak (candidates)

Seymour Deanery

American Martyrs, Scottsburg

Jonathan Sanders (catechumen); Eileen Hennekes (candidate)

St. Ambrose, Seymour

Nathan Barr, Rayna Barr, Susan Hauersperger, Ryan Hauersperger (catechumens); Cindy Burnter, Bonnie Busbice, Kimberly Spangler (candidates)

St. Bartholomew, Columbus

Alisha Adams, Doug Housel, Jachyun Jung, Jaewon Jung, Addison Lang, Hayden Lang, Tucker Lang, Blair Martin, Cassandra Martin, Donna Martin, Richard Martin, Brett Vanderkolk, Eunmee Yi, Collin Schmidt (catechumens); Sandy Aimers, Marsha Allamano, Nathan Barr, Preston Byrd, Caitlin Conroy, Connor Conroy, Denise Conroy, Susan Grossman, Douglas Heiner, Nathan Hotel, Yolanda Lopez, Corinne Maple, Melissa Martin, Janet Nentrup, Jan Nugent, Jay Payne, Jenna Popp, Linda Schmidt, John Zeigler (candidates)

St. Rose of Lima, Franklin

Jean

DULLES

continued from page 1

ought to be undertaken by the bishops, but their prestige “unfortunately” was “at a new low.” And in some cases, there is “alienation between bishops and priests,” he said.

Attributing the problem in part to the Second Vatican Council, which “exalted the episcopacy to an unprecedented peak of power and responsibility,” he said that “no normal individual” could measure up to the official “job description” for bishops.

“No wonder that there are failures in the handling of certain assignments of priests and other personnel,” he said.

He said many of those who become bishops seem to be “men of ordinary abilities, kind and hardworking, but incapable of measuring up to the almost superhuman responsibilities of the office.”

He raised the question of restoring “the priestly and pastoral ministry of bishops to its position of primacy.”

Cardinal Dulles said the Catholic Church could not adopt “congregational” governance, but using the talents of lay members of congregations could “reduce the excessive load of responsibility that now weighs upon bishops.

“There is every reason why the voice of the faithful should be heard, provided it does not come from an adversarial stance, as part of a scheme to seize power,” he said.

But in an apparent allusion to the lay organization Voice of the Faithful, which has “structural change” as one of its three goals, Cardinal Dulles commented, “New structures would not seem to be necessary.”

In a question period after the lecture, he agreed with a suggestion that large archdioceses such as those of New York, Chicago and Los Angeles should be divided into smaller units.

Cardinal Dulles examined the situation of the U.S. Church in the conclusion of a

lecture titled “True and False Reform in the Church.”

He noted his title was that of a book by Cardinal Yves Congar, a Dominican theologian who died in 1995.

Drawing “to some degree” on that book, which he called “the most searching theological treatise on our subject,” Cardinal Dulles said true reform would, among other things, follow Catholic principles derived from revelation, respect the Church’s styles of worship and pastoral life, adhere to the fullness of Catholic doctrine, respect the divinely given structures of the Church, and maintain communion with the whole body of the Church.

True reform also would exercise the virtue of patience; resist tendencies to promote as reform “what flatters our pride and feeds our self-interest,” and guard against “purported reforms that are aligned with the prevailing tendencies in secular society,” he said.

Relativism and subjectivism are among secular society’s unacceptable features, Cardinal Dulles said.

“We must energetically oppose reformers who contend that the Church must abandon her claims to absolute truth, must allow dissent from her own doctrines and must be governed according to the principles of liberal democracy,” he said.

Speaking of “ambiguous or misconceived” reform efforts on the left, Cardinal Dulles said some seek to “dissolve the Church’s hierarchical structure and transform her into an egalitarian democracy.”

On the right, some groups have sought to “reform the reforms” of Vatican II or, on the extreme right, “undo the work of the council itself,” he said.

Cardinal Dulles said those who contend the Church never needs reform because it is a divinely-instituted body have failed to recognize its “human element.” But he added, “Anyone seeking to reform the Church must share the Church’s faith and accept the essentials of her mission.” †



Family reunion

Lt. Ryan Leary embraces his wife, Sarah, and 6-month-old son, Silas, on his return to San Diego on April 25. Leary was deployed for nine months on the USS Mobile Bay, one of the first ships to fire missiles on Iraq. It was his first meeting with his new son.

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Faith *Alive!*

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Faith plays a multidimensional role in human wellness

By Fr. Robert L. Kinast

Across the street from where I live is an assisted-living facility, which is home to 10 elderly residents. Each resident has several physical limitations, and all have difficulty with short-term memory.

As I got to know them, I realized that those who function best and have a positive outlook on their condition are the ones who have regular visitors.

Edna's son and daughter-in-law take her to their beach condo every Sunday. On Monday mornings, she is the most alert and talkative of the residents.

Bea's daughter visits twice a week and telephones every day. Even though Bea's physical health is the poorest of all, she never misses a group activity, sometimes making the home health care nurse wait for her until she is finished.

On the other hand, Edgar is reclusive and hard to engage even in casual conversation, while Johanna simply shrugs her shoulders at any comment or attempt to communicate with her. Neither has family or friends who visit them.

My experience with these residents confirms something that I learned several years ago while working on a project with the Catholic Health Association: Loneliness is one of the chief factors contributing to poor health.

Lonely people are cut off from the affirmation and reassurance that their life is valuable to someone else. As a result, they are less likely to take care of

Faith influences health, happiness

By Frederic Flach

Faith offers a sense of confidence and relative certainty. It is an antidote to helplessness, which potentially can damage our health.

Faith gives us a feeling of hope when we cannot see the future and affords comfort in the many life situations over which we have little or no control.

Faith can soften fear or anger and help us adopt lifestyle changes to improve our health by stopping smoking, eating nutritiously and exercising regularly.

If we believe "God is our co-pilot," we will more easily find the extra will that we need to live healthy lives.

(Dr. Frederic Flach practices psychiatry in New York City and is the author of *Faith, Healing and Miracles*.) †

themselves or make the effort to overcome difficulties that arise. Conversely, relationships with others—personal interaction—promote wellness and stimulate people to cope with illness.

The goal of the Catholic Health Association project was to promote closer cooperation between health care organizations and parish communities. The underlying conviction was that faith and its expression through liturgy, prayer and community events promote healthy living.

Suggestions for achieving this were set forth in a small booklet titled "Partners in Healing." Most of the suggestions relied on direct, physical contact between members of a faith community and people who are ill, but faith is not confined to physical presence.

People of faith believe in and experience the real presence of others at a spiritual level. The name given in the Christian tradition to this spiritual network is the communion of saints. It is the union of all the holy ones, living and dead, united with the Lord, influencing and strengthening one another. This is not wishful thinking or pious fantasy. It is a gift of faith.

One of the clearest examples of this gift involves my brother in Pittsburgh and a priest friend of mine in Connecticut. My brother was diagnosed with multiple sclerosis 15 years ago and now is confined to a wheelchair, although he lives independently.

My priest friend, who also has several physical disabilities, always asks how Don is doing when he calls and reassures me that he keeps my brother in his daily prayers.

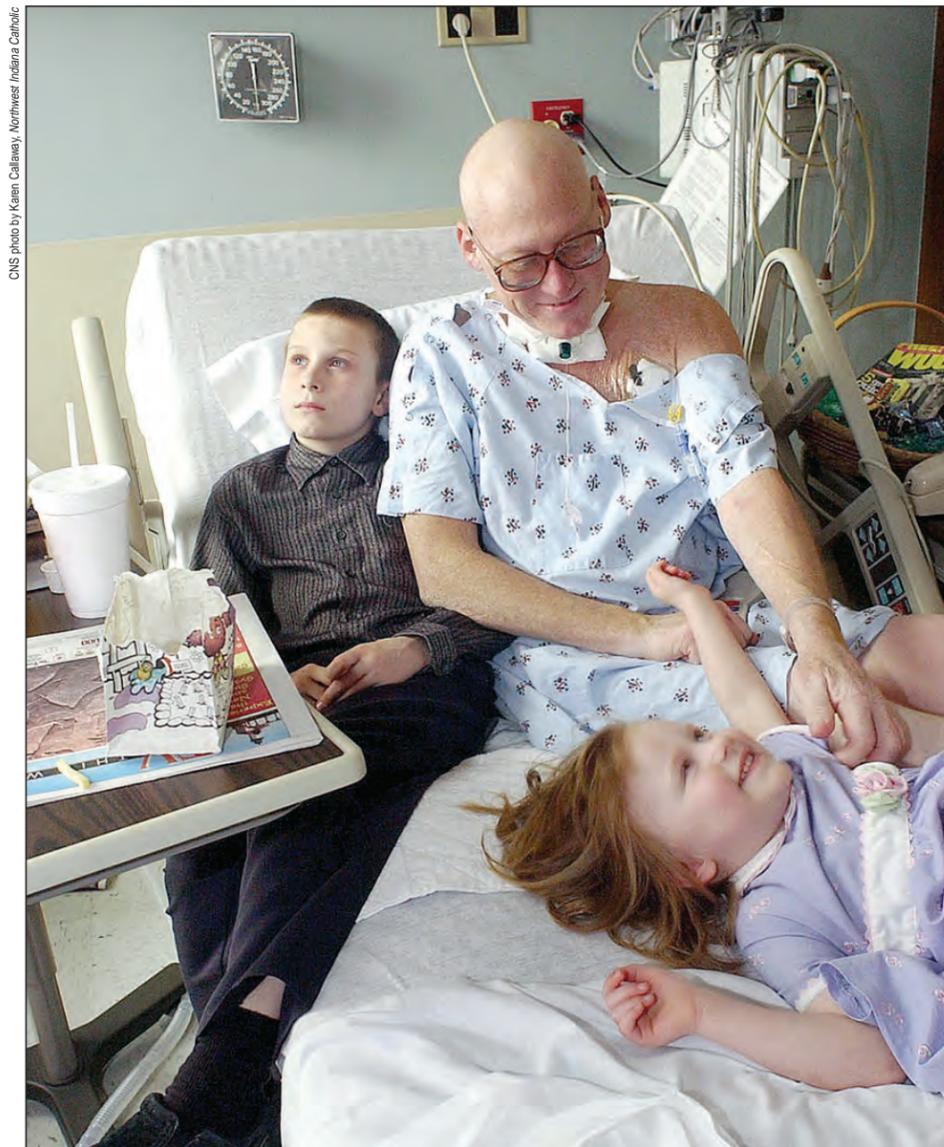
My brother does the same for Father John. They have formed a deep spiritual bond over the years, even though neither has ever met or talked with the other.

I have no doubt that both of them function as healthily as they do because they share this communion of spiritual presence.

Faith can also help people who face an illness to appreciate in a new way the physical presence of those who are always with them.

A lifelong friend of mine was diagnosed with bone cancer just before Christmas. Although it is in the early stages and his prognosis is encouraging, the news was shocking. When I spoke with him recently, he shared two reactions.

First, he said he was overwhelmed at how many people expressed their concern



Faith plays a multidimensional role in human wellness. Faith can help people who face an illness to appreciate in a new way the physical presence of those who are always with them.

and pledged their prayers when they learned of his illness. He had no idea that his life was entwined with so many others or that they cared enough to contact him and offer spiritual support.

The experience of such a large community of caring people, some of whom he hadn't heard from in years, undoubtedly will be a great asset in his struggle with cancer.

His second reaction concerned his relationship with his wife of more than 40 years. He told me he often had heard the term "soul mate," but never really knew what it meant. Now he thinks he does.

As he and his wife tried to come to grips with his disease, they found themselves being led to a deeper level of

prayer, sharing and union with each other.

"I didn't think we could get much closer, but I think we have," he said. "The best part is, I don't feel that this is simply my disease. I'm not alone with it."

Faith overcomes loneliness. It lifts a person into a communion of saints. Some of these saints are spiritually present. Other saints are physically present.

But all together reinforce the value of a person's life and instill a confidence that no matter what happens, the bonds of union forged by faith will not be broken, but transformed into the new life promised by Jesus' resurrection.

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

Discussion Point

Prayer is good exercise for the soul

This Week's Question

Does your practice of faith make you a healthier person? How?

"Suffering comes into play in this question. If prayer is a practice of my faith and [people] could be more likely to pray if they were physically ill or diseased than when they are healthy, then the argument can be made that their physical, mental or spiritual state affects the practice of their faith, which turns the question around! As they say, 'It cuts both ways.'" (Doug Blandford, Owensboro, Ky.)

"Yes, because my body is a temple of the Holy Spirit, and this precludes me from doing unhealthy things to it." (Tama Dutton, Pittsburg, Kan.)

"Yes, the practice of your faith does make you

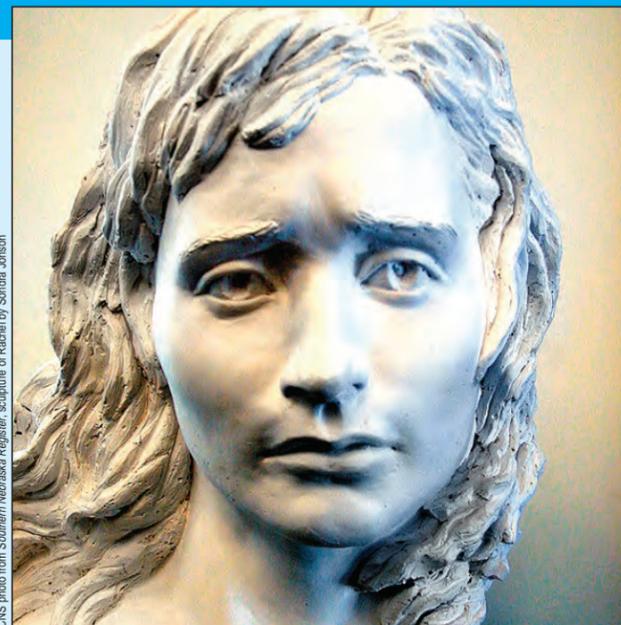
healthier for it is the exercise of the soul." (Kenny Scott, Malvern, Ark.)

"Yes! My faith allows me to take time to pray, meditate and do acts of kindness. Because of my faith, I attempt to treat everyone like I would like to be treated. I am not stressed as much when I take the time to pray." (Rosalyn Royal, Las Vegas, Nev.)

Lend Us Your Voice

An upcoming edition asks: Describe a time that you strongly felt God was actively working in your life.

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



CNS photo from Southern Nebraska Register, sculpture of Rachel by Sondra Jonson

From the Editor Emeritus/John F. Fink

Important events: Maximum civil power

Twenty-seventh in a series

The Catholic Church reached the height of its civil power under Pope Innocent III, who was elected in 1198. That is the 27th on my list of the 50 most important events in Catholic history.

Besides my list of 50, I also made a list of what I consider the 100 most important events in Catholic history. Five events on that list occurred during Innocent III's reign, which lasted until 1216.

Innocent was only 37 when he was unanimously elected pope. He had been a cardinal for eight years, ever since his uncle, Pope Clement III, appointed him. Once pope, he exalted his role more than any previous pope did. He assumed the title Vicar of Christ and said that the pope was "set between God and man, below God and above man," given "not only the universal Church but the whole world to govern."



And he meant to govern the whole world—or at least Europe. First Rome, where he ended the influence of rival families. Then the Papal States, which had virtually been lost under the policies of previous popes. Under Innocent, they comprised most of central Italy, and the regent of the Kingdom of Sicily recognized him as overlord. Other kingdoms, including Aragon, Portugal and Poland, became fiefs of the Holy See.

In England, he first excommunicated King John for refusing to recognize Stephen Langton as archbishop of Canterbury. Then, after the king submitted to him, Innocent declared the Magna Carta void as improperly extorted from the king by barons without papal consent.

In Germany, rival candidates were trying to succeed King Henry VI. Innocent intervened because, he said, the pope had a right to choose the man best suited to defend the Church. He chose Otto of Brunswick over Philip of Swabia, and crowned him as emperor because Otto promised to recognize the enlarged Papal States.

He intervened in France to try to get

King Philip II to reinstate his divorced wife, and he tried to mediate the strife between France and England.

He organized the Fourth Crusade, which turned into a disaster when the Crusaders, against his will, attacked Constantinople instead of going to the Holy Land. He called the Fourth Lateran Council, which planned the Fifth Crusade, but Innocent died before it started.

Innocent also carried out the first Crusade within Christianity itself when he sent troops to France to battle the Albigensians. It was the start of a long war that lasted long after Innocent's death. The Crusade was ordered after the murder of his legate, who was sent to try to convert the heretics.

Aside from his civil power, Innocent's main concerns were Church reform and the combating of heresy. He took steps to improve the quality and moral behavior of the clergy, beginning with the Curia.

Innocent III died when he was only 55 while traveling north of Rome to try to settle differences between the seaports of Pisa and Genoa as part of his preparations for the Fifth Crusade. †

Cornucopia/Cynthia Dewes

We're Easter people, sure enough, who need hope

Hope springs eternal in the human breast, especially in springtime when nature expresses optimism in every leaf and blossom. Hope comes naturally to us, another generous gift from God, and it makes life both challenging and fun.

Tots in their innocence understand this, and they meet each new day filled with wonder and cheerful expectation. They wake up ready for whatever delight will appear next and smile at every one and every thing, indiscriminately.

Dad's funny faces or a bright door-knob both earn baby's rapt attention because everything she sees or smells or hears or touches seems to her to be full of possibility. And, although she doesn't know it yet, possibilities are opportunities for grace.

As they grow older and supposedly wiser, people continue to hope for the darndest things. Coupon clippers hope to save so many lucrative coupons that they'll not only save money, but also amaze check-out clerks citywide. Television producers hope to win the

sweeps, politicians hope to straddle a narrow path between expediency and principle, and brick masons hope to keep things plumb.

Kids hope Santa Claus or the Easter bunny or the tooth fairy will come bearing gifts. They hope to win a ball game or ace an exam. Parents hope they can afford to pay for the kids' college, to take a family vacation or to build a deck off the living room.

Mothers hope their kids will be clean, reverent and obedient, while the children hope their moms will be forgetful and tolerant. Dads hope their wives will pause from being moms once in a while and act like sweethearts. Moms hope for roses and romance from dad instead of a toaster on Mother's Day.

Banks hope for customers and customers hope for bank loans. Barbie dolls everywhere hope for their Kens to come along, and vice versa. Teen-age girls hope to catch a glimpse of Ben Affleck, and teen-age boys a look at Jennifer Lopez. Ben Affleck and Jennifer Lopez probably hope to be left alone.

Bureaucrats hope for new regulations to promulgate and more agencies to staff, while at the same time taxpayers are hoping for lower taxes. Hairdressers hope for big hair to return, and barbers hope for

sideburns, dreadlocks and the jarhead look to keep them in business.

Jerry Springer hopes for more outrageous behavior to put on television, and William Bennett hopes for less. Jay Leno and David Letterman hope to get laughs, while Jim Lehrer and Tom Brokaw hope for more serious attention. Producers of reality shows hope for more unreality to present to their audiences.

World leaders hope to save the world, while the world hopes to be saved on its own terms. Soldiers hope to stay alive, prisoners hope to get out of jail and sick people hope for good health. Sometimes, their hopes are dashed.

Which leads us to despair, that greatest of sins because it denies God's power and goodness. Fortunately, like pride, real despair is rare. Most of us are merely vain or disappointed.

Scripture says we have faith, hope and love, and the greatest of these is love. True enough, but we still need hope to keep being Easter people in search of love. At least during this season, hope rules!

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

Faithful Lines/Shirley Vogler Meister

Personalizing war with peace prayers

At a recent ecumenical gathering, another guest approached me, saying someone told him I'm a writer. He asked if I'd written about the then-impending war in Iraq. "Only in a minor way," I said, explaining my Presidents' Day column in *The Criterion*.

Through the years, I've written only a handful of columns that dealt with war. Yet wartime has touched my life in one way or another ever since being born on the edge of World War II. Before we were engaged, my husband served with the U.S. Army during the Korean War, and many relatives and friends have served our country, too.

I understood little about global conflicts until early in the Vietnam War when I heard a radio station report how many U.S. and Vietcong troops had been killed. I asked Paul how many men are in

a troop. I learned a troop is usually an individual—as in a trooper.

That's when I began personalizing war. Every time I heard numbers of dead—whether friend or foe—I thought of mothers, fathers, wives, children and others who were mourning. I began reading extensively, not only about Vietnam, but about all wars before and after my birth. I also began to consciously promote the value of peacemaking in everyday life.

While rumors spread about the current war, I was reading Erich Maria Remarque's *All Quiet on the Western Front* about the long and hideous nature of combat in World War I. If high school and college students throughout the world were required to read and discuss this short classic, future generations would surely find better ways toward peace.

That's true of learning from history, too, but will we ever really learn? The problem is that worldwide, we're rarely on the same page. Cultural and religious experiences are so varied that we must

thoroughly understand the differences before coming to positive, successful solutions and amiable conclusions.

On television one day when we were on the brink of war, I watched an Iraqi mother surrounded by her small children saying to an interviewer, "Why are you doing this to us? Aren't we human like you?" If it were up to mothers, who are on the front lines of grief when children are hurt or die, there would be no war.

In some foreign cities, the first of May brings street demonstrations of military power. Traditionally, the Catholic Church dedicates May as a month for honoring Mary, the Blessed Mother, who also mourned her son's death.

Can we please personalize our prayers for peace during this Marian month—and for the safety of those working toward peace on both western and eastern fronts?

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

Our Turn/Therese J. Borchard

Depression affects many young adults

Consider the following statistics and you'll understand why it seems as though



everyone classified in that elusive term "Gen X" can't seem to get out of bed in the morning:

- Suicide is the second leading cause of death in the United States among 15- to 24-year-olds.

- More than 30,000

Americans commit suicide each year, and 5,000 of them are teen-agers.

- In 1998-99, young adults were the most likely among all age groups to have suffered at least one major depressive episode in the previous year. For young adults aged 20 to 24, the prevalence of such depression was 7 percent. The rate of depression, according to several research findings, has increased by a factor of nearly 10 among those born in the years following World War II.

Surely 20- and 30-somethings don't have more problems plaguing them than the baby boomers or their parents. Are they just without a roadmap to recovery, without the structure and foundation to prevent such falls? Some would say yes. Life in the '70s, '80s, '90s and '00s could certainly benefit from a few wholesome Ozzie and Harriett moments—a meatloaf dinner, a neighborhood block party, a family excursion to the bakery.

Young people would require less Prozac and Zoloft if we could learn how to tie our shoes before racing for the door, but depression wouldn't disappear entirely. That's because it is a biological illness that is lethal and more debilitating than many common medical conditions such as diabetes and arthritis.

I've only recently begun to talk publicly about my own bout with depression. Like many people, I bought into the theory that depression only affects weak people who aren't able to control their thoughts. Although cognitive patterns do affect our physiological and mental health, I now know I can't cure my disease simply by considering the "glass" to be half full.

It's too late now. I've been to the other side, where 20 milligrams of Prozac and 100 milligrams of Zoloft selectively block the reuptake of serotonin in my brain (medical jargon), helping me to see a sliver of light in times of overwhelming darkness, to force me out of bed in the morning and to unearth a purpose to my life.

Drugs aren't the whole story, of course. I exchanged the booze and cigarettes for some omega-3 fatty acids in salmon, cooled my intake of espresso drinks and chocolate bars, and got militant about an exercise plan. I try to communicate resentments before they make me break out with acne. I go to sleep about the same hour as my 20-month-old child in order to guarantee some rest, and I pray.

I haven't forgotten about the stigma of mental illness. I still shudder at checking the "yes" box to the "Have you ever been treated for depression?" question included on most medical forms today. I reluctantly list the antidepressants among the medications I'm taking.

I'm not so self-assured that I don't care what other people think. I'm as insecure as the next 30-something trying to figure it out.

But my fear of how others perceive depression will no longer keep me from ignoring my chemical imbalance. I refuse to become another statistic, one of the unfortunate suicide deaths among young adults today.

(Therese J. Borchard is a columnist for Catholic News Service.) †

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 4, 2003

- Acts of the Apostles 3:13-15, 17-19
- 1 John 2:1-5a
- Luke 24:35-48

The Acts of the Apostles again furnishes the first biblical reading. Almost every Sunday in the Easter season features a reading from this book of the New Testament.

In this reading, Peter preaches to the crowds in Jerusalem. Preaching about salvation and God's mercy seem to be not at all unusual. Americans are very accustomed to preaching. They hear it on the radio. They hear it on television. It is a product of this country's Protestant heritage.

However, to preach is to assume a mighty role and a great responsibility. Preaching, after all, by definition is not simply lecturing or speaking aloud. It is speaking in the very name of God.

Those who preached, by ancient Jewish standards, were privileged people indeed. None chose to be a preacher. Rather, God selected each preacher. Therefore, Peter stood before this Jerusalem crowd as the representative of God.

Most importantly, he spoke in the place of Jesus. He preached the Good News of Jesus. This reading makes two points. First, it establishes the identity of Peter as an Apostle. Moreover, he is the chief of the Apostles. He speaks on behalf of them all.

Secondly, because of Peter and the other Apostles, the salvation given by Jesus still reaches humankind. They continue the Lord's work.

The First Epistle of John provides the second reading.

The epistles of John are alike in their eloquence and splendid language. They are alike in the depth of their theology and revelation.

This reading proclaims the majesty of Jesus, the Savior. However, it cautions, accepting Jesus as Lord is more than lip service. It is the actual living of the Commandments, by which, and through which, humans realize the perfection, love, order and peace of life in God.

St. Luke's Gospel is the source of the last reading.

It is another Resurrection Narrative, and it looks back to the Emmaus story. (The Emmaus story reports the walk to a small town outside Jerusalem by two disciples and by the Risen Lord, and the disciples' recognizing Jesus in the "breaking of the bread," or Eucharist.)

As this group of disciples was talking, Jesus stood in their midst. He was no longer bound by location or time. Risen from earthly life, victorious over sin, Jesus now lived in the fullness of eternity—even in the Incarnation, true God and true man.

He showed them his pierced hands and feet. Indeed, these disciples were encountering the Crucified. But the Crucified had overcome death and lived!

Jesus stressed that God's mercy had been fulfilled. The point is that God mercifully had redeemed humanity from the folly of its willful sin.

Reflection

The Church continues to summon us to the joy of the Easter celebration. He lives! The readings once more this week exclaim the Church's great trust in, and excitement about, the Resurrection. As Paul said, the Resurrection is the bedrock of our belief.

In these readings, we are called again to the fact that redemption was in Jesus. He is Lord. He is God. In Jesus, God saved the world from death.

As did the Lord, all people, even all believers, must die. But, as did Jesus, they too will rise if they do not relent in their love of, and obedience to, God. Thus, all believers can anticipate, and provide for, eternal life in God.

Christians further can rejoice in the fact that salvation did not come with Jesus, who lived for a time on earth, died, rose and then ascended into heaven. His mercy and power remain. His words endure. God has provided for us, so that we too may have salvation. We may encounter Jesus. We may hear the Lord's words.

We reach Jesus, and we learn of Jesus, from the Apostles. The Church is the structure created to continue their work, which is the ongoing, life-giving work of Christ. †



Daily Readings

Monday, May 4
Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:10

Tuesday, May 5
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, May 6
Acts 12:24 - 13:5
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, May 7
Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 8
Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 9
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 10
Fifth Sunday of Easter
Acts 14:21b-27
Psalm 145:8-13
Revelation 21:1-5a
John 13:31-33a, 34-35

Question Corner/Fr. John Dietzen

Rumor about Freemasonry attempts to discredit Church

Q I know Catholics are not allowed to join the Freemasons. However, I am reading some material, well documented, that Masonry controls very high levels of the Catholic Church.



Sept. 28, 1957, as No. 41-076. His code name is CASA.

You probably use the *Novus Ordo* (New Order) of the Mass. But do you know that this Ordo, which "replaced" the Tridentine Mass, was composed by an archbishop who was initiated into Freemasonry on April 23, 1963, as No. 1365-75? His code name is BUAN. He was reported to the Holy Father in July 1975 as being a Freemason, but nothing was done about it!

The list I have contains 122 other high-ranking Masonic Catholic Church officials. I can understand why this is generally not known in the new Church. Can you help? (New Jersey)

A I hope readers of this column will realize that I thought long and hard about this sad letter and addressing this subject again. My mail gives evidence that people who like to believe these sorts of allegations, even to the point of calling the pope the anti-Christ, are back stronger than ever.

They are well-funded and number in the thousands, especially, it seems, along the Eastern Seaboard of the United States. But their literature, videotapes and books reach across the country. Similar activities exist also in other countries.

To say the truth bluntly, these accusations, in addition to being slander and an insult to the integrity and service to the Church of all the individuals involved, from the pope on down, are an insult to the intelligence of Catholic people.

Even as I say it, I know that such accusations, spread through private correspondence and an astounding array of periodicals published by groups who angrily reject nearly all that has happened in the Church in the last 40 years, for some reason gain a wider audience today than ever.

It is another tragic example of the loss of civility and tolerance—let alone simple Christian charity—in public dialogue in today's Church and larger society. Some people feel free to attack their

"enemy" with every possible kind of viciousness, regardless of honesty, truth or integrity.

Individuals believe accusations and attacks made with no evidence or proof. With no effort to check the facts, they don't hesitate to spread the most outlandish allegations as widely as possible.

Ridiculous as it is to be forced to deny them, someone needs to declare what most Catholics of good sense would conclude on their own—that these accusations are without foundation and false.

My purpose in writing this is not to defend people who in this accusation need no defense. Perhaps some Catholics still need to be alerted, however, to the existence of these destructive tactics on the part of people who feel more and more abandoned as the Church gets on with its life.

Compassion is due to those who can't handle spiritual growth and development in the body of Christ. Their way of responding to their frustrations, however, is so bizarre that the very extravagance of their accusations might make an ordinary person say: No charges like these could possibly be made against Church officials unless the accusers had real solid proof.

In calmer times, in an atmosphere of thoughtful and tolerant discourse, it might be safe to assume this kind of moral responsibility. Sadly, one cannot make such an assumption today.

Q What is the Church's rule or direction about parents staging a non-Catholic wedding, with no priest present, for their daughter? I know the couple has been talking with a priest. (Ohio)

A If the engaged man and woman are having sessions with a priest, it sounds likely that they have obtained a dispensation from their bishop for marriage without a priest or other Catholic officiating minister.

If this is true, the marriage is as valid and lawful in the Catholic Church as it would be if they were married before a priest. There is no obstacle to her parents' preparing for the wedding any way they wish.

If no dispensation was given and the couple will be married "out of the Church," other factors will need to be prayerfully considered by her parents to determine whether or how they might appropriately involve themselves in the wedding. †

My Journey to God

It Is for You

You ask why am I hanging here on a cross.

Why are my hands and feet impaled with iron nails?

How can I endure such excruciating pain and agony,
Allow a crown of thorns to pierce the thin flesh of my head?
It is for you!

It is for your salvation and accessibility to my kingdom,
And for the unconditional forgiveness of your sins,
That you might follow me in discipleship.
Only I, the Son of God, could atone for your sins.
It is for you!

My short-lived mortal life on earth was preordained
By my Father who reigns over all of the universe.
It is through me that the word of my Father becomes known.

For you to experience my Father's love is why I am up here.
It is for you!

I hang here to give you the grace to forgive, be healed and evangelize,
Suspended on the cross in fulfillment of the law and prophecy
To give you a taste of my Father's authority and power,
To have you know that your soul and spirit is secure in me.
It is for you!

I offered myself on the cross and said, "It is finished."
Nothing else is necessary for my cross has set you free.
My image on the cross forever reminds you of salvation.
Never let my cross be tamed and robbed of its power for you.
It is for you!

By Thomas J. Rillo

(Thomas Rillo is a member of St. Charles Borromeo Parish in Bloomington.)

The Active List

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

May 2

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, praise, worship and teaching, 7 p.m. Information: 317-927-6900.

Knights of Columbus, 511 E. Thompson Road, **Indianapolis**. The Ambassadors, 45th annual spring concert, 8 p.m., no admission charge. Information: 317-786-7086.

May 2-3

Belzer Middle School, 7500 E. 56th St., **Indianapolis**. Secena Memorial High School student production of *The Wizard of Oz*, 7:30 p.m., tickets \$8 each. Information: 317-356-6377.

May 2-4

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.**, Evansville Diocese. Retreat for women, "The Quilts of Our Lives: The Fabrics and Threads That Connect Us," \$140 per person. Information: www.the-dome.org/kordes.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. 12-step Serenity Retreat (AA/Al-Anon). Information: 812-923-8817 or e-mail mtfran@cris.com.

May 2-June 6

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Vespers, daily, 5 p.m. Information: 317-546-4065.

May 3

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Senior Sister Mass and breakfast, 9 a.m. Reservations: 317-543-4828.

Marian College, St. Francis Hall, 3200 Cold Spring Road, **Indianapolis**. Parish nursing information session, 9:30-11:30 a.m. Information: 317-955-6132.

Ubelhor Ridge, Highway 37 and Highway 145, **Perry County**, Highway 62. First Sat. devotions, 10 a.m., walking rosary, 11:30 a.m., Mass, 1 p.m., Benedictine Brother Maurus Zoeller, presenter.

Northside Knights of Columbus, 2100 E. 71st St., **Indianapolis**. Brebeuf Jesuit Preparatory School benefit for St. Andrew the Apostle Parish, dinner and cabaret, "Swing, Swing, Swing," dinner 7 p.m., show 8 p.m., dinner and show, \$20 per adult, \$10 children under 12, show only, \$10. Reservations: 317-637-4408.

May 3-4

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, "Fundamental Moral Theology," session one, 8:30 a.m.-4:15 p.m. Information: 812-357-6692 or 800-634-6723.

May 3-7

Good Shepherd Church, 1109 E. Cameron St., **Indianapolis**. 10th Anniversary Mission, Franciscan Father Donald Blaeser, presenter, Sun., 4:30 p.m., Mon.-Wed., 7 p.m. Information: 317-783-3158.

May 4

Our Lady of the Apostles Family Center, 2884 N. 700 W., **Greenfield**. Natural Family Planning (NFP), four sessions. Information: 317-228-9276 or www.nfindy.org.

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

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30 couple. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Primo Banquet Hall and Conference Center, 2615 National Ave., **Indianapolis**. Good Shepherd Parish, 10th Anniversary Banquet, 6 p.m., \$15 adults (13 and over). Information and reservations: 317-783-3158.

Montage at Allison Pointe, 8580 Allison Pointe Blvd., **Indianapolis**. Gennesaret Free Clinic benefit, Art for Beds IV, 4-7 p.m., \$50 per person. Information: 317-262-5645.

Saint Meinrad Archabbey, **St. Meinrad**, one mile east of the Archabbey on Highway 62. Monte Cassino pilgrimage, "Mary, Model of the Virtues," Benedictine Father Anselm Russell, presenter, 2 p.m. EST. Information: www.saintmeinrad.edu/news/.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

May 5

Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. "Reading the Bible with Understanding from Beginning to End," Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail dcarollo@archindy.org.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

May 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Introduction to the Enneagram." Information: 317-788-7581 or www.benedictinn.org.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

May 7

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.**, Lafayette Diocese. St. Augustine Guild, "Springtime at the Creek," style show, 11:30 a.m., \$22 per person. Information: 317-843-0524.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women, fourth quarterly meeting, 10 a.m. Information: 317-852-5451.

Sacred Heart Church, 1840 E. Eighth St., **Jeffersonville**. Tales from Uganda, East Africa, Father James Farrell and lay missionary Sherry Meyer, presenters, 7 p.m. Information: 317-236-3366.

May 8-10

St. Andrew the Apostle Parish, rear entrance, 4050 E. 38th St., **Indianapolis**. Spring rummage sale, Thurs. and Fri., 9 a.m.-6 p.m.; Sat., 9 a.m.-noon, \$1-a-bag day. Information: 317-546-1571.

May 9

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

SS. Francis and Clare Parish, 5901 W. Olive Branch Road, **Greenwood**. Christian Coffeehouse, evening of fellowship, reflection and praise, 6:30 p.m. Information: 317-859-4673.

May 10

Fayette County 4-H Fairgrounds, 2700 Park Road, **Connersville**. St. Gabriel Parish, Flea Market, 8 a.m. Information: 765-825-8578.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Mother-Daughter Day, 9:30 a.m.-12:30 p.m., free-will offering. Information: 812-923-8817 or e-mail mtfran@cris.com.

Michaela Farm, **Oldenburg**. Volunteer work day, 9 a.m.-3 p.m., snacks and drinks provided. Information: 812-933-0260.

Holy Cross Central School, 125 N. Oriental St., **Indianapolis**. Chili supper, 5-7 p.m., adults \$5, children, \$2, social, 7-9 p.m. Information: 317-638-9068.

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Contemporary Christian concert,



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"Changed By His Glory," 7 p.m., free-will offering. Information: 317-327-3024.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Catholic Choir of Indianapolis, 9 a.m. and 10:30 a.m. Masses. Information: 317-328-6038.

May 11

St. Martin Parish, 8044 Yorkridge Road, **Guilford**. Mother's Day breakfast, 8 a.m.-12:30 p.m. EDT, free-will offering.

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

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

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

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

Mondays

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

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

Tuesdays

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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

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

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

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

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

Wednesdays

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

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

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

St. Thomas More Church, 1200 N. Indiana, **Mooreville**. Mass, 6:30 p.m. Information: 317-831-4142.

Thursdays

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

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

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

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

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

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

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

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

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

Monthly

First Sundays

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

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

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

First Mondays

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

First Tuesdays

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

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

First Fridays

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

Holy Name Church, 89 N. 17th Ave., Beech Grove. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart or Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

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

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

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, mediations, 8 a.m.

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

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

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.0

Second Mondays

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

Second Thursdays

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

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Childcare available. Information: 317-236-1586.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454. †

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

BEEKMAN, Marie E. (Kudera), 71, St. Simon the Apostle, Indianapolis, April 18. Mother of Maryann Jones, Julie Moore, Laurie, George III and Joseph Beekman. Sister of Nancy Lawles and Andrew Kudera. Grandmother of eight.

BEVIS, Orrin M., 93, Annunciation, Brazil, April 14. Father of Jerrold O. Bevis. Brother of Imogene Brewer, Carrie Campbell, Jacque Tammuci and Herbert Bevis. Grandfather of six. Great-grandfather of 10.

BRIM, Samuel, 77, St. Andrew, Richmond, April 14. Father of David, Duane and Robert Brim. Brother of Libby Shook and Joseph Brim. Grandfather of eight. Great-grandfather of six.

BROOKS, Jeffrey Grant, 31, St. Joseph Hill, Sellersburg, April 10. Son of David Brooks Sr. and Joyce B. Day. Stepson of Donald Day and Sharon Brooks. Brother of David Brooks Jr. Grandson of Kathleen Harpe.

CASEY, Josephine (Sadowski) Markowski, 97, St. Mark, Indianapolis, April 16. Mother of Alice Gorgoni, Rita Kelter, Carl, Joseph Jr. and Peter Markowski. Grandmother of 24. Great-grandmother of one.

CONWAY, Grace E. (Olson), 85, St. Roch, Indianapolis, April 16. Mother of Richard and Robert Conway. Grandmother of 18. Great-grandmother of 30.

DEAK, Paul S., 65, Holy Name, Beech Grove, April 2.

Husband of Judy A. (Pflumm) Deak. Father of Jane Jennings, Laurie, Andrew, Daniel, Michael and Paul Deak. Brother of Mariana Simons. Grandfather of 14.

DUNN, John T., Sr., 85, Sacred Heart, Jeffersonville, April 5. Husband of Clara Dunn. Father of Sharon Basham and John Dunn Jr. Brother of Kathleen Browning.

DUVELIUS, Kenneth A., 40, St. Joseph, Shelbyville, April 21. Son of Charles I. Duvelius. Brother of Elaine Sosbe and Brian Duvelius. Grandson of Anna Worland.

EDWARDS, Diona Leigh, 33, St. Rita, Indianapolis, April 13. Daughter of Harold Davis and Barbara Edwards. Sister of Harold and Timothy Edwards. Granddaughter of Mary Brannon, Edward and Jessie McClelland.

ELMER, Emil F., 89, Our Lady of Perpetual Help, New Albany, April 15. Husband of Marie Elmer. Father of Paula Britt, Mary, Jerome and Paul Elmer. Brother of Anna Ludwig and George Elmer. Grandfather of seven. Great-grandfather of five.

FLETCHER, Helen P. (Todd), 87, St. Anne, New Castle, April 15. Mother of Nancy Reynolds and Virginia and Tom Fletcher. Grandmother of 22. Great-grandmother of 47. Great-great-grandmother of 22.

GUERRINI, Vincent J., 80, St. Matthew, Indianapolis, April 17. Father of Annette Nauth, Brian and Joseph Guerrini. Brother of Helen Kuhlman. Grandfather of two.

JACKSON, Dayla J., 50, St. Bernadette, Indianapolis, April 10. Wife of Dennis M. Jackson Sr. Mother of Christina, Dennis and Scott Jackson. Daughter of Bill East, Jack and Mary Moses. Sister of Julie Graham, Cassie Hill and Tracy Moses.

JAMES, William R. "Bill," 76,

Holy Name, Beech Grove, April 13. Brother of Dan, George and Ralph James. Grandfather of 11. Great-grandfather of two.

LINDLEY, Loretta M., 88, Christ the King, Indianapolis, April 13. Mother of Nancy Flood, Ronald, Thomas Jr. and William Lindley. Grandmother of 12. Great-grandmother of 11.

LUSTIG, Lillian T., 92, St. Maurice, Napoleon, April 8. Wife of Lawrence Lustig. Mother of JoAnn Baldwin, Janet Harlemert and Robert Lustig. Sister of Mildred Schoettmer. Grandmother of nine. Great-grandmother of six.

MILLER, Leona Teresa, 84, St. Martin, Yorkville, April 11. Wife of Irwin Miller. Mother of Mona Clark, Fred, Joseph and William Miller. Sister of Helena Feist and Dorothy Lingg. Grandmother of six. Great-grandmother of one.

MOORE, Marguerite A. (Owens), 64, St. Rita, Indianapolis, April 13. Mother of Kec' E. Adams. Daughter of Albert and Myrtle (Palmer) Owens. Sister of Paulette Kimbrough, Carol Skaggs, Victoria, Michael and Terry Owens. Grandmother of two.

OLSON, Anna Mae, 97, St. Barnabas, Indianapolis, March 21. Mother of Dolores Stiener and Donald Olson. Sister of Julia Szymanski and Charles Magera. Grandmother of eight. Great-grandmother of six.

POWELL, Frank U., 83, Our Lady of Perpetual Help, New Albany, April 8. Husband of J. Anita Powell. Father of Marcia Hubbard, Lisa Trudeau, John and Ron Powell. Brother of Martha Million, Elise Tighe and Robert Powell. Grandfather of three.

RICHARDS, Rodney J. "R.J.," 59, Our Lady of Perpetual Help, New Albany,

April 13. Brother of Larry Richards. Uncle of several.

SCHANTZ, Robert Jacob, 56, St. Paul, New Alsace, March 28.

SCHIPPER, George B., 82, St. Mary of the Immaculate Conception, Aurora, April 6. Husband of Mildred Schipper. Father of Mark Schipper. Brother of Loretta Henry, Ida Mae Sawyer and Louis Schipper.

SCHUCK, Marie J., 81, St. Mary, North Vernon, April 9. Mother of Dianne Huffman, Jane Kline and Donald Schuck. Sister of Martha Juett, LaVerne Necomer and Benedictine Sister Marie Olinger. Grandmother of eight. Great-grandmother of six.

SCHULTZ, Howard E., 77, Prince of Peace, Madison, April 16.

SEYFRIED, Joseph, 64, St. Jude, Indianapolis, April 18. Husband of Mary Ann (Crossen) Seyfried. Father of Catherine Johnson, Theresa Seal, Joellen Thackston and Michael Seyfried. Brother of Antoinette Froella. Grandfather of seven.

SIMON, Frances A., 60, St. Philip Neri, Indianapolis, April 13. Sister of Carole DeCapua, Janet Helft, Catherine Jacobs, Mary Jo Ray, Ellen Sharp, Barbara Sida, Linda, David, James, Jerry, Joseph and Thomas Simon.

SOLOMON, John, 76, Sacred Heart, Clinton, April 6. Father of Frances Gilman and John Solomon. Brother of Jenny Gose, Mary Mandich, Bob and Tom Solomon.

STEIR, William J., 80, Our Lady of the Greenwood, Greenwood, April 6. Husband of Ruth (Marbach) Stier. Father of Susan Bell, Karen Findley Christine Ramey and David

Stier. Grandfather of five. Great-grandfather of one.

STYRING, William, Jr., 86, St. Roch, Indianapolis, April 15. Father of William String III. Grandfather of three.

WHITEMAN, Elizabeth Ann, 71, St. Augustine, Jeffersonville, April 12. Mother of Barry, Kevin and Tim Whiteman. Sister of Rose Lee Grant and Bill Triplett. Grandmother of five.

WRITT, William J., 57, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 17. Father of Kelsey and Ryan Writt.

TEIPEN, Ruth E., 81, St. Philip Neri, Indianapolis, April 15. Mother of Joan Kjeldsen, Mary Beth Walby, Janice Wojcik and Robert Teipen. Sister of Lucille Kennedy. Grandmother of nine. Great-grandmother of four.

VAN GUNDY, Diana Reamae, 31, St. Mary, New Albany, April 12.

WAGNER, LaVerne "Vern" William, 84, St. Monica, Indianapolis, April 16. Husband of Alice (Copley) Wagner. Father of Edward, Peter and William Wagner. Grandfather of four. †

Franciscan Sister Mary Luke Prickel was a teacher and pastoral minister

Franciscan Sister Mary Luke Prickel of Oldenburg died on April 20. She was 80.

The Mass of Christian Burial was celebrated on April 22 at the motherhouse chapel of the Sisters of the Third Order of St. Francis of Oldenburg. Burial followed in the sisters' cemetery.

The former Mary Jane Prickel was born in Morris. She entered the Oldenburg Franciscan community in 1941 and professed her final vows in 1946.

Sister Mary Luke taught at Catholic grade schools in Indiana, Ohio and Missouri for

15 years then served as a junior high teacher and principal.

In 1962, she earned a master's degree in liturgy from the University of Notre Dame then pursued studies in pastoral ministry at Webster College and Fontbonne College in St. Louis.

Sister Mary Luke served as pastoral minister at St. Clare Parish in Cincinnati, Ohio, for 24 years. She retired to the motherhouse in 1990.

Surviving are two brothers, Jerome "Bud" and Mark Prickel, and a sister, Marcia Werner, all of Batesville. †

Franciscan Sister Lillian Weinberg was a seamstress and teacher

A Mass of Christian Burial for Franciscan Sister Lillian Marie Weinberg was celebrated on April 14 at the motherhouse chapel of the congregation of the Sisters of the Third Order of St. Francis of Oldenburg. Burial followed in the sisters' cemetery.

Sister Lillian Marie died on April 12. She was 88.

The former Mercedes Angela Weinberg was born in Cincinnati, Ohio. She entered the Oldenburg Franciscan community in 1934 and professed final vows in 1940.

Sister Lillian Marie taught at Sacred Heart School in Clinton and Our Lady of Lourdes

School in Indianapolis.

From 1948-77, she was in charge of the clothing department at Immaculate Conception Academy in Oldenburg and the former St. Mary Academy in Indianapolis as well as at other secondary schools in Ohio.

In 1977, Sister Lillian Marie retired to the motherhouse, where she used her sewing skills at the convent for 26 years.

She also ministered to dying sisters at St. Clare Hall, often staying up all night for prayer vigils with dying sisters.

Surviving are a sister, Ruth Loichinger of Cincinnati, Ohio, and many nieces and nephews. †

Providence Sister Francis Driscoll was a provincial, tribunal advocate

Providence Sister Francis Michael Driscoll died on April 14 in Karcher Hall at Saint Mary-of-the-Woods. She was 84.

The Mass of Christian Burial was celebrated on April 22 in the motherhouse chapel. Burial followed in the sisters' cemetery.

The former Rita Lorraine Driscoll was born on Dec. 6, 1918, in Everett, Mass. She entered the congregation of the Sisters of Providence on Aug. 4, 1936, professed first vows on March 11, 1939, and professed final vows on Jan. 23, 1945.

She taught in schools staffed by the Sisters of Providence in Indiana, Illinois, the District of

Columbia, Maryland and Massachusetts.

In the archdiocese, she taught at the former St. Agnes Academy in Indianapolis in 1945. From 1995-98, she served on the staff of the Our Lady of Providence Shrine at the Providence Center at Saint Mary-of-the-Woods.

For eight years, she was provincial at St. Raphael Provincial House in Fall River, Mass. She also was the ecclesiastical advocate for the diocesan tribunal in Joliet, Ill., for 10 years.

Surviving are a sister, Eleanor Peters of Everett, Mass., and nieces and nephews. †

Providence Sister Loretta Hester taught at archdiocesan schools

Providence Sister Loretta Eileen Hester died on April 14 in Karcher Hall at Saint Mary-of-the-Woods. She was 83.

The Mass of Christian Burial was celebrated on April 23 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Rita Loretta Hester was born on Nov. 8, 1919, at Joliet, Ill. She entered the congregation of the Sisters of Providence on Jan. 22, 1940, professed first vows on Aug. 15, 1942, and professed final vows on Aug. 15, 1948.

Sister Loretta Eileen taught in schools staffed by the Sisters of Providence in Indiana and Illinois.

In the Archdiocese of Indianapolis, she taught at St. Joan of Arc School in Indianapolis from 1942-44 and at Holy Family School in New Albany from 1959-65.

Surviving are two sisters, Providence Sister Agnes Veronica Hester of Saint Mary-of-the-Woods and Beverly Sowers of Necedah, Wis., as well as a brother, Jack Hester of San Juan Capistrano, Calif., and many nieces and nephews. †

Providence Sister Eleanor Hubner ministered as a teacher and principal

Providence Sister Eleanor Marie Hubner died on April 17 in Karcher Hall at Saint Mary-of-the-Woods. She was 71.

The Mass of Christian Burial was celebrated on April 24 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

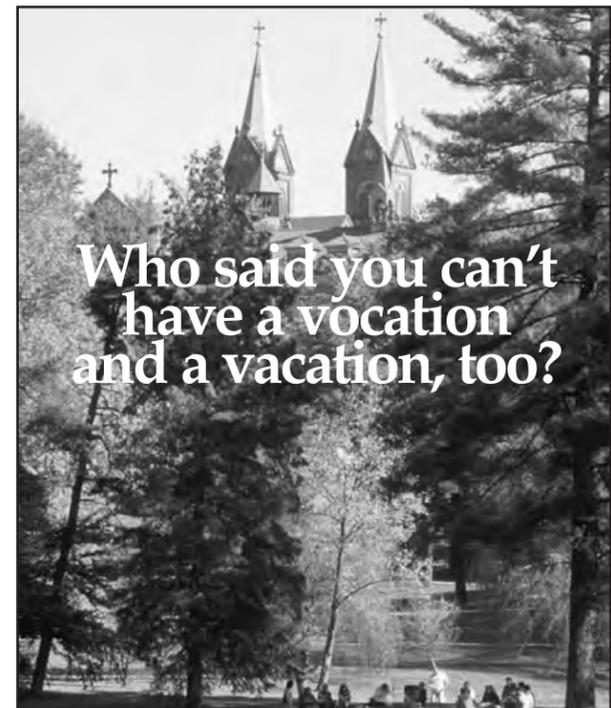
The former Rosella Therese Hubner was born on April 30, 1931, in Chelsea, Mass. She entered the congregation of the Sisters of Providence on July 22, 1950, professed first vows

on Jan. 23, 1953, and professed final vows on Jan. 23, 1958.

Sister Eleanor taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts and New Hampshire. She served as principal of St. Rose School in Chelsea, Mass., her hometown, for 34 years, from 1968-2002.

In the archdiocese, Sister Eleanor taught at the former St. Ann School in Terre Haute from 1953-54.

Surviving are many nieces and nephews. †



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