



The

Criterion

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April 11, 2003

Vol. XXXII, No. 26 75¢

Pope keeps denouncing war as U.S. parishes bury soldiers

WASHINGTON (CNS)—As the U.S.-led war on Iraq continued, Pope John Paul II and other Church leaders maintained their opposition to the conflict while parishes across the United States held funerals, prayer services for peace and support groups for military families.

“I pray to God that this conflict ends quickly to make room for a new era of forgiveness, love and peace,” said Pope John Paul II on April 6, commemorating the 40th anniversary of the encyclical *Pacem in Terris* (“Peace on Earth”).

The pope said he was deeply worried about all those involved in the Iraqi war, especially civilians. The fate of Iraqi

civilians has also been a constant theme of Catholic peace groups in Europe. Iraqi authorities said April 6 that more than 1,250 civilians had been killed in the conflict. Officials at crowded hospitals in Baghdad said the number of injured was too numerous to count.

The spiritual leader of Chaldean Catholics in the eastern half of the United States likewise expressed concern for Iraqi civilians.

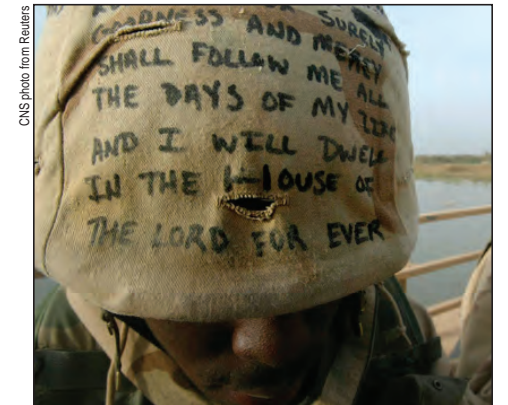
Bishop Ibrahim N. Ibrahim, who heads the Detroit-based Eparchy of St. Thomas the Apostle, said he had been opposed to the use of military force to oust the regime of Iraqi President Saddam Hussein, but he

also assumed the attack would be so well-planned that it would be over within the first week.

“Now, from what I am seeing and hearing, I think it’s going to drag on for months, and it will be very harsh for both sides, but the main victim will be the Iraqi civilians,” he told *The Michigan Catholic*, archdiocesan newspaper of Detroit.

Catholic leaders in Poland have been divided over the war, despite the presence of Polish special forces alongside U.S. troops.

Cardinal Franciszek Macharski of Krakow told KAI, Poland’s Catholic news **See WAR, page 10**



A passage from Psalm 23 is scrawled on the helmet of a U.S. Army combat engineer.

Parishioners find play life changing

By Jennifer Lindberg

Around Lent, several of the men of St. John Parish in Osgood start growing beards and memorizing Scripture verses.

It’s becoming an annual tradition for them to take on new names and to prepare for the performance of their lives.

The parish’s production of *The Last Supper* goes on stage for its fourth year at 7 p.m. on April 12 at St. John Church.

Large crowds usually attend. The church holds 200 people and folding chairs have to be set up to accommodate extra people for the performances.

“This makes me very aware of Lent,” said Richard Lengerich, who plays Matthew the Apostle. “Hundreds of people have told us they’ve been very moved by [the play].”

The idea to perform *The Last Supper* started when Ruth Lengerich, Richard’s wife, heard her sister-in-law speaking about a similar play in Cincinnati.

After acquiring the script, Ruth made all the costumes and reworked some of the play, such as adding a part about Mary Magdalene. A few years ago, the crucifixion scene was added at the request of the man who has been portraying Jesus.

“It gives you goose bumps that they are saying the same words Jesus did,” Ruth Lengerich said.

It makes the rest of Holy Week more tangible, because she’s seen the play and heard the words in a different way, she said.

Jim Miller, who has portrayed Jesus



the past three years, has seen his prayer life change.

“I’ve noticed that during Lent I am much more conscious about making a true sacrifice,” Miller said. “I used to be very casual about it.”

He’s become more open to his faith, more active at his parish and is much more aware of the sacrifice and pain that Christ went through.

The parish also has been taking its performance on the road to other parishes in



Above, Jim Miller, who plays Jesus, washes the feet of a disciple.

Jim Miller, a parishioner at St. John Parish in Osgood, depicts the crucifixion scene. The parish has performed *The Last Supper* for the past four years.

the area.

“The first time I read the script, I got goose bumps,” Miller said. “They weren’t lines I hadn’t heard before, because it all comes from Scripture, but putting them all together like that about Jesus, I felt differently saying those words.”

Now he tries to live them throughout the year, not just during Lent.

“I hope that people leave the play with a better understanding of what Jesus went through,” Miller said. †



Men from St. John Parish in Osgood spend their Lent preparing to perform in the parish’s *The Last Supper* play. The play will begin at 7 p.m. on April 12 at the parish.

Diocese sues Boston Archdiocese over priest accused of sex abuse

SAN BERNARDINO, Calif. (CNS)—Facing a sex-abuse lawsuit over a Boston priest, the San Bernardino Diocese has sued the Boston Archdiocese to recover any damages it incurs.

It is believed to be the first time in U.S. history that one diocese has sued another in civil court.

In 1990, the Boston Archdiocese attested to the good standing of Father Paul Shanley when the priest was moving to the San Bernardino area on medical leave and wanted to engage in priestly ministry there.

In Boston, Father Shanley currently faces criminal charges of sexually abusing minors and has been named in numerous civil lawsuits for alleged sexual abuse in the 1960s, ’70s and ’80s.

Kevin English, now 30, sued the San Bernardino Diocese in January, alleging that Father Shanley sexually abused him and sent him to other men for additional abuse while the priest was living and working in the diocese.

In the early 1990s, Father Shanley helped out on weekends at St. Anne Church in San Bernardino. At the same time, unknown to parish or diocesan officials, during the week he helped run the Cabana Club, a clothing-optional gay motel in Palm Springs that he co-owned with a fellow Boston priest, Father John J. White, who at that time was also in California on sick leave.

In its cross-complaint, filed April 1, the San Bernardino Diocese accuses Boston archdiocesan officials of “misrepresentations and suppression of information” in a

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BOSTON

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January 1990 letter that called Father Shanley a "priest in good standing" who "has no problem that would be a concern to your diocese."

The letter was written by Bishop Robert J. Banks, now bishop of Green Bay, Wis., who was then a Boston auxiliary bishop and archdiocesan vicar for administration.

He said Father Shanley wanted to live in the San Bernardino Diocese while on medical leave and "would be willing to provide a minimum of ministry such as a celebration of Mass" during his stay. He expressed

appreciation for "whatever assistance can be given to Father Shanley."

The San Bernardino Diocese said since it was given no warning of Father Shanley's problems "the diocese has no responsibility in the actions that caused this lawsuit and should not bear its financial burden."

"Under the law," it added, "a party named in a lawsuit that wants to shift the legal burden to a responsible third party must file a cross-complaint against that party."

"I wondered when it would come to this," said Jesuit Father Gerald P. Fogarty of the University of Virginia, a leading expert in U.S. Church history.

He said the "only possible analogy" he

could think of was in the 1950s, when the Diocese [now Archdiocese] of Miami was formed and there was a property dispute with the St. Augustine Diocese that he believes involved threats of civil litigation before an in-Church mediated settlement was reached.

"To my knowledge there has never been a case where one [U.S.] diocese has sued another in civil court," Father Fogarty said.

Father Howard Lincoln, San Bernardino diocesan spokesman, said if the diocese were forced to pay damages in a multimillion-dollar lawsuit, it would force the diocese to cut programs, close schools and delay plans for new churches to accommo-

date its rapidly growing population.

The diocese, which had 235,000 Catholics when it was founded in 1978, has quadrupled since then and is now the nation's 12th largest diocese with 1 million Catholics.

The diocese claims barely \$1 million in financial reserves and recently instituted a budget freeze to avoid going into debt.

"This lawsuit would push us toward financial insolvency," Father Lincoln said. "It would have a devastating impact on our ability to provide for one of the fastest growing faith communities in the nation."

He said the cross-claim against the Boston Archdiocese "is about determining responsibility, not casting blame." †

California case challenges prosecution of long-ago abuse cases

WASHINGTON (CNS)—A central question in a pending U.S. Supreme Court case sounds a lot like the classic "Philosophy 101" puzzle about the sound of trees falling in the forest: If the statute of limitations expires on a crime, does that mean the crime ceases to exist?

The outcome of perhaps hundreds of sexual abuse allegations in California could hinge on the Supreme Court's answer to that question and a decision about what happens when legislation reinstates a crime 30 or 40 years after the previous limitations expired.

At stake are cases alleging sexual abuse of minors going back decades, including dozens involving current or former Catholic priests. Pending the Supreme Court's ruling, charges are on hold in several cases against priests and former priests. One former priest convicted of molesting a girl 20 years earlier is free on bail pending a decision about whether he should even have been prosecuted.

The case under review, *Stogner vs. California*, revolves around a man whose adult children recently accused him of having sexually molested them between 1955 and 1973. The allegations arose in 1998 when Marion Reynolds Stogner's son, Randy, pleaded no contest to charges of molesting his own stepdaughters and was sentenced to prison. At about the same time, Randy's brother, John, also was convicted of molesting children—at Randy Stogner's day-care center.

During investigation of those charges, police learned that John and Randy Stogner's sisters had accused their father of sexually abusing them when they were children.

Marion Reynolds Stogner, then 70, was arrested in July 1998 and charged with molesting his daughters.

The problem was, at the time the abuse allegedly occurred, California had a three-year statute of limitations for charges of child sexual abuse so by the mid-1970s, Marion Reynolds Stogner could not have been charged.

But California changed the applicable laws several times over the next two decades—first by increasing the statute of limitations for child molestation to six years. Then, a 1994 law allowed prosecution of even very old cases, as long as charges were filed within a year following

their report to a law enforcement agency by a person who was under age 18 when the alleged misconduct took place.

After state courts batted around questions about who that provision covered, the legislature again amended the law, specifically saying that filing charges within a year of a report would revive even cases in which the statute of limitations had previously expired. A hastily passed addendum to the law signed on April 3 by Gov. Gray Davis in effect indefinitely extended that one-year limit in cases where a suspect is challenging a grand jury subpoena for evidence.

When Marion Reynolds Stogner's attorneys questioned whether it was legal to prosecute him, a trial court granted his motion to stop the case on the argument that it violated prohibitions against *ex post facto* laws, or those created to retroactively make something a crime.

The state appeals court reversed that decision, saying the later law "was obviously designed to preclude child molesters from escaping punishment merely because the molestation was revealed after the victim became an adult and after the limitations period had elapsed."

At oral arguments before the Supreme Court on March 31, Marion Reynolds Stogner's attorney, Roberto Najera, said that when the statute of limitations on a crime runs out, the legal effect is the same as if no crime was committed.

"Here we have an absolute rule," Najera said. "Not only could no punishment occur [once the statute of limitations ran out] but there is no offense once the statute has run."

By later changing the time limits, according to Najera, the legislature acted *ex post facto* to find a new crime existed, because for nearly 20 years it had had no basis for charging Stogner with a crime.

Justice Ruth Bader Ginsburg seemed to agree with Najera.

"This is reviving a dead case," she said. And the California attorney general's defense of the law constitutes "an across-the-board argument" that would not be limited to crimes against children, she said.

But Chief Justice William Rehnquist said the high court had to accept that the legislators meant to write the law as it stands.

"We have to take the state law as we

find it," he said. "We can't take it upon ourselves to overrule what they said in the statute."

No other states have laws that directly parallel California's, but the federal government is watching the case closely.

An attorney for the Justice Department encouraged the court to find the law constitutional, saying federal laws could be affected by a ruling. One post-Sept. 11, 2001, law eliminates the statute of limitations for terrorism-related offenses. A pending bill would permit the government to prosecute terrorism cases in which the statute of limitations had previously expired.

Former Catholic priest Don Kimball was convicted in Santa Rosa last year under the retroactive law. His seven-year prison sentence for molesting a 13-year-old girl in the early 1980s has been

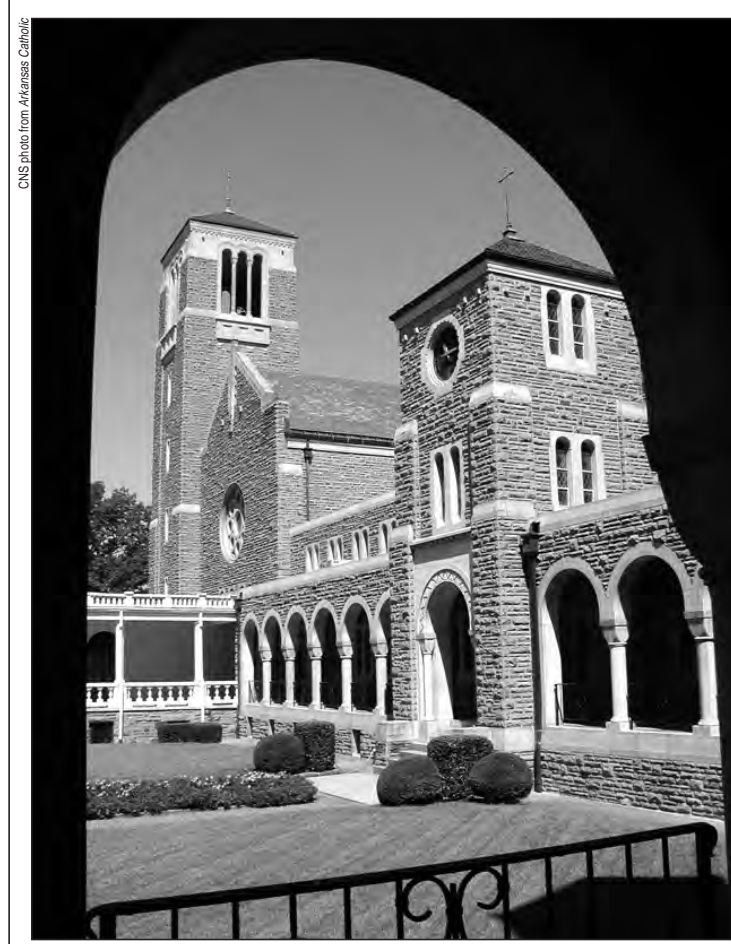
suspended pending the Supreme Court's decision, which is expected by late June.

The district attorney looking into dozens of clergy abuse cases in Los Angeles has said nearly all the complaints he is investigating go back 20 years or more. If Marion Reynolds Stogner's arguments are upheld, it could mean most of those cases cannot be prosecuted.

There also could be implications for a second California law allowing, for one year, civil suits to be filed in abuse cases that had long-expired time limits.

Mike Hennigan, attorney for the Archdiocese of Los Angeles for the civil suits, said he doesn't expect the outcome of the criminal case to affect the civil cases, but it could.

"The two statutes are quite different," he said, and the *ex post facto* issue normally only is an issue in criminal law. †



125th anniversary

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The Criterion • P.O. Box 1717 • Indianapolis, IN 46206-1717

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
Copyright © 2003 Criterion Press, Inc.

POSTMASTER:
Send address changes to:
Criterion Press, Inc.
1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717.

Students learn about Jesus' Passion through Stations of the Cross

By Jennifer Lindberg

Eighth-grader Nick Domogalik will never look at the Stations of the Cross the same way again.

Nick, of St. Michael the Archangel School in Indianapolis, understands better what Jesus went through after portraying Christ in the school's Way of the Cross, two years ago.

"It was hard," Nick said. "You have to keep holding the cross up. But by doing it, you get to be a part of it and I listened more. I got more out of it."

The school has performed the Stations of the Cross for six years. Students dress up for the various parts, such as Veronica, Mary or the women of Jerusalem, to bring the stations to life.

Performances are at 9:15 a.m. and 6 p.m. on Good Friday, April 18, at St. Michael Church, 3354 W. 30th St.

This year, sixth-grader Nick Swintz is playing the role of Jesus. He has to hold a 60-pound cross on his shoulders.

"I learned how painful it was for Jesus to carry the cross," Nick said. "I understand a bit more the pain he went

through."

The traditional depiction of the Stations of the Cross is done by sixth-graders. The choir, comprised of volunteers from the various middle school grades at the school, sings songs at each station, such as "Amazing Grace," "We Remember," and various others.

Sixth-grader teacher Patrick Miles has directed the performance for the past six years.

"I think the kids are getting a truer sense of what the stations are about," Miles said.

Every year it's "a big deal" about who will be chosen to play Jesus, Miles said.

Those who have played Jesus before often encourage the younger students in the role, he said.

Miles hopes that performing the Stations of the Cross will enhance people's prayer life.

Courtney Boyce, the sixth-grader who plays Mary, said that it's helped her understand Lent better.

"I pray more and pay attention more," Courtney said. †



Sixth-grader Nick Swintz, of St. Michael the Archangel School in Indianapolis, carries the cross in a depiction of the Way of the Cross. St. Michael students have been performing the stations for six years. The cross weighs about 60 pounds. Students said participating in the Stations of the Cross helps them learn more about how Jesus suffered and has improved their prayer life.



From left, Matt Hughes, Justin Graff, Ethan Buckles and Josh Anderson, all sixth-graders at St. Michael the Archangel School in Indianapolis, depict Pilate condemning Jesus to death. The school hosts the performance each year.

Photos by Jennifer Lindberg

Holy Week SS. Peter and Paul Cathedral

Palm Sunday

SATURDAY, APRIL 12
3:30 PM - 4:15 PM

Sacrament of Reconciliation

5:00 PM

Eucharist, with Blessing of Palms and Proclamation of Passion according to St. Mark

Fr. Rick Ginther, Presider

SUNDAY, APRIL 13

10:30 AM
with Blessing of Palms and Proclamation of Passion according to St. Mark

Archbishop Daniel M. Buechlein, Presider

5:00 PM

Solemn Sung Vespers
Fr. Rick Ginther, Presider

Chrism Mass

TUESDAY, APRIL 15

7:00 PM
with Blessing of Holy Oils and Ordained Priests' Renewal of Commitment

Archbishop Daniel M. Buechlein, Presider

Holy Thursday

THURSDAY, APRIL 17

6:30 PM
Mass of the Lord's Supper with Solemn Procession and Period of Adoration until 11:00pm
Archbishop Daniel M. Buechlein, Presider

Good Friday

FRIDAY, APRIL 18

1:00 PM

Liturgical Service with Proclamation of the Passion according to St. John, Intercessions, Adoration of the Cross, and Reception of Communion

Archbishop Daniel M. Buechlein, Presider

7:00 PM

Solemn Sung Vespers
Fr. Rick Ginther, Presider

Easter Vigil

SATURDAY, APRIL 19

8:15 PM

with Celebration of the Sacraments of Initiation

Archbishop Buechlein, Presider

Easter Sunday

SUNDAY, APRIL 20

10:30 AM

with Renewal of Baptismal Promises

Fr. Rick Ginther, Presider

5:00 PM

Solemn Sung Vespers
Fr. Rick Ginther, Presider

SS. Peter and Paul Cathedral

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MISSION NEWS



Sister Gratiana comforts a dying man in her native Zambia. She prays with him. Just seeing her is a reminder to him of the presence and the love of Jesus.

Sisters throughout the Missions help the poor, the sick, the lonely, the suffering come to know and live in the fact that God, in Christ, has saved us and is with us, day by day.

This Lent, would you be one of those loving missionaries who share in the Cross of our mission family, helping them come to know the hope that comes only from the Lord Himself?

Please **PRAY** for our brothers and sisters in the Missions and the missionaries who serve among them.

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Official Weekly
Newspaper of the
Archdiocese of Indianapolis
Rev. Msgr. Raymond T. Bosler
1915 - 1994
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Editorial

Spiritual spring-cleaning

The Lenten and Easter seasons provide us with opportunities for spiritual renewal. Just as the advent of spring prompts us to do spring-cleaning or yard work following the long, hard winter, this time in the Church year invites us to “get back in shape” spiritually through prayer, self-denial and almsgiving.

Prayer connects us with God. It helps us to tune out the distractions of daily life. Prayer reminds us that God is the source of all life (and the center of our individual lives). It puts us in touch with the truth about ourselves and about our world. Prayer helps us to focus on what’s most important in life. It allows us to open ourselves to God’s grace and to live a richer and more authentic life.

Self-denial is profoundly counter-cultural. It demands that we learn to say “no” to our impulses (good and bad) and that we resist the relentless voices of a market-driven consumer culture that demands our undivided attention 24/7.

Self-denial is the key to self-mastery. It is our way of letting go of our dependence on our society’s latest fashions (whether in clothing, cars, food, politics or lifestyles) and asserting our independence of mind and spirit. When we exercise self-denial, we affirm that we are free to live according to a different set of values (Gospel values) as people who have truly been liberated by the cross and resurrection of Jesus Christ.

Almsgiving is perhaps the clearest sign of our freedom from the slavery of self. When we share freely with others,

we acknowledge that everything we have has been given to us by God as “pure gift” to be nurtured and shared with others.

When we are generous in sharing our time, talent and treasure with others (family and friends, neighbors and strangers), we show that we have successfully let go of the compulsions that tempt us to hoard what we possess. We refuse to cling to status symbols that delude us into thinking that we are “better than” those who have fewer (or different) gifts and possessions than we do.

Almsgiving is an expression of Christian stewardship. It commits us to a way of life that combats self-centeredness through genuine acts of charity and a heartfelt responsiveness to the needs of others.

During this special time in the Church’s year, we are invited to let go of selfishness and sin, and to take on the life of Christ, who emptied himself (accepting even death on a cross) in order that we might live as free people. With hope in the Resurrection, and filled with the power of the Holy Spirit, let’s do some spiritual spring-cleaning this season.

Let us pray, deny ourselves and share generously with others (as Christ did) for the sake of God’s kingdom.

— Daniel Conway

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

Seeking the Face of the Lord

Archbishop Daniel M. Buechlein, O.S.B.



How will you spend Holy Week?

Besides teaching, one of my reasons for writing this weekly column in *The Criterion* is the echo of a comment my mom once made. After reading one of the late Evansville Bishop Henry J. Grimmelsman’s holy day and holiday reflections in the weekly diocesan newspaper, she remarked how much she appreciated his writings.

It’s funny. I was just a small kid then, but I have always remembered my mom’s comment. I came across a booklet that contains a sampling of the bishop’s reflections arranged according to the observance of holy days and holidays.

In an article dated March 16, 1956, he wrote: “We are entering Passion Week with our Divine Redeemer. The thoughts of His mind during His last days on earth are known to us from the Gospels. In particular St. John has recorded much of what Jesus said to His disciples on Holy Thursday night in the Cenacle. The coming days are a time for us to read these chapters slowly and sympathetically. How evident is the concern of Our Lord for His apostles. His “friends” He calls the Twelve! The history of his passion is so interesting in its striking details that it is not surprising we read them without paying attention to what goes on in the mind and heart of the Victim for our sins. It remains a mystery to us and we hardly realize that it is a mystery of divine love.”

On April 5, 1957, the bishop wrote: “The Church is beginning Passiontide and is urging us to spend more time meditating on the sufferings of Our Lord. This form of praying is not too difficult because we have the crucifix and the Stations of the Cross to bring vividly before us all that Jesus endured to save and sanctify us. The fruit of this meditation is sorrow for our sins, the desire to make amends by a holier life, and increased love for Him who loved us even to the shedding of His blood on the cruel cross.”

In effect, the bishop urges us to spend thoughtful time this coming week with Christ in the Garden of Olives, in prison, on trial, walking the hard and uphill climb to Calvary, and to stand beneath the cross.

Is it fair to say that how we spend the week called holy may be a measure of the state of our soul? Of course, routine life can’t and won’t stop because of our Christian observance of the week Christ

suffered and died. The world continues to spin as usual during the Triduum of Jesus’ Passion and on the glorious day of his Resurrection. Yet, in the end, isn’t the mystery of divine love the only true reason we have for hope as we journey through routine life?

Bishop Grimmelsman’s articles suggested a practical observance for Holy Week. His advice is still timely. He encouraged Catholics to read those last chapters in the Gospel according to St. John. He encouraged them to read those narratives of the Last Supper and the Passion slowly and “sympathetically.”

Moreover, he urged them to try to understand what was going on in the mind and heart of Christ throughout the cruel and painful suffering he endured. He particularly invited his readers to focus on the depth of Christ’s love for his people. Only love would have motivated the Son of God to endure such humiliation and suffering. Now, as back in the 1950s, such meditation surely moves us to sorrow for the sin in our life and recalls our need for redemption which could only be won by the Son of God.

The bishop said we also have the crucifix to help us in our Holy Week meditation. Look at the crucifix. Spend time before the crucifix. For us Catholics of today, it is one of the signs of our faith. We do well to take some time to pause and to think through its original meaning.

The crucifix is not just a piece of art, not just someone’s imaginative and artistic masterpiece. When Jesus hung on that cross, it was considered a despicable instrument of criminal punishment and banishment.

Isn’t it amazing that because of what his sacrificial love truly meant—and means now—the sign of ignominy has become the sign of victory? One of the reasons we venerate the crucifix rather than just a cross in our churches is so that we remember that a real person hung on that cross for us.

As I recommended in this column last week, Bishop Grimmelsman also urged people to reflect on the Stations of the Cross during Holy Week. Of course, the best observance of “the mystery of divine love” this coming week is our participation in the Eucharist and the accompanying Holy Week mysteries.

I encourage both! †

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.



Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2003 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price:

\$22.00 per year 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

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www.archindy.org

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Buscando la Cara del Señor

Arzobispo Daniel M. Buechlein, O.S.B.



¿Qué va a hacer en Semana Santa?

Una de las razones por las que escribo esta columna semanal en *The Criterion*, además de la enseñanza, es el reverbero de un comentario que alguna vez hiciera mi madre. Luego de leer una reflexión acerca del día santo y el feriado escrita por el difunto Obispo Henry J. Grimmelsman en el periódico semanal de la diócesis, mi madre comentó cuánto le agradaban sus escritos.

Es curioso. Yo era tan sólo un niño, pero siempre recuerdo el comentario de mi madre. Encontré un librito que contiene un muestrario de las reflexiones del obispo, ordenadas de acuerdo a la observancia de días santos y feriados.

En un artículo de fecha 16 de marzo de 1956, escribí: "Estamos entrando en la Semana de la Pasión con nuestro Redentor Divino. Conocemos Sus pensamientos durante los últimos días de Su estancia en la Tierra a través del Evangelio. En particular San Juan ha registrado mucho de lo que Jesús dijo a Sus discípulos la noche del Jueves Santo durante la Última Cena. Los días venideros son el momento para leer estos capítulos lenta y compasivamente. Es muy evidente la preocupación de Nuestro Señor por sus apóstoles. ¡A los doce los llama Sus "amigos"! La historia de su pasión es tan interesante en sus detalles más resaltantes que no es sorprendente que la leamos sin prestar atención a lo que está sucediendo en la mente y el corazón de la Víctima de nuestros pecados. Es un misterio para nosotros y difícilmente nos damos cuenta de que es un misterio de amor divino."

El 5 de abril de 1957, el obispo escribió: "La Iglesia está comenzando la Pasión y nos exhorta a que pasemos más tiempo meditando en los sufrimientos de Nuestro Señor. Esta forma de oración no es muy difícil ya que tenemos el crucifijo y las estaciones del Via Crucis para tener ante nosotros un recuerdo vívido de todo lo que Jesús sufrió para salvarnos y hacernos santos. El fruto de esta meditación es el arrepentimiento de nuestros pecados, el deseo de corregirnos a través de una vida más santa y acrecentar nuestro amor por Él que nos amó tanto que derramó Su sangre en la cruel cruz."

En efecto, el obispo nos exhorta a que dediquemos tiempo a la reflexión durante la semana que viene con Cristo en el Jardín de los Olivos, en prisión, en el juicio, caminando la senda cuesta arriba al Calvario y cargando la cruz.

¿Sería justo decir que la medida del estado de nuestra alma viene dado por el modo como pasamos la semana que llamamos santa? Por supuesto, la vida cotidiana no puede detenerse y no se detendrá por nuestra observancia cristiana de la semana en que Cristo sufrió y murió. El mundo continúa girando como siempre durante el triduo de la Pasión de Jesús y el

glorioso día de su Resurrección. Sin embargo, al final ¿no es acaso el misterio de amor divino la única razón verdadera que tenemos para conservar esperanzas mientras transitamos la vida cotidiana?

Los artículos del obispo Grimmelsman sugieren ejemplos prácticos para la observancia de la Semana Santa. Su consejo todavía está vigente. Invitaba a los católicos a que leyeran los últimos capítulos del Evangelio según San Juan. Los alentaba a leer lenta y "compasivamente" las narrativas de la Última Cena y la Pasión.

Más aun, los exhortaba a que trataran de entender lo que pasaba en la mente y el corazón de Cristo durante todo el sufrimiento cruel y doloroso que tuvo que resistir. Hacía un llamado especial a sus lectores para que se centraran en la profundidad del amor de Cristo por su pueblo. Sólo el amor podría haber motivado al Hijo de Dios a soportar semejante humillación y sufrimiento. Hoy en día, al igual que en los años 1950, dicha meditación con seguridad nos provoca arrepentimiento de los pecados en nuestras vidas y nos recuerda la necesidad de redención que sólo el Hijo de Dios pudo obtener.

El obispo también nos dijo que teníamos el crucifijo para ayudarnos en las meditaciones de Semana Santa. Observe el crucifijo. Pase tiempo contemplando el crucifijo. Para nosotros, católicos de hoy en día, es uno de los símbolos de nuestra fe. Hacemos bien en detenernos y dedicar tiempo a pensar en su significado original.

El crucifijo no es sólo una obra de arte, no es la creación imaginativa y artística de alguien. Cuando Jesús fue colgado en aquella cruz, se le consideraba como un instrumento despreciable de castigo criminal y destierro.

¿No resulta sorprendente que, debido a lo que su sacrificio de amor significó (y significa) verdaderamente, el símbolo de la ignominia se ha convertido en símbolo de la victoria? Una de las razones por las que veneramos el crucifijo en nuestras iglesias y no solamente la cruz, es para recordar que una persona de carne y hueso colgó de esa cruz por nosotros.

Al igual que les recomendaba la semana pasada en esta columna, el obispo Grimmelsman también exhortó a los creyentes a que reflexionaran sobre las estaciones del Via Crucis durante la Semana Santa. Por supuesto, la mejor observancia del "misterio del amor divino" durante la semana que viene es nuestra participación en la eucaristía y los subsiguientes misterios de la Semana Santa.

¡Les recomiendo ambos!

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Pray for our soldiers and our enemies

I am responding to a letter to the editor in your April 4 newspaper.

I cannot believe that anybody would refuse to pray for the soldiers that vow to protect our nation with their lives! In fact, I can't believe that anybody would view prayers for our soldiers as a means to promote war.

U.S. soldiers are our fathers, mothers, brothers, sisters, cousins, neighbors, etc. We are praying for their safety and for their quick return home.

U.S. soldiers are patriots serving their nation with honor.

Cowards promote peace at any price because they do not understand nor appreciate that their freedom today was purchased with the blood of a multitude of soldiers over the short life of this great nation.

Has anybody given thought to what would have happened if our ancestors refused to fight the British? Simple. We would be subjects of the crown and worship in the state's Church.

Has anybody given thought to what would have happened if we did not help England fight against Germany? Simple. We would be speaking German. Anybody who didn't have blond hair and blue eyes would not be here, and there would be no need for prayer because there would be no Catholic Church.

Do you believe that God wants the Iraqi people to live in darkness, fear, starvation and torture? Do you believe that Saddam had nothing to do with terrorism? Do you think that if you compromise just a little (even in the area of faith) that Iraq won't facilitate or support another terrorist attack in our country?

Praying for peace is OK, but that's not the issue. Wouldn't you say that praying for the safety of our soldiers and for the salvation of all, even our enemies, would be a much greater offering?

G. Carter, Georgetown

Editorial off target in addressing scandal

John Fink's otherwise thoughtful editorial, "Catholicism's future," in the April 4th *Criterion* was substantially diminished in its value by his comment on the Church's recent scandal in the second paragraph. Citing a Gallup organization's assertion that an 11 percent decline in Catholic weekly Mass attendance in

the past year was due to the sexual abuse scandals, Mr. Fink added the opinion that anyone who would let this affect their Church attendance "must not have a very strong faith."

Besides adding absolutely no value to the major premise of his piece, Mr. Fink also demonstrated an attitude which I felt is representative of the reasons the Church got itself into this mess in the first place. Ironically, I read your editorial on the same day that a New York district attorney convened a second grand jury to investigate the cover-up of this scandal by the hierarchy of a diocese in which I lived for many years.

I have been disappointed to learn of the active involvement of a handful of priests I have known personally in this scandal. Much more distressing, however, have been the revelations in both sworn testimony and personal apologies that many good and decent priests chose to ignore rather than confront inappropriate behavior in their own rectories and other Church facilities. It seems that they hoped by ignoring these activities they would go away themselves.

I view Mr. Fink's comment along the same vein. By minimizing the impact of the scandal and even questioning the faith of those who react to it, he seems to be suggesting that the crisis is really not that bad.

The Archdiocese of Indianapolis appears to have made substantial efforts to address this crisis in the last year. The publication of Mr. Fink's comment in the diocese's official newspaper seems to have diminished not only the editorial in which it appeared, but the overall efforts of the archdiocese to address this scandal as well.

Kevin M. Cummings, Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to critterion@archindy.org.

Research for the Church/James D. Davidson

A person's religion is more visible than you might think

I often hear people say religious favoritism and discrimination are not common. When asked why not, they claim that a person's religion is not visible (the way race and gender are), so religion is not a very reliable or useful criterion when it comes to allocating rewards and/or punishments.

I question that claim. A person's religious affiliation is more visible than people often think.

Some people freely and publicly reveal their religious preference. I think, for example, of Jewish comedians such as Alan King, Woody Allen and Billy Crystal, all of whom are very up front about the fact that they are Jewish. They even build their Jewish heritage into their performances.

The same thing is true for many people

in other religious traditions. Everybody knows that Father Andrew Greeley is Catholic, because he is quite willing to reveal his religious identity. My bishop once observed that everyone knows I'm Catholic for the same reason.

Ethnicity is another clue. If you learn that a person is Italian, it is a good bet that he or she is Catholic. Likewise, it's a good bet someone from Ireland is Catholic, a man from Israel is Jewish, a woman from India is a Hindu, and a person from Saudi Arabia is Muslim. Not in every case, but in most.

A person's name also is a good indication of his/her religion. Odds are that Mary Margaret O'Neil is Catholic, Sidney Greenberg is Jewish, and Mohammed Abdul Fasad is Muslim.

Studies show that people act on the basis of such assumptions. Several years ago, a researcher sent letters to numerous resort hotels requesting reservations. He signed half of the letters "Mr. Lockwood"

See DAVIDSON, page 7

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 . . .

Art for Beds IV, an event that will benefit the Genesaret Free Clinic health care ministry to homeless and indigent people in Indianapolis, will take place from 4 p.m. to 7 p.m. on May 4 at Allison Pointe, 8580 Allison Pointe Blvd., in Indianapolis. The fundraiser will include a buffet as well as silent and live auctions. Participants may come early to talk with the artists at 3:30 p.m. The cost is \$50 per person. For more information or to volunteer for the ministry, call the clinic at 317-262-5645.

A **Holy Week Triduum Silent Retreat** is scheduled for April 17-20 at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove. The retreat will be a chance to withdraw from the hectic pace of life to focus on Jesus during these holiest days of the Christian year. There will be quiet time for personal prayer, reading and reflection. Optional activities include morning, noon and evening prayer, as well as Mass, with the Benedictine community of Our Lady of Grace Monastery, group Scripture reflection, use of the art room and pool, and private spiritual direction. The cost of the retreat is \$150 per person or \$110 per person for commuters. There will also be a retreat titled **"Introduction to the Enneagram"** on May 6 at the center. St. Joseph Sister Wanda Wetli will present the Enneagram, which is the study of nine different approaches to life and how it can help lead to better balance, understanding, accepting of others and improved relationships. For more information, call 317-788-7581 or e-mail benedictinn@indy.net or log on to www.benedictinn.org.

St. Vincent Hospital will provide **free stroke risk screenings** from 8 a.m. to noon on April 26 at the Pike Township Fire Department, 4881 W. 71st St., in Indianapolis, and at the same time at the Washington Township Fire Department Station 223, at 1559 E. 86th St., in Indianapolis. The event is meant to boost awareness about strokes and National Stroke Awareness Month in May. Pre-registration is required. To register or for more information, call 317-338-2273.

"Reading the Bible with Understanding from Beginning to End," a 10-week course, will be offered at Holy Rosary Parish, 520 Stevens St., in Indianapolis, on most Mondays from 6:30 p.m. to 7:45 p.m. from May 5 to July 21. Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, will present the class. The course is free and open to all. For more information or to register, call Sister Diane at 317-236-1521 or 800-382-9836, ext. 1521, or e-mail her at dcarollo@archindy.org.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in Indianapolis, is having a **silent auction** at 7 p.m. on April 26 in the gymnasium. There will be a dinner and entertainment. Tickets are \$30 per person. For more information or to purchase a ticket, call the parish office at 317-632-9349.

The Hispanic Ministry of the New Albany Deanery is organizing its third **outdoor Via Crucis** at 7 p.m. on Good Friday, April 18, at St. Mary Parish, 415 E. 8th St., in New

Albany. People will portray Jesus, the soldiers, disciples and women during the walk around a two-block area. The event will conclude in the church with a meditation on the seven last words of Christ. Most of the ceremony will be in Spanish, but some parts will be in English as well. **The Spanish Mass for Easter** will be celebrated on April 20 at 2 p.m. at St. Mary Parish and at 5 p.m. at St. Michael Parish, 101 St. Michael Dr., in Charlestown. All are welcome. For more information, call Franciscan Father Thomas Smith at 502-494-3264.

The Passion of Our Lord Jesus Christ will be offered at 7 p.m. on April 11 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The *St. John Passion Choruses* by Tomás Luis de Victoria have been sung during the chanting of the Good Friday Gospel at the Sistine Chapel for 400 years. For more information, call the parish office at 317-630-9621.

The Saint Mary-of-the-Woods College Chorale and Madrigals will present their **spring concert** at 2 p.m. on April 13 in the Church of the Immaculate Conception on the campus west of Terre Haute. The concert, which will feature sacred music, is free and open to the public. For more information, call Lynn Hughes at 812-535-5212 or e-mail her at Lhughes@smwc.edu.

The Little Flower Ladies Club will present a **spring luncheon and card party** at noon on April 25 in the social hall of St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., in Indianapolis. The doors will open at 11:30 a.m. and lunch service begins at noon. For more information or to make reservations, call Betty Bruno at 317-357-3121 or Rita Gibson at 317-359-5717.

"How I Survived," a talk given by Holocaust survivor Ernie Marx, will begin at 7 p.m. EDT on April 22 at the Our Lady of Providence High School Activities Center, 707 W. Highway 131, in Clarksville. Marx will share his experience about being held in Nazi concentration camps, his escape and how his faith played a role in his survival. He will also speak about his work to promote the U.S. Holocaust Memorial Museum in Washington, D.C. For more informa-

VIPs . . .



William E. and Carolyn G. (Smith) Kashman, members of Mary, Queen of Peace Parish in Danville, will celebrate their 50th wedding anniversary on April 11 with a private party. The couple was married on April 11, 1953, in Indianapolis. They have six children, Jackie, Peg, Chris, Denny, Steve and Tom, as well as 13 grandchildren and three great-grandchildren. †

tion, call 812-945-0354.

Palm Sunday Mass will be celebrated at 5 p.m. on April 12 and 9 a.m. on April 13 in the newly restored Sacred Heart of Jesus Church, 1530 Union St., in Indianapolis. **Holy Thursday Mass** will be celebrated at 7 p.m. on April 17. **The Stations of the Cross** will be offered at noon and also at 7 p.m., as living stations presented by Central Catholic School students, on April 18. The liturgy of the Lord's Passion will be at 3 p.m. on April 18. The **Easter Vigil** will begin at 8 p.m. on April 19 and Easter Mass will be at 8 a.m. and 10 a.m. on April 20. For more information, call the parish at 317-638-5511.

Because of the Easter Triduum, the archdiocesan **Helpers of God's Precious Infants pro-life Mass** at St. Michael the Archangel Church in Indianapolis and the rosary outside the Clinic for Women will not be held on the third Saturday of the month, which is Holy Saturday, April 19. Instead, Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, asks that people pray for an end to abortion at 11 a.m. on Good Friday, April 18, outside the Clinic for Women, 3607 W. 16th St., in Indianapolis. For more information, call the pro-life office at 317-236-1569 or 800-382-9836, ext. 1569.

The St. Vincent de Paul Society Council of Indianapolis will have its annual **estate sale** from 8 a.m. to 6 p.m. on April 10 and from 8 a.m. to 3 p.m. on April 11 at the distribution center, 1201 E. Maryland St., in Indianapolis. Antiques, special clothing, artwork and furniture are typical items. The sale benefits the society's ministry to the poor in Indianapolis. For more information, log on to their Web site at <http://web.inct.net/stvdepaul/index.html>. †

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

Anger Management (Columbia)

Rated **A-IV (Adults, with reservations)** because of some comically intended violence, continuous sexual references, brief same-sex kissing, an implied affair and an instance of rough 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).

Assassination Tango (United Artists)

Rated **O (Morally Offensive)** because of sporadic violence, a shadowy sexual encounter, crude expressions and recurring rough language.
Rated **R (Restricted)** by the MPAA. †

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DAVIDSON

continued from page 5

and the other half "Mr. Greenberg."

Guess what? Over 90 percent of the resorts wrote back to Mr. Lockwood offering him a room, while only half wrote back to Mr. Greenberg and only one-third granted his request for a reservation.

The region of the country and state where one lives is another clue to one's religious background. People from Massachusetts and Rhode Island are probably Catholic. Folks from Utah are likely to be Mormon. There's a better than even chance that residents of Mississippi and Alabama are Baptists.

A person's educational background is another highly visible clue. If someone's resume indicates he or she is a graduate of St. Mary's Grade School, Loyola High School and the University of Notre Dame, it's a good bet the person is Catholic. Someone who attended Bob Jones University or Oral Roberts University is likely to be a conservative Protestant. Graduating from Yeshiva University suggests one might be Jewish.

Public records also provide information for people who want to know what your religion is. When wedding announcements in local newspapers say a wedding will be held at St. Thomas Aquinas Church, or First United Methodist Church, or Temple Israel, it's not hard to figure out what the bride's

religion is. *Who's Who in America* is a great source of information about the religious affiliations of the nation's elite.

Local knowledge is yet another source of information about a person's religion. People ask questions such as "Where does so-and-so go to church?" They also observe things, such as who comes out of which local church on Sunday morning, who one's friends are, and what social clubs people belong to. If they see you leaving St. Ann's Parish, know you are friends with Mike Fitzpatrick, and find out you belong to the Knights of Columbus, they have good reasons to assume you are Catholic.

No one of these clues is a perfect predictor of one's religion (not everyone in Massachusetts is Catholic, and some people in Utah are not Mormons). However, with only two or three pieces of readily accessible information, one can almost certainly identify another person's religion.

If Mary Margaret O'Neil is Irish, grew up in Massachusetts, went to the University of Notre Dame, was married at St. Thomas Aquinas Church, is often seen coming out of Holy Family Parish on Sunday mornings and is good friends with Margaret Sweeney, it's not hard to tell what her religion is.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind. His most recent book, American Catholics: Gender, Generation, and Commitment, was published by Alta Mira Books in 2001.) †



The reluctant saint

The "Reluctant Saint: The Life of Francis of Assisi" will air on April 13 on the Hallmark Channel. The documentary is based on biographer Donald Spoto's chronicle of the life of the son of a cloth merchant whose spirituality and simplicity have attracted followers for centuries.



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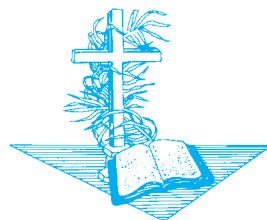


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* Organizing Council

Ugandan nun seeks to educate African women

By Mary Ann Wyand

Immaculate Heart of Mary Sister Sabina Stella Santana of Uganda will never forget the day 16 years ago when she met Mother Teresa of Calcutta.

She shared the story during an April 2 interview at the Holy Angels Convent in Indianapolis.

Mother Teresa had brought a group of Missionaries of Charity sisters to Uganda to minister to the poor, and she asked Sister Sabina to travel to Kampala on her behalf to tell the priest who invited them that her sisters had arrived and were awaiting news about a location for their convent.

Sister Sabina, a young nun who had no money to travel from the village to the capital city, timidly told Mother Teresa that she couldn't go to Kampala because the roads were too dangerous to travel on by foot and she couldn't pay for transportation.

"She was hunched over, and she raised her head and looked up at me and said, 'Don't you trust in God?'" Sister Sabina recalled. "She looked so surprised that I would doubt God. I was scared to death! That moment

always comes back to me. I realized that God had put me to a test."

Sister Sabina told her mother superior about her dilemma, and the Immaculate Heart of Mary nun gave her some money to pay for transportation to the city and back home again. But when Sister Sabina got to the road, someone she knew came along in a car and gave her a ride there and back without charging her.

With that faith experience in mind, Sister Sabina traveled to the United States three years ago without "a single penny" to try to raise funds to educate African women through a 501(c)(3) non-profit organization she founded called Break the Chains of Tradition: Educate a Woman, Educate Africa Inc.

Donors paid for her airfare, and she has been staying at convents while raising funds to provide educational opportunities for Ugandan women.

As a child, Sister Sabina said she was forced into child labor at an early age. She joined the Immaculate Heart of Mary Order in Africa and was educated in Uganda and Kenya and, recently, in the United States. Now she wants to help educate other African women.

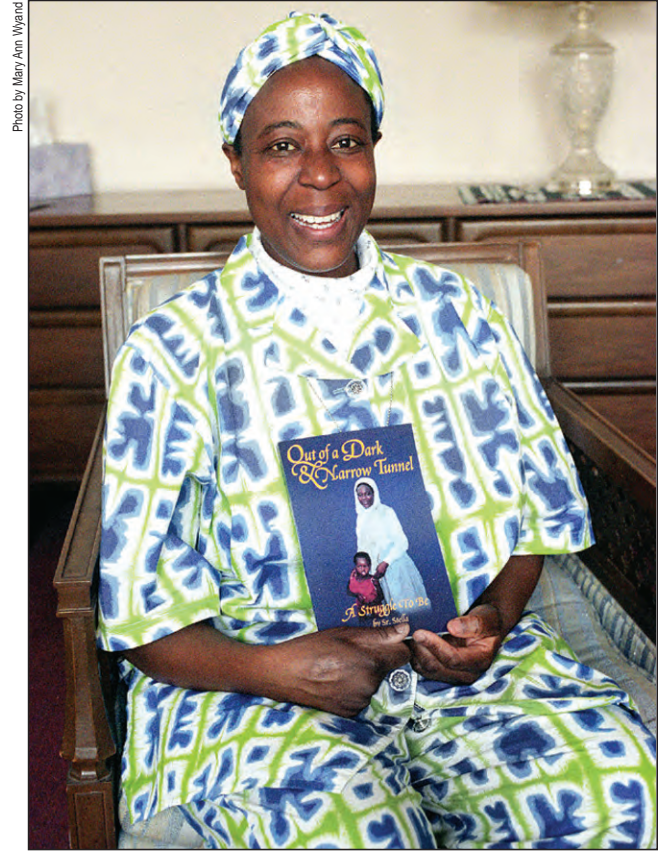
"Education is the key to everything," she said. "It is the key to solving poverty and ending diseases. If people are educated, they will be able to reason, put their priorities in order, identify their needs and work on the most urgent problems in their lives. Education gives people hope and belief in a new beginning."

African women face many kinds of oppression, she said, including "deprivation of education, lack of freedom to think, physical and sexual abuse, forced marriage, circumcision, mutilation, denial of rights, bias in court, lack of dignity, lesser pay and denial of jobs."

Ugandan people "have suffered so much from the AIDS epidemic," Sister Sabina said. "At one time, it was the highest [rate of infection in Uganda] in all of Africa. Now it is high in South Africa. People didn't understand why they were sick. They thought they were bewitched. They didn't know how it was passed on. But if the people had been educated, they would have known how it came to be and how to keep from getting sick."

Sister Sabina hopes to help build educational centers in Uganda where women can learn to read and write and to acquire other skills to survive in the modern world.

"I believe women are the primary teachers of our



Immaculate Heart of Mary Sister Sabina Stella Santana of Uganda is visiting the Archdiocese of Indianapolis for a few months to raise funds through speaking engagements and the sale of her autobiography so she can help educate African women. She recently spoke at the Hudson Institute, a think tank based in Indianapolis.

society," she said. "With education, we can bring a new kind of life to women in Uganda. I believe God made it possible for me to come to the United States to help African women."

(Immaculate Heart of Mary Sister Sabina Stella Santana of Uganda will sign copies of her book, *Out of a Dark and Narrow Tunnel—A Struggle to Be*, from 10:30 a.m. until 1:30 p.m. on April 12 at the Village Dove, 722 E. 65th St., in Indianapolis.) †

Junior High Jamboree is May 4 at Starlight

A first-time event for junior high school students in the Archdiocese of Indianapolis is set for May 4 at Huber Orchard in Starlight.

The archdiocesan Junior High Jamboree, "Step by Step," begins at 12:30 p.m. and continues until 7 p.m.

Keynote speaker Casey Moss is from Cultivation Ministries in St. Charles, Ill., a group that specializes in disciple-building for youth.

Sponsored by the archdiocesan Office of Youth Ministry, the jamboree includes catechesis, Mass, dinner, games, hayrides, opportunities to meet new friends, and other activities.

Registration for the \$30 event is due by April 21. Junior high school students should contact their parish office or youth ministry coordinator for the necessary application. †

Got Questions?

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'Roe,' 'Doe' join 700 women asking Supreme Court to hear case

WASHINGTON (CNS)—The "Roe" and "Doe" of *Roe vs. Wade* and *Doe vs. Bolton*, the 1973 Supreme Court decisions legalizing abortion, have joined 700 women asking the high court to hear a case seeking a definition of the rights women injured by abortion have under law.

The case, *Donna Santa Marie et al. vs. McGreevy et al.*, would be the first of its kind to be heard by the court. "McGreevy" is James E. McGreevy, New Jersey's current governor.

In the case of Donna Santa Marie, a pseudonym for lead plaintiff Rosa Acuna, three women and two obstetricians brought a class-action suit in U.S. District Court against the state of New Jersey seeking damages for the wrongful death of children they lost through abortion.

The women claim they were not given all the facts about abortion. But the court dismissed the case because under *Roe vs. Wade* the life of their aborted children was "worth nothing," said Alan E. Parker Jr., chief executive officer and founder of Texas Justice Foundation.

The 3rd U.S. Circuit Court of Appeals upheld the district court's ruling in 2002, dismissing the case and recommending the plaintiffs pursue the matter in New Jersey's state courts or seek a change in legislation.

But the plaintiffs filed a petition for a writ of *certiorari* from the Supreme Court on March 24, asking it to hear the case.

In late April, Parker said, he will file *amicus curiae*, or friend-of-the-court, briefs on behalf of the 700 women and Norma McCorvey and Sandra Cano, the original "Roe" and "Doe."

"My case was used by the Supreme

Court to justify the horrible harm done to these women," McCorvey said on March 24 at a press conference at the National Press Club announcing the briefs. "It is unjust to allow women to be injured by abortion with no legal remedy for the loss of their child.

"This is not a matter of pro-choice," she said. "We can surely all agree that no woman should be forced to have an abortion against her will in America."

She was joined at the press conference by 17 of the 700 women who signed affidavits testifying they had abortions against their will or without their informed consent.

One by one, they told gripping and often gruesome tales.

When they had their abortions, nearly all the women were young and were supporters of legal abortion. Many of them said that, frightened by unsupportive families and boyfriends, they visited doctors or clinicians after learning they were pregnant and were told that removing "the blob of tissue" would be quick and painless and solve their problems so their lives could get back to normal.

Many testified to experiencing intense emotional pain afterward—plummeting self-esteem, self destructiveness, abundant anger, grief, regret, guilt and shame—and said they numbed the pain by becoming workaholics or abusing drugs and alcohol.

Broken and abusive relationships followed, often paired with promiscuity, and repeat crisis pregnancies.

Some of the women said they were incapable of celebrating holidays, such as birthdays and Christmas. Others said they could not bond with children they did give birth to or had aversions to infants. Some have suffered sterility, intense nightmares or became suicidal.

One thing each of the women said repeatedly was, "I was never told. ..."

"Information has been withheld," said Karen Keitzman, of a group called Silent No More. "We were not given referrals to counselors, [or for] adoption. [We were] just told abortion is the answer. We were never shown the fetal models."

If "you're going to have the baby, they show you all this information. ... With abortion, it [information] is not there," she said.

Keitzman argued that abortion is a medical, not political, issue because state health departments have not regulated abortion clinics or protected women who go to them.

Abortion remains a largely unregulated industry, according to Pia de Solenni, policy analyst for the Family Research Council. Even veterinary clinics in New York are required to follow more guidelines than abortion clinics.

In an interview with Catholic News Service, Cathy Cleaver, director of planning and information in the U.S. bishops' Secretariat for Pro-Life Activities, said that "there's no question the treatment given women at your average abortion clinic leaves much to be desired. ... The rights of women are routinely trampled."

Every person, for instance, "has the right to have all reasonable information before undergoing any surgery," she said.

But "abortionists have little interest in giving information," Cleaver added. "They're for-profit enterprises" in a "mercenary business."

"Planned Parenthood," she said, "does not give out free abortions."

As for the Donna Santa Marie case, it is "difficult to know what the court will

grant," she said. "It's utterly up to their [the justices'] discretion" whether to hear the case."

At the press conference, Parker said that "this is the first time women injured by abortion are suing abortion doctors" and the first time women "have gone to the Supreme Court and said, 'We've been hurt. Will you protect us?'"

The court, he said, could "keep *Roe*" in place but recognize that if a woman has an abortion without her informed consent "it's obviously wrongful, and she should be able to sue the abortionists. That alone would protect many, many, many women across the country."

"On a deeper level, the court could say it is always involuntary, as we do with adoption," he continued. "We do not let a woman in this country sign a contract saying, 'I will give you my baby,' even if she's in a crisis pregnancy, because we know later on she may change her mind."

That precedent was established in part by the 1988 New Jersey Supreme Court's *Baby M* decision. The lawyer who successfully argued the case, Harold Cassidy, is the lead lawyer for the plaintiffs in the Donna Santa Marie case.

"All these women feel abortion is so horrible they feel no woman should have to go through with it," Parker said of those who signed the affidavits about their abortions. The court should "at least allow women forced and coerced and misled into abortions to sue the doctors" since during pregnancy "a very complex decision is going on in a woman's mind. There needs to be more information." †

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WAR

continued from page 1

agency, that "war cannot be a way of achieving peace," while Archbishop Jozef Zycinski of Lublin said he understood the motives of U.S. leaders who chose not to be indifferent to potential threats. "We must ask ourselves whether indifference is the highest virtue in international contacts," he said.

Bishop Michael A. Saltarelli of Wilmington, Del., acknowledged that the war has put many Catholics "in a place of tension" as they try to stay faithful to their Church and loyal to their country.

"Deep down we know that the Holy Father is right," the bishop told *The Dialog*, diocesan newspaper of Wilmington.

"Nevertheless, we are all Americans, and we are all aware of the horrors imposed on the Iraqi people for 30 years.

"Through prayer, we must remain in solidarity with our own armed forces. We continue to pray for peace, for those who serve and for the innocent people of Iraq," he added.

"Intense, directed prayer is needed now more than ever," Bishop William E. Lori of Bridgeport, Conn., said in a letter to diocesan priests asking them to keep their churches open for extended hours, to conduct special prayer services or novenas for peace, extra hours for confession, and special intentions at Mass for peace and the safe return of soldiers.

Meanwhile, several churches across the country were busy with funeral services in early April for soldiers who have died during the war.

At Holy Family Church in Enfield, Conn., parishioners and family members mourned the death of Marine Gunnery Sgt. Phillip Jordan, 42, who died on March 23 in an ambush outside An Nasiriyah with eight other Marines when Iraqi soldiers feigned surrender before opening fire.

Assumption of the Blessed Virgin Mary

Parish in New Chicago, Ind., held a funeral for Army Spc. Greg Sanders, a 19-year-old tank gunner who was hit by sniper fire about 70 miles from Baghdad.

At St. John the Baptist Catholic Church in Winslow, Maine, the pastor said the war in Iraq has "come right up to our doorstep" at the funeral of Maj. Jay Thomas Aubin, a 36-year-old Marine helicopter pilot who died March 20 in Kuwait with three other Marines and eight British soldiers in a helicopter crash.

Marine Staff Sgt. Kendall D. Waters-Bey, one of the other Marines who died in the March 20 helicopter crash, was remembered in an April 5 funeral that began with a Muslim prayer at St. Matthew's in Baltimore.

In Los Angeles, the Guatemalan community offered a Mass for Marine Lance Cpl. Jose Gutierrez, a 22-year-old Guatemalan immigrant who came to the United States as a teen-ager and had recently written to his foster mother in Los Angeles asking her to pray for him and all the soldiers. Gutierrez died in battle March 21 when he was struck by enemy fire near Umm Qasr in southern Iraq.

Many parishes that have not held funerals are still very close to the war, either through their parishioners who have been deployed or through parish support groups for military families.

Nancy Manzie, a parishioner of St. Raphael Parish in Naperville, Ill., organized her own yellow-ribbon campaign in her town, hoping to send a message to the troops, including her son—Marine Cpl. Brent J. Lewis—that Americans support them.

"I made tons of bows in the beginning," she told *The Catholic Explorer*, diocesan newspaper of Joliet. "The fact that I am not making as many bows now—and I see bows that had nothing to do with me—tells me that it's a success."

At St. John the Baptist Parish in Whiting, Ind., a small group of military family members attend a weekly support group. The group was formed by Tom and



Mary Kilarski of Hammond, Ind., prays during a candlelight vigil for peace and for U.S. troops at St. Thomas More Church in Munster, Ind., on April 6. The service was sponsored by the Blue Army of Our Lady of Fatima. Marking the 40th anniversary of the encyclical "Peace on Earth" on April 6, Pope John Paul II also prayed for a quick end to the war and said he was especially worried about the "defenseless civilian population."

Diane Puplava, whose son is serving with the 82nd Airborne Division in Kuwait.

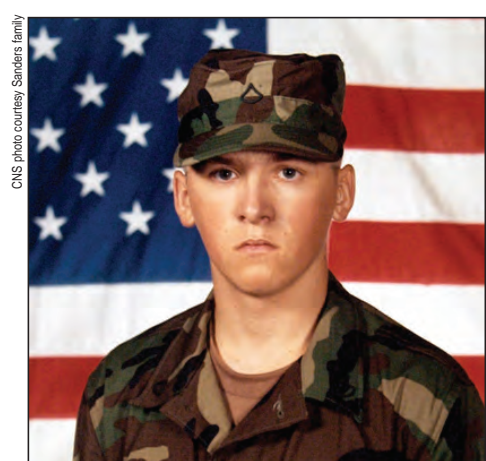
"Our feeling was, rather than sit back and feel sorry, we wanted to do something to reach out, through our common fears, our common concerns, to help each other," Tom Puplava said during the first meeting.

Joyce Nabb, the mother of Marine Sgt. Brian Nabb, who was assigned to the Middle East in January, also started a military support group.

The hardest part, she said, is not being able to "reach out and touch my son, not being able to talk to him," said Nabb, a parishioner at St. Polycarp Church in Smyrna, Del.

She also said spiritual support will become even more critical for her and other military families as the war continues.

"This is a time in our lives that we have to fall back on our faith," she said. "God is going to get us through this." †



Army Spc. Greg Sanders, 19, died after being hit by sniper fire about 70 miles outside Baghdad, Iraq, on March 24. His hometown of Hobart, Ind., and the parish of the Assumption of the Blessed Virgin Mary in New Chicago celebrated his life and mourned the loss of the son, husband and father who had decided as a youth to make the military his life's work.

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Biblical battlefield: War brings suffering to places of Old Testament

VATICAN CITY (CNS)—In Iraq, the U.S. military advance toward Baghdad cut a swath through biblical sites where some of the earliest chapters of the Old Testament were written.

Vatican officials were following the forward troop movement with concern over the human suffering, but also with a deep sense of sadness that these ancient lands of Scripture had turned into a modern battlefield.

For some fundamentalist Christians, the war on Iraq seemed to tally with biblical prophecies and raised the specter of impending apocalypse.

Archeologists, meanwhile, were worried that the fighting could irreparably damage artifacts and excavation sites dating to ancient times.

"Christians feel a special attachment to this land [in Iraq] because it is where salvation began, just as they are attached to the Holy Land where Jesus lived. Now the tragedy of war has come to both places," said Swiss Father Georges Cottier, papal theologian at the Vatican.

As soon as the invasion of Iraq was launched, tanks began rolling through places that date to the Book of Genesis.

The presumed location of the Garden of Eden, traditionally thought to lie in Mesopotamia between the Tigris and Euphrates rivers, turned into a combat zone and was soon littered with burned-out military hardware.

Many believe that Adam and Eve lived near the confluence of the two rivers at the modern city of Al Qurnah, where warplanes bombed heavily in early April.

Jets and helicopters were patrolling the skies over Ur, the birthplace of the patriarch Abraham and the city from which he

led his people on the long journey to Palestine some 4,000 years ago.

Some of the fiercest fighting has taken place around the port city of Umm Qasr. Some biblical scholars think the nearby remains of an early ziggurat, a high worshiping platform, may have been a model for the Tower of Babel.

And at the site of the ancient city of Babylon, King Nebuchadnezzar's capital in the sixth century B.C., U.S. ground forces had their first major clash with Iraq's Republican Guard. According to Pentagon officials, the guard was routed and scores of Iraqi soldiers killed.

Babylon was where the Israelites were exiled and where the prophet Daniel lived some 2,600 years ago. Near the ruins of the old city, according to Iraqi authorities, more than 50 civilians were killed and more than 200 injured during two U.S. bombing raids.

The war's lethal progression through biblical lands and the feared use of weapons of mass destruction have led some apocalypse watchers to suggest that the end of the world and the second coming of Jesus may not be far off.

The speculation has focused on the New Testament Book of Revelation's prophecy of the destruction of one-third of humanity in a climactic battle in the Euphrates River valley. The name of the "angel of the abyss" who unleashes suffering upon the world is Abaddon, or Destroyer, which is also a translation of the name Saddam.

End-of-time Web sites are full of conjecture about all of this. The "Rapture Index" at the fringe www.raptureready.com, which tries to gauge how fast the world is closing in on



Ali Ismail Abbas, 12, lies wounded in a hospital bed in Baghdad on April 6. According to staff at Kindi hospital, a missile strike obliterated his home and most of his family. The traumatized boy told Reuters that his father, brother and pregnant mother died when the missile fell as they slept. "Our neighbors pulled me out and brought me here. I was unconscious," he said.

Armageddon, registered 174 in early April. That's considered high—"fasten your seat belt" territory—but the Web site, popular among fundamentalist Christians, seems to be playing down the Iraqi apocalypse scenario.

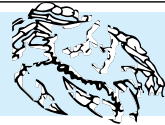
At the Vatican, fears about the war reflect more mainstream thinking. Church officials hope for a quick end to the conflict because of the destruction and loss of life in Iraq. They are also alarmed that the war may displace the remnants of a Christian community that traces its roots to the second century.

The Assyrian Church of the East, although a minority, flourished for many centuries in Persia, which encompassed the territory of modern Iraq. In the fifth century, Persian Christians fell out of communion with Rome—in part because they began to follow Nestorian beliefs declared heretical by Rome, and in part for political reasons, since their country

was often at war with the Roman Empire.

Most of modern Iraq's 280,000 Catholics belong to the Eastern-rite Chaldean Church, which split off from the Assyrian Church in the 1500s. The first Chaldean patriarch, ordained a bishop by the pope in Rome, was captured and executed soon after he arrived back in his homeland. But the Chaldean Church gradually grew, and by the time Iraq emerged as a modern state in 1932 Chaldean Catholics formed the bulk of the Christian population there.

Today, the Vatican yearbook still lists the patriarch of the Chaldean Church under "Babylon." It's an important link to the early chapters of the faith. But with the number of Catholics in Iraq rapidly declining—more than 250,000 have emigrated since the Gulf War in 1991—Vatican officials are worried that this ancient Christian community could become a hidden casualty of the new war. †



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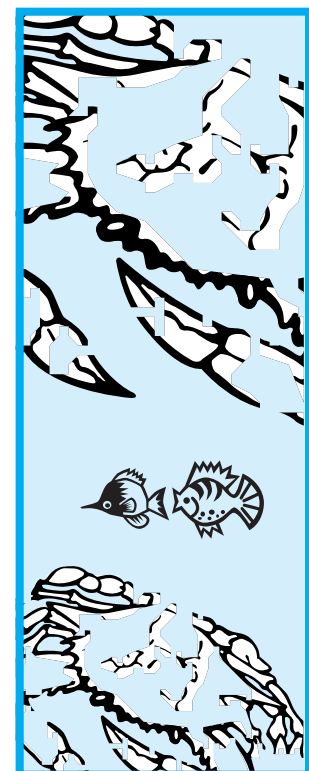
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Filming over, but the talk continues about Mel Gibson's *The Passion*

ROME (CNS)—The Jerusalem and Garden of Gethsemane sets were dismantled at Rome's Cinecitta Film Studios in late March, but the talk about Mel Gibson's upcoming film, *The Passion*, did not stop.

The film focuses on the last 12 hours of Jesus' life and, not surprisingly, struck some nerves, particularly because of its graphic violence and concern over how the Jews will be portrayed.

Shot in southern Italy and in Rome, the movie had no direct Vatican input. But several priests and a few seminarians from the Legionaries of Christ visited the set, where Gibson arranged for a Tridentine Mass to be celebrated early every morning.

Unveiling his plans for the film, including his intention to use only Aramaic and Latin with no subtitles, Gibson said his aim was historical accuracy.

The question of how Jews are depicted in dramatizations of Christ's death has been a controversial issue for centuries.

Eugene J. Fisher, director of Catholic-Jewish relations in the U.S. bishops' Secretariat for Ecumenical and Interreligious Affairs, has asked the movie's producer to allow a panel of Catholic and Jewish scholars to evaluate the script before the final editing of the film begins.

But Gibson, in a March interview with the Eternal Word Television Network, said, "This is not a Christian versus Jewish thing: 'He came into the world and it knew him not.' Looking at Christ's crucifixion, I look first at my own culpability in that."

Jesuit Father William J. Fulco, who translated the script into Aramaic and Latin and has seen hours of raw footage, said, "In no way do I experience it as offensive to Jews or anyone else."

The priest, who teaches at Loyola Marymount University in Los Angeles,

was asked by Fisher and Rabbi Eugene Korn of the Anti-Defamation League to give his evaluation of the film in the light of Church guidelines for dramatizations of the Passion.

"The Jewish community portrayed in the film consists of people both sympathetic to Jesus and hostile to him, just as the Roman community is portrayed," Father Fulco wrote to Fisher and Rabbi Korn.

"It is clear from the whole tenor of the production that those who are 'guilty' are you and I, those of us who refuse to receive and return love. Sinners are the ones pointed to in this production," he wrote.

Everyone connected with the film, scheduled for a 2004 release, agrees that the violence is graphic, especially in the scenes where Jesus is scourged and crucified.

"I think that the true horror of the Passion will surprise people," Gibson, who directs but does not act in the film, told the *National Catholic Register*.

While he said no one under 12 should see the movie, "there is no gratuitous violence in this film."

"Understanding what he went through, even on a human level, makes me feel not only compassion, but also a debt: I want to repay him for the enormity of his sacrifice," Gibson said in the interview on the Rome set.

Jan Michelini, a 23-year-old assistant director, told Catholic News Service, "It will be a very brutal movie, but I'm glad because for the first time someone is showing what really happened."

Jim Caviezel, who plays the part of Jesus, not only endured four to six hours a day under the hands of make-up artists, but also spent hours shivering on the cross or standing barefoot on a cold floor shackled to a post for the flagellation scene.



Jim Caviezel, left, plays the part of Jesus in the film *The Passion*, a portrayal of the last 12 hours of Jesus' life on earth, directed by Mel Gibson, far left. Filming took place in Italy and ended in late March.

Michelini said "strange, powerful things" kept happening during the shooting and he believes that was largely due to the example of prayer and spirituality provided by Gibson and Caviezel.

Several times after Luca Leonelli, who plays Judas, shot and re-shot the scene where he betrays Jesus, "he would be crying and could not stop," Michelini said. "I would have to put my arms around him and console him. He felt like a betrayer."

"You can see the love in every scene," he said. "It is a movie about love, even though it has a brutal side."

Rosminian Father Jean-Marie Charles-Roux, who celebrated the Tridentine—or pre-Vatican II—Mass for Gibson on the film set as well as in the tiny Rome church where, with Vatican permission, the Tridentine rite is used exclusively, jokingly referred to the actor-director as "the bishop"—the one who told him when and where Mass would be celebrated.

"It's very rare to find Hollywood people who so want to go to confession and Communion, so I went along [with the often-changing schedule]," the priest told CNS.

Father Charles-Roux described the film-

maker and his collaborators as "very holy, devout and heroic—they have launched themselves into this adventure not knowing if it will pay off" because, so far, no distributor wants to market a film in Aramaic and Latin without subtitles.

Father Fulco, professor of ancient Mediterranean studies at Loyola Marymount, visited the Rome set three or four times and was in continual telephone contact with Gibson during the shooting.

He said he was not bothered by Gibson's preference for the old Mass; the Catholic Church "is a large tree where many colorful birds make their nest."

As for the violence, Father Fulco told CNS, it is offset by "the tender relationships between the characters, especially between Jesus and Mary."

"The brutality, which is historically real, is broken up with a sense of hope and strength," he said.

The film reflects St. Paul's teaching that "if we die with Christ, we will rise with Christ," the priest said.

"This applies not just to the characters, but to the audience. I think the film makes it clear that our own life and sufferings are being embraced and redeemed," he said. †

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If you are interested in participating in this study or have any questions, please call at 274-8822 and ask for the person screening for Project 2.

Crucifixion of Christ is key part of God's mysterious plan

By Fr. Robert L. Kinast

The cross is Christianity's most recognizable symbol.

It identifies virtually every Christian church on the outside and usually is displayed prominently on the inside.

Christians often begin their formal prayer with the sign of the cross, and many people wear a cross.

Through the ages, the cross has been a source of hope and inspiration symbolizing the triumph of good over evil, of grace over sin, of healing over suffering, of life over death.

But for the first Christians, the cross was a scandal that threatened to discredit the claim that Jesus was the Messiah of the Jews and the Savior of the world.

To understand their predicament, it is necessary to re-enter the biblical world at Jesus' time.

The cross was the implement of crucifixion, a form of capital punishment originated by the Persians and taken over by the Romans. It was used almost exclusively to execute criminals judged a threat to the Romans' ruling power.

In addition, crucifixion was a demeaning and agonizing form of death. The victim was forced to carry a crossbeam to the place of execution, where he was stripped naked, tied or nailed to the crossbeam, hoisted aloft for everyone to view, and left to die a slow death brought on by dehydration and asphyxiation.

No one wanted to be associated with a crucified enemy of the state, and no one wanted to die in such a dehumanizing manner.

Against this background, the first Christians faced an enormous credibility problem. How could they convince others that Jesus, executed as a political criminal in this gruesome fashion, was the Son of God and Savior of all people?

In the first five chapters of the Acts of the Apostles, we read three attempts to overcome this dilemma.

First, Peter attributes Jesus' crucifixion to God's mysterious plan, which says in effect that we simply cannot comprehend it (Acts 2:23).

Next, he shifts the burden of explaining Jesus' death to the Jewish leaders who handed him over to the Romans (Acts 3:13-15).

Finally, he tries to look beyond the scandal of the cross and draw attention to its results, focusing on the healing of a crippled man in Jesus' name (Acts 4:9-10).

Despite the success of this early preaching, none of these approaches dealt directly with the stubborn obstacle for

people that resulted from the crucifixion of Christ on the cross.

It was St. Paul who faced the issue head-on and drew from it profound and enduring implications.

St. Paul fully understood what crucifixion meant and what the cross symbolized, but he also knew that, if this was the instrument of salvation that God had chosen, it had to have deeper meaning than anyone had grasped.

The first meaning Paul recognized was that the contradiction of the cross reveals how God operates in human affairs (1 Cor 1:22-25). By undercutting popular ideas of what power is and who has it, God reminds us who ultimately governs the world. The cross is indeed a sign of contradiction, but what it negates is human self-righteousness.

The second meaning that Paul discovered was that God's salvation is offered first to those generally assumed to be the least God-like (1 Cor 1:27-29). By dying as an outcast, a criminal, a marginal human being, Jesus brought God's grace to those forced to live on the edge of society. This insight set in motion the Christian conviction that the poor, the neglected and the disregarded are the most favored of God's people.

The third meaning that Paul identified was that each of us who claims Jesus as our Lord should expect to carry our cross in life (2 Cor 4:7-11).

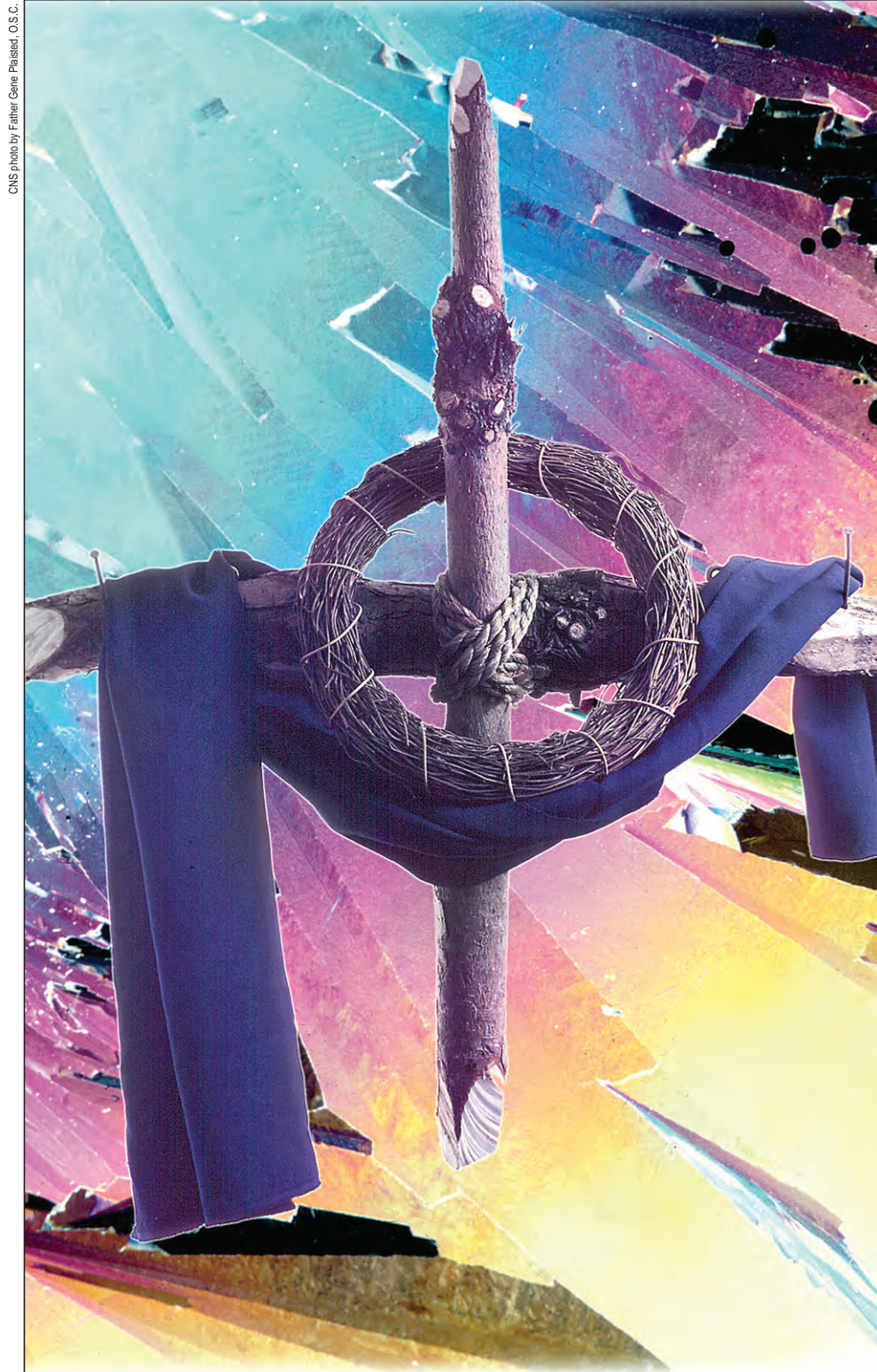
This should not be equated with tolerating minor aggravations and everyday frustrations. It means being willing to face ridicule and rejection, sometimes even bodily harm, in following Jesus' way of life. In short, accepting Christianity means being available for God's purposes, and that might mean something as demanding and humiliating as crucifixion.

The first Christians understood this and refused to trivialize or sanitize the implications of the cross. They were willing to die rather than compromise the Master's commitment to unconditional love of all people, self-sacrifice for the sake of others and peaceful co-existence among people.

Things began to change after 300 years, when Emperor Constantine adopted the cross as a sign of military victory and a tool for the political unification of his empire.

But throughout the centuries, Christians have understood that the cross is a powerful reminder of the price required to live a Christian life in a sometimes hostile world.

This reminder has been handed on



CNS photo by Father Gene Plested, O.S.C.

St. Paul fully understood what crucifixion meant and what the cross symbolized, but he also knew that, if this was the instrument of salvation that God has chosen, it had to have deeper meaning than anyone had grasped.

through many devotions and works of art. For example, the Stations of the Cross enable the faithful to retrace Christ's steps and enter personally into the meaning of his passion.

But most of all, the Good Friday liturgy invites the faithful to venerate the

instrument of our salvation and to profess again that with Christ we are crucified to the world and the world to us.

(Father Robert L. Kinast is director of the Center for Theological Reflection in Largo, Fla.) †

Discussion Point

Parish acts out Passion story

This Week's Question

Describe a custom or ritual in your home connected to Easter.

"Our family participates in our parish's [All Saints Parish in New York, N.Y.] live ... Passion presentation, where we act out the different roles of the Passion story as the Gospel is read on Palm Sunday and Good Friday. Through this [devotion], we have all grown in our faith." (Diane Sumpter, New York, N.Y.)

"We have an Easter celebration dinner. It's for our own family, and we also invite others who might not have a place to go." (Tammy Matt, St. Ignatius, Mont.)

"We celebrate a Seder meal that has been modified to

show the relationship it has to Christianity.... We try to do this the weekend of Passion Sunday, but since some of our children are away at college we have had the Seder meal on Holy Saturday in recent years. We usually have another family or some young married couple over to celebrate with us." (Bill and Mary Frances Parker, Shreveport, La.)

Lend Us Your Voice

An upcoming edition asks: Is it urgent that members of the world's religions learn to understand each other? Why?

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



CNS photo by Kase Johnson, InterMountain Catholic

From the Editor Emeritus/John F. Fink

Important events: The First Crusade

Twenty-fourth in a series

The First Crusade conquered Jerusalem on July 18, 1099. That's the 24th on my list of the 50 greatest events in Catholic history.



The Crusades, or holy wars, against the Muslims have to be on anybody's list of the most important events because they played such an enormous role in the lives of

Europeans from 1095 to 1271. The popes of that era encouraged, organized and gave their spiritual leadership to them. They attracted segments of every class of medieval life to an extent not previously known.

Despite the Crusades' bad reputation in modern times, the fact is that the medieval Christians considered them just wars. They were not wars of aggression, but a direct response to Muslim aggression. They were a response to an urgent appeal from Byzantine Emperor Alexius I Comnenus for the Christians in the West

to come to the aid of the Christians in the East.

The devout Christians in the West were more than ready. They had been incensed by the destruction of the Church of the Holy Sepulchre and many other churches in Jerusalem by Caliph al-Hakim in 1009.

When he called for a Crusade, Pope Urban II set two goals: to rescue the Christians of the East from persecution by the Muslims, and to liberate Jerusalem and the other places made holy by the life of Christ. The Crusaders considered what they were attempting to do to be an act of love for their Christian brothers and sisters in the East.

There were eight major Crusades to the Holy Land, but only the first was successful. That it was successful was a minor miracle. No one man was clearly in command, there was no chain of command, no strategy, and seemingly no thought of supply lines. One man in seven starved to death and half the army deserted on the way to Jerusalem.

Once they reached Jerusalem, they surrounded the city's walls and built towers that could be wheeled up to the walls. On July 15, 1099, they broke into the city and

began a massacre that lasted for three days. It was one of the bloodiest massacres in history as the Crusaders systematically slaughtered about 30,000 Muslims and Jews. There were scarcely any survivors.

It's this massacre, of course, that has been remembered through history. By modern "just war" standards, even if the Crusades were justified as defensive wars, the savagery of the Crusaders certainly cannot be justified.

After conquering Jerusalem, the Crusaders established the Latin Kingdom of Jerusalem that lasted from 1100 until Saladin re-conquered Jerusalem on Oct. 2, 1187.

Some good things came from the Crusades, especially in terms of commerce, trade and culture. For the Church, they made possible contact with Christians long cut off from the Western Church, such as the Maronites of Lebanon.

They also brought to the West the long-lost writings of Aristotle, which influenced the philosophy and theology of two of the great doctors of the Church, SS. Albert the Great and Thomas Aquinas. †

Cornucopia/Cynthia Dewes

Reflecting the friendship of God

One of our dear friends gave us a framed motto that says, "Friends are the family we choose for ourselves." Ain't it the truth?



Now, don't get me wrong, family is the best, at least most of the time. Ideally, it includes the parents and close relatives who've created us, nurtured us and seen us through thick and

thin. Not to mention the peripheral cousins once- or twice-removed or the newly discovered ancestors whose antics amuse or edify us.

When a family is what God intended, it is the arbiter for living a satisfying and worthy life. In fact, the example of a healthy family often is what enables us to choose good friends or to be good friends to others.

Still, friends fill little gaps in the rich fabric of a family mainly because they are not in the same genetic pool. The gifts they bring to us enhance, rather than detract from, the gifts we receive from mom and dad, grandparents or favorite aunties.

When our family is a serious bunch, witty friends can lighten us up. When it's a riot of disorganization, the composed friend can soothe our need for order. When problems such as divorce or alcoholism cloud the security of a family, the steady support and sympathy of friends can keep us sane.

The thing about friends is that you can't have too many of them. And, if you live long enough you wind up with so many you lose count. Still, there are never too many to love and enjoy.

We see the phenomenon of friendship early on. Babies are attracted to each other and enjoy playing side-by-side until they're old enough to actually interact with other tots. Little boys have pals to ride bikes and play ball with, while little girls giggle together, pass notes and tell secrets.

Before romance comes on the scene, best friends are, well, the best. They're the ones who hear what we need to say, things that might hurt Mom's feelings or incur Dad's wrath. They're the people teen-agers trust, the sounding boards for their hopes and dreams. And, when we finally find that ultimate best friend, we sometimes discover a marriage partner.

Unlike family, friends are not confined

by custom or blood to certain races, religions, professions or what-have-you. A WASP may have friends who are Jewish or blue collar. Practicing Catholics may enjoy friendships with agnostics or members of Planned Parenthood.

But, like our family, friends require care and attention. As the old saying goes, if you want to have a friend you must be a friend. That means we think about what we can do for our friends as much as what they can do for us. We try to please them because, like family members, we love them.

Over time, we share many different experiences of friendship. We grow from being drinking buddies to being counselors for each other, from fellow shopping enthusiasts or bridge players to fellow pilgrims on our spiritual paths.

On Palm Sunday, Jesus' friends hoped to greet him as their earthly king, not realizing that his friendship was not material, but divine. That friendship is available to all of us and, like other friendships, is truly rewarded for the effort.

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

Faithful Lines/Shirley Vogler Meister

Meditating with the Dutch Masters

Unfortunately, I missed the Indianapolis Museum of Art's Columbus



Gallery exhibit of paintings by Jan Miense Molenaer, the 17th-century painter in the Dutch "golden age of art." It ended in mid-March.

However, I saved a beautiful IMA promotional piece showing three Molenaer

works. The one that interested me most was "Battle between Carnival and Lent." The oval panel, about 16 inches by 22, inches was donated to IMA in honor of A. Ian Fraser with funds provided by the David L. Chambers Jr. Fund, Dr. V.K. Stoelting Art Fund and Jane W. Ayers.

I kept this piece as a catalyst for meditation during Lent, despite the violence it depicts. A mob of revelers attack monks opposed to Carnival at Lent's beginning, with the monks defending their position. This represents my internal battle every year during the six weeks of Lent—a struggle that many of us have.

The 21st century offers multiple pleasurable distractions and temptations compared to, let's say, during my youth. There's TV, radio, movies in homes and in theaters, bountiful food, unlimited music, countless places of entertainment and perhaps even too many days or evenings of downright laziness. It's difficult to stay on our best behavior even in Lent.

Unfortunately, my struggle between a spiritual life and a superficial worldly life lasts the whole year—year after year after year.

Not long ago, I read Tracy Chevalier's book, *Girl with a Pearl Earring*, which is about another Dutch Master painter, Jan Vermeer—a book I highly recommend to *Criterion* readers. From it, I learned that spiritual-worldly struggles were different, but just as alive, in the previous centuries. The book also enlightened me as to the friction between Protestants and Catholics in the Netherlands during Vermeer's time. (A movie based on this book will be released soon.)

Earlier this year, Hallmark Hall of Fame presented a TV film based on

another book about Vermeer, "Brush with Fate," based on Susan Vreeland's book, *Girl in Hyacinth Blue*. Similar spiritual-worldly struggles were also portrayed.

Wanting to know more about Dutch Masters, I found this Web site's paintings not only remarkable but wonderful for Lenten meditation, too: The address is www.mystudios.com/gallery/dutch/enter.

There I pondered photos of Vermeer's "House of Mary and Martha," Honthorst's "Christ in the Garden of Gethsemane," Brugghe's "St. Sebastian tended by St. Irene," Lastman's "Abraham on the Road to Canaan," Eekout's "Abraham and the Three Angels," Bloemart's "Landscape with the Prophet Elijah in the Desert," and more.

To view a few Molenaer paintings, go to www.artcyclopedia.com/artists/ and type his name on the searchline. Readers can find information about current exhibits at IMA's Columbus Gallery via www.imacg.org.

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

Looking Around/

Fr. William J. Byron S.J.

How long will the war on terrorism last?

If you're wondering if the war on terrorism is likely to be a long one, take a look at



Caryle Murphy's new book, *Passion for Islam—Shaping the Modern Middle East*, published by Scribner.

Murphy, a 1991 Pulitzer Prize winner for her reporting during Desert Storm, spent five years in Cairo as bureau chief

for *The Washington Post*. *Passion for Islam*—the title is drawn from a post-sentencing statement made in 1995 by a moderate Egyptian Islamist found guilty of "practicing democracy"—provides the best interpretative framework I've come across for puzzled observers like myself who need help in understanding the Muslim world.

The "passion" for Islam that Murphy observed close up in several Muslim countries is driving an attempt "to fuse two powerful desires, one for democratic government and the other for Islam to be their society's main reference point." This drive is being felt throughout the Muslim world.

Ever since the exiled Ayatollah Ruhollah Khomeini returned home to lead Iran's Islamic revolution in 1979, Americans have been at a loss to understand clergy-turned-politicians claiming to rule in the name of God while encouraging mobs of Muslims in their fist-shaking threats to the "Great Satan." That started Murphy thinking about the need to gain a better understanding of the Islamic revival.

This book provides a four-layer model for examination of the Islamic revival. It is presented in the context of three historical forces. The first is the evident reawakening and subsequent turmoil within Islam. The second historical force is the enduring presence of authoritarian Arab governments. And the third is the shared failure to resolve the Israeli-Palestinian conflict. These forces, Murphy said, "have combined to create a combustible environment in the Middle East."

She cited "four separate but overlapping levels" of Islam's ongoing revival since the 1970s. First is "Pious Islam," an upsurge or "grassroots groundswell" of "women donning headscarves, more men shunning alcohol and everyone more observant of religious rituals."

Next comes "Political Islam" wherein "Islamist activists are seeking to wrest power from secular-oriented governments in order to implement a religious-based vision of an Islamic state and society."

Third is "Cultural Islam," a resistance movement against Western cultural values.

And the fourth layer of Islamic renewal is theological—a "Thinking Islam" that is moving toward more enlightened and scientific interpretation of the Quran.

There is no Vatican for Islam and hence no possibility of an Islamist "Vatican Council" to produce a workable doctrine of religious freedom. Nor is there an Islamist John Courtney Murray to work out a theology of separation of mosque and state.

Muslims, as Murphy explained, "are in the throes of a historical resurgence of their faith." Islam, which is certainly not a single reality, "has become a template for the culturally confused, a language of protest for the politically frustrated and a vision for nations adrift in a competitive world."

This author doesn't claim to understand the mind of Osama bin Laden, but she does understand the historical forces that helped shape today's Muslim radicals who are willing to kill and be killed in the name of Islam. This rewarding read leaves no doubt that what we are calling a war on terrorism is going to last a long, long time.

(Jesuit Father William J. Byron is a columnist for Catholic News Service.) †

Palm Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 13, 2003

- Mark 11:1-10
- Isaiah 50:4-7
- Philippians 2:6-11
- Mark 14:1-15:47

This weekend, the Church celebrates Palm Sunday. One of the most impressive liturgies of the year, Palm Sunday leads us into Holy Week.



A distinctive part of this weekend's liturgies will be the procession preceding each Mass. Palms will be blessed and distributed among the

congregation. These palms will recall similar branches used to acclaim the arrival of Jesus in Jerusalem centuries ago.

As if to describe what happened on the first Palm Sunday, the procession begins with a reading from Mark's Gospel.

This reading recalls the coming of Jesus, across the Mount of Olives, from Bethany, to Jerusalem. He approached Jerusalem from the East, just as the Scriptures had predicted as the route of the Messiah.

He came in humility. Roman leaders would have ridden into the city on horseback or in chariots. Jesus rode a colt. As the Lord would insist days later to Pilate, the Roman governor, the kingdom of God is not of this world.

After this procession, the Liturgy of the Word progresses normally.

The first reading is from Isaiah. It is the third "Suffering Servant" song. It emphasizes the fictional Servant's absolute devotion to God despite all the difficulties and distractions that would come.

The Book of Isaiah has four of these hymns of the Suffering Servant. They are most expressive and moving. Christians always have seen Jesus in this literary figure.

Supplying the second reading is the Epistle to the Philippians.

This reading also is eloquent and most compelling. It too is a hymn. Scholars believe that its origin was liturgical. Early Christians used this hymn in their worship.

The hymn is an exclamation of the glory of Christ. It is a good lesson in Christology. As with the symbol of Jesus on the donkey, it concentrates

upon the Lord as the humble servant of God, loyal despite all.

As the Gospel reading, the Church this year provides the Passion according to St. Mark.

It is read with great drama and feeling. Indeed, this reading alone gives Palm Sunday much of its distinctiveness.

Of course, this Gospel reading stands on its own. However, it occurs against the backdrop of God's promises of salvation from the Old Testament. The prophets pointed to this event of salvation. Jesus came into the world as the Son of God, and as God's gift to us in giving us salvation.

Jesus fulfilled the ancient prophecies as well as the ancient yearning to be one with God.

This Gospel is interesting in its detail. Each evangelist was careful to give his own recollection of the trial and death of Jesus with great detail.

Reflection

People almost always can say exactly where they were when they first heard that two hijacked planes had crashed into the World Trade Center towers on Sept. 11, 2001. Americans who were alive on Nov. 22, 1963, remember where they were when they heard that President John F. Kennedy had been assassinated in Dallas. Those alive on Dec. 7, 1941, remember every detail of the reports about Pearl Harbor. My grandmother remembered where she was when she heard that the Titanic, the acclaimed British luxury liner, had sunk with great loss of life on April 15, 1912.

So it is. We remember such events because they had a very important meaning for us or so touched something quite essential to us as humans.

Thus it was with the evangelists, who were not brief or vague in reporting the Passion of Jesus. The Lord's death was the culmination of the divine act of salvation.

Christ's death on Calvary brought life to all who love God. Necessarily, and appropriately, we concentrate upon this event as we observe this ancient and magnificent liturgical day of Palm Sunday.

The Church has led us through Lent. Now, as the climax, it says that on Palm Sunday and Holy Week it will tell us of the depth of God's love for us, unfolded for our eternal lives in Jesus, the crucified, the welcomed king of Palm Sunday. †

Daily Readings

Monday, April 14
Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 15
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38

Wednesday, April 16
Wednesday of Holy Week
Isaiah 50:4-9a
Psalm 69:8-10, 21bcd-22, 31, 33-34
Matthew 26:14-25

Thursday, April 17
Holy Thursday
Mass of Chrism
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelations 1:5-8
Luke 4:16-21
Holy Thursday Evening
Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 18
Good Friday
Celebration of the Lord's Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, April 19
Holy Saturday

Holy Saturday Night
The Easter Vigil
Genesis 1:1-2:2
or Genesis 1:1, 26-31a
Psalm 104:1-2a, 5-6, 10, 12-14, 24, 35c
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Exodus 14:15-15:1
(Response) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-12a, 13b
Isaiah 55:1-11
(Response) Isaiah 12:2-3, 4bcd, 5-6
Baruch 3:9-15, 32-4:4
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalms 42:3, 5bcd; 43:3-4
or, when baptism is celebrated,
(Response) Isaiah 12:2-3, 4bcd, 5-6
or Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16ab-17, 22-23
Mark 16:1-7

Sunday, April 20
Easter Sunday
The Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16ab-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6b-8
John 20:1-9
or Mark 16:1-7
or, at an afternoon or evening
Mass,
Luke 24:13-35

Question Corner/Fr. John Dietzen

Lighting votive candles is an old devotional practice

When and where did the custom of lighting personal candles in church originate? What is the religious significance? Some churches have them available, but some, like my own, do not. Is there an official Church position about this? (Louisiana)



It will help first to discuss briefly why candles are used at all in Christian worship and prayer. It's in this context that we can see the role that votive lights have in Christian devotion.

For the most part, Christian use of candles was derived from the Romans, who used them on a variety of civic and religious occasions, and from Jewish worship in which lamps often played an important role.

The practice is, however, part of a much larger human tradition. The natural symbolism of light has been recognized by nearly every religion in human history. Ages ago, pagan peoples lit lamps over tombs, probably expressing some sort of continued existence for the deceased.

Light, especially a living flame, signified life, hope, joy, divinity and courage—in other words, nearly everything human beings consider good and beautiful.

Some of this may be sensed from the fact that the *Lucernarium*, the ceremonial candle early Christians lit for Vespers

(named after the evening star Vesper), developed into our paschal candle. These lights were burned for funeral ceremonies, before the tombs of deceased Christians, and before images of martyrs and other saints.

They symbolized then what they still do for us: light (Christ), life, hope, resurrection and faith.

Another ancient and nearly universal pre-Christian religious practice was the giving of votive offerings, from the Latin word "votum" (promise or desire). Sculptured legs or hands, or sometimes animals, were placed in pagan Greek or Roman temples expressing thanks or petition for cures of diseases or deformities, such as crutches are left today at Lourdes and other Catholic shrines of healing.

The Old Testament, particularly the Psalms, refers to offerings made in the temple, either to ask a favor of God or to respond to a promise made if a favor was granted. In Psalm 56, for example, the writer prays, "I am bound, O God, by vows to you, your thank offerings I will fulfill."

With the background of this tradition, and since they symbolize Christian sentiments about light, candles also came to be used as votive offerings. In offering the living fire of the candle, Christian faithful express their prayers of thanks, petition or praise to God.

While lighting votive candles is a well-established and authentic Catholic form of prayer, their presence or use is not obligatory for individual persons or in churches. †

My Journey to God

Lent

"Remember man that you are dust!" ...
Whose atoms make the
splendor of dawn
Your nothingness—let Light
Eternal don
Emblazoning away all rust.
Over your crumbling must,
Christ shall be "put on."

In the vibrance of very deity,
Bursting self-love asunder,
To a glorious wonder
You shall at last be free
And one with that glorious day.
Rise—oh magnificent clay!

By Tracy E. Baker



CNS photo by Nancy Wiechec

(Tracy Baker is a member of Christ the King 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 10 a.m. Monday the week 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 11

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. St. John Passion Chorus, presented by Father Rick Ginther, Terry Kirts, Todd Edwards and *Laudis Cantores*, principal choir of the cathedral, 7 p.m. Information: 317-634-4519.

St. Mark the Evangelist Parish, Schafer Hall, 535 E. Edgewood Ave., **Indianapolis**. Men's Club, Lenten fish fry, 5-8 p.m. Information: 317-787-4769.

St. Elizabeth Seton Parish, 10655 Haverstick Road, **Carmel, Ind.**, (Diocese of Lafayette). Couple to Couple League of Indianapolis, Natural Family Planning, 7-9 p.m. Information: 317-228-9276.

St. Michael Parish, 11400 Farmers Lane, N.E., **Bradford**. Fish fry and buffet, 4:30-7:30 p.m., benefits St. Michael Parish youth ministry programs, \$7 adults, \$3.50 children under 11. Information: 812-364-6646.

Marian College, St. Francis

Hall, Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, praise and worship, music, healing prayers, teachings, quiet times, Scriptures, fellowship and refreshments, 7:30-8:30 p.m. Information: 317-927-6900.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary and Way of the Cross, 7 p.m. Information: 317-283-5508.

Holy Angels School, 2822 Dr. Martin Luther King Jr. St., **Indianapolis**. Fish fry, 3-7:30 p.m. Information: 317-926-5211.

St. Therese of the Infant Jesus (Little Flower) Church, 1401 N. Bosart Ave., **Indianapolis**. Mass, 5:30 p.m., Way of the Cross and Benediction, 6:15 p.m. Information: 317-357-8352.

St. Therese of the Infant Jesus (Little Flower) School, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m. Information: 317-357-8352.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Fish fry, 5-7:30 p.m., carryout available. Information: 317-291-7014.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Way of the Cross and Benediction, 7 p.m. Information: 317-291-7014.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology education series, "The Passion and Resurrection of Jesus," 7:45-9:15 p.m. Information: 317-291-7014.

Knights of Columbus Hall, 1040 N. Post Road, **Indianapolis**. "All you can eat" Lenten buffet, 5-8:30 p.m., \$8 adults, \$5 children 10 and under. Information: 317-897-1577.

St. Malachy Parish, 326 N. Green St., **Brownsburg**. Fish fry, 5-7 p.m.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Way of the Cross, 6 p.m. Information: 317-831-4142.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Fish fry, 5-8 p.m. Information: 317-831-4142.

St. Roch Parish, 3600 S. Meridian St., **Indianapolis**. Fish fry sponsored by Men's Club, 4:30-7 p.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Stations of the Cross, 6 p.m. Information: 317-632-9349.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Lenten fish fry, 4-7 p.m. Information: 317-632-9349.

April 11-12

St. Ambrose Parish, 301 S. Chestnut St., **Seymour**. Spring Festival, Fri., 7-11 p.m., \$3 admission, Sat., 3-8:30 p.m., dinner available, 4:30-7:30 p.m. Information: 812-522-3522.

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. Spring open house. Information: 812-535-5106 or 800-926-SMWC.

April 11-13

Fatima Retreat House, 5353 E.

56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Contemplative (Silent) Retreat." Information: 812-923-8817 or e-mail mtfran@cris.com.

April 12

Greensburg Knights of St. John Hall, 312 S. Wilder St., **Greensburg**. Spring festival and chicken dinner, 10:30 a.m.-3 p.m., \$6.50 adults, \$3 children 5-10, children 4 and under eat free. Information: 812-663-3985.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. RCIA Retreat, "The Seasons of a Journey," Dr. Maureen Meehan, presenter. Information: 317-788-7581.

Michaela Farm, **Oldenburg**. Volunteer work day, 9 a.m.-3 p.m., snacks and drinks provided. Information: 812-933-0260.

April 13

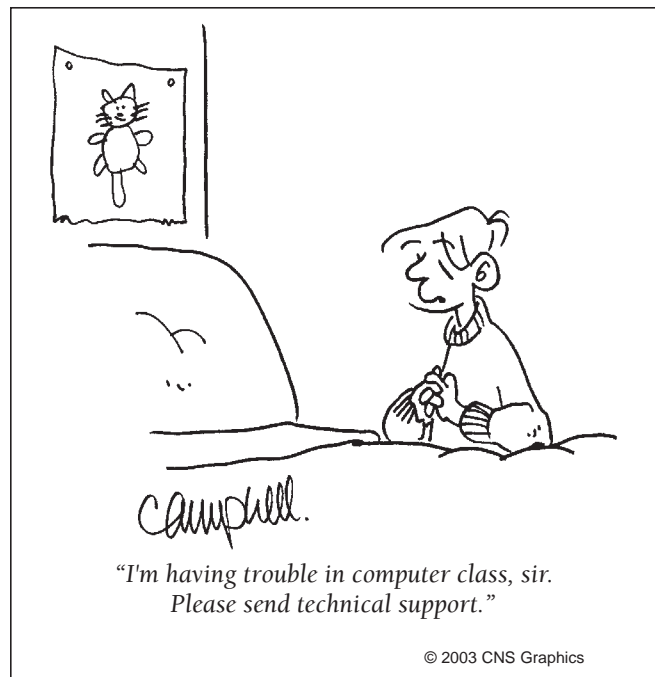
Church of the Immaculate Conception, **St. Mary-of-the-Woods**. Saint Mary-of-the-Woods College spring concert, College Chorale and Madrigals, sacred music, 2 p.m., no admission fee.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Convent of the Immaculate Conception, 22143 Main St., **Oldenburg**. Living Way of the Cross, presented by St. Mary Parish, North Vernon, youth group, 2 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Systematic Training for Effective Parenting (STEP) workshop, 9 a.m.-3 p.m. Information and registration: 317-236-1526, 800-382-9836, ext. 1526.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421



"I'm having trouble in computer class, sir. Please send technical support."

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South, 12 miles south of Versailles), "Schoenstatt Spirituality," 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

St. Anthony Parish, Parish Life Center, 379 N. Warman Ave., **Indianapolis**. Euchre party, refreshments, 1:30 p.m., \$3 per person, presented by St. Anthony Altar Society. Information: 317-636-4828.

April 14

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

April 14-May 12

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Early Childhood Systematic Training For Effective Parenting (STEP) class, held weekly, 6:30-8:30 p.m., no class on April 21. Registration: 317-236-1526.

April 16

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Lenten Organ Concert Series, Thomas Nichols, organist, no charge, 12:40 p.m. Information: 317-635-2021.

Michaela Farm, **Oldenburg**. Family Farm Day, 4:30-6 p.m.,

snacks and drinks provided. Information: 812-933-0260.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, monthly meeting, 7 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596, or 317-547-5255.

April 17-20

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Holy Week Triduum Silent Retreat. Information: 317-788-7581 or www.benedictinn.org.

April 18

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Stations of the Cross, noon and 7 p.m., living stations by Central Catholic School students, liturgy of the Lord's Passion, 3 p.m. Information: 317-638-5551.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Dedication of Way of the Cross Meditation Garden, 1 p.m. Information: 317-831-4142.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Veneration of the Cross, 6 p.m., Way of the Cross, 6:30 p.m. Information: 317-831-4142.

St. Thomas More Parish, 1200 N. Indiana St., **Mooreville**. Fish fry, 5-8 p.m. Information: 317-831-4142.

St. Mary Church, 212 Washington St., **North Vernon**. Living Way of the Cross,

—See ACTIVE LIST, page 17

HOLLAND AMERICA LINE SPECIAL

Guaranteed Lowest Price On Partial World Cruise

Repositioning Cruise Gives Travelers 26-Day Mediterranean Cruise Bargain.

Travel with your Spiritual Director, Fr. Mel Bennett, Pastor of St. Bernard Catholic Church in Crawfordsville, In.

Vacationers can visit the best of Italy and Southern Europe on this 26-day deluxe cruise departing November 11, and returning December 7, 2003. **Holland America Line's 5-star ms Noordam** will visit three continents, ten countries and 15 ports including: **Civitavecchia/Rome** (shore excursions include the Colosseum and Pantheon, Michelangelo's dome for St. Peter's, and the Vatican and Sistine Chapel); **Naples** (with nearby Pompeii); **Sicily; Malta; Corsica** (birthplace of Napoleon); **Livorno** (Florence and the leaning tower of Pisa); **Villefranche, France** (shore excursions to Nice and Monte Carlo); **Lisbon, Portugal**; Three Spanish ports of **Barcelona, Cadiz** (Seville), and **Alicante; Straits and Rock of Gibraltar; Casablanca, Morocco; Madeira;** and **Half Moon Cay** in the Bahamas.

Passengers will fly into Rome, sail through the Mediterranean, across the Atlantic to the Bahamas, then to Tampa for a flight home. Experience the pampered luxury that only 5-STAR Holland America Line is famous for. What better way to visit Europe no packing and unpacking, no cooking or cleaning for 26 days on Holland America Lines deluxe ms Noordam visiting the best of Italy and Southern Europe on a cruise of a lifetime including all your meals and shipboard entertainment.

Fr. Bennett invites you to attend a travel show, Sunday, April 27 at 2 p.m. at St. Bernard Catholic Church, 1306 E. Main St., Crawfordsville, IN. (765) 362-6121x11.

"Travel has been a passion for me," says Father Bennett. "This will be my fourth trip to Europe including Rome. I'll be celebrating Mass and Sacraments daily for anyone in our group who wishes to participate. In this way your time spent on the cruise can be a vacation as well as a retreat. I hope you can attend our travel show."

Complete prices (per person, double occupancy) start at only \$3837 including airfare from Indianapolis, and all taxes and port charges. Space is limited. \$50 deposits are due soon. For information, brochure with detailed itinerary, and letter from Fr. Bennett call Nancy at the

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MARCH 25, 2003
MESSAGE TO THE WORLD
of the Blessed Virgin Mary
(Medjugorje, Bosnia-Herzegovina)



"Dear children!
Also today I call you to pray for peace. Pray with the heart, little children, and do not lose hope because God loves His creatures. He desires to save you, one by one, through my coming here. I call you to the way of holiness. Pray, and in prayer you are open to God's will; in this way, in everything you do, you realize God's plan in you and through you.
Thank you for having responded to my call."

For additional information, please contact:
Medjugorje in America
654 Washington St. • Braintree, MA 02184
781-356-5000
or locally, call Becky Oaldon,
317-924-9032



The Active List, continued from page 16

presented by youth group, 3 p.m.

Knights of Columbus Hall, 1040 N. Post Road, **Indianapolis**. "All you can eat" Lenten buffet, 5-8:30 p.m., \$8 adults, \$5 children 10 and under. Information: 317-897-1577.

Clinic for Women, 3607 W. 16th St., **Indianapolis**. Helpers of God's Precious Infants, pro-life prayers for an end to abortion, 11 a.m. There will not be a monthly pro-life Mass on Holy Saturday, April 19, at St. Michael the Archangel Church. Information: Archdiocesan Office of Pro-Life Activities, 317-236-1569 or 800-382-9836, ext. 1569.

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary and Way of the Cross, 7 p.m. Information: 317-283-5508.

April 21
Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwink. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

April 22
Our Lady of Providence High School, Activity Center, 707 W. Highway 131, **Clarksville**. "How I Survived," presented by Holocaust survivor Ernie Marx, 7 p.m. EDT, sponsored by Aquinas Center and New Albany Deanery Adult Catechetical Team, no admission fee. Information and registration: 812-945-0354.

Ritz Charles, 12156 N. Meridian St., **Carmel, Ind.**, Lafayette Diocese, St. Vincent Hospital Guild Gala, candle-light dinner, 5:30 p.m., \$30 per person. Information: 317-546-1054, 317-255-7832 or 317-546-9096.

April 24-May 22
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Children of Divorce/Crisis Program for children ages 7-14, held weekly, 6-7 p.m. Registration: 317-236-1526 or 800-382-9836, ext. 1526.

April 25
Marian College, St. Francis Hall, Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, praise and worship, music, healing prayers, teachings, quiet times, Scriptures, fellowship and refreshments, 7-8:30 p.m. Information: 317-927-6900.

St. Therese of the Infant Jesus (Little Flower) Parish, social hall, 1401 N. Bosart Ave., **Indianapolis**. Spring luncheon and card party, 11:30 a.m., \$7 per person, sponsored by Little Flower Ladies Club. Information and reservations: 317-357-3121 or 317-259-5717.

April 26
Saint Mary-of-the-Woods, White Violet Center for Eco-Justice, **St. Mary-of-the-Woods**. Earth Day celebration, 11 a.m.-3 p.m., exhibits, crafts, booths, entertainment, music, poetry performance, live bird show, refreshments, no admission fee. Information: 812-535-3131, ext. 543, or

www.whiteviolet.org.

St. Maurice Parish, parish hall, State Road 229, **Napoleon**. Spring smorgasboard, 4:30-7:30 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

Church of the Epiphany, 914 Old Harolds Creek Road, **Louisville, Ky.**, Catholic Single Adults Club, Mass, 5:15 p.m., Singles Symposium, 7:30 p.m., youth center building. Information and directions: 812-284-4349.

St. Rita Parish, gymnasium, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Dinner, silent auction, live auction and entertainment, 7 p.m., \$30 per person. Information or reservations: 317-632-9349.

April 27
Steak and Ale Restaurant, Southern Plaza, **Indianapolis**. Catholic Widowed Organization, April social and birthday party, 2 p.m. Information and reservations: 317-236-1596 or archdiocesan Office of Family Ministries, 800-

382-9836, ext. 1596, or 317-547-5255.

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.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Childcare available. Information: 317-236-1586.

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

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic

Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

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

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

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

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.

Fourth Wednesdays
St. Thomas More Church, 1200

N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. Information: 317-831-4142.

Fourth Sundays
St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information:

812-232-8518.

Last Sundays

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

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Rest in peace

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

BANET, Kenneth J., 79, St. Mary-of-the-Knobs, Floyds Knobs, March 27. Father of Rebecca Masden. Brother of Velma Batlinger, Joyce Daugherty and Ray Banet. Grandfather of one.

BELL, Lillian Ozella (Young), 80, St. Anthony, Indianapolis, March 24. Mother of Anita Burnett, Beverly Hogan, Deborah Ingle, Patricia Kreis, Cheryl Lunn, Cynthia Weaver and Mark Bell. Sister of Betty Fruits, Bill, Bob, Chuck and Eddie Young. Grandmother of 18. Great-grandmother of 14.

CLINE, Therese D. (McMahon), 76, Our Lady of Lourdes, Indianapolis, March 20. Mother of Joan Burkle, Geraldine May, Rosemary Willson, Kathleen and Timothy Cline. Sister of Florence Green, Helen McIntosh and Charles McMahon. Grandmother of 11. Great-grandmother of 10.

CONNER, Glenn M., 77, St. Mary, Rushville, March 28. Husband of Norma J. (Currans) Conner. Father of Karen Macy, Brian, James and Michael Conner. Grandfather of seven.

COULTER, Jeannie (Duvall), 76, St. Vincent de Paul, Bedford, April 2. Wife of Clifford Coulter. Mother of Michael and Victor Coulter. Sister of Georgianna, Margaret and Joseph Duvall. Grandmother of five. Great-grandmother of four. Step-great-grandmother of five.

CROPPER, Donald Francis, 63, St. Patrick, Indianapolis, March 29. Husband of Mary (Davis) Cropper. Father of Anna Marie Neel and Donald J. Cropper. Son of Anna Marie (Riley) Cropper. Brother of Shirley Hofmann, Patricia Kosart and Robert Cropper. Grandfather of four. Great-grandfather of one.

CROWDER, Dianna, 54, St. Anthony of Padua, Morris, March 23. Wife of Robert Crowder. Mother of Kyle and Robert Crowder II.

DRISKELL, Catherine Barbara (Roach), 93, Holy Name, Beech Grove, March 22. Grandmother of 12. Great-grandmother of several.

EATON, Charles H., 85, Holy Name, Beech Grove, March 22. Father of Connie Hagist. Grandfather of three. Great-grandfather of three.

FOLEY, Annabella (Wright), 63, Our Lady of Lourdes, Indianapolis, March 24. Wife of Richard T. Foley. Mother of Mark Foley and Kenneth Hurley. Grandmother of three.

FOX, Russell F., 88, St. Paul, New Alsace, March 20. Husband of Rita Fox. Father of

Rita Mae Booker, Virginia Graf, Mary Lou Perkins, Irene Stenger, Irvin and Russell Fox. Brother of Albert and Leroy Fox. Grandfather of 22. Great-grandfather of 26.

HENTRUP (Smith), Edna, 84, St. Mary, New Albany, March 26. Mother of Debbie Benningfield and Charles Hentrup. Sister of Gay Hollen, Dub and Willard Smith. Grandmother of five. Great-grandmother of five.

HOOTEN, Maratha Hill, 84, Prince of Peace, Madison, April 1. Mother of Maria Armbricht and Kathy Kugler. Sister of Ruth Mary McCreary, Elenore Schuerman, John and William Hill. Grandmother of five.

HOSEY, William E., 79, St. Elizabeth of Hungary, Cambridge City, March 22. Husband of Dorothy (Haley) Hosey. Father of Mark, Richard and Tim Hosey. Brother of Phyllis Fry and Herbert Hosey. Grandfather of 12. Great-grandfather of two. Step-great-grandfather of two.

JULIUS, Mary Jean "Dee," 78, Sacred Heart, Jeffersonville, March 29. Mother of Jean Ann Tod and Edmund Julius. Grandmother of three.

KING, Robert J., 81, St. Malachy, Brownsburg, March 21. Father of Theresa Guth, Sue Mondary, Mari, Michael, Patrick and Steven King. Grandfather of 16. Great-grandfather of 19.

KOERNER, James Paul, 60, St. Joseph Hill, Sellersburg, March 30. Father of Heather Bruce and Tak Koerner. Brother of Margaret Martin, David and Henry Koerner. Grandfather of three.

LAUER, Lucille (Robinson), 92, Holy Spirit, Indianapolis,

March 24. Mother of Elizabeth Bowman and Therese Bowman, Helen Hefferman, Mary Ann Meacham, Joseph Jr., Paul and Thomas Lauer. Grandmother of 25. Great-grandmother of 50. Great-great-grandmother of two.

LEISTNER, Sandra Kay (Pavey), 63, St. Margaret Mary, Terre Haute, April 1. Mother of Bradley and Michael Leistner. Sister of Delores Paulin. Grandmother of two.

LLAMAS, Camerina, 46, St. Anthony, Indianapolis, March 24. Wife of Jesus Llamas.

LYNCH, Jane E., 87, Our Lady of Perpetual Help, New Albany, March 29. Mother of Rhonda and Shari Duffy. Sister of Helen Kelsner. Grandmother of nine. Great-grandmother of 10.

LYONS, John Wayne, 47, St. Anthony of Padua, Clarks-ville, March 14. Son of Wayne and Juanita Lyons. Brother of Judy Grau, Anita Lyons and Mary Rose Redeford.

MILLER, Kathryn, 85, St. Bartholomew, Columbus, March 20. Mother of Dan Miller. Grandmother of six. Great-grandmother of three.

MILLER, Lucille Annette, 94, St. John the Baptist, Ssgood, April 1. Mother of Suzanne Giltner. Sister of Hallie Williams. Grandmother of four. Great-grandmother of 12.

NEAL, William J., 73, St. Bartholomew, Columbus, March 17.

REVERMAN, Margaret, 84, St. Anthony of Padua, Morris, March 24. Mother of Robert and William Reverman. Sister of Wanda Lou Evans. Grandmother of six. Great-grandmother of 10.

REYNOLDS, John Edward, 74, Good Shepherd, Indian-apolis, March 23. Husband of Mary (Collins) Reynolds. Father of Tammy Reynolds-

Serrano, Joe, John David and Michael Reynolds. Brother of Mary Lou Smith and Vernon Reynolds. Grandfather of 10.

SERSIC, Priscilla Marie (Holder), 27, St. Monica, Indianapolis, March 22. Wife of Chris Sersic. Mother of Madeline Joy Sersic. Daughter of Cornelius and Wanda Holder. Sister of Jessica Lynne Holder.

SEYFRIED, Gary R., 49, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 26. Husband of Deborah Seyfried. Father of Jacob, Jesse, Mark and Matthew Seyfried. Brother of Lynn James, Anne Ogle, Carol Potter and John Seyfried.

TAMLIN, Thomas L., Sr., 55, St. Malachy, Brownsburg, March 30. Husband of Sherryann Tamlin. Father of Teresa Shockley and Thomas Tamlin Jr. Son of Margaret Tamlin. Brother of Susan, David and Robin Tamlin.

TATE, Bertha LaVon, 64, St. Anthony of Padua, Clarks-ville, March 27. Mother of Rebecca Stilger, Kurt and Paul Tate. Sister of Carrol and Robert Cox.

WALDROP, Harold "Wally," 66, Sacred Heart, Clinton, March 16. Husband of Betty (Dreher) Waldrop. Father of Bart, Daniel, Harold and Timothy Waldrop. Brother of Clarence Waldrop Jr. Grandfather of five.

WARREM, Carolina, 97, Sacred Heart of Jesus, Jeffersonville, March 19. Mother of David Warrem. Stepmother of Mrs. R. B. Comer. Sister of Estelle Hille. Grandmother of two.

WAY, Brenda J. (Routt), 60, St. Jude, Indianapolis, March 24. Mother of Lori Huffman and Randy Way. Sister of Jerry

Routt. Grandmother of six.

WEBER, Mary Elizabeth, 79, Holy Angels, Indianapolis, March 15. Sister of Rosemary Hollins.

WEIKERT, Mary L., 85, Immaculate Heart of Mary, Indianapolis, March 17. Mother of Lindley Weikert. Grandmother of two.

WHEATLEY, Mary B., 79, St. Isidore, Bristow, March 24. Mother of Iola Gehlhausen and Sherry Van Winkle. Sister of Johnson Barbre. Grandmother of two.

WHEELER, Cynthia (Droeger), 49, St. Vincent de Paul, Shelby County, March 26. Wife of Thomas V. Wheeler. Mother of Kelly Chesebrough. Daughter of Carl and Mary Rose Droeger. Grandmother of one.

WINKEL, Cathy F., 59, Prince of Peace, Madison, March 31. Sister of Betty Ann Cord, Carolyn Smith, Dolores Spoonmore, Dorothea, Mary Margaret, Rose Mary and Joseph Winkel.

WYSS, Albert T., 82, St. Barnabas, Indianapolis, March 3. Husband of Rosemary Wyss. Father of Kathy Owen and Tom Wyss. Grandfather of five. Great-grandfather of one.

YARNELL, Rosalynne "Rosie" (Hines), 68, St. Barnabas, Indianapolis, Feb. 25. Wife of Don Yarnell.

YOUNG, John F., 83, St. Louis, Batesville, March 31. Husband of Eleanor (Powers) Young. Father of Jeanne Mahan and Joan Canuel. Grandfather of four. Great-grandfather of eight.

ZORETICH, Catherine M., 76, St. Malachy, Brownsburg, March 17. Wife of Michael Zoretich. Mother of Susan Lilek, Sharon Terry and Michael Zoretich. Grandmother of four. †

Providence Sister Mary Kevin Harte was housekeeper for Archbishops George J. Biskup, Edward T. O'Meara

Providence Sister Mary Kevin Harte, a housekeeper for Archbishop George J. Biskup and Archbishop Edward T.



O'Meara, died on April 1 in Lourdes Hall at Saint Mary-of-the-Woods. She was 90.

The Mass of Christian Burial was celebrated on April 5 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Margaret Harte was born on March 22, 1913, in Domore, County Sligo, Ireland.

She entered the congregation of the Sisters of Providence on Feb. 11, 1932, professed first vows on Aug. 15, 1934, and professed final vows on Aug. 15, 1939.

Sister Mary Kevin ministered as a housekeeper in convents and schools where the sisters lived or worked in Indiana, Illinois and the District of Columbia, including the former St. Agnes Academy in Indianapolis in 1934-35 and the former Ladywood Academy in Indianapolis from 1953-56.

She ministered with Providence Sister Rosita

Thewes, who was the cook, as the housekeeper at the archbishop's residence in Indianapolis from 1967-1992. She also served as a housekeeper at Saint Mary-of-the-Woods College.

Surviving are a sister, Linda Jaeger of Elk Grove Village, Ill., and several nieces and nephews. †

Franciscan Sister Marina Pucke was 86

A Mass of Christian Burial for Franciscan Sister Marina Pucke was celebrated on April 4 in the motherhouse chapel of the Sisters of the Third Order of St. Francis of Oldenburg. She died on April 2 at the age of 86.

Born in Cincinnati, Ohio, the former Cecile Pucke entered the Oldenburg Franciscan community in 1935 and professed final vows in 1941.

Sister Marina taught chemistry, mathematics and Latin at Father Thomas Seccina Memorial High School in Indianapolis and at the former St. Mary Academy in Indianapolis as well as at Oldenburg Academy.

From 1968-71, she taught physics and chemistry at Marian College in Indianapolis.

In preparation for teaching a course on aeronautics, Sister Marina took flying lessons and earned a pilot's license.

From 1968-72, she was councilor for the Congregation of the Sisters of the Third Order of St. Francis at Oldenburg.

Sister Marina retired in 1992.

Surviving are a niece, great-niece and great-nephew. †

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News briefs

U.S.

Mexican bishop calls laity to ministry at El Paso congress

EL PASO, Texas (CNS)—The world today needs the testimony of the Church, especially that of the laity, Bishop Jose Raul Vera Lopez of Saltillo, Mexico, told El Paso-area Catholics on March 29. The Mexican bishop, whose diocese borders the United States, issued a ringing plea for the laity to become partners with Jesus in the ministry of service to which all Catholics are called through baptism. Bishop Vera was keynote speaker for a two-day diocesan congress, which brought nearly 3,000 participants to the El Paso Civic Center for presentations by leading figures in ministry from across the United States and in Latin America. The theme of the gathering was "Hagamonos en Cristo/Let Us Be Strong in Christ." Bishop Armando X. Ochoa of El Paso awarded certificates to 720 lay ministers and catechists during the congress's closing Mass.

Be friend to the poor, says Dominican priest, theologian

DURHAM, N.C. (CNS)—Dominican Father Gustavo Gutierrez, pastor of a poor parish in Lima, Peru, tells the story of an old, old lady in his parish. She recalled for Father Gutierrez a time when her family was very poor, and all she wanted for Christmas was something to eat—rice or bread would be enough. But one day, during the Christmas season, a priest gave her a doll. "I have never forgotten the face of this priest," said the old lady. "It was the first doll of my life. I was so happy." Father Gutierrez said at a recent gathering at Durham's Immaculate Conception Church that one can take many lessons from that story. But he remembers one important lesson: "To eat is good for a poor child, but to have a doll is good, too." The poor need friendship as well as material things, said Father Gutierrez, a part-time professor at the University of Notre Dame and one of the fathers of liberation theology, at the Theological Conversation, sponsored by the diocese's Franciscan and Dominican communities, at Immaculate Conception Church.

'Jesus in Disguise' is theme of bishops' 2003 overseas appeal

WASHINGTON (CNS)—"Jesus in Disguise" is the theme for the 2003 American Bishops' Overseas Appeal, established 60 years ago as the Bishops' Welfare Emergency Relief Fund. The theme is taken from the bishops' 1999 document, "Called to Global Solidarity," which says, "Through the eyes of faith, the starving child, the believer in jail, and the woman without clean water or health care are not issues, but Jesus in disguise." The appeal benefits: Catholic Relief Services, which works with the poor in more than 80 countries; Migration and Refugee Services of the U.S. Conference of Catholic Bishops, which resettles approximately one-third of all refugees admitted to the United States annually; the Holy Father's Relief Fund, which assists victims of natural disasters and other emergencies around the globe; and the USCCB Department of Social Development and World Peace, which helps the bishops share and apply Catholic social teaching on major domestic and international issues.

WORLD

Bishops must preach unpopular truths, says Pope John Paul II

VATICAN CITY (CNS)—Pope John Paul II encouraged Scandinavian bishops to stand up for unpopular Church teachings, including the sacredness and permanence of marriage. The defense of moral values will ultimately help society regain a "sense of God" in human affairs, the pope said on April 6. The bishops from Sweden, Norway, Finland, Denmark and Iceland were making their consultative *ad limina* visits to the Vatican, required every five years. The pope said the bishops had a responsibility to speak the truth "in season and out of season," and make sure the Christian voice is heard in the public arena "clearly and unambiguously." He praised a recent pastoral letter on marriage by the Scandinavian bishops that encouraged couples to resist a dominant divorce mentality and the equation of marriage with various forms of cohabitation. "The institution of marriage, in fact, was willed by God from the very beginning and finds its fullest significance in the teaching of Christ," the pope said. †

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Supporting Church, charities integral to practice of faith

KANSAS CITY, Mo. (CNS)— Supporting the Church and giving to charities should be an integral part of a Catholic's practice of worshipping God, according to a retired rector of the Immaculate Conception Cathedral in Syracuse, N.Y.

Msgr. Joseph Champlin was in Kansas City to help priests of the Diocese of Kansas City-St. Joseph refine their theology of giving and learn practical ways of enhancing development efforts on the parish and diocesan levels. He was one of five presenters from the Pastors National Development Conference, an Omaha, Neb., consulting firm headed by Richard Garrigan.

One of the goals of the 15-hour training session on March 25-26, Msgr. Champlin told *The Catholic Key* diocesan newspaper, is to hone parish leaders' understanding of the theology or spirituality of giving. The foundation of what he called "grateful giving" is the understanding that everything we have is a gift from God, he said.

And so, he said, we should foster a sense of gratitude for those gifts, and be willing to "share a portion of those gifts with an open heart." The purpose of doing so, he said, is to build up the Church and to "make this a better world."

One of the steps in developing such an attitude is to identify the gifts we have been given, starting with the universal gift of the beautiful world mentioned in Genesis and our mandate to take care of it and cultivate it, Msgr. Champlin said.

Each individual also has specific gifts, which come under the rubrics of time, talent and treasure, he said, though today time may be the most precious gift as it seems to be in short supply with so many demands upon it.

People also are born with talents, or

gifts nurtured by training, education and experience. These can be put to use in a great variety of ministries designed to build up the Church and make the world better, Msgr. Champlin said.

The concept of "treasure" encompasses paychecks, dividends "or whatever income we have," the priest said. "Young or old, we should share a part of that treasure off the top to build up the Church and make a better world."

Giving should be "a sacrifice integrated into our worship," he said, "using the biblical notion of a tithe, or 10 percent, as a guide."

Compared to that "barometer or guide," he said, Catholic giving to Church and other charitable causes totals 1.2 percent.

Strictly speaking, the tithe should be the "first fruits," meaning it should be based on people's gross income and taken "off the top."

"But a lot of people base their tithe on their net take-home pay," Msgr. Champlin said.

The recommended distribution of the tithe is one-half to the parish and the other half to "the bishop's appeal and other charities."

"The Holy Father calls upon Catholics to share from their substance for the development of the people of the world," he said. In return, parish and diocesan budgets need to be transparent.

"Accountability and transparency are very important," Msgr. Champlin said.

If a pastor or other Church official asks for an increase in giving, "he needs to make his case for the need," he said.

He said the concept of tithing also can apply to parishes. He gave an example of a parish in Syracuse that "takes 10 percent off the top of its collection to support emergency services." It gives half to the cathedral parish for the needs of the



Church experts on stewardship say pastors and parish leaders need to work with parish members to develop a "theology of giving" that teaches that grateful giving is the understanding that everything we have is a gift from God and everyone should share their gifts of time, talent and treasure to help build up the Church to make a better world.

people in the center city and uses the other half for its own emergency programs.

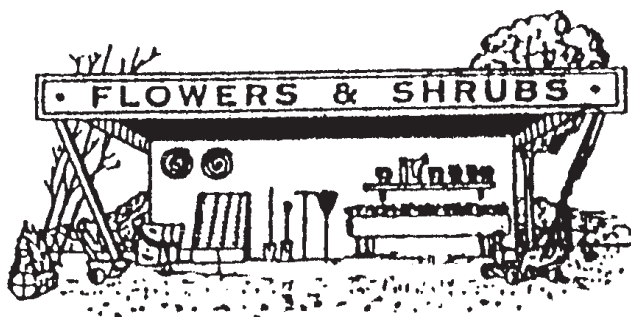
Another parish that allocates a tithe

for charitable needs collects about \$7,000 every three months for that purpose. A committee of parishioners then gathers to decide how to distribute the funds. †

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