



The criterion

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April 13, 2007

Easter message

Pope Benedict XVI laments wars, horrors, "continual slaughter" in Iraq, page 8.



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Photo by Mary Ann Wyand



A firefighter checks the smoldering ruins of St. Anne Church in New Castle on the afternoon of Holy Saturday, April 7. The early morning fire started in the basement and burned through the roof.

By Mary Ann Wyand

NEW CASTLE—Fire destroyed historic St. Anne Church during the early morning hours on

Holy Saturday, April 7.

Firefighters battled the blaze for five hours on Saturday morning and afternoon in windy and

unseasonably cold weather.

State Fire Marshal Roger Johnson and federal Bureau of Alcohol, Tobacco, Firearms and Explosives officials are investigating the fire, which gutted the interior of the 83-year-old brick church, burned through the roof and melted stained-glass windows.

Authorities told archdiocesan officials the fire started in the basement and they are conducting a criminal investigation due to the suspicious origin of the fire. They restricted access to the parish property, which was cordoned off with yellow crime scene tape.

Msgr. Joseph F. Schaedel, vicar general, said that he and Archbishop Daniel M. Buechlein are "very upset, very distraught, over the loss of St. Anne Church on Holy Saturday morning ... but we're thankful that nobody was [seriously] injured in the fire. ... Our prayers are with the people of St. Anne Parish and [Franciscan] Sister Shirley Gerth, the parish life coordinator."

Archbishop Buechlein visited the parish on April 10 to see the damage firsthand.

Although most of the church roof was gone, a cross mounted above the front entrance of the church was not damaged. No estimate of damages was immediately available.

Eric Atkins, archdiocesan director of management services, said the archdiocese has insurance to cover the loss.

"We still need to do a thorough assessment of the church building to determine what's structurally sound and what if anything can be salvaged," he said. "Because this is a crime scene, we have not been able to do that yet."

Atkins said the sanctuary of the church was poured concrete, but the main floor of the church was wood. The main floor was destroyed in the fire and the pews are now in a heap of burned rubble in the basement of the church.

Located at 102 N. 19th St., St. Anne Church was a landmark in Henry County. The parish has about 300 households and 700 members.

See FIRE, page 9

Oils blessed and priests renew promises at chrism Mass

By Sean Gallagher

In a liturgy befitting the solemnity of Holy Week, Catholics of all states of life from across the archdiocese filled SS. Peter and Paul Cathedral in Indianapolis on April 3 as they joined Archbishop Daniel M. Buechlein for the annual chrism Mass.

Representatives from most of the archdiocese's 150 parishes received holy oils blessed by the archbishop. They will be used in baptisms, confirmations and the anointing of the sick.

During his homily, Archbishop Buechlein told the representatives that "you will take the blessed oils to your parishes as the means of the Lord's continued sacramental care."

Rita Bott was present at the Mass to receive the oils for her parish, St. Anne in Jennings County.

Reflecting on the impact that they will make on the scores of people who will be touched by the oils in the sacraments, Bott said that her task was "overwhelming."

"They're very, very sacred and special," Bott said. "It's a privilege to be able to carry them home, an honor."

The congregation of more than 800 people present for the Mass also



Deacon Randall Summers gives newly blessed holy oils to Rita Bott, a member of St. Ann Parish in Jennings County, during the chrism Mass. Deacon Thomas Kovatch assists Deacon Summers.

witnessed approximately 125 priests, who filled several rows of chairs behind, beside and in front of the altar, renew the promises they made at their ordination.

Moments before, Archbishop Buechlein

addressed the priests, many of whose formation he oversaw while he served as president-rector of Saint Meinrad School of Theology from 1971-87 and others

See MASS, page 2



At left, while members of the congregation look on, Deacon Thomas Kovatch, a member of St. Andrew Parish in Richmond, presents Archbishop Daniel M. Buechlein with one of the three oils blessed during the annual chrism Mass, celebrated on April 3 at SS. Peter and Paul Cathedral in Indianapolis. Seminarian Aaron Jenkins, a member of St. Mary Parish in Rushville, assists the archbishop.

Below left, priests and deacons listen to Archbishop Buechlein deliver his homily during the chrism Mass.

Below right, from left, deacon candidate Robert Decker, parish life coordinator of St. Andrew the Apostle Parish in Indianapolis, and his wife, Ann, kneel during the chrism Mass.

MASS

continued from page 1

he ordained since his episcopal ministry in Indianapolis began in 1992.

"Brother priests, to fully grasp the mystery of the priesthood requires that we follow the path of humility," he said. "The late Pope John Paul once wrote, 'I have decided to eliminate from my vocabulary the word 'my.' How can I use the word when I know that everything is yours? I myself am more yours than mine. So, I've learned that I may not say 'my' of that which is yours."

"The late Holy Father's words are a striking reminder that even the people we serve are not mine or ours. And so, sisters and brothers, we priests say to you, 'We are for you because we are for Christ.'

Father Scott Nobbe, who was ordained by Archbishop Buechlein less than a year ago, renewed his vows for the first time at the chrism Mass.

"Last year at this time, everything was so focused on me, being the only one to be ordained," said the associate pastor of St. Monica Parish in Indianapolis.

"And now, after almost one year in the priesthood, it's great because I can say it's so much more about the people of God."

Deacon Thomas Kovatch is in the place where Father Nobbe was last year.

Along with deacons Rick Nagel and Randall Summers, Deacon Kovatch will be ordained to the priesthood on June 2 at the cathedral. The chrism oil blessed at the chrism Mass will be used to anoint their hands on that day.

Deacon Kovatch sat next to the archbishop as the priests renewed their vows. It was a powerful moment for him.

Photos by Sean Gallagher



"My emotions kind of welled up," he said. "I felt something churning inside of me, and it was good."

"It was a really positive, peaceful feeling. None of us feel like we're worthy to be ordained. But yet, I feel it's right and it's time, and I'm really excited about it."

First-year college seminarian Daniel Bedel, a resident of Bishop Bruté College Seminary at Marian College in Indianapolis, is just starting out on his journey of discernment and formation.

Prior to the chrism Mass at which he was an altar server, Bedel and many of the archdiocese's 26 seminarians came together at the Archbishop O'Meara Catholic Center with many deacons and priests serving in parishes in central and southern Indiana for a supper hosted by the Knights of Columbus.

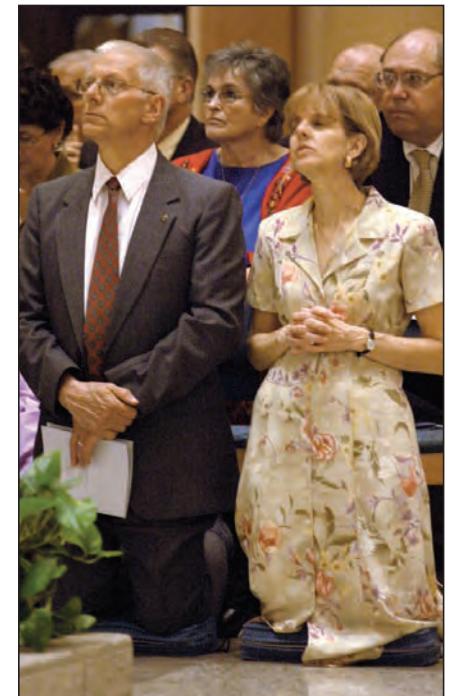
"It's an interesting experience," said Bedel, a member of St. John the Evangelist Parish in Enochsburg.

"I've been with my seminarian brothers this whole year, and I've gotten to know them very well. But I don't know a lot of the priests very well. And so this is going to be a great opportunity for me to meet them."

Among the seminarians, deacons, priests and lay Catholics at the Mass were many men and women religious.

Little Sister of the Poor Margaret Banar serves at the St. Augustine Home for the Aged in Indianapolis.

As she sat in the packed cathedral, her thoughts often turned toward the residents to whom she ministers since she brought them spiritually with her to the Mass.



"I'm not just saying it. I'm doing it," said Sister Margaret. "We bring them with us to this Mass."

Archbishop Buechlein used the solemn liturgy to proclaim the message that all the faithful in the archdiocese, both those at the Mass and those only present in spirit, are deeply loved by Christ, who poured that love in his death and resurrection.

"Sisters and brothers, the love of Jesus was so great for you and for me that it is almost too hard to fathom," he said. "From the perspective of Christ, we are the pearl of great price. We are the buried treasure, the lost coin, the lost sheep, the prodigal son. We must mean a lot to him—even more than we can imagine." †

The Criterion

4/13/07

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New Brebeuf principal's qualities include caring for others

By John Shaughnessy

Ask LaTonya Turner to choose one item in her office that best defines her and her

eyes dance past the books on her shelves, her running shoes on the floor and the small poster of her favorite basketball player, Dwyane Wade.

Then she reaches toward the edge of her desk and picks up an art piece that was a gift from a friend—a ceramic creation of two small hands cupped together, holding a glass heart.

"It's a sense of comfort for me," Turner says. "My friend gave it to me because I'm always thinking of others. It reminds me of the focus I have of serving others. Sometimes when I feel I may not be doing the work I'm called to do, it reminds me."

That caring quality was part of the reason that Turner was recently chosen to become the next principal of Brebeuf Jesuit Preparatory School in Indianapolis—a position she didn't seek.

While Brebeuf conducted a nationwide search that drew the interest of about 15 quality applicants, Turner's name kept coming up in the discussion of who should be the next principal starting on July 1. So Brebeuf president Matthew Hayes met with Turner, who currently serves as the school's director of academic counseling and an interim assistant principal.

After three days of considering the offer, Turner accepted it on March 22—a decision that gained her a standing ovation when it was announced to the school's faculty and staff that day.

Married and the mother of an 11-year-old

son, the 42-year-old Turner recently shared her thoughts and insights on her life and her approach to education.

Becoming principal—"I am very connected to the students. I love to be out and about with them, part of their daily lives—at lunch, at their games, just being open to them. This is a great opportunity to affect the lives of students on a greater level.

"I believe we all have a mission in life. My true mission is to be helping our students become men and women for others—learning, leading and serving. That's what I feel my role is right now."

Approach to education—"It's important we not only look at the academic piece, but also what's going on in a student's life as a whole—socially, even emotionally. I had a situation today where students came in to talk about another student who is having some difficulties.

"The student is having difficulty dealing with family issues outside the school environment. I helped teachers understand what's going on to find a different approach to help her in the classroom. As educators, we get caught up in the academic piece, not thinking there may be other issues that are causing problems for a student. It's key that we take the time to learn what's going on in a student's life."

Reaction to being asked to become principal—"My gut reaction was, 'Who? Me?'"

Reaction to receiving a standing ovation from faculty and staff when she was announced as the next principal—"It was very overwhelming. My husband has often told me, 'I wish you would see yourself as others see you.' I'm so concerned about

others that I don't take time for myself. The essence of who I am is serving others.

"That day, I truly saw the level of respect that the faculty and staff have for me. One thing I keep hearing from faculty and staff is that I take the time to listen.

The outcome may not be what they hoped for it to be, but they appreciated being heard."

What led her to become an educator—"I am the product of two educators. Both of my parents are teachers. Education was in my blood from the beginning. I fought it

for the longest time. I went into communications initially and worked for a newspaper and publishing company, but this is where I'm meant to be."

Outside interests—"I like to work out and exercise. And read. I enjoy reading and spending time with my family."

Favorite authors—"Alice Walker and

Photo by John Shaughnessy



This ceramic creation of two small hands cupped together holding a glass heart is one of LaTonya Turner's most treasured possessions.

Toni Morrison. *The Bluest Eye* [by Morrison] is one of my favorite books, just because of the story she tells and the way she tells it."

The glass heart being held by the cupped ceramic hands on her desk—"The heart symbolizes everything that's an important part of my life—my family and the Brebeuf community. I've been blessed to have them as a part of my life." †

Wanted: Stories about mother's influence on faith

Are you a mom who has advice or a story about the blessings and struggles of helping your children with their Catholic faith?

Are you a son or daughter who has a poignant, touching or even humorous story about the way your mother tries or succeeded in passing along her faith to you?

The Criterion would like to hear your stories and possibly share them

with our readers in the May 11 issue before Mother's Day.

Send your stories, memories and advice to assistant editor John Shaughnessy in care of *The Criterion*, P. O. Box 1717, Indianapolis, IN 46206. Or send an e-mail to jshaughnessy@archindy.org. Please include a phone number where you can be reached during the day. †



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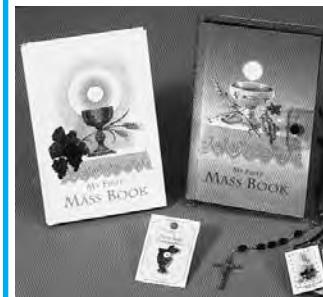


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OPINION



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Editorial



Milwaukee Brewers pitcher Jeff Suppan delivers a pitch against the Los Angeles Dodgers at Miller Park in Milwaukee on April 4.

Catholic Athletes for Christ

If you're an avid baseball fan or sports enthusiast, the list is an impressive one.

Jeff Suppan, Mike Sweeney, Mike Piazza, Tom Glavine, David Eckstein and Mark Loretta. We can include former Los Angeles Dodgers manager Tommy Lasorda in the baseball family as well.

Step off the diamond into other sports venues and the list continues to grow.

Olympic skier Rebecca Dussault, springboard and platform diver Gaelyn Felix, figure skater Gabriella Howard, University of Alabama softball coach Alyson Habetz and National Football League wide receiver Chris Horn are all part of the group, too.

What do these people have in common? It's an all-star team of athletes we believe people of faith should embrace. We think they could even be a group that parents use as an example for their children when talking about how sports and faith can go hand-in-hand.

They are all members of Catholic Athletes for Christ, the recently formed independent ministry based in Alexandria, Va., that helps Catholic athletes practice their faith and evangelize a sports world that has become increasingly devoid of values.

Sports are such a dominant fixture in our culture. From peewee leagues to high school games, from college athletics to the professional ranks, nearly every family is touched by athletics in some way.

How many of us got caught up in the Indianapolis Colts' recent Super Bowl run? Or took CBS's March Madness promotions to heart and watched college basketball nonstop for the last month? Sure, it helped that Butler, Indiana and Purdue universities, and the University of Notre Dame, did our state proud, but did we really have to spend hours and hours in front of the TV set?

True, there were some compelling story lines. Coach Tony Dungy's commitment to his faith and family warmed the hearts of not only Colts fans but also people who were heartened to see the coach has his priorities in life straight. With stories seemingly breaking every day about another athlete's brush with the law, it's refreshing to know some coaches and players don't let success go to their head.

Sadly, there are other sports story lines that go unnoticed in the secular press that deserve some mention.

On April 1, a new DVD titled *Champions of Faith: Baseball Edition*

was released by Catholic Exchange. (For more information, go to www.championsoffaith.com.)

The 60-minute DVD focuses on a mix of players, coaches and managers, and highlights a difficulty each faced as a person or player and how their faith helped them manage that problem. The personal stories are interspersed with spiritually themed montages of quotes from players regarding baseball and their faith.

"We are all going to be in heaven someday because of Jesus Christ, and this is a tool we can use to give to our loved ones so that we can share eternity with them," Kansas City Royals first baseman Mike Sweeney said of the film. "We have to be proud of our faith."

"We're honoring God, we're honoring the Catholic Church and we're also honoring these amazing guys who speak so courageously, beautifully, eloquently and powerfully about their Catholic faith," added Tom Allen, president and editor of the Web site, www.catholicexchange.com.

The Church has embraced athletics for centuries, and Pope John Paul II was an avid skier who also loved the outdoors. The late Holy Father also used his ministry to talk about how sports and faith go hand-in-hand.

"Every Christian is called to become a strong athlete for Christ, that is, a faithful and courageous witness of the Gospel," John Paul II said in 2000.

Catholic Athletes for Christ has set up a speakers bureau that allows its members to travel around the country to talk about their faith. (Go to www.catholicathletesforchrist.com for information.)

While playing for the eventual world champion St. Louis Cardinals last fall, pitcher Jeff Suppan encouraged a group of students at St. Joseph's Academy in Frontenac, Mo., to "keep Jesus No. 1" in their lives.

"I try to put Jesus in front of everything I do," said Suppan, who now pitches for the Milwaukee Brewers.

He's not the only one. There are plenty of athletes, and people of faith, who try to live that way.

It's such a simple, yet powerful message.

When it comes to sports and anything else that we do in life, may we teach our children and young people we can't accomplish anything without having Jesus on our team.

— Mike Krokos

The Bottom Line/Antoinette Bosco

Veterans deserve the best of treatment

At the beginning of Lent, we heard more devastating news reports about our wounded coming back from Iraq.

Chilling details came out on the disgraceful way that our veterans, returning extremely wounded, have been treated because of failures rooted in the Pentagon. The cry in the country is that we must "support the troops." People who oppose this chosen war have been unjustly blasted as being unpatriotic.

If we are honest, however, we have to admit that nothing dishonors the troops more than the crass treatment so many of them get from the government that sends them to risk their lives in battle once they are out of uniform and called "veterans."

We have to demand an accounting from the government for atrocities recently uncovered at the Walter Reed medical facility, and for why, because of Pentagon rules, some veterans have to wait as much as a year and a half before getting benefits.

Why is it that the Department of Veterans Affairs has a backlog of 600,000 claims? Why is it we can hear so many stories from veterans saying they had to wait nearly two years before getting their first disability check, during which time their families had to grapple with poverty?

There's nothing new about the way the federal government chooses to forget its veterans after they come home from war.

Many of us remember that after the first Persian Gulf War some veterans appealed for help, claiming they were made ill by biological agents supplied to Iraq by a U.S. research company; their appeals were flatly rejected in Washington.

At a Mass for veterans at St. Paul

Letters to the Editor

Reader: Iraqi chaplain feature shows hypocritical side of Church

Despite your constant protesting that *The Criterion* is not pro-war, you have again published an article in the March 23 issue ("Dear Brave Soldier") glorifying the Iraqi war while carefully avoiding printing anything that condemns it.

Personally, I find the most hypocritical thing about the Catholic Church (and

Cathedral in Worcester, Mass., shortly after that war was underway, Deacon Joseph M. Baniukiewicz, preached, "We go to war, we go on peace-keeping missions. Yet when our men and women come home from military service, ... we forget them. We promise them certain benefits for their service and even now during a war we talk about taking away and reducing their benefits. And I ask, why, why, why?"

Sadly, I keep seeing how nothing much changes when it comes to respecting the needs of our veterans. For more than four decades, I have been following the unbelievable treatment of veterans made ill because of their service experience but shunted aside by the U.S. government.

That's because my late, much younger brother, Joseph Oppedisano, a soldier in the Army from 1954 to 1962, was one of the victims of the U.S. Army's experimentation with chemicals when he was on active duty in Panama. When you sit at the bedside of a once dynamic, but now dying loved one, you ask a lot of questions.

Joe had told us how he and some of his buddies became deathly sick after a 1958 "spraying" by the U.S. Army. That's when they first learned of the devastation of Agent Orange. Battling illness ever after, diagnosed later as "hairy cell leukemia," my brother went back to the VA to seek financial assistance.

They rejected his claim and those of his similarly affected buddies, saying he had no proof because their Army records had been lost in a fire.

It took 22 years for Joe to win his case. But that didn't save his life. He died in 2004. It is a sad story to see how the U.S. government gives praise to people in uniform then throws them aside when they become veterans in civilian clothes.

(Antoinette Bosco writes for Catholic News Service.) †

Community Lifestyle

165 U.S. Catholic communities of consecrated life have sprung up since 1965. Percent who identify themselves as...

APOSTOLIC

52

CONTEMPLATIVE

42

EVANGELICAL

17

MONASTIC

16

EREMITIC

7

Source: Center for Applied Research in the Apostolate



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SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Confirmands recognize signs of hope in season of hope

One of the signs of hope for our local Church is the impressive number of folks who, as catechumens, chose to be baptized, confirmed and receive first Eucharist at the Easter Vigil.

The same is true for those who sought to become members of the Catholic Church by receiving the sacraments of confirmation and the Eucharist.

This is not only true of our archdiocese. The last official national count for the number of adults entering our Church at the Easter Vigil is from 2005: Some 154,000 adults were received. That same year, there were some 950,000 reported infant baptisms in the United States. There were probably more.

Throughout the year, but especially during the Easter season, hundreds of youth of our archdiocese receive the sacrament of confirmation. In a sense, this sacrament completes their initiation into the Catholic faith.

Sometimes the candidates for confirmation are encouraged to write a letter telling of their desire to receive the sacrament. Usually, their letters will say a word about their understanding of the sacrament. They usually mention their chosen patron saint for confirmation, and something about the service project in which they participated.

I just finished reading letters from candidates who were confirmed from St. Barnabas Parish in Indianapolis. The

quality of these letters impresses me. I think these candidates registered a good understanding of what they were about in receiving the gifts of the Holy Spirit.

Two other aspects of their letters caught my attention, perhaps more than usual.

The first striking feature was how often the young people mentioned those who were an important influence in their lives. They wanted me to know of this influence. So often, grandparents or a grandparent were mentioned.

It is not surprising that some feel the important influence of Mom or Dad. However, the fact that they wanted to mention them as a positive influence caught my attention.

Some of the writers also made a point about the influence of an older brother or sister in their lives, including their lives of faith.

I think we tend to underestimate the importance of our example and influence on our youth. I suspect they don't say too much about this at home or when they are visiting grandparents. I am pretty sure they don't tell an older brother or sister how important they are as role models. But there it is to be seen in their letters to me.

Another feature that caught my attention was the detail with which they told why they chose their confirmation patron. Most were not simply saints chosen because it was a grandmother's or grandfather's or a brother's or sister's name, although that was part of their reasoning.

Even in those cases, the youth researched the information about their chosen saint.

(I figure a lot of this information must be on the Internet.) I learned things about some saints that I had never heard or learned before.

Among the young men, St. Sebastian, who is known to be the patron saint of athletes, was chosen. So was St. Christopher. Saints like St. Elizabeth were chosen because of their care for the poor.

One candidate chose St. Catherine of Alexandria, which surprised me. Her research told her this saint was a brave woman of faith who died as a courageous martyr.

One fellow chose St. Robert Bellarmine in honor of his grandfather, who died in the past year, but also because St. Robert, the patron saint of catechists, devoted his life to preaching about God and helping people in need.

He wrote: "I want to be more like this and use my talents to assist others. God has given me many gifts so I can share these with others."

A candidate wrote that the Holy Spirit "protects me when I am in trouble, in sporting events, and helps me do my best. Over the last couple of years, when I have been doing service projects I have seen Jesus working through others. ... I have seen Jesus

in the people's faces I have helped. In all this I have done, it has drawn me closer to God and taught me more about the Catholic faith."

Another letter, chosen at random, reads: "God has blessed me with many gifts. My parents love me and have taught me the importance of my Catholic faith. They show this in their Christian actions. I am able to attend a Catholic school where I can further learn about God and my faith. I have been given many opportunities to serve God and my community. Through this service, I have learned that there are people who are less fortunate than I am."

It is good to recognize these signs of hope in this season of hope. †

Do you have an intention for Archbishop Buechlein's prayer list? You may mail it to him at:

Archbishop Buechlein's
Prayer List
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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.

Los confirmados reconocen los símbolos de esperanza en la temporada de esperanza

Uno de los símbolos de esperanza en nuestra Iglesia Local es la cantidad impresionante de compañeros que, como catecúmenos, eligen recibir el bautismo, la confirmación y recibir su primera Eucaristía en la Vigilia de la Pascua.

Lo mismo sucede con aquellos que buscaron convertirse en miembros de la Iglesia Católica al recibir los sacramentos de la confirmación y la Eucaristía.

Esto no sucede únicamente en nuestra arquidiócesis. El último censo nacional oficial de adultos que se incorporaban a nuestra Iglesia en la Vigilia Pascual es de 2005: Alrededor de 154.000 adultos fueron recibidos. Ese mismo año, se reportaron cerca de 950.000 bautismos infantiles en Estados Unidos. Probablemente hubo más.

Durante todo el año, pero especialmente durante la época de la Pascua, cientos de jóvenes de nuestra arquidiócesis reciben el sacramento de la confirmación. De cierto modo, este sacramento completa su iniciación en la fe católica.

En ocasiones se les invita a los candidatos a la confirmación a escribir una carta expresando su deseo de recibir el sacramento. Por lo general sus cartas dirán algo sobre su percepción del sacramento. Generalmente mencionan al santo patrono que han elegido para la confirmación y algo acerca del proyecto de servicio en el cual participaron.

Acabo de terminar de leer las cartas de los candidatos que recibieron la confirmación en la Parroquia San Barnabé en Indianápolis. Me impresiona la calidad de estas cartas. Creo que estos candidatos demuestran un buen conocimiento sobre la

esencia de lo que significa recibir los dones del Espíritu Santo.

Hubo otros dos aspectos de estas cartas que me llamaron la atención, quizás más de lo habitual.

La primera característica impactante fue la frecuencia con la que estos jóvenes mencionaban a aquellos que tuvieron una influencia importante en sus vidas. Ellos querían que yo supiera de esta influencia. Muy a menudo se mencionó a los abuelos o a un abuelo en particular.

No es de sorprender que muchos sentían la influencia tan importante que ejercieron mamá o papá. Sin embargo, el hecho de que desearan mencionarlos como una influencia positiva es lo que captó mi atención.

Algunos de ellos también hicieron cuestión de mencionar la influencia de un hermano o una hermana mayor en sus vidas, incluso en sus vidas de fe.

Creo que solemos subestimar la importancia que tiene nuestro ejemplo e influencia sobre nuestros jóvenes. Sospecho que no hablan mucho sobre esto en la casa o cuando están visitando a sus abuelos. Estoy casi seguro de que no les dicen a sus hermanos o hermanas mayores lo importantes que son para ellos como modelos a seguir. Pero esto se puede apreciar en las cartas que me enviaron.

Otro aspecto que me llamó la atención fue el nivel de detalle con el cual explicaron por qué eligieron a su patrono de confirmación. La mayoría no fueron santos elegidos simplemente por llevar el nombre de la abuela o el abuelo, de un hermano o una hermana, aunque esto fue parte de la motivación.

Aun en esos casos, los jóvenes

investigaron la información sobre los santos elegidos. (Me imagino que gran parte de esta información debe encontrarse en Internet.) Aprendí cosas sobre algunos santos que nunca antes había escuchado ni sabía.

Entre los jóvenes, San Sebastián, conocido como santo patrono de los atletas, fue elegido. También fue Christopher. Santas como Isabel fueron elegidas por su dedicación a los pobres.

Una candidata eligió a Santa Catalina de Alejandría, lo cual me sorprendió. Su investigación le reveló que esta santa era una mujer valiente de fe que murió como una mártir valerosa.

Un compañero eligió a San Roberto Bellarmine en honor a su abuelo que murió el año pasado, pero también debido a que San Roberto, el santo patrono de los catequistas, dedicó su vida a predicar sobre Dios y ayudar a las personas necesitadas.

Escribió: "Quiero parecerme más a él y usar mis talentos para asistir a los demás. Dios me ha dado muchos dones para que pueda compartirlos con otras personas."

Un candidato escribió que el Espíritu Santo "me protege cuando tengo problemas, en eventos deportivos y me ayuda a dar lo mejor de mí. Durante los últimos dos años, cuando he estado realizando proyectos de servicio he visto a Jesús obrando por medio de los demás. ... He visto a Jesús en los rostros de las personas que he ayudado.

Todo lo que he hecho me ha acercado más a Dios y me ha enseñado más sobre la fe católica."

Otra carta, elegida al azar, dice: "Dios me ha bendecido con muchos dones. Mis padres me aman y me han enseñado la importancia de la fe católica. Esto lo demuestran en sus acciones cristianas. Puedo asistir al colegio católico donde puedo aprender aun más sobre Dios y mi fe. Se me han dado muchas oportunidades para servir a Dios y a mi comunidad. Por medio de este servicio he descubierto que hay personas que son menos afortunadas que yo."

Es bueno reconocer estos símbolos de fe en esta temporada de esperanza. †

¿Tiene una intención que deseé incluir en la lista de oración del Arzobispo Buechlein? Puede enviar su correspondencia a:

Lista de oración del Arzobispo Buechlein
Arquidiócesis de Indianápolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46202-1410

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 13

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Lumen Dei meeting**, Mass, 6:30 a.m., breakfast and program at Prior Hall, \$10 members, \$15 guests. Information: 317-919-5316 or e-mail Lumen_Dei@sbcglobal.net.

St. Mark the Evangelist Church, 535 E. Edgewood Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**, teaching, 7 p.m., followed by praise, worship and Mass. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

April 14

Marian College, 3200 Cold Spring Road, Indianapolis. **Indianapolis Right to Life, "Bike Hike,"** registration, 7-8:30 a.m. Information: 317-582-1526 or e-mail bikeandhike@rlindy.org.

Sisters of St. Francis, Michaela Farm, Oldenburg. **HERP Walk**, 9 a.m.-noon, donations appreciated, pre-registration required. Information: 812-933-0661 or e-mail michaelafarm@seidata.com.

April 15

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Divine Mercy Sunday** prayer service, 2 p.m. eucharistic adoration, 3 p.m. Divine Mercy chaplet, sermon, eucharistic procession and Benediction, Msgr. Joseph F. Schaefel, vicar general, presider, with Father Varghese Maliakkal, parish administrator. Information: 317-926-7359.

Christ the King Church, 1827 Kessler Blvd., East Drive, Indianapolis. **Divine Mercy Sunday** prayer service, 2 p.m. eucharistic adoration, 3 p.m. prayer service, Divine Mercy chaplet and eucharistic procession, Father Tony Volz, pastor, presider. Information: 317-255-3666.

St. Augustine Home for the Aged Chapel, 2345 W. 86th St., Indianapolis. **Divine Mercy Sunday** prayer service, 2:30 p.m. prayer service, litany, music and Benediction, Deacon Patrick Gallagher of St. Patrick Parish in Lebanon, Ind., presider. Information: 317-872-6420.

St. Teresa Benedicta of the Cross Church, 2345 Gavin Lane, Bright. **Divine Mercy Sunday** prayer service, 3 p.m. holy hour and Divine Mercy chaplet, Father William Marks,

pastor, presider. Information: 812-656-8700.

St. Bartholomew Church, Home Avenue and U.S. 31, Columbus. **Divine Mercy Sunday** prayer service, 3 p.m. eucharistic adoration, Divine Mercy chaplet, Divine Praises, veneration and blessing of Divine Mercy image, and Benediction, Father Clem Davis, pastor, presider. Information: 812-379-9353.

St. Michael Church, 519 Jefferson Blvd., Greenfield. **Divine Mercy Sunday** prayer service, noon, eucharistic adoration, 3 p.m. prayer service and Divine Mercy chaplet. Benedictine Father Severin Messick, pastor, presider, pitch-in dinner following prayer service. Information: 317-462-4240.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **Divine Mercy Sunday** prayer service, 3:30 p.m. prayer service, Msgr. Mark Svarczko, pastor, presider, refreshments following service. Information: 317-888-2861.

MKVS and Divine Mercy Center, Rexville, located on 925 South, .8 mile east of 421 South and 12 miles south of Versailles. **Divine Mercy Sunday** prayer service, Covenant Sunday, 2 p.m. Divine Mercy Field Mass followed by holy hour, Father Elmer Burwinkel, celebrant. Information: 812-689-3551.

St. Andrew Church, 235 S. 5th St., Richmond. **Divine Mercy Sunday** prayer service, 12:30 p.m. reconciliation, 1 p.m., eucharistic adoration, 2:30 p.m. prayer service, Father Todd Riebe, pastor, presider. Information: 765-886-5503.

St. Joseph Church, 2605 St. Joe Road West, Sellersburg. **Divine Mercy Sunday** prayer service, 2:30 p.m. eucharistic adoration, reconciliation, Divine Mercy chaplet and Benediction, Conventual Franciscan Father John Curran, pastor, presider. Information: 212-246-2252.

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Divine Mercy Sunday** prayer service, 3 p.m. eucharistic adoration, Divine Mercy chaplet and litany, Father Gregory Bramlage, pastor, presider. Information: 812-623-2964 or 812-623-8007.

SS. Peter and Paul Cathedral,

1347 N. Meridian St., Indianapolis. **Chastity seminar for junior high and high school students**, Jason Everett, presenter, Mass, 5 p.m., presentation, 6:30 p.m. Information: 317-634-4519.

St. Mary School, gymnasium, 420 E. Eighth St., New Albany. **Health Fair for Spanish-speaking people**, no charge, 3-5 p.m. Information: 812-948-6730 or kangevine@fmhhs.com.

Saint Meinrad Archabbey, St. Bede Theater, 200 Hill Drive, St. Meinrad, Indianapolis Opera Ensemble, "Little Red Walking Hood," 3 p.m. Information: 812-357-6501.

April 16

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., Terre Haute. **"Catholics Returning Home,"** six-week series, invitation to non-practicing Catholics, 7 p.m. Information: 812-232-8400 or e-mail sue@thdeanery.org.

April 17

St. Gabriel the Archangel Parish, 600 W. 34th St., Indianapolis. **"Catholics Returning Home,"** six-week series, sessions for non-practicing Catholics, 7:30-9 p.m. Information: 317-291-5376.

St. Athanasius the Great Byzantine Church, St. Mary Hall, 1117 Blaine Ave., Indianapolis. **Catholic Charismatic Renewal of Central Indiana**,

praise, worship and healing prayers, 7:15-8:45 p.m. Information: 317-592-1992, www.inholyspirit.org or e-mail ccrci@inholyspirit.org.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., Terre Haute. **Eight-week support sessions, session two, "Divorce and Beyond,"** 6:30-8:30 p.m., \$10 per person. Registration: 812-232-8400 or sue@thdeanery.org.

April 18

St. Nicholas Church, 6461 E. St. Nicholas Drive, Sunman. **Healing service and rosary for vocations**, 6 p.m., eucharistic adoration, praise and worship, 6:30 p.m., confession available. Information: 812-623-8007.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., Terre Haute. **Eight-week support sessions, session two, "Grief Support for Children,"**

6:30-7:30 p.m., no charge. Registration: 812-232-8400 or sue@thdeanery.org.

April 19

Our Lady of the Most Holy Rosary Parish, CYO Center, 520 Stevens St., Indianapolis. **"The Art of Catechism,"** a visual art history of the Roman Catholic Church, Mass, Heather Yater, instructor, 7-8:30 p.m. Pre-registration: 317-236-1521 or hyater@iupui.edu.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Catholic Radio 89.1 FM reception and dinner**, Jesuit Father Mitch Pacwa, speaker, 6:30 p.m., \$50 per person. Information: 317-784-9078 or tduell@holynome.cc.

Saint Louis Church, 13 E. St. Louis Place, Batesville. Catholics United for the Faith, Abba, Father Chapter, and St. Louis Parish, benefits Office for Pro-Life Ministry and Gabriel Project, "The Sacraments," Father Mitch Pacwa, presenter, 10 a.m.-4 p.m., \$25 per person includes box lunch, no charge for priests and consecrated religious. Information: 317-328-4863.

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Precious Infants Pro-Life Mass**, 8:30 a.m., followed by rosary outside abortion clinic and Benediction at church. Information: Archdiocesan Office for Pro-Life Ministry,

April 20

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Mass, 6:30 a.m., buffet breakfast and program, \$10 per

Archdiocesan women's conference is April 28

"The Great Dignity, Potential and Responsibility of Women" is the theme for the fourth annual "Treasuring Womanhood" archdiocesan women's conference on April 28 at the Indiana Convention Center in Indianapolis.

Featured speakers are:

- Teresa Tomeo, the host of a Catholic radio show in Detroit,
- Rosalind Moss, a staff apologist with Catholic Answers in El Cajon, Calif., who is back by popular demand,
- attorney Marjorie Murphy Campbell of San Francisco,
- and Franciscan Father Joseph Michael Mary McShane, a former missionary priest who ministers as vocation director for the Franciscans of the Immaculate at Mother of the Redeemer Retreat Center in Bloomington.

Catholic vocalist Annie Kart, an Indianapolis native who now lives in

Treasure Island, Fla., will sing during Mass and eucharistic adoration at the conference, which begins at 8 a.m.

The conference is sponsored by the St. Michael Foundation, Marian Center of Indianapolis and archdiocesan Office for Pro-Life Ministry.



"The conference ... can empower us as women as it helps us to grow more in our love for God and our service to him," said St. Roch parishioner Kathy Denney of Indianapolis, a conference organizer.

Registrations received by April 21 are \$40 per person and include lunch. The cost is \$20 for high school and college students. Late reservations are \$45 per person and may not include lunch.

For registration information, log on to www.indianacatholicwomen.com. Address checks to the St. Michael Foundation and mail registrations to the Marian Center of Indianapolis, P.O. Box 47362, Indianapolis, IN 46247. †

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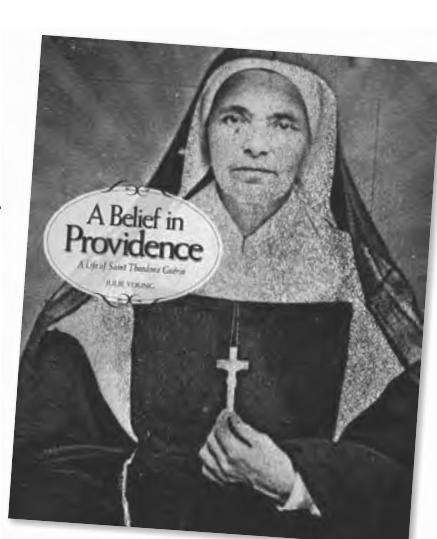
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St. Mary Parish hosting Spanish world premiere of *The Creation*

By John Shaughnessy

Marcos Aguiar keeps calling on his faith as he rehearses for a world premiere performance at a Catholic church in Indianapolis.

As the performance on April 21 nears, Aguiar can identify more and more with a deeply religious musical composer who once confided, "I fell on my knees each day and begged God to give me the strength to finish the work."

Joseph Haydn expressed that feeling after it took him nearly two years—1796 to 1798—to complete *The Creation*, his musical masterpiece that celebrates the start of the world according to the Book of Genesis.

And while more than 200 years separate him from Haydn, Aguiar shares the same kind of feeling as the Indianapolis Arts Chorale prepares to perform *The Creation* in Spanish for the first time in 209 years.

"I have to pray every day for strength so that I can accomplish all the music I have to perform in a short period," Aguiar says. "I pray for health and strength so that I might keep giving back to people what I receive from God."

A native of Brazil who now lives in Bloomington, Aguiar is one of three professional soloists of Hispanic origin who will sing the major parts of the performance, joining Sara Flores and Jose Rubio.

The production of *The Creation* at St. Mary Church in Indianapolis continues a three-year effort by the Arts Chorale to make an artistic difference in the lives of the growing Hispanic population in the Indianapolis area.

"We really wanted to do something in Spanish to reach out to the Hispanic community," says Chris Ludwa, the Arts Chorale's conductor and artistic director.

"*The Creation* has a great deal of descriptive language and also tells a story that would relate to the Hispanic community," he said. "For many of them, their Catholic faith is very important. It's an integral part of their lives. They would be familiar with the story, but maybe not Haydn's interpretation of it."

Ludwa also hopes the performance will lead to a less divisive society.

The production's focus won't be on creationism or debates about immigration, but on "a beautiful new translation of a sacred text and Haydn's sparkling music," he says.

"Any time a musical piece can take the Gospel or one of the faith tradition stories and bring it to life through your skin and into your soul is a good thing," Ludwa says. "Most faith traditions are seeking to keep or increase their

relevancy to society. When you can take a piece like this and perform it with live singers in a beautiful place like St. Mary's, it's almost like providing a direct link to the divine."

The link between music and the divine has touched the journey of faith for Aguiar, a Catholic, like Haydn.

"Without faith, life can be a torment in our modern days," the 35-year-old singer says. "Some people will live a life running after the wrong things. I don't deny we need the basics for our survival, but we live in a society that values more what you have than what you are, the material possessions over the spiritual life. This is a battle that we try always as artists to shine some light on, to touch people's lives and maybe move them into a more spiritual direction."

Aguiar hopes to achieve that goal through his singing in *The Creation*.

Submitted photo



Yet there is a voice beyond his own that guides him even more.

"It is not easy to try to be successful in anything in life," Aguiar says. "And to be an artist, it is especially difficult. Faith can move

you in the right direction. Without it, you cannot go anywhere. Faith is the voice of God telling you,

'Keep going! Keep going! You will get there! Keep faith and a positive attitude!'

"We can do anything in life if we follow that voice."

(*The Creation* will be performed on April 21 at 8 p.m. at St. Mary Church, 317 N. New Jersey St., in

Marco Aguiar, left, Chris Ludwa and Sara Flores rehearse for the April 21 performance of *The Creation* at St. Mary Parish in Indianapolis.

Indianapolis. Tickets are \$20 for adults, \$15 for senior citizens and \$10 for students. Discount tickets are available for members of the Hispanic community. For more information, call 317-847-9673.) †

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On Easter, pope laments wars, horrors, 'continual slaughter' in Iraq

VATICAN CITY (CNS)—In his Easter message, Pope Benedict XVI lamented the countless wars, disasters and horrors ravaging the world, including “the continual slaughter” in Iraq and the situation in the Darfur region of Sudan.

“Natural calamities and human tragedies that cause innumerable victims and enormous material destruction are not lacking” in the world, he said in his April 8 message, broadcast to millions of people in more than 65 countries.

The pope highlighted his concern for all those suffering from exploitation, hunger, disease, terrorism, kidnappings and the “violence which some people attempt to justify in the name of religion.”

While there were “some signs of hope in dialogue between Israel and the Palestinian Authority, nothing positive comes from Iraq, torn apart by continual slaughter as the civil population flees,” he said.

The political crisis in Lebanon, instability in Afghanistan, chaos in Somalia, economic collapse in Zimbabwe, and the “catastrophic, and sadly to say underestimated, humanitarian situation” in Darfur were some of the other places the pope listed as needing attention.

With all the suffering, evil and injustice plaguing the world, it is possible one’s faith in God might be put to the test, just as the Apostles’ faith in Jesus had been shaken “by the scandal of the cross,” Pope Benedict said.

But such doubts, fears and disappointments help “purify all false concepts of God” and guide people “to discover his true face,” the pope said.

Instead of being a sign of apparent failure, Jesus’ Passion and death show “the face of a God who, in Christ, has taken upon himself the wounds of injured humanity,” he said.

CNS photo/Daniele Schivena, Reuters



Pope Benedict XVI prostrates himself on the floor of St. Peter's Basilica during the Good Friday of the Lord's Passion service on April 6.

“Only a God who loves us to the extent of taking upon himself our wounds and our pain, especially innocent suffering, is worthy of faith,” the pope said.

While his resurrection did not eliminate evil and suffering, Christ did take all of humanity’s pains and trials upon himself out of love, and he “left us the love that does not fear death as the way to peace and joy,” he said.

Pope Benedict read his message and gave his blessing “*urbi et orbi*” (to the city of Rome and the world) after celebrating Easter morning Mass for about 85,000 people in front of St. Peter’s Basilica.

The basilica’s steps and central balcony were teeming with colorful tulips, daisies, hyacinths, blooming trees and other greenery, all donated by companies in the Netherlands.

During the outdoor Easter Mass, a choir from the Pontifical Russian College in Rome sang an ancient hymn from the

Byzantine liturgy to commemorate Easter falling on the same day this year for both the Orthodox and Catholic churches.

The pope offered Easter greetings in 62 different languages, which drew huge applause, cheers and flag-waving from the jubilant visitors in the square.

During the April 7 Easter Vigil, Pope Benedict baptized and confirmed six women: two from China, two from Japan, and one each from Cuba and Cameroon.

Using a small golden shell to pour the holy water over each catechumen’s head, the pope also baptized the two Chinese women’s children—a small infant and a toddler, both born in Italy.

Baptism represents “a new beginning in life” in which “we are grafted onto Christ,” the pope said during the evening ceremony in St. Peter’s Basilica.

At the end of the candlelit Way of the Cross at Rome’s Colosseum on April 6, Pope Benedict again reminded people of God’s infinite capacity to love and urged them to become messengers of that love through compassion.

Speaking without a text, the pope said the early Christian theologians considered the greatest sin of the pagan world to be a hardened, insensitive heart. Becoming Christian is to receive a tender heart, “a heart of flesh” that is sensitive and moved by the pain and suffering of others, he said.

During the two-hour service, the pope carried the black wooden cross for the first and last stations. Women and men from Angola, the Republic of Congo, Chile, South Korea and China, as well as two Franciscan friars from the Holy Land, were among those who carried the cross during the service.

Earlier on April 6, Pope Benedict presided over Good Friday of the Lord’s Passion, beginning the rite by lying prostrate with his face on a pillow in front of the altar of St. Peter’s Basilica.

The preacher of the papal household, Capuchin Father Raniero Cantalamessa, said in his homily that humanity was in dire need of “a woman’s era: an era of the heart, of compassion” so that the earth would finally stop being a breeding ground of ferocity.

CNS photo/Giampiero Sposito, Reuters



Pope Benedict XVI holds a candle as he celebrates the Easter Vigil in St. Peter’s Basilica at the Vatican on April 7.

Christian women “are the hope for a more humane world” that is too caught up in a quest for knowledge and power that is lacking in love and mercy, he said.

Those who condemned Jesus to die were men, the papal preacher said, while those pious and courageous enough to accompany Christ throughout his passion were the women. Even his closest disciples had already abandoned the suffering Christ or were preparing to pack up and head for home, he added.

These and many other women today, such as those who work with the poor, prisoners, victims of HIV/AIDS, and “every brand of society’s rejects,” are not just for honoring, but for imitating, he urged.

Pope Benedict left the Vatican Easter afternoon to spend a few days resting at the papal residence in Castel Gandolfo, south of Rome.

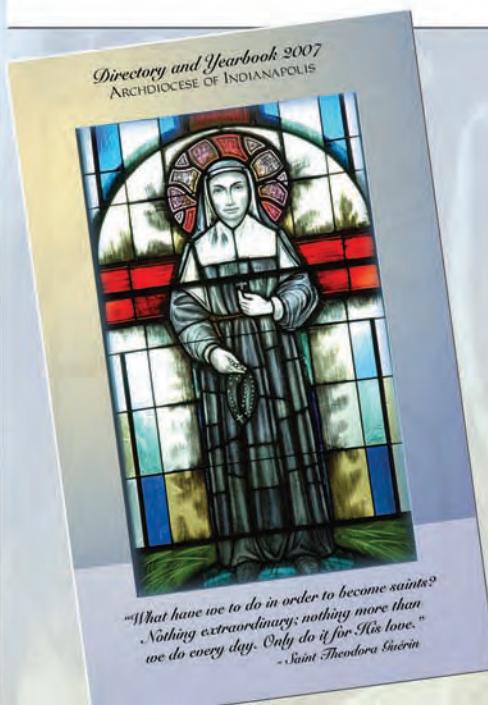
At noon on April 9, he recited the “*Regina Coeli*” prayer with visitors gathered in the courtyard. †

CNS photo/Tony Gentile, Reuters



Pope Benedict XVI blesses Mexican pilgrims during an Easter Mass in St. Peter’s Square at the Vatican on April 8. In his Easter message to the world, the pope lamented the countless wars, disasters and horrors ravaging the world, including “the continual slaughter” in Iraq and the “catastrophic” situation in the Darfur region of Sudan.

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FIRE

continued from page 1

Throughout the day, parishioners came to the Parish Life Center to mourn the loss of their church, comfort Sister Shirley and support each other on the eve of the Mass of the Resurrection of the Lord.

Visibly shaken, Sister Shirley said the first Mass was celebrated in the church on Easter Sunday in 1924. St. Anne Parish was established in 1873 and the first church was built a few blocks from the present site.

Sister Shirley discovered the fire at 7:40 a.m. when she went to the church to turn up the heat before the Saturday morning Mass. Thick smoke billowed out when she opened the back door of the church.

"As I opened the door, the smoke just engulfed me," she said. "My eyes smarted and I knew it was bad. So I ran over to the house and called 911, and they told me someone had already called them. I think somebody went by and saw the smoke. I didn't see the flames yet, just all the smoke. But I'm sure it started hours before that. Then things really happened fast. I'm very happy that none of the police officers and firemen were [seriously] hurt."

Sister Shirley has served as parish life coordinator of St. Anne Parish and St. Rose Parish in Knightstown since 1995.

After the Good Friday service at St. Anne Church on April 6, she helped parishioners decorate the church for the Easter Vigil and Easter Sunday Masses.

"We decorated until 8:30 p.m. last night," she said, "and everything was fine when I locked the church."

She lives at the former rectory next to the church, and didn't hear any unusual noises during the night.

While waiting for officials to take her inside the burned church so she could remove the Eucharist from the tabernacle, Sister Shirley talked about the sacrifices of the people who worked hard to build the second St. Anne Church after the difficult years of World War I.

"I can't imagine the sacrifices of the early parishioners," she said. "I guess that's a consolation—our belief in the communion of saints and that all those people that ever walked in those doors and that are now in heaven are looking down upon us and praying for us."

She also recalled countless memories of several generations of baptisms, first Communions, weddings and funeral Masses celebrated there.

Sister Shirley said five adults and one child were scheduled to be baptized during the Easter Vigil Mass at 8 p.m. at the church.

Instead, Father Joseph Rautenberg celebrated a shorter Vigil Mass at St. Elizabeth of Hungary Church in nearby Cambridge City. The church was filled to capacity with members of St. Anne, St. Rose and St. Elizabeth

parishes seated in the pews or on folding chairs while others stood along the outside aisles.

Father Joseph Rautenberg, administrator of St. Elizabeth Parish and sacramental minister of St. Anne and St. Rose parishes, said it was "a real shock" to see the fire-ravaged church on Saturday morning and hours later he was still feeling "kind of numb."

But even in the midst of the smoke and ashes from the still smoldering church, Sister Shirley talked about hastily made plans to celebrate an 8 a.m. Mass on Easter Sunday at Bundy Auditorium adjacent to New Castle Chrysler High School.

"Parishioners have come all day to see the church," she said. "All this morning, they were just lined up here. They continued to come all day, and that was certainly a source of comfort for everyone, a source of support. Their faith is strong."

"We're going to celebrate new life tomorrow," Sister Shirley said. "We're going to sing our Alleluias tomorrow. It's Easter Sunday. It's the feast of the Lord's resurrection. It's new life, and I think out of those ashes, new life will come. We're the people of God and our faith is strong. We are the Church and—as important as that building is—when we leave those doors we become Christ to others. Our faith will deepen. Surely we'll grieve, but at the end of grief comes new life."

She said New Castle Mayor Tom Nipp was on the scene for several hours as firefighters worked to extinguish the blaze. Pastors of several area churches offered their facilities.

"The community is reaching out to help us," Sister Shirley said. "Their support has been wonderful."

Father Rautenberg said Masses will probably be celebrated in the cafeteria of the former St. Anne School, now the Parish Life Center.

"Sister Shirley has certainly shown great faith," he said. "This time of the year we celebrate new life out of dying. I think that's our hope and our confidence for St. Anne's—that new life will come out of this dying."

A St. Anne parishioner lamented that "a lot of history is gone," Father Rautenberg said, "but I think the history is still there. This is a part of that history and the parish continues ... the faith goes on. But if I feel like a little bit of home was lost, I can imagine people who were there all their life feeling that way. There was certainly sadness. There was grief."

"It is a tragedy, but it has triggered a great outpouring of community support," he said. "It is also reassuring that when tragedy happens we've got people to help take care of it. We thank the archdiocese for their support, and ask our brothers and sisters in the archdiocese for their prayers."

Purdue University sophomore Kevin Cool has helped serve at Masses at St. Anne

Photos by Mary Ann Wyand



The fire that authorities said was suspicious in origin started in the basement of St. Anne Church in New Castle during the early morning hours of Holy Saturday, April 7. Indiana Gov. Mitch Daniels visited the fire scene to express his condolences to parish staff members.



St. Anne parishioner Kevin Cool of New Castle mourns the loss of his church on Holy Saturday, April 7, from inside the Parish Life Center. Cool, who has helped his parish as an altar server since fifth-grade, is a sophomore at Purdue University in West Lafayette, Ind. He came home to celebrate Easter with his family and had planned to serve for the Easter Vigil Mass that night.

Church since he was a fifth-grader. He came home to spend the Easter holiday with his family and had planned to serve at the Easter Vigil Mass.

Instead, he and his father, Bill Cool, spent Saturday morning and afternoon at the Parish Life Center with other parishioners watching firefighters pour water on the blackened ruins of their church.

"During college, I'd serve at Christmas and Easter Masses," Kevin Cool said. "Luckily, I was able to come last night for Good Friday, which turned out to be the last service in the church. I wish that I'd served then. ... I was baptized here. I had first Communion here. ... It was a very bright church inside, and the brightness is what I'll always remember."

"Sometimes tomorrow isn't always like today," he said. "It brings new events and obstacles you have to overcome, but the world keeps turning. We have our community. We have each other. ... It was

a building, but the Church—that's the people, that's us together.

"This morning, parishioners were here for each other, watching it go down together," he said. "We read in one of the [parish] directories that the first Mass was on Easter. It's kind of ironic. It's still not even real yet. I don't know when it will sink in. If you're trying to put it into words, I think you're kind of cheating the situation a little bit because you can't."

Parishioner Twilla Deaton was baptized at St. Anne Church 50 years ago.

"I made all my sacraments here," Deaton said. "... Our grandfather helped build this church. It felt like a death today. We've all been mourning the loss of our church. It's like losing a family member. There's so much history, and part of us is here. It's the only parish I've ever known. It's my home church. ... But we're OK. We'll celebrate tomorrow on Easter Sunday. We're going to sing joyful songs, and we're going to be OK." †

After fire, Easter Vigil brings three church communities together

By Mary Ann Wyand

CAMBRIDGE CITY—The sign outside St. Elizabeth of Hungary Church on April 7 read, "St. Anne, our prayers are with you."

Inside the church, it was standing room only during a shortened Easter Vigil Mass for members of three parishes in east-central Indiana.

After fire destroyed St. Anne Church in New Castle during the early morning hours of Holy Saturday, the Vigil Mass for members of St. Anne Parish, St. Elizabeth Parish and St. Rose Parish in Knightstown was held at the church in Cambridge City.

Father Joseph Rautenberg, administrator of St. Elizabeth Parish and sacramental minister of St. Anne and St. Rose parishes, rewrote his homily on Saturday afternoon to address the devastating loss of the historic church.

"The Vigil ... usually begins with a service of light and the blessing of the Easter fire," he said. "Fire is an important symbol. It represents the spiritual light of Christ—his truth and the

comforting warmth of his love. ... But fire can also ... seem to take on a life of its own where it escapes control and destroys, even kills. ... As most of you know, the Church of St. Anne at New Castle was heavily damaged by fire."

Expressing his condolences, Father Rautenberg asked the people to contribute to a second collection to help with some of the parish's immediate expenses.

Three Rite of Christian Initiation of Adults candidates from St. Anne Parish—Yvonne Mroz, Steven Higgins and David Sharpe—entered the full communion of the Church during the Mass at St. Elizabeth Church.

"The fire was a shock and a blow, kind of like your home being destroyed," Father Rautenberg said. "Fortunately, no one was killed or seriously hurt. But the loss hurts. In life, sometimes we do suffer major losses."

"... But Jesus rose from the dead and with him rose the hopes of his disciples—those of 2,000 years ago and us today," he said. "Out of death comes life. Jesus lives and reigns forever. ... None of the blows of life can defeat or destroy us unless we give up. A church has been ... destroyed, but the



Father Joseph Rautenberg processes from St. Elizabeth of Hungary Church in Cambridge City after celebrating a shortened Easter Vigil Mass for members of three east-central Indiana parishes. He serves as administrator of St. Elizabeth Parish and sacramental minister of St. Anne Parish in New Castle and St. Rose Parish in Knightstown.

parish and its history and its faith continue. So does the faith of St. Elizabeth and St. Rose [parishes]. Despite the pain and the

sorrows and the evil forces in this world, Jesus has risen. May our spirits rise with him to joyful discipleship." †

Bill to jump-start funding for moral stem cell source passes

By Brigid Curtis Ayer

A bill to jump-start public funding for umbilical cord blood donations, a morally acceptable source for stem cells, has passed both the Indiana House and Senate. The successful votes were 97-1 in the House and 45-1 in the Senate.

House Bill 1348, authored by Rep. Peggy Welch (D-Bloomington), lays a foundation for a public umbilical cord blood bank program.

The measure does two things. It authorizes the Family and Social Services Administration (FSSA) to apply for a Medicaid waiver from the federal

government to reimburse doctors who collect cord blood from Medicaid recipients upon the birth of a newborn. It also requires FSSA to make an oral report to the Health Finance Commission on progress in developing a statewide cord blood collection program prior to the 2008 legislative session.

Half of all children born in Indiana are births to Medicaid recipients.

Rep. Welch, a practicing nurse in the cancer unit at Bloomington Hospital, said she's always had an interest in health

'Indiana's on the cutting edge on this issue. Clearly, cord blood stem cells are a moral, noncontroversial route to a source of stem cells. It's exciting to see a lot of people interested in the cord blood issue.'

— Sen. Patricia Miller

20 hours after death. There are four categories of stem cells.

issues. As a cancer nurse, she's had a particular interest in stem-cell research and the promise it offers cancer victims, she said.

She became interested in starting a public cord blood bank program in Indiana when a friend from her parish wanted to make a cord blood donation, but her friend learned there was no way to make a public donation.

Rep. Welch said that private donations of umbilical cord blood can be made for about \$1,000 plus an annual storage fee of \$100, but there is no provision for public donations.

"What's really exciting about this bill is the discussion that has been created," Rep. Welch said. "Hospitals, doctors, researchers and corporate people are now talking about the possibility of creating a public cord blood bank."

"Indiana is a leader in cancer research and life science, and has a real potential to become a global leader in cord blood, too."

Many believe stem cells only come from embryos, but Father Tadeusz Pacholczyk, a leading national stem-cell expert, told Indiana legislators in 2005 that stem cells can be taken from umbilical cords, the placenta, amniotic fluid, adult tissues, organs and bone marrow. He also said they could come from the fat from liposuction, regions of the nose and even cadavers up to

They are: 1) embryonic stem cells; 2) embryonic germ cells; 3) umbilical cord stem cells; and 4) adult stem cells. Father Pacholczyk says that since embryonic germ cells can come from miscarriages where no deliberate interruption of pregnancy occurs, three of the four

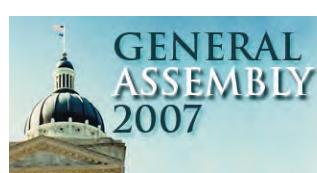
categories (umbilical cord stem cells and adult stem cells as well) are potentially morally acceptable, and the Church vigorously encourages research in these areas.

Umbilical cord blood is a rich source for stem cells and a moral, noncontroversial option which can be used for bone marrow transplants.

Private and public umbilical cord blood banks have proven invaluable to the medical community. Many blood and immune diseases have been successfully treated using cord blood. Doctors use cord blood cells to treat about 70 diseases, mostly anemias or cancers of the blood, such as leukemias and lymphomas.

Sen. Patricia Miller (R-Indianapolis), who chairs the Senate Health Committee and is expected to chair the Health Finance Commission this year, said, "There are two reasons for this bill: to use the cord blood for research, and if there is enough blood left over, it can be used normally as blood is used."

"Indiana's on the cutting edge on this issue. Clearly, cord blood stem cells are a moral, noncontroversial route to a source of stem cells," she said. "It's exciting to see a lot of people



Rep. Peggy Welch

Umbilical cord blood

Umbilical cord blood is one of three sources for the blood-forming cells used in transplants. The other two sources are bone marrow and peripheral (circulating) blood.

The first cord blood transplant was done in 1988. Cord blood plays an important role in transplants today.

Doctors are still learning about the ways cord blood transplants are similar to and different from marrow or peripheral blood transplants.

Umbilical cord blood is collected from the umbilical cord and placenta after a baby is born. This blood is rich in blood-forming cells. The donated cord blood is tested, frozen and stored at a cord blood bank for future use. The stored cord blood is called a cord blood unit.

(Source: National Marrow Donor Program)

interested in the cord blood issue. They range from the I.U. Medical Center and Clarian Hospital, to biotechnology companies."

Julie Halbig, an associate at Hall Render Killian Heath Lyman who represents the Indiana Hospital and Health Association, said, "This bill is the first step for Indiana to begin looking at ways to develop a statewide cord blood program. The goal with this bill eventually will be to raise the awareness that cord blood banking is available to expectant mothers."

(Brigid Curtis Ayer is a correspondent for The Criterion.) †



Sen. Patricia Miller

LEGACY FOR OUR MISSION: For Our Children and the Future

HOLY ROSARY REFURBISHMENT PLANNED FOR CENTENNIAL CELEBRATION



As parishioners at Our Lady of the Most Holy Rosary Parish anticipate celebration of the church's centennial, they plan to refurbish the church for generations to come with the help of proceeds from the *Legacy for Our Mission* campaign. The parish, located just southeast of downtown Indianapolis, was founded in 1909.

"Most of the needs in our parish center on the maintenance and upkeep of our beautiful church building. So many people come to Holy Rosary because of its traditional sense of reverence and beauty as well as the dignified celebration of the sacred liturgy in both Latin and in English," said Msgr. Joseph F. Schaedel, pastor since 1998 and vicar general for the archdiocese.

"We want to restore Holy Rosary to its original magnificence in time for our parish centennial in May 2009. Furthermore, we want to make sure that our beautiful church building remains in solid shape for decades to come," he explained.

The parish plans to refinish the pews and the carpet beneath them, uncover the stained glass windows above the altar, repaint the church in its original colors and graphics, and reinstall lights that once illuminated the Stations of the Cross. The parish also plans to install a new sound system and an improved automated system to ring the church bells. Looking to the future, the parish wants to add to its endowment to provide ongoing upkeep of the church.

"Our parishioners were really enthusiastic and very generous" in contributing to the *Legacy for Our Mission* campaign, Msgr. Schaedel said. He cited as an example a young couple wed last autumn who wanted to challenge other parishioners to help reach the campaign goal by beating the record giving level of \$50,000. They decided to delay their purchase of a new house and car in order to top that record by \$1,000. "I think it's just fantastic that this splendid couple has such a clear and true vision of what stewardship is," he observed.

"We thank God, and we thank Msgr. Marino Priori and all the thousands of men and women who have gone before us. They made Holy Rosary what it is today. Let us continue their legacy."

"We decided to put our plans on hold. We put ourselves in God's hands. He knows what our needs are and he will take care of us. We saw the need for the parish and believed we should step up to the plate. The *Legacy for Our Mission* campaign is of critical importance to our parish," the couple said.

Holy Rosary Parish was founded as a home for the Italian Catholic community of the city and many of its parishioners today are direct descendants of organizers of the church. Today, about half of the parish's approximately 300 families are Italian-American. Holy Rosary is the closest to downtown of any area parishes. Since it is a "personal parish" with no territorial limits, the majority of its members live outside the immediate neighborhood.

The parish's traditional Latin (Tridentine) Mass, begun nine years ago, draws attendance from throughout the area. "There's

a good following for this Mass. I think a lot of people are hungry for the mystique of the Latin Mass, the great reverence and ritual. Interestingly, younger people make up a large percentage of those who attend," Msgr. Schaedel said. Holy Rosary is the central church location for a community of people who celebrate this Mass, which is offered regularly on Sunday, weekdays and on holy days. Throughout the archdiocese, only Holy Rosary and SS. Philomena and Cecilia in Oak Forest offer a Latin Mass.

Holy Rosary also is known for its annual Italian Street Festival held in June that attracts 25,000 attendees, both Catholic and non-Catholic alike. The two-night event includes a religious procession, authentic Italian cuisine and music, and it has produced \$955,000 over the past decade.

Msgr. Schaedel recalled that there was an unsuccessful movement about 15 years ago to close the parish. "It just goes to show how the dedication of the parishioners, the rebirth and renovation of the neighborhood, and interest in the Latin Mass brought the parish back to life."

"We thank God, and we thank Msgr. Marino Priori and all the thousands of men and women who have gone before us. They made Holy Rosary what it is today. Let us continue their legacy," Msgr. Schaedel said.

Legacy for Our Mission, the archdiocesan capital campaign, is guided by the principles of Christian stewardship and addresses the needs of archdiocesan ministries such as Catholic Charities. By contributing to *Legacy for Our Mission*, you are helping your parish address its most urgent capital, operating and ministry needs as well as the shared ministries and home missions of the archdiocesan community.

Please visit the new online home of the *Legacy for Our Mission* campaign at www.archindy.org/legacy. It can also be accessed at www.LegacyforOurMission.org

Biblical vision of justice is goal of moral living

By Fr. Kenneth R. Himes, O.F.M.

Some human actions contrast dramatically with what God desires for us in life.

To commit an injustice is to violate the norms of genuine communion, to transgress the bonds of solidarity and mutuality that ought to mark life in God's reign.

For the ancient Hebrew, justice was linked intimately to the idea of covenant—God's promise to be faithful to us and our promise to be faithful to God, Yahweh.

Throughout the Hebrew Bible, God's offer of covenant is central to Jewish faith. When the Jewish people lose sight of their special relationship with Yahweh, when they fail to live up to the terms of the covenant, they must repent and undergo conversion.

In this context, justice was understood as living rightly—to be just was to be in a right relationship with God and the people that God loves.

Justice was situated within the belief in God's covenant with creation in general and with the Jewish people in particular.

Therefore, injustice is a fundamental contradiction of the covenant and a betrayal of the relationship one has with God and God's people.

In the New Testament, justice is linked to the central message of Jesus, the coming of the reign of God to a world in the throes of sin.

This theme of the reign of God reminded those who heard Jesus that creation was in disorder and that conversion was the necessary response to the invitation to enter God's reign.

To live in the world where God's power holds sway, the disciples of Jesus would live in a new way, establishing authentic community with God, one another and all of God's creatures.

Justice was a characteristic of such community. It meant that a person was in harmony with the Creator and creation.

We may not always know exactly what justice requires—for example, how do we stop terrorism? Still, we frequently know what injustice is, such as the senseless killing of innocents.

The noted Dominican theologian Father Edward Schillebeeckx coined the phrase "contrast experience" to refer to situations that are so transparently and egregiously evil that we can with certainty state, "That is not the reign of God."

His point was that some things are so manifestly wrong that, even if we do not know the solution or the right thing to do, we know the existing situation cannot

be allowed to stand or continue in the same way.

As the U.S. bishops said in their well-known pastoral letter on economic life, justice in the Bible is different than in the later tradition.

In that pastoral letter, the bishops wrote, "Biblical justice is more comprehensive than subsequent philosophical definitions. It is not concerned with a strict definition of rights and duties, but with the rightness of the human condition before God and within society" ("Economic Justice for All," 39).

As the Catholic faith moved out beyond the Semitic world where it began and encountered classical Greek and Roman cultures, it found new ways of thinking and had to formulate new ways of communicating the faith to people unfamiliar with biblical ideas.

Over the centuries, justice has been considered one of the cardinal virtues in Catholic moral theology. A recent exposition of what the virtue of justice entails can be found in the bishops' letter on economic justice.

The bishops maintained that the full vision of biblical justice remains the goal of moral living.

The pastoral on the economy says that as we move along on our earthly pilgrimage toward this goal, we can determine certain minimal standards of virtuous living that express three dimensions of justice:

- "Commutative justice calls for fundamental fairness in all agreements and exchanges between individuals or private social groups."

- "Distributive justice requires that the allocation of income, wealth and power in society be evaluated in light of its effects on persons whose basic material needs are unmet."

- "Social justice implies that persons have an obligation to be active and productive participants in the life of society and that society has a duty to enable them to participate in this way" ("Economic Justice for All," 69-71).

Conversely, we can understand injustice as a failure to treat individuals fairly in our dealings with them, to ensure that all people have available a minimum array of the goods that meet basic human needs and to organize society in such a way that all people are able to participate in political, economic and cultural life.

A failure to secure basic justice for all makes the biblical goal of authentic community seem unreachable. To treat the biblical vision of justice as unattainable is to break faith with the God of the covenant whose Son invited us to enter God's reign.

Justice has been described in various ways throughout Catholic tradition. All the various formulations, however, serve the same purpose—to



Some human actions, such as Adam and Eve's fall from grace in the garden of Eden, contrast dramatically with what God desires for us in life. To commit an injustice is to violate the norms of genuine communion, to transgress the bonds of solidarity and mutuality that ought to mark life in God's reign.

remind us that to be faithful to a God who loves justice means that believers must oppose injustice and practice justice in every age.

(Franciscan Father Kenneth R. Himes chairs the Department of Theology at Boston College in Chestnut Hill, Mass.) †

Discussion Point

Defenseless people need help

This Week's Question

In your view, what form of injustice too often is overlooked?

"Abortion—I feel it is greatly overlooked by people who believe [the fetus] is not a human being within a woman. ... If people researched the total number of deaths and the mothers' psychological problems post-abortion [they would see this]. We overlook this as a nation." (Eddie Ochoa, Bakersfield, Calif.)

"I think it's the welfare of children. We're not doing enough, especially for those [children] sold and exploited sexually." (Deborah Powell, Troy, Mo.)

"Disrespect of the elderly—the wisest and richest resources we have living with and around us are treated regularly as useless, inconvenient and slow-moving baggage. ... How lacking our society is

in the genuine riches the elderly would so graciously share if only we'd take the time and patience to ask and receive." (Louise Gillmore, Paddock Lake, Wis.)

"Honesty—both my sons have had problems because they've been honest. ... Today a lot of young people are not telling the truth because they see people seem to get punished for it." (Dottie Climer, Lebanon, Tenn.)

Lend Us Your Voice

An upcoming edition asks: How does your diocese serve, welcome and make a place for diverse cultural groups?

To respond for possible publication, send an e-mail to cgreen@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



From the Editor Emeritus/John F. Fink

Some illustrious converts to Catholicism

Let me add my welcome to all the new converts who became Catholics on



Holy Saturday. Converts to our faith have been among the most illustrious members of the Church, beginning with the conversion of St. Paul from a persecutor of the followers of Jesus to the Church's

greatest missionary.

Many of our saints were converts. Surely the most prominent was St. Augustine, who detailed his conversion in his great book *Confessions*, the first spiritual autobiography. It was a conversion for which his mother Monica prayed for years.

One of our American saints, Elizabeth Ann Seton, was a convert, as was one of the four Americans who have been beatified—the Native American Kateri Tekakwitha. The recently canonized Edith Stein was a convert.

There have, of course, been converts throughout the centuries, but there were a number of prominent converts from Anglicanism during the 19th and early part

of the 20th centuries.

A list of such converts must start with John Henry Newman, who had been convinced that Anglicanism was the middle way between Catholicism and Protestantism until he began writing his book *On the Development of Doctrine*. His study of the Church Fathers convinced him to become a Catholic. His *Apologia pro Vita Sua* is a masterpiece of autobiography second only to Augustine's *Confessions*.

G. K. Chesterton was perhaps the best writer of the 20th century, certainly the first half of that century. He wrote about everything, including religion. He converted to Catholicism in 1922 when he was 48. Surprisingly, one of his greatest books, *Orthodoxy*, was written before his conversion, as was his series of mysteries starring Father Brown. His masterpiece was *The Everlasting Man*.

But Chesterton wasn't the only English literary figure to convert to Catholicism. Others included Hilaire Belloc, Oscar Wilde, Evelyn Waugh, Graham Greene, Edith Sitwell, T. S. Eliot, Gerald Manley Hopkins, Malcolm Muggeridge and Dorothy Sayers. And I'm sure that this is an incomplete list.

A literary figure who is not on that list is C. S. Lewis because he did not convert to Catholicism. Most experts on Lewis believe, however, that he would be a Catholic if he were alive today. He was converted from atheism to Christianity from his reading of Chesterton's *The Everlasting Man*.

The United States, too, can claim some literary converts, although some might be known for more than just their literary talents. This list would include Thomas Merton, Dorothy Day and Percy Walker.

A book by Paul Elie called *The Life You Save Might Be Your Own* is about those three plus Flannery O'Connor, who is not a convert. Merton, Day and Walker all converted to Catholicism as a result of their reading. Claire Booth Luce, converted by Archbishop Fulton J. Sheen, was another literary figure.

Three of the most prominent Catholic converts today are Cardinal Avery Dulles, Father Richard John Neuhaus and Scott Hahn. Neuhaus is a former Lutheran minister, and Hahn is a former Presbyterian minister.

I'm sure I've neglected to include numerous other prominent converts, both past and present. †

Cornucopia/Cynthia Dewes

From death into life, at any age

We're now in the Easter season, a period of joy and optimism, which might seem an odd time to contemplate death. Isn't that a subject usually reserved for Lent and Good Friday in particular?

Well, not necessarily, as we realized recently when two friends from our former parish died within a few weeks of each other. We found ourselves commiserating at their funerals with other old friends about the mystery of death, which fascinates and probably terrifies most of us.

It seemed ironic to me that these were deaths of wonderful women so different in age and experience, yet so united in their faith that they were an inspiration to all of us.

Ann was only 45 years old, with two small children and a successful professional career. She was part of a loving extended family, including her widowed father, two married brothers, a married sister, nieces and nephews. She had many friends at work and at church, where she was active in small-group and other ministries.

Ann went to school with my kids and

Faithful Lines/Shirley Vogler Meister

Triskaidekaphobia is nothing to fear

The Criterion's dateline this week is Friday, April 13.

Tradition claims that this is a day of very bad luck, reminding me of lines from a silly song years ago: "Gloom to spare and agony and grief ... if I had no bad luck I'd have no luck at all ...".

I have not gone through life thinking in terms of good luck or bad luck even though at times I have commented on others' good fortune.

Good things happening are always a time for gratitude and compliments.

During challenging times, I try to think of how I can make the situation better, asking God for strength and courage.

In good times, I thank God for blessings, knowing full well that even the challenges we face can be blessings. I could write a litany of all the bad things that have happened to me in my lifetime, but I've

they always spoke highly of her. She was quiet, but a person whom both boys and girls liked. She was also extremely intelligent, and earned an engineering degree at Purdue University, which may have intimidated prospective boyfriends.

At any rate, she never married. But her maternal instincts were strong, and she decided to adopt Chinese baby girls abandoned by their parents under the one-child rule of the communist government. Her family encouraged her in doing this and promised to help the single mom raise her girls, a prophetic move in light of what happened later.

On the other hand, Eva was nearly 100 years old when she passed. She had graduated from high school and become a registered nurse, unusual accomplishments for most working or middle-class women in the early part of the 20th century. At the funeral, a photo of her in her nursing uniform was displayed, and her skirt came down to her ankles.

Eva married and raised five children, staying home as mothers did then and using her nursing skills unofficially in her community. She was a wonderful cook, kept a comfortable home, gardened a bit and worked for the parish as a "church lady." She led a full and satisfying life, typical of her generation of women.

learned from every one of them.

Friday the 13th is traditionally regarded as a very bad luck day, just as the number 13 itself is considered bad luck. Many people actually fear this day, and the fear even has a name: triskaidekaphobia.

When I discovered this years ago, I learned to let the word trip off my tongue gracefully, often with a happy musical beat. (Try "triskaidekaphobia" to the tune of the Lone Ranger's song—or your favorite hymns.)

That's probably as silly as someone actually being afraid of Friday the 13th. About 10 years ago, a news report in *The Electronic Telegraph* said, "It's just bad luck that the 13th is so often on a Friday. Reportedly, Napoleon, Herbert Hoover, Mark Twain, Richard Wagner and Franklin Roosevelt were triskaidekaphobes."

The triskaidekaphobia word itself comes from the Greek "triskaidēk" or "triskaideka," which means 13 (the addition of three and 10) and phobia (fear).

In some Christian countries, the number 13 was considered unlucky because there

For several years, Eva and four of us women from the parish met regularly for lunch. Although we were all young enough to be Eva's daughters, we never thought of her as older because she was so young in spirit. She kept us laughing with stories like this one:

Among Eva's church duties was laundering the altar linens. Once, she had carefully washed, starched and ironed the cloths and laid them on her bed to air. It was dark in the bedroom after dinner when her husband lay down for a little nap. He didn't see the cloths, which were so wrinkled that Eva had to wash, starch and iron them all over again!

It's an inspiration to the rest of us that these two women, so different in age and experience, were so alike in their strong faith in a good and loving God. We cherish the memory of the different gifts they gave us in life, and gain hope from their graceful examples in death.

Ann and Eva exemplified the promise of Easter. We pray we may meet them again one day.

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

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In good times, I thank God for blessings, knowing full well that even the challenges we face can be blessings. I could write a litany of all the bad things that have happened to me in my lifetime, but I've

were 13 persons at the Last Supper of Christ, with Judas (the traitor) being the last to join the others. Fridays were considered unlucky because the Crucifixion happened on a Friday.

How much off base can this superstition be! Christ's sacrifice on the cross led to salvation, an eternal gift and blessing, not a curse. If anything, Friday the 13th should be celebrated by Christians.

When I was a teenager attending a Catholic high school in Illinois, I impressed friends by telling them I hoped some day to have 13 children.

Yes, that was my happy plan. The trouble is: I'm 10 short because my husband and I have three daughters. Now, I could claim that God preferred my trio to represent the Holy Trinity, but that's as silly as being afraid of the number 13.

Rational, faithful, happy people are not superstitious.

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

Twenty Something/

Christina Capecci

Interior design that really matters

I admit it: I cry when I watch ABC's *Extreme Makeover: Home Edition*. Something about Ty's neighborhood rally, the dazzling redesign and the awed reactions tug on my heartstrings.

"She has epilepsy," I wail between sniffs, "and now she has a princess castle in her bedroom! And her brother has a life-size Lego fort!" *Extreme Makeover* may pack in the most drama per minute, but in the business of home design, it's in crowded company.

With home ownership at an all-time high, our interest in not-so-humble abodes has kicked off a dizzying proliferation of reality TV, how-to books, glossy magazines and conversations at Panera.

Who doesn't want to flip their house or trade their space? Who doesn't crave a new look and a fresh start? And who doesn't secretly believe in the potential of Plum Burst walls framed in Angel Touch purple to unleash creative genius?

We set down *House Beautiful* and glance at that cluttered junk room with wistful eyes, imagining it reborn by a nautical motif, complete with life preserver and wooden ship wheel. Some favor a Tuscan look, dressed up with a terracotta urn and rustic ceramic pottery. Others flirt with an Asian theme, wood by the hip, exotic aura that somehow flows from elephant figurines and bamboo.

As a 20-something, the surging popularity of home design makes me restless. My June move will be my fifth since 2004. And my next zip code will not be my final one. I'm chasing jobs and dreams, putting the allure of home and family on hold. I'm exhaustingly mobile.

So when I stroll through Pottery Barn, I have to keep my yearnings in check. I'm sticking with the cheap, lightweight and unbreakable. The intricate rug, artistic mirrors and fireplace décor will come later.

Even if it's frustrating, the young-adult nomadic lifestyle serves us well spiritually. Our Christian disposition should be marked by a sense of restlessness, impermanence and patience. We are all nomads on earth, preparing for our true home in heaven. As St. Augustine said, "Our hearts are restless until they rest in thee."

If it wasn't such a distant thought, heaven would shift our concept of interior design, compelling us to redesign an interior that's not held up by bricks and mortar, but by bones and tendons.

True interior redesign begins with a restored prayer life, one that's dusted and made more prominent. Patch up the patience that's been so flimsy for so many years. Caulk the cracks that keep letting materialism and relativism seep in. Demolish envy. Repair self-love. And reinforce the weight-bearing walls made of principles and priorities.

The Easter Gospel reminds us of the empty tomb that Mary Magdalene discovered and the eternal home that Jesus entered. The story comforts a restless nomad like me. I may not have found my earthly home, but my spiritual home is all set.

Easter beckons us to reflect on heaven, that place eye has not seen and ear has not heard. Its design will astonish us. Every feature will accommodate. There'll be no cramped closets, junk rooms or unfinished basements—just hardwood floors, vaulted ceilings and smudge-proof windows. A divine design.

When we arrive, God willing, the moment will contain all the drama of an *Extreme Makeover* episode. Cheering, crying, hugging. Awe and elation. But it'll be even better because all our dearest friends and relatives will be there. And they'll stick around long after the camera crew leaves.

House beautiful, home eternal.

(Christina Capecci is a graduate student at Northwestern University in Evanston, Ill. E-mail her at christinacap@gmail.com.) †

Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 15, 2007

- *Acts of the Apostles 5:12-16*
- *Revelation 1:9-11a, 12-13, 17-19*
- *John 20:19-31*

The Acts of the Apostles supplies this weekend's first reading.

The first several chapters of Acts are fascinating since they so well depict the life of the early Christian community in Jerusalem. This depiction begins with the story of the Lord's Ascension itself and proceeds forward.

Vitally important in the life of the community in Jerusalem was the leadership of the Apostles, with Peter as their head. The status of the Apostles was not surprising. After all, Jesus had called the Apostles individually, commissioning them to continue the work of salvation after the Ascension.

In this reading, the Apostles work many miracles. The people held them in great esteem. Peter moves among the sick, and merely to lie beneath his shadow was enough to be cured of sickness or infirmity.

The implication is clear. Jesus did not leave the Christian body without guidance or without access to God's grace. The Acts says that the Apostles, again with Peter as the leader, came together with the community for the "breaking of the bread," for prayer, for providing aid to the needy and for healing the sick.

For its second reading, the Church provides a passage from the Book of Revelation.

In the reading, John, the author of Revelation, assumed by tradition to have been the Apostle John, tells of being in exile on the island of Patmos in the Aegean Sea.

John said that on the Lord's Day—on Sunday, the day of the Resurrection—he had a vision of Jesus. In this vision, Jesus ordered John to write about everything that John saw.

St. John's Gospel provides the last reading.

The reading begins with an appearance of Jesus before the Apostles. The Lord brings peace. He then empowers the Apostles to forgive sins. Jesus says that if they forgive, the sins are forgiven.

Next comes the familiar story of the doubtful Thomas. Other Apostles had seen the Risen Lord, but Thomas had not seen Jesus. Thomas would not believe that Jesus indeed had risen, insisting that he will not

believe until he personally could touch the very wounds of Christ.

When Jesus appeared before the Apostles, Thomas sees the wounds. He proclaims Jesus "my lord and my God."

The reading ends by stating that Jesus performed many other miracles.

Reflection

Only a week ago, in celebrating the feast of Easter, the Church joyfully and excitedly proclaimed to us its belief that Jesus has risen. He lives!

To emphasize the meaning of this pronouncement, the Church gave us the liturgy of the Easter Vigil, the very summit of the Church's entire year of formal worship.

This weekend, just a week after Easter, the Church hurries to tell us that the Risen Christ is with us still, visibly, tangibly and dynamically.

Christ still is present with us through the Apostles. The Church does not just say that the Apostles represent the Lord.

It clearly verifies the Apostles' credentials. In the second reading, from the Book of Revelation, we are told of John's extraordinary encounter with the Risen Lord.

John's Gospel, in the third reading, continues this process of reporting the Lord's granting to the Apostles the very power of God itself by giving them the ability to forgive sins. As sins affront God, only God can forgive sins. Yet Jesus conveyed this power to the Apostles.

Thomas is important to the story. He doubted, not an unusual human reaction to the amazing assertion that Christ had risen from the dead. Then Thomas saw Jesus and uncompromisingly believed.

The Church is saying that we today encounter Christ through the Apostles. Through the Apostles, the Lord heals and redeems us. It is a clear and direct self-testimony of the Church's own sense of its identity. †

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. †

My Journey to God

Welcome, Springtime

Springtime! I'd know you anywhere. I smell the blossoms in your hair. But you have learned to be discreet—I notice snowshoes on your feet.

Come, don't let Winter fool you so. In March, he's nothing but a blow. We're glad to see the last of him. Take off your shoes and step right in.

What are your plans? What's new with you? Most everything? Of course, that's true. Let's not waste time, we're ready now—God's hand and ours upon the plow.

By Dorothy M. Colgan

(Dorothy M. Colgan is a member of St. Meinrad Parish in St. Meinrad. Cosmos flowers surround this statue of St. Francis of Assisi.)



Photo by Sean Gallagher

Daily Readings

Monday, April 16

- *Acts 4:23-31*
- *Psalm 2:1-9*
- *John 3:1-8*

Tuesday, April 17

- *Acts 4:32-37*
- *Psalm 93:1-2, 5*
- *John 3:7b-15*

Wednesday, April 18

- *Acts 5:17-26*
- *Psalm 34:2-9*
- *John 3:16-21*

Thursday, April 19

- *Acts 5:27-33*
- *Psalm 34:2, 9, 17-20*
- *John 3:31-36*

Friday, April 20

- *Acts 5:34-42*
- *Psalm 27:1, 4, 13-14*
- *John 6:1-15*

Saturday, April 21

- Anselm, bishop and doctor
- *Acts 6:1-7*
- *Psalm 33:1-2, 4-5, 18-19*
- *John 6:16-21*

Sunday, April 22

- Third Sunday of Easter
- *Acts 5:27-32, 40b-41*
- *Psalm 30:2, 4-6*
- *Revelation 5:11-14*
- *John 21:1-19*
- or *John 21:1-14*

Question Corner/Fr. John Dietzen

Paul preached that in Christ all will be brought to life

Q Somewhere in the letters of St. Paul, I came across a reference to baptizing the deceased.

The passage, as I recall, comes somewhat in the form of a question: "If x-y-z isn't true, why are you baptizing those who have died or gone before you?"

I don't have the quotation right, but the idea is that Christians (like Mormons?) can baptize the dead who were never baptized.

I am a deacon who ministers at a Catholic Newman Center, and obviously doubt that all this is true.

But what could St. Paul have had in mind? (Massachusetts)

A The subject is surely a puzzling one. In his first letter to the Corinthians, Paul describes at length how the resurrection of Jesus is essential to our faith.

If Christ has not been raised, he said, our whole religion is absurd. "So too in Christ shall all be brought to life" (1 Cor 15:22).

At one point, he uses a baffling argument. If we are not raised from the dead, he writes, "What will people accomplish who have themselves baptized for the dead? If the dead are not raised at all, then why are they having themselves baptized for them?" (1 Cor 15:29).

Through the centuries, these verses have provoked endless speculation. One of today's theories argues that the passage is not authentic.

Baptizing the living for the dead is so foreign to Paul's theology that he would never have alluded to such a practice even as an argument.

Perhaps the more predominant interpretation is that some early Christians did have themselves baptized for deceased non-Christians, perhaps their own family members.

This was true of the Marcionites, a Christian sect which appeared, however, long after Paul.

This is not to say, of course, that Paul promoted or approved the practice. At any rate, it never became part of Christian liturgical practice.

The Mormon policy of baptizing the living for the dead grows out of their theology of faith and salvation that is

alien to other Christians. Mormons often seem to wish to identify themselves in some way as Christians.

The Church of Jesus Christ of Latter-Day Saints was founded, or as they say "restored," in 1830 by Joseph Smith.

According to Smith's testimony, he discovered near Palmyra, N.Y., a set of golden plates on which was inscribed the Book of Mormon, sometimes erroneously called the Mormon Bible.

According to Mormon belief, there is not one God—there are several gods who, through countless generations, produce innumerable "children."

Mormons believe that, through a sort of sexual relationship with female counterparts, these gods, or Fathers, bring into existence other beings, including Jesus and other earthly inhabitants, who take bodies here, after—for some, at least—a pre-existence in heaven.

Those who reach the most exalted states of "salvation" become in their own right gods, or Fathers, to others, in and through the continuation of the family unit in eternity (see *Mormon Doctrine and Covenants*, pp.131-132).

For adherents, "there is no salvation of this type outside the Church of Jesus Christ of Latter-Day Saints" (*Mormon Doctrine*, p. 670).

This explains the well-known Mormon promotion of the family, and why devout Mormons want their deceased ancestors to be baptized, even by proxy. Ancestors entering the Mormon Church this way, it is believed, will have the opportunity to reach the "celestial" level of eternity.

On June 5, 2001, the Vatican Congregation for the Doctrine of the Faith ruled that Mormon baptisms cannot be considered valid.

Among other reasons given, their baptism formula is not a true invocation of the Trinity because, according to Mormon teaching, Father, Son and Holy Spirit are three gods who formed a divinity when they decided to unite, and God the Father has a wife with whom he shares responsibility for creation.

(A free brochure answering questions that Catholics ask about receiving the Holy Eucharist is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 3315, Peoria, IL 61612. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com) †

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.

BLEDSOE, Donald Raymond, 73, St. Christopher, Indianapolis, March 16. Husband of Trudy (Vaughn) Bledsoe. Father of Cheri Stinson and Donald Bledsoe. Stepfather of Tracy Stewart, Ronald Jr. and Terry Scanland. Brother of Jack and James Bledsoe. Grandfather of 11. Great-grandfather of two.

BROWNFIELD, Jean M. (Meyer), 87, Holy Name of Jesus, Beech Grove, March 26. Mother of Susan Sullivan, Michael and Paul Brownfield. Grandmother of seven. Great-grandmother of six.

BURKE, Donald Joseph, 74, St. Anthony of Padua, Clarksville, March 25. Husband of Carolyn Burke. Father of Dr. Angela Rearick, Pat Santistevan, Andrea Thamas, Alanna, Alicia, Damian and Darren Burke. Brother of Mary Sue Mann, Ellen Simon, William Reynolds, Dr. Kevin and Shawn Burke. Grandfather of 13.

DECK, Bernard B., 92, St. Therese of the Infant Jesus (Little Flower), Indianapolis,

March 8. Father of Julie Bingham and Charles Deck. Brother of Delores Fraizer and Virginia Necholson. Grandfather of three. Great-grandfather of two.

DIXON, Mary Louise, 87, Christ the King, Indianapolis, March 26. Mother of Sherry and Michael Dixon. Grandmother of eight. Great-grandmother of three.

GILLESPIE, Josephine Marie (Steigerwald), 90, Holy Name of Jesus, Beech Grove, March 21. Mother of Jo Ellen Paulson, Jack and Jerry Gillespie. Grandmother of nine. Great-grandmother of 17.

GRAHAM, Lois M., 90, St. Mary, New Albany, March 29. Mother of Marilyn Smitley, Michael and Stephen O'Bryne. Grandmother of eight. Great-grandmother of 12. Great-great-grandmother of one.

HANKOSKY, Ralph, 77, Holy Family and St. Andrew, Richmond, March 13. Husband of Mary Kay Hankosky. Brother of Julius and Robert Hankosky.

HARPE, Kathleen R. (Simon), 86, Holy Family, New Albany, March 28. Mother of Janice Beyl, Joy Day, Peggy Liebert, Sue Sieveking and Michael Harpe. Sister of Anna Belle Jackson and Magdelyn Kaper. Grandmother of 12. Great-grandmother of 28. Great-great-grandmother of one.

HUBLER, Catherine M., 88, St. Mary, New Albany, March 17. Sister of Clara Hock, Rita, Adolph and Victor Hubler.

KING, Christina Catherine, 87, Holy Cross, Indianapolis, March 30. Mother of Rose Schock. Grandmother of one.

LAUCK, John, 84, St. Matthew, Indianapolis, March 29. Husband of Mary Ann (Bush) Lauck. Father of Mary Barr, Carole Clark, Ann Mills, James, John, Joseph and Paul Lauck. Brother of Agnes Darko. Grandfather of nine. Great-grandfather of three.

LOUGHMILLER, Robert Lewis, 80, Holy Family, New Albany, March 28. Husband of Gertrude Loughmiller. Father of Linda Conely, Doris Copler, Donna Jenkins, Barbara Owen, Robert and Timothy Loughmiller. Grandfather of nine. Great-grandfather of one.

McCULLUM, Alma L., 93, St. Mary, New Albany, March 10. Mother of Judy Blankenship, Jerry, Richard and Sheldon McCullum. Brother of Clarence Merk. Grandmother of 15. Great-grandmother of 35. Great-great-grandmother of 13.

MULLIN, Sammie Josephine, 88, Holy Angels, Indianapolis, March 14. Mother of Eric, James Jr. and Samuel Mullin. Sister of Barbara Patton. Grandmother of five.

ROHANA, Dalel, 85, Christ the King, Indianapolis, March 28. Mother of Dr. Marcel and Raymond Rohana and Dr. Rudy Rouhana. Sister of Gloria, Mohsen and Pedro Abidaher. Grandmother of five.

SCOTT, William, 69, St. John the Apostle, Ellettsville, March 10. Husband of Donna Scott. Father of Tamara Willis and Timothy Scott. Grandfather of five. †



St. Luke Passion play

St. Luke School eighth-grade students carry John Sontag, portraying Jesus, to the tomb during a Passion play on Good Friday, April 6, at St. Luke Church in Indianapolis. Allison Paras, at right, who portrayed Mary, cries below the cross.

Providence Sister Joseph Miriam Sheehan was 88

Providence Sister Joseph Miriam Sheehan died on March 29 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on April 2 at the Church of the Immaculate Conception at the motherhouse. Burial followed at the sisters' cemetery.

The former Mary Elizabeth Sheehan was born on Sept. 3, 1918, in Brighton, Mass.

She entered the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Aug. 10, 1936, professed first

vows on March 11, 1939, and professed final vows on Jan. 23, 1945.

During 70 years of ministry, Sister Joseph Miriam served as a teacher and principal at schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, Massachusetts, New Hampshire, North Carolina and the District of Columbia.

In the archdiocese, Sister Joseph Miriam ministered at St. Joan of Arc School in Indianapolis from 1946-48 and St. Charles Borromeo School in Bloomington from 1948-50.

From 1978-99, Sister Joseph

Miriam ministered in health care and at the business office at the motherhouse.

She served as a convent aide from 1978-80, in health care services from 1980-82 and 1988-99, as local treasurer from 1982-84 and in payroll accounts at the plant business office from 1984-88.

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. †

Franciscan Sister Florence Marie Rose was a teacher

Franciscan Sister Florence Marie Rose died on March 17 at St. Clare Hall, the health care facility for the Sisters of St. Francis, in Oldenburg. She was 97 and was one month away from celebrating her jubilee of 80 years as a Franciscan.

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

The former Mary Agnes Rose was born on Oct. 21, 1909, in

Cincinnati. She entered the Oldenburg Franciscan community on Dec. 28, 1927, and professed her final vows on July 2, 1933.

Sister Florence Marie ministered as a mathematics teacher.

She taught at Our Lady of Lourdes School in Indianapolis, Little Flower School in Indianapolis and Oldenburg Academy of the Immaculate Conception in Oldenburg.

From 1958-88, Sister

Florence Marie was a mathematics professor at Marian College in Indianapolis. She also taught at Catholic schools in Ohio.

Sister Florence Marie retired to the motherhouse in 1996.

Surviving are many nieces and nephews.

Memorial gifts may be made to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

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Please submit, application, letter of interest and résumé with official credentials no later than April 27, 2007 to:

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St. Joan of Arc Catholic Church
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Application can be found online: www.stsjp.org

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Latest sex abuse report finds drop in reported victims

WASHINGTON (CNS)—The number of people who said they are victims of clergy child sex abuse has dropped 34 percent since 2004, according to a national survey of dioceses and religious orders.

The survey was conducted by the Center for Applied Research in the Apostolate at Georgetown University in conjunction with the 2006 audit on U.S. Church compliance with child protection policies.

The annual report on the survey and audit showed the same drop since 2004 in the number of credible allegations made and a 40 percent drop in the number of reported offenders.

The report collected data on credible allegations and costs related to child sex abuse in 2006 and compared them to the figures gathered in 2004 and 2005.

Lawyers' fees continued to skyrocket in 2006, but the amount of money paid out in settlements dropped by nearly \$122 million from 2005, it said. Lawyers' fees totaled \$75.1 million in 2006, an 82 percent rise from the 2005 figure of \$41.2 million, the report said.

Also on a major upswing was the amount of money paid for living expenses, therapy and other support of offenders, it said.

The report was released on April 11 in Washington by the U.S. Conference of Catholic Bishops' Office of Child and Youth Protection and the all-lay National Review Board established by the bishops to monitor compliance with child sex-abuse prevention policies.

This was the third year in a row that the report included statistics collected by CARA from dioceses, Eastern Catholic eparchies and religious orders on the number of new allegations and the costs related to clergy child sex abuse.

The study said 99 percent of the 195 dioceses and eparchies and 68 percent of the 220 religious institutes responded to the CARA survey, giving an overall response rate of 83 percent.

The drops in the number of victims and allegations show that "what we are doing in creating safe environments is working," said Bishop Gregory M. Aymond of Austin, Texas, chairman of the bishops' Committee for the Protection of Children and Young People.

But at the same time he called the report "sobering." While most of the new allegations concerned behavior that occurred decades ago, "the fact that there are any recent cases at all is very disconcerting," he said.

CNS photo/Nancy Wiechec



Bishop Gregory M. Aymond of Austin, Texas, chairman of the U.S. bishops' Committee for the Protection of Children and Young People, answers a reporter's question on Nov. 13, 2006, in Baltimore about policies on clergy sexual abuse during a press conference at the U.S. bishops' annual fall meeting. At left is Patricia O'Donnell Ewers, chairwoman of the National Review Board established by the bishops as an independent monitor of how their policies are implemented.

"We need to be consistent and do more," he told Catholic News Service.

He praised clergymen, Church employees and volunteers for cooperating by undergoing background checks and by attending educational programs on preventing child sex abuse.

"I take heart in the increased funding for child protection efforts," he said. According to the study, dioceses and eparchies spent \$25.6 million on child protection efforts in 2006, a 33 percent increase over the \$19.2 million spent in 2005.

The report said almost \$400 million was spent in 2006 on settlements, legal fees and other costs related to clergy sex abuse of minors. When added to previously published costs, clergy sex abuse has cost the U.S. Church more than \$1.7 billion since 1950. The exact figure is not known because no data were collected for 2003, and there has never been a 100 percent response.

There were 714 new allegations against diocesan and religious clergy in 2006, compared to 1,092 allegations in 2004 and 783 in 2005, the report said.

The 2006 allegations involved 710 victims and 448 offenders, said the report.

There were 1,083 victims in 2004 and 777 in 2005, it said. The number of accused offenders dropped from 756 in 2004 to 532 in 2005, it said.

Of the 2006 allegations, 508—or 71 percent—involved abuse that took place or began between 1960 and 1984, the report said.

Published figures since 1950 also showed the 1960-84 period as being the years when most abuse took place. As with previously published figures, the overwhelming majority of the victims who came forward in 2006—80 percent—were male.

Patricia O'Donnell Ewers, chairwoman of the National Review Board, said the decline in the number of recent incidents reported in 2006 was encouraging.

"If there's anything we've learned from this, it's the need for zero tolerance," she said. "The risk of reassigning a molester is too high if even one child might be harmed."

Bishop Aymond said a study of the causes and context of clergy sex abuse is being prepared; one of its aims is to examine why there was a spike in clergy child sex abuse during the 1960-84 period. The study, to be done by the John Jay College of Criminal Justice in New York, will look back at what was going on in the Church during that period and "what was the morality of our society" at the time, he said.

The study is planned for completion in 2010.

The audit report said 58 percent of the 448 offenders identified in the new allegations had already been the subject of previous allegations.

Of the new allegations, 635 of the 714 reported in 2006 involved diocesan clergy, mostly priests, it said.

Regarding costs, settlements fell from \$399 million in 2005 to \$277 million in 2006, the report said.

Bishop Aymond told CNS that one possible reason for the higher legal fees could be that dioceses were seeking the advice of lawyers in states where there were efforts to expand the statute of limitations in child sex abuse cases. Added to this are "exorbitant legal fees," he said.

"These resources are not going to the victims," said Bishop Aymond. "This asks the question of our legal system: 'Where is the justice?'"

A substantial part of the increased legal costs could also be attributed to the abuse-related bankruptcy protection proceedings of two Pacific Northwest dioceses—Portland, Ore., and Spokane, Wash.—which together had more than \$20 million in bankruptcy-related legal fees by December 2006, most of it spent in 2006. A party entering bankruptcy protection has to pay the legal fees of all parties involved.

Money provided for therapy for victims went from \$7.4 million in 2004 to \$8.4 million in 2005 to \$10.6 million in 2006, the report said. This did not include therapy funds included as part of a settlement.

Support for offenders jumped from \$1.9 million in 2004 to \$13.7 million in 2005 and \$32.3 million in 2006, it said. This includes therapy, living expenses and legal fees, the report said.

Bishop Aymond said the increases show the responsibility the Church has toward victims, their families and offenders.

"We have a pastoral and moral responsibility to offenders, to provide care for them, to do our best to bring about healing and change in their lives, to hold them to some accountability for their actions," the bishop said. †



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