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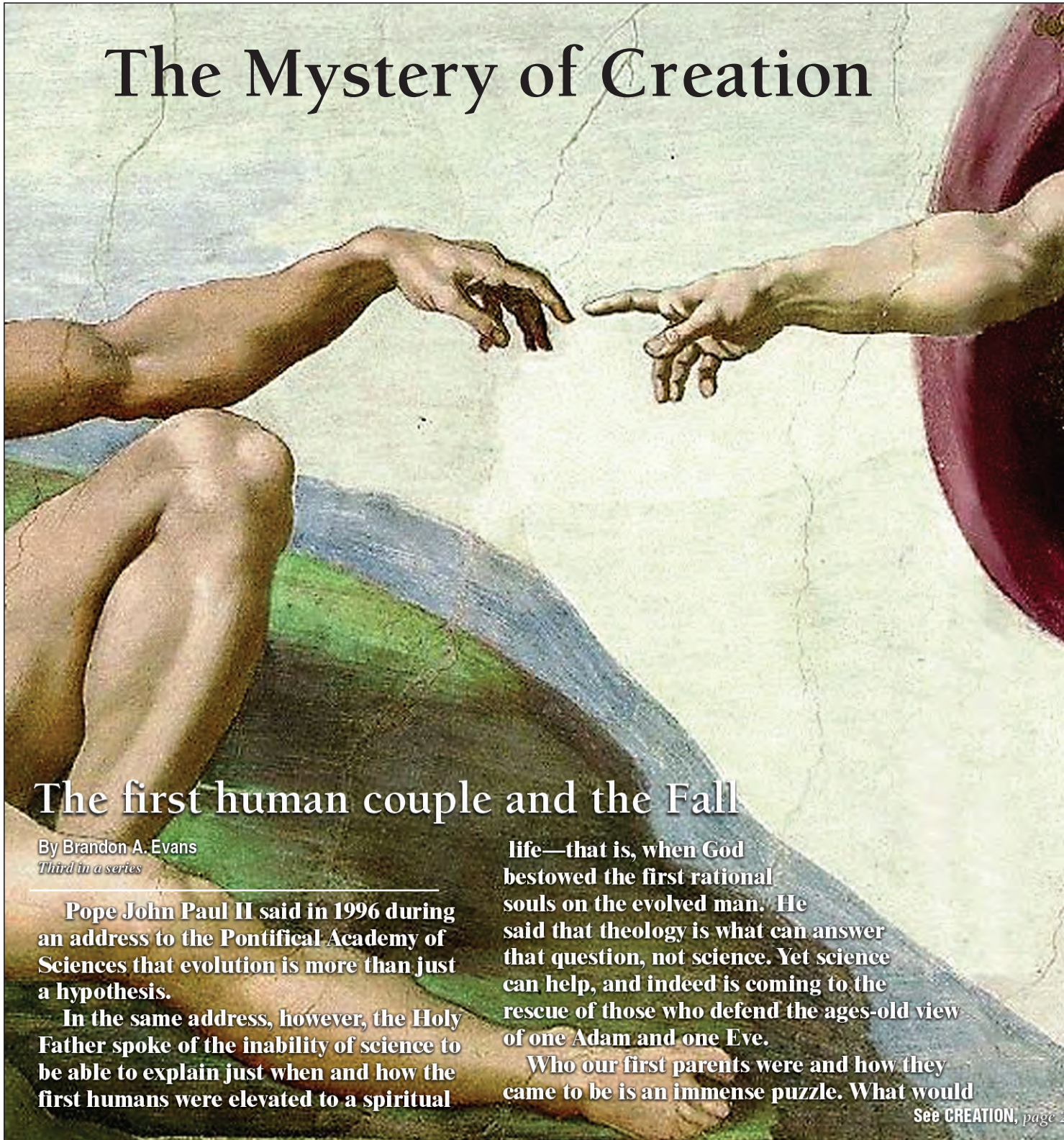
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April 16, 2004

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The Mystery of Creation



The first human couple and the Fall

By Brandon A. Evans
Third in a series

Pope John Paul II said in 1996 during an address to the Pontifical Academy of Sciences that evolution is more than just a hypothesis.

In the same address, however, the Holy Father spoke of the inability of science to be able to explain just when and how the first humans were elevated to a spiritual

life—that is, when God bestowed the first rational souls on the evolved man. He said that theology is what can answer that question, not science. Yet science can help, and indeed is coming to the rescue of those who defend the ages-old view of one Adam and one Eve.

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

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Archdiocese gets grant to plan unique high school

By Brandon A. Evans

The archdiocese was awarded a \$40,000 grant last week to explore the possibility of creating a unique high school in Indianapolis.

The money came from the Center of Excellence in Leadership of Learning (CELL) at the University of Indianapolis.

The archdiocese will use the grant to plan the possible opening of a Catholic college preparatory school in Indianapolis in the fall of 2005.

CELL received \$11.3 million from the Bill and Melinda Gates Foundation in 2003 to develop 10 new, small high schools in Marion County and to restructure five others.

The center gave a total of \$289,500 in grants to seven different planned schools and, after this exploration phase, may give further funding to some of the schools.

“Our feasibility study is focused on exploring the opportunity to bring to center-city Indianapolis a coeducational, college preparatory, Catholic secondary school to economically disadvantaged youth who come from a variety of racial and cultural backgrounds,” said Annette “Mickey” Lentz, executive director of Catholic education for the archdiocese.

The proposed new Catholic high school could open in rented space or in a building already owned by the archdiocese. The school would likely begin with grades 9 and 10 in the first year and by 2008 would have grades 9-12. The school is expected to serve as many as 400 students.

The CELL grant will pay for planning, visits to similar Catholic schools in Texas and Oregon, development of marketing materials and a national search for a school president.

According to the initial proposal, Lentz said the school would “enroll promising students who wish to succeed and to develop their human potential, who are willing to work hard to develop their academic, spiritual and physical talents, and who wish to develop competencies to pursue and succeed in higher education.”

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The Church is most fully manifested at chrism Mass

By Brandon A. Evans

Each year, Archbishop Daniel M. Buechlein gathers together with his priests and seminarians, along with representatives from parishes all over the archdiocese and members of religious communities, for the chrism Mass.

This year’s Mass was at 7 p.m. on April 6 at SS. Peter and Paul Cathedral in Indianapolis. About 120 priests were in attendance, and among them was Benedictine Archabbot Lambert Reilly of Saint Meinrad Archabbey.

It is a Mass at which the Church, the Body of Christ, is most clearly made manifest.

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

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



Archbishop Daniel M. Buechlein leads the congregation in the Lord’s Prayer during the archdiocesan chrism Mass on April 6 at SS. Peter and Paul Cathedral in Indianapolis.

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

The special Mass included the blessing of the oils of Catechumens, the Sick and

Chrism. Members of parishes came to the cathedral and, after the blessing rite, processed forward to receive the oils, which they took back to their parishes.

The Oil of the Sick is used to anoint those who suffer in mind, body and spirit; the Oil of Catechumens is used to prepare

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CREATION

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the parents of such humans be like? Who would that couple's children mate with? How evolved was the mind—the brain—at the time?

Richard Miller, a professor of biology at Butler University in Indianapolis, said that our ability to imagine, which is wholly unique, is a mystery. He suggests that perhaps what gave humans the ultimate evolutionary edge/ was the mind—it allowed us to make up for physical deficiencies and adapt to our surroundings without being wiped out by the currents of evolutionary change.

Still, he is left with questions. "We have no idea what there is in our brain, and ultimately, of course, in our genes, that produces this imagination, this ability," he said.

The birth of the first rational man is a moment that is unique to the history of the world—and unique in the way that we must seek to understand it.

Stephen Jay Gould, the late evolutionary theorist from Harvard University, once wrote that science and religion should never be at war because "no such conflict should exist because each subject has a legitimate magisterium, or domain of teaching authority."

Of course, he said, "the two magisteria [of science and religion] bump right up against each other, interdigitating in wondrously complex ways along their joint border. Many of our deepest questions call upon aspects of both for different parts of a full answer."

Understanding our first parents, in what limited ways that we can, will take the knowledge gained in both disciplines.

The Catholic Church has always considered that there is one Adam and one Eve, though it has not made any definitive statements about it in the modern day.

The closest example came in the 1950 encyclical *Humani Generis* by Pope Pius XII. He said that at the current time it could not be understood how a Catholic could give up the idea that there was one Adam, the parent of all, who committed Original Sin and passed it on to all generations.

Official Appointments

Rev. William J. Turner, pastor of St. Martin Parish, Yorkville, and St. Paul Parish, New Alsace, and sacramental minister of St. Mary-of-the-Rock Parish, Franklin County, to pastor of St. Mary Parish (Immaculate Conception), Rushville, effective May 5, 2004.

Rev. Harold W. Rightor, associate pastor of Holy Spirit Parish, Indianapolis, to administrator of St. Martin Parish, Yorkville, and St. Paul Parish, New Alsace, and sacramental minister of St. Mary-of-the-Rock Parish, Franklin County, effective May 5, 2004.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Even St. Paul writes that "through one person sin entered the world, and through sin, death" (Rom 5:12). Jesus Christ is seen in traditional Christian understanding as the second Adam.

Pope Pius XII strongly condemned polygenism, the idea that we could have descended from many different first parents, saying that, in his time, it was "in no way apparent" how such a view could be compatible with revealed truth.

Still, there are some that claim it is possible, and that Original Sin may not have been one man's fall but the fall of many.

Daryl Domning, in an article from the Nov. 12, 2001, issue of *America* magazine, wrote about how some theologians are now viewing Original Sin.

Domning wrote that Original Sin in humans did not come from the first humans, but rather from the first living creatures, which acted in ways that could be considered "selfish."

In other words, all creatures exhibit selfish tendencies, and humans, being a form of creature, also have such tendencies.

"The overt acts [of nature] did not acquire their sinful character until the evolution of human intelligence allowed them to be performed by morally responsible beings," he wrote.

More simply, "original sin" is just the state the world has always been in and explains why Jesus Christ is needed.

"God's decision to create a material world was inescapably a decision to create breakable, mortal beings," Domning said. "Moreover, one of the iron laws of God's universe is Darwinian natural selection, which enforces selfish behavior on the part of all living things as the price of survival and evolutionary progress—even though, as a practical certainty, this selfishness eventually entails sin on the part of moral creatures. Life cannot evolve any other way."

Msgr. Joseph F. Schaedel, vicar general, said that this deforms the doctrine of Original Sin too much.

Under the entry for Original Sin in the 2003 *New Catholic Encyclopedia, Second Edition*, it acknowledges this fairly new sense of evolutionary theology.

"The difficulty is that this amounts to a denial of the Fall, the teaching that, as [the Council of] Trent put it, a first human decision changed the human condition 'for the worse,'" it notes.

"The first man was not only created

good, but was also established in friendship with his Creator and in harmony with himself and with the creation around him, in a state that would be surpassed only by the glory of the new creation in Christ," says the *Catechism of the Catholic Church* (#374).

It goes on to say that the Church has interpreted the Scriptures to mean that Adam and Eve, as our first parents are known, were in a state of holiness and justice, and would not have to die as long as they remained in such a state.

"The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents (*catechism*, #390)."

The roots of evolutionary theology are found among the works of the late Jesuit theologian and priest Pierre Teilhard de Chardin.

Teilhard denied the reality of the Fall of Adam, calling it "no more than an attempt to explain evil in a fixed universe."

"Teilhard never comes to grips with the problem of evil in creation, and openly admits this in his introduction to his book, *The Divine Milieu*," said Michael D. O'Brien, a Catholic artist and the author of the novel *Father Elijah*, who has read the Jesuit's writings.

"Even more revealing is the letter published after his death," O'Brien said, "in which he said that the horrors of the Second World War, and the Holocaust and similar events, were to be expected. For him, these were the effects of natural selection, a necessary part of the universe evolving into spirit."

Indeed, the *catechism* does say that without the doctrine of Original Sin "we cannot recognize sin clearly and are tempted to explain it as merely a developmental flaw, a psychological weakness, a mistake or the necessary consequence of an inadequate social structure, etc." (#387).

Msgr. Schaedel said that he doesn't think the Church will ever embrace the idea that many human beings were created at the same time.

And science, oddly enough, may agree with him.

There is now significant genetic research that shows all humans came from

an original mother. Because of the type of DNA sampled from women around the world to do the study, this woman is called "the mitochondrial Eve."

Dr. Stephen Oppenheimer, a member of Green College at Oxford University, was featured in the Discovery Channel program "The Real Eve." He said that every person alive today had a common ancestor in a woman that lived in Africa about 150,000 years ago.

The tribes of humans that grew from "Eve's" line eventually migrated out of Africa and populated the Earth. The "Eve" that researchers found may be a mere bottleneck in the genetic stream, or she may have been the first rational human—if you look at things with the eyes of faith.

Dominican Father Benedict Ashley, a visiting scholar at the Pope John Paul II Cultural Center and adjunct professor at the Center for Health Care Ethics at St. Louis University, proposes one way of looking at the critical moment where evolution met humanity.

At some point, there was a mutation in a branch of modified chimpanzees, which had already evolved into what resembled humans. That mutated being became the first human at the moment of its conception, when God granted it an immortal soul.

How the Fall of Man occurred from there may be lost to the ages, explainable no longer in scientific terms but certainly in theological terms.

Science does not deny Original Sin for the same reason that it does not discuss it—it falls out of the range of science to explain.

And, for now, recent discoveries seem to allow for a traditional accounting of the story of Original Sin.

Yet how God acted here on Earth to create intelligent life is only one set of questions that are still open for discussion.

If humans have evolved here by God's graces, then one must wonder whether or not intelligent life has evolved elsewhere in the universe.

Even those who believe in strict creationism must also wonder what would happen if God, in his goodness, created intelligent life on other worlds to glorify him.

(Next week: the possibility and theology of life on other worlds.) †

SCHOOL

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Lentz said the school would rest on a philosophical foundation that contains the following characteristics: family- and student-centered, faculty collaboration and personal relationships, a college preparatory curriculum, a relevant school environment, spiritual formation and work.

The last of these characteristics are what will make the proposed school unique.

"Those who are accepted to attend the proposed high school will be both students and workers," Lentz said.

"Students will attend classes four days a

week. One day each week, ... the students will go to work as part of a job-sharing team, maintaining a full-time entry-level clerical position at an Indianapolis-area company."

The school day and year will be lengthened to make sure that the students are still given enough time in the classroom.

The work-study program is based on the Cristo Rey Network of Schools, which can be traced back to the founding of Cristo Rey Jesuit High School in Chicago in 1996. There are now four other schools in the country operating on this work-study model, with six more planned to open this fall.

"Both the work-study program and the school experience will concentrate on

helping students appreciate and value the importance of knowledge and on realizing the tremendous opportunities for adulthood, college and [a] career," she said.

In addition, the corporate internship program that the students take part in will pay for up to three-fourths of the cost of operating the high school, leaving a below-average tuition for families to pay.

Lentz said that the preliminary research that the archdiocese has done shows "a strong need for and support for this type of school."

"This will be the first school of its kind in Indianapolis—that is, a Catholic, college preparatory school for the economically disadvantaged with a work-study component," Lentz said. †



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Dinner to honor those who live out 'Spirit of Service'

By Brandon A. Evans

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

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

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

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

The keynote speaker for the event is James Towey, deputy assistant to President George W. Bush and director of the White



James Towey

House Office of Faith-Based and Community Initiatives.

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

In 1985, he met Blessed Mother Teresa of Calcutta at her home for the dying, and went on to serve as her legal counsel for 12 years. In 1990, he lived as a full-time volunteer in her home for people with AIDS in Washington, D.C.

Towey served in the cabinet of former Florida Gov. Lawton Chiles, and in 1993 was appointed by Chiles to direct Florida's health and social services agency, which is the largest in the country.

Towey founded and operated Aging with Dignity in 1995 before being named to his current White House position.

Towey and his wife, Mary, have five children.

During the dinner, the awards will be given to honor the following people and corporations for their commitment to service:

David Hittle, a member of St. Mary Parish in Indianapolis, has spent many years trying to make people's lives better.

Bill Bickel, director of Holy Family Shelter in Indianapolis, said that Hittle "makes many personal sacrifices to see that the poor have a voice."

Hittle is a member of his parish council, and distributes the Eucharist to homebound parishioners.

He co-manages the Family Preservation Program at Lutheran Child and Family Services, where he provides home-based therapy, case management and mentoring to

assist families that are facing the forced removal of children because of juvenile crime, abuse or neglect.



David Hittle

He serves as a board member and program committee chair of Stopover Inc., and as a board member and marketing committee member of the John H. Boner Community Center.

Hittle has received the Service to Mankind Award from the Lawrence

Sertoma Club and the John H. Boner Center Community Service Award.

During the past seven years, he has coordinated the April Show, an annual exhibition featuring the works of Indianapolis artists who have overcome homelessness and other obstacles.

Amanda Strong, a member of Holy Angels Parish in Indianapolis, has done much to help the physical and spiritual health of many people.



Amanda Strong

She is certified as a nurse practitioner, and has served as the first African-American supervisor for the Visiting Nurse Association and the first African-American nurse to manage the VA Home Care Program.

Strong served as a board member of the Indiana State Nurses Association

and is a member of the Sigma Theta Tau National Honorary Nursing Society.

She is a past president of the National Council of Negro Women and a founding member of the Coalition of 100 Black Women. She is also the past president of the Catholic Community Foundation board of trustees, the Catholic Interracial Council and Archdiocesan Black Catholics Concerned.

Strong served on the task force that established the archdiocese's Commission for Multicultural Ministry, and is active in her parish, having served as a past pastoral council president.

Strong is a widow and mother of three. She also has five grandchildren.

Mary Sullivan, a member of St. Monica Parish in Indianapolis, has given a lot of time as a "professional volunteer" at the parish.

Sullivan and her husband, Michael, have two children. Before the birth of their children, Sullivan taught in Catholic grade schools. Once their children started to attend St. Monica School, she offered her volunteer services.

She has been involved with the school's Parent Teacher Organization, with fund-

raising and has helped in the classrooms.

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

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

Bill Herman, principal of St. Monica School, said that Sullivan "is truly an advocate for those in

need and always goes the extra mile to share the gifts with which she's been blessed."

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

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

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

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

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

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

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

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

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

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

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

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

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

Lechleiter and his wife, Sarah, have three children.

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

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

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

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

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

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

Brougher met and married his wife of 50 years, Erlene, while on leave during military service in the Korean War. They have four children and seven grandchildren.

(For more information, or if you are interested in sponsoring a table, call Valerie Sperka at 317-592-4072.) †



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April 25, 2004

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Editorial



CNS photo from Reuters

In reaffirming the teachings of St. Pius X and the Second Vatican Council that "music destined for sacred rites must have holiness as its reference point," Pope John Paul II has stressed "the importance of music and song for a more active and intense participation in liturgical celebrations."

Music should be an integral part of the worship experience

One hundred years ago, Pope St. Pius X issued a formal decree, *Tra le Sollecitudini*, on the use of music in Catholic worship services. This decree emphasizes that music is not meant to be something added on or "extra," but it should be seen as integrally linked to the worship experience itself. The Second Vatican Council affirmed this teaching by pointing out that *musica sacra* (sacred music) has its own ministerial function that, by its very nature, makes it a "necessary and integral part of the solemn liturgy."

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

Recent popes have strongly supported the view that music plays an integral role in the Church's liturgy. Pope Paul VI called attention to the fact that "active participation" in Church music does not always mean singing. Often, it means attentive listening—a form of "interior participation" that engages members of the congregation in the worship experience even when they are not required to sing or play an instrument. Pope John Paul II has also stressed "the importance of music and song for a more active and intense participation in liturgical celebrations." The Holy Father has also reaffirmed the teachings of St. Pius X and the Second Vatican Council that "music destined for sacred rites must have holiness as its reference point."

How do we make the connection between music that is played and sung in the liturgy today and the call to holiness? In a recent document published on the occasion of the 100th

anniversary of *Tra le Sollecitudini*, Pope John Paul II offers several guiding principles for the use of music in liturgical settings.

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

Second, it must be able "to express adequately the mystery grasped in the fullness of the Church's faith."

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

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

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

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

— Daniel Conway

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

Letters to the Editor

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

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

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

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

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

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

temptations.

Bob Saverine, Stamford, Conn.

It is wrong for dissenting politicians to receive Holy Communion

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

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

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

This brings two questions to my mind.

First, if Archbishop Burke can do this, why do not all bishops do the same thing?

Secondly, if it is wrong for a dissenting politician to receive Holy Communion, isn't it just as wrong for a citizen who votes for these politicians to receive Holy Communion?

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

Winferd E. "Bud" Moody, Indianapolis

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary

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

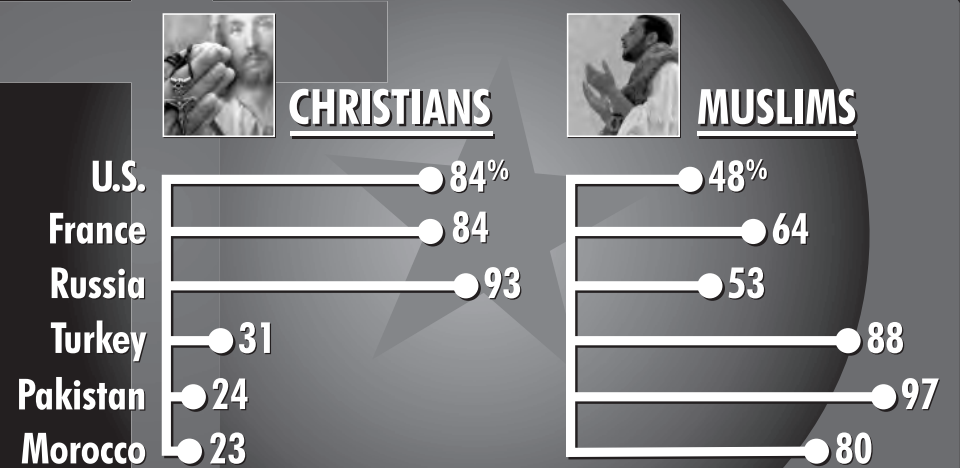
Letters must be signed, but, for serious reasons, names may be withheld.

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

Church Facts

View of Believers

Those in the following countries that have a favorable view of...



From surveys conducted February 19 to March 3 under Princeton Survey Research Associates International

Source: Pew Global Attitudes Project

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Living our Catholic faith and vocation can change the world

On Easter Sunday, we renewed our baptismal profession of faith. The meaning of this renewed profession of faith for our lives as Catholics is not to be taken lightly.

Because of our Catholic faith, our roles in the world should make a difference. Indeed, because of God's awesome grace and our faith, we are enabled to make a difference in our world, and the paschal mystery challenges us to live that call. But what does this mean? When we talk about vocation from God, we mean something more than a career.

I highly recommend George Weigel's most recent book titled *Letters to a Young Catholic* (New York: Basic Books, 2004). In a very readable style, he addresses some of the big questions of our day using the literary device of geographic settings from the Sistine Chapel to a pub in England. I particularly appreciate his reflections on the importance of the role of the Catholic counter-culture in our society and what that means for a baptized Catholic.

Our faith has consequences in history. To illustrate the point, Weigel quotes the great English historian Christopher Dawson, who noted the fact "that one of the most decisive moments in European history was completely ignored by the historians of the time:

"When St. Paul, in obedience to the

warning of a dream, set sail from Troy in A.D. 49 and came to Philippi in Macedonia he did more to change the course of history than the great battle that had decided the fate of the Roman Empire on the same spot a century earlier, for he brought to Europe the seed of a new life which was ultimately destined to create a new world. All this took place underneath the surface of history, so that it was unrecognized by the leaders of the contemporary culture ... who actually saw it taking place beneath their eyes" (From *Religion and the Rise of Western Culture*, New York: Doubleday Image, 1991).

"Underneath the surface of history—that's where Catholic faith has its deepest consequences. Yes, the Catholic Church appears time and again on the 'surface' of history. But what's often of more enduring consequence is taking place below the radar screen, as it were. It's happening in minds and hearts and souls, in vocational choices and decisions" (p. 165).

When we speak of vocation, keep in mind that it is by our vocation that we can make a difference in our world. Often, we make the mistake of confusing "vocation" and "career." In another letter, Weigel encourages youth to think vocationally, rather than in terms of career.

"A career is something you have, and

if those ubiquitous 'career planners' are right, you may have two, three or four of them in a lifetime. It's much more important, though, to think about vocation. For *a vocation is something you are*" (p. 172).

In baptism, we are configured to Christ, and living that unique identity of "being Christian" is our vocation, and it is usually further specified by the sacrament of matrimony or by the sacrament of holy orders or by the consecration of life as religious. Living our Catholic vocation is our response to God for the gift of our salvation, which we celebrate solemnly at Easter.

Pope John Paul II is convinced that human culture is what drives history over the long haul. For example, he asserts that culture brought about the overthrow of communism in Eastern Europe. A people in possession of its culture, a people that owns the truth about itself, had weapons of resistance that totalitarianism couldn't match. As Weigel notes, people determined to live the truth of who they are—people determined to live vocationally—are the most

dynamic force in history (cf., p. 173).

Our Catholic understanding of history is countercultural. It is more common to think that history is determined by politics or economics—and they certainly are part of the human reality. But history is much more the product of a culture determined by love and commitment and faith because these are the deepest aspirations of the human spirit. This conviction leads authors like Weigel to use the image of history as "His-story—the story of God at work in the world" often "underneath the surface of history, in a drama of salvation that is the human story in its proper depth" (p.174).

It comes down to an abiding respect for the dignity of the human person. Sanctified by the grace of baptism and the other sacraments, we are enabled to live our personal vocation in building up the world with our commitment in faith and hope and love. Thus, our Catholic culture and our role in it can make a difference in a world hungering for something more than politics and economics. †

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.

Vivir nuestra fe y vocación católica puede cambiar el mundo

El Domingo de Pascua renovamos nuestra profesión de fe bautismal. Como católicos no debemos llevar a la ligera el significado que tiene esta renovada profesión de fe en nuestras vidas.

Debido a nuestra fe católica nuestro papel en el mundo debe marcar una diferencia. De hecho, debido a la inmensa gracia de Dios y nuestra fe podemos hacer la diferencia en nuestro mundo y el misterio pascual nos invita a vivir ese llamado. Pero ¿qué significa esto? Cuando hablamos de nuestra vocación a Dios nos referimos a algo más que una carrera.

Les recomiendo ampliamente el nuevo libro de George Weigel titulado *Cartas a un joven católico* (Nueva York: Basic Books, 2004). Con un estilo de fácil lectura aborda algunas de las grandes polémicas de nuestros días utilizando el recurso literario de los escenarios geográficos, desde la Capilla Sixtina a un bar en Inglaterra. En lo particular, aprecio sus reflexiones sobre la importancia del papel que juega nuestro catolicismo contra la corriente de la cultura de nuestra sociedad y su significado para el católico bautizado.

Nuestra fe tiene consecuencias para la historia. Para ilustrar su punto, Weigel cita al gran historiador inglés, Christopher Dawson quien destacó el hecho de "que uno de los momentos más decisivos en la historia europea fue completamente ignorado por los historiadores de la época:

"Cuando San Pablo, obedeciendo la

premonición de un sueño, partió hacia Troya en el año 49 A.C. y llegó a Filipi en Macedonia, cambió mucho más el curso de la historia que la gran batalla que había decidido el destino del Imperio Romano en el mismo lugar un siglo antes, ya que llevó a Europa la semilla de una nueva vida que finalmente estaba destinada a crear un nuevo mundo. Todo esto se llevó a cabo bajo la superficie de la historia y pasó desapercibido por los líderes de la cultura contemporánea, quienes realmente presenciaron estos acontecimientos delante de sus ojos." (Extraído de *Religión y Auge de la Cultura Occidental*, Nueva York: Doubleday Image, 1991).

"Bajo la superficie de la historia" es allí donde tienen lugar las más profundas consecuencias de la fe católica. Ciertamente la Iglesia Católica aparece una y otra vez en la "superficie" de la historia. Pero por lo general, las consecuencias más perdurables se gestan fuera del alcance del radar, como se dice. "Sucede en mentes, corazones y almas, en escogencias vocacionales y decisiones" (p. 165).

Cuando hablamos de vocaciones, recordemos que es por nuestra vocación que podemos marcar la diferencia en nuestro mundo. Muchas veces cometemos el error de confundir "vocación" con "carrera". En otra epístola, Weigel invita a los jóvenes a pensar en términos de vocación, en lugar de en términos de carrera.

"Una carrera es algo que se tiene, y si

los 'planificadores de carrera' ubicuos tienen razón, se pueden tener dos, tres o cuatro durante la vida. Por lo tanto, resulta mucho más importante pensar en la vocación. Ya que *una vocación es algo que se es*" (p.172).

A través del bautismo nos asemejamos a Cristo y vivir esa identidad única de "ser cristianos" es nuestra vocación, que generalmente se refuerza por el sacramento del matrimonio, o a través del sacramento del ordenamiento religioso o por la consagración de la vida como religioso. Vivir nuestra vocación católica es nuestra respuesta a Dios por el don de nuestra salvación que celebramos solemnemente durante la Pascua.

El Papa Juan Pablo II está convencido de que la cultura humana es lo que impulsa todo el trayecto de la historia. Por ejemplo, asevera que la cultura conllevó al derrocamiento del comunismo en la Europa Occidental. Un pueblo que posee una cultura, un pueblo que posee la verdad sobre sí mismo cuenta con armas de resistencia que el totalitarismo no podría igualar. Como señala Weigel, un pueblo decidido a vivir la verdad de su identidad, un pueblo determinado a vivir su vocación, constituye la fuerza más dinámica de la historia (Cf., p. 173).

Nuestra percepción católica de la historia va en contra de la cultura. Resulta más común pensar que la historia está determinada por la política o la economía. Ciertamente éstas forman parte de la realidad humana. Pero la historia es más producto de una cultura regida por amor, compromiso y fe, ya que estos elementos constituyen las aspiraciones más profundas del espíritu humano. Esta convicción lleva a autores como Weigel a usar la imagen de la historia como "Su historia, la historia de la obra de Dios en el mundo", generalmente "por debajo de la superficie de la historia, en una novela de salvación que es la historia humana misma en toda su dimensión." (p.174).

Todo se reduce a un respeto duradero por la dignidad de la persona humana. Santificados por la gracia del bautismo y los otros sacramentos podemos vivir nuestra vocación personal construyendo el mundo con nuestro compromiso con fe, con esperanza y con amor. Por lo tanto, nuestra cultura católica y el papel que desempeñamos en ella pueden marcar la diferencia en un mundo sediento de algo más que política y economía. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril

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

Check It Out . . .

Michaela Farm, on the grounds of the motherhouse of the Sisters of St. Francis of Oldenburg, will sponsor a **nature hike** from 8 a.m. to 11 a.m. on May 1 for those who want to explore Michaela Farm's ecosystems (forest, prairie and pond). Naturalist Wayne Wauligman will lead the hike, which will be followed by a potluck lunch. Donations are accepted and appreciated. For more information about either event, call the farm at 812-933-0661 or e-mail michaelafarm@seidata.com.

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

There will be an **Earth Day celebration** from 11 a.m. to 3:30 p.m. on April 17 at the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods. There will be vendors, educational displays, food, children's activities, an alpaca show, a "Silly Safaris" live animal show and a presentation by the Iron Necklace Singers and Dance Troup. All are invited and the event is free. For more information or a schedule of events, call 812-535-3131, ext. 543, or e-mail jrider@spsmw.org.

Women interested in learning more about distance education options at Saint Mary-of-the-Woods College are invited to attend the **Women's External Degree (WED) Program open house** from 1 p.m. to 4:30 p.m. on April 26. There will be information about transferring credits, ways to earn credits for life experiences, career planning and financial aid. Current WED Program students will share their experiences. There will also be a chance to tour the campus. For more information or to make a reservation, call the college's Office of Distance Education Admissions at 812-535-5186 or 800-926-7692.

The sixth annual **archdiocesan Special Religious Education (SPRED) Liturgy** will take place at 3 p.m. on April 25 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, will preside at the Mass. Persons with

special needs or those whose lives have been touched by someone with special needs are invited. A reception will follow the Mass. For more information, call the SPRED office at 317-236-1448.

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

Art for Beds V, an annual event supporting the health care services of Gennesaret Free Clinic, will be held from 4 p.m. to 7 p.m. on May 23 at Montage at Allison Pointe, 8580 Allison Pointe Blvd., in Indianapolis. The theme for this year's event is "The French Quarter." There will be a buffet and live and silent auctions. People may come at 3:30 p.m. to mingle with the artists. There will also be a **"Paint Out" and wine tasting** on May 1 at Marian College, 3200 Cold Spring Road, in Indianapolis. Artists

will be painting on the campus all day, and their work will be for sale later in the day and at Art for Beds V. The wine tasting will be from 4 p.m. to 6 p.m. at the Stokely Mansion. The cost of Art for Beds V is \$60 per person, and the cost for the wine tasting is \$20 per person. A combination ticket for both events can be purchased in advance for \$75 per person. For more information, call 317-262-5645.

The Connersville Knights of Columbus Council #861 is inviting all priests, brothers and sisters to its **second appreciation dinner** from 5 p.m. to 7:30 p.m. on May 10 at the Knights of Columbus Hall in Connersville. The meal is free for them, and is \$7 per person for other guests. For more information, call Joe Brochin at 765-825-6370.

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

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

The Alamo (Disney)

Rated **A-III (Adults)** because of extended battlefield violence and some crude language.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the Motion Picture Association of America (MPAA).

The Girl Next Door (20th Century Fox)

Rated **O (Morally Offensive)** because of steady, crass sexual references including a sexual encounter and same-sex kissing, sporadic nudity, objectification of women, brief drug content, underage drinking and constant rough language with profanity.

Rated **R (Restricted)** by the MPAA.

Hellboy (Revolution)

Rated **L (Limited Adult Audience)** because of abundant comic book violence, recurring occult elements and some crude language.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

The Whole Ten Yards (Warner Bros.)

Rated **O (Morally Offensive)** because of glamorization of crime, jokey treatment of deadly violence, sexual situations, rear nudity, and profanity and rough language.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

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Vicar general dedicates Stations of the Cross at Calvary Cemetery

By Mary Ann Wyand

A new outdoor Way of the Cross dedicated by Msgr. Joseph F. Schaedel, vicar general, on Good Friday, April 9, at Calvary Cemetery in Indianapolis will enable Catholics to pray the stations when they visit the graves of loved ones.

Msgr. Schaedel said he also hopes the public will visit the cemetery to pray the

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

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

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

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

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



Station XIII depicts the body of Jesus being taken down from the cross.



Msgr. Joseph F. Schaedel, vicar general, incenses one of the new Stations of the Cross at Calvary Cemetery in Indianapolis on Good Friday, April 9. Members of the Knights of Columbus from the Indianapolis area stand at attention during the Way of the Cross ceremony.

Parishes to observe Divine Mercy Sunday devotions on April 18

By Mary Ann Wyand

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

Archbishop Daniel M. Buechlein will consecrate the new perpetual adoration chapel and its altar at St. Nicholas Church, located at 6461 E. St. Nicholas Dr., in Sunman, after the 10:15 a.m. Mass. Father

Gregory Bramlage, pastor, will assist with the liturgy and Divine Mercy observances.

The parish's new perpetual adoration chapel was opened on Ash Wednesday, and parishioners quickly filled the adoration schedule.

The day's celebration will continue with eucharistic adoration until 3 p.m. followed by Divine Mercy devotions. Msgr. Joseph F. Schaedel, vicar general, will preside at the 3 p.m. prayer service.

During the 4 p.m. Mass on April 17 at

St. Nicholas Church, Anchorite Sister Mary Ann Schumann, whose ministry focuses on Divine Mercy and eucharistic adoration, will present a first-class relic—a bone—of St. Faustina Kowalska, a Polish nun who was canonized three years ago by Pope John Paul II, to the parish for repose in the new Divine Mercy Chapel there.

Three years ago, Pope John Paul proclaimed the Second Sunday of Easter as Divine Mercy Sunday.

An excerpt from St. Faustina's diary

explains that Christ revealed to her that whoever celebrates the Feast of Divine Mercy will be forgiven all the temporal punishment for their sins by the act of trust alone (#699).

Archbishop Daniel M. Buechlein also will preside at an adoration and prayer service at St. Michael the Archangel Church, 3354 W. 30th St., in Indianapolis this Sunday.

Father Tony Volz, pastor, will assist the

See DIVINE MERCY, page 13



STRENGTHEN THE CHURCH AT HOME

Catholic dioceses throughout the United States and its dependencies work hard to meet the faith needs of their parishes:

THE ARCHDIOCESE FOR THE MILITARY SERVICES, USA—This Home Mission provides pastoral care for more than 1.2 million Catholics in uniform and their dependents, those in Veterans Administration hospitals, and those in government service overseas.

DIOCESE OF CHEYENNE, WY—Only 47 priests are available to serve 50,000 Catholics scattered across 100,000 square miles.

DIOCESE OF CHARLOTTE, NC—The number of Hispanics in the Diocese of Charlotte, North Carolina, has risen 665% from 1990 to 2000.

UKRAINIAN EPARCHY OF SAINT NICHOLAS IN CHICAGO—This Home Mission diocese struggles to keep an ancient Eastern Catholic tradition alive in 42 parishes spanning 28 states.

DIOCESE OF BROWNSVILLE, TX—There is one active priest per 8,573 Catholics in the Diocese of Brownsville, Texas

Help support those communities where the Church is striving to take hold and to grow. Please give generously when the Catholic Home Missions Appeal is taken up in your parish.



The Catholic Home Missions Appeal is sponsored by the United States Conference of Catholic Bishops Committee on the Home Missions 3211 Fourth Street, NE, Washington, DC 20017-1194 Phone: 202-541-5400 Website: www.usccb.org/hm



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See you there!

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



Photos by Brandon A. Evans

CHRISM

continued from page 1

infants, children and adults for baptism; and the Oil of Chrism is used to anoint those being confirmed, those being ordained, and to bless the walls and altar of a new church.

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

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

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

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

"Whoever rests on it will be a theologian," he said.

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

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

"When he was imprisoned in the Tower of London, the faithful layman, husband and father, Thomas More, asked for the grace to 'lean unto the comfort of God,'" he said.

"Our faith in the Lord Jesus is best fed by intimacy with him, the kind of intimacy that finds its roots and its enrichment in prayer.

"Lean unto the Lord,' for there we find comfort and strength." †

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Above, Deacon Eric Augenstein of Indianapolis, who will be ordained a priest for the archdiocese in June, proclaims the Gospel during the archdiocesan chrism Mass on April 6.

Below, priests, religious and lay people from across the archdiocese gather together for the chrism Mass. Archbishop Daniel M. Buechlein presided at the liturgy.



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St. Vincent HEALTH

Moral life is about doing good, not dwelling on failure

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

When we stumble and fall on our spiritual journey, we should acknowledge our fault, humble our heart, and pick ourselves up and move on.

St. Francis de Sales, who died in 1622, goes on to say that such falls are inevitable. We should not devote too much time to thinking about them—or in today's language, to becoming unduly "stressed."

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

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

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

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

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

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

As she got older, Aunt Theresa continued to live, now alone, in the family row house in Philadelphia. Most of the family, including myself, thought she should move, given her declining health. We would have occasional, very frustrating discussions with her about her decision to live there.

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

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

The emotions and memories connected with failure and disappointment often remain with us for years, reappearing every so often—providing another opportunity to acknowledge a situation, humble our hearts and move on.

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

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

Less serious memories and emotions might be topics for discussion with wise spiritual friends.

Often, the very act of sharing our disappointments, frustrations and emotional responses with another person is all that is needed to put our lives into perspective.

This yearly examination can lead to a more profound learning from our failures. What might God be saying to us in the midst of our humiliations?

Often, of course, we rely much more on our own power than on divine grace. One example may be our decision-making process.

Decisions that lead to success or failure often come from a business model. We get the data, see if we have the resources then decide what we will do. Sometimes we succeed. Other times, we fail.

But this model isn't Christian at all. Business decision-making strives for efficiency, but Christian decision-making can be slow. Christians look to others in the community for guidance and insight. Likewise, we strive to see how this particular decision fits in with our vocation in this world.

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

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

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



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

Failure helps us to understand compassion

By Fr. Frederic Maples, S.J.

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

It is a story of success by ordinary people based on hard work and hard-won confidence.

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

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

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

By contrast, in my practice as a spiritual director, I frequently am touched by how successes and failures move some people to become men and women of great compassion.

I take special interest in how apparent failure often results in an expansion of personality and spirit.

Yet, some people can be so wrapped up in their failure that they actually "fail" to notice the grace!

I know some men and women who seem perpetually to struggle with a weakness or addiction. They think of themselves as failures.

I often ask such people, "Can you think of anything you have acquired as a result of your suffering and struggle that you value about yourself and that

you might not even have without your struggle?"

Often, people respond after a moment, "Yes! I am a much more compassionate person than I ever would have been without this struggle. I understand what it is to struggle and to fail!"

I wonder what the weight of their compassion, over against the weight of their failure, is in God's eyes.

I believe that in the muck of our "failures," we often find the pearl of great price! And the brilliant light of our successes helps us to see and understand our failures more clearly.

(Jesuit Father Frederic Maples is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †

Discussion Point

Faith helps people accept failure

This Week's Question

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

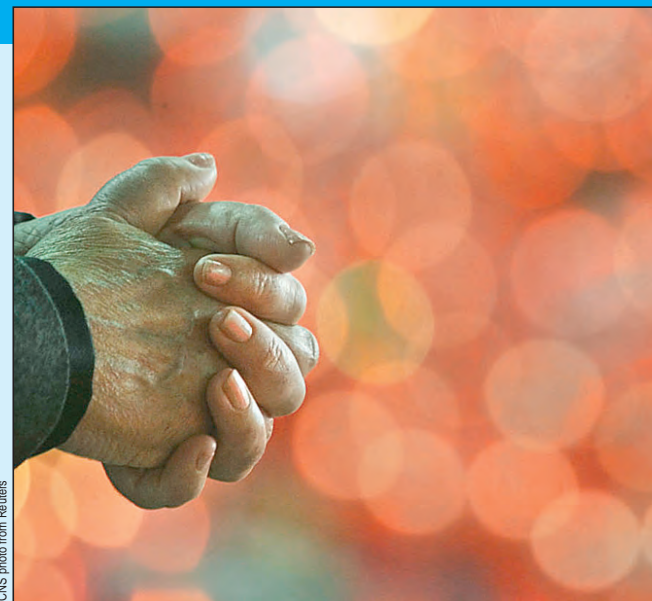
"I feel that it is a matter of letting go of our failures. Anything that goes wrong in our lives can be turned around for the better. The choice is ours. We can spend the rest of our lives daydreaming of what could have been or we can let go and learn from our failures. Happiness does not depend upon somebody or something, but on being at peace with what's inside of us." (Sylvia Rivera, Tampa, Fla.)

"When I was young, I could not go to funerals or wake services without completely going to pieces. At the same time, our parish needed a song leader for funeral Masses. To help get over my phobia of death, I saw a priest who did seminars on the subject. I have been leading and singing at funeral Masses for over 25 years now." (Rosemary Kathol, Hartington, Neb.)

Lend Us Your Voice

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

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



CNS photo from Reuters

From the Editor Emeritus/John F. Fink

The life of Father Isaac Hecker (I)

First of three columns

Earlier this year, I wrote three columns about the "phantom" heresy of



Americanism that Pope Leo XIII condemned in 1899. Since the controversy began with a French translation of a biography of Father Isaac Hecker, I thought I should write more about him, one of the most important

American Catholics in the 19th century.

Isaac Thomas Hecker was born on Dec. 18, 1819. He grew up to have a deep yearning for a faith that would satisfy his intellectual curiosity. Around the year 1841, he met Orestes A. Brownson, who was to have a great influence on him. (I plan to write more about Brownson in a later column.)

When he was 23, Hecker went to live at Brook Farm, a community dedicated to a search for a better way of life. Such men as Nathaniel Hawthorne, George Bradford, Ralph Waldo Emerson and

Henry Thoreau took part in discussions there. However, Hecker was unable to find in this man-made Utopia what he was looking for.

He studied the Catholic religion and became a Catholic. Then, feeling a call to religious life, he entered the Redemptorist novitiate in 1845, when he was 26. After ordination to the priesthood, he conducted parish missions along with other Redemptorists.

In 1857, the American Redemptorists wanted to establish a new house for English-speaking priests. They sent Father Hecker to Rome to plead their case. However, the rector of the Redemptorists not only refused to hear Father Hecker, he told him that his coming to Rome constituted an act of disobedience and therefore he was released from his vows and dismissed from the congregation.

Hecker appealed his case directly to the Holy See. He won the sympathy of several cardinals, and eventually Pope Pius IX himself took a personal interest in the matter.

Father Hecker had his first audience with the pope on Dec. 17, 1857. The pope

said, "The American people are engrossed in worldly things and in the pursuit of wealth, I am told."

Hecker replied, "The United States, Your Holiness, is in its youth and is like a young father of a family who is occupied in furnishing his house, and so busy with his own affairs. But the American people are not miserly."

"But in the United States there exists a too unrestricted freedom," the pope went on. "All the refugees and revolutionaries gather there and are in full liberty."

"That is true, but this has its good side, too," Hecker replied. "Many of these, seeing that in the United States the Church is self-subsistent, and not necessarily connected with what they call despotism, begin to regard it as a divine institution and return to her fold."

The pope nodded. "Yes, the Church is as much at home in a republic as in a monarchy or in an autocracy."

On March 6, 1858, the pope dispensed Hecker and his four American companions from their vows as Redemptorists, and authorized them to form a new congregation devoted to missionary work in the United States. †

Cornucopia/Cynthia Dewes

Biology is the name of the human game

Spring is sprung and the grass is greening. It's biological renewal time in flowers, insects, baby critters, sunshine and warm breezes. You can smell earth and spot new growth, and even the prospect of cleaning everything inside and out seems possible in our seasonal euphoria.



We don't have to be Stephen Hawking or that fellow with the beautiful mind to realize that biology is extremely important in the human scheme of things. In fact, next to adolescent psychology, it may be the most useful science we could study.

My theory is that almost every aspect of our behavior, our preferences and even our morality come in part from some biological imperative. For instance, I've always believed it was biology that made me exhibit maternal characteristics while my husband was deaf to babies calling in the night. My daughter agrees with that assessment.

On the other hand, my spouse was the one who taught our sons to be good men

by some mysterious (to me) osmosis while I was busy feeding them their favorite foods. To heck with this moms-and-dads-are-interchangeable stuff, biology says different.

I also believe thwarting biology in a way such as abortion or life-destroying birth control can lead not only to spiritual anguish, but also physical and emotional trouble. Infidelity, sexual promiscuity and a general disregard for chastity in or out of marriage can, and often do, lead to infertility, divorce, venereal disease and the destruction of children's security.

There's some kind of biological demand at work when young people meet and are physically and intellectually attracted to each other, and it's not just raging hormones. Despite what you hear on TV, courting requirements like wealth, social position or beauty pale in comparison to the inherent urge to mate with someone who'll make/protect healthy babies. You won't hear that, or much else that's useful, on "Average Joe."

Domestic skills or "being a good provider," as we used to say, have always taken second place to this unspoken but innate prerequisite. Unfortunately, some folks decide to deny their mating instincts

and instead dedicate their youth to building careers or making big money or achieving some other material goal.

They figure they can always find the right girl/guy or they can always have kids later on. Meanwhile, society says it's still OK for them to have sex. What a concept.

But wait, sometimes when people finally get around to marrying or trying to have kids, biology rules again and it's too late. All the suitable girls/guys are taken and it's past the age to be parents, or whatever.

Spring presents us with the kind of hope that complements our biology. It inspires many of us to become engaged or to marry or to reinforce our commitment to marriage. In spring, we also see many of the rewards we'd hoped to gain in raising children. We rejoice with them as they receive their first sacraments, graduate to higher levels of education or step out confidently into adult life.

Easter reminds us of our spiritual prize, just as Spring restores hope in our biological gifts. It's green-up time.

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

Faithful Lines/Shirley Vogler Meister

Evangelizing with testimony and Internet

As I bought stamps in a busy Indianapolis post office, the attending clerk recognized me as a *Criterion* writer. Although I've forgotten her name, I'll never forget that encounter. Without self-consciousness, this lovely woman expressed her joy in having recently been accepted into the Catholic Church. She wasn't bragging, nor did she speak loudly. However, I realized everyone around us was hushed, listening as closely as I, and they seemed as edified by her testimony as I was.



This is evangelization in its purest form, reminding me of something Pope John Paul II said three years ago on the 35th World Communications Day: "An estimated two-thirds of the world's six billion people do not in any real sense know Jesus Christ; and many of them live in countries with ancient Christian roots, where entire groups of the baptized have

lost a living sense of the faith or no longer consider themselves members of the Church and live lives far removed from the Lord and his Gospel."

In her pleasant way, the postal clerk piqued the interest of bystanders. Perhaps she even influenced some whose faith had lapsed.

The pope also said, "What is needed in our time is an active and imaginative engagement of the media by the Church. Catholics should not be afraid to throw open the doors of social communications to Christ, so that his Good News may be heard from the housetops of the world."

On housetops are antennae, transmitters, cables and satellite dishes.

DGO (the Daily Gospel Organization) readily embraced the pope's words to "use the full potential of the 'computer age' to serve the human and transcendent vocation of every person ... to give glory to the Father from whom all good things come."

Every day, with 65,000 other readers, I conveniently receive the Gospel through e-mail. Mine is in English, but DGO can also send messages in Arabic, French,

German, Dutch, Portuguese, Spanish and Italian. Soon there will be Hebrew, Russian and other versions.

When I was young, I did not know the Gospels except through the Mass. As an adult, I learned about in-depth Bible study. I've relied on "the Good Book" ever since.

It costs nothing to receive the daily Gospel. To learn more about DGO, go to the Web site www.dailygospel.org (The Confraternity of Christian Doctrine; approved by the U.S. Conference of Catholic Bishops) or write to The Daily Gospel, 6375 New Hope Road, New Hope, KY 40052.

The Internet message also gives a saint for the day, plus other interesting options, such as e-mailing a particular Gospel to others.

This is evangelization, too, and it is just as important as what I learned in the post office.

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

Parish Diary/Fr. Peter J. Daly

How I found new life this Easter

Every year, we have at least four retreats in our parish: one for men, one for women, one for youth and one for the adult converts coming into the Church at Easter.

I can't go to all of the retreats because I have to be in the parish on weekends. But I always go to the one for converts. To them, it might appear that I

go to reassure them in their journey in faith. Actually, I go to be reassured by them.

I hear wonderful stories on their retreat. I hear stories of the faith. People talk about their losses, failures, doubts, loneliness and their searching for God. They also talk about how God speaks in their lives and how they have met God in our Church.

I cannot tell you or them how much this means to me. It is such a reassurance. Ever since the child-abuse scandal broke in January 2002, this has been a tough time to be a Catholic priest; many of us have been discouraged by the constant drumbeat of bad news. Often, we have been bitter and angry. Sometimes we have felt betrayed. Sometimes we have even felt ashamed of being priests.

Like Alice in Wonderland, everything seemed distorted. Things once true, beautiful and good suddenly seemed the opposite. The scandal was disorienting for the faithful and for priests.

But on retreat, I see and hear something else that does not make it into the papers. I see again that priests do make a difference in some people's lives. We are needed to help make Christ present in the lives of people whom God sends to us.

This is especially important in the sacrament of reconciliation.

On the retreat, I hear a lot of confessions. We set aside a whole evening for it. One after another, people lay bare their anguish and sorrow, not just to me but to God.

These are long confessions, filled with tears and sighs. Like Simeon said to Mary, "The thoughts of many hearts are laid bare."

When I come out of the confessional, I feel exhausted. But, oddly, I also am elated. Priests are given the great privilege of helping people to hear Christ speaking to them words they desperately want to hear: "Go in peace, your sins are forgiven."

Where else can people leave their regret and sin? Where else can they lay down the burden of the past? Who else is given such a privilege?

People come in with tears and weeping. They go out in joy and peace. As Psalm 126 says, "Those who sow in tears, shall reap rejoicing."

On the retreat this year, I had a conversion of my own. I left behind a lot of the anger and shame about the past two years. For me, this Lent was what the season's name really means, a springtime.

The Catholic priesthood in the United States has gone through a cold, hard winter, which has lasted nearly two years. But this Lent brought a thaw. For me, it happened in the confessional.

In the midst of all the bad news, I was reminded that, despite all, we are bearers of good news. That is what I got out of our retreat for the converts.

It isn't just the catechumens and candidates who have found new life in Christ this Easter. Me too. Through them and their search, I have been reminded that Catholic priests can be proud of what we do and who we are.

For me, Easter this year hasn't been a theological abstraction, it has been a real resurrection.

(Father Peter J. Daly is a columnist for Catholic News Service.) †

Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 18, 2004

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

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



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

Acts.

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

During the Easter season, the Church relies heavily upon the Acts of the Apostles. These initial chapters, such as that providing this weekend's first lesson, are heavy in their references to the community of believers, and to the Apostles with Peter as their head.

This reading recalls that the Apostles were in the temple itself. The division between Jews and Christians was then not as deep and wide as it became later. For the early Christians in Jerusalem, and for the Apostles themselves, the temple had the image of being the house of God.

To be in or near the temple, therefore, conveyed a certain sense of validity, and of proximity to God. In this reading, the Apostles were acting in the name of the Savior in the very place of God.

As Jesus had healed, so Peter healed. As Jesus drove devils away, so Peter drove devils away. Peter was the Lord's representative.

The Book of Revelation supplies the second reading.

No book of the New Testament is as intricate, profound and, indeed, mysterious as is Revelation. Too often, its majesty—presented in poetry and imagery—is lost by “drowning” the actual text in a severely fundamentalist, literalist reading.

This reading is splendid in the literary and theological senses in that it so brilliantly describes Jesus as the glorious Risen Lord, the triumphant Son of God, bearing all life and holiness.

St. John's Gospel gives us the last reading.

As in Acts, the Apostles appear here as principal figures. Jesus, risen after death, continues the work of instructing them. He is the source of their knowledge as well as of their strength. He is the source of true peace.

Jesus bears the Holy Spirit of God. Jesus gives the power of this Spirit. It is a powerful statement about the Lord's identity. The disciples to whom Jesus gave the power of forgiving sins all were humans. But they were humans who believed in, and who loved, the Lord.

They were not perfect. They needed the Lord's help to achieve their apostolic mission, and the Lord provided this help.

Daily Readings

Monday, April 19

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

Tuesday, April 20

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

Wednesday, April 21

Anselm, bishop and doctor
Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 22

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

Friday, April 23

George, martyr
Adalbert, bishop and martyr
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 24

Fidelis of Sigmaringen, priest and martyr
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, April 25

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

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

Reflection

These readings are twofold in their very meaningful lessons.

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

Rather, they are bound together in the Lord. This is the basis of belief in the Church as a repository of divine truth and strength.

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

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

Question Corner/Fr. John Dietzen

Canon law requires annual confession of serious sins

Q I am in my 70s and go to Mass whenever I'm able. I want to make my Easter duty by going to Communion, but can I do that without going to private confession?



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

A First, let's clear up your “Easter duty” obligations. According to Catholic Church laws, all the faithful who have received first Communion should receive Holy Communion at least once a year.

Unless something serious stands in the way, that should be done during the Easter time, which lasts from the beginning of Lent to Pentecost (Canon #920).

The obligation for the sacrament of penance during this period is binding only if it is necessary for an individual to receive the Eucharist. The Code of Canon Law (#989) states that all who have reached the age of reason are obliged to confess any serious sins once a year.

In this law, as in past similar rules, the Church does not intend to impose a new obligation for confession, but merely prescribes a time within which mortal sins should be confessed so that, if for no other reasons, the Eucharist might be received. Thus, the law about annual confession does not apply to someone who is not aware of an unconfessed mortal sin.

I realize that many Catholics are under the same misconception as you seem to be about yearly confession being an Easter duty for all Catholics. The present

regulations, which I just quoted, however, are nothing new. They go back at least to the Fourth Lateran Council (1215; Chapter 21), which makes clear it is speaking of mortal sin.

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

The *Catechism of the Catholic Church* refers to Canon 989 in its explanation of the obligation for annual confession (#2042).

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

Please reconsider and start receiving the Eucharist whenever you go to Mass. From what you told me, nothing prevents you from doing that right now, even if some time goes by between your opportunities to go to confession.

(A free brochure in English or Spanish, answering questions that Catholics ask about baptism practices and sponsors, is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

A Sacramental Life

We are born of love into an imperfect world,
And even while we are not aware of sin,
We are washed with the holy waters of baptism,
And anointed with the sacred chrism,
So our lives can be made clean.

And in this imperfect world, we sometimes fall into temptation,
Falling short of Jesus' example,
In the things we do and say.
And so we turn to him and ask forgiveness,
So our healing can begin.

And in this imperfect world, we find a perfect food,
One that satisfies the hunger in our souls.
As we come before the altar of the Lord,
So we can eat the Bread of Life,
We celebrate the sacrifice that Jesus made for us,
And a love that washed away our sin.

And in this imperfect world, we find a place where we belong,
A family in our Church,
A place of love and trust,
Where we can share what we believe.
We ask the Church to welcome us,
And the Lord to fill us with his Holy Spirit,
As we stand before our family and tell the world what we believe.

And sometimes, in this imperfect world, we find a perfect love,
A companion for our journey.
As we stand before the eyes of God and those we love and trust,

We show the world that love has found us,
And we take our vows and pledge our lives,
And say, “I do.”

And sometimes, in this imperfect world, there's a yearning in our heart,
A call to serve,
Forsaking worldly things to glorify the Lord,
To be an instrument in God's hands.
So we take other vows and pledge our lives,
And say, “I do” to God.

And in this imperfect world, our bodies become frail,
And we move on to another time and another place,
Seeking before we leave,
A final healing,
To be anointed once again,
Before we slip beyond earth's grasp and float through heaven's door.

Our sacraments are signs of things that we believe,
Rituals to cleanse and reconcile,
To celebrate and mourn,
To help us grow and love,
To help us live and learn,
A public statement of what Jesus gave to us,
A witness to the world that he is present in our lives.

By Chris Prince

(Chris Prince is a member of St. Christopher Parish in Indianapolis.)

The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (hand deliver), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

April 16

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

April 16-17

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Quilting Retreat," no sewing required. Registration: 317-788-7581 or www.benedictinn.org.

April 16-18

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "A Man for All Seasons: Blessed Pope John XXIII—For Our Times," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

April 17

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. Earth Day celebration, 11 a.m.-3:30 p.m., free admission. Information: 812-535-3131, ext. 543.

Marian College, Bishop Chartrand Memorial Chapel, 3200 Cold Spring Road, **Indianapolis**. "Raising Great Kids" conference, Dr. Ray Guarendi, presenter, 1-4:15 p.m., \$20 advance, \$25 at the door. Registration: 317-849-9821.

St. Maurice Parish Hall, 8874 N. Harrison St., **Napoleon**. Spring smorgasbord, 4:30-7 p.m., adults, \$7, children 7-12, \$3, children 3-6, \$1.50.

April 18

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Divine Mercy Sunday, adoration of the Blessed Sacrament, 2-3 p.m., Divine Mercy Service, 3-4 p.m., Archbishop Daniel M. Buechlein and Father Tony Volz, presiders. Information: 317-926-1963.

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Divine Mercy Sunday, adoration of the Blessed Sacrament, 1:30 p.m. Information: 812-246-2252.

St. Vincent de Paul Church, 4218 E. Michigan Road, **Shelbyville**. Divine Mercy Sunday, 2 p.m. Information: 317-398-4028.

St. Bartholomew Church, 1306 27th St., **Columbus**. Divine Mercy Sunday, exposition of the Blessed Sacrament, prayers, petitions, Chaplet of Mercy, Divine Mercy praises, adoration and Benediction, 3 p.m. Information: 812-379-9353.

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Mary, Ark of the Covenant," 11:45 a.m. Information: 317-283-5508.

St. Bartholomew Parish, 1306 27th St., **Columbus**. Deacon Formation Program, information session, 1 p.m. Information: Benedictine Father Bede Cisco, 317-236-1490 or 800-382-9836, ext. 1490.

Saint Mary-of-the-Woods College, Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Chorale and Madrigals, "What Then Is Love?" 2 p.m., \$8 adults, \$5 senior citizens, children under 6 free. Information: 812-535-5265.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Covenant Sunday Holy Hour," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~frburwink.

April 20

St. Matthew Church, 4100 E. 56th St., **Indianapolis**. Catholics Returning Home program, session 1, 7:30 p.m. Information: 317-257-7435.

April 21

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. National Secretary's Day retreat. Registration: 317-788-7581 or

www.benedictinn.org.

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Civitas Dei meeting, Mass, 4:45 p.m., Marian College Chapel. Reservations: 317-253-1678.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization meeting, 7 p.m. Information: 317-784-4207.

April 22

St. Joan of Arc Parish, 4217 N. Central Ave., **Indianapolis**. Author Scott Hahn's video series, "A Closer Look at Christ's Church: Answering Common Objections," continues with "Mary, Ark of the Covenant," 5:30 p.m. Information: 317-283-5508.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Catholics Returning Home program, session 2, 7-8:30 p.m. Information: 317-831-4142.

April 22-25

Cathedral High School, 5225 E. 56th St., **Indianapolis**. "Jesus Christ Superstar," Thurs., Fri., Sat., 7:30 p.m., Sun., 3 p.m. Ticket line: 317-968-7436.

April 23

SS. Francis and Clare Parish, 5901 W. Olive Branch Road, **Greenwood**. Christian coffee-house, thanksgiving, praise, reflection through music, no admission charge. Information: 317-859-4673.

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Couple to Couple League of Indianapolis, Natural Family Planning (NFP), 6-8 p.m. Information: 317-462-2246.

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Outdoor orchestra concert on the hill, 6 p.m., free, picnic supper available for purchase. Information: 812-934-4440, ext. 234.

April 23-24

Marian College, Fisher Hall, Peine Theatre, 3200 Cold Spring

Road, **Indianapolis**. "The Frog Prince," Fri., 7 p.m., Sat., 2 p.m. and 7 p.m., \$3 per person. Reservations: 317-955-6588.

April 23-25

Saint Mary-of-the-Woods College, St. Mary-of-the-Woods. Vocation discernment weekend. Information: 812-535-3131, ext. 124, or www.SistersofProvidence.org.

April 24

Indiana Convention Center, 100 S. Capitol Ave., **Indianapolis**. Catholic Women's Conference, "Treasuring Womanhood," 8 a.m.-4:30 p.m., \$30 per person, lunch not included. Information: 317-924-3982.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Spa day for women. Registration: 317-788-7581 or www.benedictinn.org.

St. Mary School, 212 Washington St., **North Vernon**. Homecoming celebration, school tours, 4-4:45 p.m., Mass, 5 p.m., dinner, 6:30 p.m., \$15 per person in advance, \$20 at the door. Information: 812-346-3445.

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

April 25

Marian Building, 1011 E. St. Clair St., **Indianapolis**. SS. Peter and Paul Cathedral Parish 2004 Inaugural Gala Fund-raiser, \$25 per person. Information: 317-634-4519.

Harrison County Fairgrounds, **Corydon**. St. Joseph School, auction, noon-4 p.m. Information: 812-968-3902.

April 26

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Women's External Degree (WED) Program, open house, 1-4:30 p.m. Information: 800-926-SMWC or 812-535-5186.

April 29

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Meningitis vaccination clinic, 8:30-10:30 a.m. Information: 317-722-8299, ext. 116.

April 30-May 1

St. Boniface Church, 318 N. 9th St., **Lafayette, Ind.** Diocese of

Lafayette. Marian Conference, \$20 includes lunch on Sat. Information: 765-742-5063.

April 30-May 2

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

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

Monthly

Third Sundays

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

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Tuesdays

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

Third Wednesdays

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

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

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

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

—See ACTIVE LIST, page 13

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DIVINE MERCY

continued from page 7

archbishop during adoration of the Blessed Sacrament from 2-3 p.m. followed by the chaplet, a sermon, a procession and Benediction.

St. Bartholomew Parish in Columbus is among a number of other archdiocesan parishes planning Divine Mercy Sunday observances.

The 3 p.m. prayer service at St. Bartholomew Church, located at 1306 27th St., in Columbus, includes exposition of the Blessed Sacrament, prayers, the chaplet, praises, adoration and Benediction.

St. Bartholomew parishioner Lourdes Padilla of Columbus said she and her husband, Mike, first learned about the Divine Mercy promises while attending a Marian conference in 1997.

"This [observance] plus the Medjugorje apparitions started us on our journey back to our faith," she said. "Ever since then, we have tried to observe Divine Mercy Sunday as a family each year.

"Our Lord's fathomless love and mercy is a sure source of hope for us, especially in these troubled times," Padilla said. "It is this hope in God's mercy and trust in his love that we wish to pass on to our children so that, in their life, as they stumble and fall, grow and learn, they would know that there is never any reason to be discouraged. For our God, who is for sure a God of justice, is also a God of mercy, love and wisdom. Thus, should anyone ask them the reason for this hope of theirs, they need only point to the picture of the risen Christ with rays of love and mercy flowing from his Sacred Heart and arms open and welcoming."

Divine Mercy Sunday observances on April 18 that have been reported to *The Criterion* are as follows:

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

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

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

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

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

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

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

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

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

- Mary's King's Village Schoenstatt, Rexville (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles)—"Covenant Sunday Holy Hour" and Divine Mercy observance, 2:30 p.m., Mass, 3:30 p.m., Father Elmer Burwinkel, presider. †

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The Active List, continued from page 12

Third Thursdays

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

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

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

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

Third Saturdays

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

Fourth Wednesdays

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

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

First Sundays

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

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

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Rest in peace

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

ALEXANDER, John J., 92, St. John the Baptist, Osgood, March 17. Father of Tillie Carpenter and Lou Alexander. Grandfather of three. Great-grandfather of four.

BACKER, Maurice, 89, St. Pius V, Troy, March 15. Father of Candice Brenner, Rebecca Heil, Jay, Marty and Patrick Backer. Brother of Mary Walk. Grandfather of 18. Great-grandfather of two.

BARNHILL, Leona, 59, St. Anthony, Indianapolis, March 23. Wife of Claude E. Barnhill Sr. Mother of Laura Akers, Kim Lang, Darlene, Faye and Claude Barnhill Jr. Grandmother of six.

BEAVEN, Thomas, 85, St. Christopher, Indianapolis, March 31. Father of Jackie Hutchings. Grandfather of two.

BRAUNECKER, William D., 82, St. Paul, Tell City, March 15. Father of David Braunecker. Brother of Anna Heeke and Rosa Rogier. Grandfather of two.

BUCKLER, Marie F., 90, St. Michael, Brookville, March 24. Wife of Francis J. Buckler. Mother of Mary Schuck, August and Richard Buckler. Grandmother of 12. Great-grandmother of 16. Great-great-grandmother of five.

CROGHAN, John N., 87, St. Christopher, Indianapolis, March 26. Husband of Martha (Brady) Croghan. Father of Kristi and Doug Croghan. Brother of Patricia Quinton, Bert, Joseph and Michael Croghan. Grandfather of three.

DOERR, Joseph Francis, 70, Nativity, Indianapolis, March 30. Husband of Barbara J. Doerr. Father of Carol Hefner, Kathryn Sauer, Jean Schott, James and Joseph Doerr. Brother of Daniel, Edward and John Doerr. Grandfather of 11.

DOHONEY, William, 78, St. Michael, Bradford, March 25. Husband of Dorothy Dohoney. Father of Paula Eveslage, Sharon Logsdon, Margaret Raake, Anthony, Brian and Daniel Dohoney. Brother of Linda Freeman, Corola Dohoney, Carol Lamb, Catherine Smith and Mazetta Whalen. Grandfather of eight. Great-grandfather of seven.

FLISPART, James F., Sr., 78, Our Lady of Perpetual Help, New Albany, March 29. Husband of Dorothy C. (McKinley) Flispart. Father of Nancy Brown, Marry Pat Emery, Barbara Garden, Beverly Ann Hardin, Mary Anne James,

Virginia Knipe, Carolyn Scott, Paula Troutman, Anthony Schoonover and James Flispart Jr. Brother of Margaret Ann, Bill and Jack Flispart. Grandfather of 19. Great-grandfather of several.

FREEMAN, Laura Jean (Ray), 73, Christ the King, Indianapolis, March 23. Wife of William Freeman. Mother of Paul, Vince and William Freeman. Grandmother of six.

FRICK, Patricia D., 67, St. Joseph, Indianapolis, March 31. Wife of Donald R. Frick. Mother of Faye York, Don and Garry Frick. Sister of Kathy Drew and Sharon Shurr. Grandmother of five.

HILL, Jean E., 77, St. Michael, Brookville, March 23. Wife of Donald G. Hill. Mother of Diane Freeman and Donna Ruf. Sister of Ruth George, Alice and Alfred Fritz Jr. Grandmother of five.

HOYA, Terrence, 55, St. Christopher, Indianapolis, March 25. Husband of Kathy (Killigrew) Hoya. Father of Jennifer Neemeh, Chris Thorton, Jon and Matt Hoya. Brother of Diane Goemans, Bill, David, Larry, Rick and Ron Hoya. Grandfather of one.

HUFFMAN, Geraldine (Rutledge), 90, Mary, Queen of Peace, Danville, March 14. Mother of Richard and Robert Huffman. Grandmother of 10. Great-grandmother of 13.

HURRLE, William, 84, St. Matthew, Indianapolis, March 27. Husband of Rose Ellen (Hession) Hurrle. Father of Antoinette Davison, Theresa Dossett, Donna Nunley, Patricia Smith, Margaret, Mary Anne, Stephen and William Hurrle. Brother of

Rosemary Wilder and Robert Hurrle. Grandfather of 22. Great-grandfather of two.

KAMER, Alfred J., 75, St. Paul, Sellersburg, March 16. Husband of Norma (Ehringer) Kamer. Father of Laura Warren, Mark, Michael and Neal Kamer. Brother of Carl Kamer. Grandfather of eight.

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

MERCURI, William Salvatore, 79, St. Matthew, Indianapolis, March 26. Father of Cindy Calderon, Carol, Michael, Robert, Thomas and William Mercuri. Grandfather of four.

QUINTER, Elmer, 77, St. Andrew, Richmond, March 30. Husband of Janet Quinter. Father of Ann Short, David and Terri Quinter. Brother of Alice Rish. Grandfather of one.

SCHENE, Mildred K., 82, St. Louis, Batesville, April 5. Mother of Karen Cox, Barbara Hendrix, Bernadette Nunlist, Albert, Alvin, Anthony, Christopher, Frederick, Gregory and Michael Schene. Sister of Lorraine Foster, Rita Maple and Paul Goldsmith Sr. Grandmother of 26. Great-grandmother of 27.

SMITH, Beverly, 80, St. Mary, New Albany, April 2. Mother of Teresa Clark, Dennis and Steven Smith.

SPLATER, Sylvia M., 55, St. Pius V, Troy, March 17. Wife of John Splater. Mother of Beth Seibert, Mandy, Mary and Jeff Splater. Sister of Tony and

Vic Friedel. Grandmother of four.

SWEENEY, Lavina S., 87, St. Luke, Indianapolis, March 31. Mother of Maureen, Kevin and William Sweeney Jr.

TOPA, Christopher G., 34, Most Sorrowful Mother of God, Vevay, March 27. Father of Heather and Cody Topa. Son of Ronald Topa and Antoinette Kniola. Grandson of Evelyn Griswold.

VAUTHIER, Earl, 55, St. Paul, Tell City, March 17. Brother of Jerry and John Vauthier.

VAUTHIER, Susan (Conner), 49, St. Paul, Tell City, March 17. Daughter of William E. and Joan Conner. Sister of Christine Kanneberg, Julie Kohnert, Mary Riley, Theresa, David, Steven and Tim Conner.

WHEELER, Elizabeth (Griffin), 79, Mary, Queen of Peace, Danville, April 5. Mother of Theresa Alexander, Pam Cole, Mary Fields, Patty Stevens, Curtis, Dennis, James, Michael, Morris, Timothy and William Wheeler. Sister of Leland Griffin. Grandmother of 30. Great-grandmother of eight. †

Benedictine Brother Lawrence Shidler was a carpenter and volunteer fireman

Benedictine Brother Lawrence Shidler, a monk of Saint Meinrad Archabbey and a jubilarian of profession, died on April 8 at the University of Louisville Hospital in Louisville, Ky., of injuries that he received when he was struck by a car two days earlier. He was 84.

The Mass of Christian Burial was celebrated on April 13 in the Archabbey Church. Burial followed in the Archabbey cemetery.

The former Edmund Shidler was born on Jan. 11, 1920, in Elkhart, Ind.

In 1935, he was a member of one of the first classes accepted at St. Placid Hall at Saint Meinrad, a high school-level program for young men interested in becoming Benedictine brothers.

He was invested as a novice of Saint Meinrad Archabbey on Feb. 9, 1938, and professed his simple vows on Feb. 10, 1939. Beginning in 1936, and

almost without interruption until the day before the accident, Brother Lawrence worked as a carpenter and cabinet maker in the Archabbey's carpenter shop.

Early in his monastic life, he completed brief assignments in the kitchen and the statutory department.

For many years, he also served as a member of the volunteer fire department in St. Meinrad.

For a number of years, he also rang the church bells to signal the times of prayer.

Brother Lawrence is survived by a sister, Benedictine Sister Elnora Shidler, a member of the Monastery Immaculate Conception at Ferdinand, Ind.; and four brothers, Benedictine Brother Stephen Shidler of Saint Meinrad Archabbey; Lawrence Shidler of Marion, Ind.; Raymond Shidler of Louisville, Ky.; and Benedictine Father Anthony Shidler of Conception Abbey in Conception, Mo. His oldest brother, Leo Shidler, was found dead at his home within an hour after Brother Lawrence's death.

Memorial contributions may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47377. †

Providence Sister Virginia Broderick was a teacher

Providence Sister Virginia Broderick, also known as Sister Virginia Therese, died on April 6 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 96.

The Mass of Christian Burial was celebrated on April 13 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Anna Cecelia Broderick was born on June 3, 1907, in Chicago.

She joined the congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Sept. 8, 1926, professed first vows on Feb. 26, 1929, and professed final vows on Aug. 15, 1934.

Sister Virginia taught in Catholic schools staffed by the Sisters of Providence in Indiana and Illinois.

In the Archdiocese of Indianapolis, she taught at St. Joan of Arc School in Indianapolis from 1933-34 and at St. Patrick School in Terre Haute from 1935-39. She also taught at St. Joseph School in Jasper, Ind., from 1934-35 and at two schools in Fort Wayne, Ind., before being assigned to schools in Illinois.

She is survived by many nieces and nephews.

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

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Positions Available

Elementary School Principal

Christ the King Catholic School on the north side of Indianapolis is seeking qualified applicants for the position of school principal. Christ the King is a Kindergarten through 8th grade school with an enrollment of about 375.

We are looking for a dynamic, professional educator with experience who is well organized and has good communication skills.

Applicant should be a practicing Catholic who can lead the Catholic formation of our students and staff. Applicant must hold a license in supervision/administration.

Please send résumé to:

Christ the King Principal Search
c/o Mickey Lentz
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46206

Positions Available

Administrator of Youth Ministry

Our Lady of Lourdes and St. Bernadette Parishes, in the East Deanery of the Archdiocese of Indianapolis, is seeking a full-time Coordinator of Youth Ministry. The Administrator will be responsible for developing and administering a parish-based pastoral ministry for youth. The ideal candidate will have a Bachelor's Degree in a relevant field, prior experience in Youth Ministry, have (or currently working toward) the National Certification in Youth Ministry Studies, and prior experience working with and training youth and adult volunteers.

Interested applicants should submit a cover letter and résumé to:

Beverly Hansberry
Our Lady of Lourdes Catholic Church
5333 E. Washington St.
Indianapolis, IN 46219
Fax: 317-356-2358
E-mail: OLL2@juno.com

Principal

St. Mary School is seeking a qualified candidate for the position of Principal for our Catholic school. Our school, consisting of Pre-8th, has 250 students and a staff of 28. Candidate should...

- Have a strong knowledge of the beliefs of the Catholic faith
- Have strong leadership & administrative skills
- Have excellent interpersonal and communication skills
- Work as a team member with staff
- Have a valid Indiana Elem. Admin. License (K-8)

Please submit résumé by April 30th to:

Search Committee
St. Mary Church
2300 W. Jackson Street
Muncie, IN 47303

Elementary School Principal

The **St. Michael** parish community is seeking a Principal for St. Michael School in Brookville, Indiana. Our school of 211 students in grades 1 through 8 offers an opportunity to build on a rich educational heritage that has emphasized strong faith formation, high academic standards, and positive character development.

Applications will be accepted until May 3, 2004 with the successful candidate assuming the principal position on July 1, 2004.

Any Catholic candidate who holds an elementary administrative license may submit a résumé and a request for an application to:

Carole Williams
Associate Director Schools
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46202-2367

Principal

St. Bernard Catholic School - Crawfordsville, Indiana
St. Bernard School, Crawfordsville, Indiana is seeking a qualified candidate for the position of Principal for our Catholic school, consisting of preschool through fifth grade, has an enrollment of one hundred plus students and a faculty of twenty, for the 2004-05 academic year. We are looking for someone with a strong knowledge, understanding and respect for the beliefs of the Catholic Church.

Please submit résumé by April 20 to:

Search Committee
St. Bernard Church
1306 E. Main Street
Crawfordsville, IN 47933
FAX: 765-361-0796

Pope calls for peace in his Easter message

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

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

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

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

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

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

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

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

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

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

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

Obviously tired, the pope came to the window of his apartment on April 12 to lead the *Regina Coeli* prayer, but he read only a few lines of his prepared text, urging

Christians to live the joy of the Resurrection and to resist all temptations to doubt that Christ’s victory over sin and death can be theirs.

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

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

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

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

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

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

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

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

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

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

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

In each of the weekend ceremonies, the pope highlighted the themes of hope and renewal.

In brief remarks at the end of the Way of the Cross



Pope John Paul II blesses pilgrims with holy water during Easter Mass in St. Peter’s Square on April 11. The pope told the world in his Easter message that a culture of love has to defeat terrorism, the “logic of death,” and revenge in Iraq, the Holy Land and other places where conflict reigns.

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

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

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

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

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

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