



The

Criterion

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May 16, 2003

Vol. XXXII, No. 31 75¢

First of many events to commemorate pope's election opens

VATICAN CITY (CNS)—On a flower-decked stage at a Rome university, an all-star cast of Vatican officials opened what promises to be this year's most important ecclesial production: the 25th anniversary of Pope John Paul II's election.

The anniversary doesn't come around until mid-October, but by early May the speeches were already flowing and the analyses taking shape. The confab at Lateran University was the first of many conferences, seminars, round tables and book presentations that will commemorate the event.

The pope, who's never made a big deal

of personal anniversaries, is planning to upstage himself by beatifying Mother Teresa on Oct. 19. That's right between the dates marking his election on Oct. 16 and inauguration Mass on Oct. 22.

But others envision a big anniversary party. Vatican sources said the world's cardinals are being invited to Rome for the festivities, and thousands are expected to make the trip from the pope's native Poland, too.

Italy, which considers Pope John Paul an adopted son, has announced it is celebrating the "happy marriage" between the Polish pope and Italian culture in a series

of programs to take place in 25 cities around the world.

The Lateran University conference kicked it all off—more than a dozen cardinals and current and former heads of Vatican offices took the rostrum and tried to give Pope John Paul's papacy a focused appraisal.

One initial conclusion: People can expect to hear the words "interpretive key to this pontificate" a lot in coming months. Everyone's trying to find one, but with this pope it's not such a simple job.

For one cardinal, the key is the pope's
See POPE, page 7



Pope John Paul II ordains a priest during Mass in St. Peter's Basilica on May 11.

End of an era in Oldenburg

By Jennifer Lindberg

OLDENBURG—The 33 senior girls at Oldenburg Academy of the Immaculate Conception hold a distinction that will always be theirs.

Their class is the end of an era and the beginning of a new one. This is the last all-girls class to walk the wooded grounds and busy halls of the Franciscan school that has more than 150 years of history.

About five years ago, the decision was made to change Oldenburg Academy into a coeducational college preparatory school.

It wasn't an easy decision, said Franciscan Sister Therese Gillman, the school's president and a member of the Congregation of the Sisters of the Third Order of St. Francis that has operated the school for more than a century.

"We had to look to the future of education and the impact here for youth of the future," said Sister Therese.

The need for another coeducational Catholic high school in the southeastern part of the Archdiocese of Indianapolis was great.

Instead of building a new high school, Oldenburg Academy was selected to be the Catholic high school to serve the area due to its "tried and true legacy," said Sister Therese. "We were already well established and providing high caliber education."

While collaborating with the archdiocese on educational goals, the school is considered an independent private Catholic high school sponsored by the Franciscan sisters.

The school's students come primarily from five counties and 27 parishes stretching from Shelbyville to the west side of Cincinnati.

Accepting boys into the school wasn't an easy transition for some of the girls who were used to a certain way of doing things and no males on



Three seniors at Oldenburg Academy of the Immaculate Conception in Oldenburg, from left, Abby Alford of St. John Parish in Harrison, Ohio; Amber Brack from St. Michael Parish in Brookville; and Krystle Kraus of St. Nicholas Parish in Ripley County, share one of their last school days as the last all-girl class at the Franciscan school.

campus.

"When we first came here, the girls weren't as worried about their appearance," said Krystle Kraus, a member of St. Nicholas Parish in Ripley County.

There also wasn't the competition about what boy likes what girl, seniors said.

However, the girls have adjusted and the senior girls are the last ones to remember what it was like before the school

went coed.

Next year will be the first year for an all coed high school.

By adding boys, the girls have seen some positive changes. Enrollment has increased—there are about 175 students with 60 percent of them girls.

More advanced placement courses are being offered and a part-time
See OLDENBURG, page 2

Poll finds 84 percent of American adults believe in sin

WASHINGTON (CNS)—A recent Gallup telephone poll of 1,007 American adults found that 84 percent believe in sin, while 14 percent do not.

"Although many social observers maintain that the United States is in a period of 'postmodernism'—a time of fragmentation of religious and cultural norms—it is interesting to note that the vast majority... continue to affirm a belief in the concept or doctrine of 'sin,'" George H. Gallup Jr., chairman of the George H. Gallup International Institute, wrote in a commentary on the poll.

Yet, that number is down from 1995, when 90 percent attested to believing in sin. The 14 percent who said they do not believe in sin is the highest total in 22 years, according to Gallup.

Adults 18 and older were called at random for the poll, and their response to the question about sin showed little difference based on their age, race, sex and level of formal education.

Those more likely than others to say they do not believe in sin were those who identified themselves as having a liberal political ideology (25 percent), those with a postgraduate education (21 percent), or those who said they "rarely" or "never" attend religious services (22 percent).

Respondents living in the West (18 percent) and East (17 percent) were more likely to say they do not believe in sin than those living in the Midwest (12 percent) and South (11 percent).

"When most people think of sin, they
See POLL, page 3

Hispanic radio program needs support

By Jennifer Lindberg

Reaching the growing Hispanic population in the archdiocese is the goal of a new radio station in Indianapolis.

Three hours of Spanish programming on 810 AM WSYM will begin each Sunday at 2:30 p.m.

Franciscan Father Thomas Fox, associate pastor of St. Patrick Parish in Indianapolis, said the airtime costs \$500 a week and consistent sponsors are needed

to continue providing the programming.

Radio station 810 AM will give Hispanics information on the Catholic faith and events in their area through the program *Iglesia Peregrina* or Pilgrim Church.

The program includes the Sunday Gospel, a decade of the rosary, a homily or commentary on an aspect of the faith, an announcement of local Church events and sponsors, and music.

In the past, there has only been one hour of airtime that discussed such topics as the

Eucharist, Scripture, the sacraments, etc.

Having more airtime means more ways to reach the Hispanic community, Father Tom said.

While there is a Hispanic FM station in Indianapolis, it doesn't have Catholic programming. Instead, it has some anti-Catholic programming with preachers condemning Church teachings on the saints, Mary and the sacraments.

Father Tom said Indianapolis is a prime
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OLDENBURG

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campus minister has been hired to help students live their Catholic faith, from service activities, retreats and volunteering to spending time with a Franciscan sister.

New facilities are also being added to accommodate a growing enrollment. The school bought property adjacent to the campus to use as a rehearsal room, multi-purpose building and gym. Plans call for the current gym to be turned into six classrooms, a resource center and student lounge.

"One thing that is a hallmark of Oldenburg is its fine arts program," said Sister Therese.

The school is expanding its music offerings and the new building can be used for a variety of fine arts programming.

Sister Therese said 21 percent of the Indiana All-State Chorus comes from Oldenburg. The school also has a full orchestra and students can take private lessons in a variety of fine arts subjects.

The school also has a reputation for sending students to college. The school's 33 seniors have received \$1.3 million in college scholarships this year, Sister Therese said.

However, the stability of the school rests on the Catholic faith tradition that has been at Oldenburg for the past 150 years.

"First of all, we are Catholic and we base our whole philosophy on developing responsible citizens and leaders and giv-

ing them a firm moral foundation," said Sister Therese.

The school also tries to remember the Franciscan tradition of poverty by trying to keep tuition low, she said. Tuition is \$5,100 a year.

Ending the school year as the last class of all girls is "cool actually," Krystal said. "We'll always be named for that."

Amber Brack, another senior from St. Michael Parish in Brookville, said, "If we had to be the last class of all girls, I'm glad it happened to us."

The senior girls spoke about how much closer they have grown this year and how the school has helped them mature.

Amber, whose family recently joined the Catholic faith, said the religion classes at school helped her understand the

Church better.

Abby Alford, from St. John Parish in Harrison, Ohio, said the smaller classes make it easier and more comfortable to ask questions.

While the girls remember fondly the way things used to be when it was just "the girls" and are now busy making college plans, underclassman are enjoying thinking about the future.

"We know the [older girls] didn't want us here at first," said junior Joseph Werner of St. Louis Parish in Batesville. "But this is more fun than a public school and you have more opportunities."

(For more information on Oldenburg Academy, call admissions director Sherri Kirschner at 812-934-4440, ext. 231.) †

Catholic high schools in archdiocese set graduation ceremonies

By Jennifer Lindberg

Graduations for high schools in the Archdiocese of Indianapolis are set for various dates in May and June. More than 1,200 students will graduate this year.

Following is a list of graduation ceremonies and the valedictorians and salutatorians.

Our Lady of Providence Jr./Sr. High School

The Clarksville school will graduate 148 seniors at 5 p.m. on May 18 in the Robert I. Larkin Center on the school grounds. A Baccalaureate Mass will be celebrated at 2:30 p.m. the same day at Our Lady of Perpetual Help Church in New Albany.

There are two class valedictorians. Patrick Burton, son of Dan and Ginny Burton, is a member of Holy Family Parish in New Albany. Candice Leavell, daughter of John and Sharon Burton, is from Jeffersonville.

Naomi Lewis, daughter of David and Renata Lewis of Charlestown, is the salutatorian.

Annette "Mickey" Lentz, secretary for Catholic education and faith formation for the archdiocese, and Msgr. Joseph F. Schaedel, vicar general, will be the archdiocesan representatives.

Father Thomas Scecina Memorial High School

The Indianapolis school will graduate

97 students at 7 p.m. on May 23 in the school gymnasium. The Baccalaureate Mass will be at 3 p.m. on May 18 at St. Simon the Apostle Church in Indianapolis.

The valedictorian is Lucas Robinson, son of Bruce Robinson and the late Rita (Kriech) Robinson. He is a member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis.

The salutatorian is Amanda Thayer, daughter of Jean Thayer, and a member of Little Flower Parish.

Lentz and Msgr. Schaedel will represent the archdiocese.

Brebeuf Jesuit Preparatory School

The Indianapolis school will graduate 159 seniors at 8 p.m. on May 29 in Hilbert Circle Theatre in Indianapolis. The Baccalaureate Mass is at 5 p.m. on May 18 in the school gymnasium.

The school does not choose a class valedictorian or salutatorian. Instead, a senior class speaker is chosen. Zach Overley, son of Kevin and Melanie Overley of Zionsville, is the speaker.

Bernadette Paradise from the Office of Catholic Education and Msgr. Schaedel will represent the archdiocese at the commencement.

Cardinal Ritter Jr./Sr. High School

The Indianapolis school will graduate 68 seniors at 7 p.m. on May 30 in the school gymnasium. The Baccalaureate Mass will be at 7 p.m. on May 29 at St. Michael the Archangel Church in Indianapolis.

Class valedictorian Amanda Ranck, daughter of Joseph and Kristin Ranck, is a member of St. Christopher Parish in Indianapolis.

Salutatorian Matthew Carson, the son of Philip and Teresa Carson, is also a member of St. Christopher Parish.

Msgr. Schaedel and Lentz will represent the archdiocese.

Roncalli High School

The Indianapolis school will graduate 237 seniors at 2 p.m. on June 1 in the school gymnasium. A Baccalaureate Mass will be at 6 p.m. on May 30 at Our Lady of the Greenwood Church in Greenwood.

The valedictorian is Kathryn Tolle, daughter of Fred and Paula Tolle. She is a member of St. Mark Parish in Indianapolis.

The salutatorian is Tyler Warner, son of Art and Tresia Warner. He is a member of St. Jude Parish in Indianapolis.

Lentz is the representative for the archdiocese.

Father Michael Shawe Memorial Jr./Sr. High School

The Madison school will graduate 17 seniors at 2 p.m. on June 1 in the Father Hilary Meny Gymnasium in Madison. A Baccalaureate Mass will be at 6:30 p.m. on May 30 at St. Patrick's Chapel next door to the school.

Lena Maureen Stack, daughter of Sue and Pat Stack, is the class valedictorian. The salutatorian is Anna Patricia Barber, daughter of Tom and Julia Barber. The ranking is based on seven out of eight semesters. Both students are members of Prince of Peace Parish in Madison.

Barbara Shuey from the Office of Catholic Education will represent the archdiocese at the graduation ceremonies.

Cathedral High School

The Indianapolis school will graduate 263 seniors at 1 p.m. on June 1 in Clowes Hall in Indianapolis. The Baccalaureate Mass is at 10 a.m. on May 31 at the school.

The valedictorian is Matthew Zore, the son of Gerald and Debra Zore and a member of St. Pius X Parish in Indianapolis.

The salutatorian, Ashley Garber, is daughter of Dr. John and Anne Garber and a member of Christ the King Parish.

Representing the archdiocese will be Carole Williams from the Office of Catholic Education and Msgr. Schaedel.

Bishop Chatard High School

The Indianapolis school will graduate 185 seniors at 7:30 p.m. on June 2 at the Murat Centre in Indianapolis. The Baccalaureate Mass is at 9:30 a.m. on May 31 at SS. Peter and Paul Cathedral in Indianapolis.

The valedictorian is Andrew Mundell, son of John and Julie Mundell and a member of St. Pius X Parish in Indianapolis.

The salutatorian is Danielle Noel, daughter of Jeffrey and Laura Noel and a member of St. Pius X Parish.

Msgr. Schaedel and Lentz will represent the archdiocese.

Oldenburg Academy of the Immaculate Conception

The Oldenburg school will graduate its last all-girls class of 33 students at 1 p.m. on June 7 in the Oldenburg Franciscan sisters chapel. The Baccalaureate Mass will also take place during this time.

The valedictorian is Lisa Wettrick, daughter of Raymond and Susan Wettrick of Shelbyville. They are members of St. Vincent de Paul Parish in Shelbyville.

The salutatorian was not known at press time.

Lentz will represent the archdiocese. †

Corrections

A story on the front page of the May 9 issue about the 2003 Spirit of Service Awards Dinner incorrectly reported the number of people that Catholic Social Services helped last year. CSS helped 16,800 people last year through its various ministries.

Four names were inadvertently omitted from the "Welcome new Catholics" list in the May 2 issue. Other candidates from St. Rose of Lima Parish in Franklin are Vicki Reese, Raymond Shepard, Maurice Stobel and Christine Trimpe. †

Saint Meinrad School of Theology graduation

By Jennifer Lindberg

Saint Meinrad School of Theology in Saint Meinrad graduated 46 students on May 10.

Bishop Joseph E. Kurtz of Knoxville, Tenn., addressed the graduates.

A Baccalaureate Mass was held prior to the graduation.

Bishop Kurtz was ordained a bishop in 1999. He has been a priest since 1972. He is a licensed social worker in Pennsylvania,

serving as the director of Catholic Charities for the Diocese of Allentown. He has been a high school teacher and was a professor and counselor at St. Pius X Seminary in the Diocese of Scranton. In the Diocese of Allentown, he also served as the assistant vocation director.

Bishop Kurtz has a bachelor's degree in philosophy and a master's of divinity degree from St. Charles Borromeo Seminary in Philadelphia. †



5/16/03

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717
 317-236-1570
 800-382-9836 ext. 1570
 criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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POSTMASTER:
 Send address changes to:
 Criterion Press, Inc.
 1400 N. Meridian St.
 Box 1717
 Indianapolis, IN 46206-1717.



Phone Numbers:

Main office:317-236-1570
 Advertising317-236-1572
 Toll free:1-800-382-9836, ext. 1570
 Circulation:317-236-1425
 Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page: www.archindy.org

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2003 Criterion Press, Inc. ISSN 0574-4350.

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RADIO

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area for evangelization.

With conservative estimates of more than 100,000 Catholic Hispanics in the Indianapolis area, it's estimated that as few as 3,000 Hispanics attend Spanish Masses at various churches on the weekends. About 1,400 Hispanics attend the Spanish Masses at St. Patrick each weekend.

Father Tom wants to know where the rest of them are.

"We think we can reach more through an Hispanic radio station," said Father Tom. "The goal is to evangelize."

He knows that some Hispanics are leaving the faith and others are just not coming to Mass.

Some have valid reasons, such as transportation and work issues. Often, there is only one family car and the husband takes it for work. Bus service in the city on Sunday is slow, said Father Tom, causing Hispanic families to end up taking more than one bus and sometimes they don't make it to church on time.

Many Hispanics also work two or three jobs to support themselves and send money home to needy relatives.

"There has been outreach and there has been response, but we need more," Father Tom said.

Father Tom said he baptized 325 Latino children last year.

Already, there are 10 Spanish Masses in the Indianapolis metro area and priests dedicated to helping the Hispanic community, he said.

Parishes with Hispanic ministries in the Indianapolis area include St. Monica, St. Gabriel, St. Anthony, St. Mary, St. Philip Neri, Holy Spirit and St. Patrick, all in Indianapolis, along with Our Lady of the Greenwood in Greenwood and Our



Father Genaro Martinez, left, from Veracruz, Mexico, discusses a Catholic topic for Hispanic radio listeners of 810 AM, WSYM, with Franciscan Father Thomas Fox, associate pastor of St. Patrick Parish in Indianapolis. The radio station has Catholic programming in Spanish from 2:30 p.m. to 5:30 p.m. each Sunday.

Lady of Mount Carmel in Carmel, Ind. They are planning to help with programming and planning needs for the three-hour broadcast.

However, money is still an issue in how to continue funding the station.

"We want Hispanics to know that the Catholic Church cares about them and we invite them to [live their faith] in a way that recognizes their own culture," Father Tom said.

Many times, young Hispanic men are not connected with a parish because they don't have family in the area. They some-

times get into trouble with the law. By letting more Hispanics know where there are Spanish Masses, Father Tom hopes to reach the Hispanic youth who leave their family behind to work and feel they have no connection to the area.

"If we don't do something to meet the new generation of immigrants, they are not going to be with us," he said. "Some may go to a Protestant Church and some may not go anywhere."

"We need to hold onto the people who are already Catholic and provide them with services they can understand," he said.

Now parishes in the Indianapolis area with Hispanic populations have a chance to reach more Hispanics and bring them through the Church doors, he said.

Father Tom is asking people to help in two ways. Those who can speak Spanish and are bilingual are needed for the radio show to discuss specific Church topics. They also need money to fund the radio station.

(For more information on volunteering or for donations, contact Father Thomas Fox at St. Patrick Parish at 317-631-5824.) †

POLL

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think of it on a shallow basis," Gallup said in an interview with Catholic News Service. "Not as something [requiring] confession, contrition or restoration."

But a series of Gallup polls from the late 1980s indicated eight out of 10 Americans believe in a "judgment day," when all will be accountable to God for their moral actions. Of every 10 Americans, eight identify themselves as part of a Christian tradition, according to Gallup; 6 percent are non-Christian and 13 percent claim no religious tradition.

The poll on sin "ties in with the basic orthodox belief of Americans, though perhaps it's watered down some," Gallup said. "People may be attesting to the belief instead of having a solid belief themselves. Nonetheless, most acknowledge there is such a thing as sin."

Others, he said, may believe in the concept of sin, but call it something else.

He called the results from the liberal and postgraduate groups "not terribly surprising," but worrisome.

"Society gets into trouble that way," he said. "Because it becomes so easy to explain things away," he added, by attributing personal downfalls to environment and other influential factors instead of personal responsibility.

It is humanism in a sense, he said, and partially psychology, too.

Age is another factor, as people on the East and West coasts tend to be "younger and upscale," he said. "They also tend to be less inclined to be involved in religious practices."

The poll, conducted on March 14-15, was timed to coincide with the Easter season, Gallup said, "though we try to release something on religion and values once a week. I was a little reluctant to tackle it at first, because it's a tough question. But I thought readers could come to their own accurate insight."

Its margin of error was plus or minus 3 percent. †



Marian shrine

A pilgrim visits the grotto at the Marian shrine of Lourdes in France. The European cities with five of the largest Catholic shrines are appealing to the European Union for aid in development of their pilgrimage potential. Czestochowa, Poland; Loreto, Italy; Fatima, Portugal; Altotting, Germany; and Lourdes together draw 18 million pilgrims each year.

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Editorial



Archbishop Daniel M. Buechlein prays over the oil to be consecrated during the Chrism Mass on April 15 at SS. Peter and Paul Cathedral in Indianapolis.

Living images of God

On Tuesday of Holy Week, the priests of the Archdiocese of Indianapolis gathered at SS. Peter and Paul Cathedral along with lay representatives of archdiocesan parishes and those candidates and catechumens who were seeking full initiation into the Catholic Church. The occasion was the annual Chrism Mass. Archbishop Daniel M. Buechlein celebrated the Eucharist and blessed the holy oils to be used in the Easter liturgy and throughout the Church year.

In his homily, Archbishop Buechlein said, "For our Church in the United States, seemingly held captive by the evil of sexual abuse by a few of our priests, the Lent of last year seemed to continue on even to the present time. A year ago at this Chrism Mass, I extended our heartfelt apology to victims of such abuse and pledged to do all we can to provide a safe environment for our children."

Later on, the archbishop said, "Although chastened by the 'long Lent,' and hopefully spiritually purified by the pain and humiliation exacted by the evil of abuse, our Church carries on our mission of evangelization and pastoral care with even greater fervor and circumspection" because we are a people of hope empowered by the grace of Christ.

The image of a bishop standing before his brother priests and representatives of the laity to apologize for "the evil of sexual abuse by a few of our priests" and for "the way we bishops handled the situation" has been repeated many, many times during the past year in dioceses throughout the United States. It is a scene of pain, humiliation and scandal whose only redeeming feature is the potential for spiritual purification that arises because we are a people of hope.

The Catholic Church is quite clear in its teaching about the role of a bishop in the Church. According to the *Catechism of the Catholic Church*, a bishop exercises his ministry in the person of Christ, the head of the Church. A bishop is called to be the chief pastor in his diocese, the

shepherd of his flock, the primary sacramental minister and the principal teacher of eternal truth.

In the words of St. Ignatius of Antioch, the bishop is "the living image of God." When the bishop stands before his priests and his people to apologize and to pledge "to do all we can to provide a safe environment for our children," he is speaking for Christ—the head of the Church and the one to whom the bishop must render an account of his sacred responsibilities.

The catechism makes it very clear that this awesome responsibility should not be misunderstood. The bishop is not some "super human figure." Even less is he a celebrity or a person of privilege who is exempt from human weaknesses—including the temptation to abuse his authority, to make serious mistakes or to sin.

The *Catechism of the Catholic Church* teaches that a bishop is effective in his ministry to the extent that he empties himself and is filled with the grace of Christ. In other words, it is not the bishop who heads the Church, who shepherds the flock, who celebrates the sacraments, who teaches us the truth or who stands before the assembly to pledge the Church's protection for our children. It is Christ—acting in and through the bishop.

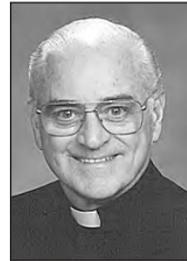
During the "long Lent" that Archbishop Buechlein referred to in his Chrism Mass homily, the bishops of the United States were, for the most part, living images of the Father who weeps for his children's suffering and who longs for their comfort and redemption. Now that we have once again experienced the spiritual purification of Christ's passion (and celebrated the hope of his resurrection), let us pray that the American bishops can once again stand before us with the full confidence and conviction of living images of God.

— Daniel Conway

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

Spirituality for Today/Fr. John Catoir How many will be saved?

Cardinal Avery Dulles recently raised this ancient question: What percentage of those alive today will be saved?



He explained that in the Middle Ages the majority of theologians believed that 50 percent of the people would go to hell. But there was one famous thinker, a Franciscan theologian named Duns Scotus, who taught that eventually everyone would be saved, even the fallen angels. He saw universal salvation in God's infinite mercy. This is a comforting thought, but it goes against reason.

Some people hate God and do not want to spend eternity with him. Will they be forced to go to heaven against their will? The Church teaches that there are no prisoners in heaven.

Many believe that all you have to do is accept Jesus as Lord, and your salvation is assured. But Jesus taught that not everyone who says "Lord, Lord" will enter the kingdom of heaven. Read Chapter 25 of St. Matthew's Gospel where Jesus spells out some of the requirements for gaining entry to heaven: "When I was hungry did you give me to eat?"

Who knows how many will be saved despite themselves? Someone once said that there are eight sacraments, with

ignorance as the eighth, and that's the one that saves the most people.

The human conscience is an internal warning system that helps us to know right from wrong. "Do good and avoid evil" is the basic moral dictum. Disagreements may arise over what is permissible in a given set of circumstances, but the essential principle never changes: "Do unto others as you would have them do unto you."

Conscience is the guidance system that enables us to distinguish right from wrong. It brings with it an accompanying urge to do what is right. When we fail to do what is right, we tend to feel guilty. A healthy guilt may be annoying, but more often than not it is a blessing in disguise.

Everyone has the right, and indeed the obligation, to follow his or her conscience. No one should ever be forced to go against a certain conscience. However, some people ignore the urgings of conscience in order to get what they want. This is wrong.

Flowing from human nature are certain rights that we can enjoy, like the right to a good name, the right to private property, to an education, to freedom of religion, etc. Corresponding to these rights are certain duties. We all have the duty to respect those same rights in others. To rationalize bad behavior is to lie to oneself.

There are no easy answers to many complex moral questions, but at the heart of every guilty conscience is a reasonable fear of God's punishment. We can never

rule out the fact that God does punish. In fact, punishment is built into life itself. If you treat others unkindly, they will retaliate. Love begets love, and hate begets hate.

We know that God forgives, and humans even forgive, but nature does not forgive. For instance, those who abuse drugs and eventually destroy their bodies create their own hell on earth. To avoid such folly, one must listen to the voice of conscience and go for spiritual help.

Do not hold your soul hostage. Life is consequential.

When all else fails, pray to Jesus for the grace of final perseverance.

(Father John Catoir is a columnist for Catholic News Service.) †

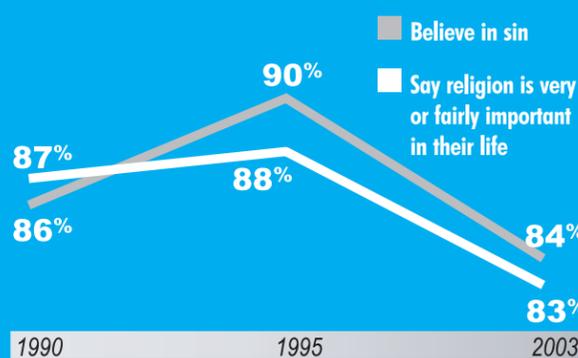


Dutch painter Hieronymus Bosch gave this interpretation of heaven titled, "Ascent into Heavenly Paradise." In his depiction, human bodies are carried by angels from the darkness into the light.

Church Facts

Religion and Sin

They appear to have a connection with American believers



Source: Gallup

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

We need the nourishment that the sacraments give us

Once in awhile, I enjoy watching a good hour of gospel music on television. By coincidence, I recently caught a good old "Southern Gospel Hour" staged from the Orpheum Theater in Memphis. It was inspiring and heartwarming, and was featured as an Easter celebration. I felt good after it was over, and actually I hated to see it end.

I thought to myself, many Easter services and some Holy Week services attract lots of people because they are heartwarming, much like the gospel hour I watched. It also got me thinking about the difference between our Catholic approach to worship and that of other denominations and faith traditions. Heartwarming without the sacraments is a serious impoverishment.

Of course, we also want our Catholic liturgy to be inspiring and a place where one finds solace and peace of mind. But we remember that the primary reason we assemble in our churches is to worship God and not—first and foremost—for what we can get out of it. We gather to praise God and, then, also to receive nourishment.

Our worship also differs from other Church services in that what we do receive most importantly is the strength and grace that the sacrament of the Eucharist gives us. We must seek more

than heartwarming entertainment. The marvel of our eucharistic liturgy is the fact that no matter how simply or elaborately celebrated, God gives us the unseen grace to live a life of faith, hope and charity. Good music is enriching and, in a sense, nourishes our spirit too, but not with the kind of nourishment received in Communion at Mass.

A fundamental tenet of our faith is at work in our understanding of Catholic liturgy: God takes the initiative and we respond, not vice versa. Christ established the sacraments of the Church in rudimentary form in order to provide a means for our salvation. The Catholic Church did not invent the sacraments. Through our history, our Church developed the ritual by which the sacraments are celebrated, but we did not invent them. They are a gift to us from Christ, without which our lives are essentially impoverished.

It bothers me deeply, that, because good religious education in our Church programs, schools and family homes has been lacking, understanding the need for and the value of the sacraments for the very meaning of life has waned.

I worry because some folks choose to go to a more entertaining Sunday service without missing the reception of Communion. Rather than participating in a eucharistic celebration, the experience

sought is that of being entertained. Or if there happens to be a communion service, it is viewed as symbolic. We Catholics believe in the Real Presence of the Body and Blood of Christ and that is an absolutely fundamental difference in faith.

This topic is on my mind because a few weeks ago I remarked to one of our pastors that our Church is going to get smaller because of a lack of knowledge of the essentials that we hold, especially the sacraments.

He said, "That's already happening." As an example, he said that in his rather large and well-to-do parish, the number of marriages is down.

When I asked why he thought this was happening, he gave a couple of reasons. In addition to the fact that cohabitation without marriage is becoming all too common, he said couples are preferring to have their wedding in one of the new evangelical mega-churches in the suburbs. He said they like the benefit of having orchestras, professional choirs, PowerPoint presentations and the like for worship. The service is more entertaining, and that's what they want.

Marriage is such a radically important event in the life of our society. No marriage is private; every marriage has consequences for our society. And so our Church emphasizes that it should take place in the community of the Church, more precisely in a home parish.

It is not an event, merely to be "watched" by family and friends. And because it is a monumental step in the life of a man and woman, they surely need God's blessing mediated through the sacrament of the Church. It is sad when a couple does not recognize the importance of celebrating the sacrament of matrimony.

The Eucharist and marriage are not the only sacraments that are undervalued. The sacrament of penance and reconciliation is, perhaps, even less appreciated. Yet, sin is a reality and we need God's tribunal of mercy, which is mediated through the priest.

We pastors, teachers and parents have a catechetical challenge before us, but it is not insurmountable. And the grace comes from God. The sacramental life of the Church is too precious to be diminished. And the need has never been greater. †

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.

Necesitamos del alimento que nos brindan los sacramentos

De vez en cuando disfruto una buena hora de música sacra. Por coincidencia, recientemente conseguí la Hora de Música Gospel Sureña presentada desde el Teatro Orpheum en Memphis. Fue inspiradora y reconfortante y tuvo como motivo la celebración pascual. Me sentí bien después que se terminó y de hecho lamenté que terminara.

Reflexioné sobre el hecho de que muchos oficios pascuales y algunos de semana santa atraen muchas personas porque son reconfortantes, muy parecidos a la hora de música gospel a la que me referí. También me hizo pensar sobre la diferencia entre nuestro enfoque católico hacia el culto y el de otras denominaciones y tradiciones de fe. Sentirse reconfortado pero carecer de sacramentos es una desdicha muy grande.

Por supuesto, también deseamos que nuestra liturgia católica nos inspire y nos brinde un lugar donde encontrar solaz y paz de espíritu. Pero recordemos que la razón fundamental por la cual nos reunimos en nuestras iglesias es, primero y principal, para adorar a Dios y no por lo que podamos obtener de ello. Nos juntamos para alabar a Dios y debido a ello también recibimos fortaleza.

Nuestro culto también difiere de otros oficios religiosos en que lo más importante que recibimos es la fuerza y la gracia que el sacramento de la eucaristía nos proporciona. Debemos buscar algo más que un ritual que nos reconforte. La maravilla de nuestra liturgia eucarística es

el hecho de que sin importar cuán simple o elaborada sea la celebración, Dios nos da la gracia invisible para vivir una vida de fe, esperanza y caridad. La buena música nos enriquece y hasta cierto punto también alimenta nuestro espíritu pero no con la clase de sustento que se recibe por medio de la comunión en la misa.

Ponemos en práctica un dogma fundamental de nuestra fe cuando asimilamos la liturgia católica. Dios toma la iniciativa y nosotros respondemos, y no viceversa. Cristo estableció los sacramentos de la iglesia en forma rudimentaria para proporcionarnos los medios para nuestra salvación. La iglesia católica no inventó los sacramentos. A través de la historia, nuestra iglesia ha desarrollado el ritual por medio del cual se celebran los sacramentos, pero no los inventamos. Son un regalo de Cristo, sin el cual nuestras vidas estarían esencialmente empobrecidas.

Me disgusta profundamente que se haya visto disminuida la comprensión de la necesidad y el valor de los sacramentos para el propio significado de la vida por falta de una buena educación religiosa en los programas de nuestras iglesias, colegios y hogares.

Me preocupa que algunas personas prefieran ir a un oficio dominical que los entretenga sin echar de menos recibir la comunión. Más que participar en una celebración eucarística la experiencia que se busca es la de entretenerse. O que si existe un servicio de comunión se le vea

de forma simbólica. Los católicos creemos en la presencia real del cuerpo y la sangre de Cristo y esa es una diferencia absolutamente fundamental en la fe.

Este tema está en mi mente porque hace unas semanas hice una observación a uno de nuestros sacerdotes sobre el hecho de que nuestra iglesia está disminuyendo debido a la falta de conocimiento de los principios básicos, especialmente sobre los sacramentos.

Me dijo, "Eso ya viene ocurriendo." Y puso como ejemplo que en su parroquia, que es bastante grande y pudiente, el número de matrimonios ha disminuido.

Cuando le pregunté por qué pensaba él que estaba ocurriendo esto, me dió un par de razones. Además del hecho de que la co-habitación sin casamiento se está volviendo bastante común, me dijo que las parejas están prefiriendo celebrar su boda en una de las nuevas mega-iglesias evangélicas en las urbanizaciones residenciales. Comentó que les agradaba tener el beneficio de orquestas, coros profesionales, presentaciones con powerpoint y cosas por el estilo en la ceremonia. El culto es más entretenido y eso es lo que desean.

El casamiento es un evento radicalmente importante en la vida de nuestra sociedad. Ningún matrimonio es privado; todo matrimonio tiene

trascendencia en nuestra sociedad. Y de este modo nuestra iglesia hace hincapié en que debe efectuarse en la comunidad de la iglesia, y más aún, en la parroquia donde esté domiciliado.

No se trata simplemente de un evento para ser "observado" por la familia y los amigos. Y debido a que es un paso trascendental en la vida del hombre y la mujer, sin duda necesitarán la bendición de Dios que se logra a través del sacramento de la iglesia. Es triste cuando una pareja no reconoce la importancia de celebrar el sacramento del matrimonio.

La eucaristía y el matrimonio no son los únicos sacramentos a los que se les ha restado importancia. El sacramento de la penitencia y la reconciliación son, quizás, incluso menos apreciados. Aún así, el pecado es una realidad y necesitamos el tribunal de la misericordia de Dios, a través del sacerdote.

Nosotros los sacerdotes, maestros y padres tenemos ante nosotros un reto catequético, pero no es insuperable. Y la gracia viene de Dios. La vida sacramental de la iglesia es demasiado preciosa para ser rebajada. Y la necesidad nunca ha sido mayor. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡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 . . .

St. Thomas More Parish, 1200 N. Indiana St., in Mooresville, is **changing its Mass schedule**. As of May 31, the 6 p.m. Saturday vigil Mass will be moved to 4 p.m., with the sacrament of reconciliation at 3:30 p.m. As of June 4, the 6:30 p.m. weekday Mass on Wednesdays will be moved up to 6 p.m., with the sacrament of Reconciliation at 5:30 p.m. On the fourth Wednesday of each month, there will be anointing of the sick during the 6 p.m. Mass.

There will be **Theology on Tap** sessions at 7 p.m. on May 21 and May 28 in the private room at Kelsey's Bar and Grill, 730 Rolling Creek Dr., in New Albany. The events are open to all young adults. For more information, call 812-945-2000 or 800-588-2454.

Mary's Pilgrims of Indianapolis will **visit the Holy Sites of Poland** from June 26 to July 7. The cost of the trip is \$2,025 per person. For more information, call the Marian Center in Indianapolis at 317-924-3982.

St. Francis Hospitals and Health Centers will host a

workshop for people living with cancer from 9 a.m. to 4 p.m. on May 22 at the hospital's Indianapolis campus, 8111 S. Emerson Ave. The workshop, titled "Living with Cancer," is open to current cancer patients, their families and caregivers. It will address the latest cancer treatments, treating side effects, pain management, coping skills and other related topics. The main focus of the workshop is to help participants with the healing process by sharing similar experiences with others. The workshop is free and lunch will be provided. It is sponsored by the American Cancer Society, Ortho-Biotech and St. Francis Hospitals and Health Centers. Space is limited and pre-registration is required. For more information or to register, call Janice Leak at 317-782-6704.

The archdiocesan Office of Worship is hosting "**Liturgy Basics**," a series of five sessions about Catholic liturgy. The sessions, which are designed to help Catholics have a basic understanding of liturgy and liturgical principles, will take place from 6:30 p.m. to 9:30 p.m. on the five Tuesdays from May 27 to June 24 at the Archbishop O'Meara

Catholic Center, 1400 N. Meridian St., in Indianapolis. Topics for the sessions include liturgical renewal, preparing for liturgy, celebrating times and seasons, celebrating the liturgy of the Word, and preparing for the liturgy of the Eucharist. The cost of all five sessions is \$50 per person or \$15 for each session per person. The registration deadline is May 20. For more information or to register, call the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483, or e-mail worship@archindy.org or log on to www.archindy.org/litbasic.pdf.

Holy Angels Parish, 740 W. 28th St., in Indianapolis, is having a **City-wide Tailgate Flea Market** from 8 a.m. to 6 p.m. on May 17. There will be clothing, household items, antiques, jewelry and more. Anyone may buy or sell. The cost for space is \$25. Admission is free. For more information, call the parish office at 317-926-3324.

Holy Cross Parish, 125 N. Oriental St., in Indianapolis, is having its seventh annual **Health Fair** on May 18 in the Kelley Gym. St. Francis Hospital and Health Centers will provide services for cholesterol screening along with information about healthy hearts. For more information about the event, call the parish office at 317-637-2620. †



Path to sainthood

Providence Sister Marie Kevin Tighe, vice-postulator for Blessed Mother Theodore Guérin's Cause for Sainthood, left, sits with Msgr. Frederick Easton, delegated judge; Archbishop Daniel M. Buechlein; and Father James Bonke, promoter of justice. They gathered at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on April 7 to formally investigate a miracle attributed to Blessed Mother Theodore. Its formal recognition by the Vatican could lead to her canonization. Dr. John Barker, a medical expert, and Karen Clement, vice-notary, also participated in the ceremony.

VIPs . . .



Kenneth and Doris (Volz) Huber, members of St. Gabriel Parish in Connersville, recently celebrated their 50th wedding anniversary. The couple was married on May 9, 1953, at St. Anthony of Padua Parish in Morris. They have one son, Michael Huber, and two grandchildren.

Five vocal students from the music department of Oldenburg Academy have been selected for the 2003-04 Indiana All-State Chorus. The students, all juniors, are **Valerie Eckstein, Cassi Galle, Amanda Koumoutsos, Rebecca Miller and Nikki Wittmer**. They will participate in four regional rehearsals next fall and perform in January at the Indiana Music Educators annual conference in Indianapolis. †



Prayer quilt

Seventh-grade students from St. Mary of the Immaculate Conception School in Aurora design squares for a prayer quilt. Each square represents something that the students are thankful for. They also wrote petitions on a prayer board, decorated clay pots with something about themselves, learned to sing and sign the Our Father, and had time for quiet meditation. It was all part of a Lenten Retreat Day on March 31 titled "Growing in Prayer."

Awards . . .

Saint Mary-of-the-Woods College head soccer coach **Mike Aycock** was recently honored by the Indiana Youth Soccer Organization with a Jay Frederick Good of Soccer Award. The award is given to those who have made significant contributions to youth soccer in the state of Indiana over a long period of time. In 1977, Aycock was one of the founders of the Vigo County Youth Soccer Association. He currently works with the state soccer staff in coaching education. He has spent the last 15 years coaching Indiana's elite soccer players through the Olympic Development Program. †

Grants . . .

The Legacy Fund Community Foundation has awarded the **St. Joseph Institute for the Deaf—Indianapolis** a matching grant in the amount of \$5,000. The grant is to be used for operation support for a formal auditory-oral program for deaf and hearing impaired children. The satellite school of St. Joseph Institute for the Deaf in St. Louis opened in January 2002 and is dedicated to teaching deaf children to listen and speak without the use of sign language. The institute is the only formal program of its type in the state of Indiana. †

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

Daddy Day Care (Columbia TriStar)
Rated **A-II (Adults and Adolescents)** because of some toilet jokes.
Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

Down With Love (Fox)
Rated **A-III (Adults)** because of implied sexual situations, racy double entendres and sexually suggestive humor, as well as a misguided attitude toward sexual intimacy.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA. †

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POPE

continued from page 1

missionary drive. For a Polish bishop, it's his links to St. Stanislaus, the Polish martyr. One scholar cited the pope's special and early interest in married love as a central element of this papal ministry. Others pointed to his Marian devotion or his penchant for saint-making or his teaching ministry as reflected in his 14 encyclicals.

Those who would interpret the last 25 years through the lens of "anti-communism" would misread the pope, said Bishop Rino Fisichella, rector at Lateran University and host of the conference. He noted that the pope has said his whole approach to the human person was "not born on the terrain of polemics with Marxism."

A journalist said communication was the key to this pontificate. A theologian said it was the concept of self-transcendence, along with the relationship between truth and freedom.

The more people talked, the more difficult it seemed to find a single defining angle or perspective to this papacy. This is a pope, after all, who has visited synagogues and mosques, preached Christ as the only savior, redrawn firm lines against dissent in the Church and excommunicated self-styled "traditionalists." He's asked forgiveness for Church mistakes through

the centuries, yet insisted that the Church has a right and duty to press its moral teachings in modern politics.

A survey of the last 25 years reveals many important moments and many historic gestures in different directions. As one academic put it, the perfect label for this pontificate is: "Can't be labeled."

Vittorio Messori, an Italian writer and frequent commentator on Vatican affairs, offered an insight into how this pope broke the "Italian monopoly" on the papacy. He said that when Pope John Paul was elected there was apprehension among many who believe that Italians hold a special type of "papal charisma" that makes them uniquely suited to sit on the throne of St. Peter.

In Messori's view, this gift is not the art of compromise, but the ability to embrace both sides of a question in order to bring salvation to all. It's the opposite of the "either-or" mentality that seems to reign in some other cultures.

But as it turns out, he argued, Pope John Paul has been the classic example of this "Italian" approach, reaching out with openness to all while tenaciously preserving and promoting the essential aspects of the faith. This pope has known how to combine "mercy and firmness, dialogue and dogma, modernity and tradition, ecumenism and identity," Messori said.

If the three-day Lateran conference proved nothing else, it's that this papacy



A couple looks over the Adriatic Sea town of Dubrovnik in Croatia on May 8. Pope John Paul II will visit Croatia in June, his 100th foreign trip since the start of his pontificate. He is to beatify Sister Maria Petkovic, founder of the Daughters of Mercy, who was born in Dubrovnik.

has produced a generation of Church experts skilled in explicating the thoughts and writings of Pope John Paul.

This particular encounter highlighted the expertise of Vatican officials, so perhaps it was only natural that the participants were all male, nearly all clerical and nearly all European. The format was very Vatican, too—speech after speech, with no opportunity for questions or discussion.

The Church that has grown up under Pope John Paul was probably better viewed on the other side of the speakers' platform: men and women from many cultures and continents.

In the audience was a Congolese seminarian, Gabriel Mukekwa, who was 2

years old when the pope was elected in 1978. He said he decided to become a priest after the pope came to his city in 1985 and asked young people to leave room in their thoughts for a priestly or religious vocation.

He's been thinking about what the pope said ever since, said Mukekwa, who expects to be ordained next year. For the young African and for millions of people, that's the key to this pontificate—the pope's ability to make a personal connection in a global setting.

"I still remember singing at his Mass. And I remember how he spoke our language, Swahili. That's what amazed everyone," Mukekwa said. †



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St. Vincent de Paul thrift store in Bedford plans expansion

By Brandon A. Evans

The St. Vincent de Paul Society conference in Bedford is rapidly outgrowing its primary facility.

The local conference of the society runs a thrift store out of an old house on the property of St. Vincent de Paul Parish.

The purpose of the store, said Mike Sowder, president of the conference, is twofold: to provide local patrons with affordable clothing and to use the money earned to help pay the bills of those in need.

People can come into the store and buy adult clothing for 50 cents, suits for a dollar and baby clothing for a quarter.

"It gives them a chance to buy the clothing at a very reasonable price," Sowder said.

For those who can't afford that, the items are free.

When all the money is counted, a small percent goes to pay utilities for the thrift store. No one at the store gets paid. The rest goes directly to client aid.

Sowder said that the store provided about \$17,000 in aid last year—it went toward paying utilities, rent and prescriptions for people.

Volunteers in the local conference also worked with the Red Cross to get household items to people who had experienced a fire. For that purpose, the store also stocks pots and pans.

Almost 600 people were helped through the efforts of those at the thrift store.

"It's a well-organized little place they have," said Jake Asher, president of the St. Vincent de Paul Society's Archdiocesan Council. "They just do a good job."

"I think it's the most visible face of the Catholic Church [in Bedford]," said Carla Ortegon, former president and current active member of the conference.

While the local Protestant Churches

have many forms of outreach, particularly to the young and the elderly, Ortegon said, this is the way that the Catholic Church is serving the needs of the community.

"There's certainly a great need for assistance in the community," said Father Bernard Cox, pastor of St. Vincent de Paul Parish. "It's tough times for everyone."

And in this case, "everyone" includes even the thrift store.

Ortegon volunteers weekly at the store, and said that space is cramped.

The 1,000-square-foot house is filled with clothing racks to the point that it is hard for a person with a walker to get through—and is certainly not handicap-accessible.

Ortegon said they need at least twice that much room. But the house is not only small—it is deteriorating. The roof is caving in, the bathroom is falling apart and two robberies have left broken windows.

Sowder said that the house was built in the early 1900s, even though the thrift store has only been there for about 12 years. It had previously been at another location.

He said that the conference has spent the last three years "just kind of knowing the house has been getting in bad shape."

So they have decided to move the store to a new location.

Sowder said that one possibility they are looking at is building a simple facility from scratch on a piece of land.

"We hope to space [the merchandise] out a little bit so it's more comfortable to shop," he said. "[Clients] would see more room, more items."

Ortegon said that a new facility would also have room for a washer and dryer, which would make dealing with all the clothing donations easier.

Sowder and Ortegon estimated the cost of this project to be between \$110,000 and \$150,000.

The parish has agreed to give the con-

ference a substantial portion of those costs from money it was given in an estate. The conference has also received \$3,500 in private donations.

But they still have a long way to go.

"We're actively looking for donations," Sowder said. "We started a building fund of our own. We're going to try to see if there's any grants out there."

Asher said that he hopes that more people hear about the store and help them out with donations.

"If it's God's will, it'll happen some way," he said.

Sowder said that he thinks it's important that the store survives and continues to serve the community.

He hopes to have the store stay in the same general neighborhood. Many of the clients come from the area around the

parish.

The geographic closeness of the store to the parish also symbolizes their relationship.

The parish raises money for the store in a second collection each time there is a fifth Sunday in a month.

"We do what we can," Father Cox said. The parish does its best to help the thrift store because "it carries the name of the parish."

"We have to live up to the reputation of the name St. Vincent de Paul as well," he said.

(Donations for the thrift store may be sent to St. Vincent de Paul Parish, 1723 "I" St., Bedford, IN 47421. For more information about how to help, call Mike Sowder at 812-279-1669.) †

Cardiologist to give book proceeds to Catholic organizations

By Jennifer Lindberg

A nationally known cardiologist from Indianapolis is using his life story to generate funds for two Catholic organizations.

Dr. William K. Nassar, chairman of the St. Vincent Hospital Foundation board of directors, writes about his experience as the longest surviving recipient of a heart valve in the world today, how his Catholic faith shaped his life, and being shipwrecked off the Florida Keys in his new book *Near to My Heart—An American Dream*.

The book chronicles his life growing up in Terre Haute and his journey to the medical profession.

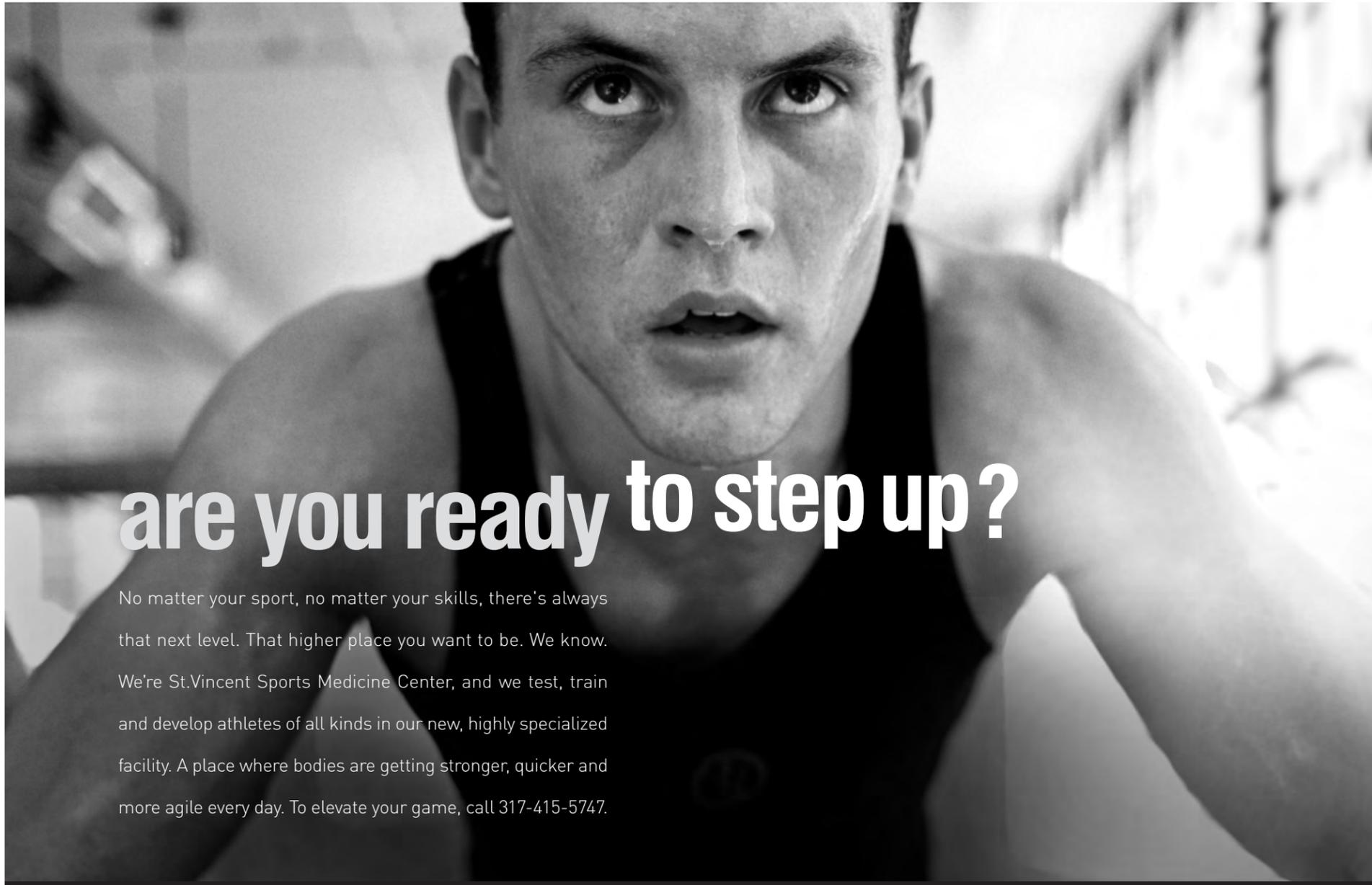
Proceeds from the book will benefit St. Vincent Foundation in Indianapolis, Saint Mary-of-the-Woods College near

Terre Haute and various other organizations.

While serving in the Army, Nassar converted to Catholicism and decided to become a doctor. He credited his faith with his career and said writing the book was a way to give back some of what he's been given.

Nassar had three open-heart surgeries. He helped found the largest private cardiology practice in the state—Nassar, Smith and Pinkerton Cardiology, which later became part of the Care Group. Today the group has 90 cardiologists at 37 sites in Indiana.

(Dr. William Nassar will sign copies of his book from 2 p.m. to 3 p.m. at Barnes & Noble Booksellers in Carmel, Ind., on June 8. The book costs \$18.95.) †



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THE SPIRIT OF CARINGSM

Prayer is integral part of all cultures and religions

By Fr. Raymond Finch, M.M.

We arrived about an hour late. The people were already gathered, and the celebration had begun. There were three bands of musicians competing to be the loudest and most aggressive, and three dance groups with different colorful costumes.

We were miles from anything that could be called a village or a town, but there gathered in front of us on this desolate windblown plain were at least 3,000 people celebrating the Feast of St. James the Apostle.

The people were clustered around the bands and dance groups. The volume of the music and the intensity of the dancing, the eating and the drinking overwhelmed me.

I had just arrived in Peru the day before from Bolivia, and this was my first Aymara Fiesta Mass.

I just wanted to turn around and get out of there. I certainly did not want to celebrate Mass in the midst of this chaos. Fortunately, I was only accompanying the local pastor, so I kept quiet and wallowed in my culture shock.

As we left the car and approached the amorphous crowd, we were greeted by the "alfaredos," those responsible for the celebration. From one moment to the next, an incredible change came over the crowd. The "alfaredos" took charge. The bands ended their music, and the dancing stopped. The different clusters of people came together into one large group.

A table appeared and was placed under an improvised tent-like covering that gave some shade from the sun, which is very strong at 13,000 feet above sea level. An almost eerie quiet descended over the assembly. The Mass began.

Looking back, I can see that this was a very profound and prayerful event for the Aymara. Personally, it took me a long time to appreciate the fiesta as a moment of prayer. I was more impressed by the dynamite that was set off nearby to honor a solemn moment of the liturgy. At that moment, the consecration, I practically jumped out of my skin, and I became a source of distraction and cause of laughter to those around me.

Prayer, lifting of our minds and hearts to God, is important in all cultures and all religions. The diverse practices and techniques are very different and might even seem contradictory, but when we look

beneath the surface we see that all forms of prayer endeavor to open us up to God's mysterious presence within the contexts of our person, our community and our history.

The religions and cultures that I have been privileged to experience or observe attempt to connect the mundane with the sacred. Each does it in its own particular way. We build churches or temples, and we designate different parts of our world or environment as especially sacred.

Hindus designate the Ganges River as sacred. Christians, Jews and Muslims give special significance to the Holy Land. The Aymara designate the summits of certain high mountains, such as Illimani in Bolivia and Anco Anuni in Peru, as sacred. They also see the Sanctuary of Our Lady of Copa Cabana on the shore of Lake Titicaca as a sacred place.

Prayer is not limited to these sacred places, but there is recognition that sacred space helps us to be aware of God's presence in the rest of the world.

We also separate out sacred times. Christians celebrate Easter and Christmas, Muslims observe Ramadan, Jews celebrate Passover, Buddhists observe the birth of Buddha and Hindus celebrate the Diwali festival of lights. The Aymara separate out the fiesta of the patron saint of a particular community and the harvest as sacred moments.

Prayer is not limited to these specific sacred times, but the observance of these special moments helps us to be aware of God's presence and thus the sacredness of all time.

Each culture and religion developed its own special symbols, formulas, expressions and ways of praying over hundreds of years. Yes, there is vast variety and diversity across cultures and religions that are manifested in the form or expression of our prayer, but underlying all the diversity and difference is the mystery of God who created us all and calls us to be one.

The Hindus of Nepal greet each other with the "namaste," a simple ritual greeting consisting of hands joined as if in prayer and a slight bow. The greeting signifies the recognition of a presence of the divine in the other.

We Christians strive to recognize the presence of Christ in each other.

Prayer, realized in different cultures, different languages and through different religions, is diverse. Yet this variety of forms mysteriously reveals an underlying



Hindus designate the Ganges River as sacred. Christians, Jews and Muslims give special significance to the Holy Land. Prayer is not limited to these sacred places, but there is recognition that sacred space helps us to be aware of God's presence in the rest of the world. A Muslim woman, above, prays before the Dome of the Rock in the Holy Land, and a Hindu man and woman, at left, wade out into the Ganges River to offer their prayers.

unity. God is one, and some day we, God's children, hope to be one.

(Maryknoll Father Raymond Finch,

former superior general of the Maryknoll Fathers and Brothers, is a member of the Maryknoll Society Initial Formation Team.) †

Discussion Point

Prayer brings religions together

This Week's Question

Is it urgent that members of the world's religions learn to understand each other? Why?

"It is more urgent than ever. The religions possess a structure, a foundation in morality and a basic credibility that no other institutions can duplicate. Understanding and appreciation can lead to collaborative efforts on behalf of a world very much in need of a voice not founded on self-interest." (Brother Dave Cooney, F.M.S., Wheeling, W. Va.)

"I think it is always urgent that we understand each other. The bottom line is faith in God and prayer. Prayer brings all of the world's religions together." (Marcelle Naman, Mobile, Ala.)

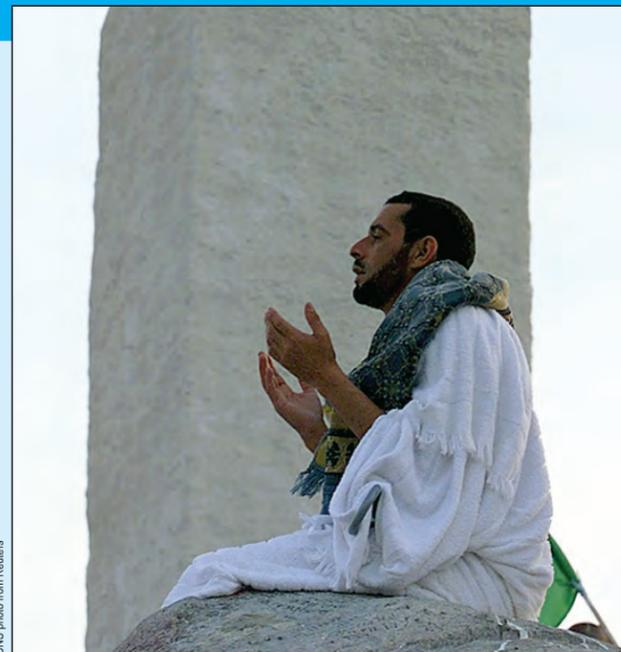
"Yes. With the United States at war, much thought is

on the situation and what could be done to make sure that peace once again exists in our world. An understanding and respect for other people's beliefs need to be known. I will continue to pray daily for peace in our world and a stronger faith with our Catholic community, praying the rosary daily for our nation, the troops, their families and all involved with this conflict." (Margaret M. Mellett, Bonners Ferry, Idaho)

Lend Us Your Voice

An upcoming edition asks: Describe a parish seminar or retreat that helped clarify important questions you had about faith. How did this happen?

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



From the Editor Emeritus/John F. Fink

Important events: The Inquisition is begun

Twenty-ninth in a series

Pope Gregory IX established the Papal Inquisition in 1231. That's the 29th event on my list of the 50 most important events in Catholic history.



The 13th century was a period of religious repression. It was also a time of violence when force seemed to be the method of achieving objectives.

We have already seen, in this series, that Pope Innocent III sent off the Fourth Crusade that, against his wishes, ended up sacking Constantinople. The same pope also sent Crusaders into France to combat the Albigensian heresy, an extremely bloody campaign. (That's on my list of the 100 most important events.)

Heresy is the holding of beliefs that are contrary to the established teachings of the Church. There have been numerous heresies in the history of Catholicism, and the Fathers and Doctors of the Church always strenuously opposed them. But, in the

13th century that opposition became more oppressive.

The Fourth Lateran Council in 1215 condemned several heresies and decreed that Muslims and Jews had to wear distinctive attire. That set the stage for Pope Gregory IX to issue a general condemnation of heresy in his bull *Excommunicamus* and to establish the Papal Inquisition.

The Inquisition was a special tribunal set up to search out heretics. It was a judicial procedure to ascertain the orthodoxy of one accused of heresy. It originally was intended to demand entirely spiritual penalties, with excommunication being the most severe. But in 1232, Emperor Frederick II issued an edict against heresy, with those found guilty subject to the death penalty. The pope appointed Franciscan and Dominican friars as special inquisitors in Germany, France and Italy. They were authorized to search out heretics, hear and judge them, and hand them over to civil authorities for punishment.

Both the Church and civil society at that time condoned torture and imprisonment as justified because it was thought that heresy threatened the good not only of the Church,

but also of society in general. In 1252, Pope Innocent IV issued the bull *Ad extirpanda* that formally sanctioned the use of torture to extract confessions from those accused of heresy.

Those found guilty of heresy could be punished by the confiscation of their property, imprisonment and execution. Surviving records indicate that the number of actual executions was not high, but they did happen. The most common method of execution was burning at the stake.

The Inquisition declined in usage during the 14th century, but was revived in Spain in the 15th century. In 1478, at the urging of King Ferdinand, Pope Sixtus IV approved the establishment of the Inquisition for trying charges of heresy brought against Jewish and Moorish converts. Its first head was Tomas de Torquemada, a Dominican who bore the title of grand inquisitor.

The Spanish Inquisition soon took over other cases, too, and was known for the cruelty of its sentences and the way it served the Spanish crown rather than the good of the Church. It wasn't finally suppressed until 1834. †

Cornucopia/Cynthia Dewes

Change is the reason for the season

Being the Easter people that we are, change is not only desirable, but inevitable.



We constantly try to change from practicing old habits of sin to becoming the "New Me." And this season of the year lends itself to change big time.

Nature is waking up and literally blossoming. Kids are making their first Holy Communions, "graduating" from kindergarten and being promoted to the next grade.

Older students are graduating from college or graduate school and preparing to take their first jobs.

During this season, couples are celebrating engagements and arranging weddings. Some families are planning their summer vacations or trips across country to family reunions. Others are cleaning house or moving into a new house.

School children are taking class trips and custodians are preparing to scrub away a year's worth of kids' wear and tear on school buildings. Camp counselors are gearing up for the annual onslaught of frog catchers and rock hounds.

Employees of state and national monuments, park rangers and guides prepare for the public's admiration of their treasures. Lawn services already have cadres of mowers and mulchers at work on the vernal scene, while insect controllers stand armed and ready.

Catalogs, both snail mail and online, are full of patio furniture and citronella candles, cheery outdoor welcome mats, and even wheeled stools for creaky old folks who need to garden sitting down. Somehow, just a photograph of flowers and fresh vegetables makes change from winter bleakness seem not only possible, but imminent.

Change of any kind tends to make us optimistic of its result, especially at this time of year when we know the future holds long days of sunshine. We anticipate a fresh start, renewed vigor or possibly escape from whatever uncomfortable past situations or events we want to put behind us.

Still, change may bring a certain amount of anxiety. We know a family with two grown children, one who was married in April and the other who graduated from college this month and moved to Michigan for her new job. Almost overnight, the parents became Empty Nesters.

Suddenly, all those years of centering

life around Little League games, music recitals, homework and all the other activities that come with raising children were over. Suddenly, the parents' daily attention had to change focus from "the kids" to their relationship with each other, their own jobs, and friends and social obligations.

Meanwhile, the newlyweds face scary changes as well. Now they must think of "we" rather than "I," with all its implications. Now there is the meshing of careers and property, the sharing of time and the possibility of children.

The new graduate is still an "I," but now she's a big girl no longer dependent upon her parents or others. She alone will be responsible for maintaining her apartment, her car, her material welfare and her future, not to mention her new job.

So, while we're cheerful about the changes that come to our lives, especially at this time of year, we also need to be prepared for whatever they may bring. We need to be supported by our faith in doing God's will, ever mindful of his Easter promise.

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

Faithful Lines/Shirley Vogler Meister

Marian influence in life and shrines

During my high school years at the Academy of Notre Dame in Belleville, Ill.,



the senior students chose a queen and her court for the purpose of crowning a life-sized statue of the Blessed Mother in May. I played *Pomp and Circumstances* with the band, but my trombone was silent my senior year

because I carried the crown of blossoms for Our Lady's head.

The May queen, still a good friend—and her court—wore beautiful gowns, as did the girls who danced gracefully around a Maypole in honor of the Blessed Mother.

This was not pompous circumstances. This was true devotion, just as regular walks to the Marian grotto and visits to the chapel were. So, attending May crownings in our parish when my daughters were in grade school and high school brought back beautiful memories.

My husband went to Cathedral High School in Belleville, Ill., where Brothers

of Mary taught. One of the brothers, Norbert Kramer, introduced Paul to his lifelong love of photography. For years, I corresponded with Brother Norbert's brother, Marianist Father Herbert Kramer, after reading his book, *Brother Norbert's Masterpiece* (about Paul's teacher's exemplary life and death). Father Herbert also wrote *Chaminade Lore*, an extensive and detailed history about the founder of the Society of Mary.

Venerable William Joseph Chaminade, who lived during the French Revolution, founded the Society of Mary and the Institute of the Daughters of Mary and, with Mother Adele de Trenquellion, founded the Daughters of Mary Immaculate, known as Marianist Sisters. Brothers and priests are equal in the Society of Mary, and lay groups play a significant role in the Marianist family and mission worldwide.

The Marian Library/International Marian Research Institute located at the University of Dayton in Ohio, an international center of research and study on the role of Mary in Christian life. The university was founded in 1850, and since

1943 has been home to the Marian Library. I recommend visiting there for a worthwhile experience.

On the Marianist Web site—www.udayton.edu/mary/main.html—there are links to many Marian topics, everything from Marian publications and meditations to a listing of more than three dozen Marian shrines in the U.S.

In Indiana, the shrines are: National Shrine of Our Lady of Providence on the Sisters of Providence Saint Mary-of-the-Woods campus near Terre Haute; Monte Cassino Shrine at Saint Meinrad Archabbey; Shrine of Our Lady of Czestochowa at the Salvatorian Fathers Monastery in Merrillville, Ind.; Seven Dolores Shrine in Valparaiso, Ind.; and Our Lady of Consolation Shrine at St. Augustine Church in Leopold.

Usually, months between May and October provide perfect weather for pilgrimages to shrines, although most are open yearlong.

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

The Bottom Line/Antoinette Bosco

Putting an umbrella over your grief

People who have suffered the loss of a loved one know that grief pours over you in torrents. You also know you can't stop the deluge alone. But for all too many, there is no one to turn to, no place to go.

But if you live in and about Syracuse, N.Y., there is a "center of hope" where hurting people are welcomed, and the logo is an open umbrella with a promise—"An Umbrella Over Grief."

Formally called Hope for Bereaved Inc. (www.hopeforbereaved.com), now in its 25th year, the people involved with the center walk with the newly bereaved on their journey through grief. They offer comfort and friendship. They are good listeners. And, very important, they validate the rage, anger, desperation and despair that the bereaved may feel. "Rage and anger are understandable, but we need to get through it," Therese Schoeneck told me. "We can't hug that rage."

Schoeneck knows what she's talking about. On Aug. 21, 1977, she and her husband were sleeping peacefully when the phone rang at 2 a.m. It was a call from a hospital telling them that their daughter, Mary, had been in a serious automobile accident. They rushed to the hospital, finding what they feared—that their beautiful 21-year-old daughter, one of their five children, was dead.

"That fateful night began the most painful journey of my life," Schoeneck said. When she really "hit the pits," she would talk to two understanding friends.

"Talking about my feelings helped me to understand what aspect of grief was giving me trouble," she said. "Grief wears you out."

At this time, Schoeneck was associate family life director in the Diocese of Syracuse. After she and her husband "survived" their first holiday without their daughter, she thought it would be good to do something meaningful to help them survive the next holiday.

"I suggested to my boss and friend, Father Joe Phillips, director of family life education, that I thought it would be helpful to hold a meeting for bereaved parents to talk about ways to cope with the holidays," Schoeneck said. He agreed.

That was the beginning. Since she was able to use the family life meeting room, facilities, office equipment and mailing permit, the idea of helping grieving people became a monthly support group she and those helping her called Hope for Bereaved Parent(s). Within a few years, the response was so overwhelming that it was evident the Hope ministry had to include others who were hurting besides parents and had to find a larger place to accomplish its work.

"We incorporated in 1991 and found a wonderful place, thanks to God, for our center. But we do as much with and for the church as before," Schoeneck emphasized, adding that more than 200 people work at the center as volunteers.

This hurting mother had learned that "in helping others, I got through my own grief." She wanted to share with grieving people far and wide what she and others had learned about the grieving process. So, "after praying to my guardian angel to help me," she began to write. She also encouraged others to write their stories of how they had survived after devastating loss.

The final result is a book called *Hope for Bereaved: Understanding, Coping and Growing Through Grief*. Their voices ring with pain, but also with the joy of life.

(Antoinette Bosco is a columnist for Catholic News Service.) †

Fifth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 18, 2003

- Acts of the Apostles 9:26-31
- 1 John 3:18-24
- John 15:1-8

The Acts of the Apostles is the source of the first reading for Sunday again this Easter season.



This weekend's reading from Acts highlights Paul. In an earlier passage, not read in this liturgy, the intensely devoted Jew, Paul, after having persecuted Christians, experiences the presence of

Jesus in a stunning way on the way to Damascus.

Paul instantly converts to Christianity. Eventually, the Christian community accepts, although understandably some Christians had been nervous about accepting him into their midst. He obviously had created a reputation of being quite hostile to followers of Jesus.

But at last he was accepted, and in this weekend's reading he had returned to Jerusalem. There, his choleric personality and religious fervor, now surrounding belief in Christ, presented themselves. He openly debated with Greek-speaking Jews.

(Paul himself was well educated, and he was from Tarsus. He was not a product immediately of the Holy Land. He spoke Greek, the language of the empire and of scholarship.)

As had happened, and as would happen, Paul's intensity made enemies for him. The Christians took him for his own safety to Caesarea, the Roman capital of Palestine, a place now in ruins on the outskirts of modern Tel Aviv.

From Caesarea, a seaport, the Christians sent him home to Tarsus, again to safeguard his personal security.

An important statement in this reading is in its final verse. This one verse states that throughout the entire area the Church was at peace and making progress. Notice that the term "Church" is used.

For the second reading this Easter weekend, the Church offers a selection from the First Epistle of John.

The three epistles of John are alike in their eloquence and feeling as well as in their depth and great devotion.

In this reading, the epistle refers to its readers as "little children." Obviously, adults composed the epistle's audience, or most of the audience. Still, the epistle employs this term of endearment.

Those who follow Jesus are indeed God's "little children." It is more than a term of affection, however. Humans, regardless of their age, are children of God. Moreover, humans, again regardless of their ages, are as naïve and inexperienced as children. It is not a foolish comparison. Humans simply are limited.

The reading calls Christians to love,

to love God, and to live as God's family. St. John's Gospel supplies the last reading.

It, too, is a gem, as far as its theology is concerned, and as far as its language is concerned. It was part of the long discourse given by Jesus to the Apostles at the Last Supper.

This reading has a deeply Eucharistic undertone. In the sequence of events, at the supper, Jesus gave the Twelve the wine that miraculously had become, through the Lord's power, the blood of Christ.

Wine, of course, then as now, is the product of grapes. Grapes grow on vines. In this reading, Jesus says, "I am the true vine." God is the vine grower. God placed Jesus in the vineyard that is humanity. God sustains, protects and nourishes this vineyard.

However, God's protection, sustenance and nourishment primarily comes in the vine that is Jesus. In other words, drinking the wine that is no longer wine, but the blood of Jesus, is the source of true strength and enduring life.

Jesus warns that no vine can bear fruit if it separates itself from the true vine of God. Without God, humans are subject to confusion and, finally, to death.

Important in this imagery is that Jesus states that true disciples become branches of the one, divine vine. They are not separate, albeit standing beside the true vine. Rather, they are part of God's vine. They are part of Christ.

Reflection

In Acts, First John and the Gospel, the Church calls us to absolute faith in, and deep love for, God in Jesus. Easter celebrated the resurrection of Jesus, the divinity of Jesus, and the eternal life and power of Jesus.

Jesus is the cornerstone of our faith and of our lives.

Part of the Lord's legacy is the Church. The Church does not, or should not, mean an earthly, visible entity that we can take or leave. If we are with Christ, if we follow Christ, then we are part of the Church.

As the Mystical Body of Christ, a phrase so rich in its references to Paul's own thoughts, followers of Jesus are branches of the one, divinely planted vine that is Jesus the Lord.

This Church offers us the fruit of God's vine, the wine that is the blood of Christ. As Pope John Paul II recently said, the Eucharist is the heart and source of true Christian life, strength and growth.

On this weekend, the Church again invites us to celebrate the fact that Jesus overcame death. He lives! However, he lives not afar and beyond our reach. If we drink the wine that has become, in the Eucharist, the Blood of Christ, we are branches, intimately and inseparable a part of the divine vine that is Jesus, the Son of God. †

My Journey to God

In Him I Believe

"Be still and know that I am God,"
For which I understand.
All things must pass by Him,
Through or by His hand.

Let not my heart be anxious,
My spirit high or low.
All gifts and treats are blessed for me
So I may learn and grow.

His love is given in all things,
And faith from grace receives
Joy and trust to honor him,
For in Him I believe.

By David Riley

(David Riley is a member of St. Roch Parish in Indianapolis.)

Daily Readings

Monday, May 19

Acts 14:5-18
Psalm 115:1-5, 15-16
John 14:21-26

Tuesday, May 20

Bernardine of Siena, priest
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 21

Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 22

Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 23

Acts 15:22-31
Psalm 57:8-12
John 15:12-17

Saturday, May 24

Acts 16:1-10
Psalm 100:2, 3, 5
John 15:18-21

Sunday, May 25

Sixth Sunday of Easter
Acts 10:25-26, 34-35, 44-48
Psalm 98:1-4
1 John 4:7-10
John 15:9-17

Question Corner/Fr. John Dietzen

Use of crucifix dates back about 700 years

Q Is there a difference between a cross and a crucifix? Some news articles today seem to imply they are the same.



I have two crosses with jeweled centers. They are not blessed, but I treasure them and wear them respectfully. Are these types of crosses authentic religious symbols? (Indiana)

A Dictionaries generally distinguish between the two, identifying a crucifix as a representation of the crucified Christ placed on a cross. For most people, I believe, this is the common distinction.

The crosses you have are certainly valid religious symbols. In fact, the use of this type of cross goes back many centuries.

The Christian practice of portraying the body of Christ on the cross began relatively late in the history of the Church, about 700 years ago.

During the first 600 years or so after Jesus' death and resurrection, crosses bearing the image of his body were rare. The conviction that the crucifixion of Christ was part of the whole paschal mystery, his passage through death to a new risen life, was so ingrained in the Church that the two events were usually symbolically combined in Christian art.

In the fifth and sixth centuries, for example, crosses were adorned, sometimes with precious jewels, to convey that Easter symbolism. Even later, when the body of Christ began to appear more frequently on crosses, it was often the risen living Lord who was shown.

Around the 1200s, the suffering and painful death of our Lord became more central in Christian theology and spirituality. Crucifixes graphically displaying the afflicted Christ began to be popular and were used almost exclusively in Catholic piety for hundreds of years.

With today's renewed awareness of the resurrection and its central place, along with the death of Christ, in the history of salvation, something like jeweled crosses and crucifixes with the image of the risen, glorious Christ are seen more and more in Catholic churches, homes and institutions. All these forms are authentic and in accord with Christian tradition.

So your crosses are, so to speak, well in style. They can be a rich source of spir-

itual benefit when worn thoughtfully and prayerfully.

Q At a recent funeral, a friend and I had a discussion about our faith and how we practice it. She is a mother in her 60s, with four children by her first husband, who left her many years ago. After struggling to raise and educate her children, she married a man of another faith.

One of her daughters was born hydrocephalic. She died recently after surviving more than 30 years with her mother's constant care.

My friend is a good woman, still practicing her Catholic faith as well or better than most people. She says she is excommunicated, but loves her religion and will not give it up.

I've read your responses to people in similar circumstances as my friend. Is there any spiritual relief available to her? There must be some avenue to pursue to relieve the hurt she is feeling. She has suffered enough. (Missouri)

A First, while it does not solve her problem about the sacraments, it may help your friend to know that she is not excommunicated.

I sympathize greatly with your friend and with you suffering with her. However, too many important details about her marriages, past and present, are lacking in your letter to permit me to be of much practical help.

Please ask her to arrange to talk with her pastor or another priest she has confidence in, and explain what has happened in her life. A knowledgeable priest should be able to help her one way or another.

(Send questions to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen or by e-mail in care of jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of criterion@archindy.org. †

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 16-June 6

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Vespers, daily, 5:15 p.m. Information: 317-546-4065.

May 16

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20 first-time guest \$10. Information: 317-767-2775 or e-mail civitas-dei_indy@catholicexchange.com

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Youth and Young Adult Women's Night, 7 p.m. Information: 317-543-4828.

May 16-18

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's Retreat, "Praying With the Gospel of John," \$95 per person. Information: 812-923-8817 or e-mail mtfran@cris.com

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "A Short Course in Making People Happy," Benedictine Father Eric Lies, presenter. Information: www.saintmeinrad.edu

St. Joseph Parish, 125 E. Broadway, **Shelbyville**. Spring Festival, Sat., craft bazaar, noon-7 p.m., Sun., craft bazaar, noon-5 p.m., turkey dinner, 11 a.m.-2 p.m. Information: 317-398-4235.

May 17

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Drive-through trash bag sale, 8 a.m.-

noon. Information: 317-852-8947.

Holy Angels Parish, parking lot, 740 W. 28th St., **Indianapolis**. City-wide tailgate flea market, 8 a.m.-6 p.m. Information: 317-926-3324.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Continental breakfast, 8:15 a.m., prayer service, 9 a.m., workshop, 10:30 a.m., lunch, noon, \$15 registration fee. Reservations: 317-543-4828.

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Anglo/Hispanic Health Fair, Spanish interpreters available, 10 a.m.-2 p.m. Information: 317-253-2193 or 317-546-2855.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Pro-Life Symposium for Spanish-speaking members of the archdiocese, participants need to be fluent in Spanish, 2-6 p.m. Information: 317-236-1521 or 800-382-9836, ext. 1521.

May 18

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sister-to-Sister Celebration, closing reflection, Mass, 10 a.m. Information: 317-543-4828.

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Pro-Life Ministry, living rosary for respect for life, after 11:30 a.m. Mass. Information: 317-257-4297.

Holy Cross Parish, Kelley Gym, 125 N. Oriental St., **Indianapolis**. Health Fair, 11:30 a.m.-

1:30 p.m. Information: 317-637-2620, ext. 406, or e-mail jerlenbaugh@holycrossindy.org

Knights of Columbus Hall, 695 Pushville Road, **Greenwood**. Ladies Guild of Knights of Columbus, Greenwood Chapter #6138, baby shower for St. Elizabeth's Pregnancy and Adoption Services of Indianapolis, 1 p.m., admission, baby item or expectant mother item. Information: 317-535-8789.

Saint Meinrad Archabbey, **St. Meinrad**, one mile east of the Archabbey on Highway 62. Monte Cassino pilgrimage, "Mulier Fortis—No Timid Woman," Benedictine Father Julian Peters, presenter, 2 p.m. CST. 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), "Covenant Sunday Holy Hour," 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 19

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

St. Joseph University Parish, 113 S. 5th St., **Terre Haute**. University of Notre Dame Folk Choir, "An Evening of Sacred Music," 7:30 p.m. Information: 812-232-8400.

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group meeting, 7:30 p.m.

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 20

Holiday Inn Select, 3850 Depauw Blvd., **Indianapolis**. St. Vincent Hospital Guild, fashion show, 11:30 a.m., \$20 per person. Reservations: 317-873-6993.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**.

"Liturgy Basics," five sessions about Catholic liturgy, Tuesday evenings May and June, 6:30-9:30 p.m. Registration: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail worship@archindy.org

May 21

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization meeting, 7 p.m. Information: 317-784-9135.

Kelsey's, 730 Rolling Creek Dr. (Grant Line Road), **New Albany**. Theology on Tap. Information: 812-945-2000.

May 24

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Garlic mustard pull, bring gloves and lunch, drinks provided, 9 a.m. Information: 317-955-6028.

May 28

Kelsey's, 730 Rolling Creek Dr. (Grant Line Road), **New Albany**. Theology on Tap. Information: 812-945-2000.

June 1

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. St. Agnes Academy all-class reunion, Mass, 10:30 a.m.; brunch, Riviera Club, 5640 N. Illinois St., \$16 per person. Information and reservations by May 15: 317-257-8836.

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.

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.

—See ACTIVE LIST, page 13

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Serra Club vocations essay

Jesus teaches us to love him and also to love other people

By Kelly Gardner

“Love is patient; love is kind and envies no one.



Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offense.

Love keeps no score of wrongs; does not gloat over another’s sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance. In a word, there are three things that last forever: faith, hope, and love; but the greatest of them all is love” (1 Cor 13).

Jesus teaches us to love him and each other. I witness priests, brothers and sisters expressing their love for him every day. Each person has a different way of illustrating his or her love for the Lord.

Benedictine Sister Kathleen Yeadon, Father William Munshower and Father Patrick Doyle are perfect examples of communicating love for the Lord.

Sister Kathleen is my sister Sarah’s religion teacher at Bishop Chatard High School in Indianapolis. Sarah is always talking about her.

I became acquainted with her at a Chatard football game. Sister Kathleen was welcoming, enthusiastic and humorous. She acted as if we’d known each other for years. She made me feel incredibly welcome. Sarah

admires Sister Kathleen so much. She teaches teenagers in a loving way and is spreading God’s Word.

Father Munshower, the pastor of St. Thomas Aquinas Parish in Indianapolis, is a wonderful example of love. I have known Father Munshower for more than nine years. He is one of the most welcoming, kind-hearted and giving men I know.

Whenever I see him, whether it’s before or after church or in the hallway at school, he always has a smile on his face and never forgets to say, “Hello there!”

Father Munshower comes to our classroom once a month to talk, teach and answer questions. It’s always a learning experience.

Recently, we had to mem-

orize the 23rd Psalm and the Prayer of St. Francis.

He is willing to answer any of our questions or concerns about the Bible, the Catholic Church or anything that is on our minds or bothering us. His answer to our problems is God. He tells us that if we trust in the Lord and love him, we will be trouble-free. I have learned so much from him.

Father Doyle, the pastor of St. Joan of Arc Parish in Indianapolis, is another wonderful example for expressing love to our Lord.

I often attend Mass at St. Joan of Arc Church.

Father Doyle does an amazing job. His homilies are always so intriguing. He compares the Bible to everyday life while he interprets Jesus’ message. After leaving

Mass, I always feel compelled to go out and make a difference, and to follow in Jesus’ footsteps.

Love is so important, especially in these difficult times of hate. If we can look up to these dedicated servants, who are making a difference and doing what the Lord asks them to do, we can be inspired to be “in love with the Lord.”

(Kelly Gardner is an eighth-grade student at St. Thomas Aquinas School and a member of St. Thomas Aquinas Parish in Indianapolis. Her essay was the winner in the eighth-grade division of the Indianapolis Serra Club’s annual vocations essay contest. Three other winning essays will be published in coming weeks.) †

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The Active List,
continued from page 12

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. †

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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.

BAAS, Darrel L., 50, St. Joseph, St. Leon, April 23. Husband of Donna Baas. Father of Jeremy and Scott Baas. Son of Helen Baas. Brother of Judy Bruns, Michelle Guenther, Dennis, Donald and Ronald Baas.

BARTON, Hazel M. (Boyd), 83, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 21. Mother of Judith Klingensmith and John Barton. Grandmother of four.

BEELER, Sally T., 78, St. Luke, Indianapolis, April 28. Mother of John, Dr. Richard T. and Thomas Beeler. Sister of Mary Louise McConochie. Grandmother of four.

BURTON, Loretta (Buote), 75, St. Pius X, Indianapolis, April 15. Mother of Karen Carter, Lori Harley, Brian and Gary Burton. Sister of Cecile, Bernice, Rosina, Alyre, Edward, Joseph and Merrill Buote. Grandmother of six. Great-grandmother of one.

DUGAN, Sara, 103, Holy Spirit, Indianapolis, April 25. Aunt and great-aunt of several.

EPPICH, Joan T., 73, Holy

Spirit, Indianapolis, May 1. Wife of Frank G. Eppich Sr. Mother of Judy Halvorson, Barbara Kinnear, Jeanne, Frank Jr. and Thomas Eppich. Sister of Nellie Mace. Grandmother of 11. Great-grandmother of five.

FAULKENBURG, Evelyn (Wheatley) Curl, 79, St. Paul, Tell City, April 17. Mother of John Curl. Sister of Helen Kleeman and Mildred Thiery. Grandmother of one.

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

FOOR, John L., 81, St. Therese of the Infant Jesus (Little Flower), Indianapolis, May 1. Husband of Mary Foor. Father of Mary Hoover, Martha Sumer, Carol Wysowski, Anita, Janice and Jean Foor. Brother of Peggy College, Mary McMillian, Alice Rauche, Frances Wallace, Lou and Robert Foor. Grandfather of 15. Great-grandfather of six.

HANNON, James M., Sr., 88, Good Shepherd, Indianapolis, April 29. Father of Margaret Ann "Peggy," James Jr. and Joseph Hannon. Grandfather of four. Great-grandfather of two.

HAZA, Eugene E., 81, St. Bartholomew, Columbus, April 28. Husband of Naomi (Ferry) Haza. Father of Karen Colliver, Kathleen Whipker, Colin, Craig, Keith, Kelly, Kevin and Kim Haza. Brother of Kathleen Haza. Grandfather of 22. Great-grand-

father of eight.

HENCKEL, Elsie L. (Sandbach), 100, St. Mary, New Albany, May 5. Aunt of several.

HESELGRAVE, Faith L. (Delon), 87, Holy Spirit, Indianapolis, May 2. Mother of T. Reg Hesselgrave. Grandmother of two. Great-grandmother of four.

HOLTKAMP, Janet L., 47, St. Bartholomew, Columbus, May 1. Mother of Molly Holtkamp and Christy Schmeckebier. Daughter of Dr. Gene and Jackie (Buzzard) Stevens. Sister of Judy Collins, Jody Evans, Jackie McGinley and Dr. Jim Stevens.

HUBER, Eugene H., 71, St. Michael, Indianapolis, May 1. Husband of Marilyn (Dunn) Huber. Father of Denise Spellman, Jerilyn Saurer, Daniel, Catharine Welch. Grandmother of six. Great-grandmother of 17. Great-great-grandmother of nine.

JACQUES, Elizabeth L. "Betty," 96, St. Anne, New Castle, May 2. Mother of M. Catharine Welch. Grandmother of six. Great-grandmother of 17. Great-great-grandmother of nine.

JAMES, William R. "Bill," 76,

Holy Name, Beech Grove, April 13. Father of Rebecca Haisell, Cynthia Hunt, Nancy Rizzi, Theresa Schroeder and Amy James. Brother of Dan, George and Ralph James. Grandfather of 11. Great-grandfather of two.

KRESS, Charlotte L. (Koelling), 70, St. Barnabas, Indianapolis, May 4. Mother of Kimberle Buerger, David Jr., Joseph and Paul Kress. Sister of Walter and Wayne Koelling. Grandmother of six.

LONG, Bruna M., 86, St. Joseph, Indianapolis, April 23. Sister of Agatha Hanna and Stanley Stanich. Aunt of several.

MARTIN, Charles Frank, 72, Sacred Heart of Jesus, Terre Haute, April 17. Husband of Betty Martin.

MATTINGLY, Anna L. (Hunter), 85, St. Joseph, Corydon, April 27. Mother of Myrna Fravel, Lura, Dr. John, Joseph and Larry Mattingly. Sister of Dorothy Ernst, Josephine Lasley, Clarence and Thomas Hunter. Grandmother of nine. Great-grandmother of 20. †

Ray Semmler was a permanent deacon ordained in Arizona in 1989

Deacon Ray Semmler, a member of St. Christopher Parish in Indianapolis, died on May 6. He was 80.

The Mass of Christian Burial was celebrated on May 9 at St. Christopher Church. Burial followed at Calvary Cemetery.

Deacon Semmler was born on July 13, 1922, in Chicago and was ordained to the diaconate in

Phoenix, Ariz., in 1989.

He worked for Detroit Diesel Allison in Indianapolis as an engineering supervisor for 23 years, retiring in 1982.

Surviving are his wife, Juliana (Hess) Semmler; four sons, Steve, Mark, Rick and Greg Semmler; two daughters, Joan Fitzpatrick and Taryn Blair; 15 grandchildren; and eight great-grandchildren. †

Benedictine Father Christopher Shappard taught at Saint Meinrad and ministered to Hispanics

Benedictine Father Christopher Shappard, a monk and priest of Saint Meinrad Archabbey in St. Meinrad, died on May 12 at the archabbey. He was 66 and was recently diagnosed with lung cancer.

The Mass of Christian Burial was celebrated on May 14 in the archabbey church. Burial followed in the archabbey cemetery.

Loren Joseph Shappard was born on June 19, 1936, in Vincennes, Ind., in the Evansville Diocese.

After completing his elementary education at St. Francis Xavier School in Vincennes, he enrolled at Saint Meinrad Seminary in 1950.

In 1956, he was invested as a Benedictine novice. He professed his simple vows as a Benedictine monk on Aug. 15, 1957, and was ordained to the priesthood on Sept. 23, 1962.

Father Christopher completed graduate studies in canon law and moral theology at the University of Poitiers in France, the Collegio di Sant'Anselmo in Rome, the Institut de Droit Canonique in Strasbourg, France, and the University of Notre Dame in Notre Dame, Ind.

Father Christopher held a number of ministry positions at Saint Meinrad.

In the School of Theology, he served as an associate professor of canon law and moral theology. He also served as director of the summer school program and as director of field

education for the School of Theology, and as a visiting instructor of theology at the archabbey's former Saint Meinrad College.

In 1980, Father Christopher was assigned to San Benito Priory, Saint Meinrad's now-closed foundation in Huaraz, Peru.

Father Christopher also served in several parishes, including St. Martin of Tours Parish in Siberia and St. John the Baptist Parish in Starlight, in the archdiocese, and at St. Mary Parish in Huntingburg, Ind., in the Evansville Diocese.

His interest in ministry to Hispanics included work at Christ the King Parish in Mesa, Ariz., and St. Anne Parish in Gilbert, Ariz.

For several years, Father Christopher took summer assignments at bilingual parishes in Texas. He also served as one of the regular chaplains to Hispanic Catholics in Huntingburg and the surrounding communities.

At the monastery, his ministries included manager of the archabbey guest house, monastery guest master and commuting chaplain to Monastery Immaculate Conception in Ferdinand, Ind., in the Evansville Diocese. His final ministry assignment was in the archabbey library.

Surviving are a brother, Raymond Shappard of Vincennes, Ind., and several nieces and nephews. †

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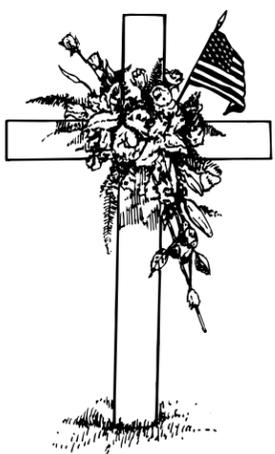
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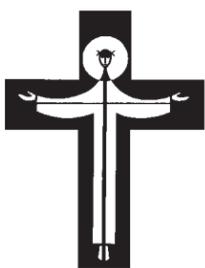
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Msgr. Harold Knueven at
Calvary Cemetery

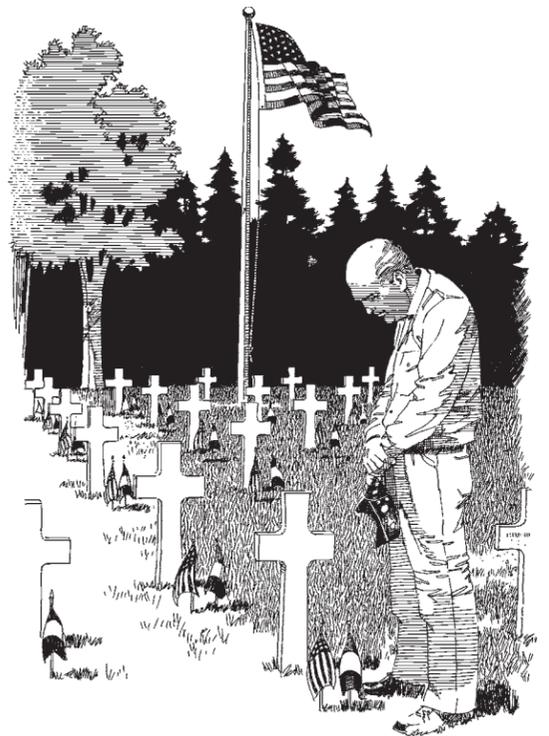
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