The Mystery of Creation

The first human couple and the Fall

By Brandon A. Evans

Pope John Paul II said in 1996 during an address to the Pontifical Academy of Sciences that evolution is more than just a hypothesis. In the same address, however, the Holy Father spoke of the inability of science to be able to explain just when and how the first humans were elevated to a spiritual life—that is, when God bestowed the first rational souls on the evolved man. He said that theology is what can answer that question, not science. Yet science can help, and indeed is coming to the rescue of those who defend the ages-old view of one Adam and one Eve.

Who our first parents were and how they came to be is an immense puzzle. What would one Adam and one Eve.

The Church is most fully manifested at chrism Mass

By Brandon A. Evans

Each year, Archbishop Daniel M. Buechlein gathers together with his priests and seminarians, along with representatives from parishes all over the archdiocese and members of religious communities, for the chrism Mass. This year’s Mass was at 7 p.m. on April 6 at SS. Peter and Paul Cathedral in Indianapolis. About 120 priests were in attendance, and among them was Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey. It is a Mass at which the Church, the Body of Christ, is most clearly made manifest.

The Constitution on the Sacred Liturgy of the Second Vatican Council said that all “must be convinced that the pre-eminent manifestation of the Church consists in the full, active participation of all God’s holy people in these liturgical celebrations, especially in the same Eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers.”

The archbishop acknowledged the more than 1,000 members of the faithful in attendance.

“We come from many different parishes and many different religious communities this evening in a beautiful and prayerful expression of unity,” he said. “We are God’s people, made holy by the anointing of the Holy Spirit.”

The special Mass included the blessing of the oils of Catechumens, the Sick and Chrism. Members of parishes came to the cathedral and, after the blessing rite, processed forward to receive the oils, which they took back to their parishes.

The Oil of the Sick is used to anoint those who suffer in mind, body and spirit; the Oil of Catechumens is used to prepare...
Stephan Jay Gould, the late evolution- ary theorist from Harvard University, once wrote that science and religion should not be at war because “no such conflict should exist because each subject has a legitimate magisterium, or domain of teaching authority.” Of course, he said, “the two magisteria [of science and religion] bump right up against each other, interdigitating in wonder- drously complex ways along their joint border.” Many of our deepest questions call upon aspects of both for different parts of the puzzle. Understanding our first parents, in what limited ways that we can, will take the knowledge gained by both disciplines. The Catholic Church has always con- sidered that there is one Adam and one Eve, though it has not made any definitive joint statements about it in the modern day. The closest example came in the 1950s when the Jesuit’s writings. “The first man was not only created in the image of God, but—also, in the case of Original Sin—is the state the world has always been in and explains why Jesus Christ is needed. "God's decision to create a material world was inescapably a decision to create breakable, mortal beings," Domning said. "Moreover, on this Earth, we are in the universe Darwinnian natural selection, which forces selfish behavior on the part of all living things, as the price of survival and evolutionary progress—even though, as a practical certainty, this selfishness eventually entails sin on the part of moral creatures. Life cannot evolve any other way." Mgr. Joseph F. Schaedel, vicar general, said that this deforms the doctrine of Original Sin too much. Under the Church's own definition of Original Sin in the 2003 New Catholic Encyclopedia, Second Edition, it acknowledges this fairly new sense of evolutionary theology. "The difficulty is that this amounts to a denial of the Fall, the teaching that, as [the Church] understood it, a first human decision changed the human condition for the worse, it,” noted Mgr. Schaeold that he doesn’t think the Church ever embraces the idea that many human beings were created at the same time. And science, oddly enough, may agree with him. There is now significant genetic research that shows all humans came from one original mother. Because of the type of DNA, the scientists ran around the world to do the study, this woman is called “the mitochondrial Eve.” Deacon Stephen Oppenheimer, a member of Green College at Oxford University, was featured in the Discovery Channel program "The Real Eve." He said that every person alive today had a common ancestor in a woman who lived in Africa about 150,000 years ago. The tribes of humans that grew from “Eve’s” line eventually migrated out of Africa to become the dominant cultures. The “Eve” that researchers found may be a mere bottleneck in the genetic stream, or she may have been one of many human— if you look at things with the eyes of faith. Father Benedict Ashley, a visiting scholar at the Pope John Paul II Center and adjunct professor at the Center for Health Care Ethics at St. Louis University, proposes one way of looking at the critical moment when evolution begins. At some point, there was a mutation in a branch of modified chimpanzees, which had already evolved into what resembled humans. That mutated being became the first human at the moment of its concep- tion, when God granted it an immortal soul. How the Fall of Man occurred from there may be lost to the ages, explainable no longer in scientific terms but certainly in theological terms. Science does not deny Original Sin for the reason that it does not discuss it—it falls out of the range of science to explain. And, for now, recent discoveries seem to allow for a traditional accounting of the story that has survived the ages. Yet how God acted here on Earth to create intelligent life is only one set of questions that are still open for discussion. If humans have evolved here by God’s grace, then one must wonder whether or not intelligent life has evolved elsewhere in the universe. Even those who believe in strict cre- ationism must also wonder what would happen if God, in his goodness, created intelligent life on other worlds to glorify him. (Next week: the possibility and theology of life on other worlds.)
Dinner to honor those who live out ‘Spirit of Service’

By Brandon A. Evans

Five people and one business that are models of service are being honored by the archdiocese this month.

The annual Spirit of Service Awards Dinner will be held at 5:30 p.m. on April 27 at the Indiana Roof Ballroom in downtown Indianapolis.

The archdiocese’s Catholic Social Services and Office of Stewardship and Development will present the dinner, which raises money for Catholic Social Service’s 10 programs.

Among those programs is Refugee Resettlement services, which is currently working to find homes—and a new American life—for more than 90 Somali Bantu refugees.

The keynote speaker for the event is James Towey, deputy assistant to President George W. Bush and director of the White House Office of Faith-Based and Community Initiatives.

Towey, a Catholic, is in charge of the office that is working on strengthening the partnership between the federal government and those faith-based and community groups that provide care for the poor.

In 1985, he met Blessed Mother Teresa of Calcutta at her home for the dying, and much to help the physical and spiritual health of many people.

He co-manages the Family Preservation Program at Lutheran Child and Family Shelter in Indianapolis, said that Hittle has been trying to make people’s lives better.

Parish in Indianapolis, has spent many years trying to make people’s lives better.

David Hittle, a member of St. Mary Parish in Indianapolis, is in charge of the office that is working on strengthening the partnership between the federal government and those faith-based and community groups that provide care for the poor.

In 1985, he met Blessed Mother Teresa of Calcutta at her home for the dying, and much to help the physical and spiritual health of many people.

Hittle is a member of his parish council president.

Strong served as a board member of the Indian State Nurses Association and is a member of the Sigma Theta Tau National Honorary Nursing Society.

She is a past president of the National Council of Negro Women and a founding member of the Coalition of 100 Black Women.

She is also the first African-American nurse to manage the VA Home Care Program.

Strong served as a board member of the Christanome House Community Center, and is active in her parish, having served as a past pastoral council president.

Strong is a widow and mother of three.

She also has five grandchildren.

Mary Sullivan, a member of St. Monica Parish in Indianapolis, has been a part-time of a “professional volunteer” at the parish.

Sullivan and her husband, Michael, have two children. Before the birth of their children, Sullivan taught in Catholic grade schools.

Once their children started to attend St. Monica School, she offered her volunteer services.

She has been involved with the school’s Parent Teacher Organization, with fundraising and has helped in the classrooms.

Sullivan initiated the school’s hot lunch program, helped build the library, and organizes the annual Thanksgiving Food Drive and Giving Tree Outreach.

She also volunteers with the St. Vincent de Paul Society.

Bill Herman, principal of St. Monica School, said that Sullivan “is truly an advocate for those in need and always goes the extra mile to share the gifts with which she’s been blessed.”

Olgen Williams is a member of Victory Tabernacle of the Apostolic Faith Church in Indianapolis, along with his wife, Mary, and their 10 children.

Williams is known informally as the “Mayor of Haughville”—a near westside community once known for high crime and homicide rates.

The area has benefited from his efforts, and has attracted more than $70 million of redevelopment funding and seen its crime rate fall to one of the lowest in the city.

Williams is the executive director of Christarome House Community Center, and serves his Church as associate minister, teacher, treasurer and Sunday superintendent.

He serves on the Indiana University-Purdue University Indianapolis board of advisers and its diversity council.

He has also been a member of several human relations advisory councils in the Wayne Township School District spanning 17 years, and has served as the citywide director of the Indianapolis Weed & Seed initiative.

Among Williams’ many awards are the Indiana Jefferson Award 2000, the Human Relations Distinguished Award from the School District of Wayne Township, the Distinguished Hoosier Award—bestowed by the late Gov. Frank O’Bannon—and the WPTV Channel Six Leader of the Year Award.

John Lechleiter, a member of St. Matthew Parish in Indianapolis, is receiving this year’s Community Service Award.

He began a career at Eli Lilly and Company in 1979 as a senior organic chemist in process research and development. In January 2004, he was named executive vice president for pharmaceutical operations.

Lechleiter serves as a distinguished adviser of The Children’s Museum of Indianapolis and chair of the board of corporate advisors of the American Diabetes Association.

He is the chairman of the board of trustees of Brebeuf Jesuit Preparatory School in Indianapolis, and led its capital campaign and annual fund campaign.

At St. Matthew Parish, he started the stewardship program to help the parish and the school.

“John is a quiet leader, who listens more than he talks, who sees the best in those around him, and works to draw the best from each situation,” said Jesuit Father Benjamin Hawley, president of Brebeuf.

Lechleiter and his wife, Sarah, have three children.

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International Medical Group (IMG), led by its chairman, Jefferson Broucher, is being honored with this year’s Corporate Leadership Award.

IMG and Broucher have been important partners in the Spirit of Service Awards event and the Celebrating School Values event and Building Communities of Hope.

IMG has an interest in helping low-income high school students attend college, and every year the company sponsors a Christmas party for severely underprivileged children on the far eastside of Indianapolis.

The company recently started the IMG Foundation, to, among other things, expand educational opportunities for low-income children and help with research and development for the prevention and treatment of illnesses, injuries or diseases.

Broucher and IMG are dedicated to helping economically challenged children in Catholic schools and in the community.

Broucher, in addition to having been the president of several other companies, currently serves on the board of trustees of Marian College in Indianapolis.

Broucher met and married his wife of 50 years, Erlene, while he was serving every military service in the Korean War. They have four children and seven grandchildren.

(For more information, or if you are interested in sponsoring a table, call Valerie Sperku at 317-592-4072.)
One hundred years ago, Pope St. Pius X issued a formal decree, *Tra le Sollecitudini,* on the use of music in Catholic worship services. This decree emphasizes that music is not meant to be something added on or “extra,” but it should be seen as integrally linked to the worship experience itself. The Second Vatican Council affirmed this teaching by pointing out that *musica sacra* (sacred music) has its own ministerial function that, by its very nature, makes it a “necessary and integral part of the solemn liturgy.”

Anyone who has experienced the power of music to intensify and enhance heartfelt devotion or prayer knows that this teaching is true. When words and music are vitally linked in worship, something altogether unique happens. The content of the prayer (whether praise, thanksgiving, petition or lamentation) becomes fused with the emotion (modality or mood) engendered by the music, and the result is an intensified worship experience that is genuinely prayerful or holy.

Recent popes have strongly supported the view that music plays an integral role in the Church’s liturgy. Pope Paul VI called attention to the fact that “active participation” in Church music does not always mean singing. Often, it means attentive listening—a form of “interior participation” that engages members of the congregation in the worship experience even when they are not required to sing or play an instrument. Pope John Paul II also stressed “the importance of music and song for a more active and intense participation in liturgical celebrations.”

Music should be an integral part of the worship experience

On the occasion of the 100th anniversary of *Tra le Sollecitudini,* Pope John Paul II offered several guiding principles for the use of music in liturgical settings.

First, the music (whether instrumental or vocal) must possess a sense of “prayer, beauty and dignity.”

Second, it must be able “to express adequately the mystery grasped in the fullness of the Church’s faith.”

Third, musical forms that are used in the liturgy should be of excellent quality ("true art") and, where appropriate, should 1) foster the unity of text and music, 2) fit the time and mood of the liturgy for which it is intended, and 3) express the appropriate feeling or mood of the liturgical rite being celebrated. (An obvious example: somber music would be inappropriate for a wedding liturgy.)

While a variety of musical forms can and should be used, especially to reflect local customs and traditions, the pope says that music in the liturgy should “avoid any concessions to frivolity or superficiality.” Thus, the pope urges that new compositions of sacred music be “steeped in the sensus ecclesiae” (the meaning of Christian life) in order to most effectively “perceive and express in melody the truth of the mystery that is expressed in the liturgy.”

The ministry of music faces many challenges today—from confusion about its proper role in the liturgy, to controversies over appropriate styles of music, to being among the first to experience funding cuts whenever budgets are tight.

Our archdiocese is blessed with excellent, dedicated ministers of music. We should do whatever we can to help them restore (and then maintain) sacred music’s “pride of place” in the Church’s liturgy.

—Daniel Conway

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

Letters to the Editor

Fallen priests didn’t have enough grace in their souls to avoid temptations

There is one and only one reason that priests engaged in the sexual molestation of young boys, and that is they didn’t have enough grace in their souls to strengthen their will so that they could ward off temptations.

These priests didn’t rely on the graces of the sacraments of confession and the Holy Eucharist to protect them in times of trial. They became indifferent to or outright rejected the idea that the graces of the sacraments could ward off temptations. Over time, their store of graces declined and became almost nonexistent. Their fall was all but certain under these circumstances.

The rejection of grace by people led to widespread use of abortions, a widespread decline in church attendance, a 50 percent divorce rate, very harsh working conditions, and a rejection of the sacraments of the Church, the channels of God’s graces.

Every serious sin is caused by an absence of grace in a person’s soul. That our churches are empty and that there is widespread sinning going on in the nation shouldn’t be surprising.

What is surprising is that so many don’t know about the crucial role that the sacraments and the graces they provide play in protecting one from sin and keeping one’s faith vibrant and working so that one need not worry about a fall because one knows he has the graces to have the strength to ward off any and all temptations.

Bob Saverine, Stamford, Conn.

It is wrong for dissenting politicians to receive Holy Communion

Three cheers for Archbishop Raymond Burke of St. Louis, Mo. While bishop of La Crosse, Wis., he issued a formal announcement to all Catholic politicians who dissent from Church teaching on abortion and euthanasia that barred them from receiving Holy Communion. He has promised to do the same in the St. Louis Archdiocese.

Archbishop Burke has said that he did this, not as punishment, but out of love. By issuing this announcement, he is keeping these politicians from committing a worse sin—that of receiving Holy Communion with sin on their souls. He also stated that he did it for his own soul.

The archbishop’s declaration also states that, before being permitted to again receive Holy Communion, the dissenting politicians must publicly denounce their anti-life stance.

This brings two questions to my mind. First, if Archbishop Burke can do this, why do not all bishops do the same thing? Secondly, if it is wrong for a dissenting politician to receive Holy Communion, isn’t it just as wrong for a citizen who votes for these politicians to receive Holy Communion?

Think about it. But, more importantly, pray about it!

Winfred E. “Bud” Moody, Indianapolis
Living our Catholic faith and vocation can change the world

El Domingo de Pascua renovamos nuestra profesión de fe bautismal. Somos como un semillero que debe llevar a la ligeridad el significado que tiene esta renovada profesión de fe en nuestras vidas.

Debido a nuestra fe católica, nuestro papel en el mundo debe marcar una diferencia. De hecho, debido a la inmensa gracia de Dios y nuestra fe podemos hacer la diferencia en nuestro mundo y el misterio pascal nos invita a vivir ese llamado. Pero ¿qué significa esto?

Cuando hablamos de nuestra vocación, hacemos referencia a la vida en términos de carrera. Cuando hablamos de vocation, “vocación” con “carrera”. En otra epístola, Weigel invita a los jóvenes a pensar en términos de vocación, en lugar de en términos de carrera.


Nuestra percepción católica de la historia va en contra de la cultura. Reconocemos comúnmente que la historia está determinada por la política o la economía. Sin embargo, la historia es mucho más que eso. La historia se desarrolla gracias a que se es más consciente de la realidad de nuestras vidas como cristianos.

La intención del Arzobispo Buechlein para vocaciones para abril es que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio.

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

ARCHIARZIEBISCHOF DANILO M. BUechlein, O.S.B.

SEEKING THE PRINCE OF THIS WORLD

BUSCANDO A LA CARA DEL SEÑOR

El Papa Juan Pablo II está convencido de que “la Iglesia necesita de ellos y de que ellos necesitan de la Iglesia” afrontar el nuevo mundo. El pueblo de Dios no es un grupo más de personas que compiten por la oportunidad de servir a los demás. El pueblo de Dios es una comunidad de vocaciones que han decidido servir a Cristo y vivir esa identidad única de ser cristianos.

Nuestra vocación católica es nuestra respuesta a Dios por la diócesis como una comunidad de vocaciones que han decidido servir a Cristo y vivir esa identidad única de ser cristianos. (p. 172)

Living our Catholic faith and vocation can change the world...

The Criterion  Friday, April 16, 2004

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Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones para abril

Sacerdotes: Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!
Michaela Farm, on the grounds of the motherhouse of the Sisters of St. Francis of Oldenburg, will sponsor a nature hike from 8 a.m. to 11 a.m. for those who want to explore Michaela Farm’s ecosystems, forest, prairie and pond. Naturalist Wayne Waiglman will lead the hike, which will be followed by a potluck lunch. Donations are accepted and appreciated. For more information about either event, call the farm at 812-933-0661 or e-mail michaelafarm@seidata.com.

The Friday Morning Networking Group will hold an after-hours business social from 5:30 p.m. to 7 p.m. on April 27 at the Knights of Columbus Hall, 11441 Hague Road, in Fishers, Ind., in the Diocese of Lafayette. The cost is $10. An R.S.V.P. is required by noon on April 22. For more information or to R.S.V.P., call 317-435-3447 or e-mail fridaynetwork@catholicexchange.com.

There will be an Earth Day celebration from 11 a.m. to 3:30 p.m. on April 17 at the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods. There will be vendors, educational displays, food, children’s activities, an alpaca show, a “Silly Safari” live animal show and a presentation by the Iron Necklace Singers and Dance Troup. All are invited and the event is free. For more information or a schedule of events, call 812-353-3113, ext. 543, or e-mail ridger@spmw.org.

Women interested in learning more about distance education options at Saint Mary-of-the-Woods College are encouraged to tour the campus. For more information or to make a reservation, call the college’s Office of Distance Education at 812-858-3186 or 800-926-7692.

The ninth annual archdiocesan Special Religious Education (SPRED) Liturgy will take place at 3 p.m. on April 25 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Msgr. Joseph F. Schaedel, April 25 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Msgr. Joseph F. Schaedel, will share their experiences. There will also be a chance to follow the Mass. For more information, call the SPRED office at 317-236-1448.

Oldenburg Academy, 1 Twister Circle, in Oldenburg, will present its Outdoor Orchestra Concert on the Hill at 6 p.m. on April 23 behind the auditorium. The event will feature classic, pop and rock music. The event is free, and those attending are encouraged to bring lawn chairs. A picnic supper will be available for purchase. In case of inclement weather, the concert will be held in the auditorium. For more information, call 812-934-4440, ext. 234.

Art for Beds V, an annual event supporting the health care services of Gennesaret Free Clinic, will be held from 4 p.m. to 7 p.m. on May 23 at Montage at Allison Pointe, 8580 Allison Pointe Blvd., in Indianapolis. The theme for this year’s event is “The French Quarter.” There will be a buffet and live and silent auctions. People may come at 3:30 p.m. to mingle with the artists. There will also be a “Paint Out” and wine tasting on May 1 at Marian College, 3200 Cold Spring Road, in Indianapolis. Artists will be painting on the campus all day, and their work will be for sale later in the day and at Art for Beds V. The wine tasting will be from 4 p.m. to 6 p.m. at the Stokely Mansion. The cost of Art for Beds V is $60 per person, and the cost for the wine tasting is $20 per person. A combination ticket for both events can be purchased in advance for $75 per person. For more information, call 317-562-5645.

The Connersville Knights of Columbus Council 8611 is inviting all priests, brothers and sisters to its second appreciation dinner from 5 p.m. to 7:30 p.m. on May 10 at the Knights of Columbus Hall in Connersville. The meal is free for them, and it is $7 per person for guests. For more information, call Joe Brochey at 765-825-6370.

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, will offer a Nurses Mini-Retreat from 3:45 p.m. to 9:30 p.m. on May 6 and from 7:45 to 1 p.m. on May 7. The event is a chance for nurses to be refreshed. Registration is required by April 20. For more information, call 317-788-7581 or e-mail bene dictinn@yahoo.com or log on to www.benedictinn.com.

The Alamo (Diney) Rated A-III (Adults) because of extended battlefields violence and some crude language. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the Motion Picture Association of America (MPAA).

The Girl Next Door (20th Century Fox) Rated O (Morally Offensive) because of steady, crass sexual references, including a sexual encounter and same-sex kissing, sporadic nudity, objectification of women, brief drug content, underhanded dialogue and constant rough language with profanity. Rated R (Restricted) by the MPAA.

The Whole Ten Yards (Warner Bros.) Rated O (Morally Offensive) because of glorification of crime, joky treatment of deadly violence, sexual situations, rear nudity, and profanity and rough language. Rated PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13) by the MPAA.

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

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Vicar general dedicates Stations of the Cross at Calvary Cemetery

By Mary Ann Wyand

A new outdoor Way of the Cross dedicated by Msgr. Joseph F. Schaedel, vicar general, on Good Friday, April 9, at Calvary Cemetery in Indianapolis will enable Catholics to pray the stations when they visit the graves of loved ones. Msgr. Schaedel said he also hopes the public will visit the cemetery to pray the Stations of the Cross, which are located between the Priests’ Circle and the Infant Circle near the mausoleum. The plaques were imported from Italy.

Eight stations are memorial gifts from the Joe Stevens family, the Stan Schurtz family, the Narciso Povinelli family, the David Page family, the Jim Curtis family, the Joseph Drics family, the Mario Salamone family and the Barbara Spears-Nugent family. Six stations are available as memorial gifts.

“I couldn’t help but think, when I dedicated these Stations of the Cross, about the Mel Gibson movie,” Msgr. Schaedel said. “Everybody is so familiar now with the suffering and death of Jesus on the way to Calvary because of that film. The stations have always been meaningful to many Catholics.”

Jim Dawson, location manager for the Catholic Cemeteries Association at Calvary Cemetery, said the staff has received “a lot of good comments from people” since their installation last week.

“People can come out at any time to pray the Way of the Cross,” Dawson said. “We plan to have prayer books in the [mausoleum] chapel for folks to use to pray the stations.”

Parishes to observe Divine Mercy Sunday devotions on April 18

By Mary Ann Wyand

Divine Mercy Sunday observances on April 18 in central and southern Indiana include the consecration of a new Divine Mercy Chapel at St. Nicholas Church in Ripley County.

Archbishop Daniel M. Buechlein will consecrate the new perpetual adoration chapel and its altar at St. Nicholas Church, located at 6461 E. St. Nicholas Dr., in Sunman, after the 10:15 a.m. Mass. Father Gregory Bramlage, pastor, will assist with the liturgy and Divine Mercy observances. The parish’s new perpetual adoration chapel was opened on Ash Wednesday, and parishioners quickly filled the adoration chapel. Greg Bramlage, pastor, will assist with the liturgy and Divine Mercy observances. The parish’s new perpetual adoration chapel was opened on Ash Wednesday, and parishioners quickly filled the adoration chapel.

Stations of the Cross, which are located between the Priests’ Circle and the Infant Circle near the mausoleum. The plaques were imported from Italy.

Eight stations are memorial gifts from the Joe Stevens family, the Stan Schurtz family, the Narciso Povinelli family, the David Page family, the Jim Curtis family, the Joseph Drics family, the Mario Salamone family and the Barbara Spears-Nugent family. Six stations are available as memorial gifts.

“I couldn’t help but think, when I dedicated these Stations of the Cross, about the Mel Gibson movie,” Msgr. Schaedel said. “Everybody is so familiar now with the suffering and death of Jesus on the way to Calvary because of that film. The stations have always been meaningful to many Catholics.”

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“People can come out at any time to pray the Way of the Cross,” Dawson said. “We plan to have prayer books in the [mausoleum] chapel for folks to use to pray the stations.”

The day’s celebration will continue with Divine Mercy and eucharistic adoration, observed at 3 p.m. by Divine Mercy devotions. Msgr. Joseph F. Schaedel, vicar general, will preside at the 3 p.m. prayer service. During the 4 p.m. Mass on April 17 at St. Nicholas Church, Anchorite Sister Mary Ann Schumann, whose ministry focuses on Divine Mercy and eucharistic adoration, will present a first-class relic—a bone—of St. Faustina Kowalska, a Polish nun who was canonized three years ago by Pope John Paul II, to the parish for repose in the new Divine Mercy Chapel there.

Three years ago, Pope John Paul pro- claimed the Second Sunday of Easter as Divine Mercy Sunday. An excerpt from St. Faustina’s diary explains that Christ revealed to her that whoever celebrates the Feast of Divine Mercy will be forgiven all the temporal punishment for their sins by the act of trust alone (1099).

Archbishop Daniel M. Buechlein also will preside at an adoration and prayer service at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis this Sunday. Father Tony Völz, pastor, will assist the
infants, children and adults for baptism; and the Oil of Chrism is used to anoint those being confirmed, those being ordained, and to bless the walls and altar of a new church.

The Mass also included a renewal of priestly promises, during which the priests present stand together and affirm their commitment.

During his homily, the archbishop asked the priests of the archdiocese to contemplate the model of discipleship given by the Apostle John as he lay his head on Jesus’ side at the Last Supper.

“The source of our strength is our prayerful friendship with Jesus, to whom we are uniquely configured by ordination,” Archbishop Buechlein said.

Quoting an early Church father, the archbishop compared the breast of Jesus to the knowledge of God.

“ ‘Whoever rests on it will be a theologian,’ ” he said.

The archbishop also turned his comments to all gathered, holding up for them the faithful models of the Blessed Virgin Mary, the beloved disciple (which tradition holds as St. John) and Mary Magdalene, all of whom “never left his side, even in the darkest of moments.”

“They loved Jesus, they supported him, but sisters and brothers, it was from him that they drew their strength,” the archbishop said.

“When he was imprisoned in the Tower of London, the faithful layman, husband and father, Thomas More, asked for the grace to ‘lean unto the comfort of God,’” he said. “Our faith in the Lord Jesus is best fed by intimacy with him, the kind of intimacy that finds its roots and its enrichment in prayer.

“ ‘Lean unto the Lord;’ for there we find comfort and strength.” †

Archbishop Daniel M. Buechlein blesses the oils that priests will use for baptisms, confirmations and church dedications at archdiocesan parishes while seminarian Rick Nagel of Nineveh holds the prayer book for him. The chrism Mass, celebrated on April 6 at St. Peter and Paul Cathedral in Indianapolis, is an example of when the Church is most fully manifested. About 1,000 people and 120 priests from around the archdiocese attended the Mass.

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I want:
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- Technology
- To know I get both
Moral life is about doing good, not dwelling on failure

By Fr. John W. Crossin, O.S.F.S.

When we stumble and fall on our spiritual journey, we should acknowl-
edge our fault, humble our heart, and pick ourselves up and move on.
St. Francis de Sales, who died in 1622, goes so far as to say that such falls are inevi-
table. We should not devote too much time to thinking about them—or in
today’s language, to becoming unduly “stressed.”

In cases of serious sins, we should confess. In most cases, we need to move on
quietly, humbly.

The moral life is about doing the good, not about dwelling on failure.

At an annual retreat, we might devote some time to examining patterns of dis-
appointment, failure and sin in our lives. Part of this reflection involves coming
to understand ourselves better.

So we might ask how we get into negative situations, what circumstances
cause us to stumble and how we might avoid them.

Again, we might ask what priorities we need to change and how we might change
our expectations.

When I think of changing expectations, I think of my godmother, Aunt
Theresa.

As she got older, Aunt Theresa continued to live, now alone, in the family row
house in Philadelphia. Most of the family, including myself, thought she
should move, given her declining health.

We would have occasional, very frustrat-
ing discussions with her about her decision to live there.

One day, it dawned on me that my expectation that Aunt Theresa would move,
after living more than 50 years in the same place, was unrealistic. As soon as
I changed my expectations, this stumbling block disappeared and our conver-
sations became more positive.

Coming to know ourselves is also a matter of gaining insight into our emo-
tional life. Years ago, a wise priest told me that “people are much more emo-
tional than rational.”

The emotions and memories con-
ected with failure and disappointment often remain with us for years, reappear-
ing every so often—providing another opportunity to humble our hearts and move on.

Some strong emotional experiences ebb away over the years. Others seem to
stick with us.

During an annual retreat, we might decide to offer memories of sin to Christ
for healing through the sacrament of penance.

Failure helps us to understand compassion

By Fr. Frederic Maples, S.J.

Ever see the movie Hoosiers? It is the true story of a small-town boys’ basket-
ball team that, against great odds, won the Indiana state championship.

It is a story of success by ordinary people

based on hard work and hard-won

confidence.

While champions may inspire us, we can often identify with all these boys in their struggle to succeed.

No matter how much success we have, we carry a history of personal failure. But how we carry our successes and failures is the true test of our mettle.

We tend to underestimate how stressful success can be. Fame and wealth can be toxic to the human spirit.

By contrast, in my practice as a spiri-

tual director, I frequently am touched by how successes and failures move some
people to become men and women of great compassion.

I believe that in the muck of our “fail-

ures,” we often find the pearl of great

value.

 Often, the very act of sharing our dis-

apointments, frustrations and emotional responses with another person is all that is needed to put our lives into perspec-

tive.

This yearly examination can lead to a more profound learning from our fail-

ures. What might God be saying to us in the midst of our humiliations?

Often, of course, we rely much more on our own power than on divine grace.

One example may be our decision-mak-

ing process.

Decisions that lead to success or fail-

ure often come from a business model. We get the data, see if we have the resources then decide what we will do. Sometimes we succeed. Other times, we fail.

But this model isn’t Christian at all.

Business decision-making strives for effi-

ciency, but Christian decision-mak-

ing can be slow. Christians look to oth-

ers in the community for guidance and insight. Likewise, we strive to see how this particular decision fits in with our vocation in this world.

We Christians seek to discern God’s will for our lives.

As Christians, we look for divine guidance. We collect the data and do the
analyses, to be sure, but we need to spend as much or more time in quiet prayer listening for the Spirit’s inner

voices.

(Oblate Father John W. Crossin is the executive director of the Washington
Theological Consortium.)

Discussion Point

Faith helps people accept failure

This Week’s Question

Did you (or someone you know) ever experience something you first deemed as a failure, only to find out later that it had prompted steps that allowed greater happiness to enter your life?

“I feel that it is a matter of letting go of our failures. Anything that goes wrong in our lives can be turned around for the better. The choice is ours. We can spend the rest of our lives daydreaming of what could have been or we can let go and learn from our failures.

Happiness does not depend upon somebody or some-
thing, but on being at peace with what’s inside of us.”

(Sylvia Rivera, Tampa, Fla.)

“...and move on...”

(Rosemary Kathol, Hartington, Neb.)

Lend Us Your Voice

An upcoming edition asks: Describe an occasion when you felt that God’s will for your life was clear.

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

Christians seek to discern God’s will for their lives by looking for divine guidance. A victorious Christ is depicted in The Resurrection, an oil painting by Pietro Perugino completed in 1499. The painting, which hung in the private library of Pope John Paul II, was recently restored and is part of a Vatican Museum exhibit of Perugino’s art.
The life of Father Isaac Hecker (I)

Earlier this year, I wrote three columns about the “phantom” heresy of Americanism that Pope Pius IX condemned in 1867. Since the controversy began, I have searched for a thorough and balanced translation of a biog- raphy of Father Isaac Hecker (1819-1888), a man I would like to write more about him, one of the most famous American Catholics in the 19th century. Isaac Thomas Hecker was born on Dec. 18, 1819, in New York City. He grew up yearning for a faith that would satisfy his intellectual curiosity. Around the year 1841, he met Orestes A. Brownson, who was to have a great influence on him. (I plan to write more about Brownson in a later column.)

When he was 23, Hecker went to live at Brook Farm, a community dedicated to a search for a better life. Such men as Nathaniel Hawthorne, George Eliot and John F. Fink lived there. Hecker later column.)

The Criterion   Friday, April 16, 2004

The life of Father Isaac Hecker (I)

From the Editor Emeritus/

Faithful Lines/

Shirley Vogler Meister

Heretical lines/ The life of Father Isaac Hecker (I)

As I bought stamps in a busy Indianapolis post office, the attending clerk recognized me and expressed her joy in having recently been a Catholic Church. She wasn’t bragging, nor did she speak loudly. However, I realized everyone around us was listening as closely as I, and they seemed as edified by her testimony as I was. In her pleasant way, the postal clerk piqued the interest of bystanders. Perhaps she had been influenced some other faith had lapsed.

The pope also said, “What is needed in order to be accepted into the Church and live lives far removed from the theological abstraction, it has been a real consolation. I decades who have found new life in Christ and for priests. I hear stories of the faith. People come in with tears and weep- ing. They go out in joy and peace. As Psalm 126 says, “Those who sow in tears, shall reap in joy.”

On the retreat this year, I had a conversa- tion with a convert, who shared his story of becoming a Catholic. For me, this Lent was what the season’s name really means, a springtime. The Catholic priesthood in the United States has gone through a cold, hard win- ter, which has lasted nearly two years. But the Church is not dead. For me, it happened in the confessional.

In the midst of all the bad news, I was reminded that, despite the many dates who have found new life in Christ and for priests. I hear stories of the faith. People come in with tears and weep- ing. They go out in joy and peace. As Psalm 126 says, “Those who sow in tears, shall reap in joy.”

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The Acts of the Apostles is the source of the first reading.

This book of the New Testament actually is a continuation of St. Luke's Gospel. At some point in history, as the Christian movement grew, the stories were being assembled in one volume, the Gospel of John was inserted between Luke and Acts.

This editorial action somewhat blurs an important fact. The salvation of Jesus did not end with the Lord's Ascension. Indeed, it continued and thrived through this first Christian community, the first manifestation in place and time of the Church.

During the Easter season, the Church relies heavily upon the Acts of the Apostles. These initial chapters, which portray this ongoing community's first lessons, are heavy in their references to the testimony of the Apostles as well as their strength. He is the source of truth.

Jesus bears the Holy Spirit of God. Jesus gives the power of this Spirit. It is a powerful statement about the Lord's identity. The disciples to whom Jesus gave the power of forgiving sins all were humans. But they were humans who believed in, and who loved, the Lord. They were not perfect. They needed the Lord's help to achieve their apostolic mission, and the Lord provided this help.

United with Jesus, commissioneded and empowered by Jesus, they received a gift that was in every respect divine. They were charged with forgiving sins. Sin is an affront to God. Only God, therefore, can forgive sins. Jesus confers this power on the disciples.

Reflection
These readings are twofold in their very meaningful lesson.

The first of these lessons is quite precise, down-to-earth and relevant. True believers in Jesus share the same eternal life. They are not solitary, separated free agents, each going his or her way.

A final healing, seeking before we leave, and say, “I do” to God.

The second lesson involves the Apostles. Nothing could be clearer than the roles given to the Apostles by Acts. Nothing could be clearer than the place of Peter among the Apostles, according to Acts.

In all cases, the Apostles, representing Jesus, fulfill the one, single mission of continuing, in new places and at new times, the saving mission of Jesus, which was completed on Calvary and in the Resurrection.

Q: I am in my 70s and go to Mass whenever I am able. I want to make my Easter duty by going to Communion. Can I do that without going to private confession?

I know I have not committed any serious sins, but I still don’t go to Communion as often as I’d like because I cannot go to confession easily. Sometimes it’s months or years. (Florida)

A: First, let’s clear up your “Easter duty” obligations. According to Catholic Church regulations, all the faithful who have received first Communion should receive Holy Communion at least once a year. Unless something serious stands in the way, that should be done during the Easter time, which lasts from the beginning of Lent to Pentecost (Canon #920).

The obligation for the sacrament of penance during this period is binding only if it is necessary for an individual to receive the Eucharist. The Code of Canon Law (#899) states that all who have reached the age of reason are obliged to confess any serious sins once a year. In this law, as in past similar rules, the Church does not intend to impose a new obligation for confession, but merely prescribes a time within which mortal sins should be confessed so that, if for other reasons, the Eucharist might be received. Thus, the law about annual confession does not apply to someone who is not aware of an unconfessed mortal sin.

I realize that many Catholics are under the same misconception as you seem to be about yearly confession being an Easter duty for all Catholics. The present regulations, which I just quoted, however, are nothing new. They go back at least to the Fourth Lateran Council (1215; Chapter 2), which makes clear it is speaking of mortal sin.

The Baltimore Catechism (official revision edition No. 2), from which many older Catholics studied their faith, asks what is meant by the Church commandment to confess our sins once a year. This commandment, it responds, means that we should make a good confession each year. “If we have a mortal sin to confess” (Question 293).

The Catechism of the Catholic Church refers to Canon 989 in its explanation of the obligation for annual confession (9204).

You realize, I hope, that this is not what the Church Recommends; it is simply the bare minimum required. Any Catholic who understands that the sacrament of reconciliation does much more than forgive serious sin, how it helps us repair our sinful- ness and other weaknesses, and how it reconcile us to God and our fellow members of the human family, will normally receive this sacrament more than once a year, mortal sin or not.

Please reconsider and start receiving the Eucharist whenever you go to Mass. From what you told me, nothing prevents you from doing that right now, even if that means going to a different church between your opportunities to go to confession.

(From a brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamp, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL, 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jdietzen@iwcels.com)
The Active List

The Criterion, 2187 N. Meridian St., Indianapolis, IN 46208 (mail); 317-236-1593 (fax), www.editorialoffice.com

April 16
Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad, Weekend Retreat, “A Man Died—Blessed Pope John XXIII—For Couples” with Father George Noel Mueller, presenter. Information: www.saintmeinrad.edu or log onto Schoenstatt Web site at seidata.com/~frburwink

April 17

Marian College, Bishop Char-les A. Ryrie Memorial Chapel, 3200 Cold Spring Road, Indianapolis. “Raising Great Kids” confer-ence, 9:30 a.m.-noon, presen-ters: Roy Fawcett, presenter; 1:45 p.m.-2:20 p.m., lunch, 53, session 3, children: 4-5, $1.50.

April 18


St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville. Divine Mercy Sunday, 2 p.m. Information: 317-598-4028.


St. Bartholomew Parish, 1306 27th St., Indianapolis. Deacon Formation Program, information session, 1 p.m. Information: Benedicente Father Bodo Cecco, 317-236-1490 or 800-382-9863, ext. 1490.


Mary’s King’s Village Schoen-statt, Rixville (located on South 58, 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 Baurink. Information: 812-889-3531 or email baurinkwv@sbcglobal.net or go to Schoenstatt Web site at www.schoenstatt-usa.com

April 20


April 25

April 22-25

St. Gabriel Parish, 1055 Bardstown Road, Louisville, Ky. Catholic Women’s Conference, 8:30 a.m.-8 p.m., 812 adults, 750 senior citizens, 100 children. Information: 812-284-4139.

April 22

Shelbyville. Among the highlights include Boston Harbor, Bar Harbor, Maine; a day in Halifax and another day in Sydney, Nova Scotia; Charlottetown, Prince Edward Island; The Cabot Trail (the long drive down the Eastern North America); The St. Lawrence River; Quebec City, Quebec; and the ‘Paris of the Americas’ Montreal, Quebec. Your Main Tours will then help you disembark the ship, and take you on a city tour of Montreal before checking you in to your hotel (for one night) in Montreal. In the days to come you’ll visit the Adirondack and Adirondack Wild Tilting Parks, Mont Tremblant, VT, and enjoy city tours of Philadelphia and New York City before one last night in Boston before flying home.

Price (including airfare and land arrangement) starts at only $2387 including all taxes, port charges and airfare from Indianapolis. Single and family rates also available. Space limited. Reservations are confirmed with $500 deposits on a first-comes basis. For brochure with detailed itinerary and Fathers’ letters. “YOUR MAN TOURS” 1-800-968-7626 Providing carefree vacations since 1967

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archbishop during adoration of the Blessed Sacrament from 2-3 p.m. followed by the chapel, a sermon, a procession and Benediction. St. Bartholomew Parish in Columbus is among a number of other archdiocesan parishes planning Divine Mercy Sunday observances. The 3 p.m. prayer service at St. Bartholomew Church, located at 1306 27th St., in Columbus, includes exposition of the Blessed Sacrament, prayers, the chaplet, praises, adoration and Benediction. St. Bartholomew parishioner Lourdes Padilla of Columbus said she and her husband, Mike, first learned about the Divine Mercy promises while attending a Marian conference in 1997. “This [observed] plus the Medjugorje apparitions started us on our journey back to our faith,” she said. “Ever since then, we have tried to observe Divine Mercy Sunday as a family each year. “Our Lord’s love and mercy is a sure source of hope for us, especially in these troubled times,” Padilla said. “It is this hope in God’s mercy and trust in his love that gives us purpose and helps our children so that, in their life, as they stumble and fall, grow and learn, they would know that there is never any reason to be discouraged. For our God, who is for sure a God of justice, is also a God of mercy, love and wisdom. Thus, should anyone ask them the reason for this hope of theirs, they need only point to the picture of the risen Christ with rays of love and mercy flowing from his Sacred Heart and arms open and welcoming.” Divine Mercy Sunday observances on April 18 that have been reported to The Criterion are as follows:

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Havenrick Road, Indianapolis, Mass. 2 p.m.
St. Elizabeth’s Pregnancy and Adoption Services, 2550 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.
St. Joseph Church, 1375 S. Mckieley Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m. Mass, 5:45 p.m. Information: 317-234-9002.
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. Helpers of God’s Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Last Sundays
Holy Rosary Church, 520 Stephens St., Indianapolis. Novena to Our Lady of Pentecost Help, 11:15 a.m. Information: 317-836-4748.

First Sundays
Futima Knights of Columbus, 1060 N. Post Road, Indianapolis. Eucharite, 1 p.m. Information: 317-638-8416.

St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman—Mass, 10:15 a.m., Archbishop Daniel M. Buechlein and Father Gregory Branlage, presiders, followed by consecration of new Divine Mercy Chape and its altar eucharistic adoration until 3 p.m., Divine Mercy devotions, 3 p.m., Msgr. Joseph F. Schaedel, vicar general, presider.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis—Adoration of the Blessed Sacrament, 2-3 p.m., exposition of the Blessed Sacrament, chaplet, sermon, procession and Benediction, 3-4 p.m., Archbishop Daniel M. Buechlein and Father Tony Volz, presiders.

St. Luke Church, 7575 Holloway Dr., Indianapolis—Adoration of the Blessed Sacrament, chaplet and Benediction, 3 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood—Exposition of the Blessed Sacrament, chaplet and Benediction, 2 p.m.

St. Bartholomew Church, 1306 27th St., Columbus—Exposition of the Blessed Sacrament, prayers, chaplet, praises, adoration and Benediction, 3 p.m.

St. Paul Church, 218 Schelle Ave., Sellersburg—Adoration of the Blessed Sacrament, rosary and Benediction, 1:30 p.m.

St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville—Chapel, litany of Divine Mercy, rosary and Benediction, 2 p.m.

St. Gabriel Church, 232 W. Ninth St., Connersville—Exposition of the Blessed Sacrament, chaplet and Benediction, 1 p.m.

St. Teresa Benedicta of the Cross, 23670 Salt Fork Road, Bright—Exposition of the Blessed Sacrament, chaplet and prayers.

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” and Divine Mercy observance, 2-3 p.m., Mass, 3:30 p.m., Father Elmer Burwinkel, presider.

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So when you’re ready to bring your baby into the world, turn to St. Francis. Our family of caring professionals will see to it that you have everything you could possibly need to deliver a miracle.


March 17. Father of Tillie Alexander, John J., on this page.


March 27. Husband of Rose Nunley. Father of Paula Troutman, Anthony Vevay, March 27. Father of Jeff, Terry, Mary and Ron Hoya. Grandfather of four.


McCallister, Michael L., 40, St. Mary-of-the-Knobs, Floyd Knobs, March 31. Son of Larry and Ann McAlister. Brother of Laura Eskridge, Lisa and Mark McAlister.


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Pope calls for peace in his Easter message

VATICAN CITY (CNS)—Offering his Easter blessing and prayers, Pope John Paul II called on world leaders to resolve ongoing conflicts in Iraq, the Holy Land and parts of Africa.

In his April 11 message, broadcast to millions of people around the world, the pope also urged national and international institutions to work toward “a more effective and peaceful world order.”

“May world leaders be confirmed and sustained in their efforts to resolve satisfactorily the continuing conflicts that cause bloodshed in certain regions of Africa, Iraq and the Holy Land,” he said.

The pope said religion should be the foundation for peace, not war.

He called on “all those who consider themselves children of Abraham”—Christians, Jews and Muslims—to “rediscover the brotherhood they share,” and he asked that God prompt “in them designs of cooperation and peace.”

Speaking forcefully, the pope appealed for a change of heart among all peoples so that “the temptation to seek revenge [would] give way to the courage to forgive.”

“May the culture of life and love render vain the logic of death; may trust once more give breath to the lives of peoples,” he prayed.

Pope John Paul delivered his message and his blessing urbi et orbi (to the city of Rome and the world) after celebrating Easter morning Mass in St. Peter’s Square with a crowd of about 100,000 people.

Surrounded by a sea of brightly colored blooms, flowering trees and shrubs, the pope also offered Easter greetings in 62 different languages, which drew huge applause, cheers and flag-waving by visitors representing a myriad of nationalities.

As a world “troubled by so many threatening shadows,” the pope said, Christ offers a hope that “does not disappoint.”

“May humanity find in you, O Lord, the courage to oppose in solidarity the many evils that afflict it. In particular, may it find the strength to face theRD, and unfortunately growing, phenomenon of terrorism, which rejects life and brings anguish and uncertainty to the daily lives of so many hard-working and peaceful people,” he said.

Obviously tired, the pope came to the window of his apartment on April 12 to lead the Regina Coeli prayer, but he read only a few lines of his prepared text, urging Christians to live the joy of the Resurrection and to resist all temptations to doubt that Christ’s victory over sin and death can be theirs.

Focusing on the many nations living out their own passion of terror and violence, the Vatican chose men and women from regions of conflict to take part in the April 9 Way of the Cross service in Rome’s Colosseum.

A Franciscan priest from the Holy Land, a nun from Burundi and another from India—countries suffering from ethnic or religious strife—helped carry the cross while the pope looked on from a hillside terrace above the service.

A young girl from Madrid, Spain, where a March terrorist attack killed nearly 200 commuters, carried the cross for the 12th and 13th stations before passing it on to Pope John Paul, who held it while seated for the final station.

Because the pope has great difficulty standing and walking, the venues used for ceremonies at the Colosseum and the Vatican have been customized to ease his access on a movable chair.

However, Pope John Paul knelt during the Good Friday Liturgy of the Lord’s Passion in St. Peter’s Basilica.

In a fresh show of the Vatican’s construction ingenuity, a special mahogany confessional—wide enough to accommodate the pope’s wheeled chair—was built so he could continue his unbroken tradition of hearing confessions at noon on Good Friday.

Two young Ukrainians, a Slovakian, two Italians, a Polish husband and wife, two Spaniards, a Canadian and a young American kneel, one by one, before the grille and confessed their sins to the pope.

The international face of the Church also was emphasized on April 10 at the Easter Vigil in St. Peter’s Basilica.

Two Japanese women in kimono, three Italians and a woman from Togo were baptized and confirmed by the pope during the three-hour ceremony. An infant boy born in Italy of African parents also was baptized.

“Your origins manifest the universality of the call to salvation and the gratuitousness of the gift of faith,” the pope said in his homily.

The pope looked tired at the nighttime vigil after presiding over a full slate of ceremonies the previous 36 hours, and his voice was often hoarse.

In brief remarks at the end of the Way of the Cross service on April 9, the pope prayed, “May the mystery of the Way of the Cross of the Son of God be for all of us a source of unending hope. May it comfort and strengthen us even when our hour of death arrives.”

“Certain of [Christ’s] presence, you shall fear no difficulty and no obstacle. His word will enlighten you; his body and blood will nourish you and sustain you on your daily journey to eternity,” said the pope.

The gift and power of the Eucharist were the focus of the pope’s homilies on April 8 as he celebrated the morning chrism Mass and the evening Mass of the Lord’s Supper in St. Peter’s Basilica.

At the evening Mass, he said the Blessed Sacrament and the priesthood are “a gift and mystery, which arose together from the heart of Christ during the Last Supper.”

“Only a Church in love with the Eucharist generates saints and numerous priestly vocations. And this is done through prayer and paying witness to holiness that are offered in a special way to new generations,” he said.

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