



The

# Criterion

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## Catholics heed national call to volunteer

PHILADELPHIA (CNS)—As Catholics throughout the Philadelphia area turned out for different volunteer projects for the April 27-29 President's Summit for America's Future, the city's cardinal gave a reminder that the spirit of service is nothing new to Catholics.

"The church has been doing it for 2,000 years, and the archdiocese has been promoting volunteer work ever since it was founded," said Cardinal Anthony J. Bevilacqua. "We're used to this."

Bishop Roger L. Schwietz of Duluth, Minn., chairman of the U.S. bishops' Subcommittee on Youth, defined volunteerism as "putting one's faith into action" during an April 28 panel discussion at the summit.

The churches "have a great deal of experience in the care of one another," Bishop Schwietz said. "In the past we have been so separate with our own goals."

But, he added, "it is time to break down the walls of isolation and replace them by avenues of cooperation" if we are to change our culture.

While Bishop Schwietz was advocating breaking down walls, Cardinal Bevilacqua spent time painting walls.

The cardinal spruced up a storefront with a coat of brown paint. Although the color was not one he particularly favored, he conceded it was "better than what was underneath" the paint.

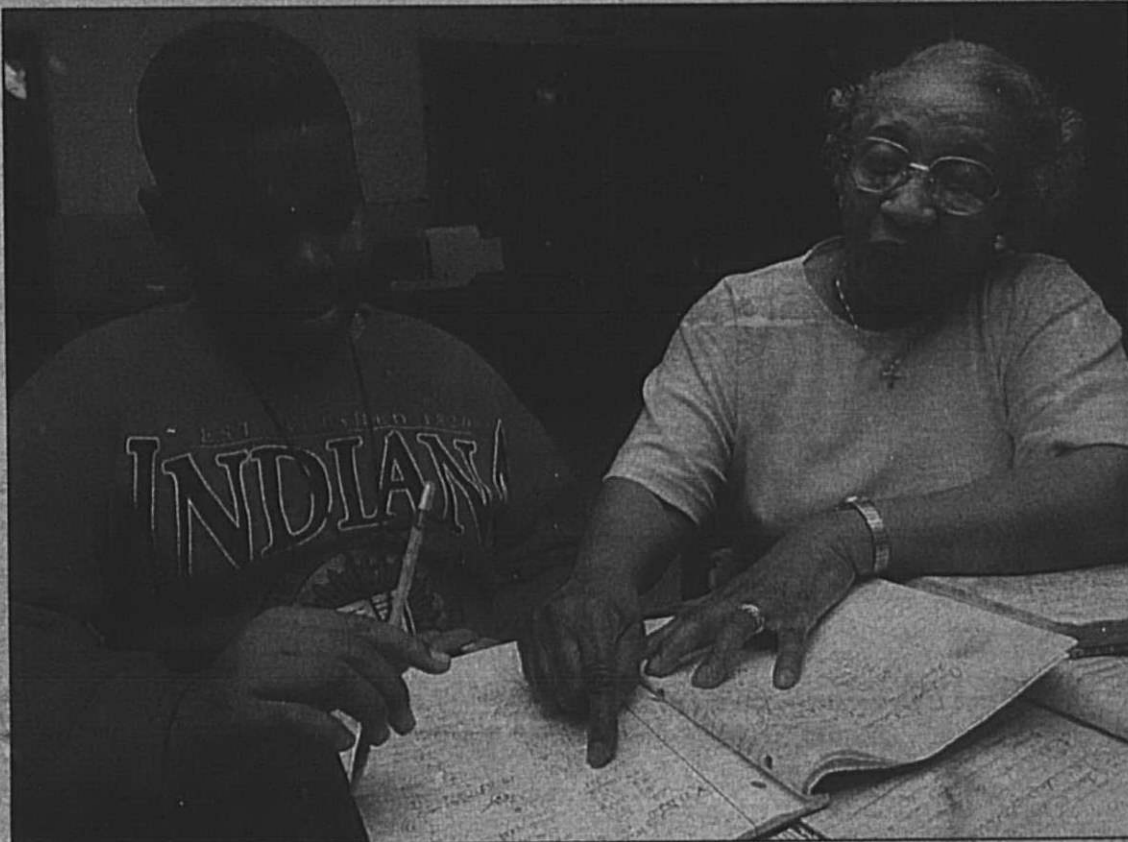
"I painted almost a whole wall," he added. "I was doing well. I tend to be a perfectionist, though... Maybe I used too much paint!"

As Cardinal Bevilacqua traveled from work station to work station to help out with various volunteer projects during the April 27 "Day of Commitment... Day of Service," he ran into former President George Bush and his wife, Barbara. The Bushes were painting over the graffiti covering a row house.

The cardinal, with the help of nearly 60 students from Mercy Catholic Vocational High School, also cleaned up a sidewalk strewn with leaves and trash near a city park.

"It's a very successful day," Cardinal Bevilacqua said. The Mercy students were a fraction of the 1,800 young people representing the archdiocese as volunteers.

Before undertaking his clean-up projects, the cardinal, in a prayer to kick off the summit, said the event was "a call for



Volunteer tutor Pamela G. Landrum coaches fifth-grader Andrew Cusick in math April 28 at SS. Monica and Luke Parish in Gary, Ind. The all-volunteer tutoring program is sponsored by the Sister Thea Bowman House, a neighborhood outreach organization.

persons to come forward and to change the world through the example of their lives."

He called on God to help each person to share "our gifts and talents for the purpose of building a culture of love in all of our communities."

"Help us to be more aware of our many needy sisters and brothers in our midst, to do all that we can to alleviate their suffering," Cardinal Bevilacqua said. "During these special days, we ask you, loving God, to fill us with a spirit of generosity so that we may share our gifts without counting the cost."

See VOLUNTEER, page 13

Philadelphia Cardinal Anthony Bevilacqua and students from Mercy Vocational High School clean up leaves in a Philadelphia neighborhood April 27. They joined thousands of other volunteers in kicking off a nationwide effort to increase volunteer activity in the United States.



## Pilgrimage planned to Terre Haute's Carmelite Monastery of St. Joseph

As part of the archdiocesan Journey of Hope 2001 celebration, Father Joseph Schaedel, archdiocesan vicar general, will lead a one-day pilgrimage to the Carmelite Monastery in Terre Haute.

The Carmelite Monastery of St. Joseph in Terre Haute is celebrating its 50th anniversary this year. Mother Joseph and the sisters there will hold an open house Saturday and Sunday, May 31 and June 1.

Father Schaedel will lead a pilgrimage via bus to the open house on May 31, the Feast of the Visitation of Mary. Pilgrims will begin with Mass in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral, 1347 N. Meridian Street in Indianapolis, at 9:30 a.m.

Then they will travel via motor coach to Terre Haute. The rosary and other Marian devotions will be prayed on the trip, which is about one hour from downtown Indianapolis. The pilgrims will stop for lunch and a brief visit at the National Shrine of Our Lady of Providence at Saint Mary-of-the-Woods. After that they will move on to the monastery for tours. Pilgrims will return no later than 6 p.m. to the Archbishop O'Meara Catholic Center, which is across the street from the cathedral.

Also, the pilgrims will participate in a brief prayer service in the perpetual adoration chapel at St. Mary-of-the-Woods. A visit to the Venerable Mother Theodore Guérin's tomb in the main chapel also is planned.

Registration is \$20 and includes lunch and transportation. Call Carolyn Noone at 317-236-1428 for more information.

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Journey of Hope 2001



# Abortion: 'From back-alley to the front streets'

## Former abortion provider offers pro-life message

By Mary Ann Wyand

Nationally-known pro-life speaker Carol Everett of Dallas, Texas, brought her emotional plea to end abortion to St. Monica Parish in Indianapolis April 27 at the request of St. Monica's Community Life Commission.

Her speech was part of a fund-raiser to benefit the Indiana Citizens for Life media campaign to broadcast pro-life television commercials produced by the Caring Foundation.

"Did you know that 4,400 babies die in abortion every day of the week, except on Saturday?" Everett asked. "More babies die [in abortion] on Saturday than any other day of the week because the women have an extra day to recuperate. They bring the second- and third-trimester abortions into the clinic early so the women can stay in recovery longer. And yes, abortions are completed through all nine months, not because of *Roe v. Wade* [which legalized abortion], but because of *Doe v. Bolton*, the companion case of *Roe*, which says for the health of the mother, an abortion can be completed through all nine months of pregnancy."

An abortion costs between \$250 and \$8,000, she said, depending on the state and the age of the baby. In the Midwest, a third-trimester abortion costs about \$3,000 and the abortionist's fee is 50 percent of the total cost. Abortionists can perform three late-term abortions an hour, she said, and as many as 12 first-trimester abortions an hour.

"What I want more than anything else is to see the end of abortion," Everett said. "More than anything, I want somebody for someone to be able to say that change is happening because we stood for life."

Everett said she knows firsthand the horror of abortion. She said to justify her own abortion, she later worked as an abortion provider at two clinics in the Dallas/Fort Worth area.

Following a conversion experience in 1983, Everett said she now seeks to change hearts and minds by talking about how abortion is marketed in America and how the unregulated abortion industry earns billions of dollars annually by killing babies.

"When I was in the abortion industry, I sold abortions to women," she said. "I didn't talk about killing babies. I was talking to that woman [about rights and choices]. I have learned that when we talk about women and talk to women as these [new pro-life television] advertisements do, we win. The pro-choicers cannot live up to what we do to help women."

There are 1,472 abortion clinics operating in America, she

said, but there are over 3,600 pro-life organizations helping women choose life without the benefit of government assistance.

"The new pro-life commercials 'sell life, they market life, to women,'" Everett said, and broadcast toll-free telephone numbers for crisis pregnancy assistance.

"In two other states, these commercials have marketed life and reduced abortions by over 30 percent," she said. "If we could just, in this small area, get these ads on the air and keep them on for six months, we could save 5,000-plus babies in the next year. In one Detroit market, in one three-month period, they [pro-life sponsors] believe these ads saved 250 babies."

While working in an abortion clinic, Everett said, she utilized marketing techniques that focused on choices, rights and "safe sex."

"We knew that any time we went into a school with the 'safe sex' message the pregnancy rate would go up by 50 percent," she said. "But we could not tell anyone that. So we said, 'We know these young people are going to have sex. We must teach them how to have safe sex.'"

Society promotes abstinence messages to youth about the dangers of drinking and driving and the health risks of smoking and using drugs, she said. However, society does not include precautions about so-called "safe sex," contraceptives and abortion in educational media messages addressed to youth.

As an abortion clinic provider, Everett said, her task was to "break down natural modesty, convince youth their parents knew nothing about sex and that we were the experts, and get them to come to us for their sexual advice and education."

Since she left the abortion industry 13 years ago, Everett said, clever marketing techniques have successfully transformed societal attitudes about abortion.

The abortion clinics train telemarketers as "counselors," she said, who use prepared scripts to reassure women, convince them on the telephone that they are pregnant, and invite them to come to the clinic for a pregnancy test.

"In states without parental consent laws," Everett said, "the counselor always says, 'Your parents don't have to know.'"

This marketing technique separates young women from their family support system, she said, and pressures them to act in haste out of fear.

"Today, with a 48 percent repeat rate, abortion is clearly a method of birth control in this nation," Everett said. "Most people think legal abortions are safe for women, but this is the largest, unregulated legal industry in the nation today. All we've done by legalizing abortion is take the back-alley abortionists out of the back alleys and put them on the front streets so they can maim and kill women and babies."

Because abortion falls under the privacy issue, she said, abortion clinics have never been regulated like other surgical facilities.

"Today, 24 years after *Roe v. Wade*, most states do not have a law that says a licensed physician must perform an

abortion," Everett said. "OSHA [the Occupational Safety and Hazard Act] standards are not enforced in abortion clinics. OSHA never inspects abortion clinics, yet they inspect car dealerships, beauty salons, restaurants and even veterinarians."

During the congressional debate on partial-birth abortion, Everett traveled to Washington, D.C., with two pro-life doctors to tell the legislators that the procedure requires three days.

"If it truly were a case of risk of the mother's health, they would never spread that procedure out over three days," she said. "They would do an emergency Cesarean section and save the mother's life and perhaps the baby's life. I thought if Congress heard the truth from doctors who knew how to do this procedure and they told them it would never be done for the health of the mother that they would listen and vote pro-life."

While in Washington for the partial-birth abortion hearings, Everett said, "I came face to face with the fact that there is only one way to change this nation, and that is God. We are the answer, and we've got to go to him. I believe God is upset because this nation has the opportunity to choose life, and we may not choose it."

## Theologian discusses 'Mary, Woman of Nazareth'

By Diane Orr

Special to The Criterion

Professor Doris Donnelly talked April 29 at St. Joan of Arc Church in Indianapolis. Her topic was "Mary, Woman of Nazareth." Donnelly is professor of theology at John Carroll University in Cleveland.

The talk was sponsored by the Indianapolis North Deanery Board of Education and the North Deanery Directors of Religious Education.

Donnelly focused on the four biblically-based feasts relating to Mary. In discussing how women view Mary, she sees her as a universal mother.

Focusing on the Annunciation, Visitation, Motherhood of Mary and Sorrowful Mother images, Donnelly described Mary as a strong and faith-filled woman. Although she was a teen-age mother, "she was psychologically mature and healthy," Donnelly said. At the Annunciation, she merely questioned what would happen to her and said, "Yes."

Regarding the Visitation, Donnelly discussed the conception story of Elizabeth, whose "obstacle" was old age and barrenness. Mary's obstacle was her virginity. In both cases, God overcame the obstacles. In Mary's motherhood, Donnelly sees her as a hearer—a good listener—and doer of the Word.

Donnelly sees Mary as the Sorrowful Mother who witnessed the execution of her child—an experience that some women share today. But she sees Mary as begging the world to "not let this happen again," in everything from the deaths at Hiroshima to today's street killings.



Carol Everett

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taught me what I could do and why I should do it. With all these blessings how can I not share them with others?

#### What changes have you seen in Uganda since you first came?

When I first came, many of the Ugandans with whom I lived had just returned from exile in Zaire. They were just beginning to stabilize their lives and rebuild their homes and families. Six years later, people are now a bit more established. They want the peace to continue.

In my first two years, I lived in Maracha, which is 17 miles from Arua. In order to come to Arua, I had to pass through at least 10 military roadblocks/checkpoints. But these have

Most Catholics I know in the States have the opportunity of celebrating Eucharist every Sunday. They also have the means of choosing their place of Sunday worship. Here most Catholics have the opportunity for Eucharist four to six times a year and must walk to their Sunday worship sites.

#### The issue of women's roles in church and society is continually discussed in the United States. In what ways do women participate in the life of the church and in society in Uganda?

The vice-president of Uganda is a woman!

Awareness about gender issues is growing both in the church and in soci-

## Priest sees cultural differences

By Father Jim Farrell  
Ninth in a series

ARUA, UGANDA—During the Lumko course here at the Christus Centre, I had the opportunity to share in a typical Ugandan diet. Although it was clear that in having meat once a day we were actually eating better than most Ugandan families, what was most striking to me was the presence of *enya* at every meal except for breakfast. This *enya*, which is a combination of millet and cassava, is the staple item of the northern Ugandan diet. Many people have cassava plants in their fields and dig for it throughout the growing (rainy) season. The cassava and millet are boiled together and rolled into a large ball. It can easily be cut with a knife. While I often ate mine dry, many of the folks here put some broth on it to moisten it. Some of the men say that they haven't eaten until they have had their *enya*.

Interestingly, wheat bread is not a staple of the diet here. Many people do not even eat wheat bread. In fact, when talking about bread with any Ugandan, I had to specify that I was talking about wheat bread when I would talk about the bread we eat at home. I had to do this because when the local people talk about bread they mean *enya*.

Becoming aware of this difference in the way we experience bread, I realized that for me partaking of the Body and Blood of Jesus is symbolic of my daily bread because it resembles the daily bread that graces my table two or three times a day. This is not the case for the

Catholics here in the north of Uganda because their "daily bread" is *enya* and not wheat bread. The contrast with my experience in the United States grew as I noticed that rarely does the assembly have the opportunity to partake of the Precious Blood through Communion under both kinds. Wine is simply too expensive for the church to afford. Altar wine is priced at \$7 a bottle, in a country where the per capita income is less than \$300 a year. This makes it impossible for the parishes to offer Communion in the form of wine to the congregation, in contrast to our experience, where wine is less expensive. Wine is easily available in our country, and many people partake of it at social functions and festive meals.

As Lent started, I began to consider other ways that Catholic traditions that make sense in our country and culture lose significance on this vast continent that is in custom and tradition so far removed from the West.

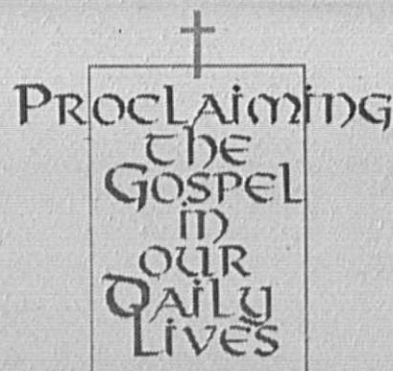
Days of fast and abstinence always come to mind when I think about Lent. Yet here, the meaning of abstaining from meat and of fasting is diminished in a society where families are lucky to have meat once a month and where three meals a day is not the norm. When the local people push their supper back to 9 p.m. so they won't "feel hungry in the night," Lenten regulations about food lose their significance rapidly.

Next: Father Farrell continues his discussions of the cultural differences he observed in Uganda.

Many people in the United States are interested in helping alleviate the suffering that comes from poverty. Do you have any suggestions for them?

I recall a motto from the environmentalists (I think) that went something like

appointed pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis. He is a former dean of the New Albany Deanery. He spent several months of his yearlong sabbatical working in Uganda.)



**"I hope we are all front-line troops when it comes to taking care of our Catholic family...."**

Dale Gettelfinger  
1997 UCA General Chair

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# The Criterion

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## Editorials

### A genuine loss for our church

The surprise announcement last week that Saint Meinrad College will close at the end of the 1997-98 school year is a sober reminder that even the most highly respected church institutions are not invulnerable to the forces of change in our culture.

The college at Saint Meinrad, which for many years was exclusively for students who were preparing for the priesthood, offers a distinctive kind of education dedicated to spiritual development and character formation as an integral part of education in the liberal arts. This kind of "wholistic" approach is particularly valuable for priests, but thousands of "former seminarians" who have now become lay leaders in Indiana and many other parts of the world, will testify that they have benefited greatly from the education and faith formation they received at Saint Meinrad College.

Unfortunately, for many years now, the monks of Saint Meinrad have fought to keep their college open in the face of declining enrollments and rising costs. College seminaries went out of fashion more than two decades ago, and it became increasingly difficult to convince students, their families, and even their sponsoring dioceses to invest in this distinctive form of priestly formation.

In recent years, the college tried to broaden its mission to include Catholic men who were not considering a priestly vocation but who wanted a more intense formation experience. This is an intriguing idea, especially at a time when the formation of lay ministers has become a major priority for dioceses throughout the coun-

try. But, as it turned out, the long struggle to keep the college going had exhausted the Benedictine community's resources, and there was not enough time or money to effectively test the long-term viability of the college's "five formations" experiment.

For more than two decades alumni and friends have joined the monks in supporting the college by investing millions of dollars in student financial aid and day-to-day operating costs. It is tempting to ask, "What was the use?" But the investments that have been made in Saint Meinrad College over the years have already paid off—in the enormous contributions made by the priests and lay men who claim the college as their *alma mater* (nurturing mother).

Catholics who have experienced parish and school closings know what the students, faculty and alumni of Saint Meinrad College are feeling as they struggle to accept this decision. There will certainly be a period of intense grieving and anger followed by sadness and, we hope, a gradual acceptance of the reality. As Archbishop Daniel M. Buechlein observed in his response to the college's closing, it will be impossible to replace the college-level formation that Saint Meinrad has provided for so many years. We have excellent Catholic colleges and universities in Indiana, but none of them can match the distinctive blend of spiritual formation, personality development and instruction in the liberal arts that is provided by Saint Meinrad College. As a result of the monks' very painful decision, the church in the United States is suffering a genuine loss.

—Daniel Conway

### Do you have a minute?

Last week's summit on volunteerism in Philadelphia appears to have re-energized thousands of good-hearted Americans already committed to volunteer efforts in communities across the country. Some 2,000 leaders from 140 communities left the three-day event with new ideas about how to further help America's at-risk youth.

What the President's Summit for America's Future failed to produce was a sense of community ownership and obligation among those who don't volunteer now (but admit they would if they could) because they "don't have the time." How do we convince these people to fill the gaps among the masses of people who consistently volunteer week after week in countless programs? After all, you can't force people to do the right thing. It has to come from the heart.

There's no argument that time is a rare commodity. But as retired General Colin Powell, chair of the summit, said, "All of us can spare 30 minutes a week or an hour a week."

Kudos to those parents who are striving to get back to "traditional family values." But doesn't "traditional" imply doing things the "old" way, getting back to the

basics of teaching our children morals, values and respect? And in the "old" days, wasn't volunteerism a routine part of life without the attachment of "just putting in my time" or "what do I get in return?"

The problem is not that most Americans don't care about their neighbors or community, or that they don't have even a small amount of time to contribute to church and civic causes. The problem has to do with priorities, identifying what takes precedence in lives already overworked and overly stressed.

We should be thankful that thousands of people in every community do manage to balance their time between family, church and civic responsibilities. Many, a full 60 percent according to Gallup polls, come directly from our churches and other religious bodies who minister for the unborn and to the elderly, and in institutions ranging from hospitals to prisons. Ask these people and they will say that volunteering is a responsibility of the Christian steward.

In his *Journey of Hope 2001* message, Archbishop Daniel M. Buechlein calls all of us to spiritual renewal, evangelization and stewardship. He challenges us to "do the basics" in busy times. An hour a week is a good start.

—Sue Hetzler

## Seeking the Face of the Lord

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



### Let's encourage college-level seminarians

Last week, the monks of Saint Meinrad Archabbey and the trustees of Saint Meinrad College had the sad task of voting to close the college. It brought back memories of a similar situation in 1966 when there was a vote to close the seminary high school.

I had been a member of the task force charged with the study of data to predict future seminary high school enrollments. The vote in the '60s was pressed by a growing sense in this country that boarding schools generally were no longer as desirable for our youth and also that it was premature to ask high-school-age students to chart priesthood as a goal for life.

Now there is much the same sentiment among some folks concerning college-level seminaries. The closing of the college at Saint Meinrad was most immediately pressed by financial difficulties due to the low enrollment of students in recent years. The numbers of students enrolling in college seminaries throughout the country have dropped severely since the 1970s. Several years ago, Saint Meinrad College began to enroll students who were not pursuing a vocation to the priesthood in order to make their situation viable. It was apparently not the solution.

I want to communicate as quickly and as widely as possible that our archdiocese will continue to seek out and to welcome seminarians at the college level. We have other options for excellent academic education and spiritual formation, and we will make them available. I do not want the closing at Saint Meinrad to affect a recent increase in the number of candidates from our archdiocese who are considering seminary formation programs at the college level.

Let's ask the question: Are graduating high school students too young to be entering a program to discern whether or not they have a vocation to the priesthood? Definitely not. Yet, I know of parents and teachers and friends who have discouraged young men from entering the college seminary because they think they are too young. I find this disconcerting because they do not hesitate to encourage their sons or daughters to enter pre-med or pre-law programs. What makes the difference?

I am sometimes told that people hesitate to encourage young men to enter a college seminary because they prefer a more "normal" environment for college. I don't subscribe to the opinion that parents are more comfortable with the largely unsupervised campuses of our larger secular universities. Are they health-

ier environments in which a young person grows to maturity?

Another challenge for the vocational recruitment for priesthood is the widespread misconception about what happens when one enters the seminary, whether at the college or theology level. Too many people still think that when a person enters the seminary, he makes some kind of final commitment to become ordained as a priest—and to decide to do otherwise is an embarrassing failure.

This is not the case from any point of view. One of the fundamental purposes of the early seminary years is the careful discernment of whether or not one is called to be a priest by God and by the church.

What better environment is there to make a vocational decision? Seminary faculty and staff members are specially prepared to provide help for vocational decision-making, and they have years of experience in doing so.

Seminaries are also specifically geared to provide the particular personal, spiritual and pastoral formation required to make a permanent commitment to priesthood in the church. The longer a person is in personal and spiritual formation, the better he is prepared for a happy life in the priesthood. If a candidate does not have the benefit of a seminary college formation, now the church, as a norm, requires two years of pre-theology formation before beginning the regular four-year priestly formation program at the graduate theology level. It may seem like a lot of time, but most everyone agrees that six years is a minimal time frame for the specialized formation and education needed for good priestly ministry. The loss of formation at the college level is a real loss.

There is another misconception about seminary education at the college level. Some people worry that if a young man pursues a seminary college education and discontinues, both the quality of academic courses and the course work required are not adequate for pursuing other careers. The record shows that students who transfer or graduate from seminary programs have not compromised their future in other careers. Quite the contrary is true. The quality of academic offerings provided for college seminarians equals that of our finest colleges and universities.

Help us invite candidates who are interested in checking out a vocation to the priesthood to pursue college seminary formation. They will be glad you did!



Stories, Good News, Fire/Fr. Joe Folzenlogen

## In-the-body experiences

In-the-body experiences.

Reports and descriptions of "out-of-body" experiences have been popular topics for books, newspaper articles, and TV and radio shows. Scientific researchers have also interviewed those who have been near death or who have had times when they were conscious of being "apart from their bodies." These are occasions of profound spiritual impact.

During the last month, I have had several experiences in relationship to body that have also been deeply spiritual. But rather than being out-of-body experiences, they have been intense in-the-body experiences, and specifically in-the-Body-of-Christ experiences.

One of these events was the workshop on "The Initiating Community: Developing the Ministries" presented by a team from the North American Forum on the Catechumenate. As a person whose ministry has been in schools, retreat centers and diocesan offices, this program was a graced opportunity to get a solid overview of what our parishes can do in bringing people into the Body of Christ. It was exciting to see in detail how the RCIA process companions people step-by-step on their journey of recognizing the presence and call of Christ in their lives and how that deepening relationship takes flesh and becomes embodied, both in the individual and in the faith community.

At each stage of the journey, people's faith experiences are honored and nourished, and the larger faith community shares different climates or environments of what it feels like to be in this Body of Christ, in this body of believers in Christ. I came away with a strong sense of how important it is for us to have our ways of inviting people to enter the body, to have our styles of evangelization be consistent with and correlated with the kind of faith

journey traveled in the RCIA. Being in the Body of Christ begins with evangelization—becoming aware of the good news of Jesus; and being in the Body of Christ culminates in evangelization—the mission of sharing that good news with others.

Another experience of the blessing of being in the Body of Christ came through some ecumenical contacts. For the last several months, I have been serving on the steering committee for the Indianapolis area March for Jesus. Several different denominations are represented on the committee. I have been deeply moved by the times we have shared prayer and shared faith together. These occasions have provided a glimpse of what it can be like to be in the full Body of Christ. I found myself drawn to the prayer of Jesus at the Last Supper as recorded in John's Gospel, "May they all be one."

Pope John Paul II has made that prayer the title for his letter calling all of us to work harder for Christian unity, and each phase of his process of preparation for the celebration of the Third Millennium has an ecumenical component. One of the reasons why it is so hard for some people to hear the good news of Jesus is that there are deep divisions that separate us as Christians.

Still another experience of being in the Body of Christ was the workshop "Evangelism at the Turn of the Century, Can We Do It Together?" sponsored by Indiana Partners for Christian Unity and Mission. Not only was the keynote address energizing and thought-provoking, the faith-sharing and shared prayer were inspiring.

These in-the-Body-of-Christ experiences certainly colored my reflection on the vine and branches passage on the fifth Sunday of Easter. I realized that if we get way out on the end of our branches to view the ends of other branches, then we seem very far apart. But if we move to the place on the branch closer to the source of life, Christ, then we feel much closer to other people as well, and there is a much stronger in-the-body experience.

In Other Words/William R. Bruns

## Lay ministry emphasis increasing

Lay ministry development has switched into high gear in the archdiocese in recent months.



As a result of the "Catholic Center Evaluation," cosponsored last year by the Council of Priests and the Management Council, the Secretariat for Leadership, Pastoral Formation and Services is being reorganized. Headed by archdiocesan Chancellor Suzanne Magnan, the "new" secretariat, to be called the Secretariat for Lay Ministry and Pastoral Services, will focus on the support and development of lay persons serving in ministry positions in the archdiocese.

In addition, the Interdiocesan Lay Ministry Task Force, comprised of leaders from this archdiocese and from the dioceses of Lafayette-in-Indiana, Evansville and Gary, is preparing a proposal on a lay ministry formation program for approval and adoption by the archbishop and bishops of the other dioceses.

In recent issues of *The Criterion*, advertisements from two graduate schools—Loyola University-New Orleans and Saint Mary-of-the-Woods College—announced information nights for persons in the archdiocese interested in pursuing theology studies at the graduate level. (It should be mentioned here also that Saint Meinrad School of Theology admits nonseminarians to its graduate programs.) The Loyola information night was held this past Wednesday.

Representatives from Saint Mary-of-the-Woods College will meet with interested persons on Tuesday, May 20, at 6:30 p.m. in the Benedictine Room of the Archbishop O'Meara Catholic Center.

Both programs have fine reputations. I am familiar, however, only with the program at Saint Mary-of-the-Woods, which I

entered when it began in the fall of 1984.

Studying theology with the faculty at Saint Mary-of-the-Woods College was, quite simply, one of the best things I've ever done in my life.

The Master of Arts in Pastoral Theology (MAPT) Program at The Woods, which was developed in response to requests from the Indianapolis Archdiocese for theological training for its lay ministers, is a fine blend of information and formation, theory and practice. Patterned after the undergraduate school's very successful 24-year-old Women's External Degree (WED) Program, the pastoral theology program takes an innovative, nontraditional approach that requires only a limited amount of time on campus. Founded on adult learning principles, the 36-credit-hour MAPT program is designed in the distance-learning format for women and men who cannot take the time off from professional and family responsibilities to pursue graduate studies in the traditional classroom setting. Most of the work is completed at the student's home in consultation with the course professor. In addition to the master's degree, students may also choose a 21-credit-hour graduate certificate program.

Students come from as far away as Hawaii and Spain and most are already serving in a variety of full-time church positions—directors of religious education, hospital and prison chaplains, deacons, youth ministers, diocesan office directors, social workers, high school religion teachers, pastoral associates, psychotherapists, hospice directors and others. More lay ministers, competent in theology and pastoral practice and solidly formed in spirituality, are needed in the church. We are fortunate in our archdiocese to have Saint Mary-of-the-Woods College, Saint Meinrad School of Theology and Loyola-New Orleans responding to that need at the graduate level. And we say, "Thank you."

From the Editor Emeritus/John F. Fink

## Land for all Abraham's descendants

JERUSALEM—It would be wonderful if all Israelis thought like my professor of Judaism here at Tantur, and his wife. Yehezkel Landau is an observant Jew who wears the Jewish skull cap and fringes at the waist, prays formally the prescribed three times a day plus other times informally, observes the Jewish food laws, celebrates Jewish feasts, and complies with the Jewish laws regarding the Sabbath.

He is also a graduate of Harvard and the Harvard Divinity School and is well enough thought of to have received the alumnus-of-the-year award from Harvard Divinity in 1990.

Dalia Landau is a teacher and counselor, a graduate of Tel Aviv University. Yehezkel points out that God promised the Holy Land to Abraham and all his descendants, not only those born to the descendants of his son Isaac. In fact, the promise was made in the 15th chapter of Genesis and Ishmael's birth was reported in the 16th chapter. When the covenant of circumcision was made, Ishmael was circumcised at the same time as Abraham and before the birth of Isaac, which happened in chapter 21.

Dalia arrived in Ramle in 1948 at the age of 11 months when her family emigrated from Bulgaria with 50,000 other Jews from that country. The family settled in a house that had been vacated by an Arab family, and that's where she grew up.

One day in 1967, just after the Six-Day War, the bell rang at the front gate. Dalia answered it and found three Arab men dressed in coats and ties despite the summer heat. One of them introduced himself as Bashir Al-Khayri and he said that he had been born in that house. He had been forced

to leave at the age of 6 and hadn't been able to see the house since. Dalia welcomed them graciously and the men visited the house as though they were walking on sacred ground.

Before they left, Bashir invited Dalia to visit his home in Ramallah. She did so and struck up a friendship with the family. At one point, Bashir's father went to Ramle to see the house which he had built in the 1930s. He was old and blind, but he caressed the rugged stone walls of the house and asked if the lemon tree he had planted was still there. When he was taken to the tree, tears rolled down his cheek.

Up to that time, Dalia had been under the impression that the Arabs had abandoned their homes in 1948. She came to realize that Prime Minister David Ben-Gurion had ordered a collective expulsion of the Palestinians under threat of death. And, since the inhabitants of another Palestinian town had all been massacred, the Palestinians knew it was no idle threat.

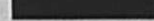
Time passed. Dalia inherited the home when her parents died. She married Yehezkel and they lived in Jerusalem where for 10 years Yehezkel was director of the OZ veSHALOM religious peace movement. But in 1991, Yehezkel and Dalia established the Open House to serve Arab children in Dalia's childhood home. Today there are two programs there: the Center for the Development of the Arab Child—a day-care center for 25 Arab children—and the Center for Jewish-Arab Coexistence, which sponsors a wide range of joint activities.

Yehezkel believes that the Holy Land is "God's laboratory on earth. Jews and Palestinians are called to sanctify the land together by ending the bloodshed, the injustice, the suffering of both peoples. That can happen only when people's hearts are transformed, when fear is supplanted by trust, anger by forgiveness, and grief by compassion for the suffering of others."

Spirituality for Today/Fr. John Catoir

## God wants our happiness

When understood correctly, happiness is a legitimate spiritual goal. In his book *Abandonment to Divine Providence*, Jesuit Jean-Pierre de Cassaude wrote, "The secret of sanctity and happiness rests in one's fidelity to the will of God as it is manifested in the duty of the present moment."



Human happiness is the natural foundation for the happiness that will come to us in heaven. Eternal bliss is our vocation, and it begins right now. Since grace builds on nature we should take responsibility for our own happiness right now. Finding joy even in the most difficult situation is a Christian discipline.

God really wants us to be happy. He made us to share in his own blessed happiness not only in heaven, but here and now.

The Prologue of the *Catechism of the Catholic Church* gives us an excellent answer to the question, Why did God make you? "God . . . in a plan of sheer goodness, freely created [men and women] to share in his own blessed life. For this reason . . . he sent his Son as redeemer and savior."

We can begin sharing in his blessed life right now. In spite of the crosses that life will impose upon us, God challenges us to live joyfully. Joy is our vocation and destiny. Joy prevails over sorrow.

This does not mean that we believe in the gospel of success, prosperity and rapture here and now. We do not believe in an

empty cross, where the suffering body of Christ is removed. The crucified Christ is central to our faith, and the cross is seen to be good. In Jesus we see our own suffering made visible and transcended. The wounded body of Christ helps us to bear our own pain with courage.

The pursuit of happiness does not trivialize the cross, but it can strengthen us to bear the cross with courage. We can choose to be joyful as a way of pleasing the Lord.

The 15th-century mystic Julian of Norwich had it right when she said, "The greatest honor you can give to almighty God, greater than all your mortifications, is to live joyfully because of the knowledge of his love."

She beckons us to live happily because it pleases God to see us enjoying the precious life he has given us.

On her deathbed St. Therese, the Little Flower said, "Everything I have ever done in life, I have done to make God happy." She knew it pleased God to see her happy. Dorothy Day referred to this as the "duty of delight."

St. Paul put it this way: "Rejoice always. In all circumstances give thanks to almighty God, for this is the will of God for you in Christ Jesus" (1 Thes 5:16).

The most important thing to remember is that if you seek happiness directly, it will elude you. Jesus said, "Seek first the kingdom of God, and all things will be added to you." We are permitted a foretaste of heavenly bliss when we discover the delight of God's presence within us.



Cornucopia / Cynthia Dewes

# Some useful facts about weddings

It's that time again. Here comes the bride, short, fat and wide. You know the drill.



Actually, most brides and grooms today are definitely *not* short, fat and wide. Well, maybe short. But most are determined to firm up, trim down and get tan in time for the big day.

It's kind of like cleaning the house before the cleaning lady arrives so she won't know how messy we really are. At least on the first day of a marriage we'd all like to look young, gorgeous and stylish, even if everyone knows that we are in fact a bit past our prime, plain and dumpy.

It's also important for the nuptial couple to surround themselves with a multitude of attendants. There is strength in numbers, after all, and getting married is

scary. And if four bridesmaids and four groomsmen are a good idea, surely seven or 10 of each must be better!

Furthermore, this is family payback time. Mom may not be speaking to Aunt Minnie, but if Cousin Sally is invited to be a bridesmaid, Mom will look like the good guy because Uncle Bob forgot to include the cousins in his wedding party, and Grandma will be pleased that her side of the family is represented. It's very complicated.

Additional payback, insurance and pre-emptive strikes must also be considered when (wo)manning the wedding celebration. Fringe members of the groom's family, business colleagues, Internet acquaintances and those persons presumed capable of giving generous wedding gifts can be kept in a good mood by being asked to "keep the guestbook" or "pour" or "be in charge of the gift table." Whatever works.

Speaking of the gift table, fitness equip-

ment may be gaining on toasters and crockpots as the most popular wedding present. It's essential for the bride and groom to request wedding gifts they really want, but they should be careful what they put on the bridal registry. If they mention fondue sets or crepe pans, for example, their youth and beauty disguises will be blown for sure.

Another important thing to keep in mind is that the bride has the say about what color everyone wears. She may have redheads wearing fuchsia or ushers in canary yellow tuxedos, but everyone just has to keep still and go along with it.

The mother of the bride is another force to be reckoned with. She gets to determine the "mother colors," and woe to the mother of a groom who wears something that clashes with her outfit. I've known at least one groom's mom who wore black, but then, she was making a statement.

Now we come to the music. It's true that

the church used to frown on secular music played in church at a wedding, but this rule seems to be relaxed. In fact, unconscious. Whining renditions of the "Wedding Song" come to mind, and sick guitars and, Lord help us, hammered dulcimers.

Flowers are the whipped cream on top of the wedding, aren't they? If a happy couple licks out, they can be scheduled into the church just before or after a funeral or another wedding, and thus go halves or fourths on sharing the flowers. They should be sure to remove any enclosed cards, however, to avoid confusing guests who happen to read them.

If you are the wedding guest yourself, be sure to keep mum about the flowers or the music or the dresses or even how the priest looks. You never know who's responsible or whom they're related to.

It's a good thing marriage is the commitment and not the wedding, or we'd all be in trouble. Meanwhile, here she comes.

## Check It Out . . .

"Women in the Gospels," a one-night women's retreat, will be held May 16 and May 17 at Mount St. Francis Retreat Center in southern Indiana. The program will examine some of the women who are remembered in the Gospels. What is their relationship with Christ? How are their stories and situations similar to what we face today? What deep truths are revealed in the lives of these Gospel women? For more information call the retreat center at 812-923-8817.

A reception to commend and thank the teaching staff at St. Simon the Apostle School in Indianapolis will be held from 12 noon to 2 p.m. May 18 in the St. Simon the Apostle School cafeteria, 8400 Roy Road. Also at the reception the school will say goodbye to two of their teachers: Providence Sister Mary Ann Lechner, who has taught at the school for 16 years; and Franciscan Sister Ruth Breig, who has been at the school for 11 years. All St. Simon School, parishioners, and neighbors are invited to attend the event.

Saint Meinrad Archabbey Library at Saint Meinrad will feature a woodcarving exhibit of birds, animals, and butterflies, through May 28. The carvings, which are the work of Robert R. Sieb of Richland, include white pine, yellow poplar, cedar, oak, cherry, and walnut. The exhibit is free

to the public. For more information call Barbara Crawford at 812-357-6501.

Oldenburg Academy in Oldenburg will host an overnight summer camp for sixth, seventh, and eighth grade girls June 8 through June 13. The camp

will offer programs in leadership, drama, crafts and recreation. The cost is \$100 per camper, \$80 each for siblings. The deadline to register is May 26. For more information call Heidi Bullard at 606-781-7972 or Connie Deardorff at 606-934-4440.

## VIPs . . .



Mr. and Mrs. Edward G. Vogel of North Vernon will celebrate their 50th

wedding anniversary May 17 with a 4:30 p.m. Mass at St. Joseph Parish in Jennings County. A dinner and dance reception will follow Mass at 6 p.m. at St. Mary Parish's recreation center in North Vernon. The couple was married May 21, 1947 at St. Joseph Parish in Jennings County. They have six children: Dennis E., Frederick J., Richard L. Vogel, Pamela V. Cole, Patricia L. Cassidy, and Theresa M. Simmons. The couple also has 16 grandchildren.

Franciscan Sister M. Priscilla Messmer will celebrate her 60th Jubilee at a Mass of Thanksgiving at 11:30 a.m. May 18 at St. Anthony of Padua Parish



in Clarksville. A reception will follow the Mass until 3 p.m. at the Providence High School Activity Center in Clarksville.



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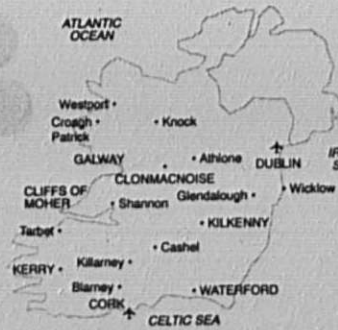
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## First Mother's Day

Annie McKoy looks forward to her first Mother's Day with her 8-month-old son Wesley Aaron. Annie and her husband, Samuel, adopted Wesley last Dec. 20. Annie is administrative assistant for the Catholic Community Foundation, so the staff people at the Archbishop O'Meara Catholic Center have "adopted" Wesley, as well. The McKoy's wanted to share God's blessings with them. Now they say, "Our prayers were answered through this adoption."

Photo by Margaret Nelson

## Judges, lawyers gather to celebrate annual Red Mass

*In Indiana, the Red Mass is a Law Day event of St. Thomas More Society*

Father Joseph Schaedel, vicar general of the archdiocese, presided at the April 30 annual Red Mass at St. John the Evangelist Church in Indianapolis.

The event is sponsored by the St. Thomas More Society, which comprises of Catholic lawyers, legislators, and judges. Many non-Catholic attorneys attended the Mass.

Father Schaedel said that the event is a reminder of the life of St. Thomas More, a man who knew how to combine his faith, fatherhood, and the profession of lawyer and government official.

He said that the saint wanted to follow close in Jesus' footsteps. And he knew that he could only do it because God gave him the necessary grace to do it.

"God's brand of justice calls us to har-

mony, to look out for the common good of all people," said Father Schaedel. "We look to God in prayer, Scripture, and meditation."

He said that St. Thomas More did not depend on the changing opinions of others, but leaned on God's strength.

The petitions included a prayer "for all the federal, state, and local leaders in whom the trust of the people rests."

Concelebrating were Father Thomas Murphy, pastor of St. John, and Father Stephen Giannini, pastor of St. Ann Parish and chaplain at Roncalli High School.

The centuries-old Red Mass is so named because of the red vestments the priests wear for this votive Mass of the Holy Spirit. The red symbolizes the tongues of fire associated with Pentecost.



Photo by Margaret Nelson

Judges, lawyers, and legislators—including Judge David Dreyer, second from left, who serves as president of the board of directors of Criterion Press, Inc.—gather at St. John the Evangelist Church in Indianapolis for the annual Red Mass. Father Joseph Schaedel presided at the April 30 liturgy.

## Jean Scheidler honored as a distinguished graduate of St. Mary School in Greensburg

By Michelle M. McAuliffe and Marsha W. Black  
Special to The Criterion

Jean Scheidler was summoned to the principal's office at St. Mary School in Greensburg. The parish again planned to select someone to honor for contributions to the betterment of society and the local Catholic church. She tried to think of someone she could suggest as the annual distinguished graduate.

The idea was to find someone who put into practice the high ideals, values and morals imparted during their Catholic elementary school years.

"We have a winner, Jean," said the principal, Martha Hartman.

"She is the mother of seven children, the adult choir director, cantor, member of the liturgy committee, coordinator for special children's liturgies, assists with the youth choir, Vacation Bible School, and assists with funeral Masses.

"Can you guess the person we have chosen?" said Hartman. "The distinguished graduate is you, Jean."

Scheidler said, "I was dumbfounded to receive such an outstanding honor."

Past recipients of the award include a

physician at the Mayo Clinic, a businessman who volunteered for church and civic projects, a Franciscan sister, a sheriff/volunteer, and a member of the Missionaries of Charity.

Jean's husband, Robert, a banker and volunteer, received the award in 1995.

Jean Scheidler is a graduate of St. Mary School. She and her husband are the parents of seven children, all of whom attended St. Mary. The couple has 20 grandchildren, five of whom attend St. Mary.

Besides the ministries mentioned by Hartman, Jean Scheidler offers comfort and compassion to grieving families who have suffered the loss of loved ones. She spends time in the community visiting nursing homes, assisting with the blood donor program and the Christmas Cheer Fund.

In recognizing its distinguished graduate, the parish issued this statement: "We are proud to honor Mrs. Jean Scheidler... as a role model for all students at St. Mary's as well as the community of Greensburg."

(Marcia Black is a teacher at St. Mary School in Greensburg. Michelle McAuliffe is a member of St. Bartholomew Parish in Columbus.)

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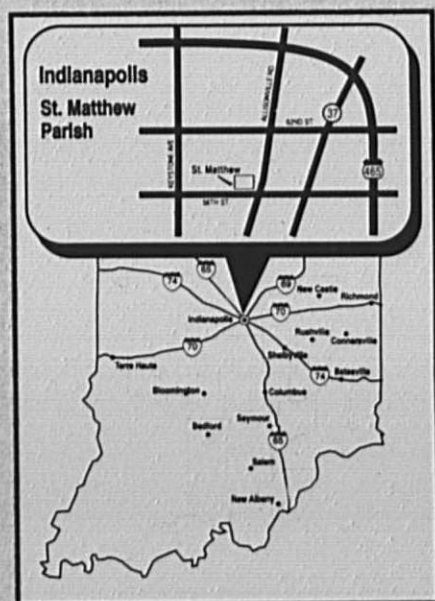
## Indianapolis North Deanery

## St. Matthew Indianapolis

By Margaret Nelson

### Fast facts:

Three priests and two religious brothers live at St. Matthew's rectory: Father Donald Schmidlin is pastor; Father Patrick Kelly is principal at Cathedral High School and sacramental minister at nearby St. Andrew Parish; Father Jack Okon; Brother of the Congregation of Holy Cross Joseph Umile; and Congregation of the Sacred Hearts of Jesus and Mary Brother Brian Guerrini share the St. Matthew residence.



**Journey  
of Hope  
2001**

# St. Matthew's outreach has local, worldwide dimensions

At St. Matthew Parish in Indianapolis, outreach is woven into every ministry. It involves most of the 1,000 parish families, and it reaches as far away as Africa and South America.

Dr. Ellen Einterz, a medical doctor from the parish, staffs a clinic in Kolofata, Cameroon in Africa. St. Matthew Parish dedicates a special collection each year—on the first weekend of January—to her work.

"Other people make individual and corporate gifts throughout the year," said Father Donald Schmidlin, pastor of St. Matthew. "Most of it goes through the parish."

Sheila K. Gilbert is coordinator of ministries and director of religious education at St. Matthew. She explained that the parish has started a new scholarship program for the children in Kolofata. Funds collected at the annual Ash Wednesday soup and bread supper, after the evening Mass, are set aside to pay tuition and buy books for the children.

"Ellen writes two or three letters a year," said Father Schmidlin. These are included in the parish bulletin. Portions of them are read at the Masses on the day of the annual collection. Dr. Einterz also tells parishioners about her work during her visits home from Africa every two years.

There are now two St. Vincent de Paul conferences at St. Matthew. The original one, comprised mostly of retired parishioners, meets on Thursday mornings. It helps make visits to the homes of the hundreds of people who request help from the neighboring St. Andrew Parish conference.

The new St. Vincent de Paul conference at St. Matthew meets on Tuesday evenings to accommodate the working and family members. The members of the original group

meet with these new volunteers to help train them. They are beginning to do home visits. And they help publicize the food-collection cart that is placed outside the church to gather non-perishable food for the Holy Trinity, St. Andrew and St. Philip Neri food pantries.

The conferences also support two overseas missions—one in Colombia and one in Ecuador. The St. Matthew volunteers correspond regularly with the people in the two mission areas.

"We have a very active pro-life ministry," said Gilbert. Members of the parish are active in the Respect Life Sunday and the March for Life. Next weekend after the Masses, members of this group will sell roses to benefit this ministry to pregnant women. This group also took responsibility for a blood drive last Sunday.

The Outreach Commission meets on the fourth Sunday of each month. Chaired by Steve Sergi, members include Janet Tomey, Christine Moore and Kim Bower.

Of the Circles of Care and good neighbor service, Father Schmidlin said, "That is exciting." Parish members form circles of 10 households to offer telephone communication and support for their neighbors.

The Good Neighbors try to meet any material kind of need for those who are suffering illness or crisis. This ministry is meant primarily for parish members who would like to get calls.

One of the new group homes of St. Vincent New Hope has opened within the parish boundaries. Each group home provide supervised housing for six to nine clients of New Hope, who are mentally retarded or head-injured, and cerebral palsy clients.

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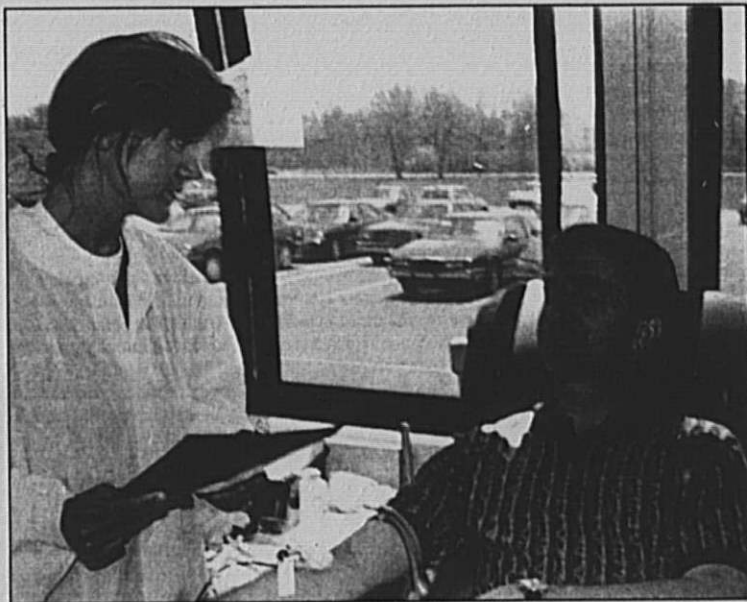
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Kevin Knight, a member of St. Matthew Parish, is one of the parishioners who contributed to last Sunday's blood drive, sponsored by the parish Pro-Life Committee. Shirley Warfield is associated with the Central Indiana Regional Blood Center. The number of donors doubled last year's drive. St. Matthew's is involved in dozens of programs that help those in the parish and the wider community.

Photos by Margaret Nelson

One of the young men at the New Hope home needs transportation to church. Someone from the Good Neighbor group helps meet that need. The group members also visit people who are ill or alone, and go to the grocery store for them.

Hundreds of parishioners are involved in the Harvest for the Hungry Garden. Strangers who drive down State Road 37 ask about the large garden that grows behind the rectory. The purpose is to provide fresh food for various shelters for the homeless. Some is also given to food pantries, "depending on how God blesses the weather," said Gilbert.

"It's a whole parish project," she said, explaining that about 100 people help with it. The work ranges from planting, watering, weeding, and harvesting to delivering the produce to the shelters and pantries.

"The people seem to respond when they see a need. They see something to be done, and they just come by and do it," Father Schmidlin said.

"The deaf ministry began as an outreach and it has become a very important part of the community," said Gilbert. "It has become a gift to us."

Interest in the ministry started because one family in the parish has three children who were hearing impaired. Almost every Sunday, they attend the 9 a.m. Mass.

"We have somebody—an interpreter—who is licensed in American Sign Language," Father Schmidlin said. He explained that the parish has received help from the archdiocese to fund the ministry on an *ad hoc* basis.

Father Schmidlin said that he's learned that it's really impossible to give any kind of extended talk and sign at the same time. "It's two different languages," he said.

Six hearing-impaired men and five women have been involved in Christ Renews His Parish at St. Matthew. A couple of people have expressed interest in the RCIA (Rite of Christian Initiation of Adults). One deaf child just received First Eucharist this year.

"That child signed one song for the entire assembly," Gilbert said. His classmates joined him on the refrain. "It was very touching," said Father Schmidlin.

At the 9 a.m. Sunday Mass every week, the congregation is invited to pray the Lord's Prayer in sign language. In September, the parish will celebrate Spirit Week at

St. Matthew. It will be a "home-grown parish mission," said Father Schmidlin.

Gilbert said, "That comes out of the parish commitment to evangelize more fully than they're doing now. The purpose for the mission is to make us ready to do that."

The parish leaders are working with Jesuit Father Joseph Folzenlogen, archdiocesan coordinator for evangelization, who is actively involved in the planning and will have a leadership role in the Spirit Week.

Gilbert hopes they will have about 75 people involved in leadership roles for the mission.

"The idea came out of a special parish committee that was brought together for that purpose," said Father Schmidlin.

"The whole spirit of outreach has dovetailed with the attraction that the school has for families to want to become a part of the parish and to get their children in the school," he said.

The school is so full that two new portable classrooms must be added next fall. There will be three first- and second-grade classrooms.

St. Matthew had its first Welcoming Sunday at the 9 a.m. Mass on April 26. It's a time to recognize all those who are newly-registered in the parish and introduce them to the congregation. Afterwards, the newcomers get a tour of the parish campus and an explanation of the different parish ministries.

One way to reach out to the community is to host meetings in the building. The Young Widowed Group, sponsored by the archdiocesan Family Life Office, meets at St. Matthew on the third Monday of each month. The group is growing, so that it now needs two meeting rooms.

"We have two Alcoholics Anonymous groups that meet at St. Matthew," said Gilbert. The 56th Street Friends—a neighborhood program for senior citizens of any faith or social background—meets there twice a month. And two or three neighborhood associations meet there.

On May 21, the parish is beginning a support group for people who have family members with long-term disabilities. They will meet in the Lawless Room at 6:30 p.m. Gilbert stressed that this will be for anyone in the Indianapolis area, not just parishioners or neighbors.

St. Matthew School is very involved in the parish outreach. The children have canned food drives for the St. Vincent de Paul Society and for the Little Sisters of the Poor.

During all the children's Masses during Lent, the stu-

See ST. MATTHEW, page 10



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# ST. MATTHEW

continued from page 9

dents offer money, prayers and sacrifice for the missions through the Holy Childhood Association.

The school children work hard to provide Christmas clothing, toys and food for special families in St. Matthew and St. Andrew parishes.

Parishioners also collect gifts for the Catholic Social Services' Christmas Store and participate in the Inter-Faith Alliance's August drive for children's underclothing. A Giving Tree in the gathering space outside church sports tags that include the specifications of needed gifts.

The scout program at St. Matthew is important to its outreach. The young men working toward their Eagle

Scout badges have helped such organizations as the Good News Mission and St. Mary's Child Center.

Gilbert also sees the new Kerrington Fall Creek assisted-living facility as an emerging ministry. The parish has already agreed to serve as an evacuation site for the facility in case of emergency. She expects to see exchanges in programs. "They are very eager to be involved in the parish," she said.

The parish is trying to identify people who are active in ministries in the community. "We want to make it possible for them to invite others to join them," said Gilbert.

She gave the example of Cora Einterz, Dr. Ellen's mother, who works with children at Riley Hospital, and parishioners Max and Joan Barnett who care for children from the Soldiers and Sailors orphanage in Knightstown.

A men's service group has grown out of Christ Renew

His Parish. They fit visits to homeless shelters into their family and work schedules so that they can serve others and later reflect and pray together as a group, he said.

"I think what is true in the deaf ministry is true in all kinds of outreach," said Father Schmidlin. "The total community of St. Matthew is more and more aware of how we are blessed by the deaf people inviting us to worship with them."

"People initially start out thinking they are helping. Later they realize that they are being blessed far more than any help they are giving," said Father Schmidlin.

He used the example of one man who participated in the Christ Renew His Parish program. He saw that the hearing-impaired benefited the rest of the group very much. So he learned sign language well enough to give the first four minutes of his witness by sign language.

"To be allowed to express love is a wonderful blessing, because you suddenly realize you are being loved in return far more than you could ever give," he said.

He may have been even more convinced of this three days later. On Saturday, May 3, nearly 700 people gathered for a special Mass and dinner at St. Matthew to mark Father Schmidlin's 40th anniversary of ordination.

St. Matthew School started its nature lab in 1993. Situated next to State Road 37 in northeast Indianapolis, the area was built to teach the students to value their environment. Just south of this area is the parish Harvest for the Hungry garden, where parishioners grow food to supply homeless shelters and food pantries.



St. Matthew Church



Photo by Margaret Nelson

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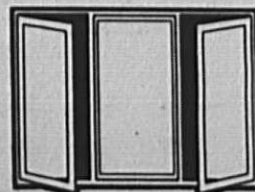
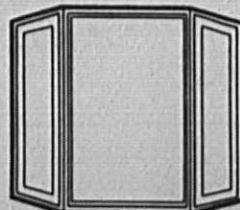
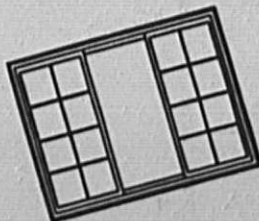
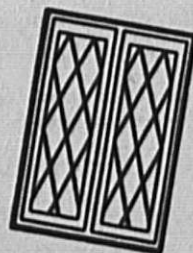
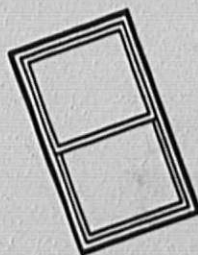
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# Pope hopes to nurture Muslim-Christian relations

VATICAN CITY (CNS)—Pope John Paul II travels to Lebanon May 10-11, bearing a message of reconciliation for its political factions and encouragement for its struggling Catholic community.

For the pope, the long-awaited journey marks a milestone: his first visit to a Middle Eastern country. If the trip goes well, he hopes it will open other doors in the region.

The pontiff has repeatedly emphasized Lebanon's role as the linchpin of the church's presence in the Middle East; it is the only country with a sizeable Christian population in a region dominated by Muslims.

Yet the future of the Lebanese church, its ability to help the nation's postwar healing and its capacity to keep its own members from emigrating depend on a complex series of regional political factors. Perhaps the most important is the continued presence of foreign troops on Lebanese soil, which church leaders denounce as a violation of sovereignty.

Pope John Paul, who turns 77 later in May, has tried to put the Lebanon visit on his calendar seven times over the last 15 years, Vatican sources said. Despite Lebanon's reputation as a volatile spot on the Middle East map, the pope was eager to set foot in the country and planned to ride in a popemobile through the streets of Beirut shortly after his arrival.

By all accounts, the majority of Lebanese—including Muslims—were preparing to welcome him warmly. Many were also eager to hear how he would address the hot-button issues: the 35,000 Syrian soldiers deployed throughout the country since 1976, the Israeli-held zone in southern Lebanon, political mistrust of the Syrian-backed government by Christian opposition leaders, debate over economic policies and corruption, and difficulties in Catholic-Muslim dialogue.

Because the pope will spend only 31 hours in the country—less time than he wanted, but as much as planners considered prudent—he will not be able to speak at length about every problem. But he will leave behind a long and potentially controversial document—a post-synodal apostolic exhortation—that may take up these issues in detail.

The pope presided over the special Synod of Bishops for Lebanon in 1995, the year after he was forced to cancel a planned visit to the country when a church was bombed. Today, organizers say security is not expected to be a problem.

"It's completely quiet and nothing is feared. There is total enthusiasm among the Lebanese, both Christians and Muslims. Everyone's preparing to receive the pope," Bishop Bechara Rai of Jbeil said recently.

A poll in March found that 88 percent of the population favored the papal visit and only 5 percent opposed it. The unifying hope was that the pope's presence would return international attention to a country that has largely been forgotten since years of civil conflict involving armies and various militias ended in 1990.

A minority of Christians and Muslims, however, expressed apprehension about the political fallout that could result. Christian opposition leader Dory Chamoun, head of the National Liberal Party, said he opposed the visit because it could be used to legitimize the Syrian presence in Lebanon. But he added that he would personally be on the streets in Beirut waving a flag when the pope went by.

Favorable comments came from several Muslim leaders, including Mohammad Hussein Fadlallah, spiritual leader of the Iranian-backed Hezbollah, who said the pope's brief visit would not solve Lebanon's problems but would help clear the atmosphere between Christians and Muslims.

Cardinal Nasrallah P. Sfeir, head of the Maronite Catholic community in Beirut, acknowledged that while some Christians are worried about the tricky political path the pope will tread, most trust the pope to speak "frankly" about the challenges facing the church.

Those challenges are many:

Postwar reconciliation and forgiveness. From 1975-90, more than 100,000 people were killed in civil strife, carried out by armies and a variety of militias, and tens of thousands were disabled, orphaned or made refugees. So far, only 20 percent have been able to return to their homes. Many of the estimated 600,000 Christians who left Lebanon during this period are not expected back.

Political tension. Although the 1990 Taif peace accords allowed for continued division of major political offices among the Maronite Catholic, Sunni Muslim and Shiite Muslim communities, and equal division of parliamentary seats between Christians and Muslims, many Catholics have complained that their political influence has waned. Government policies have aimed at muting the Christian opposition, church leaders say,

and this in turn has convinced more Christians to leave the country.

A struggling economy. The bishops have warned of a disappearing middle class in Lebanon, severe housing shortages and a possible "revolution of the hungry." With unemployment at 25 percent, church leaders and others have also complained about the large influx of foreign workers—mainly Syrians—that is gradually changing the country's make-up.

Church-run schools. The economic woes have hurt Lebanon's Catholic school system, which has been a cultural vehicle for the church for many decades. Today the schools are attended by more than 200,000 students, 20 percent of them Muslim.

In his half-dozen talks, the pope is expected to emphasize perseverance and hope to a people still paying the price of 16 years of fighting. Ironically, some church leaders say, many Lebanese are more demoralized today than during the war years.

"I hear people saying they wished they had as much now as during the war, because it was a lot easier for them then. Now there are higher prices and more taxes, and less income," said Father Fouad el-Hage, president of Caritas Lebanon.

The church's extensive network of social programs is well-respected by the government and the people, but that carries some risks, Father el-Hage said.

"We believe it is the government's role to take care of housing, health, education and so on. But we know the government doesn't have the money, they are not well organized and they have a lot of corrupted employees. So in one sense, you don't want to fill the gap for the government, but you also feel you cannot let your people lose hope," he said.

The pope will meet with political leaders, church groups, young people and Muslim representatives. The highlight may be an outdoor Mass at which 200,000 people are expected to attend, including 2,500 invited Muslims.

The pope is expected to call for close cooperation among Lebanon's six Catholic rites, all of which have their own hierarchical structures in Lebanon. The 1995 Lebanese synod praised the diversity of Lebanese Catholics as a richness, but also encouraged moves to eliminate pastoral redundancy and competition.

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- VI. Thou shalt not commit adultery.
- VII. Thou shalt not steal.
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# Study: Today's social involvement different but strong

WASHINGTON (CNS)—People may not be doing the same types of civic service they once did, but based on one survey, people still are linked by activities such as attending church and going to the gym.

A study on civic participation for the Pew Research Center for the People and the Press also showed half the Philadelphia area residents polled had spent at least part of a day volunteering in a given month but that even those who are active in their communities still do not particularly trust others.

"The means and nature of social connections may be changing," concluded the report, *Trust and Citizen Engagement in Metropolitan Philadelphia: A Case Study*.

"But people are still meaningfully linked to one another in support networks. Adult education classes and self-help groups can be as socially cohesive as PTA and bowling leagues," the report said.

The Pew study found the people most

likely to volunteer their time were those who believe they can make a difference in their community and those whose families set an example of volunteer work.

Of those who listed volunteer work done in the past year, the highest percentage—27 percent in Philadelphia and 38 percent nationally—listed church or religious groups as where they volunteered. Listed second were organizations that help the poor, elderly or homeless, cited by 22 percent of the Philadelphians and 34 percent nationally.

Other volunteer activities cited included: youth programs, 18 percent in Philadelphia and 26 percent nationally; school or tutoring groups, 16 percent in Philadelphia and 22 percent nationally; neighborhood or community groups, 16 percent in Philadelphia and 23 percent nationally; and hospital or health organizations, 11 percent in Philadelphia and 15 percent nationally.

More than 90 percent of the people sur-

veyed in study groups said they participate in civic events ranging from contributing money to a cause to attending a civic meeting or contacting an elected official.

But being involved in the community, whether as a volunteer or in a reading group, does not necessarily mean people are more likely to trust others, the study found.

Asked to say who they trust "a lot," only family, churchgoers and the boss were listed by at least half of the Philadelphia participants.

Eighty-four percent said they trust their family a lot, 59 percent said they trust fellow churchgoers a lot and 51 percent listed their boss. Results of a national survey showed people had a lot of trust in: family, (84 percent); churchgoers, (57 percent); the boss, (51 percent).

Fewer Philadelphians and national survey respondents said they have a lot of trust in their co-workers (45 percent

Philadelphia, 41 percent nationally), neighbors (42 percent in Philadelphia and 45 percent nationally), club members (42 percent in Philadelphia and 41 percent nationally) and clerks in stores (28 percent in Philadelphia and 30 percent nationally).

The most trusted institutions, by similar percentages in Philadelphia and nationally, were: the fire department (78 percent); the police department (48 percent); public schools (33 percent); local TV news (27 percent); daily newspapers (19 percent);

city or local government (14 percent); state and federal government (8 percent each).

Factors affecting how trusting people were included education and income level, their neighborhood and childhood experiences, according to the study. People with higher incomes, more education and more stable neighborhoods were more likely to trust others, which the study attributed to their greater ability to recover if their trust

is betrayed.

The report also found people who claimed a religious affiliation tend to be more trusting, and those who attend religious services regularly are more trusting even of those who are not involved in a church.

When it comes to involvement in the community, the study found that activities like voting or membership in bowling leagues or unions has declined, but "other forms of participation are strong, if not stronger than they once were."

Seventy-three percent of the respondents

said they had been to church in the past year, 71 percent said they were involved in exercising or working out; 43 percent played card or board games with friends and 22 percent attended adult education classes.

That compares to the 57 percent who said they joined or contributed money to support a cause; 30 percent who said they attended a town meeting or public hearing or joined co-workers to solve a problem; 29 percent who called or wrote to an elected official; and 10 percent who were involved in union activities.

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## VOLUNTEER

continued from page 1

The summit was spearheaded by President Clinton, former presidents Bush and Jimmy Carter, and retired Gen. Colin Powell, who chaired the summit.

Powell said, "This is a time for each of us to look into our own hearts, to look into our own communities, find someone who is in need, find someone who is wanting, find someone who is looking up to us, to reach across, to lift up a fellow American and put him on the road to success in this wonderful country of ours."

During the summit a number of Catholic groups committed their members to service hours. Sister of Charity Nancy Bramlage, representing the Catholic Campus Ministry Association, committed U.S. Catholic campus ministries to 5 million service hours over the next three years, which would be double the current level of service by participants.

Sister Nancy is director of the University of Dayton's Center for Social Concern.

"Campus ministries have had a commitment to service for a long time," she said in a statement, echoing Cardinal Bevilacqua's sentiments. "It's not something new for us."

Her center operates 30 service clubs, "urban plunge" retreats that immerse students into the hardships of inner-city life, justice education programs, weeklong service trips during spring break, a hunger awareness week, a week in solidarity with the homeless, disabilities awareness weeks, and international immersion experiences.

Sister of Charity Patrice Hughes represented the National Catholic Educational Association at the summit. In a statement she detailed how extensive Catholic school volunteer activity already is:

Adults provide voluntary service in 95 percent of Catholic grade schools and 92 percent of Catholic high schools. A typical Catholic high school logs an average of 15 hours per volunteer per year—about 2,200 volunteer hours in all.

More than 85 percent of the 18,000 Catholic parish religious education programs depend on volunteer teachers.

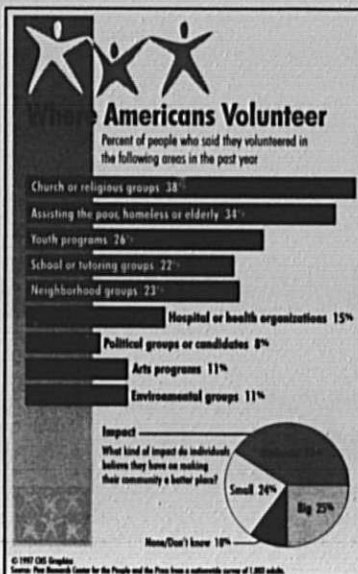
Most Catholic grade schools promote community service projects, and most religious education programs require community service as a requisite for confirmation.

At least one religious leader expressed skepticism about the volunteer summit.

Bishop James T. McHugh of Camden, N.J., writing in his diocesan newspaper, the *Catholic Star Herald*, said the event might motivate more people to volunteer, "as well as recognize those who do."

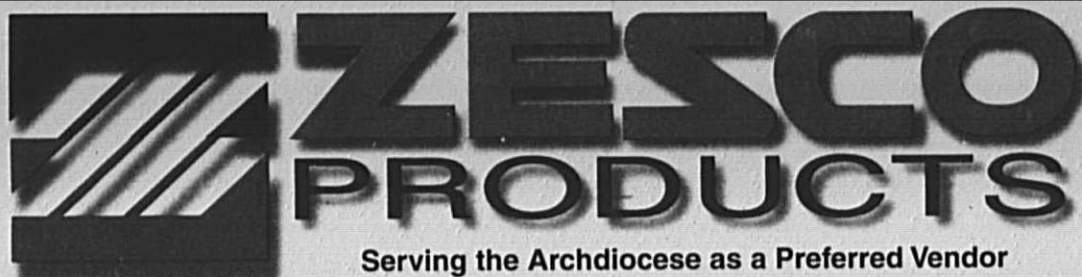
But the "hustle-bustle and bubbly rhetoric in Philadelphia failed to recognize the enormous benefit of carefully targeted and committed voluntary service." He pointed to the efforts of those who give time to fire departments and emergency squads, the scout leaders and coaches and volunteers with hospitals and social services.

And the focus on volunteering "doesn't do away with the government's responsibility, nor does it replace the professional commitments of doctors, teachers and other leaders and managers," Bishop McHugh said.



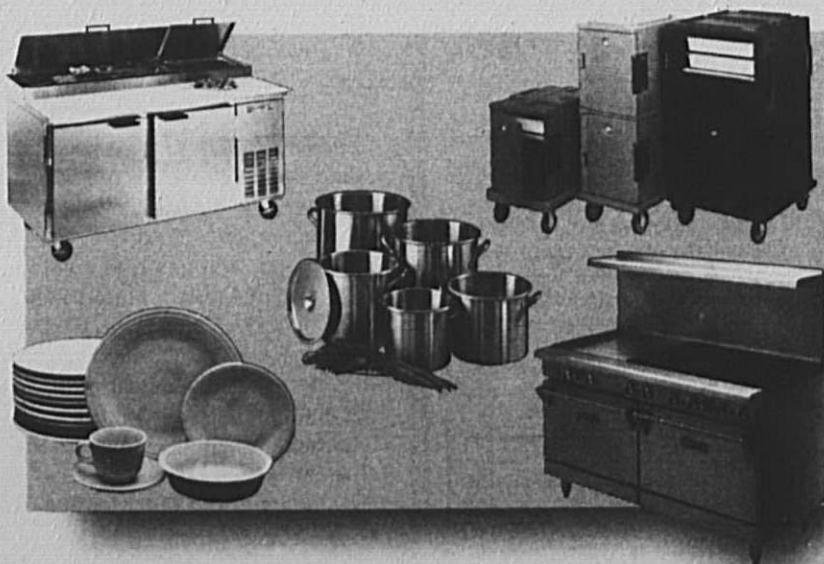


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wrote: "Solidarity is undoubtedly a Christian virtue" (No. 40).

Only later, in reading the new catechism, did I find that Pope Pius XII mentioned "the law of human solidarity and charity" back in 1939 ("Catechism of the Catholic Church," No. 1939).

The word "solidarity" has a European ring to it. Americans might rather speak of friendship, community and the works of charity. Yet, solidarity with others in the communion of saints is a central dimension of our faith. It means that we are to share our spiritual and material goods with one another. We work together for the common good.

Solidarity implies mutuality. That means that in the community of believers we have a lot to learn from each other.

Thus we must learn to listen.

Listening these days can be extremely difficult with so much noise—telephones, television, music, pagers—around us. Even more deafening is the "noise" with us: preoccupations, angers, resentments. To listen, we may have to change our ways of acting and let our internal selves be healed.

Yet we can learn to listen with head and heart. In solidarity, we learn that our poorest community members have gifts to offer and important things to say. Here the word "mutuality" implies that God speaks to us through others in many ways and that we should be alert to wise judgment wherever it is found.

Together we are strong. Together we can pursue a just social order.

In their isolation the Heaven's Gate cultists seemed to me to lack this sense of social justice.

Life is given greater depth when we serve others. We experience transcendence as we serve others. Thus, solidarity calls forth deep, and often unrealized, spiritual resources within our hearts and souls.

Our solidarity is in Christ. Jesus blesses our community with many gifts and talents. When we are at our best we share these for the good of all.

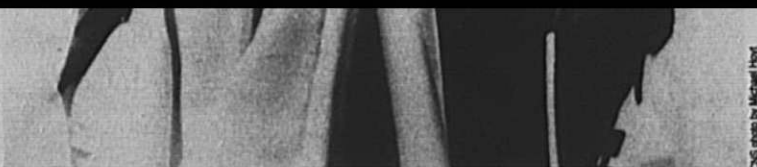
These gifts include gifts of healing.

Oppressed by sin as we are, we know that our community can itself be fractured and distracted from its true purposes. In the power of the Holy Spirit, especially as manifested in the sacraments, our personal and communal sins can be healed.

Christ blesses us with the talents of good leaders. And the saints teach us how to live in imitation of Christ. Our contemporary saints—each of us probably knows at least one holy person—teach us what solidarity in Christ really means in practice.

Service to others is characteristic of such solidarity. In solidarity the leader washes other's feet as Jesus did at the Last Supper.

Our solidarity with others leads us to eternal life. Our ultimate solidarity will



CNS photo by Michael Hoyt

Our deepest longings are fulfilled not in fleeing into outer space but in engaging our neighbor. We are made to be with and for others—in solidarity with them. We grow best when we share our spiritual and material goods out of deepest respect for one another.

## Solidarity is a model for 'unity of the human race'

By David Gibson

St. Maximilian Maria Kolbe "offered his life in place of a prisoner unknown to him in the concentration camp at Auschwitz" during World War II.

His action offered "a wonderful witness" of the virtue of solidarity, Pope John Paul II said in his 1987 encyclical "On Social Concerns."

For the pope, solidarity is powerful. In fact, what the pope sees in solidarity is "a new model" for "the unity of the human race."

Solidarity reflects a view of others as neighbors—but not solely in terms of "human and natural bonds."

Actually, the kind of neighbors people are—the depth of their relationship—makes all the difference here.

The virtue of solidarity is inspired by a vision of the "other" as "not only a human being with his or her own rights and a fundamental equality with everyone else," but as "the living image of God"—someone under the Holy Spirit's "permanent action."

That's why solidarity leads beyond "vague compassion or shallow distress" at other's misfortunes, the pope suggests. It leads to "a commitment to the good of one's neighbor with the readiness, in the Gospel sense, to 'lose oneself' for the sake of the other."

(David Gibson edits "Faith Alive!")

### Discussion Point

## The poor teach us compassion

### This Week's Question

Name an insight—a truth—that the poor uniquely teach to others?

"They teach us generosity because they're always willing to share what little they have." (Lou Jerkich, Ravenna, Ohio)

"That we all have the same human needs: to be loved and cared for." (Barbara Grisinger, Charlotte, N.C.)

"They teach us thankfulness because no matter how hard you think your life is, someone else's burden is greater." (Michelle Marcsik, Painesville, Ohio)

"They teach us to be humble because, as God himself

said, 'What you do for the least of my children, you do for me.' " (James Palmer, Wrentham, Mass.)

"They teach us compassion, that they are no less than anyone else, that we're all God's children." (Theresa Suarez, Camden, N.J.)

### Lend Us Your Voice

An upcoming edition asks: What Old Testament book or message draws you strongly? Why?

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



CNS photo of Rwandan refugee from 1994



## Entertainment

Movie Review/Henry Herx

# Paradise Road profiles courageous prisoners

NEW YORK (CNS)—A group of European women try to keep up their spirits with music while prisoners of the Japanese during World War II in the fact-based drama *Paradise Road* just released by Fox Searchlight.



Most of the women are British and Australian survivors of a ship sunk by

Japanese planes while fleeing the imminent fall of Singapore in February 1942.

Those who make it to shore find they are on the island of Sumatra in the Dutch East Indies, which has already been overrun by the forces of Imperial Japan.

They are quickly interned with the island's Dutch women, their children and a group of nuns in a camp numbering some 400 inmates, guarded by a contemptuous enemy whose code of conduct does not recognize the Geneva Convention.

Worn down by the physical brutality of their captors as well as insufficient food, primitive sanitary conditions and lack of medicine, many succumbed to illness and

disease over the next three years.

To survive under these circumstances took individual courage and inner strength, examples of which are portrayed abundantly in the picture.

But even more essential was the prisoners' sense of solidarity in coping with the everyday difficulties of camp life.

To help foster the camp's unity, Australian missionary Margaret "Daisy" Drummond (Pauline Collins) proposes the idea of a choir using their voices in place of instruments to perform classical music.

To conduct the vocal orchestra, however, Daisy turns to Adrienne (Glenn Close), a British officer's wife who has had formal music training.

What makes this a dangerous undertaking is the camp rule against women gathering in groups.

Despite this, the vocal orchestra is finally ready for a performance and, as the camp assembles to hear them, soldiers rush into the compound but are transfixed by the first notes of the concert and they too settle down to listen.

The music indeed is beautiful and this is a magic moment in a film that pays trib-



Glenn Close (left) stars in the World War II fact-based drama "Paradise Road." The United States Catholic Conference classifies the film A-III for adults.

ute to the spirit of these imprisoned women during their wartime ordeal.

In doing so, writer-director Bruce Beresford captures the surface reality of that tragic time but focuses his attention on the group, rather than becoming involved with the specific character of the individuals in the group.

Nor does this historical dramatization try to invent a story line for viewers to follow several of the women throughout their captivity. Instead, the result is a collective portrait composed of individual scenes reflecting the common fate of all.

While the subject is exceptionally inter-

esting, the individual scenes of hardships endured and overcome become repetitive, and emotional identification with the individual characters is not easy.

The performances are fine, especially that of Close as the aloof but game Englishwoman, Collins as the warm, compassionate but common-sense missionary and Frances McDormand as a German Jew who is hard but realistic in her views of the situation.

But most of the cast is wasted in stereotypical roles and the Dutch nuns are mainly background figures.

Because of numerous scenes of brutality, sexual references and flashes of nudity, the United States Catholic Conference classifies the film as A-III for adults. The Motion Picture Association of America rating is R for restricted viewing. (Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

## Study finds faith depictions are improving on TV

WASHINGTON—(CNS) The total number of religious depictions in prime-time television has jumped fourfold over the past four years to 436 in 1996, according to a recent study conducted by the Media Research Center.

That number translated into one depiction every four hours.

Negative depictions of faith and religion were not dominant on any of the six commercial broadcast networks, the council said in its report, and no prime-time show regularly offended the religious beliefs of viewers.

The ratio of positive to negative portrayals of religion was 2-to-1 in 1996, the third straight year positives outnumbered negatives, and in growing ratios, the report said.

CBS edged out ABC for the best treatment of religion, with 3.2 positive portrayals for CBS and 3.1 positives for ABC, for each negative depiction they aired.

But CBS, led by *Touched by an Angel*, had 172 references to faith as opposed to 55 for ABC, the fewest of any seven-nights-a-week network.

Of NBC's 87 references, a plurality—36.8 percent—were positive, closely followed by 31 percent negative.

Of Fox's 83 depictions, more were judged neutral—encompassing an ambiguous or insufficiently substantial treatment of the issue (37.3 percent)—than negative (22.9 percent) or positive (21.7 percent).

Expressions of faith, such as prayer, scored well on network TV, with 94 of its 120 depictions judged positive.

Portrayals of clergy were more positive, but not by much. Of the 81 references, 26 were positive, 25 were neutral and 21 were negative. Nine portrayals were considered mixed—with balanced points of view presented and no side ultimately taken.

Presentations of church doctrine or the church as an institution were also given a wide range of treatment. Of the 98 depictions, 34 were neutral, 33 were positive, 17 were considered mixed, and 14 were negative.

But treatment of the laity was highly negative, with 36 of the 53 depictions falling in the negative category.

The center studied virtually all of the prime-time entertainment programs on the six networks, taking in about 1,800 hours of original programming.

In singling out shows, the Media Research Center called *Touched by an Angel* the best series of the year for the

second year in a row. It also took note of its spin-off, *Promised Land*, and the WB network's *7th Heaven*, which focuses on a minister and his family.

While "no program was outstandingly negative," Fox's *The Simpsons* was singled out because that cartoon program "often slipped in anti-religion barbs." A CBS miniseries *A Season in Purgatory* was described as "a tour de force of Catholic bashing" in the report.

Room remains for improvement in prime time, the report said. "On entertainment television, criminal believers are grossly overrepresented, while the law-abiding faithful are woefully underrepresented."

In recommending that other "faith-friendly" shows along the lines of *Touched by an Angel*, be aired, the report said, "We don't mean series featuring angels, or even clergymen. We would like to see a small-screen depiction that indicated religion's importance to everyday Americans, whatever their age or occupation. Whether it's a child praying before bedtime or a family attending a service, religion is an indispensable part of life for tens of millions. Prime time's fully recognizing this would be most welcome."

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Murder at 1600 .....	A-III
Paradise Road .....	A-III

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

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Seventh Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 11, 1997

- Acts of the Apostles 1:15-17, 20-26
- 1 John 4:11-16
- John 17:11-19

The Acts of the Apostles again this Easter season provides the first reading in the Liturgy of the Word.



The reading is interesting. The time is after the Ascension. The apostles are faced with the fact that one place in their midst is vacant. Judas, who betrayed the Lord, is dead. (By contrast, one

other apostle betrayed the Lord. It was Peter, who denied Jesus three times. But Peter repented at some point unrecorded in the New Testament. Because of this repentance, Peter not only is readmitted to the apostolic company, but he assumes the leadership of the apostles.)

In this situation recalled by this reading, the apostles are unwilling for the vacancy to remain.

Distantly important is the fact that before the treachery of Judas they were 12 in number. In the symbolism of numbers so compelling in that culture, 12 represented perfection and totality. Also, there were 12 tribes in Israel and the number had great significance for that reason.

More importantly, Jesus had established 12 as the number of the apostolic college. So, all in all, the apostles wished to bring their number back to an even 12 men.

What is interesting in this reading is that they saw themselves as possessing the authority to call another to their midst. Their choice in this process would have all the credentials of an apostle. It would be as if Jesus has chosen him.

In other words, but decidedly to the point, the apostles acted on behalf of Jesus. Jesus acted on behalf of God.

The second reading, from the First Epistle of John, is one of the loveliest passages in the Christian Scriptures.

Believers are reminded that God is in them, but also that God is love. If they truly recognize God, and obey God, and love God, then they will love others without exception.

St. John's Gospel provides the last reading.

This reading is a magnificent prayer voiced by Jesus to the Father. It is a prayer for the disciples, for those who gathered around Jesus. Jesus prays that the Father will protect the disciples.

The Lord also insists that the disciples are sent to the world. They must now bear the truth of God's love and greatness. Their task is holy. Jesus prays not to take them away from the world, but to safeguard them while they are in the world.

## Reflection

Last Thursday, the church celebrated the Ascension of the Lord. In this celebration, it remembered with joy and in awe that moment when Jesus, risen triumphantly from death, returns to the majesty of heaven.

Even at that time, even among the apostles, dismay and even anxiety prevailed as the followers of Jesus realized the effect of the Ascension. Jesus was no longer present in the same manner as before.

This dismay, or resignation, may capture us yet today. Jesus lived long ago, we may be tempted to say. He is not here.

But, to the contrary, the church tells us that the Lord is here! The first reading forcefully reminds us that the Lord is present. How? In the church, founded upon the apostles, in whom fully was vested the very power of the Son of God.

Through the church we encounter Jesus, we receive nourishment from Jesus, we learn of God.

The power of Jesus surrounds us in our faith. We have nothing to fear.

Our commission then is not to fret, not to retreat into ourselves, away from others. To others we must go. All others we must love. Such was the model given in Jesus. As Jesus loved and served, we too love and serve. In us, then, the Lord lives. He has not departed from our midst.

## Daily Readings

Monday, May 12  
Nereus and Achilleus, martyrs  
Pancras, martyr  
Acts 19:1-8  
Psalm 68:2-7  
John 16:29-33

Tuesday, May 13  
Acts 20:17-27  
Psalm 68:10-11, 20-21  
John 17:1-11a

Wednesday, May 14  
Matthias, apostle  
Acts 1:15-17, 20-26  
Psalm 113:1-8  
John 15:9-17

Thursday, May 15  
Isidore the Farmer, married man  
Acts 22:30; 23:6-11  
Psalm 16:1-2, 5, 7-11  
John 17:20-26

Friday, May 16  
Acts 25:13b-21  
Psalm 103:1-2, 11-12, 19-20  
John 21:15-19

Saturday, May 17  
Acts 28:16-20, 30-31  
Psalm 11:4-5, 7  
John 21:20-25  
Vigil Mass of Pentecost  
Genesis 11:1-9 or  
Exodus 19:3-8a, 16-20b or  
Ezekiel 37:1-14 or  
Joel 3:1-5  
Psalm 104:1-2, 24, 27-30, 35  
Romans 8:22-27  
John 7:37-39

Sunday, May 18  
Pentecost Sunday  
Acts 2:1-11  
Psalm 104:1, 24, 29-31, 34  
1 Corinthians 12:3b-7, 12-13  
John 20:19-23

Question Corner/ Fr. John Dietzen

## Rosary may be said in full or individual decades

Q Is it necessary to say all five decades of the rosary at the same time?

Sometimes I say only a decade each day. Is that all right?



A There is no required way to say the rosary. In fact, different countries, different Catholic cultures, sometimes vary a good deal in the

sequence and number of prayers—though all are based on 150 Hail Marys and reflections on the chief events in the life of Christ.

Regular praying of the rosary, all of it or any part of it, was and still is a powerful prayer and a marvelous way to express one's love for Our Lord and his mother.

The usual form of the rosary in most English-speaking and many other countries is as follows.

The events are divided into the five Joyful Mysteries: the Annunciation, the Visitation, the Birth of Our Lord, the Presentation of Jesus in the Temple, and the Finding of Jesus in the Temple.

The five Sorrowful Mysteries are: the Agony of Jesus in the Garden, the Scourging at the Pillar, the Crowning of Jesus with Thorns, the Carrying of the Cross, and the Crucifixion.

The five Glorious Mysteries are: the Resurrection of Jesus from the Dead, the Ascension, the Coming of the Holy Spirit upon the Apostles (Pentecost), the Assumption of Mary into Heaven, and the Crowning (Glorification) of Mary in Heaven.

The praying of each "mystery" consists of one Our Father, 10 Hail Marys, and one Glory be to the Father. The rosary usually begins with the Apostles' Creed, three Hail Marys and one Glory be to the Father.

Q Is it true the prayer "Hail, Holy Queen" has been deleted from the rosary? If so, why?

A The "Hail, Holy Queen" was not deleted from the rosary. It was never in any official way part of the rosary.

The prayer we call the rosary has taken many forms. The core seems always to have been 150 Hail Marys (15 decades) in

imitation of the 150 Psalms which people who could not read could not share in the liturgy. Another similar prayer of 150 Our Fathers was popular for a time in some parts of the church.

In various times and places, additional prayers before, during and after the Hail Marys became common. The "Hail, Holy Queen" is one of them.

This particular ending has been widely used in our country in the past decades, but is not universal. I was at the Vatican on an occasion when Pope John Paul II led the rosary. He did not use this prayer at the conclusion.

Q What is a Cursillo? How does it differ from a retreat?

A Since it is intended to help one to examine and improve his or her life as a Christian, a Cursillo has some similarities to a retreat but it also has many important differences.

Started in Spain 35 or so years ago, its full name is "Cursillo de Christianidad"—literally, a short course in Christianity. It is intended to be just that: a basic discovery of one's beliefs and responsibilities to God and man as a Christian.

An individual makes only one Cursillo in his or her life, though he or she may be part of a team presenting the program many times.

There are also follow-up meetings (reunions) and regular large gatherings (ultreys) of those who have made a Cursillo to preserve and develop the spirit of community and mutual support the program is intended to promote.

Another difference is that the 15 talks contained in the three-day program are standard as to subject, but are prepared and written personally by five priests and 10 laymen or laywomen who give them.

As with anything else, details and quality of the Cursillo programs differ from place to place depending on personnel and interest.

(These questions and answers are reprinted from Father John Dietzen's latest book, "The New Question Box: Catholic Life for the Nineties." Send questions for this column to Father Dietzen in care of Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

## My Journey to God

### My Apostolate

Oh dear! What now?  
Come to me. Come on, I said.  
There now, get closer,  
pull your sweaty and teary  
little bodies up here on your Mama.  
Find your comfort on me somewhere.  
I have room;  
you each know your place.  
It's time to latch on and  
cling to your Mama.  
Rub your face into my chest  
and get that familiar smell of just me.  
Is that another stain on my shirt?  
It looks like a yesterday grape jelly.  
Oh well.  
Let me pray:  
You are the fruits of my womb.  
You are my blessings,  
my crosses,  
my sacrifices,  
my joys and sufferings,  
my mea culpas.  
Through a grace-filled sacrament,  
I chose you, each of you.  
I felt the magnification of the Lord...  
I glory in you.



Hail, Mama, full of grape,  
full of love.

By Jamie Luisi

(Jamie Luisi is a member of St. Louis de Montfort Parish in Fishers in the Lafayette Diocese. She wrote this poem in memory of the late Mary Crummins, who was a member of St. Lawrence Parish in Indianapolis. "On Mother's Day 1997, I dedicate this poem to my friend," Luisi wrote, "who, after a short 30 years, is now in heaven, for her inspiration as a mother of five.")



## The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

### RECURRING WEEKLY

#### Sundays

Sacred Heart Church, Indianapolis, will hold Marian prayer, 2-3 p.m.

Holy Guardian Angels Church, 203 U. S. 52, Cedar Grove, will hold eucharistic adoration Sunday, from 6-8 p.m.

#### Mondays

Benedict Inn, 1402 Southern Ave., Beech Grove, yoga classes from 7-8:30 p.m. Information, fees, registration: 317-788-3142.

#### Tuesdays

Benedict Inn, 1402 Southern Ave., Beech Grove, Follow-up to centering prayer. Information: 317-788-7581.

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy.

#### Wednesdays

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian Cenacle will meet to pray the rosary from 1-2:15 p.m.

St. Francis Hospital & Health Center Hospice will hold a bereavement support group 3-4:30 p.m. at 8111 S. Emerson Ave., Indianapolis; or 6:30-8 p.m. at 438 S. Emerson Ave., Indianapolis. Information, registration: 317-865-2092.

#### Thursdays

St. Francis Hospital & Health Centers weight management program, 6-8 p.m. in the St. Francis Food & Nutrition Conference Room, 1600 Albany St., Beech Grove. Information, registration, 317-783-8961

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30 p.m. Mass.

#### Fridays

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7

a.m.-5:30 p.m. Mass. Benediction before Mass.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

#### SATURDAYS

A pro-life rosary will be prayed every Saturday at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

#### MONTHLY

##### First Fridays

Holy Guardian Angels Church, 203 U. S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday Vigil adoration from 7-8 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will hold Mass, exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m. to noon.

St. Joseph Hill, 2605 St. Joe Road West, Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. benediction.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold exposition of Blessed

Sacrament following 8 a.m. Mass in the chapel, closing with benediction at 5:15 p.m.

#### First Saturdays

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly S.A.C.R.E.D. meeting will follow in the Parish School.

#### Second Sundays

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a monthly family gathering, 2-6 p.m. Fee: Adult, \$10; 12 and under, \$5.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

#### Fourth Sundays

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. at the Sacred Heart Parish chapel, 1530 Union St., Indianapolis. Benediction and Franciscan service followed by business meeting and social. Information: 317-888-8833.

#### First Tuesdays

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold benediction of the Blessed Sacrament at 7:30 p.m. Confession at 6:45 p.m.

#### Second Wednesdays

The archdiocesan Family Life Office will offer Natural Family Planning Classes at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596/800-382-9836.

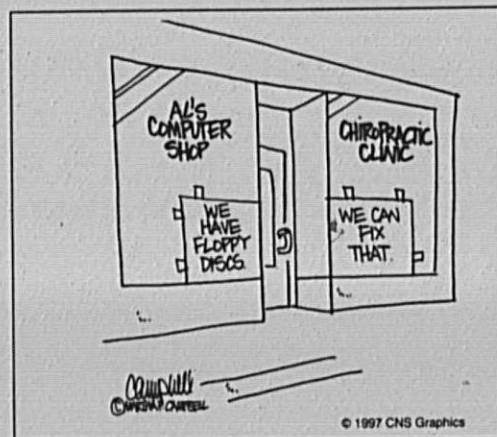
#### Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, meets every third Monday at St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. Information: 317-236-1586.

#### Third Wednesdays

Catholic Widowed Organization will meet at 7-9 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, Mass at 2 p.m. Our Lady of Peace Cemetery



and Mausoleum, 9001 N. Haverstick Road, Indianapolis, Mass at 2 p.m. Information: 317-574-8898.

#### Third Thursdays

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a Women in Ministry and Women in Health care Breakfast, 7:30-9 a.m. Fee: \$5. Information: 317-788-7581.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold Family Rosary Night, 7 p.m.

#### May 8-10

St. Andrew Parish, Indianapolis, will hold a Spring Rummage Sale from 8 a.m. - 6 p.m. in the church basement at 4050 E. 39th St., Indianapolis. May 10 is \$1-a-bag day, from 8 a.m. - 1 p.m.

#### May 9-10

Bishop Chatard High School Drama Department will present the musical *Annie* at 7:30 p.m. in the gymnasium, 5885 Crittenden Ave., Indianapolis. \$5. Information: 317-251-1451.

Secena Memorial High School, 500 Nowland Ave., Indianapolis, will present the musical *Anything Goes* in the school gym, at 8 p.m. \$5.

St. Augustine's Home, 2345 W. 86th Street, Indianapolis, will have a craft and bake sale, 10 a.m. - 8 p.m. Information: 317-872-6420. (Also see May 11.)

#### May 9-11

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a Mother-Daughter Retreat. Information: 317-788-7581.

#### May 10-12

Saint Meinrad, St. Meinrad, will hold a Come and See Weekend. Information: 812-357-6585; 800-634-6723.

#### May 10

Bishop Chatard High School, 5885 North Crittenden Ave., Indianapolis, will present a "Celebration of the Arts" beginning at 5 p.m. in the cafeteria. A dinner theater performance of *Annie* will begin with dinner at 6 p.m. Dinner theater tickets: \$20.; reservations required. General admission seating for *Annie* after 7:15 p.m.

St. John the Apostle, Bloomington, Women's Club will host a "Spring Fling" craft show. Information: 812-879-5022.

—See ACTIVE LIST, page 21

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## The Active List, continued from page 20

St. Christopher Parish, Indianapolis, Singles & Friends and St. Lawrence Parish, Indianapolis, Singles will play volleyball at 4650 N. Shadeland Ave., at 7 p.m. Information: 317-328-8186. 317-543-0796.

Christ the King Parish, Indianapolis, King's Singles will attend 8:30 a.m. Mass followed by breakfast and St. Vincent de Paul Volunteer Day.

**May 11**  
St. Augustine's Home, 2345 W. 86th Street, Indianapolis, will have a Craft and Bake Sale, 8 a.m. - 2 p.m. Information: 317-872-6420.

Saint Meinrad Archabbey, St. Meinrad, will conduct a pilgrimage to honor Our Blessed Mother at the Monte Cassino Shrine. "Mary, First Among Holy Women" Benedictine Brother Terence Griffin, beginning at 2 p.m. Information, directions: 812-357-6585; 812-357-6501.

St. Louis School, Batesville, will hold a natural family planning class in room B-16 from 9 a.m. - 12 noon. Fee: \$15. Information, registration: 812-934-3338; 812-934-4054.

The Altar Society of St. Anthony Church will hold a euchre party in Ryan Hall, 379 N. Warman St., Indianapolis, at 1 p.m. \$3 per person.

**May 12**  
St. John the Apostle Church,

3410 W. Third St., Bloomington: St. John's Speaker Series will present "Family Values in the Ancient World: A Study of the Book of Ruth," by James S. Ackerman, at 7:30 p.m. Child care will be provided.

**May 13**  
The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will celebrate The Feastday of Our Lady of Fatima, "Mary and Pentecost Today," Reflection Tuesday retreat for women and men. Child care available. Fee: \$20. Information: 317-545-7681.

St. Augustine's Home will hold an evening of prayer and reparation in the chapel, 2345 W. 86th St., Indianapolis, beginning at 7:30 p.m., sponsored by Mariamante-Lambs of Christ Chapter of Shepherds of Christ Associates, St. Malachy.

**May 14**  
National Council of Catholic Women will hold an archdiocesan board meeting and planning session with Sue Weber in the Benedict Room of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, 9:30 a.m. - 3 p.m. Information: 812-235-2561.

**May 15**  
Ave Maria Guild will have a card party to benefit St. Paul Hermitage, 11:30 a.m. - 3 p.m.

at Benedict Inn, 1402 Southern Ave., Beech Grove.

St. Vincent Hospital Guild will hold a luncheon, style show, card party at the Crystal Yacht Club, 6729 Westfield Blvd., Indianapolis, beginning at 11:30 a.m. Tickets: \$16. Information, reservations: 317-251-1114.

**May 16**  
The Catholic Charismatic Renewal of Central Indiana will gather at the Chapel in St. Francis Hall, Marian College, 3200 Cold Spring Road, Indianapolis. Teaching will begin at 7 p.m., praise and worship at 7:30 p.m., followed by Mass and healing service. Information, directions: 317-927-6900.

St. Christopher Parish, Indianapolis, Singles & Friends will celebrate May birthdays at Mayberry's at 7 p.m. Reservations (by 5/15), information: 317-879-8018.

**May 16 - 17**  
Our Lady of Lourdes Parish, 5333 E. Washington, Indianapolis, will host a Spring Festival from 6 p.m. - 1 a.m. Information: 317-356-7291.

**May 16 - 18**  
Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a Tobit weekend for engaged couples. Information, fees, registration: 317-545-7681.

St. Roch Church, 3600 S. Pennsylvania, Indianapolis, will hold the annual Parish Mayfest. Information: 317-784-1763.

**May 17**  
St. Augustine, 2345 W. 86th St., Indianapolis, will host the workshop "Keeping Your Kids Catholic" by Bert Ghezzi. Information: 317-894-4134; 317-356-5407.

Mary, Queen of Peace Church, Danville, will hold Funfest '97 at the Hendricks County Community Center. Information and raffle tickets: 317-745-4284.

The Catholic Widowed Organization will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 4 p.m. for BBQ and "make your own sundae" pitch-in. Cost: \$5.

March for Jesus Clark, Floyd and Harrison Counties, Bicknell Park, Corydon, 9:30 a.m. 1.6 mile march, Christian concert and prayer rally.

March for Jesus, Batesville. Meet at Batesville Middle School, 9:30 a.m., march to Liberty Park for prayer rally and picnic. Information: 812-934-5808.

Christ the King Church, Indianapolis, King's Singles will attend Indy 500 qualifications. Meet at Christ the King 8 a.m. Information: 317-578-2165.

**May 18**  
Benedictine Archabbott Lambert Reilly, Saint Meinrad Archabbey, St. Meinrad, will conduct pilgrimages to honor

Our Blessed Mother at the Monte Cassino Shrine. "The Power of the Holy Spirit Works through the Faith of Mary", beginning at 2 p.m. Information, directions: 812-357-6585; 812-357-6501.

Holy Spirit Church, 7243 E. 10th St., Indianapolis, will celebrate the 50th Anniversary beginning with Mass at 12 noon, followed by a pitch-in picnic. Information: 317-353-9404.

Little Sisters of the Poor and residents of St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis will host a holy hour of prayer for vocations in the chapel at 4:15 p.m.

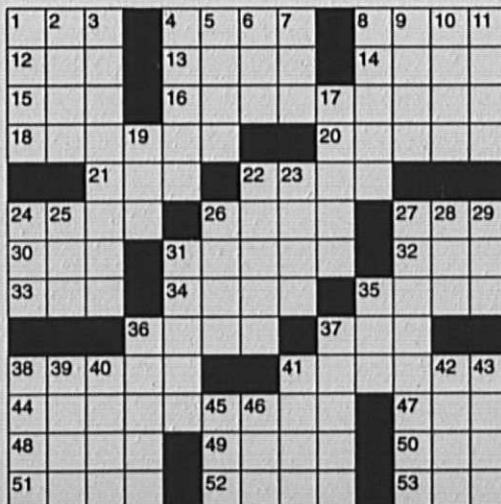
The Catholic Education Board of St. Simon the Apostle School, 8400 Roy Road, will host a "thank you" reception for the teaching staff in the cafeteria from 12 noon to 2 p.m.

**May 21**  
Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will hold a "Calcutta Race

Party-Silent/Live Auction" in the gymnasium at 6:30 p.m. Tickets: \$20 per person. Information, reservations, tickets: 317-927-7825; 317-879-4770.

**Bingos**  
MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15

## Catholic Crossword



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## ACROSS

- 1 Nile snake
- 4 They're facts
- 8 Brother of Jedaiah (1 Ch 11:45)
- 12 Type of tree
- 13 Tubers
- 14 Military classification (Hyph)
- 15 Fuss
- 18 Malachi predecessor
- 19 Gunned a motor
- 20 Dominions
- 21 "Give —, O Lord, unto my prayer" (Psa 66:6)
- 22 Grad dance
- 24 Ark transporter (1 Sam 6:11)
- 26 Aida or Arkin
- 27 Hardy grass
- 30 Sphere
- 31 "And God said, let us make man in our —" (Gen 1:26)
- 32 Long, long time
- 33 Affirmative answer
- 34 James and John, to Zebedee (Mark 10:35)
- 35 "— saith the Lord" (Ex 4:22)

## DOWN

- 36 Nod's direction from Eden
- 37 Court, romance
- 38 Biblical city (Sol 4:8)
- 41 Saudi —
- 44 "For what is the hope of the —" (Job 27:8)
- 47 Peculiar
- 48 Greek god
- 49 Press clothes
- 50 Chicken — king
- 51 Hit hard
- 52 Beaver buildings
- 53 Mal de —
- 1 From a distance
- 2 Meat cut
- 3 Psalmist follower
- 4 Light sleeper
- 5 Served successfully
- 6 Tic — toe
- 7 Cigarillo residue
- 8 Son of Toi (2 Sam 8:10)
- 9 Getting — years
- 10 Leader
- 11 Ochs and —
- 17 "The people shall dwell —" (Num 23:9)
- 19 Dye container
- 22 Factory
- 23 — to riches
- 24 Shy
- 25 Exist
- 26 Old testament book
- 27 Son of Solomon (1 Ki 11:43)
- 28 Not me
- 29 Navy officer (Abbr)
- 31 Rebekah's husband (Gen 26:8)
- 35 "One — customer"
- 36 Biblical son (1 Ch 1:1)
- 37 Small songbirds
- 38 Omri's son (1 Ki 16:29)
- 39 City in Lydia (Acts 27:5)
- 40 Baboons and such
- 41 Powerful particle
- 42 Not busy
- 43 Twelfth Hebrew month (Esther 9:1)
- 45 Disenumber
- 46 George Gershwin's brother

Answers on page 25.



## "Keeping Your Kids Catholic"

May 17, 1997

8:00 a.m. to 3:00 p.m.

at St. Augustine's

2345 W. 86th Street, Indianapolis, Indiana

If you have ever wondered how to make your Catholic faith more appealing to your kids, grandkids, a brother or sister or how to help someone back to the faith; then this is the program for you!

This workshop is a unique and concise way to learn how to keep your children interested in the faith and methods to help teach them the truths that have been handed down for 2000 years. It is as well, a tool to help you to explain those same truths to anyone who has left the Catholic faith for another.

You may call 317-894-4134 or 317-356-5407 for more information.

Mass at 8:00 a.m. • Free will donation at the door to support the work of The Little Sisters of the Poor • You may bring a brown bag lunch, drinks provided • Babysitting provided — call to register your children.

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## Youth News/Views

# Cathedral productions teach love of the stage

By Mary Ann Wyand

Li'l Abner, the late cartoonist Al Capp's popular comic strip character from Dogpatch, has "visited" Cathedral High School in Indianapolis.

So has the inspirational Helen Keller, who overcame the adversity of physical challenges, and circus founder P.T. Barnum, known as "The Greatest Showman on Earth."

Even the Wizard of Oz has "appeared" on Cathedral's stage, along with witches and munchkins, a lion, scarecrow and tin man, and Dorothy and her little dog Toto.

Their "visits" were the result of countless hours of hard work on the part of hundreds of Cathedral theater students directed by faculty member Terry Fox.

As theater director, Fox emphasizes research and meticulous preparation for six or seven productions each school year. Students learn creative ways to excel in acting, stagecraft, sound, lighting and costuming in classes and plays scheduled from August to April.

On May 12, Fox will be honored with 24 other central Indiana educators by IPALCO Enterprises, Inc., the parent company of Indianapolis Power and Light, for innovative instruction in mathematics, science or technology. He will receive a Golden Apple Award and a \$2,000 cash prize plus \$1,000 for Cathedral High School during a "Teachers Lighting the Way for the Future" awards ceremony.

Fox earned the honor by teaching students the fine arts of lighting and sound and encouraging them to try new stagecraft ideas to enhance productions.

Cathedral senior Steve Mack, from Nativity Parish in Indianapolis, plans to major in technical theater at Wright State

University in Dayton, Ohio, with assistance from a scholarship earned as a result of an audition and his extensive experience in set design and lighting gained working in high school theater.

"I designed the lights for our fall production of *The Miracle Worker*," Steve said, "and I designed about 65 percent of the set for *The Wizard of Oz*, our spring musical. I designed all of Emerald City, the witch's castle, and [the good witch] Glenda's bubble. We built the bubble with wood. It was a half sphere, a half orb, made out of spokes with white lights lining the entrance. It took about four weeks to complete. I even worked with fire for one scene in *Oz*."

Steve's interest in theater dates back to second grade, when he portrayed a munchkin in Franklin Central High School's student production of *The Wizard of Oz* in Indianapolis. His career as a theater student has come full circle, he said, with his contributions to Cathedral's elaborate version of the same musical in April.

"As a freshman I thought I wanted to act, but I started doing crew and I loved it," he said. "I had a supporting role in *Dick Whittington's Cat* as the cat. I was in gymnastics for a while, so I can tumble. And I was a tumbler in *Barnum*, our spring musical two years ago. That was a great part, a lot of fun. We had circus training sessions on Sundays, and people from the Peru Circus came and trained the students to perform the Spanish Web (a rope routine) and do fire juggling."

No detail is too small for Fox's theater students, who meticulously prepare for every aspect of a production.

His daughter, senior Ann Fox from Zionsville, plans to major in theater at Ball State University. She shared the lead in *The Miracle Worker* last fall with



Cathedral High School students (from left) Jennifer Feinman, Matt Beauchamp, Edward Rice, Sarah Watson, Phillip Armstrong, Jill Buennagel and Maggie Alerding celebrate sold-out shows for *The Wizard of Oz*, Cathedral's spring musical. Sarah Watson's family designed and created the elaborate costumes.

senior Tracy Fitzgerald of St. Matthew Parish in Indianapolis.

To prepare for their roles as Helen, the girls visited the Indiana School for the Blind and the Indiana School for the Deaf in Indianapolis to talk with students about the challenges they face in daily life.

"I grew up with a love of theater," Ann said. "I did my first play when I was 8 years old. At Cathedral, I was Mammy in *Li'l Abner* and Helen in *The Miracle Worker*. I consider that role to be the pinnacle of my career."

Cathedral students presented a signed performance of *The Miracle Worker* for students from the Indiana School for the Deaf last fall. As a community service, area grade school children are invited to matinee performances of school plays.

Senior Maggie Alerding of St. Lawrence Parish in Indianapolis starred as Dorothy in *The Wizard of Oz* last month and dreams of performing on Broadway.

"Even if I'm a tree in the background in a Broadway production, to me that's starring on Broadway," Maggie said. She plans to major in chemistry and secondary

education at Purdue University, then earn a master's degree in secondary education at Fordham University in New York while pursuing her goal of reaching Broadway.

Cathedral junior David Dunning from Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, has acted in a variety of school productions and is a member of the speech team.

"You have to be able to communicate well to do theater," David said. He hopes his theater experience will help him successfully argue cases as an attorney.

Fox is proud of all his theater students, from those who have gone on to act in Hollywood movies or network television programs, to others who earned membership in Cathedral's chapter of the National Thespian Society, and others who simply gave their best to the audience while on stage, then pursued other careers.

"Theater has done so much for me," Maggie Alerding said. "It's rounded out my life. It's given me a niche in life. It's something I think every student should try, at least once in life. Teens need to know how to speak in front of people."

## Youth find joy in service to others

By Cara Gruber  
Special to The Criterion

RICHMOND—For members of the National Honor Society at Oldenburg Academy in Oldenburg, the trip to Richmond seemed at first to be just a service project, a way to help out in the community and maybe accumulate some service hours.

But for the residents of Wernle, a Richmond home for young boys who have been taken away from their families, it meant an afternoon of fun and games and an opportunity to meet people who were kind and friendly.

National Honor Society members arrived at the home on Sunday, April 20, armed with Frisbees, board games and junk food. Wernle's director introduced us to an audience of apprehensive but curious faces. Nevertheless, the boys followed as we led them outside.

Some of the boys immersed themselves in games of spud and kickball, while others were content to play on the swingset.

The game of Red Rover was probably the most fun for everyone. The older boys easily charged through the students' linked arms, while some of the smaller boys bounced right off their arms and landed on their backs in the grass. A few boys even refused to come over to the other side because they were so attached to the National Honor Society members who were holding their hands in the Red Rover line.

The games wound down and they headed inside the home for cookies and brownies.

Some of the boys quietly played board games, while others gave their guests guided tours of the buildings.

When it was time to leave, the hugs received from some of the younger boys were all the thanks the students needed for a day at the Wernle Home in Richmond that turned out to be much more than just a service project.

(Cara Gruber is a junior at Oldenburg Academy and a member of the National Honor Society. She is a member of St. John Parish in Harrison, Ohio.)

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## Campus/Young Adult News

# St. Luke parishioner gives year of service

By Elizabeth Chepules  
Special to The Criterion

St. Luke parishioner Maria Wodraska of Indianapolis is living out this motto as a Vincentian Service Corps volunteer:

*"A year of service makes a lifetime of difference."*

Vincentian Service Corps motto

A 1988 Cathedral High School honors graduate, Wodraska earned her bachelor of arts degree *cum laude* from Arizona State University in May 1996. Since that time, she has been working at the House of Ruth, a shelter for battered women and children in East Los Angeles.

Wodraska serves as house manager in the transitional housing facility, where residents stay from four to seven months.

Her responsibility is to ensure that the residents have proper food, clothing and necessities of life. She also supervises the caseworkers who help the families

become self-sufficient—while always recognizing the dignity of each individual.

The program was founded to give priority to the poor, needy and distressed living in culturally, spiritually and ministerially challenging environments. This year of service involves a strong commitment by young adult volunteers.

Wodraska said her return on this commitment is a feeling of accomplishment in having made a difference in the lives of others.

"I have always realized God's abundant blessings in my life . . . the support of a loving family, friends, talents and, most importantly, my faith," she said.

"Because I have been given so much and feel overwhelmingly thankful to God, I wanted to show, in a small way, my gratitude by sharing a year of my life in service of those most in need of God's love."

A distance runner, Wodraska is accustomed to challenges. She returns home in June and is considering pursuing a master's degree later this year.



Vincentian Service Corps volunteer Maria Wodraska from St. Luke Parish in Indianapolis entertains three children at the House of Ruth, a shelter for battered women and children in East Los Angeles. Wodraska has served as house manager in the transitional housing facility for a year.

Her time as a volunteer coincides with the Presidents' Summit for America's Future, held in Philadelphia, Pa. last week.

"With the support of my community here, prayers and God's grace, I hope I am a catalyst for positive change in the lives of those I touch in my daily service," Wodraska said. "When we give of our-

selves, it not only makes a difference in the lives we minister to, but in a more dramatic way, in our own lives. Whatever we choose to do after this year of service will be influenced in a profound way by what we have experienced this year. It is truly in giving that we receive."

(Elizabeth Chepules is a member of St. Luke Parish in Indianapolis.)

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to help those less  
fortunate than yourself!

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Social Services is always in  
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- ✓ Food
- ✓ Used clothing
- ✓ Paper grocery bags

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# News briefs

## U.S.

### Milwaukee archbishop: Assisted suicide bill is bad public policy

MILWAUKEE (CNS)—In testimony against a bill to legalize assisted suicide in Wisconsin, Archbishop Rembert G. Weakland, O.S.B., of Milwaukee testified that such a law would be bad public policy. "Just as one life impacts others, so does one policy influence others," he said April 29 at a Milwaukee hearing of the Health Committee of the state Assembly. "The logic that supports assisted suicide is grounded in attitudes that drive policies on abortion and assistance to the poor," the archbishop said. "In these instances, a person's dependency is allowed to weaken his or her claim on the support of the community."

### Providence Diocese working to restore aid for legal immigrants

PROVIDENCE, R.I. (CNS)—The Providence Diocese is involved in a drive to restore to Rhode Island's legal immigrants aid that was eliminated in last year's federal welfare reform law. While Msgr. George L. Frappier, diocesan vicar for social ministry, has been lobbying state legislators, the bishops of the statewide diocese raised the issue with the State Council of Churches and other ecumenical leaders at a recent interfaith breakfast. In ongoing meetings with General Assembly leaders, Msgr. Frappier told *The Providence Visitor* diocesan newspaper, he is pushing for the state to replace all or part of the Supplemental Security Income and food stamps that legal immigrants will lose by August.

### Abortion trauma dulling U.S. conscience, nun says

SAN DIEGO (CNS)—The extent of trauma brought about by abortion has "dulled the conscience of American society," said Sister Paula Vandagaer, director of International Life Services. She believes "every abortion has consequences," not just for the woman undergoing it but for the fathers and for everyone else who somehow has participated in the procedure. But "it's very difficult to help people who are so ambivalent they don't see the huge consequences" of all of these abortions, she added. Sister Paula was in San Diego to talk to parish pro-life coordinators.

### Virginia Catholics urge senator to OK abortion ban

ARLINGTON, Va. (CNS)—Representatives of the Arlington Diocese April 30 presented U.S. Sen. Charles Robb, D-Va., with 22,000 letters from area Catholics urging him to change his vote and support a ban on partial-birth abortion. On Capitol Hill, Robb, whose record is generally supportive of abortion, is seen as a swing vote whose OK on the proposed ban would be followed by other senators. For that reason, the diocesan Office of Family Life has mounted a letter-writing campaign to show the strong grass-roots support for the legislation.

### Workshop looks at changes awaiting churches in millennium

SACRAMENTO, Calif. (CNS)—An ecumenical gathering of church leaders from throughout the United States who met in Sacramento April 21-24 discussed major decisions that will have an impact on Christian churches entering a new millennium. The event was the 34th annual National Workshop on Christian

Unity. More than 400 people from 20 denominations, including 18 bishops, attended the workshop, convened in northern California for the first time in 30 years. A welcoming ceremony kicking off the event was held on the steps of the Cathedral of the Blessed Sacrament and involved bishops from the Methodist, Catholic, Lutheran and Episcopal churches.

### Bill would ask for new vote on assisted suicide

SALEM, Ore. (CNS)—Under the terms of a bill expected to be approved by the Oregon House Judiciary Committee, Oregon voters would be asked if they really want to legalize assisted suicide. The bill, which could face a close vote in the full House, would bring assisted suicide back to the Oregon statewide ballot in November 1997. The Senate has yet to take up the issue. A House Judiciary subcommittee shocked proponents and foes alike of assisted suicide when it approved the measure by a 4-3 vote. In 1994, Oregon voters approved of legalizing physician doctor-assisted suicide in the form of Ballot Measure 16 by a slim 2 percent margin. Court actions and appeals have kept the law from taking effect so far.

### Law signed barring funds for assisted suicide

WASHINGTON (CNS)—A bill signed into law by President Clinton to reaffirm prohibitions on use of federal funds for assisted suicide or euthanasia shows that the nation has given a resounding "no" to such funding, said a pro-life leader. Wanda Franz, president of the National Right to Life Committee, called the bill a sign that "the American people, Congress and the president have resoundingly said no to funding assisting suicide." In signing the bill April 30, Clinton said, "Over the years, I have clearly expressed my personal opposition to assisted suicide, and I continue to believe that assisted suicide is wrong."

### Catholics urged to find core truths of their faith

ORLANDO, Fla. (CNS)—Catholics have lost sight of their faith's "hierarchy of truths" in an attempt to conform with the American view of equality, said Boston College's Father Michael Himes. "We need to move back to the basics to the central truths and core truths which make our faith unique," he said. "All other doctrines can flow around these core truths." Father Himes, an associate professor of systematic theology, made his remarks at the April 13-17 annual meeting of the National Conference of Catechetical Leadership in Orlando.

## WORLD

### Ethnic violence continues in Zaire, Rwanda; nun, priest killed

VATICAN CITY (CNS)—Ethnic violence continued in Zaire and Rwanda among members of the Hutu and Tutsi tribes. Rwandan state news agency reports of a guerrilla massacre at two schools in northwestern Rwanda were relayed in the Vatican newspaper, *L'Osservatore Romano*, April 30. The Rwandan news agency report said militiamen stormed the schools, killing a Belgian nun and 17 schoolgirls, and wounding 14 other girls. Fides, the information service of the Vatican Congregation for the Evangelization of Peoples, said a 41-year-old priest working on an agricultural development project in Luebo, in eastern Zaire, was assassinated in late April.

### Salvadoran, U.S. religious end days of protests over U.S. school

SAN SALVADOR (CNS)—One hundred and fifty Salvadoran and U.S. religious ended nine days of protests in front of the U.S. Embassy in El Salvador to demand the permanent closure of the School of the Americas in Fort Benning, Ga. The protesters, many of them Franciscans, gathered early each morning in front of the main gates of the embassy, the same time as lines of people seeking visas began forming. Held in solidarity with protests taking place in Washington, the protests at the embassy, located in the San Salvador suburb of Santa Elena, began April 21 and ended April 29.

### Salvadoran archbishop calls decision on abortion law a blessing

SAN SALVADOR (CNS)—Archbishop Fernando Saenz Lacalle of San Salvador expressed satisfaction over the decision by the Salvadoran Congress to outlaw practically all forms of abortion in the Central American nation. Arch-bishop Lacalle said April 27 it was "a blessing from God that (Congress) has taken this step." He thanked the Salvadoran population for being an "important protagonist" of the issue during the Catholic Church's fight against abortion in the country. Following an intense church campaign, 60 of the 84 members of Congress voted April 26 in favor of a new Penal Code that will outlaw all forms of induced abortion in El Salvador.

### Pope calls April visit a follow-up to miraculous end of Communism

VATICAN CITY (CNS)—Pope John Paul II said his April trip to the Czech Republic was a follow-up to the "moral miracle" of the fall of communism throughout Eastern Europe. As is his custom, the pope gave a report on his April 25-27 trip to crowds at his first general audience after his return.

### Turk claims he was second gunman in 1981 Papal shooting

ROME (CNS)—Italian investigators said they planned to follow up on a reported confession by a Turk who claimed he was a second gunman in the 1981 attempted assassination of Pope John Paul II. Oral Celik reportedly phoned the French magazine *Paris Match* in late April and told a journalist that he had fired at the pope in St. Peter's Square on May 13, 1981. The pontiff was seriously injured in the attack. A fellow Turk, Mehmet Ali Agca, was arrested in the square, convicted and is serving a life sentence in Italy.

### Priest says Clinton respects religion, upsets religious voters

ROME (CNS)—U.S. President Bill Clinton seems to take religion seriously but has disconcerted voters of different faiths with some of his decisions, wrote a U.S. historian. The article by Jesuit Father Vincent A. Lapomarda, a history professor at the College of the Holy Cross in Worcester, Mass., appeared in early May in *La Civiltà Cattolica*, a Rome-based Jesuit periodical. The periodical's editorials and major articles are often reviewed by the Vatican Secretariat of State prior to publication.

(These briefs were compiled from reports by Catholic News Service.)

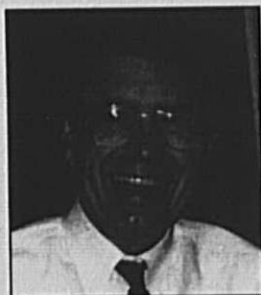
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## Rest in peace

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.

**BAILEY, Bernadette R.**, 46, St. Christopher, Indianapolis, April 22. Wife of Paul Bailey. Mother of Hannah Bailey. Daughter of Mary Maled. Sister of Donna Baker, Jo Ann Bischo, Cathy Nichols, Chris, Tom, Dan, Theresa Maled.

**FEENEY, Helen R.**, 85, Christ the King, Indianapolis, April 1. Mother of Terry, Dr. Timothy Feeney, Kathleen Hill, Patricia Lindgren, Sharon Henry.

### Providence Sister Faulstich was music teacher

Providence Sister Theophane Faulstich died on March 14 at St. Mary-of-the-Woods. She was 81.

A Mass of Christian Burial was celebrated at the Church of the Immaculate Conception on March 18.

The former Alberta Catherine Faulstich entered the congregation in 1934, professed first vows in 1936 and final vows in 1941.

She taught music in St. Patrick, Terre Haute and St. Jude, Indianapolis, as well as in schools in other Indiana dioceses and in Illinois, California and Massachusetts.

### Franciscan Sister Sylvia Moeller was teacher in archdiocese

Franciscan Sister Sylvia Moeller died April 19. She was 92 years old.

A Mass of Christian Burial was celebrated on April 22 at the motherhouse chapel of the Sisters of St. Francis in Oldenburg.

Born in Hamburg, Ind., she entered the Oldenburg Franciscan Community in 1926 and professed her final vows in 1932.

Sister Sylvia taught at Little Flower, St. Christopher, Holy Name and St. Francis de Sales in Indianapolis; at St. Andrew, Richmond; St. Mary, Rushville; St. Vincent de Paul, Bedford; St. Michael, Charlestown; St. Paul, New Alsace; and Our Lady of Perpetual Help, New Albany. She also taught in the Evansville Diocese and at schools in Ohio and Missouri. She retired to the motherhouse in 1987.

She is survived by two brothers, William and Henry Moeller, along with nieces and nephews.

Maureen Wojciehowski. Grandmother of 29, great-grandmother of 25.

**HAHN, Margaret Alice (Lang)**, 66, St. Christopher, Speedway, April 22. Wife of Peter Hahn. Sister of John J., Anna Ruth Lang, Kathleen Hahn.

**HARTMAN, William H.**, 72, St. Mark, Indianapolis, April 22. Father of Deborah A. Mark, William Hartman. Brother of Edward Hartman, Martha Wissner, Marie Walpole, Rita Randolph. Grandfather of three.

**HELLMICH, Alvina C.**, 89, St. Mary, Greensburg, May 2. Aunt of Joseph L. Hellmich, Grace Ellerman, Alice Hall, Kathleen Struwing, great-aunt of several.

**HOLZER, Catherine**, 98, Christ the King, Indianapolis, April 11.

**JORAY, Lawrence H.**, 67, Christ the King, Indianapolis, April 19. Father of Julie Felabom, Joan Montgomery, Janet, Greg, Pat, Joe, Tom, John, Jeff, Doug Joray. Brother of Norma Parrack. Grandfather of 23.

**MATLAK, Anna (Driscoll)**, 75, St. Jude, Indianapolis, April 22. Mother of Ralph P. Judge, Jr. Sister of John F. Driscoll, Mary E. Asbury. Grandmother of four.

**MYERS, Christine M.**, 30, St. Mary, Richmond, April 24. Wife of Jeffrey Myers.

### Joseph McGinley, Scecina principal

M. Joseph McGinley, 61, of Palm Springs, Calif., died on April 5.

McGinley was graduated from St. Meinrad College, with post-graduate degrees from Butler University.

He served the archdiocese as principal of Scecina Memorial High School in Indianapolis and Schulte High School in Terre Haute.

A memorial Mass was held at Christ the King, Indianapolis, on April 12.

McGinley is survived by his wife, Angelica; sons Ron, Jim, and Bryan Anderson; his mother, Anne McGinley; brother, John McGinley; sister, Peggy Trier; and six grandchildren.

**RAMEY, Virgil D. "Pete"**, 59, St. Mary, North Vernon, April 17. Husband of Bonnie (Beach) Ramey. Father of Christopher Darwin, Stephen Scott Ramey, Rebecca Renee Chapman. Brother of William, Billy, Paul "Mike," Alma Mae Ramey. Grandfather of five.

**ROBSON, Stella E. (Meyer)**, 79, St. Mary, Greensburg, April 30. Mother of Rita H. Lee, Donald P., Robert A. Meyer. Sister of Barbara A. Fortner, Marjorie E. Firsich, Maxine Ogg, Esther Johnson, Mary E. Miller. Grandmother of 13, great-grandmother of 21.

**SCHMITT, Charles H. Jr.**, 69, Holy Family, New Albany.

### Gertrude Miltz was mother of Father Karl

Gertrude Adeline (Eppich) Miltz, the mother of Father Karl J. Miltz, died on April 22. She was 81.

A Mass of Christian Burial was celebrated for her at St. Anthony Church in Indianapolis on April 25. Burial was at Calvary Cemetery.

Mrs. Miltz worked for the Indiana Department of Natural Resources.

She was the widow of Edmund R. Miltz. Besides Father Karl, Gertrude is survived by another son, Richard E. Miltz; a brother, Richard Eppich; and two grandchildren.

### Franciscan Sister Agnes Tegenkamp taught here

Franciscan Sister Agnes Mary Tegenkamp died on March 10 in Oldenburg. She was 89.

A Mass of Christian Burial was celebrated at the motherhouse chapel at Oldenburg on March 12.

Sister Agnes Mary entered the Oldenburg community in 1928 and professed her final vows in 1935.

She taught at Our Lady of Lourdes and Little Flower in Indianapolis; St. Mary, Lanesville; Sacred Heart, Clinton; St. Anthony Morris; and St. Mary, New Albany. She also taught in the Evansville Diocese and in Ohio and Missouri before retiring in 1972.

Sister Agnes Mary is survived by her sister, Rosalyn List.

April 22. Husband of Patricia Schmitt. Father of John Michael Schmitt. Brother of J. Robert Schmitt, Mary Jeanne Huber, Betty Anne Lenfert.

**THACKER, Elmer E. (Manny)**, 79, Christ the King, Indianapolis, April 19. Father of Susan Schuchman. Brother of Margaret Pierce.

**WRIGHT, Dwight Thomas**, 43, St. Anthony of Padua, Clarksville, April 19. Son of Virginia Wright. Brother of Charles E. Jr., Kevin L. Wright, Sharon M. Pelkey, Karen A. Wright.

**ZAPFE, Fern**, 86, St. Mary, Greensburg, May 1. Wife of Gilbert H. Zapfe. Mother of Robert L., Don R., Dale E., Michael Zapfe, Mary Swango. Sister of Dorothy Talbert. Grandmother of seven, great-grandmother of one.

### Elizabeth Easton was mother of Father Fred

Elizabeth Maxine Easton, mother of Father Fred Easton, died on April 30 in Bloomington. She was 82.

A Mass of Christian Burial was celebrated on May 5 at St. Charles Borromeo Church in Bloomington.

Elizabeth Easton was a registered nurse. She was a member of the Daughters of Isabella and the retirees' club of St. Charles Church.

She was the widow of Fred Easton, Sr. Besides Father Easton, she is survived by another son, James Easton; two daughters, Joyce Seffrin and Beth Martin; a sister, Ruth Asdell; a brother, Gilbert Blackmore; six grandchildren and one great-grandchild.

Father Easton is vicar judicial of the archdiocese.

## Evangelization meeting draws more than 20 faith traditions

By Thomas A. Russell  
Special to The Criterion

DANVILLE—Christians from more than 20 faith traditions in Indiana prayed, dined, conversed and even discussed evangelizing together April 17. It was the second annual spring celebration of the Indiana Partners for Christian Unity and Mission—IPCUM for short. Both the Diocese of Lafayette and Archdiocese of Indianapolis are members.

The Rev. Andrew Kinsey, president of IPCUM's Servant Board, told the group, which began just last year: "We're trying to do something new in this state, and that is to create a new statewide Christian organization, one that is more reflective of the rich and diverse tapestry of Christians throughout this state." Rev. Kinsey is associate pastor at Calvary United Methodist Church in Brownsburg.

"Where we can get Roman Catholics and evangelicals and charismatics, Church of Christ, where we can bring together mainline Protestants and all these different churches together, we're going to see something new created," he said.

The Rev. Dr. James B. Lemler, rector of Trinity Episcopal Church in Indianapolis, was featured speaker for the day at Danville Friends Church. He made the case that Christians at this time in history can and should "do evangelism ecumenically and in our ecumenism be evangelically minded."

Father Tom Murphy, pastor St. John The Evangelist Church in Indianapolis and ecumenical officer for Archdiocese of Indianapolis, said: "There is such a benefit of coming together with many denominations, listening and hearing each other and praying together."

He pointed out Pope John Paul's emphasis in his encyclical "That All May Be One" that ecumenism is "not an appendage to church life, but an integral part of church life." The Roman Catholic Church has been "not quite always at the table," Father Murphy said, "but we are now..."

He said he is optimistic that ecumenism "must evolve in the grass roots of the church, the people becoming aware and open and appreciative of what other people's traditions are. They find that, as followers of Jesus Christ in the sacramental life of the church, there is a nourishment through grace. It gives them confidence to be fully Catholic, and also open to other traditions in cooperation and love."

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### Emily Kathryn Seiler

Emily Seiler, 10, died at home in Indianapolis on April 29 following a courageous battle with cancer. She was a bright and vivacious little girl who was loved by everyone. Her family and friends describe her as "spunky," "outspoken," and "loving."

The Mass of Christian Burial was celebrated at St. Matthew Church, Indianapolis, on Friday, May 2, and the church was filled with family members, classmates, and friends. The principal celebrant and homilist, Father Donald Schmidlin, expressed to the family the deep sorrow that was felt by everyone present, but also their gratitude for the gift of knowing and loving Emily.

Emily Seiler attended St. Matthew School, grades K-3, and Castle Elementary School, grade 4, where she was an honor student and conflict manager.

She is survived by her parents, Karen and Tim Seiler; her brother, Mark Seiler; and her grandparents, Anthony and Dorothy Neumann and LeRoy and June Seiler.

Contributions may be made to The Emily Seiler Scholarship Fund, of The Women's Basketball Program at Indiana University/Purdue University at Indianapolis.



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# Pope, Gypsies celebrate first Gypsy beatification

*Ceferino Jimenez Malla showed how 'all are called to holiness'*

VATICAN CITY (CNS)—Gypsies from throughout Europe gathered under the open sky to celebrate with Pope John Paul II the first beatification of one of their own.

During the May 4 Mass in St. Peter's Square, the pope said the life and martyrdom of Ceferino Jimenez Malla "showed how Christ is present in different peoples and races and how all are called to holiness."

Blessed Jimenez Malla was arrested in Barbastro, Spain, in 1936 during the civil war for coming to the aid of a young priest.

Refusing to stop praying the rosary in jail, he was taken out and shot along with 13 others, including the local bishop.

Pope John Paul beatified Bishop Florentino Asensio Barroso of Barbastro during the same Mass, which featured Spanish Gypsy guitar and violin music and prayers in Spanish and the Gypsy tongues.

Also beatified May 4 were: Italian Father Gaetano Catanoso, founder of the Veronica Sisters of the Holy Face; Italian Camillian Father Enrico Rebuschini, who cared for the sick; and Guatemalan Sister Maria Encarnacion Rosal, reformer of the Bethlehem Sisters.

Wearing a chasuble glowing with the orange and yellow hues reflected in the scarves of many of the estimated 4,000 Gypsies at the Mass, Pope John Paul praised the new Gypsy blessed as a man true to his ethnic and cultural roots and devoted to the Catholic faith.

"His frequent participation in the Holy Mass, his devotion to the Virgin Mary with the praying of the rosary, and his belonging to various Catholic associations helped him to love God and his neighbors with integrity," the pope said.

"Blessed Ceferino Jimenez Malla knew how to sow agreement and solidarity among his own, and also mediated between non-Gypsies and Gypsies, demonstrating that the love of Christ knows no limits of race or culture," he said.

Lorenza di Glaudi, a Gypsy who traveled from Northern Italy with her two sisters and their families for the beatification, said, "This Ceferino was very Catholic—more than most of us are."

As Bruna di Glaudi ironed clothes under the pine trees at a campground outside of Rome, she and her sisters Lorenza and Lucia explained that in the northern town of Cuneo they live in a camp with nine other families and work in a fruit and vegetable canning factory.

While they still live in trailers, the fact that their



The beatification of Ceferino Jimenez Malla, a Spanish Gypsy who was martyred in 1936, is a call to end discrimination against Gypsies, said the president of the Vatican council for migrants and travelers. Thousands of Gypsies were expected to attend the beatification ceremony May 4.

encampment is stable means they can send their children to school and to church.

"We are Catholic, but we don't go to Mass each week," Lucia said. "We baptize our children and make sure they receive their first Communion," the 42-year-old mother of eight said.

Rita Odorovich, a 30-year-old Gypsy from Udine who was staying at the same campground with her three children, said: "We are Catholics, but it's not like we go into churches. There is the sky; we live in the open."

"We know God exists, but we don't need to know more

than that," she said. "We are alive and we are thankful."

Father Mario Riboldi, who brought his trailer to the campground as well, said the church is at fault for not doing a better job of evangelizing the Gypsy people.

While Gypsies were known to inhabit the Abruzzo region of Italy six centuries ago, "we went to Africa and the Americas" to evangelize, said the 68-year-old priest, who has traveled from camp to camp for more than 40 years.

"We have sinned gravely," he said. "We are at fault for acting so late."

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Preferred qualifications: strong Catholic faith, religious ed. background, teaching experience, experience in child development, program planning, public relations.

Starting date: 6/1/97. Send résumé to Denise McGonigal, OLMC, 1045 W. 146th St., Carmel, IN 46032.

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### Positions Available

#### Director of Religious Education

Tri-parish community of 1,700 Catholics in Richmond, Indiana, is seeking a Director of Religious Education for its elementary, sacramental, high school and adult faith formation programs.

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Send résumé to Bob Meaney, Office of Catholic Education, P.O. Box 1410, Indianapolis, IN 46210.

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## Classified, continued

## Positions Available

## Part-Time Youth Coordinator

Mary, Queen of Peace Parish in Danville is seeking a part-time Coordinator of Youth Ministry to serve the parish 20 hours a week. This person will be responsible for parish youth ministry efforts including community building, peace/justice and service, and spirituality/prayer and worship. Some supervision of volunteers may be necessary. Requirements include strong communication skills, excellent interpersonal skills, and enjoyment in working with youth. Previous youth ministry experience is required. Please send résumé and salary history, in confidence, to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

## Business Manager

The Archdiocese of Indianapolis is seeking a business manager for Christ the King School in Indianapolis. Major responsibilities for this position include maintaining accurate financial records, preparing budgets, managing school and tuition funds, maintaining databases, and other financial and administrative duties.

Requirements for this position include knowledge of accounting principles and practices, excellent interpersonal and organizational skills, ability to prioritize and manage time effectively, and ability to be a self-directed individual. All candidates must have a minimum of five years experience, and experience with personal computers and database systems. If interested, please send résumé and salary history, in confidence, to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

## Youth/Evangelization Minister

The Catholic Community of St. Simon the Apostle, a parish of greater Indianapolis, is relocating. The parish is seeking a minister whose primary focus will be establishing a youth ministry (high school age to mid-late twenties). The area to which the parish is moving is rapidly developing. For the first few years, the minister will also be assisting with reaching out to new persons. This full-time position requires a self-motivated and enthusiastic person with a bachelor's degree in religious studies or its equivalent. Works with ministry staff of four. This position begins July 1, 1997. Qualified applicants should send résumé to: Search Committee, St. Simon the Apostle Church, 8400 Roy Road, Indianapolis, IN 46219. Deadline: May 23.

## Director of Religious Education

St. Mary Parish in North Vernon, Indiana, is seeking a Director of Religious Education to be a supervisory leader and resource person to teachers and catechists in the following areas: continuing spiritual and professional development, planning for parish religious education, relating to the parish pastoral team and board of education, and managing personnel and the Office for Religious Education.

Candidates must be practicing Catholics with well-developed leadership, communication, and interpersonal skills. A bachelor's degree in theology, pastoral ministry, or a related field is required as is a minimum of three years of experience in religious education, teaching, or catechism. A master's degree in a related field is preferred. Please send résumé and salary history, in confidence, to: St. Mary of the Nativity, c/o DRE Position, 212 Washington St., North Vernon, IN 47265. Deadline for résumés is May 31, 1997. Position begins on July 1, 1997.

## Coordinator of Liturgy and Music and Choir Director, part-time

460+ family parish in rural/suburban Indiana near Louisville, KY, seeks practicing Catholic for part-time position of Coordinator of Liturgy and Music and Choir Director.

Responsibilities include: directing choir; liturgy and music planning and coordinating; organ-keyboard playing and development of ministers.

Bachelor's degree preferred. Liturgical and musical background required. Compensation commensurate with education and experience.

Address inquiries to: Search Committee, St. Joseph Hill Catholic Church, 2605 St. Joe Rd. West, Sellersburg, IN 47172-9661.

Position available July 1, 1997. Résumés must be received no later than June 1, 1997.

## Associate Director, Catholic Education

The Roman Catholic Archdiocese of Indianapolis is seeking an Associate Director for Catholic Education. The associate director will provide direct general resource and supervisory support to Catholic school leaders. Specifically, the focus of this position will be continuous improvement processes including strategic objectives in educational technology planning and integration in all educational programs and to assist schools in accessing government programs and participating in the public policy area. The associate director will also serve as writer/editor of the monthly newsletter for principals.

Job specifications include: knowledge of and appreciation for the Catholic faith; knowledge, skills and experience in educational technology implementation; excellent written communication, organizational and supervisory skills; and the ability to work in a team environment. A master's degree in educational administration/supervision is required and at least ten years' experience as a teacher and principal is preferred.

We offer competitive compensation and excellent benefits which include health insurance and a retirement plan. Please send your résumé and salary history, in confidence, to: Ed Isakson, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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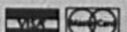
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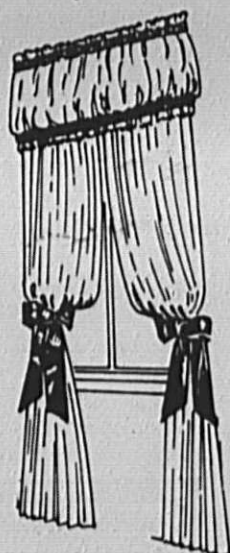
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