



The

Criterion

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April 30, 2004

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New liturgy instruction focuses on maintaining unity in the Church

WASHINGTON (CNS)—The long-awaited Vatican instruction on abuses in the liturgy largely reaffirmed existing rules and made only a couple of new ones.

The document, titled *Redemptionis Sacramentum* ("The Sacrament of Redemption"), was issued on April 23 by the Vatican Congregation for Divine Worship and the Sacraments.

The subtitle describes the instruction more fully: "On Certain Matters to Be Observed or to Be Avoided Regarding the Most Holy Eucharist."

"In some places the perpetration of liturgical abuses has become almost habitual, a fact which obviously cannot be allowed and must cease," it says.

It says Church norms in such matters must be followed to ensure reverence for the Eucharist and to maintain unity in the Church.

In a brief statement released in Washington, Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, said, "The congregation has provided us with a carefully developed tool to foster the authentic celebration of the Mass."

He noted that the Second Vatican Council 40 years ago called the celebration

of the Eucharist "the source and summit" of the entire Christian life.

"There is no more important work than the care and attention that we give to the sacred liturgy," he said. "Fidelity to the liturgy, as given to us by the Church, is fidelity to Christ."

A provision in the new instruction likely to cause discussion within U.S. parishes and liturgy offices, unless resolved soon, was a paragraph saying that "the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided." The solution it offers when Communion is given under both kinds is to distribute wine among the chalices during the preparation of the gifts, instead of just before Communion, when it has already been consecrated.

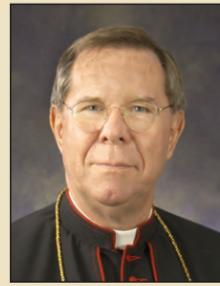
Father Ronald Krisman, a former executive director of the U.S. bishops' Secretariat for Liturgy, said U.S. particular law, approved by the Vatican in 2002, calls for distribution of consecrated wine among the chalices to be used for giving Communion at the time of the breaking of the bread, just before Communion.

When an approved law and an instruction

See LITURGY, page 8

New instruction will help further unity of worship throughout the Church

The first thing we need to realize about the new instruction on the Holy Eucharist,



Redemptionis Sacramentum, issued by the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments, is that it

is a document meant for the universal Church; it is not meant only for the Church in the United States.

It specifically indicates how the Eucharist may be appropriately celebrated, and it addresses abuses that may or may not be occurring in the U.S. In fact, I would be astonished to find that some of the abuses are actually happening in the Archdiocese of

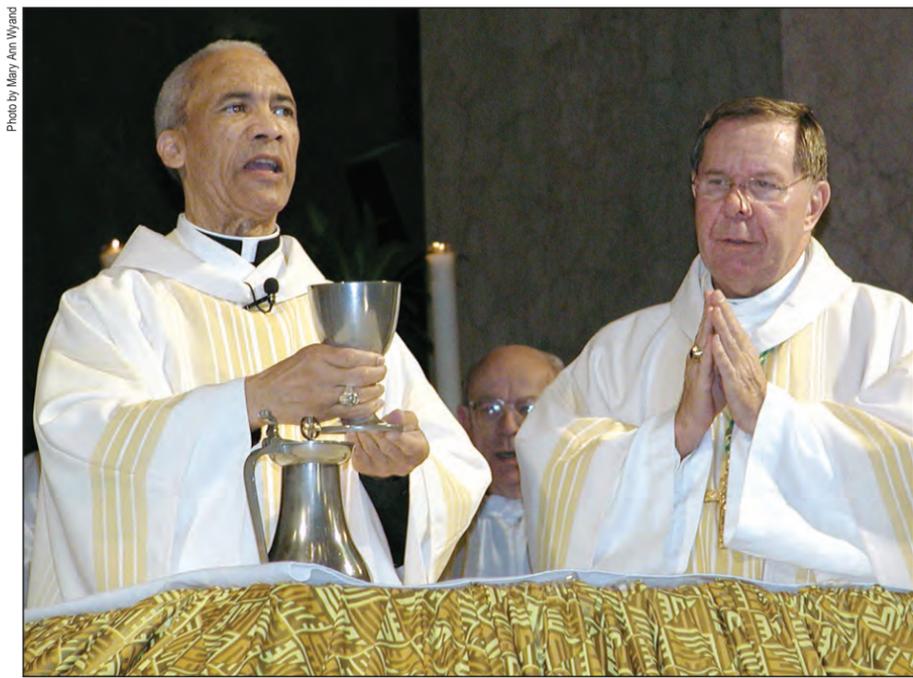
Indianapolis.

This instruction "on certain matters to be observed or to be avoided regarding the Most Holy Eucharist" is aimed at furthering our understanding that our public worship is an action of the entire Church and that, because we are one Body, the entire Church needs to celebrate the eucharistic mystery united in our actions as well as in our hearts.

I am asking our Office of Worship, our priests and liturgy committees to take time over the next few months to study this instruction and, if necessary, to make any adjustments to our worship that may be called for.

Archbishop Buechlein, A

—Most Rev. Daniel M. Buechlein, O.S.B.



Bishop John H. Ricard of Pensacola-Tallahassee, Fla., the president of the National Black Catholic Congress board of trustees, concelebrates the opening liturgy for the convocation with Archbishop Daniel M. Buechlein on April 19 at SS. Peter and Paul Cathedral in Indianapolis.

National conference challenges black Catholics to transform parishes

By Mary Ann Wyand

Presentations on "The Evolving Face of Leadership Among Black Catholics" inspired enthusiastic discussions about parish governance, evangelization, stewardship, youth and young adult ministry, pro-life efforts and other Church issues during the National Black Catholic Convocation held on April 18-22 at the Embassy Suites Hotel in downtown Indianapolis.

The leadership theme also challenged more than 200 participants to take what they learned at the convocation and work to transform U.S. parishes into more vibrant faith communities with greater involvement by black Catholics.

Keynote addresses and workshops ranged from "The State of Black Catholics in the Church in the USA" to

"Jesus, the Perfect Leader" and "A Priestless Parish: Is It Our Future, Is It Our Death?"

Other sessions explored "Pastoral Councils: Leading and Guiding Into a Fantastic Future from Membership to Discipleship" and "Stewardship: Creating the Climate for Stewardship to be Successful," which examined how to move people toward tithing.

Bishop John H. Ricard of Pensacola-Tallahassee, Fla., the president of the National Black Catholic Congress board of trustees, concelebrated the opening liturgy with Archbishop Daniel M. Buechlein on April 19 at SS. Peter and Paul Cathedral in Indianapolis.

Citing the Gospel reading for Sunday, April 25, in his homily, Bishop Ricard told the gathering that John's account of Jesus telling Peter to "feed my sheep"

See CONFERENCE, page 10

Facing evil and turmoil in the world with prayer bolstered Father Larry Borders' faith journey

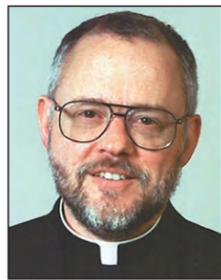
By Sean Gallagher
Second in a series

(Editor's note: In the weeks leading up to his death on March 27, Father Larry Borders expressed his desire to share the lessons of his life and his dying, and his journey to becoming Catholic and eventually a priest. Father Borders was pastor of St. Maurice Parish in Napoleon and sacramental minister of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County.)

NAPOLEON—It is January 1979. A violent revolution has toppled the government of the Shah, the ruler of Iran.

Although it is still several months before the American embassy and

52 hostages along with it would be seized, thousands of foreigners are seeking a quick exit from the country. Among them is Larry Borders, an American without a passport.



Fr. Larry Borders

He had arrived shortly before the revolution to teach English as a second language at an Iranian air force base in Isfahan, a large city several hours south of the capital, Tehran.

Soon after entering the country, he had handed over his passport to allow

government officials to place a visa in it. However, the government fell before the passport was returned to him.

Now, gathered together with many other Americans, he nervously wondered what was going to happen to him. He didn't have a passport. He was a man without a country.

Borders had arrived in Iran after traveling for several months across Western Europe and Asia. His ports of call read like a map of the political, ethnic and religious turmoil of the late 1970s: England, Spain, Hong Kong, Malaysia, India and Sri Lanka.

And just as the revolutions and conflicts of that time period still affect us now, so Borders' own experiences during

See BORDERS, page 7

Pope John Paul II names Father Paul Koetter a monsignor

By Sean Gallagher

"Everyone who exalts himself will be humbled, but the one who humbles himself will be exalted" (Lk 14:11).



Fr. Paul Koetter

Father Paul Koetter, pastor of St. Monica Parish in Indianapolis, exemplifies these words of Jesus, and last week Pope John Paul II conferred upon him the honorary title of monsignor.

The investiture of Father Koetter as a monsignor will occur at 7 p.m. on June 28 at St. Monica Church. Archbishop Daniel M. Buechlein will preside at the celebration of evening prayer at which the investiture will occur.

Father Koetter said the honor is as much an act of appreciation for the people with whom he has ministered as it is for himself.

"It's a recognition of all the people that I've worked with over the years," Father Koetter said. "All ministry is done in the context of the community. I've had to rely on a lot of help for what I've done. I continue to be surrounded by other great ministers."

Over the course of his nearly 27 years as a priest, Father Koetter has collaborated in his ministry with numerous people around the archdiocese.

He served as the administrator of St. Agnes Parish in Brown County for 12 years, from 1985-97. For most of that time, he worked with Benedictine Sister Mildred Wannemuehler, now the parish life coordinator of the Nashville parish.

Like Father Koetter, Sister Mildred looked to his ability to work well with

other people as a reason for his honor.

"He's a person who likes to work with people and inspire them, get them involved," Sister Mildred said. "They catch the fever from him."

Mary Jo Thomas-Day, the administrator of religious education at St. Monica Parish, also acknowledged how Father Koetter can inspire a parish community.

"He challenges me. He challenges us to go and make disciples," Thomas-Day said. "Anyone who challenges me to make me a better person [is good]. It's not easy to live the Gospel."

This example of collaboration and inspiration also serves well the younger priests with whom Father Koetter serves.

Father Robert Robeson, St. Monica's associate pastor, was ordained less than a year ago. But in that short time, he has already learned many lessons from observing Father Koetter.

"He is a great role model. I've learned an awful lot from him about

what it means to be a priest," Father Robeson said. "More than anything, he cares greatly for the people that he is responsible for serving. When we get a call that someone is in the hospital, he's there."

In addition to inspiring and collaborating with the people of particular parishes, Father Koetter also served the archdiocese for 10 years as vocations director, from 1983-93, and for four years as vicar for ministry personnel, from 1993-97.

Archbishop Buechlein, who nominated Father Koetter for this honor, noted this broad context of ministries when explaining why he felt Father Koetter was deserving of it.

"Father Koetter was recognized by the Holy Father for his diligence as vicar for ministry personnel for many years," Archbishop Buechlein said, "and for his previous dedication as vocations director of the archdiocese. He was also honored for being a generous pastor." †

Several archdiocesan priests to celebrate milestone anniversaries

By Brandon A. Evans

Several archdiocesan priests will be celebrating major anniversaries of their ordination this year. These milestones recall for them and for the archdiocesan community their commitment to the priestly ministry of Jesus Christ.

"My simple message is one of congratulations and thank you to our priests for faithful and generous service to God and the people of God," said Archbishop Daniel M. Buechlein. "I also thank God for his generous grace that enables us priests to serve."

Archbishop Buechlein is also celebrating his 40th anniversary of ordination this year. He was ordained a priest on May 3, 1964, as a member of the Benedictine community of Saint Meinrad Archabbey.

"I find it difficult to believe that I have been ordained for 40 years," he said. "It is an extraordinary gift and blessing to have been called by Christ through the Church. Much has changed in the world and in our Church since 1964."

The archbishop said that prayer, and in particular the prayers of those who have gone before him in death, have been central to supporting his ministry.

"I know that it is because of the prayers of so many people that I am able to serve," he said.

In addition to receiving a personal note of congratulations from the archbishop, many of the pastors will be celebrating with their parish communities. For more information about their anniversary celebrations, call the individual parishes.

Msgr. Louis Marchino, who is retired, is celebrating his 65th anniversary of ordination this year.

Father Richard Mueller, who is retired, is celebrating his 60th anniversary of ordination this year.

Father John Hartzler, pastor of St. Lawrence Parish in Lawrenceburg, will celebrate his 75th birthday and

50th anniversary of ordination with a Mass at his parish at noon EDT on May 2, with a reception following until 5 p.m. in the school.

Father Hartzler was born on May 7, 1929, and was ordained to the priesthood on May 3, 1954. His first assignment was as the assistant pastor of Holy Trinity Parish in Indianapolis. In 1963, he became the assistant pastor of St. Gabriel Parish in Connersville. He was named the associate pastor of St. Christopher Parish in Indianapolis in 1969, then in 1972 was made co-pastor of St. Mark the Evangelist Parish in Indianapolis. Father Hartzler became the pastor of Holy Family Parish in Richmond in 1981, then the pastor of St. Lawrence Parish in Lawrenceburg in 1993. His appointment there was renewed in 1999.

Father Paul Landwerlen, administrator of St. Vincent de Paul Parish in Shelby County, will celebrate his 50th anniversary of ordination with a Mass at his parish at 2 p.m. on May 2. An invitation-only reception will follow.

Father Landwerlen was born on Jan. 28, 1928, was ordained to the priesthood on May 3, 1954, and his first assignment was the assistant pastor of St. Andrew Parish in Richmond. He was named the assistant pastor of St. Andrew the Apostle Parish in Indianapolis in 1959, then the assistant pastor of St. Ambrose Parish in Seymour in 1964. In 1968, Father Landwerlen became pastor of St. Mary Parish in Mitchell and administrator of Our Lord Jesus Christ the King Parish in Paoli. He was named pastor of Holy Trinity Parish in Indianapolis in 1970, then became pastor of St. Thomas More Parish in Mooresville in 1976. In 1982, he became pastor of St. Gabriel Parish in Indianapolis, then in 1996 became pastor of St. Vincent de Paul Parish in Shelby County. He was named dean pro tem of the Batesville Deanery in 2001, and was named administrator of his parish in 2003.

Father Richard Terrill, who is retired, is celebrating his 50th anniversary of

ordination.

Father Terrill was born on May 2, 1920, and ordained on May 3, 1954. He first became the assistant pastor of the former Holy Trinity Parish in New Albany. In 1956, he was named the assistant pastor of St. Christopher Parish in Indianapolis, and in 1961 became the assistant pastor of Holy Cross Parish in Indianapolis as well as a high school instructor. He became pastor of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli in 1964, then became the pastor of St. Philip Neri Parish in Indianapolis in 1971. Father Terrill was named pastor of St. Nicholas Parish in Ripley County in 1978, where he stayed until he retired in 1990. He currently lives in Newago, Mich.

Father Paul Dede, pastor of St. Jude the Apostle Parish in Spencer, is celebrating his 40th anniversary of ordination with a 6 p.m. Mass on May 3 at the parish, followed by a special dinner reception.

Father William Ernst, pastor of St. Mary Parish in New Albany, is celebrating his 40th anniversary of ordination this year.

Father John Geis, pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs, is celebrating his 40th anniversary of ordination with a reception for family, friends and parishioners at 12:30 p.m. on May 2.

Father Stanley Herber, pastor of St. Gabriel Parish in Connersville and dean of the Connersville Deanery, is celebrating his 40th anniversary of ordination with a 10:30 a.m. Mass on May 2 at the parish. The Mass will be followed by a pitch-in dinner to which family and friends of Father Herber are invited.

Father John O'Brien, pastor of St. Bridget Parish in Liberty, is celebrating his 40th anniversary of ordination with a 1 p.m. Mass on May 16 at the parish followed by a reception at St. Anthony Center adjacent to the church.

Father Clarence Waldon, pastor of

Holy Angels Parish in Indianapolis, is celebrating his 40th anniversary of ordination this year.

Father Carlton Beever, pastor of St. Philip Neri Parish in Indianapolis and special minister to those with HIV/AIDS in the archdiocese, is celebrating his 30th anniversary of ordination with a reception with parishioners on June 5.

Msgr. Mark Svarczkopf, pastor of Our Lady of the Greenwood Parish in Greenwood, is celebrating his 30th anniversary of ordination this year.

Father Paul Shikany, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in Edinburgh, as well as part-time vice vicar judicial of the Metropolitan Tribunal, will celebrate his 25th anniversary of ordination on June 27 with a 9:30 a.m. Mass at Holy Trinity and an 11 a.m. Mass at St. Rose of Lima.

Father Shikany was born on Sept. 23, 1953, and was ordained to the priesthood on May 19, 1979. His first assignment was as associate pastor of St. Lawrence Parish in Indianapolis. In 1980, he became the associate pastor of St. Barnabas Parish in Indianapolis, and in 1982 was named part-time associate pastor of the parish and part-time assistant with the Metropolitan Tribunal. While residing at St. Lawrence Parish, Father Shikany was assigned to be administrator of Holy Trinity Parish in Edinburgh in 1983. The next year, while remaining administrator, he took on graduate studies at Indiana University in Bloomington and also at Catholic University in Washington, D.C. He was named full-time vice vicar judicial of the Metropolitan Tribunal in 1986. Father Shikany was named pastor of St. Rose of Lima Parish and Holy Trinity Parish in 1995.

Father Elmer Burwinkel, who is retired, is celebrating his 20th anniversary of ordination. He is currently the spiritual director for Mary's King's Village Schoenstatt in Rexville. †



4/30/04

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New president hired for Scecina Memorial High School

By Brandon A. Evans

Kevin Caspersen was recently hired as the new president of Father Thomas



Scecina Memorial High School in Indianapolis.

He will be replacing Keith Marsh, who left Scecina last June.

Caspersen, who will start on July 1, is currently the principal of Reicher Catholic High School in Waco, Texas.

"Scecina reminds me very much of the school I'm leaving," Caspersen said.

Both are almost the same age, are close to town, have a good history and a good spirit. Scecina, like Reicher, he said, is also "a school that needs strong leadership to flourish in its second 50 years."

Caspersen recently visited Scecina, and spent a day meeting with alumni, parents,

faculty and staff. He even had lunch with the students.

Caspersen will also be in Indianapolis to celebrate with Scecina its 50th anniversary Spring Finale Mass at 1 p.m. on May 6.

He said that he was impressed with what he found when he visited Scecina.

"There's a great commitment to Scecina," he said. "They just need someone to tell that story to the wider community."

He spent six years as the principal of Reicher Catholic High School, and in that time oversaw major renovations, the creation of a lay board, and is leaving as a new performance arts center and chapel are being finished—and both are already paid for with money that was raised.

Having overcome many of the challenges there, Caspersen said that he sees his new post at Scecina as another call to service.

Rick Ruhl, principal of Scecina, said that he and the staff are excited to have Caspersen coming to the school.

Annette "Mickey" Lentz, executive director of Catholic education for the archdiocese, said that there is a "very thorough

search and selection process" for school presidents.

"[Caspersen's] leadership will be of great value to the Scecina community, the East Deanery and the greater archdiocese," said Lentz.

"He brings a lot of qualities to the job that are a perfect fit for Scecina," Ruhl said.

He said that Caspersen has had experience with the president-principal model for schools, and also "has a great knowledge of development and fundraising."

"Kevin has an impressive background in Catholic education," Lentz said. "He is committed to its ministry."

Caspersen served as the director of residence at St. Joseph's College in Edmonton, Alberta, and the director of the Institute for Public Life for the South Bronx Churches in Bronx, N.Y.

He was the chair of the theological department at St. Michael's Academy in Austin, Texas. He also served at the same school as the director of development.

He spent his undergraduate years at the

University of Notre Dame and earned his Master's in Divinity degree from the University of St. Michael's College in Toronto in 1984.

He received a doctorate in theology, focused on social ethics, from Fordham University in 1994 and pursued graduate studies in education at the University of St. Thomas in Houston from 1998-2002.

"He has a strong sense of Catholic identity," Ruhl said.

Caspersen is the 11th of 14 children, and his parents sent all their children to Catholic schools, to their great sacrifice, he said.

"I got an extraordinary Catholic education," he said. "Catholic education has made me the person I am."

He said that Catholic schools offer a chance to evangelize and proclaim the Gospel.

Ruhl said the new president is also personable.

"I find him full of energy, enthusiasm and vitality," Lentz said. "He has a wonderful sense of humor which is much needed in today's challenges." †

Archdiocesan educators make several presentations at national conference

By Brandon A. Evans

Representatives of the Archdiocese of Indianapolis were asked to make five presentations during the annual National Catholic Education Association (NCEA) Convention in Boston.

The event took place from April 13-16, and several members of the archdiocese were able to attend. Among them was Annette "Mickey" Lentz, executive director of Catholic education.

"The NCEA Convention is always a great experience for me," Lentz said. "It reaffirms my commitment to the ministry of Catholic education."

She attended many good sessions and workshops, and said that the keynote addresses were challenging.

But what made the event special was the chance that archdiocesan educators had to share their expertise.

Archdiocesan representatives gave presentations about Project EXCEED, developing classroom Web sites, business development, standards and accountability, and the SPICE (Selected Programs for Improving Catholic Education) Program.

"It was a proud moment for me as a leader in Catholic education," Lentz said. She made a presentation about CARE (Careful and Responsible Endowments) as part of the SPICE Program. She presented with Bernadette Paradise, associate director of schools and urban education for Project EXCEED, and Connie Zittman, principal of St. Andrew & St. Rita Catholic Academy in Indianapolis.

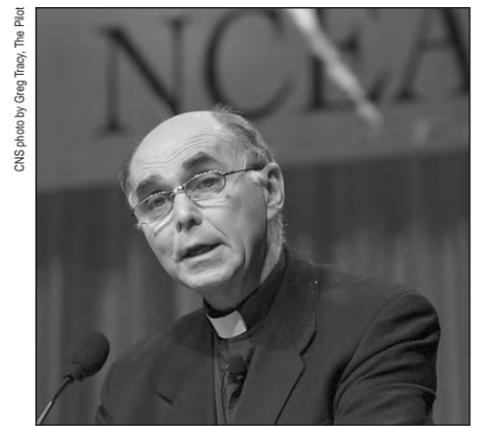
"Our presentation shared what the archdiocese has done to financially support our urban schools through endowments," Paradise said, "and we also included the CHOICE Charitable Trust which gives scholarships to students to attend private schools if the family lives in the [Indianapolis Public School] district and qualifies for assistance."

"The staff as well as our other teachers did a fantastic job. We are noted for our forward-thinking initiatives and programs here in the archdiocese," she said.

Joseph Peters, associate executive director of Catholic education, said that he was proud of the archdiocese's presenters and the programs that they represented.

He attended a session about standards

See NCEA, page 18



Father J. Bryan Hehir, president of Catholic Charities in Boston, speaks at the National Catholic Educational Association convention in Boston on April 16.

Cathedral High School wins national award for Catholic identity



Representatives of Cathedral High School in Indianapolis are presented with the Catholic Schools for Tomorrow Award, in the category of Promoting Catholic Identity, at the National Catholic Education Association's annual convention in Boston on April 15. Standing with the award are, from left, principal David L. Worland, social studies teacher Katie Gallagher, president Stephen J. Helmich, Today's Catholic Teacher president Peter Li, director of professional development Julie Barthel, Today's Catholic Teacher editor Mary Noschang and academic dean Kathy Saum.

By Brandon A. Evans

Cathedral High School in Indianapolis recently became one of 12 Catholic schools in the nation recognized by Today's Catholic Teacher magazine.

The school was presented with the Catholic Schools for Tomorrow Award, in the category of Promoting Catholic

Identity, at the National Catholic Education Association's annual convention in Boston on April 15.

Nearly 18,000 teachers and administrators representing more than 1,000 schools attended the national convention.

David Worland, principal of Cathedral, said it was a great opportunity to share their

See CATHEDRAL, page 18

Upcoming Events

May 10 Archbishop's Day of Reflection

Seats are still available

Call today to reserve your seats for this prayerful day!

June 11-13 Nationally known author Paula D'Arcy

"The First Fire"

We will work toward growing in greater awareness of love and community and invite that awareness into our everyday lives

June 18 Reflection Day on Prayer

Fr. James M. Farrell (repeat June 9th program)

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Editorial



CNS photo by Deidan Walsh

Consolata Missionary Father Giovanetti Giuseppe comforts children from the village of Arba Gosa in Ethiopian last March. Ethiopia faces drought and famine, with more than 4 million people needing direct food aid. As Christians, we are entrusted with a profound mission to proclaim the Risen Christ and to bring healing, hope and consolation to people throughout the world.

Moving beyond the Passion

Many hours were spent this past Lent discussing *The Passion of the Christ*, a film by the actor-director Mel Gibson that portrays the Passion and death of Jesus Christ in excruciating detail.

Many diverse religious groups (Protestants, Catholics and Jews) saw the film and expressed widely divergent opinions about its religious significance. Some saw it as a profound statement of faith. Others feared that it would enflame anti-Semitic (and, therefore, un-Christian) attitudes and behaviors.

Critics also weighed in on the film's artistic value, and they disagreed across a wide spectrum of critical opinion. Many wrongly predicted that the film would be a "flash in the pan" with appeal only to a limited number of conservative Catholics and evangelical Protestants. Others were convinced that the film would start out strong, because of special-interest groups, but that it would never appeal to the mass audience necessary for a sustained, financial success. Most have been proved wrong about the film's commercial success, but many still debate its artistic merit.

Whatever the actual case may be, and time alone will tell, the important thing is that Lent 2004 is history. The Easter Triduum has once again been celebrated with joyful exuberance! The Church's active remembrance of the Lord's Passion and death has once again been succeeded by the experience of the Resurrection and the hope that is to be fulfilled at Pentecost. Once again, the Church reminds us that the brutal suffering and death freely chosen by Jesus as he endured the Way of the Cross was not an end in itself. It was a doorway to new life and a hopeful sign of his coming again in glory.

It is time to move beyond the Passion. Not that we should ever forget what the Lord endured for our sake. No, it is important to remember the Cross. (That's why the crucifix is our Church's most dominant religious symbol.) But unless we move beyond the Passion, we remain powerless to do the Lord's will—like the disciples locked

in the upper room, impotent and afraid. We Christians are not supposed to fixate on the Passion. Empowered by the Holy Spirit, we are being sent to the ends of the Earth, a people entrusted with a profound mission, to proclaim the Risen Christ and to bring healing, hope and consolation to our sisters and brothers in every region of the world.

Our mission, as disciples of the Risen Christ, is to banish darkness and despair for all peoples (including all races and all religions) by being beacons of light and harbingers of hope to the world. Our mission is to see beyond the suffering and sadness that are all around us—and to help others recognize the face of Jesus in the hopeless, persecuted and abused people we encounter everywhere.

We must move beyond the Passion or we risk being swallowed in the stormy seas of sin and death. We dare not allow the Passion and death of the Lord to be the end of the story—or even its most important chapter—because we have been entrusted with a sacred duty to carry the joyful message of hope to people at home and abroad (in our own homes and neighborhoods as well as in grass huts and marble palaces millions of miles away from us).

To be a Christian is to move beyond the Passion to the joy of the Resurrection and the hope of Pentecost. We are called to accept the Father's will, as Jesus did, no matter what it costs. We are invited to share in the confident hope that God will not abandon us—no matter how dark and hopeless things may seem. The Lord has shown us the way, and he invites us to follow him.

Filled with God's grace, and empowered by his Holy Spirit, we must move beyond the Passion so that we can embrace the joyful hope of eternal life with Christ.

—Daniel Conway

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

Letters to the Editor

Suggestions for further reading about evolution

Regarding the recent articles in *The Criterion* about evolution:

Perhaps it's time to begin looking at evolution and the "role" of the Holy Spirit in it with awareness of our growing consciousness.

Let's become more aware of our sacred functions relational to all that is—our material manifestations of the divine in daily process. Maybe it's time to let go or get beyond an anthropomorphic "male

only" image of a creator. There may be something even more all encompassing than a traditional sense of the holy and our part in it.

Two outstanding sources for enriching one's perceptions of evolution are *Why God Won't Go Away: Brain Science and the Biology of Belief* by Andrew Newberg, M.D., and Eugene D'Aquili, M.D., and *Evolution's Arrow: The Direction and the Future of Humanity* by John Stewart.

These texts bring light and hope to our evolutionary process.

Christine Lemley, Columbus

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit let-

ters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to critterion@archindy.org.

Be Our Guest/Douglas W. Kmiec

Driving faith out of public life

"Despotism may be able to do without faith, but freedom cannot," said Alexis de



Tocqueville, an early observer of American democracy. This remains true. Yet today many are laboring aggressively to reduce faith's public influence.

Consider two recent legal developments on opposite ends of the country. In California, Catholic Charities was told by the California Supreme Court that it was not religious enough to be exempt from a state law mandating that employers pay for contraception, while in New York the Salvation Army is being assailed by the New York Civil Liberties Union as being too religious to provide public social services.

Viewed together, the two cases illustrate how a type of "heads I win, tails you lose" argumentation now is employed to drive faith out of public life.

The California contraceptives mandate was almost diabolical in its clever design to injure Catholic Charities. On the surface, the law exempted "religious organizations" from the contraceptives mandate, but in reality the law was less an accommodation than a means of exclusion.

By insisting that the only religious organizations exempted from paying for contraceptive services were those that served their own adherents, the California Assembly confronted Catholic Charities with an impossible choice: Either Catholic Charities could stop offering millions of people help regardless of creed or it must subsidize behavior contrary to the Church's moral teaching. The California Supreme Court did not see this as religious discrimination.

Like Catholic Charities, the Salvation Army of New York turns no one away who needs help. So, too, the Salvation Army is called to this service by the witness of Christ's own ministry. The Salvation Army describes itself as "an international movement, an evangelical part of the universal Christian Church, with a mission to preach the Gospel of

Jesus Christ and to meet human needs in his name without discrimination."

In carrying out that mission, the Salvation Army runs homeless shelters and group homes for impoverished families, juvenile delinquents and the disabled as well as adoption and foster-care programs. Indeed, it is only with the help of the Salvation Army that many state and local governments fulfill their own legal obligations.

The Salvation Army's reward? It is now the target of a multicount lawsuit brought by the New York Civil Liberties Union contending that the Salvation Army's overt Christianity constitutes a "hostile work environment"—the elements of hostility apparently being occasional, voluntary prayers at staff meetings, notices of religious services on the company bulletin board and personnel practices that inquire whether a person is of good character and of faith—any faith.

The charitable good works of Catholic Charities and the Salvation Army should be lauded and facilitated, not litigated. Both organizations are enormously successful at what they do.

Like the Catholic Church, the Salvation Army subscribes to an understanding of human freedom that is not merely license. Authentic freedom is anchored in the Creator, reflecting a desire to build up life, not destroy it. For this reason, and from Scripture, these two noble friends in faith consistently have taught that certain behaviors do not conform to God's will for society: homosexual practice, abortion, premarital and extramarital sexual relationships, and drug use.

Would a sane society think otherwise? In praising the young America of the 1840s, de Tocqueville himself asked, "How could society escape destruction if, when political ties are relaxed, moral ties are not tightened?" Of course, it cannot, and making it more difficult for religious organizations such as Catholic Charities and the Salvation Army to be true to themselves only obscures that fact.

(Douglas W. Kmiec, the dean of the Columbus School of Law at The Catholic University of America in Washington, is a columnist for Catholic News Service.) †

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Prayer for vocations is everybody's responsibility

Good Shepherd Sunday, the fourth Sunday of the Easter season, is traditionally designated the World Day of Prayer for Vocations. This prayer intention is surely among the most important in our Church because it touches the very life of the Church. It touches my heart in a special way because the next day I celebrate my 40th anniversary as a priest.

When we pray for vocations on this Sunday, we particularly pray for vocations to the priesthood and to consecrated life. Of course, every baptized Catholic has a vocation. From baptism onward, we are called to live a holy life, which most Catholics live in the married state.

Yet the vocations to the priesthood and to consecrated life enrich the life of the Church in an extraordinary way. Indeed, without the ordained priesthood there would be no Eucharist, which is the very foundation and heart of the Church's life. And we would be impoverished without the Gospel witness of religious women and men.

And so prayer for vocations to the priesthood and consecrated life is paramount. This prayer may not be something that most Catholics simply delegate to religious women and men in convents and monasteries and to priests in gen-

eral—and forget about it. Prayer for vocations is everybody's responsibility.

Parents and grandparents, ask yourselves, as you plan in various ways to secure the future for your children and grandchildren, do you remember to plan for their spiritual and moral welfare? Are you keeping in mind that when all is said and done, the spiritual and moral welfare of our families is what truly counts?

When I celebrate Mass or visit with our youth and young adults, often I invite them to look around at their peers and ask themselves whom they would like to see as the teachers, the medical professionals, the lawyers and business leaders in their adult years, and whom they would like to see as the religious women and men in their schools and hospitals and serving in agencies for the poor? And, the critical question, whom would they like to see as their priests?

The point is that we need solid Christian leaders in our future. The further point is that we absolutely need priests and consecrated religious in our future. I remind our young Church, "That may mean you." It is also important to distinguish that a career is not the same thing as vocation. We *have* a career. We *are* our vocation. Vocation apostolate is a central ministry of our Church. And all of us, laity, religious and clergy, have a role

in that ministry.

Arguably, the challenge to foster vocations in our day is as great as in any other era. We live in a thoroughly secularized culture, at least in the Western world. God and religion, Christianity in particular, are counted irrelevant and obtrusive in the freedoms of society.

Many in society feel uncomfortable to believe that God should have intervened in the biological and physical processes in our world. There is a common notion that whatever happens can be explained only in worldly terms. Yet, paradoxically, there is also a widespread yearning for spirituality. There is a yearning for hope that can only find life in faith in the living God. The need for our Christian faith and the need for a dynamic Catholic Church have never been greater.

As I consider our seminarians and young men contemplating a vocation to the priesthood, I am encouraged. The quality of these people, their generosity and their enthusiasm, are signs of God's grace at work. It is heartening to observe their willingness to walk against the stream of our secular culture that

promises a world and hope for the future that it cannot deliver.

When I meet with youth and young adults, I find the same. The hunger for meaning and for participation in a dynamic life of faith in our Church is promising. The numbers of youth participating in our programs are growing. The persistent participation of young adults in the Theology on Tap programs sends a message.

We need to join in prayer. We also need your participation in the project of inviting our youth and young adults to think "vocation" and not only "career." We need opportunities for our youth and young adults to interact with our priests and religious women and men.

Marian College in Indianapolis has launched an admirable "Rebuild my Church" San Damiano Scholars Program to promote a deeper understanding of vocation and service in the Church. It is my hope to begin soon a house of discernment and formation for potential candidates to the priesthood in our archdiocese. I believe the time is right. Please make this a special intention in your prayer for vocations. †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

Rezar por las vocaciones es responsabilidad de todos

El Domingo del Buen Pastor, el cuarto domingo de la temporada de Pascua, es tradicionalmente cuando celebramos el Día Mundial de la Oración por las Vocaciones. Ciertamente esta intención cuenta como una de las más importantes de nuestra Iglesia ya que toca su propia esencia. En lo particular, conmueve mi corazón de modo especial ya que al día siguiente celebro mi cuadragésimo aniversario como sacerdote.

Este domingo, cuando rezamos por las vocaciones, oramos particularmente por las vocaciones al sacerdocio y a la vida consagrada. Por supuesto, todo católico bautizado tiene una vocación. A partir del bautismo se nos llama a vivir una vida santa, que la mayoría de los católicos vive en el estado del matrimonio.

Sin embargo, la vocación al sacerdocio y a la vida consagrada enriquecen la vida de la Iglesia de modo extraordinario. De hecho, sin los sacerdotes ordenados no existiría la Iglesia ya que no habría Eucaristía que es la base misma y el corazón de la vida de la Iglesia. Y nuestras vidas estarían empobrecidas en la ausencia del testimonio evangélico de los hombres y mujeres religiosos.

Por eso es de suma importancia la oración por la vocación al sacerdocio y a la vida consagrada. Quizás esta oración no sea algo que la mayoría de los católicos simplemente delega en los hombres y mujeres religiosos que habitan en conventos y monasterios y en los sacerdotes en general, para luego olvidarse de ello. Rezar por las vocaciones es responsabilidad de todos.

Padres y abuelos, háganse la siguiente pregunta mientras planifican asegurar de diversas maneras el futuro de sus hijos y nietos: ¿acaso han recordado planificar su bienestar espiritual y moral? ¿Han tomado en cuenta que, después de todo, el bienestar espiritual y moral de nuestras familias es lo que verdaderamente cuenta?

Cuando celebro la Misa o charlo con nuestra juventud y jóvenes adultos, con frecuencia los invito a que miren a su alrededor y vean a sus compañeros y se pregunten a quiénes les gustaría ver como los maestros, los médicos y enfermeras, los profesionales de la salud, los abogados y líderes de negocios en sus años de adultos, y a quiénes les gustaría ver como hombres y mujeres religiosos en sus escuelas y hospitales, sirviendo en instituciones para los pobres. Y la pregunta crucial: ¿a quiénes les gustaría ver como sus sacerdotes?

El punto es que necesitamos líderes cristianos sólidos en nuestro futuro. Lo que subyace es que definitivamente necesitamos sacerdotes y religiosos consagrados en nuestro futuro. Le recuerdo a nuestra Iglesia joven "que puede tratarse de ti". Asimismo, es importante distinguir que carrera y vocación no significan lo mismo. Nosotros *tenemos* una carrera. Nosotros *somos* lo que nuestra vocación nos dicta. La vocación apostólica constituye el ministerio central de nuestra Iglesia. Y todos nosotros, laicos, religiosos y clérigos, tenemos un papel en ese ministerio.

Posiblemente el desafío de promover las vocaciones hoy en día es mayor que en ninguna otra época. Vivimos en una cultura profundamente secularizada, al menos en el mundo occidental. Dios y religión, y el cristianismo en particular, se consideran irrelevantes y obstruccionistas de las libertades de la sociedad.

En la sociedad, muchos se sienten incómodos al pensar que Dios pudo haber intervenido en los procesos biológicos y físicos de nuestro mundo. Existe una noción general de que todo lo que pasa puede explicarse únicamente en términos mundanos. Sin embargo, paradójicamente también existe un anhelo generalizado por la espiritualidad. Existe un anhelo por la esperanza que sólo puede florecer en la fe en el Dios vivo. Nunca antes la necesidad por la fe cristiana y por una iglesia católica dinámica ha sido mayor.

Cuando pienso en nuestros seminaristas y los jóvenes que contemplan su vocación al sacerdocio, me siento alentado. La calidad de estas personas, su generosidad y entusiasmo son signos de la gracia de Dios en acción. Resulta reconfortante observar su deseo de caminar contra la corriente de nuestra cultura secular que promete un mundo de esperanza para un futuro que no puede cumplir.

Cuando hablo con los jóvenes y jóvenes adultos me encuentro con esto mismo. La sed de buscar sentido y

participación en una vida de fe dinámica en nuestra Iglesia, es prometedora. El número de jóvenes que participan en nuestros programas está creciendo. La participación constante de jóvenes adultos en los programas "Teología al alcance de la mano" nos transmite un mensaje.

Debemos unirnos en oración. De igual modo necesitamos su participación en el proyecto de invitar a nuestros jóvenes y jóvenes adultos para que piensen en "vocación" y no solamente en "carrera". Necesitamos oportunidades para propiciar que nuestros jóvenes y jóvenes adultos interactúen con nuestros sacerdotes y hombres y mujeres religiosos.

El instituto Marian College en Indianápolis ha lanzado un programa admirable llamado "Reconstruyamos mi Iglesia", del San Damiano Scholars Programs, para promover un entendimiento más profundo de las vocaciones y el servicio en la Iglesia. Espero comenzar pronto en nuestra arquidiócesis un taller de discernimiento y formación para posibles candidatos al sacerdocio. Pienso que es el momento adecuado. Por favor, tomen ésta como una intención especial en sus oraciones por las vocaciones. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Check It Out . . .

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats. There will be a reflection day titled "A New Moment of Grace: A Reflection on Meeting the Counter-Cultural Challenge of the Call to Holiness in Our Day" from 10 a.m. to 3 p.m. on May 10. Archbishop Daniel M. Buechlein will be the presenter. The cost is \$30 per person and includes lunch. There will be an "Annual Reflection Day on Prayer" from 9 a.m. to 4 p.m. on June 9. Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, will present the day of reflection, which will be repeated on June 18. The focus will be on a renewal of the commitment to pray, as well as to deepen one's spiritual life and friendship with God. The cost is \$30 per person and includes lunch. There will be a weekend retreat for women titled "The First Fire" on June 11-13. Author Paula D'Arcy will present the retreat, which will focus on making women more aware of the Kingdom within and how to be guided more by its presence. There will be stories, directed times of reflection, video clips and times of silence. The cost of the retreat is \$165. There will be a retreat for women religious titled "Living in the Now in the Presence of God" on June 20-25. Father Keith Hosey and Sister of the Precious Blood Maureen Mangel, co-directors of the John XXIII Center in Hartford City, Ind.,

in the Diocese of Lafayette, will lead the retreat, which will help participants center on the present and the presence of God, as well as to reduce stressful thinking about the future and heal the past. There will be a weekend retreat for men and women titled "The Lord's Prayer" on Aug. 6-8. John Shea, theologian and writer, will present the retreat, which will, through personal and Gospel storytelling, explore the Lord's Prayer as a framework for our daily lives. The cost is \$180 per person or \$310 per married couple. For more information, call the retreat house at 317-545-7681.

Saint Meinrad Archabbey in St. Meinrad will offer a weekend retreat titled "Aging Gracefully: A Retreat for 60s and Over" on June 18-20 at the guesthouse. Benedictine Father Noël Mueller will present the retreat, which will focus on how best to allow God's grace to enhance each person's senior years. The retreat will address how a more intense prayer life can bring blessings to those years. There will be a midweek retreat titled "Monastic Practices: Drawing Everyday Wisdom from the Monastic Life" on May 11-13. Benedictine Brother John Mark Falkenhain, a licensed clinical psychologist, will explain the monastic life and how some of its practices are helpful for all people. There will be silence, prayer, work,

simplicity, solitude and celebration. For more information or to register, call the guest house at 812-357-6585 or 800-581-6905, or e-mail mzoeller@saintmeinrad.edu, or log on to www.saintmeinrad.edu/abbey.

Holy Name of Jesus School, 21 N. 17th Ave., in Beech Grove, will present "Musical '04" at 7:30 p.m. on May 7 in the Jerry Craney Performance Center. The school's fifth-, sixth-, seventh- and eighth-grade classes will present the evening of song and dance, and will be accompanied by the Alum Band. Tickets may be purchased at the door and are \$2 per person or \$5 per family. For more information, call the school at 317-784-9078.

The 10th annual Cardinal Ritter Race Party will be held at 6 p.m. on May 26 at Primo West Banquet Center, 2353 Hadley Road, in Plainfield. The event helps to fund student scholarships and financial aid at Cardinal Ritter Jr./Sr. High School. Tickets are \$50 per person and tables of eight are available for \$450. Guests must be at least 21 years old to attend. For more information, call 317-927-7825. †

VIPs . . .



Joe and Bonnie Huber, members of St. John the Baptist Parish in Starlight, will celebrate their 50th wedding anniversary on May 8 with a renewal of vows at their parish and a garden party afterward. The couple was married on May 1, 1954, at St. John the Baptist Church. They have five children: Beverly Engleman, Kim Kaiser, Charles, Joe Jr. and Lewis Huber. They also have 12 grandchildren. †

Each week, this page features several sections that anyone may make a submission to, free of charge.

The **Check It Out** section features announcements for events that have a general interest, and in almost every case are open to all people. Representatives of any parish, school, Catholic hospital or Catholic organization may send in an event that they wish to see promoted. Available space and other considerations usually limit the amount of announcements that we can publish. In some cases, a non-Catholic organization that is promoting an event of importance to Catholics or in line with the mission of the Church will also receive space in this section.

The **VIPs** section is generally reserved for people that have achieved some sort of milestone. Usually, this means couples that are celebrating 50th, 60th, 70th and 75th wedding anniversaries, and those who have been promoted to a position of prominence, such as the chief executive officer of a Catholic hospital.

The **Awards** section is for those people or institutions that have been honored with a specific award, especially an award that would interest the wider readership of the newspaper. A close-up picture of the person/people's head and shoulders will also be used, if provided, in both the VIPs and Awards section.

The **Grants** section is for Catholic institutions that have received notable grants for any aspect of their ministry.

Parish staff and parish members from around the archdiocese are also encouraged to send in any good pictures of events that may be of interest to our readers, along with a caption describing the picture. Often, parishes have events that our staff cannot be present to cover, such as a special fundraiser or a Catholic school event. Photos should feature action or interaction, rather than posed pictures or large group photos, and should be well-lighted and in focus. In those cases, people may either mail in pictures, or e-mail them digitally for us to consider as a "stand alone" picture. These pictures usually appear on this page. For digital pictures, the file should be at least 250 KB (kilobytes) to be a high enough resolution to use.

The deadline for any submission to page 6 is 10 a.m. on the Monday of the week of publication (*The Criterion* publishes on Fridays). In the event that Monday is a holiday, the deadline is 10 a.m. on the previous Thursday.

For more information, or to send announcements or pictures, contact Brandon Evans at 317-236-1577, or 800-382-9836, ext. 1577, or e-mail bevans@archindy.org or mail to P.O. Box 1717, Indianapolis, IN 46206-1717. †



Holocaust play

Students from St. Mary School in North Vernon assume a pose from their version of a "Holocaust Convention" on March 17. The seventh- and eighth-grade students, 31 in all, spent seven months studying the Holocaust, and the message they hoped to spread with the production was that "if we do not remember the past, history will surely repeat itself." Four groups of students wrote the original play as a culmination to their studies.

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

Johnson Family Vacation (Fox Searchlight)
Rated **A-II (Adults and Adolescents)** because of a few sexual references, some scatological humor and fleeting drug content.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

Man on Fire (20th Century Fox)
Rated **O (Morally Offensive)** because of excessive graphic violence, a rationalization of vengeance, much rough and crude language, and a suicide.
Rated **R (Restricted)** by the MPAA.

13 Going On 30 (Revolution)
Rated **A-II (Adults and Adolescents)** because of some mild sexual humor, a few crass expressions and brief drug references.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

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BORDERS

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his travels helped him come to understand the meaning of his own suffering and death over the past year.

Both the upheavals of the late 1970s and the disease that eventually took his life were forms of evil. The former were moral evils while the latter was a physical one.

The *Catechism of the Catholic Church* describes physical evil as manifested in the “destructive forces of nature” and to be expected “as long as creation has not yet reached perfection” (#310).

Moral evil, on the other hand, is the result of the sinful choices of men and angels that are free (#311).

In either case, human beings are forced to cope with the effects of all evils. In his living and in his dying, Father Borders concluded that he used the same approach to overcome both: prayer.

In the weeks leading up to his death on March 27, Father Borders recalled that his prayer in Iran as well as his prayer in the final days of his life were a way for him to enter into what St. Teresa of Avila called “the interior castle.”

In her work of the same name, the 16th-century Spanish Carmelite described the interior castle as being those “dwelling places” that Jesus told the Apostles that he was going to prepare for them (Jn 14:2). She went on to describe it as the union in the soul between the believer and God, a union that could be described as mystical.

Such an intensely personal experience of God in prayer is often indescribable. Perhaps this is one reason why Father Borders only chose to speak openly about his experiences in Iran in the days leading up to his death.

His only surviving sibling, Sherrill Borders, who resides in Ripley County, has no memory of his brother speaking to him about it. A close friend, Matthew Hipwell, of Schenectady, N.Y., recalled

Father Borders speaking about his time in Iran only in the faintest of details.

Father Donald Schmidlin, who received Father Borders into the Church after his return to America and whom Father Borders described as accompanying him “almost every step of the way” in his journey to the priesthood, spoke recently about the possible reasons for his friend’s privacy and his later desire to share of himself more openly.

“I think that Larry was really a rather private person until this cancer got him,” Father Schmidlin said. “Then more and more, he shared more of himself. He had made up his mind precisely to show people how to die as a Christian.

“Once he made up his mind to do this, he wanted to die publicly. When you’re reduced to that, you’re reduced to allowing people to help you with the most basic things. It allowed him to open his very soul. He felt very safe.”

Father Border’s experience of being safe near the end of his life might seem to contrast sharply with the danger that he faced in Iran. And yet he described his time there as his “beginning of entering into... the interior castle.”

Father Borders became familiar with the writings of St. Teresa only 15 years later during his priestly formation.

During his time in Iran, the only weapon that he had at his disposal for his protection was prayer. And it created for him a fortress of grace that the weapons of his enemies could not breach.

“In Iran, it was the rosary and the cross that helped me get through some nights,” Father Borders recalled.

Ironically, at the time he was not yet Catholic. He entered into full communion with the Church less than a year after his experiences in Iran.

But at the time, he did not know all of the traditional prayers connected with the rosary. Still, the prayers that he did offer served as channels of God’s peace for him in the midst of a time of terror.

“It was scary. I had to be in hiding for about one month,” Father Borders said.

“They burned the hotel I was staying in. We had to run across some rooftops.”

Still without a passport, he eventually made it to an American compound and soon learned that the people there were being evacuated the next day.

“I still didn’t have a passport. I didn’t even know who to go up to,” Father Borders said. “Nobody was wearing uniforms.

“All of a sudden, I heard my name being called. It was one of the Revolutionary Guards coming down the aisle yelling my name. And he comes up to me and kind of looks at me and says, ‘Here is your passport. Have a nice trip.’”

With his passport in hand and knowing that he was soon to leave the country, he might have thought that his terror would soon be coming to an end. But it turned out that the worst was yet to come.

“That was the night of terror—moving us from Isfahan to Tehran on a bus,” Father Borders recalled.

“We were put on a bus and each section of the bus had an armed soldier ... with a bayonet at the end of his gun,”

Father Borders said. “Basically, I was in the sight of a gun for 11 hours. He was right behind me. I could feel that bayonet at my shoulders.”

In addition to the rosary and the cross that helped him get through such nights of terror, Father Borders also focused on forgiving those who threatened him.

“‘Forgive and you shall be forgiven’ became almost like a mantra to me,” Father Borders said. “If I gave out forgiveness and love, it was going to be returned, no matter how bad that enemy was.”

These ways of him entering into the interior castle through prayer while in Iran seemed to have also helped him in the months of his struggle with cancer.

“I’ve been going over my life and saying, ‘Thank you, Lord,’ even for things that some people would think were

accidents or bad happenings,” Father Borders said. “I see them as a lesson.”

And yet he did experience times when all forms of prayer were difficult. This was especially true in the days in the hospital following his recovery from surgery last fall.

He recalled how his experience was similar to that of the late Cardinal Joseph Bernadin, who, like Father Borders, also died of cancer. In his book, *The Gift of Peace*, Cardinal Bernadin advised his readers to pray while they were healthy because it can be physically and psychologically difficult to pray when they are sick.

“My prayer was dry in the hospital. Silent prayer just didn’t seem satisfying at all,” Father Borders said. “I didn’t want to. That’s where I totally agree with Cardinal Bernadin. I didn’t want to pray.”

But despite these troubling experiences, Father Borders recalled that he never questioned his faith in God.

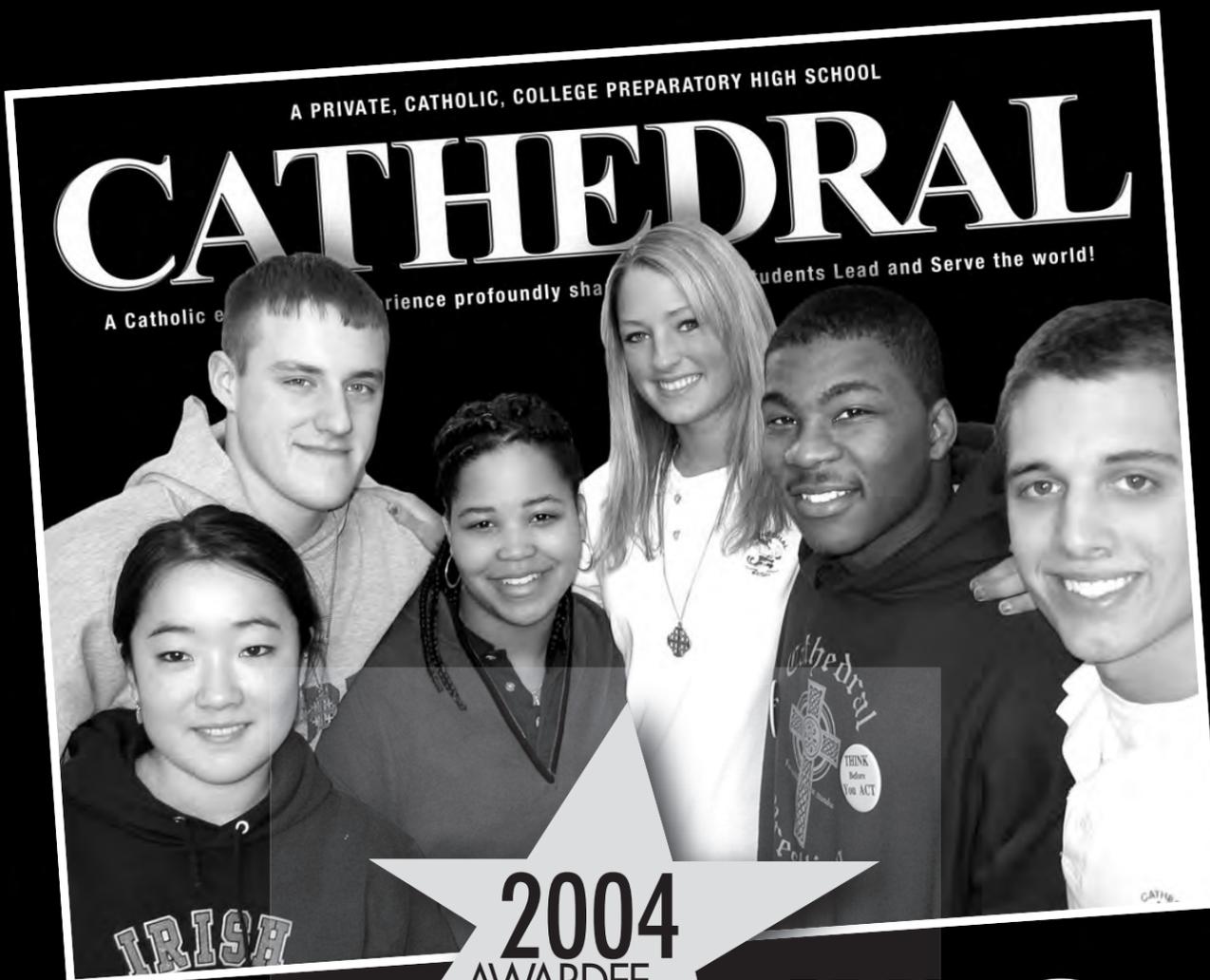
“Although the prayer was dry—sometimes it wouldn’t come at all—there was a sense of surrender to a great mystery that transcended even my greatest doubts about God,” Father Borders said.

Indeed, facing the physical evil of cancer was the occasion for Father Borders to make an enormous act of faith.

“I surrendered to that great mystery, that mystery of God that is beyond all understanding,” Father Borders said. “Our human understanding has its limits. To surrender to that is a big step of faith, a leap of faith.”

But making such a leap of faith was not new for Father Borders. He was faced with it in his time in Iran when his only recourse for peace of mind was prayer. He placed his trust in God then, and he did so again when faced with the cancer that would eventually take his life.

In both cases, it was prayer that aided his belief, his trust in God. Both circumstances were opportunities for him to enter more deeply into the interior castle where he found union with God. †



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LITURGY

continued from page 1

conflict, he said, the law prevails.

Msgr. James P. Moroney, current head of the liturgy secretariat, said the instruction would allow wine to be brought up in a pitcher or flagon at the presentation of the gifts, but then would call for the wine to be distributed to the Communion chalices as the gifts are being prepared.

He said the Vatican decided a change was needed after hearing concerns from around the world about occasional accidents that resulted in spilling the sacred species while transferring it to the chalices at Communion time.

Among the abuses it condemns, the instruction lists several serious crimes against the Eucharist, including desecrating the consecrated wine or hosts or throwing them away—actions for which Church law imposes automatic excommunication. The instruction clarifies that pouring leftover consecrated wine into the sacrarium, a sink in the sacristy that drains directly into the ground, is a violation of this law. The sacrarium is the place where water from the first washing of altar linens is to be disposed of.

In addition to crimes against the sacrament, the instruction singles out more than 25 abuses as “grave matters” that threaten “the validity and dignity” of the Eucharist itself.

These include using as matter for the Eucharist anything other than unadulterated grape wine and wheat hosts without additions “such as fruit or sugar or honey.” Only vessels that meet Church norms of quality can be used to hold the Eucharist.

It is forbidden to use unapproved eucharistic prayers, to alter the approved ones, or for anyone other than the priest to recite any part of the eucharistic prayer.

Mass is not to be inserted “into the setting of a common meal” or immediately precede a meal in the same location with no clear break between the two.

Mass can never be celebrated in a non-Christian temple or sacred place.

The instruction requires priests and deacons to wear the proper Mass vestments and forbids lay people to “assume the role or vesture” of clergy. It says laicized priests are barred from celebrating Mass.

When the Eucharist is exposed for adoration, “it must never be left unattended,” the instruction says.

The instruction also covers many abuses to be avoided or practices to be observed which do not fall in the category of elements threatening the very dignity or validity of the Eucharist. But it says abuses in those areas as well “are not to be considered of little account, but are to be carefully avoided and corrected.”

Cardinal Francis Arinze, prefect of the Congregation of Divine Worship and the Sacraments, said practices that violate the Church’s norms cannot be taken lightly, since the Mass and Eucharist are so important to the Church.

The instruction praises the use of boys to serve at the altar, noting a connection between such service and priestly vocations, but it also confirms that girls and women may be altar servers wherever the local bishop allows it.

The instruction reaffirms Church rules that only the priest or deacon can proclaim the Gospel or give the homily.

It says that only approved Scripture readings are allowed in the Liturgy of the Word and it orders an immediate halt to the practice of altering or varying the approved texts wherever that is taking place.

The instruction is insistent that at any given Mass, all available priests or deacons—the ordinary ministers of Communion—should step up to help distribute Communion before any lay people are called on to do so.

Saying the priest is the only true “minister of the Eucharist,” it also insists that lay people deputized to assist in distributing Communion must be called “extraordinary ministers of holy Communion.” It rejects substituting “special” for “extraordinary” or “Eucharist” for “holy Communion” in that phrase. †

Document lists 28 grave abuses against Eucharist

WASHINGTON (CNS)—In an instruction warning against a wide range of abuses against the Eucharist, the Vatican Congregation for Divine Worship and the Sacraments singled out 28 “grave matters” which put “at risk the validity and dignity of the most holy Eucharist.”

The 65-page instruction, titled *Redemptionis Sacramentum* (“The Sacrament of Redemption”), was approved by Pope John Paul II and released in several languages at the Vatican on April 23.

It seeks to promote reverent celebration of the Mass and devotion to the Eucharist in accord with the Church’s liturgical norms. Its concerns range from avoiding such crimes as blasphemous desecration of the Eucharist to assuring that the liturgical roles of priests and laity are kept clearly distinct and that priests wear the proper vestments when celebrating Mass.

In a short chapter near the end titled “Remedies,” the instruction distinguishes among:

- *Graviora delicta*—especially grave crimes against the Eucharist that are treated as crimes in Church law with serious ecclesiastical penalties attached. Only the Vatican Congregation for the Doctrine of the Faith can try such cases.
- Abuses that, although they do not rise to the level of ecclesiastical crimes, are “objectively ... grave matters” threatening the dignity or even the validity of the Eucharist.
- “Other abuses” described in the instruction which do not pose a direct threat to the dignity or validity of the Eucharist but nevertheless “are not to be considered of little account, but are to be carefully avoided and corrected.”

In almost every place that the instruction lists an abuse the Church regards as particularly grave to the point that it harms the Eucharist’s dignity or validity, it uses terminology such as “illicit,” “grave abuse,” “altogether forbidden,” “not to be tolerated,” “not permissible” or “reprobated.”

The abuses condemned as especially serious range from using forbidden materials for eucharistic bread or wine to laicized priests celebrating Mass, from changing the officially approved words of the eucharistic prayers to celebrating Mass in a non-Christian temple or shrine.

Paragraph 49, which was included among the 28 singled out as references to serious abuses, makes no mention of any illicit, reprobated or abusive practice that is not allowed. It simply offers advice that it is “appropriate” to include some parts from the fraction of the large eucharistic bread in the distribution of Communion to the faithful and adds that ordinarily “small hosts requiring no fraction ought customarily to be used for the most part” for distributing Communion to the faithful.

Here are the other 27 actions or practices highlighted by the instruction as grave abuses:

- Using any grain other than wheat for the host, or “introducing other substances, such as fruit or sugar or honey” into the bread for the hosts—a “grave abuse.”
- Using anything other than wine made of fermented grapes, “pure and incorrupt, not mixed with other substances,” in the chalice. “Other drinks of any kind ... do not constitute valid matter.”
- Using any eucharistic prayer not in the Roman Missal or not approved by the Holy See for use where the Mass is being celebrated; or making any changes in the text of that prayer.
- Recitation of any part of the eucharistic prayer by

See ABUSES, page 12

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A world-renowned classical vocal group will bring Byzantine and Slavic chants to life in "Music for the Fall of Constantinople," at 7 p.m., Friday, May 21 at SS. Peter & Paul Cathedral, 1347 N. Meridian St.

The group, Portland, Ore.-based Cappella Romana, a vocal chamber touring ensemble of 9 singers, will perform in Indianapolis as part of the Holy Trinity Greek Orthodox Church Cultural Series and the Bloomington Early Music Festival.

Most recently, Cappella Romana performed on the world stage, as part of the Byzantine Festival in London, which included distinguished guests such as His Royal Highness The Duke of Kent, Sir John Tavener and the Ambassador of Greece to Great Britain. The group also performed at the Metropolitan Museum of Art in New York, as part of the international exhibition, "Byzantium: Faith and Power."

Tickets are \$25 for adults and \$15 for students. They may be purchased by either calling the Arts' Garden at (317) 624-2563 or visiting <http://www.blemf.org>. Group packages for 10 tickets and more are available.

Founded in 1991, Cappella Romana is a vocal chamber ensemble dedicated to combining passion and scholarship in its continuing exploration of musical traditions of the East and West, with emphasis on early and contemporary music. Its name derives from the medieval concept of the Roman inhabited world, or oikoumene, including the 'Old' Rome and Western Europe, the 'New Rome' of Constantinople, the 'Third Rome,' of Moscow and the commonwealth of Slavic and Syriac countries. For more information on Cappella Romana, visit <http://www.cappellaromana.org>.

CONFERENCE

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three times (Jn 21:11-19) is also “our mission as disciples of Christ.”

Jesus calls African-American Catholics to greater Church leadership in parishes and dioceses, he said, from the ordained to the laity to those in religious life.

“As Jesus said in the Gospels, we have to put new wine in new wineskins,” Bishop Ricard said. “We have to remake ourselves so we will be clothed in Christ.”

Reminding the delegates that “Jesus stands for the truth,” Bishop Ricard said, “the reason he was born, the reason he came into the world, was to bear witness to the truth. But because he bore witness to the truth, because he spoke the truth, he was destroyed.

“Just be very, very careful in speaking the truth,” Bishop Ricard said, “because if you speak the truth to the world, the world may destroy you. We all know what happened to Martin Luther King Jr. when he spoke the truth to the world and to this nation. But, the other side of speaking the truth, do you think we would be here today if Martin Luther King had not spoken the truth? Would I be wearing this

[bishop’s ring] if he had not spoken? The truth will destroy, but the truth will also set you free.”

If black Catholics are going to be disciples of Jesus and prepare the next leaders of the Church, he said, “we’re going to have to be renewed ... to be transformed ... to be like Peter and come to know Jesus in the truth. God needs people like you who are able to stand up for truth and goodness. If you’re not able to do that, you know very well that our community has one foot in the netherworld.”

Blessed Mother Teresa of Calcutta once said the hunger in America is different from the hunger in India or Africa, Bishop Ricard said, because it is “a hunger for love, a hunger of the soul.”

People’s spirits need to be fed, he said, but we can only feed others if we also have been fed.

“God may be able to use us if we’re fully transformed to do his work,” he said, “and to bring his joy, his peace, his light and his love to the world.”

After the liturgy, Bishop Ricard told *The Criterion* that the Church needs to focus on raising up African-American teen-agers and young adults in leadership roles.

“The concern would be to transmit to the youth of our Church our values, our

principles, our faith,” he said, “and that is becoming increasingly complicated because our culture is so antithetical to what we hold to be important and dear, and certainly what reflects Christian values and the values of the Gospels. So it’s an immense challenge today, perhaps more challenging than at any other time in history, in the history of the Church at least. That’s our biggest task ahead.”

Bishop Ricard said his personal goals are “the continued transformation of God’s people into the likeness of Christ, into faith-filled people that live the Gospel, witness it every day of their lives and become a leaven for the world.”

St. Cyprian parishioner Lynne Washington of Philadelphia said after the Mass that she came to the convocation to learn more about how to better minister to young black Catholics and to talk about ways to combat the negative effects of popular culture on young people.

Two years ago, Washington helped found the African-American Catholic Young Adult Network (AACYN) in Philadelphia, a grassroots organization that brings 20- to 40-year-old black Catholics from many parishes together for quarterly Masses, catechesis, Church and community service and social

events.

“Part of what we are trying to do is take popular culture and help it make sense from a Christian Catholic perspective,” she said. “‘Fighting Temptations’ is the topic of our Bible study for the Easter season. It’s a way to hone in on how young people are tempted by materialism, money, sex, drugs and alcohol, and to say ‘Jesus was tempted too. Look how he handled it. This is how you can lead a Christ-centered life among all that madness.’”

Washington said other AACYN programs focus on how “The Just Do It,” which borrows from the Nike slogan “Just Do It,” and “Can You Hear Me Now?” as a spin-off of the Verizon Wireless advertising campaign to remind young adults to listen for a call from Jesus.

“We’re looking to growing the faith among young adults,” she said. “This is really what we call a retention effort. It’s evangelization of those young adults who are already members of the Church but need to be more involved in their faith. We haven’t even gotten to the point where we can think about how to bring other young adults into the Church. We’re busy focusing on how we can maintain [active participation of] those young adults who are already Catholic.” †

Revival focuses on need to reach out to young people

By Mary Ann Wyand

An hour of praise and worship and nearly two-hour revival energized National Black Catholic Convocation participants on April 20 at St. Rita Church in Indianapolis.

During the revival, Father Patrick Smith, pastor of St. Teresa of Avila Parish in Washington, D.C., challenged black Catholics to grow in faith and to reach out to young people who desperately need to hear about the Good News of Jesus Christ.

His talk was based on Ezekiel’s vision of dry bones that are brought to life by God (Ez 37:1-14).

“What God wants to do is change the lyrics of your life,” Father Smith said.



Msgr. Ray East, director of the Office of Black Catholics for the Archdiocese of Washington, led the praise and worship during a revival at St. Rita Church in Indianapolis.

“We need to take the time to listen to the Word. ... We need to talk about leadership.

“We need to talk about teen pregnancy and abortion, stuff we don’t talk a whole lot about sometimes,” he said. “But, realistically, why talk about the teen pregnancy rate or the abortion rate or the divorce rate or the illiteracy rate or the teacher turnover rate in inner-city schools or the crime rate or the homicide rate or the unemployment rate? Why talk about all that if there is no solution? Unless we bring this stuff into the light, we’ll never be healed of it. Things change when they get brought into the light. But I think we’re just basically afraid.”

God brings life to dry bones, he said, referring to Ezekiel.

“He wants you to see just what it looks like when he’s not present,” Father Smith said. “He wants you to see the mess as it really is. He wants you to know that you can’t fix it yourself. ... I can’t revive anybody. That’s not my job. It’s God’s job. The question is ‘Are we ready to be revived by him?’”

After the revival, Father Smith said “young people are ready for the radical Gospel, of truly imitating Christ. They’re waiting for the [Church] leadership to say, ‘OK. Let’s go.’ They need to hear it.”

Msgr. Ray East, director of the Office of Black Catholics for the Archdiocese of Washington, led the praise and worship.

After the revival, Msgr. East said many teen-agers and young adults are very involved in ministry and mission outreach. The challenge is to involve all youth in Church ministries.



Musician Roscoe Hager from the Leon C. Roberts Liturgical Institute in Washington, D.C., plays the drums during the National Black Catholic Convocation revival on April 20 at St. Rita Church in Indianapolis. He is a member of St. Augustine Parish in Washington.

“They’re today’s Church leaders,” he said. “All we need to do is give them the microphone. The Lord is already using them. They’re already in ministry.”

During the National Catholic Youth Conference last November in Houston, Msgr. East said, he heard teens share powerful mission stories.

“Young people had already gone on mission trips,” he said. “They had already been to Guatemala, Honduras, El Salvador and Haiti, and they were sharing their

mission stories. They were trained missionaries, and they were only 14 and 16 years old. I couldn’t believe it.

“What we need to do is highlight what they’re doing and support them in the ministry that God has already given them,” he said. “I think they have so much to teach us. It’s like God speaks to us through the young people and, with open minds and open hearts, we’ll learn from them. I believe that our young people will lead us.” †

Sociologist gives a snapshot of black Catholics in U.S.

By Brandon A. Evans

The National Black Catholic Convocation, focused this year especially on leadership, opened with a snapshot of African-American Catholics and their struggles.

The convocation was held on April 18-22 at the Embassy Suites in Indianapolis.

The first keynote address came from Deborah Plummer, president and principal consultant at D.L. Plummer & Associates. She is also a psychologist and professor at Cleveland State University, where she is the director of the Diversity Management Program.

Blacks make up about 3 percent of the Church in the United States, she said. That number includes only U.S.-born citizens of African descent or immigrants that are now citizens.

Eight percent of parishes report having more than 40 percent African-American members. Also, 7 percent of parishes consider themselves an African-American

parish.

But less than 1 percent of priests and brothers are African-American, and 4 percent of deacons are black.

The average number of parishioners in an African-American parish is less than 450, and each parish typically has three or fewer Masses celebrated each week.

Also, Plummer said, only 1 percent of paid ecclesial lay positions in parishes—such as youth ministers, pastoral associates or directors of religious education—are African-American.

“Nobody here has to be a genius to kind of figure out from these numbers where we’re headed,” she said. “This is not a good sign.”

She contrasted the numbers with the growing numbers of Catholic Latinos/Latinas coming in the country: They typically have bigger parishes, four Masses per weekend, four baptisms for every funeral, more priests, deacons and lay ministers, and more people participating in parish sacra-

See PLUMMER, page 11



Deborah Plummer, president and principal consultant at D.L. Plummer & Associates, listens to a question from the audience after her keynote address at the National Black Catholic Convocation on April 19 in Indianapolis.

PLUMMER

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mental life.

Archbishop Daniel M. Buechlein spoke at the convocation after Plummer, and noted the fears over the Hispanic population.

"I know that all of us are a bit concerned because the Latino/Latina community seems to be growing quickly and the language issue pre-occupies us," he said, "and I know there's concern that we will forget about the particular gifts of the culture of African-Americans in our community. We're working hard to try to balance all that we can.

"Clearly we have challenges that we face," the archbishop said. "The more we can define and be precise about the challenges, the better we will be able to respond to those challenges together."

Plummer mentioned some specific items on the black Catholic agenda: spirituality, parish life, youth and young adults, Catholic education, social justice, racism, Africa, HIV/AIDS and black Catholic leadership.

In particular, she said, black Catholics should address the leakage of young blacks to evangelical Churches as well as getting new vocations to the priesthood, new vocations to ecclesial lay ministry, better diversity management and more development of leadership.

Bishop John H. Ricard, of the Diocese of Pensacola-Tallahassee in Florida and president of the National Black Catholic Congress board of trustees, was confident about black Catholics facing the struggles.

"We have a lot of challenges ahead of us," he said, "and we have strength in numbers."

Father Kenneth Taylor, pastor of Holy Trinity Parish in Indianapolis and director of the archdiocesan Commission for Multicultural Ministry, said that the convocation participants "really appreciated Archbishop Buechlein's presence." †

Deacon from Portland says 'falling in love with Jesus' will lead to evangelization

By Sean Gallagher

Opening up others to the work of the Holy Spirit and leading them to a greater sharing in the life of the Blessed Trinity is at the heart of the work of evangelization.

This was the primary message that Deacon Harold Burke-Sivers of the Archdiocese of Portland, Ore., delivered to the participants attending the National Black Catholic Convocation last week at the Embassy Suites Hotel in Indianapolis.

Basing his remarks on Pope John Paul II's 2001 apostolic letter *Novo Millennio Ineunte* ("At the Beginning of the New Millennium") in which the Holy Father exhorts the faithful to continue the Church's work of evangelization, Burke-Sivers enthusiastically called his listeners to take up this call.

He did this in the context, however, of lamenting the fact that so many people have walked away from a faith that they never knew in the first place, a



Photo by Sean Gallagher

Deacon Harold Burke-Sivers, of the Archdiocese of Portland, Ore., spoke enthusiastically to his audience at the National Black Catholic Convocation on April 21 in Indianapolis, calling them to proclaim the Gospel in their daily lives.

faith that calls them to "fall in love with Jesus Christ.

"The goal and purpose of our spiritual life is to seek union with the Father in love," Burke-Sivers said, "through a deepening and strengthening of our relationship with Jesus Christ. So the key is falling in love with Jesus Christ."

He asserted that we come into contact with this love powerfully in the Eucharist

and stated that if Catholics truly understood the power of the love in that sacrament, they would never walk away from the faith.

But he pointed out that this does happen and it is up to practicing Catholics to show those who walk away the power of God's love for us.

Burke-Sivers told his audience that
See DEACON, page 19

Pentecostal preacher from Detroit who became Catholic describes perfect leadership

By Brandon A. Evans

Alex Jones lit up the room as he talked about leadership at the National Black Catholic Convocation on April 19 in Indianapolis.

"Good leadership leads the way to God," he said. "It leads those who may not want to go where they need to go."

Jones certainly knows about doing that.

After he became the founder and leader of Maranatha Christian Church, he began to be attracted to the Catholic faith. After a two-year journey, he joined the Church—and took 54 members of his congregation with him.

Jones is currently in his fourth year at Sacred Heart Major Seminary in the

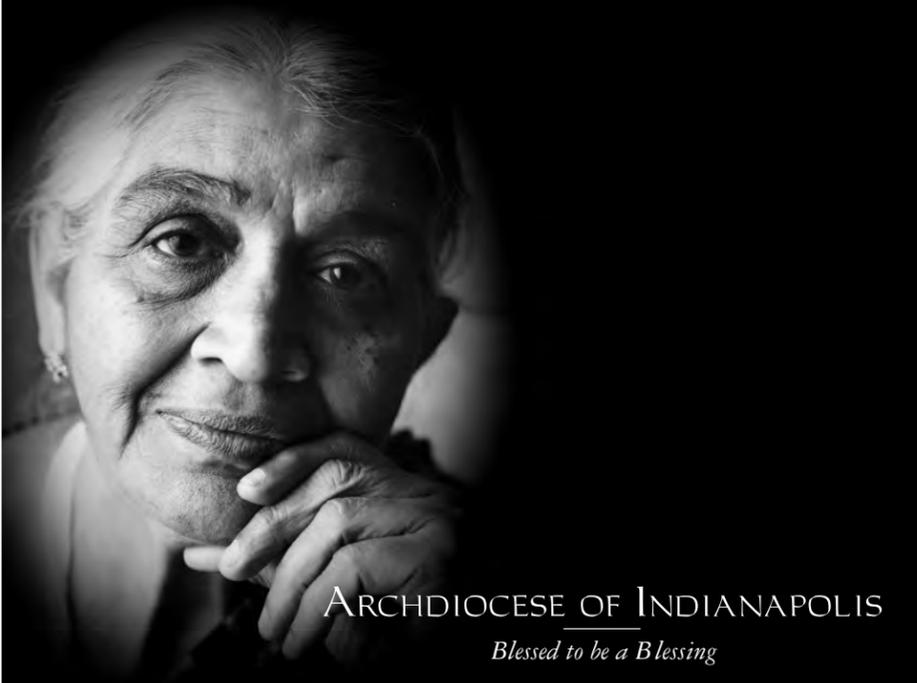
MAPS (Masters of Arts in Pastoral Studies) Program, and is employed by the Archdiocese of Detroit as the associate director of an evangelization project for the inner city of Detroit.

He is married and has three children and seven grandchildren.

But, by his own admission, Jones also
See JONES, page 19

I believe sharing is something you never outgrow.

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ABUSES

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anyone other than the priest—deacon, lay minister, an individual in the congregation or the whole congregation. The eucharistic prayer “is to be recited by the priest alone in full.”

- Omitting the name of the pope or the local bishop in the eucharistic prayer—violating “a most ancient tradition” that is “a manifestation of ecclesial communion.”

- While Church norms fittingly recommend celebration of other sacraments in the context of Mass, “it is not permissible to unite the sacrament of penance to the Mass in such a way that they become a single liturgical celebration.” This does not preclude priests from hearing confessions while Mass is going on, however.

- Celebration of Mass “is not to be inserted in any way into the setting of a common meal.” If “grave necessity” requires celebrating Mass at a table or in a dining hall or banquet room, “there is to be a clear interval of time” between the end of Mass and the meal, and other food is not to be brought in before the Mass is over.

- It is “strictly ... an abuse” to introduce into the Mass “elements that are contrary to the prescriptions of the liturgical books and taken from the rites of other religions.”

- “It is not licit” to deny Communion to “any baptized Catholic who is not prevented by law” from receiving the sacrament.

- Communion is to be distributed on the tongue to anyone who desires it anywhere and in the hand to anyone who desires it in places where that has been approved as a practice. However, it should be consumed in the presence of the minister of Communion and it should not be given to someone in the hand “if there is a risk of profanation.”

- “It is not licit” for lay people to

administer Communion to themselves or for them to hand Communion on from one to another instead of it being distributed by designated ministers. In particular, at weddings the “abuse” of the new spouses giving Communion to one another “is to be set aside.”

- “The practice is reprobated whereby either unconsecrated hosts or other edible or inedible things are distributed during the celebration of the Mass or beforehand after the manner of Communion.”

- In a diocesan bishop’s decision on the circumstances under which Communion can be distributed under both kinds, “it is completely to be excluded where even a small danger exists of the sacred species being profaned.”

- The practice of Communion under both kinds for the entire congregation should be avoided when there is such a large number that “it is difficult to gauge the amount of wine for the Eucharist and there is a danger that ‘more than a reasonable quantity’” will remain to be consumed after Communion.

- In the practice of intinction, or receiving Communion under both kinds by dipping a host into the wine, “the communicant must not be permitted to intinct the host himself in the chalice nor to receive the intincted host in the hand. ... It is altogether forbidden to use nonconsecrated bread or other matter.”

- “The pouring of the blood of Christ after the consecration from one vessel to another is completely to be avoided, lest anything should happen that would be to the detriment of so great a mystery. Never to be used for containing the blood of the Lord are flagons, bowls or other vessels.” This instruction prohibits the widespread U.S. practice of placing one or more pitchers of wine on the altar before the consecration when Communion is to be distributed under both kinds, and then pouring that wine into chalices before Communion. A related instruction says there is no problem with placing multiple



Ana Schmitts distributes Communion at St. Paul Catholic Church in Wilmington, Del. The Vatican’s new document on liturgy states that lay people delegated to assist with the distribution of Communion be referred to as “extraordinary ministers of holy Communion” and that they be called upon when there are an insufficient number of ordinary ministers—priests or deacons—to give Communion.

chalices filled with wine on the altar before the consecration, but for the sake of “sign value” the main chalice should be larger than the others.

- Mass can never be celebrated “in a temple or sacred place of any non-Christian religion.”

- Bishops must stop “any contrary practice” to Church norms that require commendatory letters not more than a year old vouching for a visiting priest’s faculties to celebrate Mass or a prudential judgment by local authorities that he has such faculties.

- Celebrations of the Mass must never be suspended “on the pretext of promoting a ‘fast from the Eucharist’” as a way to heighten awareness of the importance of the Mass.

- Sacred vessels for the Lord’s body and blood “must be made in strict conformity with the norms of tradition and the liturgical books,” assuring that people of the region consider them “truly noble.” Since all risk of diminishing the doctrine of the real presence of Christ in the Eucharist must be avoided, use of any more common vessels is “reprobated.”

- Celebration of Mass by priests wearing “only a stole over the monastic cowl or the common habit of religious or ordinary clothes, contrary to the prescriptions of the liturgical books” is strictly

prohibited and a “reprobated” abuse.

- Reservation of the Blessed Sacrament in any place “not subject in a secure way to the authority of the diocesan bishop or where there is a danger of profanation” is forbidden.

- “No one may carry the most holy Eucharist to his or her home or to any other place contrary to the norm of the law.” Removing or retaining the Eucharist for any sacrilegious purpose or casting them away is a Church crime that only the Church’s doctrinal congregation has authority to prosecute.

- Priests, deacons or extraordinary ministers of Communion are forbidden to engage in any “profane business” while carrying the Eucharist to the sick or homebound.

- Any time the Blessed Sacrament is exposed for adoration, it “must never be left unattended, even for the briefest space of time.”

- “It is never licit for laypersons to assume the role or the vesture of a priest or deacon or other clothing similar to such vesture.”

- It is never licit for a laicized priest to “celebrate the sacraments under any pretext whatsoever save in the exceptional case set forth by law” of hearing the confession of someone in immediate danger of death. †

Denying Communion on abortion is last resort, Bishop Gregory says

ROME (CNS)—Denying Communion to a politician who supports legalized abortion must be the last resort in a process to convince the politician to uphold moral truths when voting, said the president of the U.S. bishops’ conference.

“In the nature of the Church, the imposition of sanctions is always the final response, not the first response, nor the second nor maybe even the 10th,” the conference president, Bishop Wilton D. Gregory of Belleville, Ill., told Catholic News Service.

The bishop spoke to CNS in Rome on April 23, the same day the bishops’ conference in Washington released a statement he made regarding Catholics in political life.

The statement came in response to remarks Cardinal Francis Arinze, prefect of the Congregation of Divine Worship and the Sacraments, made at an April 23 press conference on a new Vatican document about abuses associated with the liturgy and the Eucharist.

The document reaffirmed Church teaching that a Catholic, in a situation of serious sin, must go to confession before approaching the Eucharist.

Cardinal Arinze was asked explicitly whether that meant Sen. John F. Kerry, the probable Democratic nominee for U.S. president and a supporter of legalized abortion, should be denied Communion unless he goes to confession and repents for his position.

“The norm of the Church is clear,” Cardinal Arinze answered. “The Church exists in the United States. There are bishops there, let them interpret it.”

However, when asked more generally if a priest should refuse Communion to a politician who is “unambiguously pro-abortion,” Cardinal Arinze said, “Yes.”

“If the person should not receive Communion, then he should not be given

it,” the cardinal said.

Citing Cardinal Arinze’s response to the specific question about Kerry, Bishop Gregory’s statement said, “Each diocesan bishop has the right and duty to address such issues of serious pastoral concern as he judges best in his local Church, in accord with pastoral and canonical norms.”

At the same time, he wrote, the U.S. bishops have established a task force “to discuss issues with regard to the participation of Catholics in political life, including reception of the sacraments, in the cases of those whose political advocacy is in direct contradiction to Church teaching.”

In the CNS interview, Bishop Gregory said it would be difficult to answer the hypothetical question of what he would do in the unlikely event that Kerry showed up at a Mass he was celebrating.

“One thing I would do,” he said, “would be to preach on the integrity and sanctity of human life because it would be a great opportunity to proclaim clearly and in a public way what the Church teaches.”

When asked if he would give Kerry Communion, Bishop Gregory said, “as a bishop, the first thing I have to do is teach. I have to teach the truth.”

Bishop Gregory said the U.S. bishops’ task force studying the question of Catholics in political life would try “to offer some options and perspective to bishops so that we can respond with a certain degree of unanimity.”

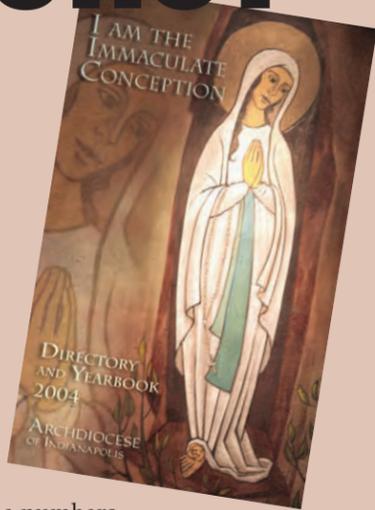
However, he said, individual bishops still will need to determine how to handle particular cases in their own dioceses.

“Teaching the doctrine of the Church faithfully and truthfully is not an option. Bishops must do it,” he said.

But we must do it—as St. Augustine says—we must “‘abhor the sin but not the sinner,’” Bishop Gregory said. †

Got Questions?

Find the answers in the new, 2004 edition of the Directory and Yearbook for the Archdiocese of Indianapolis.



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We owe it to God to take care of the gift of our health

By Fr. W. Thomas Faucher

Forty years ago, a seminary rector stood in front of a group of students and stated with authority and determination that it was a moral obligation for future priests to take care of themselves, to care for their health and to view their bodies as gifts from God.

I was in the classroom that day and remember the passion in his presentation.

It was a surprise, then, a few years later in a different seminary, when I heard another professor state, with equal authority and determination, that one of the great sinful temptations that seminarians and priests faced was to be too concerned about one's body and health.

The body was only a container for the soul, he said, and the health of the soul should be the only real concern.

What I did not know then, but eventually learned, is that these two points of view have deep roots in Christian tradition, going back even to the writings of the Church Fathers.

There is an old heresy called Manichaeism, which—in its most simple form—says that everything spiritual is good and everything physical is bad. There has always been a current of this kind of thinking in Christianity.

For the Church, the physical is not bad, but paying too much attention to the body might make us pay too little

Taking care of self is act of love for others

By David Gibson

Pope John Paul II said that it's good for us to take care of our health—and it's good for others too when we do this.

Part of taking care of oneself is to develop a balanced approach to one's many commitments, he said. That means counterbalancing the swirl of forces that disperse one's sense of inner unity.

The pope quoted St. Charles Borromeo, who cautioned pastors in the 16th century against giving themselves "to others in such a way that nothing of you remains for yourself... Do not forget yourself."

Taking care of oneself is an act of love for others, the pope said, because caring for one's health actually enables a person to be open to others and to their needs.

(David Gibson edits Faith Alive!) †

attention to our spiritual lives.

Theologically, this has always been referred to as the body vs. spirit controversy. Finding the right balance between those two points of view never has been easy, and in today's world it is very difficult.

My grandparents and even my parents lived in a world where leisure time was an unknown luxury. They worked hard and lived hard. The idea of taking care of themselves didn't make much sense because they had families to take care of. It was a world without jogging, workouts or diet foods.

Most of the world still lives like that, and many people who live in such a world die young.

Today we have leisure time, diet food and a constant barrage of advertising telling us that our physical beauty and physical health should be a high—or even the highest—priority.

Our instincts tell us there is some truth in these messages, but some falsehood as well. To sort this out, we need a good spiritual foundation, and the only foundation capable of sustaining us in our modern world is the foundation of gratitude to God.

Gratitude is a spiritual bedrock. It gives us our starting point, which is to thank God for the gift of life and for all that flows from the gift of life.

Gratitude puts who we are and who God is in the correct relationship. It puts our spiritual life, our physical existence, our bodies, our talents and our responsibilities in an understandable order.

Once we see our bodies, once we see our physical reality as a gift from God, we begin to see how and why we would care for that body as part of our spiritual life. We cut through the body vs. spirit dichotomy and begin to live our lives in ways in which there is no conflict, but rather a unity, between body and spirit.

With gratitude as the spiritual base, questions about how much attention should be paid to physical health take on new meaning.

Are we taking care of a gift God has given to us? Do we have the right to misuse or abuse this gift?

Equally important is the challenge to recognize that body worship or excessive attention to our bodies fails to keep God in the picture as the generous source of our physical reality. There is the risk of obsessive abuses with spiritual consequences in this area as well.

It is good to remember that there is a



It is good to remember that there is a connection between our physical and mental health. If we misuse our bodies through harmful or obsessive abuses, the effects of that misuse could show up in our emotional health.

connection between our physical and mental health. If we misuse our bodies through harmful or obsessive abuses, the effects of that misuse could show up in our emotional health.

Today, we have the means to take care of ourselves better than all the millions of humans who went before us, and we cannot be indifferent to our health. We owe it to God to care for the gift he has given to us.

In a sense, we owe it to each other as well, and we owe it to ourselves.

The spirituality of gratitude is best expressed in the eucharistic prayers of the Mass, the prayer which includes the words of institution of the Eucharist.

Reading through those prayers daily begins to teach us where everything comes from and how everything fits together.

That's what we need to hear and practice.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †

Discussion Point

Try praying while exercising

This Week's Question

Do you ever meditate or pray while running, walking or exercising in other ways?

"I went to a retreat focusing on prayer. We actually practiced the idea of praying while walking, and I have made an effort to incorporate this teaching into my daily life." (Jeffrey Clouse, Washington, Ind.)

"I run early in the morning. When I run alone, I pray and have a discussion with God about what I am supposed to be doing with my life. I am still amazed each day that I run at the beauty of the earth. I feel privileged to be able to experience this quiet beauty with God." (Margaret Capozzola, Delmar, N.Y.)

"I usually say private prayers and read from the *Magnificat* on the treadmill and say my rosary while

walking in the neighborhood." (Mary Ann Rosenzweig, Albany, N.Y.)

"I meditate during walking. I think about the day I am having, and the good things that have happened in my life, and give thanks." (Bud Sullivan, Fort Ed, N.Y.)

"I say my prayers while I walk, and I go walking five days a week." (Shirley Williams, Greybull, Wyo.)

Lend Us Your Voice

An upcoming edition asks: What makes their freedom so important to people? What do they want to be free from or free for?

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



CNS photo by Robert Bunch, Texas Catholic

From the Editor Emeritus/John F. Fink

The life of Father Isaac Hecker (III)

Third of three columns

Father Isaac Hecker returned to the United States in 1858 with permission from Pope Pius IX to found a new religious order. That order, the Congregation of the Missionary Priests of St. Paul the Apostle (the Paulists), is the only religious community founded solely with the purpose of providing missionary work to the United States.



It is strictly an American congregation, founded in America, by Americans, for Americans, and on American principles. Its mission is nothing less than the conversion of the United States to Catholicism.

Father Hecker firmly believed that no country in the world was as ripe for conversion to Catholicism as the United States was, and this because of the freedom enjoyed by our citizens. He believed that it should be possible to show them that the Catholic faith is in accord with

the principles of liberty as expressed in the Declaration of Independence and the Constitution.

Father Hecker lived for 30 years after the founding of the Paulists. He devoted himself during that time to building up his community and finding new methods for explaining the Catholic Church to Americans. He recognized the power of the printed word, and in 1865 founded *The Catholic World*, a monthly magazine that served the Church well for more than a century.

He began the Catholic Publication Society to publish pamphlets and books. This exists today as the Paulist Press, one of the largest Catholic publishers in the U.S.

In 1870, Baltimore's Archbishop Martin Spalding selected Hecker to attend the Vatican Council as the archbishop's theologian. At this council, Hecker met two American bishops who were to be decisively affected by him—Bishop James Gibbons of North Carolina (later Cardinal Gibbons, Archbishop of Baltimore) and Archbishop John Ireland of St. Paul.

Although he was anxious to resume his

work when he returned to the United States, his health began to fail. He was in ill health the rest of his life and practically an invalid for his last five years. Nevertheless, he continued his writing in *The Catholic World*, and in 1887 a collection of his more important essays was published in a book, *The Church and the Age*. He died in 1888 at age 69.

Father Hecker was convinced that America had a future providential mission among the nations of the earth and that Catholicism was ideally suited to the personality of America. Archbishop Ireland perhaps best summed up Father Hecker's life and philosophy when he paid him this impressive tribute:

"Hecker looked on America as the fairest conquest for divine truth, and he girded himself with arms shaped and tempered to the American pattern. I think that it may be said that the American current, so plain for the last quarter of a century in the flow of Catholic affairs, is, largely at least, to be traced back to Father Hecker and his early co-workers. It used to be said of them in reproach that they were the 'Yankee' Catholic Church; the reproach was their praise." †

Cornucopia/Cynthia Dewes

Home is where the loving heart lives

They say home is where the heart is. This applies to our Church home, too, as Archbishop Daniel M. Buechlein reminded my parish recently during its 150th anniversary Mass. But, sometimes, we don't feel at home in all the "right places."



Certainly, disaffection can exist in the homes we were born into because every family is probably dysfunctional in some way. At one time or another, most families experience anger, unreason, lack of control or too much control, selfishness or inattention on the part of some of its members.

But, only a few families really define dysfunction. They're the ones we hear about involved in incest or polygamy or some other weirdness beyond the usual suspects. They're the people on Jerry Springer's TV show or the ones written up in the pages of those tabloids you buy at the grocery checkout. Still, "normal" dysfunction, if there is such a thing, can cause intermittent family trouble.

Take kids (please). If you have some, there's bound to be trouble now and then.

Many people are surprised to find that their lives change dramatically and forever once they have children. There's a popular song about the dad who never had time for his son, only to find the son had no time for him when he was old. The relationship of parents and children can be bittersweet when either side fails to truly love the other.

And there's the crux of the matter. Love is the heart of any home, whether it's with kids, without kids or with only a single person living in it. In fact, it may not resemble in any way except love the idealized homes we see on television ("Goodnight, John Boy Walton").

My childhood home was neat, clean and quiet since only my parents and I lived there. We had great meals and a pleasant life, but it sure was different from my cousins' home, which I loved to visit on overnights.

Aunt Midge was in charge there, although there was no order to speak of. She went around with a cigarette in her mouth most of the time, and was always free to join us in a board game or whip up a batch of divinity. Mealtimes were whenever we got hungry, and bedtime was equally creative. But love lived there, the same as at my house.

The workplace is a kind of home, too. We work not only to make our own living, but also to provide a satisfactory life for others through our service or the products we make. And, if our hearts aren't in it, we won't produce a good result or enjoy our work. Ultimately, we may even lose our job, breaking up the workplace home just as we break up our family home through a failure of love in divorce.

The parish is another kind of home, an equally important place in which to give and receive love. Here we formally share love with God as well as with other parishioners. And, through parish outreach, with the wider Church and the community.

When love is absent, the parish home, like the others, becomes a place where people struggle for control or divide into factions. Discerning God's will is lost in human selfishness, and it's no longer a place we really care to be.

The heart is the seat of love. We pray that home is where our heart is—indeed, in all our homes.

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

Faithful Lines/Shirley Vogler Meister

Confessions and lessons of young parents

When my husband, Paul, and I were young parents, a seminarian often came to our home for meals and companionship. He admired the way I was polite with my husband and my small daughters, using a soft voice and "please" and "thank you" with them. "Doesn't everyone?" I asked with surprise. Apparently not, for he claimed to be uncomfortable in some homes because many parents were dictatorial with their children.



Since then, I've always meant to ask whether through the years his family visit experiences changed. I'll bet they did because parent-child relationships have generally improved. The "children should be seen and not heard" dictum from long ago is rarely followed any more.

I wasn't always polite with my daughters. I remember with shame the times I

"flew off the handle," spoke sarcastically or inappropriately disciplined them. I wasn't alone. One friend (now in another state) broke bones in her foot from kicking a bedroom door to get to a son she wanted to spank. Naturally, she was embarrassed telling me this. Others, including fathers, have told me much worse.

I also confess to sometimes threatening my daughters with spankings—and even whacked them on their bottoms now and then, something generally frowned upon now. As adults, they still laugh about my chasing them with a spatula in my hand. "Oh, no! The spatula!" they'd squeal and run away in mock horror.

They feared the spatula as I once feared my father—or not. I was about 4, and at dinner Mom wanted me to eat carrots. I rebelled. If I didn't, she said, Dad would spank me. Seeing Dad's stricken look, I didn't believe her. After I refused a few more times, she placed me over his knees. I immediately recanted, and, to this day, I love carrots. Go figure! (For the record,

Dad never spanked me.)

My own daughters also still laugh about the time I helped tidy their playroom in preparation for company. Later, I checked, and most toys were again off the shelves. So I instantly, angrily shouted, "Oh, damn it to hell!" I didn't think much about that till one day I watched them play "tea party." Each one interjected "Oh, damn it to hell!" into their otherwise ladylike conversation.

Surely, we all can recall moments with children that now rankle us. However, if we—and they—learned something positive from them, we're all closer to the perfect way that God deals with us, which is with pure love!

Even if we deliberately transgress in serious ways, does God spank or smite us on the spot? No.

May we always treat everyone the way we want God to treat us.

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

Faith and Family/Sean Gallagher

Graduations remind us how God has remained faithful to us

As we reach the end of April and see more and more trees opening up their leaves and flowers starting to bloom, we know that the annual celebration of high school and college graduations are not far behind.



These ceremonies have been happening year after year through many generations. Perhaps they seem to stay with us because they speak an important truth about what it means to be human.

Each of us is born, lives a span of time and then dies. But there is an innate human desire to transcend such temporal boundaries and be connected to those who have died before we were born and those who will live after we have died.

Part of this longing is rooted in our awareness that we are the bearers of the hopes of those who have come before us. We also realize that we probably have not fulfilled those hopes as well as we would have liked. And so we choose to pass on those hopes to those who come after us.

Sometimes those hopes are as concrete as homeownership or attending and graduating from college. This is one reason why commencement ceremonies can be so joyous.

But there is something deeper in all of these particular dreams. All of us are yearning to grow closer and closer to our heavenly Father, to behold the coming and fulfillment of his kingdom.

We received the hopes of the kingdom from our parents, who had us baptized and raised us in the faith. We took steps closer to God's reign through our sharing in the sacraments as we continued to grow. But we also have known that the great dreams of our souls have not been entirely fulfilled.

And so when we witness our young people graduating from high school or college, somewhere deep down we see them starting to carry on those hopes that we have held dear for so long.

And when, despite our own failures, we still place our hope in a future for our children that we will not see, we are also making an act of faith in God, trusting that he will indeed be true to those promises that he made to our ancestors so long ago.

The Letter to the Hebrews praised those ancestors and the faith and hope that they held dear. The Lord gave great promises to Abraham, promises that he surely knew would not be fulfilled within his lifetime or even those of his children or grandchildren.

The author of the Letter to the Hebrews wrote that these ancestors of ours "did not receive what had been promised but saw it and greeted it from afar" (Heb 11:13).

This is what we, in our turn, do when our loved ones pass across the stage and receive their diploma. We stand back as they go forward. We greet from afar what we hope they will see realized in their own lifetime or in the lifetime of their children.

In encouraging our children to do their best in high school or college and in providing them with the material and spiritual tools that will help them to succeed, we are preparing them to be able to greet those promises at a much closer distance than the one from which we did.

So those of you who will be witnessing the graduation of your children, grandchildren, nieces, nephews or godchildren, I encourage you to salute them as they mark this turning point in their lives. Continue to pass on to them, as they go forward into their lives, the great promises that you received when you were younger. †

Fourth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 2, 2004

- Acts of the Apostles 13:14, 43-52
- Revelation 7:9, 14b-17
- John 10:27-30

The Acts of the Apostles again provides the first reading for a Sunday in the Easter season.



This book of the New Testament is itself a powerful theological message. It is, in fact, the continuation of the Gospel of Luke.

At some point, many centuries ago, editors separated

Luke's Gospel from Acts in order to insert John's Gospel, a writing later than either Luke or Acts, into the canon of the Christian Scriptures.

Had this decision to separate St. Luke's Gospel from the Acts of the Apostles not been made, and had Luke and Acts stood together in sequence, the connection between the two would be much more obvious.

The theological lesson in this connection is that the salvation achieved by Jesus did not end with the Lord's Ascension into heaven, the first event reported in Acts.

Indeed, through the Apostles, Christ's power, presence, mercy and love continue to move through the world of humans, bringing forgiveness for sins, strength in discipleship and grace.

In this weekend's reading, this process is underway. Paul, called by the Risen Lord to be an Apostle, and Paul's own disciple, Barnabas, are moving through Asia Minor. They attracted many people to Christ.

But it was not a totally blissful situation. Customarily, on entering a community for the first time, Paul—a Jew who was well educated in Jewish tradition—sought first the local Jewish community.

By the first century A.D., Jews who had emigrated from the Holy Land, or their descendants, were in most of the principal cities of the Roman Empire, and many had kept their religious and ethnic identities.

From this initial platform among local Jews, Paul moved toward the gentile population.

This reading shows how much of a presence Jews were in Paul's career as an Apostle.

Humans always can disagree among themselves, and they often do disagree.

Such was the reaction of Jews to Paul's message. As this story reveals, some disagreed with him with great energy. Nevertheless, Paul persisted in bringing news of Christ to the people.

The Book of Revelation provides the second reading.

It is a magnificent, majestic depiction of Jesus. It leans on two great symbols, splendidly developed elsewhere in the New Testament.

Jesus is the innocent Lamb of God, who was sacrificed on Calvary. Jesus is the Good Shepherd.

Few images of the Lord could be more compelling or instructive.

St. John's Gospel furnishes the last reading.

This passage is one of the great New Testament references to Jesus as the Good Shepherd. Jesus is the Good Shepherd, and the people are the sheep.

This reference, in itself, has a lesson. The Lord did not compare us to lions or foxes or eagles. Instead, Jesus compared us to the most vulnerable and defenseless of the animals with which residents of first-century Palestine would have been familiar.

Finally, Jesus proclaims, "The Father and I are one."

Jesus is God.

Although beloved and redeemed, we simply are as vulnerable as sheep.

Reflection

For several weeks, in its Liturgies of the Word, the Church joyfully declared that Jesus lives! He rose from the dead!

No fact is greater in revealing the Lord's identity. Nothing else so absolutely and perfectly sealed the Lord's work of salvation.

In the second reading this weekend, the Church repeats its unqualified trust in Jesus as Lord.

It reaffirms this belief as it presents this reading from John's Gospel. It continues its Easter proclamation.

The first reading, from the Acts of the Apostles, forcefully tells us that the Resurrection, and Christ's other deeds of mercy, did not come to earth at Bethlehem and end with the Ascension.

Indeed, they live anew in the visible acts and audible teachings of the Apostles and their successors through the centuries.

Through the Apostles, we today encounter the Lord Jesus, the Son of God, the Risen, as immediately as did those who lived 20 centuries ago in Roman Palestine. †

Daily Readings

Monday, May 3
Philip and James, Apostles
1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

Tuesday, May 4
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

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

Thursday, May 6
Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

Friday, May 7
Acts 13:26-33
Psalm 2:6-11
John 14:1-6

Saturday, May 8
Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, May 9
Fifth Sunday of Easter
Acts 14:21-27
Psalm 145:8-13
Revelation 21:1-5a
John 13:31-33a, 34-35

Question Corner/Fr. John Dietzen

The Holy Land village of Ain Karem is near Jerusalem

QI am searching for information about a village in the Holy Land called Ein Karem.



I am Lebanese American, and our family name is similar. We've been told that it comes from that little town, where supposedly the visitation of Mary to Elizabeth took place.

AWe would be grateful for any information that you can give us. (Ohio)

Ain Karem (the name means spring of the vineyard) is a lovely village about five miles from Jerusalem, surrounded for thousands of years by olive trees and vineyards.

Since the time of St. Helena in the fourth century, tradition has identified it as the home of Zechariah and Elizabeth, and the birthplace of John the Baptist.

It would thus have been Mary's destination when she "set out and traveled to the hill country of Judah, where she entered the house of Zechariah and greeted Elizabeth" (Lk 1:39-40).

For centuries, the town was mostly Arab, predominantly Muslim, and about 10 percent Christian. It has changed dramatically, however, in the last two generations.

Since 1948, it has been part of the Palestinian territory occupied by Israel, and the population is mostly Jewish. However, some monasteries and convents still exist there.

The ancient Church of the Visitation was totally rebuilt during the last century. This church, along with the Church of St. John the Baptist, are two jewels of the Holy Land.

More information than you will want to absorb is available by doing an Internet Google search for "ain karem."

QAt my parish before Easter, we have five priests stationed in different locations for the sacrament of penance.

After some Scripture, prayers and music, people line up by each priest to confess their sins and receive absolution.

Since there is such a shortage of priests, why can't one priest give a general absolution to everyone? (Iowa)

AThe Catholic Church's Rite of Penance provides three forms for ministering and receiving this sacrament. The first form is the one-on-one

encounter with the priest, which was the exclusive form that most of us older Catholics grew up with.

The second is the form you describe. The ritual prescribes a ceremony of Scripture readings, homily, examination of conscience and prayers, and usually some music, with all penitents present and participating.

The pastor tries to recruit a sufficient number of priests from the surrounding area, who provide opportunity for individual confession and absolution.

This way of celebrating the sacrament of penance is common and popular in many parishes today.

Among other advantages, as the official ritual notes, it emphasizes the fact that none of our sins are "private." They all involve other people. In fact, they involve the whole Church community in some way. Admitting our sins and asking absolution together emphasize that critical aspect of sin and forgiveness.

The third official form for the rite of penance is the one you suggest. All the first part of the ceremony remains, but—after necessary explanations—one priest administers absolution to everyone at the same time.

By Church regulations, this third rite of penance may now be used only on certain very limited occasions, which are to be determined, if necessary, by the bishop of the diocese.

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, 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 jjdietzen@aol.com.) †

My Journey to God

Easter

Not chicks bursting forth from fragile shells,
Not bunny eggs hidden nearby,
Not frolicking lambs on verdant fields,
Not blooming spring flowers or blue sky.

Not Easter yet; but Spring is directing
Faith's journey toward the path given,
Which leads to the tomb
And the Angel who said:
"He is not here. He is Risen."

By Anita Lane Kaiser



CNS photo of c. 1440 Fresco painted by Fra Angelico from Art

(St. Roch parishioner Anita Lane Kaiser of Indianapolis died on April 14. She was 92. Shortly before her hospitalization on April 6, she mailed this poem to The Criterion. Her youngest son, Bob Kaiser, told her that the poem was scheduled for publication in the "My Journey to God" column, and she smiled and said, "Terrific." Her son said that was the last word she spoke before her death. Kaiser said "this Easter poem has been in worldwide circulation since the mid-1990s and has been recognized by many as the poem that directs us back to fundamental elements of Easter. It is certainly the greatest testimony to her faith and relationship with Christ, our Lord and Savior.")

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.

Seasonal reflections also are appreciated. 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 e-mail to 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 5 p.m. Thursday 1 week in advance 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).

April 30-May 1
St. Boniface Church, 318 N. 9th St., **Lafayette, Ind.** (Diocese of Lafayette). Marian Conference, \$20 includes lunch on Sat. Information: 765-742-5063.

April 30-May 2
Mount Saint Francis Retreat Center, **Floyd County**. Serenity Retreat. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Women's weekend retreat, "Lessons Mother Taught Me!" Benedictine Father Eric Lies, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** "The Quilts of Our Lives: The Fabrics and Threads That Bind Us." Information: 812-367-2777 or 800-880-2777.

May 1
St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Seventh annual Sister-to-Sister Celebration, "Be Still and Know That I Am God." Mass, 10 a.m. Reservations: 317-543-4828.

Knights of Columbus, Grand Hall, 511 E. Thompson Road, **Indianapolis**. Ambassadors' 45th annual Spring Concert, 8 p.m. Information: 317-822-0033.

Michaela Farm, **Oldenburg**. Nature Hike, 8-11 a.m. Information: 812-933-0661.

May 2
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Sweet Inspiration—Women In the Bible." Sisterhood, presenters, 2 p.m. Registration: 317-788-7581 or www.benedictinn.org.

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 frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

May 4
St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Catholics Returning Home program, session 3, 7:30 p.m. Information: 317-257-7435.

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

Greenwood Community Center, 100 Surina Way, **Greenwood**. St. Francis Hospital & Health Centers, "I'm Too Busy to Relax," seminar for mothers and daughters, 7 p.m. Registration: 317-865-5865.

May 5
Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.** (Diocese of Lafayette). St. Augustine Guild, "Creekside Flowers," luncheon and style show, 11:30 a.m., \$25 per person. Information: 317-843-0524.

May 6
Marian College, 3200 Cold Spring Road, **Indianapolis**. Spirituality conference for nurses, "A Time to Pray," Rev. Carolyn Scanlan, presenter, 9 a.m.-3:30 p.m., \$35 per person. Information: 317-955-6130.

Father Thomas Scecina Memorial High School, gymnasium, 5000 Nowland Ave., **Indianapolis**. 50th Anniversary Spring Finale Mass, 1 p.m. Information: 317-356-6377.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Catholics Returning Home program, session 4, 7-8:30 p.m. Information: 317-831-4142.

May 6-7
Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Mini-retreat for Nurses." Registration: 317-788-7581 or www.benedictinn.org.

May 6-8
St. Andrew the Apostle Parish, 4052 E. 38th St., **Indianapolis**. Spring rummage sale, Thurs.-Fri. 8 a.m.-6 p.m., Sat. \$1 bag day, 8 a.m.-noon. Information: 317-546-1571.

May 7
St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 7-9 p.m. Information: 317-462-2246.

May 7-8
Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Ordinary Mystics," \$150 per person. Information: 812-934-2475.

May 8
Mount Saint Francis Retreat Center, **Floyd County**. Mother-Daughter Retreat Day. Information: 812-923-8817 or e-mail mtstfran@cris.com.

May 9
St. Mary Church, 317 N. New Jersey St., **Indianapolis**. Young Adult Mass, 5 p.m., reception following. Information: indy.youngadulmass@yahoo.com.

St. Martin Parish, 8044 Yorkridge Road, **Guilford**. Mother's Day breakfast, 8 a.m.-12:30 p.m., freewill donation.

St. Meinrad Parish, **St. Meinrad**. Deacon Formation Program, information session, 1 p.m. Information: Benedictine Father Bede Cisco, 317-236-1490 or 800-382-9836, ext. 1490.

May 12
St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Bible study, "Women in the Bible," 6:30 p.m.

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. Faith formation, "Introduction to Apologetics," Mike Luther, instructor. Information: 317-236-1521.

May 14-16
Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Finding God in the Kitchen," Benedictine Brother Gabriel Hodges, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "A Catholic Identity: The Role of Young Adults in Today's Church—A Retreat for People in

their 20s, 30s and 40s," Benedictine Brother Anthony Vinson, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Mount Saint Francis Retreat Center, **Floyd County**. Women's Retreat. Information: 812-923-8817 or e-mail mtstfran@cris.com.

May 15
St. Thomas More Parish, gymnasium, 1200 N. Indiana St., **Mooreville**. "Taking Care of Me" tea, health information, 10 a.m.-2 p.m., \$10 per person. 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.

Cordifonte 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.

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.



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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.

Cordifonte 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**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.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 St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Organ recital, during Lent, 12:40 p.m. Information: 317-635-2021.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., **Indianapolis**. Bible Study on the Passion and Resurrection narratives, 8:45 a.m. Registration: 317-359-6075.

Thursdays
Holy Name Church, 89 N. 17th

Ave., **Beech Grove**. Adoration of the Blessed Sacrament, 9 a.m.-5 p.m., Benediction, 5 p.m., Mass, 5:30 p.m.

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

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.

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.

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

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

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Rosary, during Lent, 12:40 p.m. Information: 317-635-2021.

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.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Litany of the Holy Name and Stations of the Cross, 12:40 p.m. Information: 317-635-2021.

—See ACTIVE LIST, page 17

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The Active List, continued from page 17

Saturdays

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

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

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

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

Monthly

First Sundays

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

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

First Mondays

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

First Tuesdays

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

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, holy hour for children. Information: 812-275-6539.

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

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.

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

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

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

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

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

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

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

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

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

5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, 7:30 a.m., sacrament of reconciliation, rosary, meditations following Mass.

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

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

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

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

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

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priest-

hood and religious life, 7 p.m.

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

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

Second Saturdays

St. Agnes Parish, Brown County Public Library, **Nashville**. Brown County Widowed Support Group, 3 p.m. Information and directions: 812-988-2778 or 812-988-4429.

Third Sundays

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

Saint Mary-of-the-Woods, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Mass, 10 a.m., sign-interpreted.

Third Mondays

St. Matthew Parish, 4100 E. 56th

St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, **Beech Grove**. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.

Third Wednesdays

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

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and

Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickle Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**.

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. †



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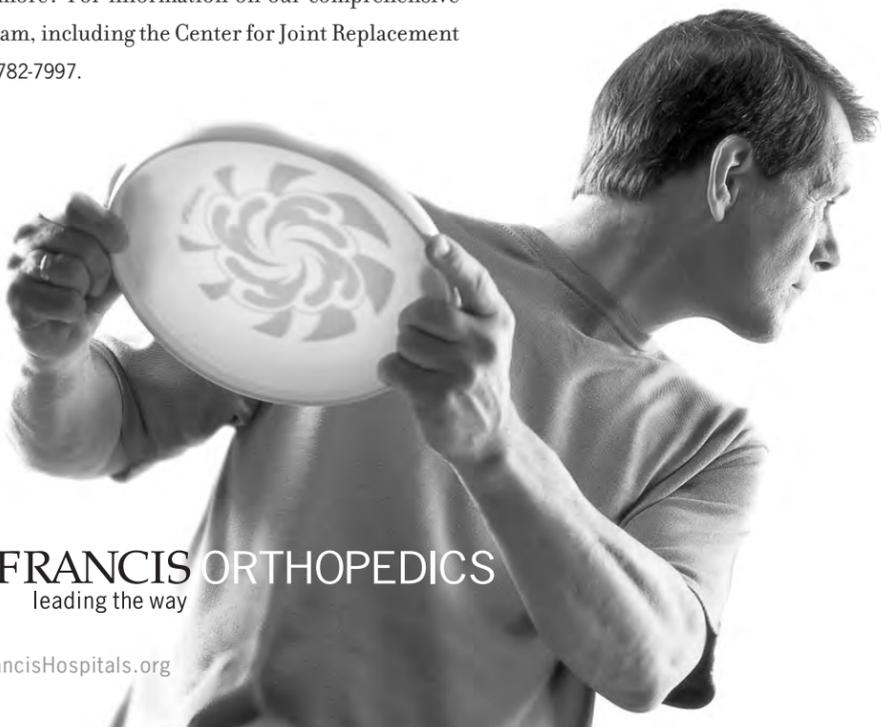


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Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious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

BISCHOFF, Mary H., 87, St. Louis, Batesville, April 19. Mother of Albert, Dave, Gene, Jim, Larry, Richard, Robert and Tom Bischoff. Sister of Agnes Ertel, Julian and Sylvester Sauerland. Grandmother of 21. Great-grandmother of 17.

BRIDGES, Aline, 83, Good Shepherd, Indianapolis, April 15.

BRINKER, Augusta (Bova), 93, St. Roch, Indianapolis, April 21. Sister of Sarah Vitello and Sam Bova.

BRODERICK, Joseph W., 85, St. Matthew, Indianapolis, April 10. Father of Karen Mahnke and Michael Broderick. Brother of Pauline Smith, James and John Broderick. Grandfather of seven. Great-grandfather of eight.

CARDINAL, Agnes Marie, 79, St. Mary, North Vernon, April 6. Mother of Paulette Alquist, Greg, Jude, Kent, Mike and Pat Cardinal. Sister of Helen Hauersperger, Martha French Hennyfield, Carl, Oscar and Paul Elsner. Grandmother of 16. Great-grandmother of nine.

COMMONS, Mary Lou, 89, Holy Spirit, Indianapolis, April 9. Mother of Joan LeBeau. Grandmother of five. Great-grandmother of six.

DALY, Patricia A. (Sheridan), 76, St. Pius X, Indianapolis, April 15. Wife of David Daly. Mother of Mary Baniak, Patricia and John Daly. Sister of Jane Belt. Grandmother of one.

DILLEY, Viola (McDaniel), 96, St. Pius X, Indianapolis, March 31. Mother of Elizabeth Ann and John Dilley. Sister of Mary Elizabeth Dollahan. Grandmother of six. Great-grandmother of 10.

DOHERTY, Henry, 87, St. Mary, Richmond, April 16. Husband of Elizabeth Doherty. Father of Mary Ellen Perez, Therese, Patricia, Henry and Michael Doherty. Brother of Ruth Moore. Grandfather of 13.

EMMONS, Joseph L., 60, St. Anne, New Castle, April 13. Husband of G. Anita Emmons. Father of Debra Marsh and Joseph L. Emmons Jr. Son of Mary Lenora Emmons. Brother of Linda Denny, Norma McGaughy, Darlene Shelton, Alan and John Emmons. Grandfather of five. Step-grandfather of two.

FARRELL, Judith A. (Allen), 57, St. Thomas Aquinas, Indianapolis, April 18. Wife of Kevin Farrell. Mother of Kerry Hoar, Patrick and Timothy Farrell. Daughter of Harold and Helen Allen. Sister of Sandra Ernst, James and Kenneth Allen. Aunt of several.

FOUGEROUSSE, Bobetta L., 71, Our Lady of Perpetual Help, New Albany, April 11. Wife of Arthur J. Fougousse. Mother of Susan Colin, Mark and Thomas Fougousse. Sister of Norma McKinley, Jerry and Mike Kessinger. Grandmother of seven.

FREEMAN, Mae E. (Cooke), 87, St. Rita, Indianapolis, April 9. Mother of Marie Saunders and William Freeman. Grandmother of seven. Great-grandmother of nine. Great-great-grandmother of one.

HAAG, Herbert, 80, St. Michael, Greenfield, April 6. Husband of Ida Jennye (Sisson) Haag. Father of Judy Roach, Kathy Staples, Carey Stottlemeyer and Lori Haag. Brother of Delores Welling. Grandfather of nine.

HAGAN, Rita G. (Egan), 84, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 1. Mother of Corinne Hagan-Lopez, Christopher, Kevin and Randy Hagan. Grandmother of five. Great-grandmother of two.

HAIGERTY, Genevieve E., 97, St. Philip Neri, Indianapolis, April 7. Mother of Jean Manley, Maryann Skillern and Chuck Haigerty. Sister of Mary Sheehan. Grandmother of nine. Great-grandmother of 17. Great-great-grandmother of two.

HALL, Patsy L., 74, St. Michael, Greenfield, April 3. Mother of Joseph Hall. Sister of Mary Alice Neeley, Nancy and John Carrico. Grandmother of three. Great-grandmother of one.

HOEING, Helen W., 94, Immaculate Conception, Mill-housen, April 18. Mother of Alvin, Francis and Norbert Hoeing. Sister of Bernice

Hessler, Hilda Garrison, Edmund and Everett Wenning. Grandmother of 10. Great-grandmother of five.

JONES, Larry W., 56, Prince of Peace, Madison, April 14. Husband of Cindy (Vanderbur) Jones. Father of Kimberely Ann Coveney. Son of Martha Jones. Grandfather of two.

KAISER, Anita Lane, 92, St. Roch, Indianapolis, April 14. Mother of Charlene Walker Lee, Robert and William Kaiser.

KEGERIS, Edward E., 83, Holy Spirit, Indianapolis, April 12. Husband of Margaret Mary Kegeris. Father of Kitty Hughes, Peggy Jones, Karen Wilson, Kurt and Tom Kegeris. Brother of Mona Stout. Grandfather of 14. Great-grandfather of four.

LANGSTON, Rosemary Katherine (Kelly), 73, St. Thomas Aquinas, Indianapolis, April 20. Mother of David and Stephen Langston. Sister of Frances Heavrin and Patricia Munson. Grandmother of two.

LEWIS, Dorothy Marie (Pacheco), 68, St. Michael, Greenfield, March 14. Wife of Harrell Lewis Jr. Mother of Beth Coy, Mike and Tom Lewis. Grandmother of nine.

MILES, Kathleen M. (Hines), 49, St. Pius X, Indianapolis, April 10. Wife of Gary L. Miles. Mother of Jessica Miles. Daughter of James Hines. Sister of Dede Adrian, Debbie Aull, Meme Segoe, Connie, James, John, Thomas and Timothy Hines.

MOLLO, James, 83, St. Mary, Richmond, April 10. Father of

Angela Johnson and Timothy Mollo. Brother of Carmella Hart and Joe Mollo. Grandfather of four. Great-grandfather of three.

MURRAY, Ruth (Cunningham), 82, St. Philip Neri, Indianapolis, April 8. Mother of Kevin and Sean Murray. Grandmother of four.

NUSBAUM, Harry E., 78, St. Martin of Tours, Martinsville, March 31. Father of Peggy Smiley and Harry J. Nusbaum. Brother of Lois Nusbaum. Grandfather of three. Great-grandfather of four.

PELKEY, Mary M., 81, St. Lawrence, Indianapolis, April 16. Mother of Leonard Pelkey. Grandmother of one. Great-grandmother of three.

REDDINGTON, Audrey, 92, St. Andrew, Richmond, April 9. Mother of Dianna Brantingham, Mary Jane Gross, Linda, David and Richard Reddington. Grandmother of 14. Great-grandmother of 19. Great-great-grandmother of two.

ROWLETT, James, 64, Prince of Peace, Madison, April 13. Husband of Peggy (Brown) Rowlett. Father of LeAnne Liter, Renee Oberghell, Tammy DeLos Santos, Tina Wise, Doug Kidwell and Tony Rowlett. Son of Eleanor Rowlett. Brother of Robert Rowlett. Grandfather of 10.

SCUDDER, Patricia J., 53, St. Mary, Greensburg, April 20. Wife of Robert W. Scudder. Mother of Michelle and Brian Scudder. Daughter of Jean Motta. Sister of Katherine Feeley, Charles and Robert Motta.

SHEERIN, Jacqueline (Fox), 80, Christ the King, Indianapolis, April 11. Sister of Patty Fox.

SLATEN, Margaret, 76, St. Mary-of-the-Knobs, Floyd's Knobs, April 16. Wife of Dempsey M. Slaten. Mother of Pam Burke, Claudette Emery, J.R. and Mark Slaten. Grandmother of six. Great-grandmother of 13.

STADTMILLER, Robert J., 82, St. Joseph, Shelbyville, April 16. Husband of Mary H. (Rehme) Stadtmiller. Father of Mary Ann Huffman and Julie Sitarski. Grandfather of three.

VAN CAMP, Helen (Madden), 84, St. Pius X, Indianapolis, April 18. Wife of Joseph VanCamp. Mother of Peggy Curry, Kay Hardin, Anne, Jack and Dr. Joseph VanCamp. Sister of Doris Beach. Grandmother of 10.

WATHEN, William J., 80, St. Roch, Indianapolis, April 11. Father of Billie Jo Adams and Karen Pope. Brother of Margaret Ann Fisher, Mary Jo and Sonny Wathen. Grandfather of two. Great-grandfather of one.

WICKENS, Barth M., 87, St. Mary, North Vernon, April 13. Father of Joann Anglin, Linda Vawter and Jack Wickens. Brother of Anna Marie Carter. Grandfather of seven. Great-grandfather of 10.

WOOLEY, Josephine (Mohr), 93, St. Michael, Bradford, April 7. Mother of Mary Susan Ashley, Loraine Byrn and Jo Thrasher. Grandmother of seven. Great-grandmother of nine. Great-great-grandmother of one. †

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NCEA

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and accountability presented by Barbara Shuey, associate director of schools for the archdiocesan Center for Catholic School Excellence, and Ronald Costello, associate executive director for Catholic education and school improvement and director of Project EXCEED.

Peters said that "well over 100 convention delegates crowded into a room" to hear the presentation.

"It was very evident to me, sitting at a table with Catholic educators from all over the country, that the kind of curriculum innovations and assessments that we have been able to introduce in Indianapolis are not even being considered in many other dioceses," he said.

"A professional colleague from another state, who travels widely consulting in Catholic schools told me that the business

management presentation by David Gervasio, business manager at Roncalli High School [in Indianapolis], was one of the best he had ever heard on the topic," Peters said.

Chad Trenshaw, a teacher at Cardinal Ritter High School in Indianapolis, made the presentation about class Web sites.

Lentz said that our presentations reflect good stewardship on our part, as we are sharing our wisdom and expertise.

It also means that we are making good use of the gifts that have been given to us.

Shuey said that the presentations were an example of good stewardship "in the way we are recognizing and developing our gifts, sharing them locally and then with the larger Catholic community."

"The matching gifts we received from Lilly Endowment Inc. and other generous donations that have funded Project EXCEED have made programs that other Catholic schools only dream about a reality in Indianapolis," Peters said. †

CATHEDRAL

continued from page 3

success with others.

"I was thrilled, excited and not surprised," he said, "only because there were so many people who kind of joined together when the application went in that we literally had 120 faculty and staff members who contributed to it."

In that sense, it really was an award for the whole school, he said.

The application process was handled primarily by Kathy Saum, academic dean and dean of girls; Julie Barthel, director of professional development; and Katie Gallagher, social studies teacher.

Saum and Barthel had applied for the award before at St. Simon the Apostle School in Indianapolis. They said that this current award was something earned by the entire faculty.

The "application" consisted mostly of a CD containing dozens of video clips showing different aspects of Cathedral High School.

The CD also will likely be used at future school events such as eighth-grade nights and open houses and as a resource for

teachers.

The core principle that the CD illustrated, Saum and Barthel said, was the school's Catholic identity. It shows the school day beginning with prayer, the blessing sung by the student body at each assembly and the use of service learning.

Worland said that the Catholic identity of the school is something that didn't just happen overnight, but is something ingrained in Cathedral since its inception.

"I felt like [the award] was a response to something that is really built in the fabric of Cathedral," Worland said.

Cathedral High School competed against elementary and secondary high schools nationwide for the award, which is given for five different categories: promoting Catholic identity, curriculum and instruction, technology integration, staff development and total community involvement.

Worland said that once the word came that Cathedral was winning the award, he invited the publisher of *Today's Catholic Teacher* to come and announce it, as a surprise at a monthly faculty meeting.

Worland said that he is grateful to Stephen Helmich, president of Cathedral High School, and the archdiocese for its support. †

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DEACON

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he had wondered for a long time what God's love for us was really like. He explained that he gained a profound insight into it during the birth of his first child.

She was not breathing when she was born and, at the same time, the medical professionals could not stop his wife's hemorrhage.

After his wife was stabilized, the two of them went to the neonatal intensive care unit to hold their daughter for the first time.

His wife, sitting in a wheelchair, was the first to hold her. Then it was his turn.

"I never knew what God's love must be like for us until I held that child in my arms for the first time," Burke-Sivers said. "I thought in that moment that God loves me infinitely more than I'm loving this child right now. That's the closest I've

ever felt to what God's love must be like."

Burke-Sivers explained that the life of the Trinity is what works in our world, drawing us closer to God in our life, here and now, in the particular events of our lives.

"We open their minds and their hearts so that they're willing to accept more of the Holy Spirit, who leads them closer to Jesus," Burke-Sivers said. "Jesus leads us to the Father, who gives us more of the Spirit, who leads us closer to Jesus, who leads us closer to the Father."

In the end, Burke-Sivers invited his listeners to look at the particular events of their lives and their relationships with others as opportunities that the Holy Spirit gives them to share the life of God with others.

"The Holy Spirit gives us opportunities, opens doors so that we can put our foot in it," Burke-Sivers said. "Give the people the Word, and let the Holy Spirit do the rest. That's what it means to be a disciple." †

JONES

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knows about the mistakes that leaders can make. And he knows that he is not the perfect leader—there is only one perfect leader, and that is Jesus.

And so it was Jesus, a man who literally was the message that he preached in word and deed, that Jones held up as a model for leadership.

Jesus was a different kind of leader, he said, and the beginning of his ministry was not rooted in nobility, but rather the opposite.

Jones pointed to the story of Adam and Eve, who were tempted by the devil with knowledge and the promise that they would be like God.

"Well," he said, "Jesus was just the opposite. He was God, but he didn't count it something to be clung to."

"He humbled himself," Jones said. "He never ceased being deity, but he humbled himself and became a man. I cannot comprehend that."

It was Jesus, the simple son of a carpenter, who showed that humility is the principle by which all things in the kingdom of God revolve around.

"The kingdom of God is diametrically opposed to the kingdom of the world. And the principle of the world is 'he who has gets more, and the strong survive.'"

It's not just humbling yourself, either, it's recognizing the power of God and making firm that vital relationship with him, he said.

"That's the principle," he said. "That's the root of mission and leadership. You have to know the person you are laboring for. It must spring from the brokenness of coming into contact with the infinite power of God, of crying for your sins and

knowing that God loves you and that God has a message for you—and not only you, but the world."

A good leader knows that he cannot do anything without God; a good leader does not seek out power for himself. A good leader is as such because he serves, and Jesus, Jones said, was the perfect servant.

"Ministry is not about you, it's about the people you serve," he said.

Leaders mustn't concern themselves with how successful they are, or getting to the top.

"Forget the top," he said. "God never told us to be successful. He told us to do two things: Be good and be faithful."

True leaders aren't afraid to share their authority wisely with others, he said. In fact, it's necessary. Jesus himself gave great power and authority to his own disciples, sending them out and then eventually making the Apostles the leaders of the Church.

Jones went into many other details about leadership, but in the end came down to one simple detail: that without love, it's for nothing.

Everything a good leader does should be with charity, he said.

He offered an extended passage from 1 Corinthians, Chapter 13, in which Paul writes that "if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing."

And, no one had more perfect love than Jesus—Jones pointed to the Savior and the example he gave to his disciples.

During his presentation, Jones was vibrant and animated, but at this point he spoke softly and peacefully about his Savior.

"He loved them to death," Jones said. †



Alex Jones, a former Pentecostal minister, speaks about the perfect leadership of Jesus at the National Black Catholic Convocation on April 19 at the Embassy Suites in downtown Indianapolis. Jones was the founder and leader of Maranatha Christian Church before he converted to Catholicism, taking more than 50 members of his congregation with him. The convocation ran from April 18-22.

Photo by Brandon A. Evans



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