



The

# Criterion

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## A work of art, a work of God Artist finds faith in sculpting statue of Blessed Mother Theodore Guérin

By Sean Gallagher

SAINT MARY-OF-THE-WOODS—Who is the artist and who is the work of art?

That is a question at the heart of Teresa Clark's journey of faith.

For a year now, she has been molding clay into a 6-foot likeness of Blessed Mother Theodore Guérin, the 19th century foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

Yet during that same time, it would seem that Blessed Mother Theodore and God have both been refashioning Clark.

Since her arrival in Terre Haute in the spring of 2005, Clark, who had attended a Mennonite church as a young adult but had never been baptized, came to a deep appreciation of the Catholic faith that was the bedrock of Blessed Mother Theodore's life.

This appreciation grew so much that Clark, 50, participated in the Rite of Christian Initiation of Adults (RCIA) at St. Margaret Mary Parish in Terre Haute, then was baptized and received into the full communion of the Church at the Easter Vigil on April 15.

The next day, she attended Easter Sunday morning Mass with the Sisters of Providence. During that liturgy, she gazed at a portrait of Blessed Mother Theodore that hung in the church and thought about all that had happened to her.

"I was brought here, and I am creating her," Clark said in an April 20 telephone interview. "But, in the process, Mother Theodore and God are creating me. That's what I felt when I looked at her painting that day."

Clark first learned of Blessed Mother Theodore and the Sisters of Providence in 2000.

There was a possibility that she might create a statue of Blessed Mother Theodore for a cemetery in



Photo by Sean Gallagher

Teresa Clark works on a clay statue of Blessed Mother Theodore Guérin on March 30 at Saint Mary-of-the-Woods.

Fort Wayne, where she lived at the time, so she came to Saint Mary-of-the-Woods to learn about her and the community she founded.

Clark spoke with Providence Sister Marie Kevin Tighe, the vice postulator of the canonization Cause of Blessed Mother

Theodore, read some of the foundress' writings and met several members of the community.

"I just greatly admired this woman and what she accomplished in her time," Clark said during a March 30

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## Immigrant-rights groups divided over calls for May 1 boycotts

WASHINGTON (CNS)—After the coordinated April 10 National Day of Action for Immigrant Rights, the hundreds of organizations that pulled events together in 160 cities are looking to follow up with a second day of action on May 1.

But while there's widespread agreement to do "something" that day, there's less unanimity about what, and particularly about whether to support the call by some for boycotting school, work and/or the marketplace.

Supporters of a boycott say it would show the impact that immigrants, legal and illegal, and those who support them, have on the economy of the United States.

Activities planned in different cities range from prayer vigils to voter education projects, and cultural celebrations to marches.

In Mexico, a campaign has begun to boycott U.S. goods, services and companies as a reflection of the importance of Mexican consumers to the U.S. economy.

At an April 20 press conference in Washington, representatives of some of the major regional and national organizations behind the events said they agreed they would not call for people to boycott work or school that day, but neither would they necessarily criticize those who are encouraging a boycott.

Gustavo Torres, executive director of Casa of Maryland, said he met earlier that day with some of the boycott leaders.

"We agreed to disagree," Torres said. "We agreed to respect each other and work together on the same goals."

Several participants in the press conference said their organizations believe a boycott is a valid tool in the campaign for comprehensive immigration reform and that they might support an economic and employment boycott at some future point.

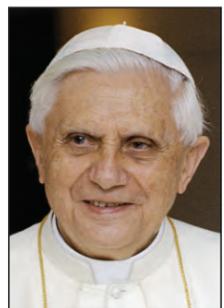
Cristina Lopez, deputy executive director of the Washington-based Center for Community Change, said while her group was not supporting a boycott, neither was the group specifically discouraging people from participating in it.

"We're not going to tell you what to do," she said, adding that the center was encouraging people to be sure they understood the

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## Vatican preparing document on condom use and AIDS

VATICAN CITY (CNS)—Pope Benedict XVI has asked a commission of scientific and theological experts to prepare a document on condom use and AIDS prevention, a Vatican official said.



Pope Benedict XVI

Cardinal Javier Lozano Barragan, head of the Pontifical Council for Health Care Ministry, said the document would focus, at least in part, on condom use by married couples when one spouse is

infected.

He said the document would be made public soon, but refused to give details

about the commission's conclusions.

Cardinal Lozano was responding to questions in the wake of an interview by Cardinal Carlo Maria Martini, retired archbishop of Milan, who said use of condoms can be the lesser evil in some situations.

Cardinal Lozano spoke in an interview on April 23 with the Rome newspaper *La Repubblica*. He was asked specifically about use of condoms by married couples seeking to prevent transmission of AIDS.

"It's a very difficult and delicate theme that requires prudence," Cardinal Lozano said.

"My council is studying this attentively with scientists and theologians expressly charged with preparing a document on the subject, which will be made public soon," he said.

"It was Pope Benedict who asked us to

make a study on this particular aspect of the use of condoms by those with AIDS and other infectious diseases," he said.

In recent years, even as Vatican officials have criticized anti-AIDS condom campaigns, several bishops, theologians and Vatican officials have said they could envision situations in which condom use to prevent AIDS would be the "lesser evil" that can be tolerated.

Cardinal Lozano, for example, said in 2005 that if a husband had AIDS, it was a woman's right to ask him to use a condom.

In the context of married love, the Church teaches that contraceptive techniques, including condoms, are immoral because they close off the possibility of procreation.

Some theologians, including those who

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# IMMIGRATION

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potential ramifications of participating in a boycott, especially skipping work or school.

"If we disagree on the how and when [of a boycott], we're united in the strategy of seeking comprehensive immigration reform," said Angelica Salas, executive director of the Coalition for Humane Immigrant Rights of Los Angeles. She said she wasn't even sure who was behind the calls for a boycott.

While plans publicized in some cities mentioned calls for a boycott, it was not clear where the idea originated.

In Los Angeles, Cardinal Roger M. Mahony earlier in the week issued a statement asking people not to skip school or work, but instead to participate in a Day of the Worker celebration in Los Angeles. May 1 is the feast day of St. Joseph the Worker.

The cardinal also encouraged schools

and workplaces to devote time to understanding "the dignity of work, the value of education and the important role immigrants play."

In San Diego, an after-work rally in Balboa Park scheduled on May 1 had the support of the Catholic diocese's Office for Social Ministry. Linda Arreola told the San Diego *Union Tribune* daily newspaper that skipping work or school might cause a backlash.

"The message would be one that immigrants really don't want to be part of America and that what they are really doing is hurting the U.S., and that would be hurting the movement," the paper quoted Arreola as saying.

Meanwhile, smaller events focusing on immigration continued to be held around the country.

On April 23, events in San Francisco and Chicago featured Catholic religious leaders leading prayers and marches.

San Francisco Archbishop George H. Niederauer led a group estimated at 10,000

that marched from Dolores Park to the Federal Building. He read a joint statement by interfaith leaders calling for "a just path to lawful permanent residence and citizenship."

He also said proposals in some of the pending legislation to criminalize being in the country illegally and to build a new wall along 700 miles of the Mexican border were "very shortsighted and even mean-spirited."

At an interfaith prayer vigil in Chicago the same day, religious leaders prayed to heal the nation's wounds over immigration issues. Father Claudio Diaz, director of the Catholic Archdiocese of Chicago's office of Hispanic ministry said, "We will see a miracle if we are together."

On April 19, the Leadership Conference of Women Religious joined the hundreds of religious organizations nationwide that have issued calls for immigration legislation that deals with a wide range of concerns.

"LCWR promotes legislation that includes family reunification, a path to



Julia Madrigal from Chicago holds the Mexican flag during an interfaith vigil to pray for just immigration laws at Our Lady of Guadalupe Shrine in Des Plaines, Ill., on April 23.

earned legalization, worker protections and an effective border policy that is humane rather than punitive," the statement said. †

# AIDS

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are consultants to the Congregation for the Doctrine of the Faith, have been among those suggesting that condom use by married couples may be acceptable when the intention is to prevent a deadly disease and not to prevent procreation.

Cardinal Martini told the Italian magazine *Espresso* that a spouse infected with HIV has an obligation to protect his or her partner.

At the same time, Cardinal Martini questioned whether religious leaders should promote anti-AIDS condom campaigns because he said they risk promoting sexual irresponsibility.

That has been the primary argument of other Church leaders, who have also said—as Pope Benedict did last June—that chastity and fidelity are the only fail-safe ways to prevent the spread of the disease.

In his interview with *Espresso*, Cardinal Martini also spoke at length about abortion.

While calling for every effort to reduce the number of abortions, he said decriminalizing the practice has had the positive effect of reducing the number of clandestine abortions.

Decriminalizing abortion does not represent a "license to kill," he said. He said it means the state does not feel it necessary to intervene in every possible case; instead, he said, the state tries to eliminate the causes of abortions and prevents them from being carried out after a certain point in pregnancy.

Cardinal Martini also said that while one must do "whatever is possible and reasonable to defend and save every human life," there were complex and painful situations that require careful reflection and decisions on what is best for the person and what "concretely serves to protect or promote human life."

"It is important to recognize that the continuation of physical human life is not in itself the first and absolute principle. Above it stands human dignity, a dignity that in the Christian vision and that of many religions

involves an openness to the eternal life that God promises to man," he said.

Physical human life should be respected and defended, he added, "but it is not the supreme and absolute value."

Cardinal Martini said he did not believe the principles of self-defense or "lesser evil" could be applied to cases of abortion, unless the mother's life was actually threatened by carrying the pregnancy to term.

Even when a mother cannot care for a child, he said, there are other ways in modern society for the child to be raised.

"But in any case, I hold that respect is due to any person who, perhaps after much reflection and suffering, in these extreme cases follows their conscience, even if the person decides to do something that I cannot approve," he said.

The *Espresso* interview was conducted as a dialogue between Cardinal Martini and Italian bioethicist Ignazio Marino. In it, the cardinal touched on a number of other issues:

• The cardinal said he agreed with Marino that it appeared that individual

human life began sometime after the joining of sperm and egg. In particular, Cardinal Martini said he agreed that a new individual did not seem to be present in a fertilized egg before the male and female nuclei had combined to form the new embryo's nuclei. That is an argument made by some scientists who are promoting new, more sophisticated forms of artificial insemination. Cardinal Martini said a more precise understanding of when individual human life begins could help overcome the Church's opposition to every form of artificial insemination.

• The cardinal said the implantation of frozen embryos, so-called embryonic adoption, was preferable to simply letting the embryos perish—even when the mothers are single.

• On the question of allowing single people to adopt children, the cardinal said adoption by married couples was generally preferable, but that he would not want to exclude the possibility for singles. It's a question of making the best choice for the child, he said. †

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# Love of God, sacraments lead apologist Rosalind Moss to Catholic faith

By Mary Ann Wyand

Catholic Answers staff apologist Rosalind Moss reverently picked up the heavy metal crucifix and kissed the golden corpus.

Then the internationally known radio talk show host, author and motivational speaker from El Cajon, Calif., told 375 women attending the third annual Treasuring Womanhood conference on April 22 about her love for God and the sacraments of the Catholic Church.

During two presentations, she skillfully entertained and catechized the participants at "Journey in Trust, Called to Trust, Courage to Trust," the archdiocesan women's conference at the Indiana Convention Center in Indianapolis.

With humorous anecdotes, Moss shared her life story of growing up Jewish in Brooklyn, N.Y., and becoming friends with 12 Jews for Jesus as a young adult in California, then joining an evangelical Christian denomination for 18 years before God called her to Catholicism.

She mixed Jewish beliefs from the Torah with other New Testament passages and Gospel teachings while weaving her story of conversion to the "one, true Church" that Christ founded more than 2,000 years ago.

"Peter was the first Jewish pope," she said. "Don't you forget that! The first pope was Jewish."

Moss also talked at length about the Blessed Mother's role in her life and the life of the Church.

"Mary was a Jewish mother," Moss reminded the women, who laughed as she added, "and you know what that means. ... Don't ever be afraid to talk to people about Mary. ... She has a one-track mind—straight to Jesus. She'll say, 'Do I have someone for you.'"

Moss said she struggled with feelings of emptiness and loneliness throughout her



Catholic Answers staff apologist Rosalind Moss of El Cajon, Calif., shares her faith journey from Judaism to Catholicism during Treasuring Womanhood, the third annual archdiocesan women's conference, on April 22 at the Indiana Convention Center in Indianapolis. The conference was sponsored by the archdiocesan Office for Pro-Life Ministry and the Marian Center of Indianapolis.



life until she was introduced to Christianity in 1976 then joined the Catholic Church during the Easter Vigil in 1995.

Her conversion to Christianity began with a religious flyer that jolted her with the message, "If being born hasn't given you much satisfaction, try being born again."

That message "shined right through my heart," she said. "I had everything this world could offer, and when I came to California ... I had a good salary, a great social life, I lacked nothing this world could give. I only had one problem, and I'd had it since I was about 10 years old, and that is that no matter what I had—love, money, success—by the world's standards, no matter what, nothing and no one had ... ever filled the deep sense of emptiness, loneliness, meaninglessness and purposelessness that I lived with my entire life."

Her friends told her that Christ died on the cross for all of our sins and that she could come to know Jesus as a friend. Their conversation changed her life.

"I realized that night that God can

become man," Moss said. "It took a couple of months more for me to work through the pride and fear and whatever baggage I had, and give my life to God, which I did in 1976. I remember waking up the next morning, and for the first time in my life I said, 'Good morning, Lord,' and I knew he was God, and I knew I would never be alone again. The pain in my heart was gone."

As an evangelical Christian, she had been taught that the Catholic Church was a cult. Her older brother, David Moss, shocked her when he joined the Catholic Church in 1979 in New York.

"I told my friends that 'I thought he was Christian,'" she said, "'but he's Catholic.'"

In 1990, her brother gave her a copy of *This Rock*, a magazine published by Catholic Answers, a nonprofit organization, which helped open her eyes to the truths of the faith. She also read books by former Presbyterian minister Scott Hahn, who joined the Church, and other Catholic authors for four and a half years.

"I knew that if I did not look into the Catholic Church," she said, "I'd be turning away from God. It was the most agonizing journey of my life."

She said Father James T. O'Connor's book, *The Hidden Manna—A Theology of the Eucharist*, taught her about the sacraments, "the intimacy of total self-giving love that is unique to the Eucharist," and that 2,000 years of Christ's love is brought to the altar "through him, with him and in him" during every Mass.

Now she teaches Catholics how to defend their faith and explain the grace of the sacraments to others as a full-time employee of Catholic Answers.

"Catholic apologetics doesn't mean 'I apologize for being Catholic,'" she said. "It's a reasoned explanation of the faith—not just what we believe, but why we believe what we believe. The answer to the world's salvation is the Church that Christ established 2,000 years ago."

(Next week: Catholic musician Annie Karto shares her faith journey.) †

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## Editorial



CNS photo/Caro Cortes IV, Reuters

**Catholics distribute Easter eggs at the government-sanctioned Cathedral of the Immaculate Conception after Easter Mass in Beijing on April 16. More than 200 new catechumens joined the Catholic Church during Easter Vigils in Beijing's city center.**

## The lightness of Easter joy

"The Book of Revelation's vision of heaven expresses what we see by faith at Easter: the Lamb who was slain lives. Since he lives, our weeping comes to an end and is transformed into laughter." (cf. Rev 5:4f). —Pope Benedict XVI

When was the last time you experienced your Christian faith as something that eased the burdens of daily living? When was the last time you heard or read something about the Catholic Church that provoked lighthearted laughter? Was your celebration of Easter 2006 truly a time of joy—or was it simply one more thing you had to do before getting back to the dreaded business of every day?

We hope that this Easter season is a time of joy and laughter for all of us—individually, as families and parish communities, and as an archdiocesan and universal Church. There is too much "heaviness" in our lives. Too much grief and sorrow and anxiety. Too much bad news. Too much sadness and sin. We need more laughter. More lightheartedness. More joy.

Especially during the past five years (ironically the first years of the hope-filled third millennium of Christianity), we have been burdened with lots of heavy stuff: Terrorism. Scandals. Financial burdens. The priest shortage. Problems with parish staffing. Divisions between red states and blue states. Culture wars. Immigration conflicts. Christianity vs. Islam vs. Judaism. The list goes on ... and on ... and on.

Joy is a Christmas theme. It is the profound greeting of the angels to the shepherds, the announcement of glad tidings and hope for the future. Joy is also an Easter theme. It is the disciples' experience of the risen Lord on the road to Emmaus, in the upper room and in Galilee. And joy is what we will experience at Pentecost as the whole world is opened up by the power of the Holy Spirit, and the Church is born, in joyful hope and anticipation of the kingdom that is here now and yet to come.

Lord, save us from taking ourselves and our problems too seriously. Save us from the kind of heaviness that prevents us from loving others and serving you. Help us to open our eyes and to see by Easter faith the wonders of your creation and the triumph of love over death.

As Pope Benedict tells us, through the eyes of Easter faith, "we actually do glimpse heaven, and we see God's gentleness, which is neither indifference nor weakness but power of the highest order. It is in this way, and only thus, that we see the mysteries of creation and catch a little of the song of angels—indeed, we can try to join with them somewhat in singing the Alleluia of Easter Day. Since we see the Lamb, we can laugh and give thanks!" Amen. Alleluia.

— Dan Conway

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

## The National Geographic code

*Editor's Note: The following editorial appeared in the April 13 issue of The Catholic Review, newspaper of the Archdiocese of Baltimore.*

The release next month of *The Da Vinci Code* movie has already renewed the nonsensical trend of looking at the Catholic Church as a conspiratorial repository of cultural and religious secrets.

Now the National Geographic Society's display of an ancient Coptic text, dubbed the "Gospel of Judas," and the publicity generated to promote its television special have inflamed theorists eager to see the Church and Christianity in general thrown into doubt by the discovery of a new "gospel."

The Gospel of Judas was discovered in the 1970s and has awaited its day in the public spotlight while it was

shopped around as an antiquities find to the highest bidder.

The text isn't a gospel according to Judas; it's a gnostic text that purports to be about Judas.

Early Christians, Catholic News Service said, used the term gnostic to describe sects in the second century which exalted arcane knowledge, mixing Christian belief with pagan speculation and theories.

Gnostics, in other words, were the Dan "Da Vinci Code" Browns of the early Church. They were people who looked at the life of Jesus and formulated conspiracy theories and hidden meanings.

Brown and National Geographic are free to hatch their own theories, but the Good News is revealed and plain for all to see. The Church has proclaimed it loudly for 2,000 years. †

## Letters to the Editor

### Circumventing the laws, pleading for amnesty is wrong

I say "Amen" to the April 21 letter to the editor in *The Criterion* concerning immigration.

I am 72 years old and have felt that I have practiced the Catholic faith faithfully. I do not believe that my religion requires me to believe in breaking laws of the land that are reasonable. I have no problem with people coming to this country legally and becoming citizens. There are ways to do so.

I do have problems with circumventing the laws and then pleading for amnesty and asking for special favors. (For example, if I am Spanish, teach me in Spanish. If I am German, teach me in German. Don't teach me English and take away my heritage.)

Maybe we need immigration reform or review of the existing laws. I do not have an issue with the Church supporting these issues, but I do when I hear of Church leaders marching in protest for issues that openly support ignoring the laws of this country. (For example, amnesty for those that have openly disobeyed the law.)

I am a Catholic that has some different ideas than some of our leaders in the faith. I am not a blind follower.

Loren Richards, Rushville

### Troops deserve prayers for their civic loyalty

I believe a letter writer in the April 21 issue of *The Criterion* has failed to consider an important point in the argument that we should support our troops emotionally and spiritually, even if we disagree with war.

We, the people, elect our officials. These officials make the decision when to declare war, thus we, the people, by proxy, send our troops to the battlefield.

Our troops act on our behalf, for our protection. We may disagree with our politicians, but that doesn't make us any less responsible for the physical, emotional, and spiritual welfare of the men and women that we, the people, send to conflicts.

Why? Because those same men and women, when they join the military, place their trust in "we, the people," that we will not send them to war without cause. That is their oath, their promise, their commitment. They trust us to not betray them.

Therefore, even if you write your elected officials every week asking them to end this conflict swiftly, you still owe those troops your prayers and your thanks for their civic loyalty.

Lisa Roeber, Indianapolis

### We are obligated to follow laws of our land

I read with interest the letter to the editor in the April 14 edition of *The Criterion*, and I couldn't agree with the letter writer more.

I kept waiting for our bishops to come out in favor of obeying a duly constituted law of this country and, unfortunately, I am still waiting.

In a recent issue of *The Criterion*, our own bishop mentioned the illegality, but dismissed it as irrelevant. I, too, went to Catholic schools and was taught the same as the previous letter writer: It is a sin to break a valid, duly constituted law of our land.

What about those who are following the rules and are patiently waiting? What kind of message is being sent to them? Are we supposed to look to our clergy for help in learning what is right and what is wrong? What happened

here?

Any reference to immigrants coming here before the implementation of our laws is immaterial to the argument. If there is no law, how can you break it?

If this were a Church law, would the reaction from our bishops be the same?

This is my country and, for all her problems and mistakes, there is no place better. Obviously, the illegals pouring across our borders feel the same.

Are the clergy in Mexico doing anything to promote better living conditions there? Are the clergy here helping them with that job? Facilities across this country are being stretched to the limits and beyond with illegals demanding and expecting assistance, and we are being asked to foot the bill for this.

How can someone with no Social Security number, being paid under the table as many are, be able to pay federal taxes? Would they really want to? People say the illegals pay taxes, but no one explains to me how this is being done and what taxes are really involved.

We either respect the laws of our country, or we pick and choose. If the latter, our bishops run the risk of getting the same response when they present a Church law with which we do not agree.

All valid laws come from God, and our obligation to follow them is the same.

Barbara L. Maness, Vevay

### Focus on important things at Sunday Mass

A letter writer says (letters to the editor) in the April 21 edition of *The Criterion* that people should dress appropriately for church.

When I am at church, I'm not people watching. I really do not care if the guy in another pew polished his shoes or not. I am there to celebrate Mass with my fellow believers, not to harp on their perceived attire shortcomings.

I would recommend that those that share the letter writer's attitude look at some paintings of the Last Supper, including Da Vinci's portrayal. Not only are Jesus and the Apostles not sporting a shirt and tie, they don't even bother with socks.

My point is that I would hope God did not care what I wore to church last Sunday. If a homeless person decided to come to church, I would hope my congregation would not shun him and bar the door because he looked a little ragged.

Focus on the important things at church on Sundays, such as the message in the readings, the priest's homily or the miracle of Communion.

Daniel McGowan, Bloomington

### Reader: It is wrong to denigrate our military

Evidently, you don't expect all of your letters to be "courteous and respectful, temperate in tone or well informed."

For instance, a letter about the war conscience in the April 21 issue of *The Criterion* was anything but that.

I guess we should send our military and our police into harm's way without any protection, since it is a mortal sin to defend oneself or others. Do the chaplains in the military tell the soldiers that they are committing mortal sin? I don't think so.

I think it is more of a sin to denigrate our military and their families for their sacrifices. How would you feel if you had lost a loved one in the war, and someone said that they had committed mortal sin? That is as hurtful as the people who demonstrate at their funerals.

God bless our troops and keep them safe!

M. Claudette Malloy, Indianapolis

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



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Compendium, Catechism for Adults are valuable formation resources

In one of my messages during Lent, I stressed the importance of formation in our faith. I made a point of the responsibility of parents in overseeing the catechetical instruction of their children.

Two valuable resources for adult formation in the Catholic faith should be available for use in the United States as I write this column. They will be family friendly.

Last June, the Vatican issued the *Compendium of the Catechism of the Catholic Church*. It is a shortened and simplified version of the catechism which was commissioned by the late Pope John Paul II in 2003. The Italian version was presented by Pope Benedict XVI in June 2005. It is a 200-page synthesis of the original 800-plus-page *Catechism of the Catholic Church*.

During an international catechetical congress held in Rome with representatives from episcopal conferences around the world in 2002, there was a lot of discussion about making the *Catechism of the Catholic Church* more accessible. This compendium is the result.

The compendium is intended to be user friendly for most Catholics, but it is not a new catechism. The compendium faithfully reflects the teaching of the more extensive *Catechism of the Catholic Church*. Pope Benedict noted that the catechism “remains the source to draw from when looking for a harmonious and authentic explanation of Catholic faith and morals.”

When the original catechism was published, it was meant to be a source for other catechetical tools that would help implement it. Our national bishops’ conference was responsible for translating the compendium from the Italian version. The English edition is published by the U.S. conference.

The compendium is a chapter-by-chapter, section-by-section summary of the content of the *Catechism of the Catholic Church*. It presents the essential teaching, and it continually encourages the reader to refer to the catechism for further study.

When asked to comment on the compendium, Bishop Donald Wuerl, chairman of the U.S. Bishops’ Committee on Catechesis, said, “We must remember that many of the people we are trying to reach today were under-catechized or poorly catechized during the 1970s and 1980s. There is the need to engage them in taking a second look at the faith. While the catechism can do this, other tools such as the compendium can serve to invite people back into an examination of the faith” (*Columbia* magazine, March 2006, p. 19).

A second resource will be available shortly. It is the *United States Catechism for Adults*. This catechetical tool has been approved by the U.S. Conference of Catholic Bishops and the Holy See. When Pope John Paul II promulgated the *Catechism of the Catholic Church* in 1992,

he pointed out that it “is meant to encourage and assist in the writing of new local catechisms, which take into account various situations and cultures while carefully preserving the unity of faith and fidelity to Catholic doctrine” (in *Fidei Depositum*, the apostolic constitution of promulgation).

Subsequently, the Vatican Congregation for the Clergy—which oversees catechesis in the Church—encouraged our national conference of bishops to develop a national catechism that addressed the culture in the United States. The bishops made the decision to pursue a national catechism geared to the adult and young adult level. It was to be user friendly and readable. It was to reflect that structure of the *Catechism of the Catholic Church*, that is, the “four pillars” or sections of the catechism—Part I: The Profession of Faith; Part II: The Celebration of the Christian Mystery; Part III: Life in Christ; and Part IV: Christian Prayer.

The catechism’s section on the profession of faith deals with the manner in which God revealed himself to the world and with the articles of the creed. The second section on celebration of the Christian mystery deals with the liturgy and the seven

sacraments instituted by Christ. Section three, Life in Christ, deals with our vocation to holiness, our human dignity, teaching on the moral conscience, individual and social morality, including reflections on the Ten Commandments. The final section on Christian prayer treats the Church’s tradition of prayer with extensive reflection on the Our Father.

In the national adult catechism, the chapters of each of the four sections begin with the story of a saint or exemplary Catholic that leads one into the doctrinal content in concise and straightforward language. There is a brief statement about how the particular teaching is challenged in our contemporary culture—especially in the United States—and how the Church’s teaching addresses our culture. Reflection and discussion points are given. A prayerful reflection concludes the chapter.

The adult catechism went through several drafts of consultation with the bishops of the United States, experienced catechists and theologians. I am confident you will be really pleased with this new resource and the compendium. †

#### 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.

## Compendio, catequismo para adultos constituyen valiosos recursos para la formación

En uno de mis mensajes de la Cuaresma hice énfasis en la importancia de la formación de nuestra fe. Resalté la responsabilidad de los padres de supervisar la instrucción catequética de sus hijos.

En este mismo momento, deben estar a disposición en Estados Unidos dos recursos valiosos para la formación de adultos en la fe católica. Dichos recursos están orientados al uso familiar.

El pasado junio, el Vaticano publicó el *Compendio del Catecismo de la Iglesia Católica*. Se trata de una versión simplificada de *El Catecismo* que encomendó el difunto Papa Juan Pablo II en 2003. El Papa Benedicto XVI presentó la versión italiana en junio de 2005. Es una síntesis de 200 páginas del *Catecismo de la Iglesia Católica* original de más de 800 páginas.

En el 2002, durante un congreso catequético internacional celebrado en Roma con representantes de las conferencias episcopales de todo el mundo, hubo amplias discusiones acerca de hacer que el *Catecismo de la Iglesia Católica* fuera más accesible. Este compendio es el resultado de dichos esfuerzos.

El *Compendio* se diseñó con la idea de que fuera fácil de usar para la mayoría de los católicos, pero sin constituir un nuevo catecismo. El compendio refleja fielmente las enseñanzas del más amplio *Catecismo de la Iglesia Católica*. El Papa Benedicto indicó que el *Catecismo* “sigue siendo la fuente de consulta a la hora de buscar explicaciones armoniosas y auténticas de la fe y

la moral Católica.”

Cuando se publicó el catecismo original, estaba destinado a ser una fuente para otras herramientas catequéticas que ayudarían a implementarlo. Nuestra conferencia nacional de obispos fue responsable por la traducción del *Compendio* del italiano. La edición en inglés la publicó la conferencia de EE.UU.

El *Compendio* es un resumen capítulo por capítulo y sección por sección del contenido del *Catecismo de la Iglesia Católica*. Representa las enseñanzas fundamentales e invita constantemente al lector a referirse al *Catecismo* para profundizar sus estudios.

Cuando se le pidió que comentara acerca del *Compendio*, el Obispo Donald Wuerl, jefe del comité de catequesis de EE.UU., indicó: “Debemos recordar que muchas de las personas a quienes estamos tratando de llegar hoy en día no recibieron una catequización adecuada o recibieron una catequización pobre durante los años 1970 y 1980. Es necesario invitarlos a que se fijen nuevamente en la fe. Si bien el *Catecismo* puede cumplir esta función, otras herramientas tales como el *Compendio* pueden servir para estimular a las personas a que vuelvan a examinar su fe.” (*Revista Columbia*, Marzo de 2006, p. 19).

Muy pronto habrá otro recurso a disposición. Se trata del *Catecismo de Estados Unidos para adultos*. La Conferencia de Obispos de EE.UU. y la Santa Sede han aprobado esta herramienta de catequización. Cuando el Papa Juan Pablo II promulgó el *Catecismo de la Iglesia Católica* en 1992,

resaltó que “está destinado a promulgar y asistir en la elaboración de nuevos catecismos locales que tomen en cuenta diversas situaciones y culturas, al tiempo que preservan cuidadosamente la unidad de la fe y la fidelidad a la doctrina Católica” (en *Fidei Depositum*, la constitución apostólica de promulgación.)

Posteriormente la Congregación Vaticana para el Clero, que supervisa la catequesis en la Iglesia, alentó a nuestra conferencia nacional de obispos a que desarrollara un catecismo nacional orientado a la cultura en Estados Unidos. Los obispos decidieron ir en pos de un catecismo nacional dirigido a adultos y jóvenes. Debía estar orientado a los usuarios y ser de fácil lectura. Debía reflejar la misma estructura del *Catecismo de la Iglesia Católica*, es decir, los “cuatro pilares” o secciones del *Catecismo*, Primera Parte: La profesión de la fe; Segunda parte: La celebración del misterio cristiano; Tercera parte: La vida en Cristo; Cuarta parte: La oración Cristiana.

La sección del *Catecismo* sobre la profesión de la fe trata sobre cómo Dios se reveló al mundo y las estrofas del credo. La segunda sección acerca de la celebración del misterio cristiano habla de la liturgia y los siete sacramentos instituidos por Cristo. La tercera sección, La vida en Cristo, tiene que

ver con nuestra vocación a la santidad, nuestra dignidad humana, la enseñanza de la conciencia moral, moral individual y social, e incluye reflexiones sobre los Diez Mandamientos. La última sección sobre la oración cristiana lidia con la tradición de la oración de la Iglesia con extensas reflexiones sobre el Padre Nuestro.

En el catecismo nacional para adultos los capítulos de cada una de las cuatro secciones comienzan con la historia de un santo o un católico ejemplar que conducen al lector al contenido doctrinal con un vocabulario conciso y directo. Cuenta con una breve declaración acerca de los desafíos particulares de la enseñanza en nuestra cultura contemporánea, especialmente en Estados Unidos, y cómo las enseñanzas de la Iglesia hacen frente a nuestra cultura. Se presentan puntos para la discusión y la reflexión. El capítulo concluye con una reflexión para la oración.

El catecismo para adultos pasó por varios borradores de consulta ante los obispos de Estados Unidos, catequistas y teólogos peritos. Estoy seguro de que se sentirán muy a gusto con este nuevo recurso, al igual que con el *Compendio*. †

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!

# Events Calendar

## April 28

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, Mass, praise, worship, healing prayers, 7 p.m. Information: 317-797-2460.

Cathedral High School, 5225 E. 56th St., Indianapolis. Visiting Nurse Association, **meningitis clinic**, 10:30 a.m.-12:30 p.m. Information: 317-542-1481.

St. Francis Hospital, South Campus, 8111 S. Emerson Ave., Indianapolis. **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-865-5554.

Our Lady of Mount Carmel Parish, 14598 Oakridge Road, Carmel, Ind. (Diocese of Lafayette). **Natural Family Planning (NFP) class**, 7-9 p.m. Information: 317-848-4486.

## April 29

Roncalli High School, 3300 Prague Road, Indianapolis. **"Rainforest Rebelation: A Sensational Roncalli Safari," annual dinner**, \$70 per person.

Information: 317-787-8277, ext. 239, or [kslimak@roncallihs.org](mailto:kslimak@roncallihs.org).

St. Joseph Parish, 1875 S. 700 W., North Vernon. **Four Corners Craft and Garden Show**, crafts, plants, flowers, baked goods, lunch available, 9 a.m.-2 p.m. Information: 812-346-8685.

St. Joseph Church, 207 N. Washington St., Delphi, Ind. (Diocese of Lafayette). **Day of Recollection, "Holy Springtime,"** Schoenstatt Father Gerold Langsch, Mass, 8:30 a.m., talk to follow at Honan Hall, \$10 donation includes lunch. Registration: 765-743-2970 or e-mail [astell@purdue.edu](mailto:astell@purdue.edu).

## April 30

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

Primo Conference Center North, 5649 Lee Road, Indianapolis. **Positive Thinking Seminar, "How to Transform Your Life by Transforming Your Mind—**

## Spring Clean Your Life,"

Becky Gaynor, presenter, registration, 1 p.m. seminar, 2-4 p.m., \$30 early-bird rate. Information: 317-837-8214 or [www.beckygaynorministries.com](http://www.beckygaynorministries.com).

St. Pius X Church, 7200 Sarto Drive, Indianapolis. **Catholic Choir of Indianapolis, 13th Journey Concert**, 2 p.m., free admission, refreshments following concert.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. **Archdiocesan SPRED liturgy**, 3:30 p.m., reception following Mass. Information: 317-236-1448 or e-mail [spread@archindy.org](mailto:spread@archindy.org).

St. Louis Church, 13 St. Louis Place, Batesville. **Marriage Preparation Conference, "Marriages Forever,"** 1-5 p.m. Information: 812-933-6407 or [bdeanery@aol.com](mailto:bdeanery@aol.com).

MKVS and DM Center, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). **Mass**, 3:30 p.m., healing service, with Father

Elmer Burwinkel, pitch-in dinner. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

## May 1

Mount Saint Francis Retreat Center, 101 St. Anthony Drive, Mount St. Francis. **Charismatic Mass**, 7 p.m. Information: 502-239-0208.

## May 2-30

St. Gabriel Parish, 6000 W. 34th St., Indianapolis. **Catholic Returning Home series**, 7:30-9 p.m. Information: 317-291-5376.

## May 3

St. Mary Parish, Marian Center, 317 N. New Jersey St., Indianapolis. Solo Singles, **Catholic singles** 50 and over, single, widowed, divorced, new members welcome, 6:30 p.m. Information: 317-897-1128.

## May 4

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **"A Marian Feast,"** dinner, 6 p.m., \$100 per person. Information: 317-545-7681.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. Catholic Charismatic Renewal of Central Indiana, **weekly prayer meeting**, 7:15-8:45 p.m. Information: 317-592-1992 or e-mail [ccrci@hotmail.com](mailto:ccrci@hotmail.com).

## May 4-6

St. Andrew the Apostle Parish, 4050 E. 38th St., Indianapolis. **Spring rummage sale**, Thurs. and Fri. 8 a.m.-6 p.m.; Sat. 8 a.m.-noon, \$2 bag day. Information: 317-545-8671.

## May 5

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. Catholic Charismatic Renewal of Indianapolis, **healing Mass and healing service**, 7 p.m. praise and worship, Mass and healing service. Information: 317-592-1992 or e-mail [ccrci@hotmail.com](mailto:ccrci@hotmail.com).

## May 7

Marian College, Ruth Lilly

Student Center, 3200 Cold Spring Road, Indianapolis. **People of Peace, Secular Franciscan Order**, noon-2 p.m. Information: 317-955-6775.

Saint Meinrad Archabbey, Archabbey Apiary, 200 Hill Drive, St. Meinrad. **Beekeepers field clinic**, 11:30 a.m.-2:30 p.m. Information: 812-357-6501.

Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad. **Monte Cassino pilgrimage**, "Mary, Mother of God," Benedictine Father Brendan Moss, presenter, 2 p.m. CDT. Information: 812-357-6501.

## May 8

St. Francis Hospital, 8111 S. Emerson Ave., Indianapolis. American Cancer Society and the National Cosmetology Association, **"Look Good ... Feel Better," free workshop for women with cancer**, noon-2 p.m. Information: 317-782-6704. †

# Regular Events

## Daily events

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:30 a.m., evening prayer, 5:15 p.m. Information: 317-635-2021.

Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. **Liturgy of the Hours**, Mon.-Fri., morning prayer, 7:05 a.m., evening prayer 5:30 p.m. Information: 317-638-5551.

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

St. Barnabas Church, 8300 Rahke Road, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m., evening prayer, 6:30 p.m. Information: 317-882-0724.

St. Thomas Aquinas Church, Bosler Chapel, 46th and Illinois streets, Indianapolis. Mon.-Fri., **Liturgy of the Hours**, morning prayer, 7:30 a.m. Information: 317-253-1461.

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

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

St. Luke Chapel, 7575 Holliday Drive E., Indianapolis. **Perpetual adoration**. Information: 317-259-4373.

Pope John Paul II Adoration Chapel, 1723 I St., Bedford. **Perpetual adoration**. Information: 812-279-5814.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Perpetual adoration**. Information: 317-888-2861.

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

## Weekly events

### Sundays

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

St. Joseph Church, 1375 S. Mickley Ave., Indianapolis. **Mass in Vietnamese**, 1 p.m. Information: 317-244-9002.

Christ the King Church, 1827 Kessler Blvd., E. Drive, Indianapolis. **Exposition of the Blessed Sacrament**, 7:30-9 p.m., rosary for world peace, 8 p.m. Information: 317-255-3666.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. **Spanish Mass**, 5 p.m. Information: 317-291-7014.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas for sale** after 9 a.m. Mass. Information: 317-634-8025.

## Mondays

St. Thomas the Apostle Church, 523 S. Merrill St., Fortville. **Rosary**, 7:30 p.m. Information: 317-485-4102.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Prayer group**, 7:30 p.m. Information: 317-888-2861.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis. **Holy hour**, 7 p.m. Information: 317-784-1763.

Marian Center, 3356 W. 30th St., Indianapolis. **Prayer group**, prayers for priests and religious, 9 a.m. Information: 317-253-2964.

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

## Tuesdays

Holy Name Parish, 89 N. 17th St., Beech Grove. **Prayer group**, 2:30-3:30 p.m. Information: 317-784-5454.

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

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

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

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass. Information: 317-398-8227.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Awesome Kids," **therapeutic program for 5- to 13-year-olds** grieving from the loss of a loved one. Information: 317-783-8383.

St. Francis Child and Adolescent Behavioral Health Center, 650 E. Southport Road, Suite C, Indianapolis. "Teens Grieving Teens," **therapeutic program for high school students** grieving from the loss of one or more teenage friends, 7-8 p.m. Information: 317-783-8383.

## Wednesdays

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

Immaculate Heart of Mary Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests for laity, **prayer cenacle**, 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.

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. Information: 317-253-1461.

Holy Trinity Parish, 2618 W. St. Clair St., Indianapolis. **Poticas** for sale, noon-2 p.m. Information: 317-634-8025.

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.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. **Rosary and Chaplet of Divine Mercy**, 7 p.m. Information: 317-888-2861.

St. Francis Hospital and Health Center, 438 S. Emerson Ave., Greenwood. Wellness Community, **cancer support group**, 6-8 p.m., interview required before joining group. Information: 317-257-1505.

St. Denis Church, 12155 N. County Road 600 E., Westport. **Liturgy of the Hours**, morning prayer, 7 a.m. Information: 812-591-2362.

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

## 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. Information: 317-784-5454.

St. Malachy Church, 326 N. Green St., Brownsburg. **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. Information: 317-546-4065.

St. Rita Parish, 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. Drive, Indianapolis. **Marian prayers for priests**, 5:30-6:30 a.m. Information: 317-255-3666.

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

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

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

St. Mary Church, 415 E. Eighth St., New Albany. Shepherds of Christ **prayers for lay and religious vocations**, 7 p.m. Information: 812-944-0417.

St. Joseph Church, 125 E. Broadway, Shelbyville. **Rosary and Divine Mercy Chaplet** after 8 a.m. Mass.

## Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Catholic Charismatic Renewal**, prayer meeting, 7-8:30 p.m., except first Friday. Information: 317-797-2460.

St. Charles Borromeo Church, chapel, 2222 E. Third St., Bloomington. **Adoration of the Blessed Sacrament**, noon-3 p.m., second, third and fourth Fridays. Information: 812-336-6846.

St. Susanna Church, 1210 E. Main St., Plainfield. **Adoration of the Blessed Sacrament**, 8 a.m.-7 p.m. Information: 317-839-3333.

St. Lawrence Church, Chapel, 6944 E. 46th St., Indianapolis. **Adoration of the Blessed Sacrament, Benediction and Mass**, 7 a.m.-5:30 p.m. Information: 317-546-4065.

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

## Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis. **Pro-life rosary**, 9:30 a.m. Information: 317-255-6789.

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

St. Patrick Church, 950 Prospect St., Indianapolis. **Mass** in English, 4 p.m. Information: 317-631-5824. †

Events Calendar submissions should include a date, location, name of the event, sponsor, cost, time and a phone number for more information. All information must be received by 5 p.m. on Thursday one week in advance of our Friday publication.

Submissions will not be taken over the phone.

To submit an event, mail to: *The Criterion*, Events Calendar, P.O. Box 1717, Indianapolis, IN 46206.

You may hand-deliver the notice to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis.

Events may be faxed to 317-236-1593 or e-mailed to [mklein@archindy.org](mailto:mklein@archindy.org).

For more information about our Events Calendar policy, log on to [www.CriterionOnline.com](http://www.CriterionOnline.com), click on the "Events" link, then on the link to our events policy. †

# NCEA speaker: Challenging times now the norm

ATLANTA (CNS)—“Challenging times are here to stay,” Dominican Father James Marchionda told Catholic educators on April 21, but “challenging times do not define the Gospel. Challenging times do not define the Good News of Jesus Christ. Rather, Jesus Christ defines the challenge.”



Fr. James Marchionda

Father Marchionda, a traveling speaker who has recorded several collections of liturgical music, gave the keynote address on the closing day of the April 18-21 convention of the National Catholic Educational Association in Atlanta.

The priest’s address was titled “Telling the Good News in Challenging Times.” It echoed the convention’s theme, “Charting the Future in Challenging Times.”

One challenge for the convention itself this year was the fact that it had to be relocated from New Orleans after the

devastation of Hurricane Katrina made the city unsuitable to host a gathering the size of the NCEA. This year’s convention drew about 5,000 participants.

Challenges affect all areas of life, according to Father Marchionda.

“Challenging times are no longer the exception, they are the norm,” Father Marchionda said, citing corporate scandals, honesty in government, the clergy sex abuse scandal and the prosecution of war.

Still, “there is a power inside each one of us that is unexplainable by human standards,” he said.

“Spirituality is the most important part of our ministries,” he added. “What we need over and over again in the face of struggle, in the face of challenges, is to be transformed by God.”

“The challenges Jesus faced on Holy Thursday and Good Friday were handed to us,” Father Marchionda said. “We see that challenge is part of the program.” In doing that, he added, “we embrace the challenge as a way of life.”

Father Marchionda spoke of challenges he faced during something as simple as a singalong at a nursing home.

The nursing home was in a rural area. Few of its residents had any visitors at all, Father Marchionda was told.

To get the residents to snap out of their lethargy, Father Marchionda said, he responded by dusting off some golden oldies—including “Walkin’ My Baby Back Home,” “Sentimental Journey” and “You Must Have Been a Beautiful Baby.”

He felt he had succeeded by the end of his singalong, and made a point to shake the hand of each resident. Many asked him he if he would pray for them.

The last resident, who was listing to one side despite being strapped into his wheelchair, also wanted to know if he could ask Father Marchionda a question. When the priest said yes, the old man said, “Can I give you my blessing?”

“His sickness did not define his faith. His faith defined his sickness,” Father Marchionda said in recalling the man. “He knew he was a blessing. He knew his life was a blessing.”

The blessing Father Marchionda received from the man, he added, was “one of the best blessings I ever received in my life.” †

## Bullying seen as persistent problem; overweight children bear brunt

ATLANTA (CNS)—Bullying is such a serious issue that the federal Centers for Disease Control and Prevention in Atlanta monitor it as a “child risk behavior,” according to Lynne Lang, a school community health educator in St. Louis.

To illustrate her point, she said 160,000 children stay home from school each day because they’re afraid of someone at their school.

Among the easiest targets for bullying are overweight and obese children—a group whose ranks are swelling as a result of America’s dietary habits, said Angela Sheer, a dietitian who works with Lang at Barnes Jewish Christian HealthCare. The percentage of overweight children and youths ages 6-19 in the United States tripled from 5 percent to 15 percent between 1980 and 2000, Sheer said, and CDC figures indicate the current obesity rate at 17 percent of youngsters in that age group.

Lang and Sheer presented a workshop, “Tipping the Scales on Childhood Obesity and Bullying,” on April 19 during the National Catholic Educational Association’s 103rd annual convention held in Atlanta.

The average weight of a 10-year-old boy jumped nearly 11 pounds between 1963 and 2002, Sheer said, rising from 74.2 pounds to 85 pounds. “Out of a class of 25 kids, four or five would be obese,” Sheer told educators at the workshop. Kids today consume 500 percent more calories from fast-food restaurants than they did in 1970, she added.

“Is it overweight that causes kids to suffer depression or vice versa?” Lang asked. Kids are bullied for being overweight until they turn about 15 years of age, she added. “In high school it flips, and they become the bullies.”

One in six kids identified as bullies by age 8 will be in the criminal justice system by age 24, Lang added. One in eight will be linked to domestic violence by age 30.

That is, of course, if they live that long. Lang said 2,700 kids ages 10-19 commit suicide each year. “Forty-six percent of kids bullied think of suicide,” she said. “Only 7 percent of nonbullied kids do.”

Bullying can come in many forms, according to Lang. It can be verbal, physical or emotional and gender-based, she said, and there is also cyberbullying—bullying in cyberspace.

“Parents are as clueless today about what goes on with computers as they were about drugs in the ’60s,” Lang said.

Gender-based bullying can be extremely harmful, she added. Of the 37 school-based attacks in the United States

between 1974 and 1999, “nearly every attacker had been bullied as a kid. One of the first bullying words was ‘gay.’” Bullied kids then try to prove they’re not gay “in a very inappropriate way,” Lang said. “It’s up to you to protect the dignity of every kid in your classroom.”

“For every hour of TV watching, the prevalence of obesity went up 2 percent higher,” according to a 20-year-old CDC study, Sheer said.

She noted how she and Lang got a grant from the General Mills Foundation to take a child wellness program into public schools in St. Louis County. After participating in the program, only 7 percent of the students reported eating more green salad and 2 percent reported higher dairy intake, but 23 percent said they were walking more.

In policing bullying at recess—which Lang said was the most common time for bullying—she suggested the “New Games” approach of having concerted group activities to achieve goals rather than letting children figure out for themselves what is amusing.

New Games, a concept developed more than 30 years ago, are noncompetitive, cooperative activities such as group juggling and verbal rhyming contests that promote fun and have no winners or losers.

“New Games are that good. Every school should get them,” Lang added. †

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# Educators focus on keeping students safe on the Inter net

PROVIDENCE, R.I. (CNS)—A generation ago, parents worried about their children getting in with the wrong crowd. Today, they worry that the wrong crowd is being invited into their children's homes through the Internet.

To combat the pervasive and sometimes dangerous impact of the Internet on today's youths, educators across the country are being trained in schools and diocesan programs about how to keep students safe while they are online.

Linda Pacheco, assistant director of public programs for the Bristol County Sheriff's Office in Massachusetts, recently gave a presentation to leaders in the Providence Diocese on the dangers of the Internet, especially threats linked to putting personal information on Web sites like [www.myspace.com](http://www.myspace.com) where users post online journals, photos, and thoughts and interests to share with others.

Pacheco said students rarely realize that the information they post and messages they send on the Internet can be viewed by millions of people. That false sense of security

allows some teenagers to believe that they can do and say anything they want without restrictions.

She also told them about a federally-funded Internet safety education program called i-SAFE America sponsored by a nonprofit group that educates parents and youths about Internet responsibility. All materials in the program are free, but users must be certified by the company, which provides free training.

Programs such as i-SAFE—[www.isafe.org](http://www.isafe.org)—are essential, she noted, just as drivers' education training is needed before teenagers can obtain a license.

She said cyberbullying is the latest emerging trend among Web users, citing a recent i-SAFE study that showed that 42 percent of young Internet users have been bullied online. Nearly 60 percent admit to saying hurtful things online, and the same percentage said that they have been hurt by something said about them on the Internet. Fifty-eight percent of those verbally abused online did not tell adults or parents, Pacheco said.

The prevalence of sexual predators online has led law enforcement officials to start building their own networks aimed at catching them. But predators have also formed groups, she said, enabling them to work together to coordinate a meeting between a predator and a victim.

[Myspace.com](http://Myspace.com), which has more than 60 million members, recently announced that it has hired someone to oversee safety, education, privacy and law enforcement affairs.

In March, the FBI arrested two men in connection with separate sexual molestation charges involving two girls, ages 11 and 14, whom they allegedly met through the site.

The site forbids minors 13 and younger from joining and provides special protection for 14- and 15-year-olds, but children can lie about their ages to get around the restrictions.

Mary Kay Cullinan, diocesan director of the Office of Religious Education in Metuchen, N.J., said Internet safety is currently part of the religious education curriculum because it is a moral issue.

Catholic schools and religious education programs in the Metuchen Diocese are implementing NetSmartz, an Internet safety program, in all schools and parishes. The program—[www.netsmartz.org](http://www.netsmartz.org)—was created by the National Center for Missing and Exploited Children and the Boys and Girls Clubs of America.

As Cullinan put it, the program "talks to kids in their language about how to avoid all the bad things out there." It combines an interactive CD with Web-based material to educate parents and children about dangers on the Internet.

During an April 5 Internet safety seminar for school principals, technology teachers and parish catechetical leaders in Metuchen, a Catholic high school teacher said the safety of students extends outside school walls.

Educators were advised to tell their students never to meet anyone in person that they first met online, and to be sure their students understand that people do not always tell the truth, that gossip can be hurtful and harmful, and that personal information is more than just a name and address. Students should also know to tell a parent or guardian if something on the Internet makes them feel scared, uncomfortable or confused. †



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# The perfect moment

## Cardinal Ritter dedicates field to late coach, rallies to win game

By John Shaughnessy

The perfect moment.

For nearly all of us, there are special times in our lives when we hope that everything will be just as we dreamed.

We have that wish for births, engagements and weddings. Yet there are also moments from everyday life when we desperately want our dreams to come true.



John McCracken

So it was for Paige McCracken and Andrew Salmon on the afternoon of April 10, a day when they hoped that everything would be perfect for a special tribute to a man who had

touched not only their lives but so many others.

On that day, 20-year-old Paige McCracken walked toward the baseball diamond of Cardinal Ritter Jr./Sr. High School in Indianapolis.

As she looked toward the cloudless blue sky, Paige felt the sun and the slight breeze on her face, and she just knew this scene would bring great joy to her father, John McCracken.

After working most of his 56 years, McCracken was supposed to begin his

dream job this spring—serving as the head coach of Ritter's varsity baseball team, a job that would let him combine his love for baseball with his passion for making a difference in the lives of young people.

Yet everything changed when he died unexpectedly of a heart attack on Jan. 22. Now, instead of coming to cheer her father in his first home game as the varsity head coach, Paige came to honor him as the school dedicated the baseball field in John McCracken's name.

"It just shows how much of an impact my dad had on everyone," said Paige, a 2004 Cardinal Ritter graduate and member of St. Malachy Parish in Brownsburg. "It's really a special day. I think he would be really proud."

As Paige talked, it was still 30 minutes until the dedication ceremony in which

several people would comment about the tremendous influence her father had on Ritter students in his two years as a staff member and an assistant coach. The comments would bring tears to Paige's eyes. Yet, before the ceremony, she smiled as she recalled her father.

"We were best friends," she said as she sat at a picnic table near the field. "I was an only child. He taught me everything I know. He taught me how to play golf, and he taught me how to live life to the fullest. I was 9 when he started teaching me to play golf. It was something we would always do together."

She then recalled one of the perfect moments in her life—the day in November 2003 when she accepted a scholarship to play golf at Butler University in Indianapolis.

"Both my parents were there," she recalled. "We were all together. We were all healthy."

A month later, her mother, Laura, was diagnosed with cancer. Three months after the diagnosis, her mother died. Paige acknowledges that the sudden deaths of her parents have challenged her faith.

"When we ask God to give us faith, he gives us challenges, too," she said. "My faith has helped me through it. I'm not saying it isn't hard to go to church, but I still do it. Faith was the cornerstone of my parents' relationship. It's what they based everything on for almost 30 years."

*'We were best friends. I was an only child. He taught me everything I know. He taught me how to play golf, and he taught me how to live life to the fullest.'*

—Paige McCracken on her late father's influence

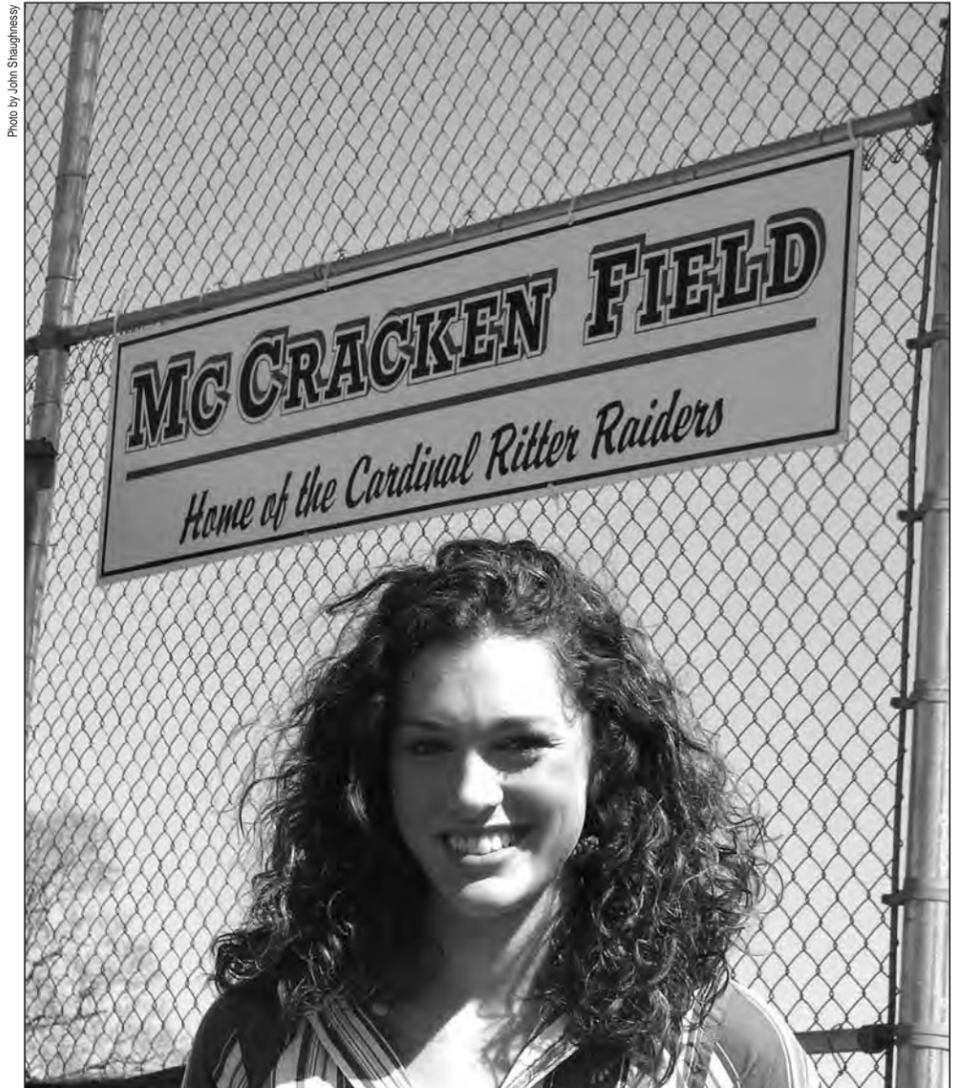
As she looked toward the baseball field, Paige remembered one other constant in her father's life: "He always said if he could change one life, he'd be happy."

Andrew Salmon is among the countless people John McCracken met and changed. He was one of the nearly 3,500 people who attended McCracken's viewing in the Ritter gymnasium in January.

Andrew is also a captain on the Ritter varsity baseball team, a 16-year-old junior who wrote an emotional tribute to McCracken when he learned his head coach had died.

Andrew began his tribute by recalling an unusual yet perfect moment with McCracken—a moment that came during Andrew's first high school summer league

See MCCracken, page 16

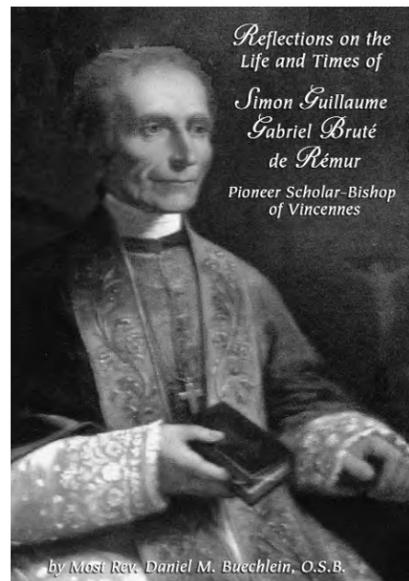


When the Cardinal Ritter Jr./Sr. High School baseball field in Indianapolis was dedicated in honor of John McCracken on April 10, his daughter, Paige, recalled the impact that her father had on her and so many other people.

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# Welcome, new Catholics

Photo by Mary Ann Wood



Msr. Joseph F. Schaefer, vicar general and pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis, baptizes Richard Bucanhan of Indianapolis during the Easter Vigil liturgy on April 15 at St. Bernadette Church in Indianapolis. Sacred Heart of Jesus parishioners Donald and Cheryl Davis of Indianapolis are his sponsors for baptism. St. Bernadette parishioners celebrated the Easter Vigil Mass at Our Lady of Lourdes Church in Indianapolis, and invited Holy Rosary parishioners to worship at St. Bernadette Church because an Easter Vigil Mass was celebrated in Latin at Holy Rosary Church at the same time.

We welcome the new Catholics who have become full participants in the Church since last Easter. Most of the people listed here received initiation sacraments during the Easter Vigil on Saturday, April 15. The names listed here were provided by religious education leaders in local parishes.

The 508 catechumens listed are people who have never been baptized and—within the past year—were baptized, confirmed and received their first Eucharist. The 598 candidates listed were baptized in other Christian traditions and were received into the full communion of the Catholic Church with a profession of faith, confirmation and first Eucharist during the past year. Most people are listed in the parishes where they received their religious formation and the sacraments of initiation.

## Batesville Decanery

**St. Mary of the Immaculate Conception, Aurora**  
Randy Dennis, Patricia Letbecke and Danny Smith (catechumens); April Haunman, John Hill and Harry Richards (candidates)

**St. Louis, Batesville**  
Mary Ann Meyer (catechumen); Tammy Bohman, Tina Carré, Beth Goodwin and Matthew Weisenbach (candidates)

**St. Mary, Greensburg**  
Jennifer Field, Kelsey Foster, Kevin Foster, Michele Foster, David Fuel, Brandon Hempstead, Daniel Jones, Kelly Jones, Kylie Jones, Andrew Klosterkemper and Chris Reynolds (catechumens); Patricia Dissert, Gerald Hall, Brian Lang, Mary Smith, Paul Smith and Steve Redmon (candidates)

**St. Lawrence, Lawrenceburg**  
Thomas Butler (catechumen); Amber Lill, Jeff Merkel and Justin Stearns (candidates)

**Immaculate Conception, Millhousen**  
Jason Barnes (catechumen); Scott Moffert and Catherine Murray (candidates)

**St. Maurice, Napoleon**  
Rick Kohnman and Heather Smith (catechumens)

**St. Peter, Franklin County**  
Jennifer Koehler, Tammy McCool and Kim Westerman (candidates)

**St. Paul, New Albany**  
Cara Sue Schaefer and Rosa Zinsler (catechumens)

**Holy Family, Oldenburg**  
Lily Kruse (catechumen)

**St. Vincent de Paul, Shelby County**  
Brittany Lightner, Domme and Lisa Verling (catechumens); Christian Lefrew and Douglas Rodgers (candidates)

**Bloomington Decanery**  
**St. Vincent de Paul, Bedford**  
Brian Brannigan, Diane Key, Emily Moore, April Rollins and Bill Van Tine (candidates)

**St. Charles Borromeo, Bloomington**  
Ryan Gustus, Deke Hager, Stephanie Neal, Daniela Pavelkova, Celeste Skoczylas, Cheryl Thomas, Sheila Way-Middleton and Tommy Zajac (catechumens); Dolores Acevedo, Cody Baird, Karina Ficko, Christopher Ison, George Leach, Swallow Leach, Rachel Moore, Michele Neary, Lauren Russell, Erin Stevenson, Mark Taylor and Corey Zarse (candidates)

**St. John the Apostle, Bloomington**  
Gale Keene, Chad Luck and Michael Sipes (catechumens); Jason Barnett, Michael Bradburn, Valerie Breudlow, Stan Hillerman, Michael Osborn, Carol Sipes, Amy Spencer and Suzanne Sullivan (candidates)

**St. Paul Catholic Center, Bloomington**  
DeeDee Clouse, Brian Garrett, Weirna Kea, Matthew Lees, Kayle Mena, Richard Parrish, Ryan Rice and Anna Weigand (catechumens); Robert Barzilaukas, Galia Juhera Benitez, Emily Chang, Megan Clogh, Chris Collins, Diana Fisher, Nicole Lang, Kathryn Martlet, Matthew Miller, Jonathan Pettit and Kristen Steckbeck (candidates)

**St. Martin of Tours, Martinsville**  
Michael Alderson, Tyra Gons, Kiley Imman, Kane Lesser, Thomas Malan, Lisa Nelson, David Oro, Christopher Phillips, Crystal Schaber and Shelley Thacker (catechumens); Corey Alderson, Debra Burden, Christopher Imman and Whitney Lintieux (candidates)

**St. Mary, Mitchell**  
Pam Bartlett, Mitchell Cook, Sharon Cook, Amanda Daria, Thomas Gerkin, Maren Homan and Nate Wade (candidates)

**St. Agnes, Nashville**  
Rand Eckstein (catechumen); Sereta Andrews (candidate)

**Our Lord Jesus Christ the King, Paoli**  
Caleb Dunn and Josh Eskew (candidates)

**Comersville Decanery**  
**St. Michael, Brooksville**  
Betty Alvey, Keesley Davis, Dawn Grindling, Tony Marshall and David Stutzman (candidates)

**St. Elizabeth of Hungary, Cambridge City**  
Larara Berger and Kelly Ward (catechumens); Jim Deaton, Jennifer Dudley, Barry Gordon and Valerie Sharp (candidates)

**St. Lawrence**  
Phil Beck, John Brewer, Sondra Hansen, Margaret Ann Warner and Debbie White (catechumens); Michelle Branson and Larissa Curtis (candidates)

**St. Luke**  
Tad Calahan, John Richardson and Mark Smith (catechumens); Carolyn Baerum, Stephanie Behringer, Terri Bemdes, Sam Bloomer, Karen Fox, Steven Lujten, Barry Melbert, Denis O'Brend, Tom Prather, Leonard Kitchey, Lasa Ritzco, Heather Shrock, Michael Tuttle and Amanda Via (candidates)

**St. Matthew**  
Rachel Beck, Michelle Kowal, Erica Stout, Christina Walsh and Cindy Worral (candidates)

**St. Pius X**  
D'neri Bailey Jr., Arianna Butin, Yamanah Butin, Brandy Kaufman, Bailey McKendry and Heather Mullins (catechumens); Brenda Ashburn, Kurt Ashburn, Cisma Bogenmann, Bill Chambers, Amy Butler Norfuss, Kevin Kaufman, Jann Pelley and Christopher Welch (candidates)

**St. Thomas Aquinas**  
Andy Cain, Julie Michels and Marsha Mirmms (catechumens); Michael Alvera, Cinnamon Caughlan, David Choudry, Pamela Malroof, Michael Reeves and Abigail Vincent (candidates)

**Indianapolis South Decanery**  
**Holy Name, Beech Grove**  
Evan Brock, Gary Brock, Mitchell Brock, Kelly Chapman, Kimberly Cannady, Kalia Jones, Heather Schofield and Barry Stafford (catechumens); Patricia Blanton, Melaine Brock, Victoria Chapman, Brian Cherry, David Jaynes, Elizabeth O'Connor and Rebecca Runkel (candidates)

**Our Lady of the Most Holy Rosary**  
Emily Bernfield, Richard Buchanan, Tiffany Buchanan, Matt Kohut and Alan Tuttle (catechumens); Dusty Bratler, Joseph Hester, Judith Johnson, Fred Klempner, Virginia Rehmman, Cathy Wilson and William Yater (candidates)

**Good Shepherd**  
Stephen Hester, Ashley Kelso, Dennis Kelso, Zach Ryan and Sarah Stokes (catechumens); Tammy Baisey and Ann Eberle (candidates)

**Nativity of Our Lord Jesus Christ**  
Tammara Bennett, Misi Elliott, Todd Feljen, Andy Gillespie, Larry Meade, Melanie Wilbur and John Warrenburg (catechumens); Jacqui Alfonso, Rick Baue, Amette Gray and Karen Waite (candidates)

**Sacred Heart of Jesus**  
Nora Eisey and Elizabeth Johnson (catechumens); Kurt Denker, Pam Dockery, Sara Gehrich and Elizabeth Wise (candidates)

**St. Ann**  
Frank Henderson and Terry Sullivan Jr. (catechumens)

**St. Barnabas**  
David Adkins, Kealey Burdine, Tim Burdine, Brian Coss, Samantha Cronk, Gary Lippard, Troy Lundy, Tina Robinson, Christy Rossana, Cassandra Strange and Denise Swingenford (catechumens); Cynthia Able, Kathleen Cook, Kimberly Cook, Brenda Dugan, Saegy Gibson, Gina GZlowski, Brian Harris, Tammy Harris, Cheylye Hillan, Mary Jo Huntington, Kelly McCurry, Jeffrey Miller, Patricia Parson, Jet Quillen, Pamela Rogers, Todd Smith, James Trickett, Alberta Visconti and Aimee Woodard (candidates)

**St. Francis and Clare, Greenwood**  
Kimberly Danbeck, Nicole Diebler, Angela Pella, Amy France, Darrell Ladd, Christopher Richardson, David Sargent and Darion Woodard (catechumens); Monica Garcia, Adam Hellinger, Angela Holubar, Carrie Means, Edward Means, Ryan Means, Sue Ellen Means, Emily Marlet, Gene Sheezy, Kevin Simpson, Jason Tompkins, Robert Young and Stephanie Young (candidates)

**St. John the Evangelist**  
Jill Burleson, Katie Henderson, Christopher Lanfieri, Zachary Seance, Erin Tscholl and Brandon Weiser (catechumens); Scott Eppler, Ashley Groover and Susan Mitchell's (candidates)

**St. Jude**  
David Campbell, Jessica Carr, Chris Davis, Christine Gardner, Danielle Gardner, Kimberly Lopez, Nicole Malero, Claudia Miller, Joey Miller, Kalia Miller, Brandon Morton, Alexandra Todd, Jonathan Weaver and

Natalie Weaver (catechumens); Barbara Bruce, Lorenda Carr, Jessi Cassida, Robert Fahringer, Ashley Faulkenberg, Marisa Gonzalez, Thomas Hartow, Ashley Miller, Ashley Neal, Carla Oehrle, Drew Oehrle, Sarah Perkins, Louie Prohant, William Schuberberg, Elizabeth Toth, John Watson and Thomas Watson (candidates)

**St. Mark the Evangelist**  
Monroe Dubose, Montreal Dubose, Mitchell Dwyall, Jones, Stuart Dwyall-Jones, Darrell Gossert, Abigail Hoff, Amy Gerrish, Rance Kleber Sr., Jason Neff, Brian Russell, Melissa Russell, John Smith, Jennifer Spurgeon, Amanda Suters and Scott Tucker (catechumens); John Catio, Dawn Collier, Monnell Dubose, Stephen Foster, Nicole Gavriola, Al Green, Amy Hon, David Hon, Kaitlyn Hon, Nicole Jeger, Timothy Johnson, Wendy Kochert, Brenda Mahe and Byron Wornak (candidates)

**St. Patrick**  
Gerardo Garcia and Bryan Underwood (catechumens); David Corona, Christina Duran, Griselda Duran, Luis Diaz, Antonio Miranda, Rodrigo Morales, Whitam Ocampo and Myriam Sanchez (candidates)

**St. Rose**  
Brandon Alexander, Tammy Alexander, Ron Anderson, Steve Higgins, Cindy Kelley, Emily Layman, Jennifer Long, Julie Lundy, Cary Nelson and Jennifer Nunnally (catechumens); John Eckles, Linda Eckles, Bryan Edwards, David Edwards, Amy Goodwin, Mike Hammans, Christina Hayes, Ricky Marasick, Randy Maupin and Rose Perkins (candidates)

**Our Lady of the Greenwald, Greenwood**  
Tee Barnett, Mitchell Carter, C.W. Cole, Jane Ann Cole, Jennifer Day, Jeremy England, Alexis Gore, Cory Gore, Charles Godt, Bobby Harvey, John Harguin, Jessica Janosinski, Rhonda Leppert, Leah Meador, Heather Penn, Kenneth Quilton, Ralph Reagan, Christopher Van Sickle and Nicholas Vermillion (catechumens); Elizabeth Brown, Christa Cooper, Scott Farrar, Rebecca Foust, Melissa Kelly, Marissa Knech, John Lindstrom, Betsy Millburn, Sarah Navel, Glenda Nolis, Gloria Shearer, Amy Skirvin, Steve Skirvin, Phayne Stephanie, Amy Tarr, Kim Torrance, Kristin Torrance, Nancy Wallis, Christie Wilde and Judy Zahorack (candidates)

**Indianapolis West Decanery**  
**Holy Angels**  
Rachla Searey and Robert Searey (catechumens); Jerry Jacobs and Linda Searey (candidates)

**St. Christopher**  
Juliette Aardopson, Rachel Bray, Stephanie Bray, Nicole Clark, Brooke Cooper, Stephen Emmerger, Rachael Fry, Elizabeth Gibson, Holly Goff, Kim Holton, Alyssa Kirsham, Cameron Kinick, Peyton Kinick, Samuel Lepert, Carl Metz, Maida Morias, Amanda Schartz, Linda Shepard and Lelia Zore (catechumens); Randy Carter, Phillip Carr, Kevin Eanes, Cheryl Helmer, Deborah Hilton, Abby Meyer, Beth Meyer, Britte Meyer, Nekteria Nwoko and Tara Schaler (candidates)

**St. Gabriel the Archangel**  
Brian Allen, Kathleen Farnsworth, Matthew Granden and Sandra Leon (catechumens); Marla Aguilera, Katherine Bonadilla, Isaura Castro, Roberto Duran, Carlos Espinosa, Peggy Hughes, Cintya La Rosa, Kelly Leon, Katherine Lunavictoria, Selmy Martinez, Rebecca Van Denburgh and Geanny Tavarez (candidates)

**St. Joseph**  
Sharon Allen, Judi Burch, Morgan Helton, Thomas Jackson, Barbara Pleasant and Susan Rottinghaus (catechumens); Chris Everman and Ann LaFave (candidates)

**St. Michael the Archangel**  
Michael Dinkle and Jim Smock (catechumens); Ron Bailey, Michael Chapman, Brian James and Susan Smock (candidates)

**St. Madelcy, Brownsburg**  
Dannan Mitchell, Jennifer Peters, Lindsey Reanas, Randy Reanas and David Williams (catechumens); Bill Bendel, Kathy Bray, Carrie Brown, Hezekiah Doy, Jennifer Duencke, Ashley Hamby, Ashley Hileman, Kristi Hinkle, Susan Kingery, Patrick Meegan, Christopher Moore, Larar Rizzo, Michele Stolz, Debbie Trocha, Tricia Veach and Richard Wilkins (candidates)

**St. Monica**  
Elizabeth Andrews, James Comstock, Mason Doer, Anthony Garrett, Kayla Garrett, Janis Henrump, Stephanie Herman, Alex Johns, Alicia Johns, Charles Johns,

Ira Maher, Heather Stephenson and Sony Sung (catechumens); Maria Alvarez, Vincense Alvarez, Albert Ammons, Deborah Arthur, Tiffany Atkinson, Kim Aubreyer, Jill Boaz, Jane Davlin, Joseph Delanater, Angela Everhart, Alexandra Fox, Amy Giesler, Mary Goffinet, Brian Gray, Tracy Gray, Stacie Hall, Kevin Harris, Paul Long, Randy Moore, Jaime Natzger, Cheri Shafriss, Monica Uleski, Ken Waddell, Donna Wright and Jon Wright (candidates)

**Mary, Queen of Peace, Danville**  
Johnny Balding, Brandt Jackson and Mark Roehrig (catechumens); Ria Howe, Katie Luecht and Patricia Pell (candidates)

**St. Thomas More, Mooresville**  
Frank Brock and Michelle Thomas (catechumens); Elizabeth Lilly (candidate)

**St. Susanna, Plainfield**  
Tina Cook, McKenzie Rock and Anne Winner (catechumens); Jason Dembrock, Dustin Prook, Kristi Hamblin, Alicia Hummel, Angela Liljipon, Christina Meece and Debra Rock (candidates)

**St. Anthony of Padua, Clarksville**  
Drew Barrette, Daniel Burgess II, Sondra Frazee, Donna Good, Scott Merchan, Kelli Stackhouse, Rhonda Thompson, Dylan Wilder and Larry Wilder (catechumens); Josh Barr, Paul Blair, Shannon Blinn, Julie Jackson, Shannon Leathner, Ryan Stackhouse, Peggy Wilder and Tony Worden (candidates)

**St. Joseph, Corydon**  
Dery Rankin and Victoria Rankin (catechumens); Lori Belinger, Amanda Bennett, Lara Edwards, Rose Pennington and Amanda Stuckler (candidates)

**St. Francis Xavier, Henryville**  
Gino Ray, Couch (catechumen)

**Sacred Heart, Jeffersonville**  
Alicia Akerman, Alyssa Akerman, Rachel Davis, Cheslie Hampton, Zachary Hampton, Amanda Hardy, Cara Noel, Emily Noel, Jacob Keom, Tracy Melton, Kameron Pinkston, Dana Sieber and Tammi Stoddard (catechumens); Lyne Crofford, Marcia Hampton, Kathy Woodhouse and Doug Yates (candidates)

**St. Augustine, Jeffersonville**  
Kyle Doherty, Ben Fouts, David Hicks, Mackenzie Hudson, Michelle Hudson, Rachel Mattingly and Velna Spawna (catechumens); Mary Fouts, Pamela Guenount, Linda Lora, Judy Pastelbowicz and Amanda Volger (candidates)

**St. Mary, New Albany**  
Nikki Cannon (catechumen); Carl Cannon, Judy Cannon and Jacie Bergmann (candidates)

**St. Mary, Newletton**  
Veronica Anset (catechumen)

**Holy Family, New Albany**  
Ashlyn Anderson, Jessica Banasch, Nicole Felkey, Charlene Fessel, Douglas Kinard, A.J. Lalonde and Sierra Whitlock (catechumens); Elizabeth Busler, Hunter Castleberry, Angela Conklin, Emily Corbett, Keaton Jacob, Albert Kambe Jr., Melissa Konjiet and Meredith Smit (candidates)

**St. Mary, New Albany**  
Denise Dodge, Lawrence Russell and Carla Sandifer (catechumens); Patricia Aguire, Del Rae Berg, Amy Bissinger, Vickie Carpenter, Bryant Daily, Beverly Daily, Kristina Daily, Faron Goodrow III, Melinda Neagle, Jeffrey Powers, Nichole Price and Sharon Shannon (candidates)

**St. Joseph, Sellersburg**  
Donna Marcum, Ali Mullah, Lisa Mullah, Neso Mullah, Mark Nee and David Roach (catechumens); Andrea Clark, Jeremy Hiser, Michael Koerber, Jeff Marcum, Charles Richardson, Amanda Roach, David and Dorothy Roach (candidates)

**St. Paul, Sellersburg**  
Jamie Adamsom, Scott Hebble, Trent Hunt, Margaret Varney and Robin Wilcox (catechumens)

**New Catholics, page 12**

# Archbishop Buechlein visits St. Mary-of-the-Knobs School

By Kelly Green

For The Criterion

The children in the first grade figured everyone needs a touch of sand and surf in April, so they invited Archbishop Daniel M. Buechlein to their beach party celebration.

An air of excitement also filled the kindergarten classroom where the archbishop learned that two of the children long to be pope someday.

That joyous, festive mood pervaded on April 5 as the archbishop visited St. Mary-of-the-Knobs School in Floyd Knobs to celebrate "five years of success and continued

*'The students see Archbishop Daniel as a spiritual leader and are anxious to meet him. Even though he is miles away from them, he is still loved.'*

— Father John Geis

growth in the community," said principal Mary Ann Bennett.

During his visit, the archbishop toured each classroom at the southern Indiana school. He asked the students questions about their lives and encouraged them to ask him questions.

"The students see Archbishop Daniel as a spiritual leader and are anxious to meet him," said Father John Geis, the parish's pastor. "Even though he is miles away from them, he is still loved and special to the school, and they understand the significance of seeing him today."



Kindergarten students from left, Stephen Schoering, Lizzie Palmer and Nathan Meals share their spring stories with Archbishop Daniel M. Buechlein during his visit to St. Mary-of-the-Knobs School in Floyd Knobs on April 5.

The day marked five years since St. Mary-of-the-Knobs Parish re-established its school in 2001. With a current enrollment of 170 students, the school ministers to children from preschool to fourth grade. The school plans to add a fifth-grade class for the 2006-07 academic year.

"The vision of the school began slow and involved the people from the parish," Father Geis said. "Through study and commitment, the school re-emerged into what continues to grow today. The success of the school comes from the entire parish family focusing not only on the school,

but all the other ministries that make the Catholic identity of this community so strong."

The archbishop's visit concluded when he gave a blessing to the students and teachers in the gymnasium.

Worship and music director Marilyn Merkel led the children in singing several songs, ending with "This Little Light of Mine."

"Strong parent and school connections are an extension of the family and visible in the love of Christ at our school," Bennett said. †

## New Catholics

continued from page 11

### St. John the Baptist, Starlight

Travis Mahan (candidate)

### Seymour Deanery

#### St. Bartholomew, Columbus

Dominic Alberson, Jackie Bolton, Javier Garcia, Nathan Hagerty, Ashleigh Hudson, Tiffany Hudson, Dewayne Janes, Calista King, Brad Manns, Jessica Martinez, Johnny Martinez, Sydni Mullis, Ufrady Olan, Lucas Orrison, Zach Schwa, Brian Simpson, Becky Smith, Isabel Uscanga, Casey Wheeler and Andy Zollman (catechumens); Sandy Allman, Scott Allman, Betty Cooley, Crystal Everett, Samantha Flores, Carlos Franco, Brian Hagerty, Terry Hall, Sandy Himelrick, Carl Lampton, Juan Martinez, Elisabeth Nelson, Amy Niedbalski, Gina Orrison, Marilyn Stafford, Glen Vogel and Julie Wagner (candidates)

#### St. Rose of Lima, Franklin

Ray Mills, Jeremy Rollins and Kim VanValer Shilts (catechumens); Mark Alexander, Pamela Dillow, Chad Ferman, Carrie Flatt, Lisa Hobbs and John Senac (candidates)

#### Prince of Peace, Madison

Michael Elburg, Eric Graham, Julie Graham, Jennifer Hartman, Brandy Heath, Mark Jones, Kelly Russell and William Russell (catechumens); David Carlow, Carol Eburg, Mark Elburg, Laura Gardner, Elizabeth George, Phoedra Jones, Jodi Smith, Angela Thorpe and Rebecca Thorpe (candidates)

#### St. Mary, North Vernon

Deloris Everroad, Courtney Huckleberry,

Rachael Shaw, Annie Wickens and Shane Wilson (catechumens); Jerry Bower, Andrea Dorsett, Corie Edens, Sophie Edens, Amanda Goetz, David Kopitzke and Mandy Leahigh (candidates)

### American Martyrs, Scottsburg

Carol Abney, Kathy Goines and Amanda Munden (catechumens); Judy Lizenby, Patricia Marcum and Kelly Shafer (candidates)

### St. Ambrose, Seymour

Brea Street, Roy Cantrell II, Scott Ousley, Judith Pullins, Travis Thompson and Jennifer Vance (catechumens); Angela Gillaspay and Peggy Harper (candidates)

### Tell City Deanery

#### St. Meinrad, St. Meinrad

Marissa Poole and Mary Russelburg (candidates)

#### St. Paul, Tell City

Kelsie Bland, Charles Brown, Lee Ann Holtzman and Laura Richey (catechumens); Logan Faust, Alan Hess, Jerri Lynn Kuster, Catherine Luecke, Michelle Riley and Dolly Smith (candidates)

### Terre Haute Deanery

#### Annunciation, Brazil

Danielle Bryan, Heather Bryan, John Bryan and Jacob Goodpaster (catechumens)

#### Sacred Heart, Clinton

Michael Chaney, Laurie Harmon, Jessica Hughes, Melinda Hughes, Robin Lindsey, Julie Padish, Dean Stillwell and Zack Weatherly (catechumens); Terry Hinzy, Larry McLaughlin, Heather Norman and Linda Sue Wilson (candidates)

#### St. Paul the Apostle, Greencastle

Amy Barger, Benjamin Horvath and Sandra Rossok (catechumens); Amy Koester (candidate)

### St. Mary-of-the-Woods, St. Mary-of-the-Woods

Susan Atkinson, Sara Little and Lauren Sullivan (catechumens); Lesilyn Ellinwood and Carolyn Quillet (candidates)

### Sacred Heart of Jesus, Terre Haute

Michael Lowe (catechumen); Ammanda Barnhart and Ashley Lowe (candidates)

### St. Ann, Terre Haute

Thomas McCullough (catechumen)

### St. Benedict, Terre Haute

Troy Carter, Robert Hart, Chloe Reed, Ronald Steiner, Cary Vernon, Carole Walker, Landon Walker, Laya Walker, Luke Walker, Cole Welch, Marina Welch and William Welch (catechumens); J. Annette Burch, Elizabeth Greenwell and Cathryn Hamilton (candidates)

### St. Joseph University, Terre Haute

Jeff Andrew, Casey Critchlow, Zachary Critchlow, Eian Luken, Erin Luken, Ethan Luken, Jeremiah Luken, Cody Mattox, Michelle Mattox and Justice Oznoff (catechumens); Nicholas Lawson and Cameron Quinn (candidates)

### St. Margaret Mary, Terre Haute

Teresa Clark, Kristina Hiatt, Nicholas Hiatt and Kelly Schwenk (catechumens); Myron Hiatt and Charles Williams (candidates)

### St. Patrick, Terre Haute

Deric Bryan, Bryan Fair, Monica Ford, Heather Lee, Luke MacDonald, Amanda Sanders and Billie Williams (catechumens); Bill Baker, Ben Chastain, Chris Conner, Autumn Dillman, Kathy Eastham, Larry Fleschner, Aaryn Fuller, Jennifer Hawkins, Scott Hawkins, Mary Ann Owens and Rowdy Williams (candidates) †

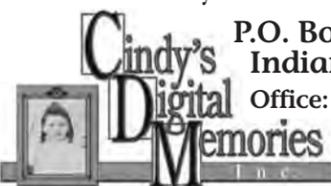
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LICENSED & BONDED BY THE CITY OF INDIANAPOLIS

## Volunteers enable works of charity and justice

By Scott Rutan

More than 100,000 people know a garbage heap near Manila in the Philippines as their backyard.

This “city” is named Payatas—the “Promised Land.” Most of its residents pick through the trash for a living, looking for something that might be resold for a few pennies.

One day in 2000, part of the garbage pile gave way and caused an avalanche. The religious community that works there reported that hundreds of Filipino people died that day.

When he read about this tragedy, Father Jim Hewes, pastor of St. John the Evangelist Parish in Clyde, N.Y., and St. Patrick Parish in Savannah, N.Y., was devastated. He couldn’t believe that so little was being done to help the residents of Payatas.

After much searching, Father Hewes discovered the help that was coming from Canada. Catholic Social Services of Edmonton, Alberta, through the work of its vice president, Marc Barylo, was financially supporting the Religious of the Virgin Mary Mother Social Apostolate Center in the Philippines.

He asked Barylo what he could do to help. They came up with a plan to buy a water truck to provide clean water to the people living at the dump. It would be owned and operated by the religious community and the people of Payatas.

“It would be a way we could answer Christ’s call: ‘When I was thirsty, you gave me a drink,’” Father Hewes said. At the same time, it could “empower the residents to overcome at least some hardships.”

Father Hewes took the plans for this humanitarian relief project to his upstate New York parishes.

“In order to get people genuinely involved in [supporting] social justice issues,” he said, “I believe you first need a compelling story and the witness of people who believe in the cause.”

The parishioners heard the story of Payatas and came to know the suffering there through Barylo’s eyewitness accounts. They knew that the water truck would make a difference in the quality of life for the people who live at the garbage dump.

The second step that moves parishioners toward works of charity and

justice is a growth in understanding that “they are being called to move beyond their own parish boundaries,” Father Hewes said. “They need to see that they are a part of a greater picture.

“Our ‘Novena Fund,’ money set aside specifically for charitable works, got us off on the right foot,” he said. “We also got some neighboring parishes involved” in the fundraiser.

In addition, a young, musical couple in the parish, Nancy and John Bryan, offered their skills and experience in the professional recording industry. They produced a CD titled “Sons for the Promised Land” that is now being sold to raise funds.

To date, the tireless work of Father Hewes, the Bryans and countless parishioners is paying off. They are almost finished paying for a third water truck for the people of Payatas.

“Each truck supplies clean drinking water for about 3,500 people daily,” Father Hewes said. “That may not seem like a lot compared to the total population of Payatas, but I figure it’s like that parable of the boy who threw some starfish back into the sea after hundreds were stranded by the low tide. When his father pointed out that this seemed rather pointless, what with so many stranded [on the sand], the boy countered that it wasn’t pointless to the ones he tossed back” in the water.

Father Hewes and his parishioners heard a compelling story of need and saw that they could do something about it. They were able to see beyond their own community’s walls and got others involved in helping with this humanitarian cause.

Because of their concern for the poor and their willingness to build a long-term relationship with a community of impoverished Filipino people, Father Hewes and his parishioners are encountering the Promised Land, not only at a trash heap in the Philippines, but also in themselves.

(Scott Rutan is the coordinator of adult and family faith formation at St. Patrick Parish in Victor, N.Y. For information about how to help the poor in the U.S. and abroad, contact the archdiocesan Catholic Charities Office at 317-236-1500 or 800-382-9836, ext. 1500, or the archdiocesan Mission Office at 317-236-1485 or 800-382-9836, ext. 1485.) †



CNS photo/Paul Jeffrey

A child rummages through trash at a dump site outside Manila in the Philippines. This “city” is named Payatas—the “Promised Land.” Most of its residents pick through the trash for a living, looking for something that might be resold for a few pennies. One day in 2000, part of the garbage pile gave way and caused an avalanche. The religious community that works there reported that hundreds of Filipino people died that day. In order to get people genuinely involved in supporting social justice issues, they need to hear a compelling story and the witness of people who believe in the cause.

## Charitable work leads to social change

By Fr. Herbert Weber

Social justice claims a remarkable place in the teachings of the Church.

Many papal encyclicals, including Pope Benedict XVI’s recent “God Is Love” (“*Deus Caritas Est*”), note that social justice projects are an essential task of the Church. Nonetheless, people often shy away from helping the poor.

Simply put, social justice picks up where charity leaves off. Justice is the other way—besides hands-on service—for a parish to help the poor and suffering.

Most parishioners are quick to provide food for the hungry or funds for the St. Vincent de Paul conference to do its ministry. But justice focuses on why there is hunger or poverty and what needs to be changed to ameliorate the situation.

Churches need to be involved in justice as well as charity because both deal with the needs of people.

“*Gaudium et Spes*” (“The Church in

the Modern World”) from Vatican II begins: “The joy and hope, the grief and anguish of people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well” (#1).

Justice work begins with studying the documents of the Church and understanding the scope of social problems.

People who start with a simple form of outreach often become more deeply involved in systemic change once they discover the depth of the problems.

Charitable outreach leads to social change. As the spirit of justice grows, people discover a better sense of God’s purpose and design for humanity, namely God’s desire that people live in peace and with respect for the dignity of all.

(Father Herbert Weber is the founding pastor of Blessed John XXIII Parish in Perrysburg, Ohio.) †

## Discussion Point

### Church fosters social justice

#### This Week’s Question

Has the Church in your area ever advocated basic, local-level action to foster social justice? How?

“We work with a local interdenominational social justice committee. In our own parish, we’ve had a food bank for years, an annual coat and sweater drive, and we help the Emmaus Soup Kitchen financially. We are also part of the rotating teams who make weekend meals for the local shelter for men.” (Kathy Dahlkemper, Erie, Pa.)

“Our parish is there for the needy or those who become invalids; we do whatever they need. I’m in the Knights of Columbus at Prince of Peace [Parish], and we help with Special Olympics, the Giving Tree at Christmas and many other projects.” (Bob Elko, Chesapeake, Va.)

“Our [parish] works to strengthen our youth’s moral sense of social justice. We work in the community at the Dorothy Day House, a shelter for homeless men. We have a Catholic Daughters group and a charitable concerns committee that holds fundraisers for those in need in the community. We are always trying to find ways to connect with those in need.” (Monica Douglas, Moorehead, Minn.)

#### Lend Us Your Voice

What activities does your diocese and parish sponsor for divorced Catholics?

To respond for possible publication in an upcoming edition, send your response to [cgreene@catholicnews.com](mailto:cgreene@catholicnews.com) or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo/Lawrence Chagnier, Bayou Catholic

From the Editor Emeritus/John F. Fink

## Beginning a new series about St. Paul

When I began my series of columns, "Jesus in the Gospels," in the Jan. 14, 2005, issue of *The Criterion*, I had no idea that it would take me 64 columns "to try to help you know Jesus as one person knows another," as I expressed my purpose in writing the columns. As a follow-up to those columns, it seems appropriate to move on to St. Paul. I promise, though, to do it in fewer than 64 columns.

Why does it seem appropriate? Because he played a gigantic role in forming Christianity into the religion that we practice today. Some biblical exegetes go so far as to claim that he was really the founder of Christianity. No one would be quicker to deny that than Paul himself. In fact, he would undoubtedly vehemently and passionately object to such an idea, as only he could do.

Cornucopia/Cynthia Dewes

## Graduating from promise to fulfillment in life

May is the month of Mary, moms and graduates. They're all celebrated with great joy and honored for their accomplishment. But, for some graduates, that big day can be a scary event as well.

Now, I'm referring to "legitimate" graduations here, not the cute kindergarten diploma parties or Brownie fly-ups we all love to attend. But I do include graduation from elementary to middle school, or middle to high school, in the scary group.

That's because, unfortunately, we live in a time when great pressure is put on the young to achieve at an early age. They're sent to preschool at 3, expected to learn to read in kindergarten and inundated constantly with information, just because technology permits it. Even their "leisure" time is overorganized.

Sometimes this is done for the convenience of parents who work, and sometimes because parents understandably want their children to succeed in an ever-more complicated world. Adult

Nevertheless, no other early Christian was nearly as important as was Paul in the formation of Christian theology. His letters make up nearly one-third of the New Testament, and more than half of the Acts of the Apostles concerns his conversion and subsequent missionary journeys.

Christianity needed someone like Paul. As we saw in my columns about Jesus in the Gospels, the Apostles were unlearned men, slow to realize who Jesus was. Much of that changed with the descent of the Holy Spirit on them at Pentecost, but nothing in the Acts of the Apostles tells us that they suddenly became intellectuals or great theologians.

Paul was. His preaching and his letters explain the mystical body of Christ and include such basic doctrines as the divine plan of God the Father through his Son's incarnation, death and resurrection. He teaches us about grace, faith, free will and love.

But do we really know Paul? We hear fragments of his letters during Mass on weekends, but we really need to know more about the man—why he wrote

those letters and under what circumstances.

As I write this series, I hope you will put yourself mentally in the first century. The first thing that will require is slowing down. In today's world of instant communication and ease of travel, we tend to forget how different it was in Paul's time. When he wrote a letter, it would take weeks or even months before it would get to its recipients.

When he traveled, he would usually average about 20 miles a day, depending upon the weather. During parts of the year when there was snow on the ground, he might not have been able to travel at all. He had to decide whether to walk or go by ship. Ships didn't sail during the winter, so he had to plan where he would spend that time. It was dangerous to travel the roads alone because of the threat of bandits, so he had to wait to join a caravan that was going where he wanted to go.

We will start next week with what we know about his life before his conversion. †

Faith and Family/Sean Gallagher

## Make the Bible a bedtime storybook

On the evening of Holy Saturday, the bedtime routine of my two sons remained the same.



There was the baths, the putting on of pajamas, the brushing of teeth and the prayers.

The last step involved telling a story to our oldest son, Michael, as he lay in his bed.

However, on Holy Saturday evening, the story I told him was special. That night, he heard about Jesus' resurrection.

This happened right around the same time that churches across the archdiocese were filled with the light of candles held by worshippers who listened to the *Exultet*, that beautiful chant that announces the good news of Christ's rising from the dead.

And so, in our own small way, my family celebrated its own Easter Vigil.

In the fading glow of our daylight-savings-time extended evening, I sat on Michael's bed and whispered to him the stories of Jesus' burial and how the women discovered the empty tomb three days later.

Michael's eyes lighted up and a smile came across his face when, with enthusiasm, I told him how the big rock had been rolled back, how the disciples rejoiced when they saw the risen Lord, and how the disciples who walked with Jesus on the road to Emmaus rushed back to Jerusalem when they realized that he had been with them all along the way.

I didn't have a Bible in front of me. And I hadn't memorized a particular translation of those stories.

Having heard them so many times at Mass over the years, I was recalling them from memory. And so I looked straight at Michael as I told him about the story of that first Easter.

In the days since then, my son has asked me several times to tell him the stories again. I happily agreed on each occasion.

All of this reminded me of Moses' words to the Israelites recounted in the book of Deuteronomy:

"These words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Dt 6:6-7).

I hope and pray that the story of the Resurrection will be upon Michael's heart as he grows up and that it will be a part of him in every moment of the day. I hope he is able to maintain in some way the child-like wonder that shone on his face that night when, as he grows up, he hears again the story of the empty tomb.

With the grace of God, I will do what I can to make that so. I will try to help him experience the Bible as it truly is: a storybook that tells about the ways that God has loved us and shown himself to us.

We Catholics know the Bible better than we think. Even if you haven't participated in individual or group Scripture studies or simply read the Bible on your own on a regular basis, you've heard stories from the Bible told again and again at Mass.

Whether you know it consciously or not, those stories are an integral part of your Catholic identity.

So share those stories, in your own words, with your children. Tell them to your children or grandchildren with gusto. And watch with satisfaction as their eyes are trained on you, as they wait to hear the next turn in the tale.

You'll be helping them to grow in their faith. And your faith will grow as well. †



expectations are increasingly placed upon kids, with the result that adult behavior such as stress is appearing earlier and earlier in kids' lives.

Pressure to gain academic success is not the only "grown-up" expectation laid on children either. It's often accompanied by the social need to "fit in" with their peers by dressing, talking and behaving in what they perceive as adult ways. They drink alcohol, do drugs or have sex, not because they're truly anxious to do these things, but because they think it's expected of them. The media are certainly complicit in making them think so, too.

So, it's no wonder that children graduating from one educational stage to the next may be apprehensive about the new situation. And, of course, the same is true at levels of higher learning. Going from high school to college is usually quite a change, requiring more personal responsibility and focus on study, not to mention the additional expenditure of time and effort it takes for some students to hold jobs and support themselves financially.

It seems to me we all need to help graduates fulfill the promise they represent. Those of us who've been there, done

that, have a responsibility to share our experience, point out potential pitfalls we learned the hard way and support realistic dreams. All this in low key, mind you. The last thing they need is well-intentioned preaching.

The main reason why people feel hopeful, rather than scared, at a time of graduation is their perception that education is not only desirable, but also necessary in order to live a fulfilling life. This doesn't mean that everyone needs to be a doctor or a rocket scientist, but it does mean that intellectual curiosity should be a given for anyone. It is the confidence factor that will make opportunities out of every situation in life, rather than tribulations to be endured.

Like Mary and moms, graduates are made in the image of God, their creator. Education is one of the best ways for them to enlarge their humanity as they seek divinity. It should give them joy.

Congratulations to all graduates, so full of the potential to improve themselves and our world. Onward and upward.

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

Faithful Lines/Shirley Vogler Meister

## Faith-based travel abroad is a growing trend

Earlier this year, the CBS "Early Show" featured a report acknowledging "how the national media is beginning to take note of the major rise of faith-based travel."



Even the daily newspaper *USA Today* published a front-page story about this. I did not see these reports myself, but learned about them from

Kevin Wright, a seasoned professional travel manager with whom I have chatted off and on via e-mail to better understand this subject.

Wright works for Globus and Cosmos in Littleton, Colo., a company that has 75 years of experience. It is one of the world's largest firms specializing in this type of travel. In fact, Wright is in Europe as I prepare this column.

Before leaving, he shared how more than 600,000 Americans travel annually for religious reasons or on pilgrimages. He also noted that 50,000 of the more than 400,000 churches in the United States have travel programs.

Wright, a member of St. Mary Parish in Littleton, also said, in the past five years that such travel has increased 20 percent, with 10 percent of Americans going abroad. Interestingly, a huge percentage of these travelers are Catholics and other Christians.

What has influenced this type of travel? Wright claimed that people seek more hands-on or personal experiences of their faith, that travel and transportation have become much more efficient and easier in the last two decades, and that more people, in general, are making their faith a priority. He also noted that 10 percent of Americans annually travel overseas, and that a parish of 1,000 members can easily attract enough people to plan and conduct annual pilgrimages.

The most popular Catholic destinations include: Italy (Rome, the Vatican, Assisi, Padre Pio's home, San Giovanni Rotondo); Poland (sites related to the late Pope John Paul II, Shrine of Divine Mercy, Auschwitz); France ( Lourdes, Our Lady of the Miraculous Medal in Paris, St. Therese in Lisieux); Portugal (Fatima); Ireland (Knock Shrine, St. Patrick's burial site); Mexico

(Our Lady of Guadalupe Shrine); and the missions in California.

However, Globus has more than 300 destination possibilities to more than 65 countries, including 12 faith-based trips for Catholics to Europe, the biblical lands and North America. Readers can obtain more information by calling toll free 877-797-8793 or by visiting [www.globusjourneys.com/faith](http://www.globusjourneys.com/faith).

Wright is also the author of three travel books through Liquori Publications ([www.liquori.org](http://www.liquori.org)), which also carries similar books by other Catholic authors.

Wright said that although the national secular media is noticing the growing popularity of faith-based travel, Catholic/Christian publications have not yet picked up on this. I find that strange.

However, I am aware of parishes in the Archdiocese of Indianapolis that sponsor faith-inspired mini-tours or more extensive trips.

Perhaps I'll be able to join one sometime.

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

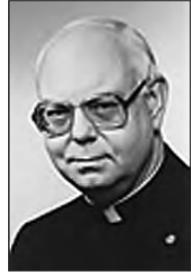
Third Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 30, 2006

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

The Acts of the Apostles provides this Easter season weekend with its first biblical reading in the liturgy.



Acts is an excellent source of information about what the first Christians believed. After all, as clearly shown in Acts, these first Christians learned of Jesus from the Apostles, if not from the Lord.

This weekend's reading highlights the Apostle Peter. This Apostle, in fact, appears throughout the early chapters of Acts. In many places, he stands as the spokesman of the apostolic band and of the Christian community. Here, in this reading, he preaches, on behalf of the other Apostles, and pronounces the basic message about Jesus.

Jesus was the gift, and servant, of the "God of Abraham, of Isaac and of Jacob." In other words, Peter says that Jesus was from the eternal and almighty God, known by the Jews through Moses and the prophets. Jesus was the promised Savior. His death on Calvary was sacrificial, providential and vital to salvation for every person. Most importantly for the context of this liturgical season, Peter, in Acts, declares the certainty of the Apostles that Jesus had risen from the dead.

For its second reading this weekend, the Church presents a section of the beautiful First Epistle of John.

The reading is gentle, loving and protective. It addresses its listeners, ourselves included, as "my little ones," as a father would address children whom he dearly loves. The term discloses a critical fact about the author and the author's concept of responsibility for Christians. It also tells us something important about ourselves. No matter how powerful or self-sufficient

we may assume that we are, in reality we are vulnerable "little ones."

To assist us in our vulnerability, to help us to avoid danger and death, God has given us Jesus. If we keep the Lord's word, we will live forever.

St. Luke's Gospel supplies the last reading.

Luke's Gospel is one of the four that has several of the most moving passages about Jesus after the Resurrection. This reading is one of these passages.

In the story, Jesus comes into the midst of the 11 surviving Apostles—the traitorous Judas having died. Jesus bids them to be at peace. He is there. There is no need to fear anything. He verifies the triumph over death on Calvary by extending his pierced hands.

Then, Jesus ate with them. It was an overwhelming statement for the first listeners to this Gospel. The Lord, divine and victorious over death, was human. He also ate with the Apostles. In that culture, nothing symbolized unity and love more than to eat a meal with another.

He then again explained the meaning of the Redemption, achieved on Calvary and in the Resurrection.

## Reflection

For two weeks, now beginning the third week, the Church has called us to celebrate the Resurrection of the Lord.

The Gospels and Acts date to times long ago, before the end of the first century A.D. in any respect. As such, they credibly tell us what the first Christians believed, including those who actually had known Jesus.

They believed that Jesus had indeed risen from death, and they believed that the Apostles, whom they knew, had seen Jesus after the Resurrection and had testified to the experience.

These readings reaffirm the wonder of the Resurrection and, in so doing, the identity of Christ as Lord and Savior.

By stressing the role of the Apostles, the Church also tells us that these events, however impressive, were not just moments in

## Daily Readings

**Monday, May 1**  
Joseph the Worker  
Acts 6:8-15  
Psalm 119:23-24, 26-27, 29-30  
John 6:22-29

**Tuesday, May 2**  
Athanasius, bishop and doctor of the Church  
Acts 7:51-8:1a  
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab  
John 6:30-35

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

**Thursday, May 4**  
Acts 8:26-40  
Psalm 66:8-9, 16-17, 20  
John 6:44-51

**Friday, May 5**  
Acts 9:1-20  
Psalm 117:1-2  
John 6:52-59

**Saturday, May 6**  
Acts 9:31-42  
Psalm 116:12-17  
John 6:60-69

**Sunday, May 7**  
Fourth Sunday of Easter  
Acts 4:8-12  
Psalm 118:1, 8-9, 21-23, 26, 29  
1 John 3:1-2  
John 10:11-18

history. They have real effects for us.

Through the Apostles, Jesus comes to us with the life and love of God. He

belongs to us, no less than the Lord belonged to the first Christians. He is here and now. †

**Question Corner/Fr. John Dietzen**

## Those who faithfully seek God will see him in heaven

**Q** When my 3-year-old child died, the priest told us our son would be in heaven praying for his family.



At the end of our earthly life, if we go to heaven and see God face to face, and our family members are there, will those who died in earlier years still be the same age?

Or will those who died very old be that age in heaven? (Illinois)

**A** The simplest and probably most honest answer is that we don't know. No one who has died, not even Jesus, has ever come back to tell us details about what heaven "looks" like or how people there appear and act.

God never has told us the answers to those questions. Apparently, he only tells us, especially through Jesus, what will help us on our journey. While that may not be all that we'd like to know, it includes some remarkable truths that provide many hints.

Those who faithfully and single-heartedly seek God will see him (Mt 5:8). That divine awareness will not be the obscured vision of this life, but a face-to-face enlightenment that is reached through faith and hope, that grows out of our love for and service to other people, that will never end and that will spiritually transform us to be "like" God (1 Cor 13:12; Jn 3:15; 1 Jn 3:2; Mt 25 and many other New Testament passages).

Whatever other realities those truths imply, they tell us that eternal life with God will involve mature, wholly human and fully alive persons living in a profound and intimate loving relationship with God and with each other. What that tells us about "how old" people will be in heaven we can only guess.

Since our ideas of time and space, and our words about love, beauty and goodness are all conditioned by our limited experiences here on earth, no human thought or language can ever come close to matching heaven's realities.

St. Paul was not being merely poetic when he said that "eye has not seen, and ear has not heard ... what God has prepared for those who love him" (1 Cor 2:9).

**Q** I am a very elderly grandmother. After the birth of each of our children, I had to go to our parish priest for "churching."

I don't know enough about it to explain it to my children. Why isn't this ceremony performed anymore? (Ohio)

**A** The churching of women, more formally called the Blessing After Childbirth, apparently entered Christian practice as a carryover from the Jewish ritual of purification.

By ancient Hebrew law, a woman was spiritually "unclean" for seven days after the birth of a boy and 14 days after the birth of a girl. (See Leviticus, Chapter 12.) The uncleanness was removed by an appropriate rite of purification.

The purification of Mary after the birth of Jesus is still celebrated as part of the feast of the Presentation on Feb. 2.

In its Christian form, the ceremony assumed more the theme of thanksgiving for a safe birth, and for the health of the mother and child.

One reason the blessing after childbirth is not presently widespread is that most of its features, prayers and blessings are now already implied or included in the baptism ceremony itself.

*The Catholic Book of Blessings* (p. 236) includes a blessing for mothers who were unable to be at their children's baptism, enabling them to "benefit from the blessing that in the rite of baptism prompts the mother and child and all present to thank God for the gift of the newborn child." †

## My Journey to God

### They're Plowing the Garden

"Jesus said to her, 'Woman, why are you weeping?'

Whom are you looking for?'

She thought it was the gardener ...."  
(Jn 20:15)

"They're plowing the garden!"

Mom's comment at breakfast echoed one of the first signs of Spring on the farm in northern Indiana where I grew up.

The sound of a tractor plowing the garden meant we had survived another winter and things would be better now. Soon the orchard would be alive with the scent of apple blossoms and their fruit would burst forth and be ours for the taking. Mulberries on the tree would be a precursor of blackberries on the vine, and spring rains would cause the mushrooms to sprout.

In Scripture, the image of a garden symbolizes an intimate relationship with God. The story of our relationship with God begins and ends in a garden! It begins in the Book of Genesis with the story of creation. We are given a beautiful image of our God, who "comes down"

and walks in the garden with Adam. It reveals to us the intimate relationship God has with his creation, and it is a precursor to God "coming down" in human form to be one with us.

So, it isn't surprising to see Jesus spend his last night talking with his Father in a garden. And it is fitting too that Mary Magdalene first encounters the Risen Lord in a garden.

"They're plowing the garden!"

It was the sound of soil being turned and seeds being planted. It was the sound of hope being renewed and life beginning again. Every time we witness new life and every time we observe a new season, we see God in his garden. It reminds us that we too have been planted and are growing from death to life again.

Like that first morning, like that first Easter, God walks in the garden with us and sows the seeds of surprise—the seeds of new life!

Happy Easter!

By Jim Welter

(Jim Welter is a member of St. Barnabas Parish in Indianapolis. This reflection was originally written for the St. Monica Parish e-mail Scripture ministry, which sends a similar reflection and the daily readings to more than 6,200 subscribers all over the world each business day. To subscribe to this ministry, log on to [www.StMonicaParishIndy.org](http://www.StMonicaParishIndy.org). Jim Welter is the author of a book of Scripture reflections titled *When Winter Comes*, which is available at [www.AscendingView.com](http://www.AscendingView.com).)

## Readers may submit prose or poetry for faith column

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

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](mailto:criterion@archindy.org). †

# MCCRACKEN

continued from page 9

game when he struck out. "It seems like it was just yesterday when I heard, 'You'll be all right. Get in the weight room. You're gonna be one heck of a ball player,'" wrote Andrew, a member of St. Monica



John and Paige McCracken share a moment after a round of golf, the game that created another special bond between father and daughter.

Parish in Indianapolis. "Those words didn't mean too much then but they stuck with me. 'You'll be all right.'"

"He loved the game of baseball but not even close to how much he loved his daughter, Paige. Much he told me of how great and beautiful she'd become. He's one of the strongest men I know—losing his beloved wife to cancer, and being able to return to his team and show the same heart and passion he had for the game.

Submitted photo

"The concern he showed for my behavior and my classroom achievements made me love the man. I only wish I had done more for him."

It seemed fitting that Andrew would be the starting pitcher for Ritter on the day the field was

dedicated to McCracken. It would also be the first game Andrew started as a high school pitcher.

During the pre-game dedication ceremony, Andrew and his teammates listened respectfully as McCracken's friends and relatives talked about "a man who touched so many, a man loved by all, a man we will never forget."

The players knew those words were true and lasting, but they desperately wanted something else besides a dedication plaque to mark this day. They wanted to win the first game ever played at McCracken Field—for the coach who had always told them to "play hard, play fast, play like a champion."

Before the game, Andrew envisioned a perfect moment for the occasion—similar to the one that McCracken had achieved long ago when he threw a no-hitter in his first game at the University of Louisville.

"I'd like a no-hitter, a shutout," Andrew said as he looked toward the pitcher's mound. "I've thought about this day a lot—basically all

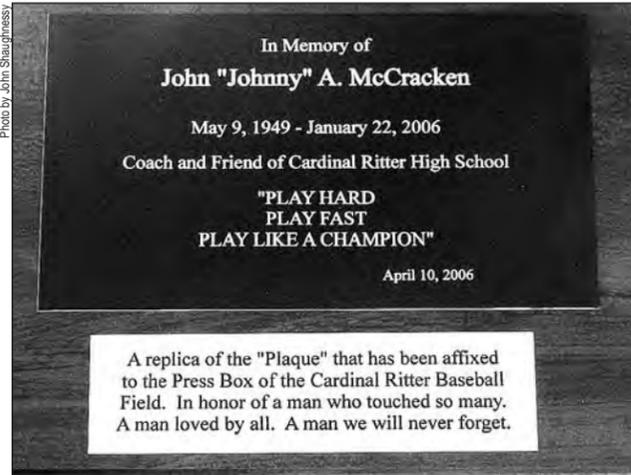
the stuff he used to say, all the stuff he taught me."

For the first three innings of the game against Broad Ripple High School, Andrew's dream was a reality. He didn't allow a run or a hit as Ritter took a 1-0 lead. But Broad Ripple struck for three runs in the fourth inning to lead 3-1. Tiring, Andrew still came back to keep Broad Ripple scoreless in the fifth inning. In that same inning, he doubled and scored a run to draw Ritter closer.

All the time, Ritter's current head coach, Vince Purichia, told his team to "battle"—the same kind of approach that McCracken wanted his players to have.

"The kids were very excited to have him be the head coach," Purichia said before the game. "I was excited to be his assistant. His death was shocking. It was so unexpected. The players have focused on what they need to do. They didn't want to waste all the effort John had made. They wanted to play this season in his honor. This will be an

Photo by John Shaughnessy



emotional day."

The emotion overflowed in the sixth inning when Ritter rallied to take a 6-3 lead that led Andrew and his teammates to pump their fists and roar with raw joy.

After three quick outs for Broad Ripple, the game ended and the Ritter celebration continued, this time more subdued, more reverent, as the full emotion of a day dedicated to Coach McCracken finally swept through the players.

"We basically did what he always told us to do," Andrew said, his voice

cracking with emotion.

They kept the faith. They stayed together. They fought through the adversity. It was almost like Coach McCracken was looking down on them, telling all of them what he had told Andrew a few years ago: "You'll be all right."

On a sun-kissed afternoon that McCracken would have cherished, Paige McCracken, Andrew Salmon, his teammates and everyone who knew John McCracken needed to have that feeling.

They needed that perfect moment. †



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## One year after election, pope asks people for continued prayers

VATICAN CITY (CNS)—On the first anniversary of his election, Pope Benedict XVI asked people for their continued prayers so that he might carry on his mission to do Christ's work and be a "gentle and firm shepherd" in leading the universal Church.

"How time flies," the pope exclaimed to the 50,000 faithful who packed St. Peter's Square for his April 19 general audience as he recalled that exactly one year earlier the College of Cardinals elected him to succeed the much-loved and "the great pope, John Paul II."

He said the grace of God, and the prayers and help of all people, near and far, have given him the strength to accomplish a mission that "alone I could never carry out."

The pope said seeing the large presence of pilgrims at his public appearances gives him the feeling that the faithful are there with him, helping him. Their presence shows "I am in great communion [with you], and together we can carry forward the Lord's mission," he said.

In the first year of his pontificate, Pope Benedict attracted more than 4 million people to his public events.

According to statistics released on April 18 by the Vatican, more than 1 million people attended his 47 weekly general audiences, 1.8 million gathered for his Sunday Angelus addresses, almost 700,000 people took part in his liturgical celebrations, and more than 380,000 people attended special audiences since he was elected pope. †

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# Will devotion to patron saint of gardening grow?

MINNEAPOLIS (CNS)—Can you name the patron saint of gardeners?

If you guessed St. Francis of Assisi, whose statue adorns the secluded corners of many gardens, you'd be mistaken. As you begin to till your soil for spring planting, consider saying a prayer to an Irish-born monk from the seventh century, St. Fiacre.

Raised in an Irish monastery, Fiacre learned the healing properties of herbs, and participated in planting and harvesting crops. At that time, monasteries were repositories of knowledge and learning. According to legend, Fiacre became well-known for healing the sick with herbs from his garden.

Wishing for more solitude and holy silence in which to serve God, Fiacre sailed to France. The bishop of Meaux received him warmly and gave him land to establish a monastery and hermitage. So many local people came to him for healing, however, that soon his little garden was not enough. So he asked the bishop for more land.

Bishop Faro, who later became a saint himself, told Fiacre he could have as much land as he could till in one day. For a full day, legend says, the monk dragged his spade along the ground, miraculously causing trees to topple and bushes to be uprooted. The bishop proclaimed this a miracle.

The monk grew food to feed the poor and herbs to cure the sick. He also had the gift of healing by laying his hands on a person. Word of his tilling miracle and healing abilities spread quickly, and pilgrims began to flock to Fiacre's hospice for healing, food and spiritual counsel, according to stories about the saint.

After his death in 670, the hospice continued to attract visitors. Eventually, it developed into the village of Saint-Fiacre. People still visit the French shrine, and his relics at Meaux are said to have healing powers. Legend has it that in the 17th century his shrine was famous for many miraculous cures.

The story of St. Fiacre is not without its

dark side. One story says that a woman accused him of sorcery when she saw his miraculous tilling of the field and that Bishop Faro banished her. Fiacre then excluded all women from his monastery and even his chapel. Although it was common practice to exclude women from monasteries, Fiacre's misogynistic reputation remains.

In art and sculptures, Fiacre is always shown with a spade in one hand. People in the United States do not celebrate the monk's feast day—which the *Catholic Encyclopedia* identifies as Aug. 30, although some sources identify it as Sept. 1—but statues of him can be found in many gardens and museums. †

## Gardening Advertising Section



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# Rest in peace

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.

**McGAVERN, Sanford A., Jr.**, 92, St. Bartholomew, Columbus, April 2. Father of Jane Cashen and Mary Sockrider. Grandfather of five.

**McMULLIN, Jay Michael**, 50, St. Jude, Indianapolis, March 26. Husband of Sheila McMullin. Father of Heather McMullin and Keith Keller.

**MILLER, Joyce E.**, 29, St. Monica, Indianapolis, Feb. 28. Daughter of Howard and Rachel (Cody) Miller. Granddaughter of Cecil Miller and Bettie Mae Cody. Sister of Howard and John Miller.

**MOAKLER, Raymond B.**, 75, St. Augustine, Jeffersonville, March 26. Husband of Carolyn Moakler. Father of Lynne Evanczyk, Rayetta Graff and Raymond Joseph Moakler. Brother of Rosemary Schnell, Edward and Kenneth Moakler. Grandfather of five.

**MOORE, James E., Jr.**, 52, St. Joseph, Indianapolis, April 3. Husband of Beverly Moore. Son of Phyllis Moore. Father of Donna Harlow, Kathleen Smith and James Moore III. Brother of John Moore. Grandfather of four.

**MULLINS, Bettie J.**, 96, St. Mary, Rushville, April 1. Mother of Carol Matern and Susan Mullins. Grandmother of four. Great-grandmother of five.

**NEVILLE, Harold E.**, 68, St. Bartholomew, Columbus, March 11. Husband of Anne (Rosendall) Neville. Father of Julie Larsh, Gregory and Mark Neville. Brother of Doris Burke, Katherine Emler, Ruth Konrad and Florence Weddle. Grandfather of four.

**NORDHOFF, Albert**, 73, St. Michael, Bradford, March 13. Brother of Mary Ann Savage, Charles, Dennis, Edward, Gerald, Paul and Ralph Nordhoff.

**NORTHCUTT, Marvin James**, 84, St. Roch, Indianapolis, April 5. Father of Debra Fabbert, Donna Lewis, Maureen Madden, Dora

Trittipo, Sheila, James and Timothy Northcutt. Brother of Charles Northcutt. Grandfather of 17. Great-grandfather of seven.

**NOVOTNEY, Donna Jean (Berger)**, 50, St. Barnabas, Indianapolis, April 1. Wife of Marc Novotney. Mother of Ashley, Christopher, Devon and Jeremy Novotney. Daughter of Mary Jane (Mennell) Berger. Sister of Darlene, Debbie, Diane, Jeanette, Charles Jr. and John Novotney.

**O'CONNOR, Virginia**, 88, Our Lady of Lourdes, Indianapolis, April 1.

**PEREZ, George, III**, infant, St. Bartholomew, Columbus, March 28. Son of George Perez Jr. and Nichole Lister.

**PICKERING, Virginia V. Dominick**, 88, St. Margaret Mary, Terre Haute, April 5. Mother of Dr. Andrew and James Pickering. Sister of Amelia Frost, Phyllis Guenther and Madelyn Nowinski. Grandmother of seven. Great-grandmother of eight.

**POPEJOY, Garnet H.**, 94, St. Mary, Greensburg, March 6. Wife of Elmer Popejoy. Mother of Susan Corbin, Cynthia Scott and Daniel Popejoy. Grandmother of eight. Great-grandmother of seven. Great-great-grandmother of one.

**RALSTON, Kenneth**, 82, Prince of Peace, Madison, April 4. Husband of Bette Ralston. Father of James and Jerry Ralston. Grandfather of three.

**REED, Jennifer G.**, 19, Our Lady of the Greenwood, Greenwood, March 8. Daughter of William and Jacqueline (Bombase) Reed. Sister of Stephanie, Justin and Ryon Reed.

**ROY, Marjorie Frances**, 81, Our Lady of the Greenwood, Greenwood, March 25. Mother of Judith Adams, Marie Dole, Linda Olson, Anne Potvin, Raymond Roy and Robert West Jr. Sister of Rosemary Compton, Marian Hasse, Patricia Leffler and Phillip Gallagher. Grandmother of 14. Great-grandmother of 15.

**SCHNAPP, John P.**, 65, St. Bartholomew, Columbus, Feb. 27. Husband of Linda (Millspaugh) Schnapp. Father of Jennifer Crim, Amy Brunnemer and Melissa Huemmer. Brother of Alfred Schnapp. Grandfather of nine.

**SCHNIPPEL, Helen Louise (Soland)**, 93, St. Roch,

Indianapolis, March 9. Mother of Beverly Goebel, Mary Lou Junker, Geraldine Niccum and Ernest Schnippel. Grandmother of 19. Great-grandmother of 27.

**SENFT, Wilbur J.**, 78, St. Mary, Greensburg, March 6. Husband of Roselyn Senft. Father of Kate Kramer, Marsha Richards and Michael Senft. Brother of Bertha Creinhop and Dorothy Fullenkamp. Grandfather of six.

**SPYCHALSKI, James A., Sr.**, 87, St. Michael, Indianapolis, March 28. Father of JoAnn Shonk and James Spychalski Jr. Grandfather of three.

**STAGG, Margaret F.**, 98, Our Lady of Lourdes, Indianapolis, March 21.

**STEPH, Russell A.**, 81, St. Bernard, Frenchtown, April 1. Husband of Gladys Steph. Father of Mary Morgan, Carol Terrell and Betty Williams. Grandfather of six. Great-grandfather of 10.

**TARQUINIO, Quin**, 90, St. Mary, Richmond, March 19. Husband of Vi Tarquinio. Father of Niki Tarquinio-Phenis. Grandfather of three.

**TAYLOR, Madeline**, 76, Prince of Peace, Madison, April 6. Wife of Graham Taylor Jr. Mother of Carol Taylor. Sister of Margaret Auld.

**THARPE, Virginia Kilfoil**, 87, St. Luke, Indianapolis, April 6. Aunt of several.

**TIMBERMAN, Catherine Pearl**, 78, St. Mark, Indianapolis, March 22. Sister of Dorothy Bush and Mary Gantenbein. Aunt of several.

**THOMAN, Frederick J.**, 87, St. Mary, Rushville, March 6. Father of Rita Anderson, Ellen Greet, Carolyn Karns, Gail Pappas, Joanie Saba, Patricia Werle, Doris, Jane, Edward, Frederick, John, Robert and Stephen Thoman. Brother of Rita England, Dolores Hartman, Rosemary Schroeder and Sister Mary Cora Thomas. Grandfather of 26. Great-grandfather of seven.

**TORRES, Jose**, 83, St. Bartholomew, Columbus, March 14. Father of Carmen Retrum, Jose and Juan Torres. Grandfather of seven.

**TREDWAY, Donald**, 82, St. Roch, Indianapolis, Feb. 23. Uncle of one.

**WAZ, Isabel F.**, 74, St. Joseph, Sellersburg, March 16. Wife of Joseph Waz. Mother of Melissa Hayes, Nancy Holiday, Karen Payne and Margaret Ray. Sister of Margaret Schroeder and Joan Whitt. Grandmother of nine.

**WANDRIE, Maria T.**, 82, Christ the King, Indianapolis, March 3. Wife of Marvin

Wandrie. Mother of Linda Middleton and Joane Overbeck. Sister of Anna LaBella. Grandmother of six. Great-grandmother of seven.

**WARNER, Marilyn June**, 65, St. Gabriel, Connersville, April 7. Mother of Mary Johnson, Sylena Taylor, Monty Wagner, Clifford and Michael Warner. Sister of Irene Sudler, Joan and Winnie Patterson. Grandmother of 12. Great-grandmother of 10.

**WENNING, Dorothea M.**, 91, St. Maurice, St. Maurice, March 25. Sister of Albin Wenning.

**WHITTEN, C. Jane (Queisser)**, 75, Christ the King, Indianapolis, March 27. Mother of Kathy Moore, B. Jill, Terry and William Whitten Jr. Sister of Linda Thomas, Elizabeth Ward and David Queisser. Grandmother of 11. Great-grandmother of six.

**WILLIS, Marie Haller Bruner**, 99, St. Roch, Indianapolis, April 4. Mother of Barbara Bruner-Chaney. Grandmother of seven. Great-grandmother of 22. Great-grandmother of nine.

**WISE, Timothy**, 55, St. Mary, Richmond, March 23. Husband of Gail Wise. Father of Natalie Hatton and Melissa Wise. Brother of Cindi Dante, Barney and Perry Wise. Grandfather of one. †



**Pieta**  
This reproduction of Michelangelo's "Pieta" was originally displayed by the Daughters of Charity in the chapel at the third St. Vincent Hospital on Fall Creek Parkway in Indianapolis from 1913 until 1974. It was sold during an auction in the late 1960s during a renovation, according to a plaque below the gold-colored sculpture in the main lobby of St. Vincent Indianapolis Hospital at 2001 W. 86th St. The late Stefan A. Bledowski purchased the statue and kept it at his home for 30 years. His family graciously returned it to St. Vincent Hospital in 1995.

## Providence Sisters Gertrude Rita Garvey and Rose Marie Garvey were teachers who died a day apart in March

Two Sisters of Providence who were biological sisters died a day apart in March.

Providence Sister Gertrude Therese Garvey died on March 15 at Union Hospital in Terre Haute. She was 84.

Providence Sister Rose Marie Garvey died on March 16 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated for both sisters on March 22 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Gertrude Rita Garvey was born on March 27, 1921, in Chicago.

She entered the congregation of the Sisters of Providence on Feb. 2, 1941, professed first vows on Aug. 15, 1943, and professed final vows on Jan. 23, 1949.

Sister Gertrude Therese taught music for 27 years at schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, Maryland and the District of Columbia.

During 65 years of ministry, she also served as a pastoral associate for 11 years, including six years at St. Malachy Parish in Brownsburg from 1983-89.

In the archdiocese, Sister Gertrude Therese taught at St. Philip Neri School in

Indianapolis from 1943-44 and the former St. Joseph School in Indianapolis in 1948.

She also ministered at Saint Mary-of-the-Woods College from 1971-78 and served at the St. Ann Clinic in Terre Haute from 1997-2001. She returned to the motherhouse in 2002 and participated in a ministry of prayer with the senior sisters.

The former Mary Bridget Garvey was born on June 9, 1918, in Chicago.

She entered the congregation of the Sisters of Providence on July 22, 1937, professed first vows on Jan. 23, 1940, and professed final vows on Aug. 15, 1945.

During 68 years as a Sister of Providence, Sister Rose Marie taught art at schools staffed by the sisters in Indiana, Illinois and Massachusetts, then served as a psychologist in Indianapolis, Franklin and Vincennes, Ind.

In the archdiocese, she taught at the former St. Agnes Academy in Indianapolis from 1945-49, Sacred Heart School in Terre Haute from 1949-51 and the former Ladywood Academy in Indianapolis from 1966-69.

She also ministered as a psychologist at the Midtown Mental Health Center and Wishard Memorial Hospital, both in Indianapolis, from 1987-90, and the Franklin

Mental Health Center in Franklin from 1991-92.

Sister Rose Marie also served as curator of art at Saint Mary-of-the-Woods from 1992-2001. In 2001, she began her ministry of prayer with the senior sisters at the motherhouse.

Surviving are several nieces and nephews.

Memorial gifts may be sent to the Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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# News briefs

## U.S.

### Study: Catholics aware of Church's abuse response trust Church more

WASHINGTON (CNS)—Those Catholics who say they are aware of the Church's policies and actions in response to clergy sexual abuse are more likely to give bishops high marks in leadership, according to a new study released on April 19 by the Center for Applied Research in the Apostolate. The study found, however, that the number of Catholics who said they gave to diocesan appeals "declined from 38 percent in April 2002 to 28-29 percent in 2004 and 2005." It said that in a 2003 poll 55 percent of Catholics who had stopped giving to diocesan appeals the previous year said they did so in reaction to the sex abuse cases. But the study found little to no change from 2001 to 2005 in the percentage of Catholics who give to their parish, in their church attendance patterns or in the proportion of U.S. adults who identify themselves as Catholic. CARA is an independent Catholic research agency based at Georgetown University in Washington.

### Boston Archdiocese in 'dire' financial shape, says Cardinal Sean P. O'Malley

BRIGHTON, Mass. (CNS)—Boston Cardinal Sean P. O'Malley called the archdiocesan financial condition "dire" on April 19 as he unveiled audited disclosure reports showing a \$46 million deficit for the 18-month period ending June 30, 2005. "It is quite obvious that the situation is urgent," putting programs and ministries at risk, Cardinal O'Malley said at a news conference held to release the financial disclosure reports and an archdiocesan fiscal recovery plan. Also announced were plans to cut the deficit that include eliminating 50 positions, consolidating or merging programs, selling more property and making efforts to increase fundraising. "I don't think there are any quick fixes, but we are poised to stop the bleeding and hopefully our fundraising efforts will continue to generate the kind of capital we need," the cardinal said at the news conference held at St. John's Seminary in Brighton. He expressed hope that by fulfilling the promise of financial transparency he made last October people's trust in the archdiocese will be restored.

### Opus Dei forms new institute, issues video on members

NEW YORK (CNS)—Opus Dei will take a hard rap when *The Da Vinci Code* premieres on May 19 if the movie at all resembles the best-selling book of the same name by novelist Dan Brown, which portrays Opus Dei as a secretive cult within the Church plotting to take over the Church. But U.S. leaders of Opus Dei—a Catholic organization with more than 87,000 members worldwide who seek to make their faith infuse all aspects of life, including their jobs—are using the occasion as a teachable moment to spread the word of what they are really about. A month in advance of the movie's release, Opus Dei's U.S. branch announced the formation of the St. Josemaria Institute and the release of a free DVD with interviews of several U.S. members who tell how belonging to Opus Dei has affected their lives. The institute, named after Opus Dei's founder, St. Josemaria Escriva de Balaguer, is at the organization's U.S. headquarters in New York. The DVD, titled "Passionately Loving the World," can be ordered on the institute's new Web site at [www.stjosemaria.org](http://www.stjosemaria.org).

## PEOPLE

### Memphis bishop wins NCEA award for reopening long-closed schools

ATLANTA (CNS)—Bishop J. Terry Steib of Memphis, Tenn., won the National Catholic Educational Association's 2006 John F. Meyers Award. The award is presented to someone who has supported Catholic education on a national level through such contributions as development, public relations, scholarship programs or government relations. He received a standing ovation on April 18 from the 5,000 NCEA delegates in Atlanta for the NCEA's 103rd annual convention for reopening long-closed Catholic schools and establishing new ones in Memphis' inner city since 1999. Renamed "jubilee schools" because the Catholic Church was about to celebrate a jubilee year in 2000, the seven schools educate about 1,000 Memphis children. In January of this year, Bishop Steib announced an eighth school will be built and said the fund to support them had reached \$44 million. "I'm here because of a lot of help," Bishop Steib said in accepting his award, citing the students, teachers, administrators and volunteers who make the jubilee schools work. †

# WORK OF ART

continued from page 1

interview in her studio at Saint Mary-of-the-Woods. "She battled health and conflict within the area, but she still persevered. And I see that strength here still, too. I feel [her] spirit ... is on these grounds still."

After the original commission fell through, Clark faced her own battles that involved a difficult personal relationship, financial challenges and maintenance problems with her house.

When all of this climaxed in 2005, the possibility of creating a statue of Blessed Mother Theodore resurfaced.

The Sisters of Providence were arranging with officials of the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., for the placement of a statue of Blessed Mother Theodore in a garden next to the shrine.

Sister Marie Kevin approached Clark about the commission, and she accepted.

With that choice made, Clark noticed that the problems that had been bogging her down began to be resolved and her move to Terre Haute was trouble-free. All these events she in part attributed to the intercession of the woman whose likeness she had been asked to create.

"I truly felt that I was meant to be here, that something was nudging me this way," she said. "It just became clearer and clearer that maybe she was interceding."

While Clark believes that Blessed Mother Theodore may have been praying for her, she also learned much from the example of her life.

"Maybe that's why I admired what she did because I could see in my life that there were all these things I wasn't deal-

ing with well or was having problems with," she said. "And what persevered with her was her faith. That's what gave her strength. Maybe that was what was missing in my life."

A few months after moving to Terre Haute, Clark started her participation in RCIA with Sister Marie Kevin serving as her sponsor.

As she continued to mold hundreds of pounds of clay into the form of Blessed Mother Theodore, her own life of faith took on greater shape.

"The creating of this has been quite a spiritual journey," Clark said. "Using your hands to create someone, an individual who was a woman of faith—one kind of feeds the other. I almost feel her presence at times when I'm working."

Sister Marie Kevin, who has been a member of the Sisters of Providence for 64 years, said she has gained a greater appreciation of her commu-

nity's foundress through Clark's artistry.

"I've looked at pictures of Mother Theodore all my life," she said. "But I'd never had the same feeling as I do when I look at the statue because it's more than a physical likeness. The statue exudes the spirituality of Mother Theodore, which is strength and peace and trust in God."

Clark's time working on the statue and in RCIA has helped her understand her journey of faith that she described as "the most profound experience I've had, barring the birth of my children.

"I feel a lot of what holds people back in faith are the little walls that they put up themselves," Clark said. "God is always around you. You just somehow don't respond or relate or see.

"I feel that I'm still knocking down those walls. I just started feeling a peace in my life that I hadn't felt in a very, very

*'I was brought here, and I am creating her. But, in the process, Mother Theodore and God are creating me.'*

—Teresa Clark



Father Joseph Kern, a retired archdiocesan priest, anoints the forehead of Teresa Clark during the sacrament of confirmation during the Easter Vigil on April 15 at St. Margaret Mary Church in Terre Haute. Providence Sister Marie Kevin Tighe, Clark's sponsor, stands behind her.

long time."

For her own part, Sister Marie Kevin said that her relationship with Clark has been a "quiet influence" over the past year, helping her come to a renewed appreciation of her faith.

"I think it's been a very great grace for me," Sister Marie Kevin said in an April 12 telephone interview. "It's made me examine my prayer life and my whole relationship with God as I see her relationship deepening."

Clark will soon complete her clay statue of Blessed Mother Theodore. After officials from the National Shrine

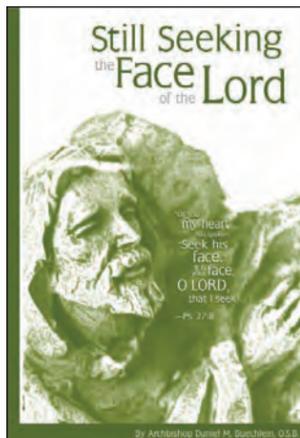
approve it, a fiberglass mold of it will then be made and sent to a sculptor in Ohio. He will follow Clark's work minutely as he makes the final limestone version.

Clark hopes that the image of Blessed Mother Theodore that has had such a deep impact on her life will touch others in a positive way.

"I feel that it's been a grace to be here," she said. "And to honor that grace, I'd like to be able to touch others through my art. I feel [God] gave me this ability so I would like to use it in his way, in using his will." †

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