



The Criterion

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May 16, 1997

Pope cautious with politics during trip to Lebanon

Lebanese civil authorities speak more freely about Israel, domestic issues

BEIRUT, Lebanon (CNS)—During a 31-hour visit to Lebanon, Pope John Paul II dealt cautiously with controversial political issues, but those around him were not so soft-spoken.

Lebanese civil authorities, after a string of one-on-one sessions with the pontiff, used the occasion to denounce Israel's occupation of a strip of southern Lebanese territory. Meanwhile, opposition groups appealed for freedom for detained leaders and an improvement in the country's human rights record.

Iranian-backed Muslim activists hung papal portraits next to those of the late Ayatollah Khomeini. Everyone, it seemed, saw the pope as a potential ally or advocate.

But by far the most political of the pope's audiences were some 20,000 young Catholics who pointedly criticized the Syrian-backed government—the pope's host—and left chants of "Freedom!" ringing in his ears.

The evening encounter May 10 at the Basilica of Notre Dame in Harissa, 20 miles north of Beirut, was billed as a prayer meeting, but from the moment of the pope's tumultuous arrival it resembled a political rally. As he slowly made his way into the church, the choruses of "John Paul II, we love you" shouted by an overflow crowd of mostly Maronite Catholic youths grew louder and changed to "Liberte! Liberte!"

In a country where political demonstrations have been banned for several years, young people had a rare chance to get their message across. Several tied

their wrists with the festive yellow streamers decorating the church and held their bound hands up as the pope passed.

On a day of mildly worded speeches, young Pierre Najm's address to the pope also grabbed people's attention. Talks at papal youth meetings are usually non-inflammatory reflections on teen-agers' spiritual hopes. Pierre's message was different; it had some political targets.

He told of the anguish young Christians feel about political "deceptions and disappointments" in the country. He spoke with disdain of "what is stubbornly called peace" in Lebanon, saying the national accords that ended active fighting in 1989 left a number of time bombs that are hurting people—especially youths and Christians.

These include a lack of real dialogue between communities, masked violence and the "injustice and frustration of a society that is still searching for sovereignty and independence," he said. Human rights "take a beating at every turn," he declared, adding that a number of young people like himself were in jail for political reasons.

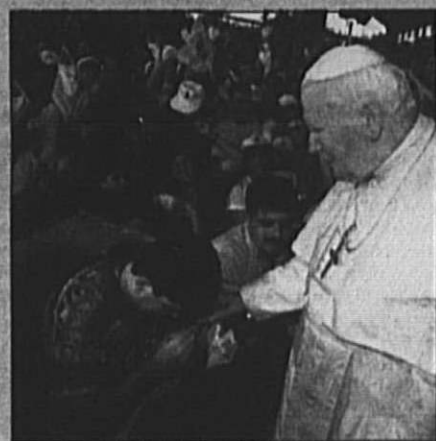
It was not surprising, he explained, that young Christians were politically disengaged. To them, it seemed that their own futures and the church's very existence in Lebanon were being threatened.

And, as the church's highest authority sat and listened attentively, Najm urged the hierarchy to do more to change the political situation and the church's own image. While expressing gratitude to Pope John Paul, the youth asked him to "be our courage and call things by their names."

See POPE, page 2



Lebanese stretch out their hands to greet Pope John Paul II as he arrives in his bulletproof pope-mobility to celebrate Mass May 11 in Beirut. The pope urged Christian-Muslim harmony at the gathering of an estimated 500,000.



Pope John Paul II blesses a war victim at a Catholic shrine in Harissa, Lebanon, May 10. The Lebanese people, the majority of whom are Muslim, offered the pontiff a warm reception during his 31-hour visit.



New Chicago archbishop

Archbishop Francis E. George, O.M.I., prays during his installation as the new Chicago archbishop May 7 at Holy Name Cathedral. Seven active U.S. cardinals and more than 100 bishops attended the Mass. See story on page 2.

Archdiocesan pastoral council members discuss draft of lay ministry proposal

By Peter Agostinelli

Members of the archdiocesan pastoral council met May 10 at the Archbishop O'Meara Catholic Center to discuss a draft of a lay ministry proposal submitted by Suzanne Magnant, archdiocesan chancellor and a member of the Interdiocesan Lay Ministry Task Force.

The proposal sets core-curriculum and formation requirements to ensure a sound theological background for lay ministers. If the curriculum proposal is approved, some lay ministers would be required to complete additional hours in theological formation to reach new competency requirements.

The proposal discussed by Magnant would specify new foundations for lay ministers who serve in the Archdiocese of Indianapolis, as well as in the Lafayette, Evansville and Gary dioceses.

At the May 10 meeting, members of the archdiocesan pastoral council divided into

two groups to discuss the lay ministry proposal. After each group completed a one-hour discussion session, comments were discussed and forwarded to Magnant.

A task force consisting of representatives from the four participating dioceses will consider feedback from each diocese.

The *Criterion* will report on the

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Governor signs ban on partial-birth abortions

Gov. Frank O'Bannon signed a partial-birth abortion ban on May 12. See story on page 22 for coverage of this new law for Hoosiers.

Archbishop George: "I am Francis, your neighbor"

CHICAGO (CNS)—"I am Francis, your neighbor," Archbishop Francis E. George, O.M.I., told Chicagoans May 7 at his installation as new archbishop of Chicago.

"Chicago is a city of neighborhoods," the 60-year-old Chicago native said in a homily in which he paid homage to the late Cardinal Joseph L. Bernardin and others who preceded him as archbishop of Chicago.

His greeting as "Francis, your neighbor" evoked Jesus' call to treat everyone as one's neighbor and Cardinal Bernardin's greeting when he arrived in Chicago 17 years earlier, "I am Joseph, your brother."

The new archbishop introduced himself as a man who wishes to help ease the city's racial tensions and one who wants to create harmony among all people.

"In his first days here, Archbishop Bernardin often said that he was Joseph, your brother," he said. "Cardinal Bernardin said it also at the end of his days, and he truly was your brother and brother to many others as well."

"As I explained to the priests last night (at vespers)," he said, "I cannot, I should not, claim such intimacy now. But since Christians are to look on everyone as a potential neighbor," he said, "for starters, if it is all right with you, I will say that I am Francis, your neighbor."

The installation liturgy for Archbishop George at Holy Name Cathedral began with a lengthy procession that started outside a couple of blocks away and then entered the cathedral.

Inside the aisles overflowed with friends, family and well-wishers of the archbishop, as well as civic leaders, church officials and archdiocesan employees.

The congregation included Illinois Gov. Jim Edgar and his wife, Brenda, and Chicago Mayor Richard Daley and his wife, Maggie.

Dozens of women and men religious and laity, as well as members of the Greek Orthodox community, Jewish community and other religious communities also participated.

The procession entered the cathedral against the musical backdrop of Poulenc's *Concerto in G minor*. Twenty-five U.S. archbishops—including Archbishop Daniel M. Buechlein—processed in, followed by 91 U.S. bishops.

Then came Chicago's Auxiliary Bishops Raymond E. Goedert, John R. Gorman, Thad J. Jakubowski, Edwin M. Conway, Gerald F. Kicanas, George V. Murry, John R. Manz, Alfred L. Abramowicz and Timothy J. Lyne.

Cardinals Anthony J. Bevilacqua of Philadelphia, James Hickey of Washington, William Keeler of Baltimore, Bernard Law of Boston, Roger Mahony of Los Angeles, Adam Maida of Detroit, John O'Connor of New York and Edmund Szoka (now a Vatican official) walked immediately in front of the new archbishop.

As the new archbishop entered the holy space, the entire congregation greeted him with a standing ovation. Archbishop George smiled, waved and nodded to the congregation that had come to welcome him. In his homily, he said that as a native Chicagoan he recognizes the city's long history of neighborhoods and their important place in residents' lives, but he noted also that they tend to separate people.

"What does the bishop bring to the neighborhood? In any place, at any time, the bishop has to see to it that the whole church makes visible the gifts that Christ wants his people to enjoy," he said.

A church that is faithful to the Lord must transform the neighborhood, he added.

"The church is neither a country nor a corporation, neither a club nor a seminar. The church is the Body of Christ, held together for . . . generations by the Spirit of God and moving forward, as a pilgrim people, according to the mission she has received from her Lord," he said.

"In the church, every racial and cultural difference must be made public so that everyone can come to know how Christ can be black or white or brown or yellow or red."

Those themes of racial justice, equality and multiculturalism were visible during the ceremony's general intercessions, which were read in six languages: Spanish, Polish, Tagalog, Korean, Vietnamese and English.

Catholics in the Chicago Archdiocese number about 2.34 million. Sixty-two percent are of European background; 31 percent are Hispanic; 4 percent, African-American; and 3 percent, Asian-American.

Gift bearers for the offertory included the archbishop's sister and brother-in-law, Margaret Mary and James Cain; his secretary and his housekeeper from Portland; Mary Jo Tully, a former Chicagoan who serves as chancellor of the Archdiocese of

Portland; and a number of Chicago archdiocesan officials.

Archbishop Agostino Cacciavillan, apostolic pro-nuncio officiated at the rite of installation.

"I pray that you will offer a good, happy, long, fruitful benefit to society," he told Chicago's new archbishop. "This is a moment to celebrate the universality of the church."

During his homily, Archbishop George spoke honestly of his surprise at being named archbishop of Chicago.

He recalled that when he attended the funeral Nov. 20 for Cardinal Bernardin, he never imagined he would be in the cathedral May 7 "taking on his mission."

POPE

continued from page 1

The pope, however, seemed determined not to be drawn too deeply into a partisan political battle. At one point in the encounter, the pope ad libbed, "Long live peace!" and the youths shouted back: "Freedom!" The pope responded: "Long live peace!"

His speech, while recognizing the real social problems faced by young people, offered a cure based on change of heart, reconciliation and faith that "everything can change when you count on the Lord." He asked them to look past traditional rivalries.

"It's up to you to tear down the walls that were built during the painful periods of your nation's history. Do not erect new walls in your country," he said. Lebanon's future, he added, rests largely on the ability of young people in different communities to get along better than previous generations, in an attitude of openness.

On other occasions during his visit, the pope made the point that Lebanon must be truly independent and sovereign—an indirect reference to the Israeli occupation in the South and the continued deployment of 35,000 Syrian troops in the rest of the country. He also urged respect for human rights and the freedom for all communities to participate in political life.

But he avoided specific complaints about what many Christians call their marginalization in postwar Lebanon. The pope preferred a language of healing, while many in the crowds spoke bluntly of their feelings of resentment.

The day after the youth rally, a Vatican

"But then, coming occasionally as a lad to this cathedral and seeing Cardinal Stritch in this sanctuary, I never imagined that I would someday be his successor too," he added. "If surprise is a sign of God's presence, then God is with us in force today."

After the Eucharist, he thanked Pope John Paul II for his confidence and for selecting him to replace Cardinal Bernardin. He also thanked the civic leaders, the leaders of other faiths who shared in the celebration, his family and friends, the priests of the archdiocese and Bishop Goedert for his work over the past months.

official explained that while some Lebanese may have wanted more direct statements from the pope, the Vatican felt the pontiff was clear enough in enunciating principles.

The official, referring to Syria's continued presence in Lebanon, that "there are some situations in which you can put up with a certain evil for a while, but on the basis that it is not permanent."

"No one would deny that the Syrians did something in ending the bloodshed. But is this a way of recognizing Lebanon as a new province of Syria? No," he said.

Official Appointments

Effective July 22, 1997

Sister Marilyn Herber, S.P., currently serving as parish life coordinator of St. Andrew the Apostle, Indianapolis, reappointed for a second three-year term as parish life coordinator of St. Andrew.

Effective August 1, 1997

Rev. Clement T. Davis, currently serving as pastor of St. Monica, Indianapolis, appointed pastor of St. Bartholomew, Columbus.

Rev. Paul D. Koetter, currently serving as vicar for ministry personnel of the Archdiocese of Indianapolis and as administrator of St. Agnes, Nashville, appointed pastor of St. Monica, Indianapolis.

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

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Culture affects meaning of church symbols

By Father Jim Farrell

Last in a series



AURA, UGANDA—As we look at the many cultural differences between the church of Western Europe and the church in Africa, another issue is that of our insistence on the use of a "Christian name" at baptism. For all practical purposes, a saint's name is a Western name since that's where the church has been all these years. So here, you meet Ugandans who have two names and one of them is an Italian name like Paulino, Marino, Dante, Regina, Santina, or Celestino. In countries where there were French or German missionaries, the people were given French or German versions of the saints' names. This, of course, negated all the good that flowed out of their tribal customs about naming! The church often imposed a Western way of life as the way to holiness. Now we are beginning to realize we went too far and recognize the great amount of good in the culture rather than demanding that it all be changed. Unfortunately, we move slowly in the church.

Rituals used in the celebration of marriage, such as the bride and groom holding hands, and rings on the finger to symbolize the promise of marriage have no special meaning here. As we insist on these practices in the celebration of a sacrament, we miss the chance to dialogue with the people about their culture and help them discover the sacred in the midst of their own lives. Wrist bands were common among the people as a sign of being promised to another. Could not these wrist bands have served as an adequate sign of the promise of marriage? Would not the change in the ritual have respected the local culture and yet

enriched it by giving a deeper meaning? Whereas now when they can afford a ring, they purchase one, not because it has meaning to them, but because someone told them it had meaning. The church must dialogue. Doing so effectively will enrich not only the culture but the church.

Gathering for Sunday worship takes on a new meaning in a church that is rich in membership with 24 parishes divided into more than 800 chapels, yet poor in numbers of ordained priests, with just 72. Expectations about participating in the Mass have to change to accommodate the reality, even if the people could get to a parish center or a chapel where Mass was being celebrated on a given Sunday, no building could hold them all.

Upon visiting a relatively new chapel, I asked one of the founding members why the chapel was created. His answer was one that got my attention. He said, "We found that the other chapel to which we belonged prior to creating this one had become too large. Some of the Christians were becoming passive. There was not enough to do so that everyone could be involved. So we, with the permission of the parish priest, started a new community."

Celebrating the liturgies of Holy Week brought other cultural differences to light. For example, the chapels did not provide palm for all the parishioners. Rather, the people walked some distance to cut down palm and bring it with them to the church. They waved it vigorously during the entrance procession and at the "Holy Holy" as if they were participating in that first welcome of Jesus to Jerusalem. For them, the palm was not something foreign but rather familiar.

On Holy Thursday as I washed feet, I washed callused feet with cracked dry skin that had walked barefoot over the hills and paths of Ekarakafe, Eruba, Ediofe and the other villages of the Arua Diocese. In this instance, the traditional ritual of Holy Thursday, which has always had great

meaning for me, took on even deeper significance as I held worn and weather-beaten feet in my hands and saw in them the feet of hundreds upon hundreds whom I have seen barefoot in the villages, in the trading centers, in churches, and ministering at the liturgy.

Thursday and Friday services were held during the day because there is no electricity at Ekarakafe. Several years ago, Fr. Tonino installed some fluorescent tubes in the chapel and each year for Easter Vigil he takes a small generator from the Christus Centre to Ekarakafe, so that the Easter Vigil can be celebrated as it should be, after sundown on Saturday evening.

As we exited the church at the end of the vigil, we walked into total darkness. The moon was not out, few people had flashlights. With the exception of us and the few who rode bikes, the rest walked home in the dark of night. All the faithful did not have Easter Vigil in their home chapel because of the lack of ordained priests. So some walked as much as an hour or more, many coming from other chapels. One of the major challenges of visiting another country is to be able to accept the people for who they are and the culture for what it is. Each of us grows up in a culture that becomes "home" to us. Our home culture is comfortable for us though it may not be for someone from another country. In the United States, the culture that has evolved from the "American Experiment" comes to life because people buy into it. Whether it's sending a Valentine's Day greeting, eating turkey on Thanksgiving, or sending flowers when someone dies, the customs that shape our lives have grown out of the culture we have created.

Of course, this is true in every culture, in every land. For the one who travels and

even more for the one who lives in another country, one must be open to the people and the culture that she or he meets. As a student in Italy, I once overheard a tourist from the United States ask a sales clerk, "How much is that in real money?" By her tone of voice and choice of words, she implied that the only real money was the United States dollar. In doing so, she insulted the Italian sales clerk and reflected poorly on the rest of us U.S. citizens.

It's always such a temptation to believe that my way or our way is the best way and to want to make it the only way that peoples should live. Yet for me, the wealth of our world comes in the great diversity present in various countries among numerous ethnic groups. Even in such noble work as eliminating poverty and hunger, we can err by trying to recast people into a new culture that imitates our own.

Even more challenging is to identify what is essential in communicating the Gospel to another culture—what is essential in celebrating sacraments. Pope Paul VI, in his apostolic exhortation *Evangelii nuntiandi*, wrote, "What matters is to evangelize cultures." This does not happen by imposing a Western notion of what is holy on the Ugandan people. Rather, we must grow in our understanding of who they are and of the holiness that lies within their customs and traditions. No other way gives lasting credence to the Gospel, no other way speaks the truth about our God who cannot be contained by national boundaries or cultural biases.

(Father Jim Farrell has recently been appointed pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis. He spent several months of his yearlong sabbatical working in Uganda.)

COUNCIL

continued from page 1

progress of this proposal in future issues.

Archbishop Daniel M. Buechlein, chair of the pastoral council, reported that he has heard positive feedback about his pastoral letter on spirituality, "Seek the Face of the Lord: A Pastoral Word About Spiritual Renewal for the Journey of Hope 2001." The letter was distributed to all archdiocesan households in the April 11 issue of *The Criterion*.

Archbishop Buechlein also reported he is finding good support for the upcoming archdiocesan-wide capital and endowment campaign in his discussions with archdiocesan leaders. A consistent message that he is receiving is that spirituality should be emphasized as the first focus of the campaign.

Dan Conway, archdiocesan secretary for planning, communications and devel-

opment, presented a progress report on the capital campaign, which officially begins July 1 with the new fiscal year. He discussed a document outlining the case of support for a capital campaign.

Conway detailed how the campaign, as an element of the Journey of Hope 2001 celebration, is a response to the capital needs posed by growth throughout the archdiocese. The challenges include the physical growth throughout the archdiocese as well as increasing growth in ministry needs.

Conway reminded council members that the parish phase of the capital campaign, which will take place beginning in 1998, will supplant the United Catholic Appeal that year.

The Criterion will offer extensive coverage of the capital campaign in upcoming issues.

The council's next scheduled meeting is August 23.

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Editorials

A reason for great hope

The feast of Pentecost gives the church occasion to remember with fondness its early days.

In reading the Acts of the Apostles, we can sense a great enthusiasm for the task of bringing the Gospel to the world. Apostles who once cowered behind locked doors found themselves filled with the Holy Spirit and able to proclaim fearlessly the Good News that the Lord is risen from the dead. Rejected early on by religious authorities in Jerusalem, the followers of Jesus would soon face imprisonment, torture and martyrdom at the hands of civil authorities. Up to and including our own century, Christians have endured persecution and great suffering for the sake of his name.

As we reflect upon the history of the church this Pentecost, perhaps we feel distanced from the experience of being persecuted for the sake of the Gospel. We cannot imagine being the victims of a civil persecution and martyrdom. And yet we might well wonder if our society is any more receptive to the message of the Gospel than was the Roman Empire.

Is our society any less pagan, any less contemptuous of our beliefs than the Roman society that unleashed lions on Christian families? We should consider the prevailing moral standards that encourage and promote behavior that weakens family life and that mocks the God-given gift of human sexuality. We should consider the plight of the poor in our country who have been the guinea pigs for unproved theories of societal engineering and relegated to the welfare rolls for so long that the fabric of family life has nearly disintegrated. We should consider the unborn and the dying whose rights and dignity are daily violated by actions protected by law. Can we truly say that our society is any less pagan than

the one that promoted gladiatorial spectacles and allowed infants to be exposed to the elements to die?

As Christians, we must be aware of the indifference to our evangelization as well as of the forces that rail against the message of the Gospel. And yet we must be keenly aware that there is reason for great hope—even amid the ruins of a once God-fearing society.

The same Spirit that visited the disciples that first Pentecost continues to blow upon the church. The message that once converted pagan Rome is the same message proclaimed by the church today.

As we approach the third millennium of our salvation, Archbishop Daniel M. Buechlein, in union with our Holy Father, asks us to rededicate ourselves to the task of bearing witness to Jesus and his church. By making more intense our personal prayer and by making more frequent our reception of the sacraments of the Eucharist and penance, we will experience a renewal of spirit. By being attentive and responsive to the many who do not yet know Jesus as their savior and who do not know the church as the instrument of salvation, we can participate in a new evangelization. And by being keenly aware that God has blessed us with all that we have so that we might have the opportunity to be generous and to share what we have for the sake of the mission and ministry of the church, we become better stewards of our gifts. Through spiritual renewal, evangelization and stewardship, our church can truly make a Journey of Hope into the next millennium.

On this Pentecost, may we truly mean what we say when we pray: "Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit and they shall be created, and you will renew the face of the earth."

—Rev. Daniel J. Mahan

The Kennedy annulment

In Massachusetts, Congressman Joseph Kennedy is running for governor, and the Catholic Church has suddenly become part of the campaign. His first wife, Sheila, has been contesting the annulment of their marriage. Joseph, meanwhile, wants the church to recognize the validity of his second marriage. Sheila has said that she considers a declaration of nullity by the Catholic Church to be an insult to her children.

In no way do we want to appear to be siding with Joseph in this marital dispute, especially since there obviously are numerous other problems in the Kennedy family. But this dispute is an opportunity to explain the church's teachings about annulment.

Actually, *The Criterion* already did that last fall in a series of articles, written by the staff of the tribunal, about annulments. The article in our Nov. 29 issue made it clear: "The church makes no judgment on the civil effects of marriage and divorce such as legality, property division, or the legitimacy and custody of children. Those aspects belong solely to the civil realm of law.

Likewise, the church never questions a person's experience of marriage. To say that a marriage is null or invalid is not to say that the couple's relationship never existed."

This squabble was discussed May 4 on the ABC News program "This Week." Sam Donaldson asked Cokie Roberts to explain the Catholic Church's position in this matter. Roberts said that the church was not saying that no civil marriage took place but that no canonical marriage took place. She then acknowledged that this was somewhat technical (although she said theological).

We do not know why the Kennedys' marriage was declared null. The church never divulges that. However, this paragraph from the Nov. 29 column by the tribunal staff might supply the answer: "It is important also to understand that one party to the marriage may have been perfectly capable of giving, and actually may have given, genuine consent (to the marriage). However, if the other party was not capable of giving or did not give genuine consent, the marriage was null and void from the beginning."

—John F. Fink

Seeking the Face of the Lord

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



'Institutionalized immaturity' also affects Catholics

Last week *The Indianapolis Star* and *USA Today* featured a front page item on the marriage annulment process in the Catholic Church. The fact that it involved the Kennedy family added "spice." The coverage was unfortunate because the complex issue did not receive knowledgeable treatment and so, misled the public. We have been done a disservice and so has anyone who has been involved in the painful situation of seeking a church annulment.

I cannot comment on the particular Kennedy case that occasioned media coverage because I do not know the specifics of the case, and I would not do so if I did. But since the topic is of great concern to many people, I will try to address some of the issues involved in any marriage case.

The secular media spin suggests that the Catholic approach to marriage annulments is hypocritical because it is a less than forthright way to permit second marriages to divorced persons, which the church does not permit without an annulment. There is an honest effort in the media to describe the church's approach, namely that the result of the annulment process is the declaration that there had not been a marriage in the first place. (But why is the head of "Catholics for a Free Choice" [re: abortion] cited as authoritative on this topic?)

Because recently many more annulments have been granted by the church in the United States than in previous times, some people question the integrity of the process. Why the dramatic increase in numbers of divorces (and annulments) among Catholics? Have we changed our belief that marriage requires a permanent commitment? No, but our folks are as affected by the "institutionalized immaturity" of our materialistic culture as anyone else. Sadly, there have been, and continue to be, many couples who marry even though they are not prepared to marry emotionally, psychologically or spiritually; and they do not fully understand the nature of the love required to validly contract the marital bond. It is also true that some individuals enter marriage with the reservation that "if it doesn't work out, I can always divorce." Often enough the other partner does not know of this reservation. For reasons like these, and others even more complicated, the church continues to try to strengthen our marriage preparation programs. Apparently we have a long way to go.

What if one of the partners thinks

the marriage is/was valid? It takes each of the two parties to contract the marital bond validly. Full knowledge and free consent, along with the accompanying maturity and capacity to marry, are required of both the woman and man. If one of the partners lacks the required freedom or capacity to marry at the time of marriage, the validity of the sacrament can be questioned. It is not unusual for one of the partners to be surprised that the other seeks divorce and annulment on the grounds of having lacked due freedom or the required capacity knowingly to contract the marital bond. It is even more surprising should one of the partners come to that knowledge years after the wedding took place. One can only imagine the pain and consequent anger when the unknowing partner is faced with such a claim. Yet that surprise doesn't make the marriage valid. Facing a large mistake is painful, especially for an unknowing partner. In the end, for most people who seek an annulment (but not all), the procedure helps healing.

The church's procedure, of course, requires some way of proving the incapacity or lack of freedom on the part of one of the partners (or sometimes both) who claim they were not validly married. That is one reason the process is lengthy and requires the ruling of two church courts. Yet the process is not infallible because it is human. There is another reason for a careful church process: we must preserve the integrity of the married state and family life. Therefore, the tribunal cannot act in blind sympathy toward a specific couple seeking an annulment so that they might enter a second marriage validly (and more quickly). Regularly I am asked simply to intervene in the annulment process or to waive the process out of compassion for the couple(s) concerned. As archbishop, I cannot and do not interfere with the judicial process. Furthermore, it is my responsibility and the job of our church tribunals conscientiously to look out for the common good (the institution of marriage) as well as the good of individuals in the church and society.

The answer to all of this, of course, is more adequate preparation by mature couples intending to marry. And our society needs a major overhaul of its vision of true love, honest sexual expression, marriage and permanent commitment.

The Bottom Line/Antoinette Bosco

Why not adopt a sister today?

A parchment I've hung on the wall of my home office certifies that I "adopted



Sister Mary Rinaldi on (the) 20th day of March 1997, and she, in turn, offers prayers to God for (her) special benefactor."

I "adopted" Sister Rinaldi after reading an article in the Catholic

Digest about the Salesian Sisters of St. John Bosco. Anything about St. John Bosco, our family namesake, becomes an immediate priority for me. My late son John Dominic Bosco was named for this great saint and his saintly pupil, Dominic Savio.

The touching article described the Salesian Sisters innovative fund-raising program. For \$100, sponsors can adopt one of the 150 Salesian sisters of the Eastern U.S. province. The sisters are trying to raise \$4 million to build a convent retirement home and infirmary for the order's 45 most senior members.

In return for becoming a sponsor, donors are awarded an "adopted" sister who offers prayers for them and their intentions every day for a year. To make it official, the order sends donors the adoption certificate, with the adopted sister's name, making this a personal connection.

When I finished reading the article, I took out my checkbook and became a sponsor. I didn't know, of course, that my sister would be Sister Rinaldi, the moving force behind the start of the Adopt-a-Sister fund raiser.

Sister Rinaldi didn't exactly ask for the job of development director. She had been director of a nursery school and summer camp.

The Salesian Sisters were founded in

1872 in Italy by St. John Bosco and St. Mary Mazzarello specifically to care for children left homeless by war and poverty. Today, the sisters of the Eastern province operate youth centers, day-care centers, summer camps and 16 schools in New Jersey, New York, Alabama and Florida, accepting children regardless of ability to pay.

In 1990, when the need for buildings became crucial, Sister Rinaldi's proven administrative abilities were tapped. She arranged a meeting for school alumni and friends of the order, hoping to harvest workable ideas. Some proposed bake sales and garage sales.

But one man—whose name, coincidentally, was Fortune Bosco, said, "I propose we adopt the nuns as our own spiritual friends."

For Sister Rinaldi, this was like a light going on.

It wasn't easy to sell the sisters at first on such a new and different idea. But as soon as they started praying for their sponsors, something happened.

Sister Rinaldi explained: "We discovered and uncovered the wounds of society through this. People have exposed their deepest sorrows to us in asking prayers for specific intentions. The most powerful result of this program is that the older nuns are getting connected to the world again. It is a new ministry for us."

About 3,000 people from 41 states have joined Adopt-a-Sister, contributing nearly \$1 million to date, said Sister Rinaldi.

She acknowledges she may be getting help from a special relative. Her uncle, the late Father Philip Rinaldi, third successor to St. John Bosco, was beatified by Pope John Paul II April 29, 1990. "I like to invoke him," said my adopted sister.

(To contact Sister Mary Rinaldi, write to her at 659 Belmont Ave., North Haledon, N.J. 07508.)

A View from the Center/Dan Conway

Truth in advertising

Advertising has become a way of life in Western countries like the United States. It is



the primary way that goods and services are presented to prospective buyers, and it is a multi-billion dollar industry that has enormous impact on local, national and global economies. Even a diocesan newspaper like *The Criterion* (which we "pitch" as

Indiana's largest weekly newspaper) has to rely on advertising to keep the costs to parishes and subscribers from soaring out of sight. We believe that advertising is good for *The Criterion* and for its readers, and we're fortunate to have an outstanding advertising staff whose sales executives work overtime on behalf of their clients and their newspaper.

But advertising has a dark side. Unless advertisers follow strict ethical standards, their work can easily become a means of deception and manipulation. As Pope John Paul II has observed, advertising is too often used to create demand for products and services that people do not need and cannot afford. This can result in a vicious cycle of consumerism in which people work harder—and spend more—to buy

things that are not really good for them. This kind of "consumerist attitude" is spiritually debilitating for all people, the pope says, but it is especially hard on developing countries and peoples emerging from decades of state-controlled economies.

To respond to this problem, the Vatican's Pontifical Council for Social Communications, which is headed by an American, Archbishop John P. Foley, has issued a series of guidelines to help advertisers (and the public at large) develop and enforce voluntary codes of ethics.

"We call upon advertising professionals and upon all those involved in the process of commissioning and disseminating advertising to eliminate its socially harmful aspects and observe high ethical standards in regard to truthfulness, human dignity and social responsibility," the guidelines say. The document also challenges educators and the news media to teach people the tricks of the advertising trade so that they will become more aware of the types of persuasion used in advertising in order to avoid being exploited by "manipulative or corrupting methods of persuasion."

The Criterion welcomes these guidelines for "truth in advertising." We will do our best to follow them, and we urge others who rely on advertising to do the same.

From the Editor Emeritus/John F. Fink

The difference between a Jew and an Israeli is growing

JERUSALEM—One of the things I've noticed over here is the tendency recently to differentiate between Jews and Israelis. And it's being done by both sides in the struggle here.



This isn't a way to differentiate between the Jews who are citizens of the state of Israel and the 780,000 Muslims, Christians and Druze who also live in Israel. As a matter of fact, most of them refer to themselves as Palestinians, even if they are Israeli citizens. No, this is a differentiation being made by ethnic Jews themselves, on the one hand, or by Palestinians on the other.

Rabbi Ron Kronish is concerned that many of the younger generation of Jews no longer see the need for Israel to be a Jewish state. They are proud to claim, "I'm not a Jew; I'm an Israeli." They do not practice the Jewish religion and are not interested in Jewish culture and history. They are proud to be citizens of the nation called Israel but don't want to be Jews.

Jesuit Father Peter de Brul, who teaches religion at Bethlehem University and at the Latin Patriarchate seminary in Beit Jalla, says that the distinction has become traditional among the Palestinians. Israelis are enemies, but Jews are not. For these Palestinians, Father de Brul wrote, "Israelis are those aggressive foreigners from Iraq and North Africa, from Eastern Europe and America, who have had the military might, the foreign aid, and the political cleverness to take their land from under them and make it into a state, an atomic power, an internationally

renowned arms manufacturer, an Olympic contender, and a participant in the Eurovision song competition. Whereas a Jew is more of a religious and social identity in Palestinian eyes, an Israeli is a political, military, technological and ideological identity. An Israeli is a Zionist with a machine gun; a Jew is a merchant who prays, who has a sense of the pulse of the economy, and who can tell very funny stories—even about himself! Especially about himself!"

Religious Jews are a minority in Israel. Actually, they always have been. The first Zionists did not promote Palestine as a homeland for the Jews for religious reasons. The religious aspect built up after the Jews were "home." Now the Orthodox Jews here are trying to redefine what a Jew is.

Naturally, religious Jews are concerned about that "I'm not a Jew" attitude. Israel is distinctive among all nations in that it was established specifically for Jews—an ethnic people from an ancient culture that included the first monotheistic religion. If it is to retain a special place among the nations, it must retain its Jewish nature.

For their part, Palestinians would be happy to live among Jews who practiced the laws taught by the Torah. Their objection is to the Israelis' occupation that includes land expropriations, demolition of homes, traffic checkpoints, military patrols, the settlements and housing developments that drain away precious water, inferior schools, police harassment, and interference of movement from one place to another.

The difference between a Jew and an Israeli is growing.

The Human Side/Fr. Eugene Hemrick

Look to the children for world peace

"When God brings peace to the world, he will do it through children. . . . By the year



2000 we dream that every part of the world will be pleading for peace and proclaiming God as its source."

This dream and belief of Peggy Stanton, president of the Mary Anne Foundation in

Painesville, Ohio, is behind the present success of the Kids for Peace Pilgrimage, which is a children's international movement crusading for peace.

The movement is founded on the idea that children, and not adults, should be the principal speakers for peace. An inspirational moment in the life of 4-year-old Tommy Tighe helped to crystallize this idea.

One day, after watching violence on television, he went to his room and wrote on a scrap of paper: "Peace, please do it for the kids." This caught the attention of the Mary Anne Foundation and became its rallying cry.

It is a touching story. But will the movement it promoted last? Is this merely child's play compared to the high-powered diplomatic efforts responsible for keeping world peace? I think not!

Peace is needed in so many areas of life: between nations; in cities; in homes and schools and neighborhoods.

We begin to imagine that peace isn't possible. But if children think that way, it is only the result of learned behavior.

Children see life for the first time, and they are not restricted by history and failures. How many times have we been awestruck at the simplicity and depth of a child's insights

and inspired to rethink our own views?

Children are energetic, and even though they can wear us down, in a subtle way their energy energizes us.

How often do they enter their parents' bedroom early in the morning, excited about starting the day when the parents would rather sleep on? If the effect is not always immediate, nonetheless a child's energy often is contagious, inspiring the parents to meet the new day with zest.

This is the zest that is needed to make peace.

Through their playfulness, children remind us that play is a very important part of life. If we get too serious, we tighten up. Then any type of negotiation with others and imaginative thinking are stifled.

As parents well know, children can be obstinate. This side of childhood reminds us of the need to be as obstinate as a child in pursuing peace. It is an obstinacy that won't stop or take no for an answer.

Finally, children represent the spirit of innocence.

My father was a Chicago fireman for 34 years. When we talked about the fires he fought, he always would come back to the time he had to carry a dead child out of a building. He never got over it because he felt that the child was so innocent and certainly didn't deserve to die.

I think that the leaders of nations could benefit from a greater sense of the innocence of children. Wars are started by people who have forgotten our innocent children.

So, don't forget the children. Let the awareness of them instill in us the willingness and the determination to make peace and to live peacefully.

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Cornucopia / Alice Dailey

Talk, gossip, and information sharing

The impressive hymn, "I Am For You," reminds us, "We are God's word to the world." What a sobering thought.



Of the hundreds, even thousands of words we use each day, what image do they project? Goodness? Or malice? Words carry great power so why do we use them sparingly for good and heedlessly for ill?

In the widespread but shameless practice of gossiping, some of us just don't get it. "Where is the harm," we protest, "in sharing information that's true?" The harm is the lessening of esteem that the victim had enjoyed.

What makes us so eager to pass along unflattering tidbits about others? Is it envy, jealousy? On one occasion when I revealed information that served no good purpose, I was properly chastised by my listener who quietly put in a good word for the victim. Nothing stops gossip more quickly than enumerating virtues of the lambasted one.

Are we given to words of praise where they are merited? How much effort does it take to tell another, "You did a great job." "It was very kind of you to help." All of us need a pat on the back now and then. Wasn't it Mark Twain who said, "I can live for two months on a compliment."

Thankfully, some speak out against unfairness. Some time back, a TV station fired a wholesome, popular weather forecaster for not being "hip" enough. Such a

deluge of calls and letters inundated the station that the employee was promptly rehired.

Profane and blasphemous words are tossed about so often, even in would-be Christian circles, we seem to have been blunted against such offense. In school days, we were encouraged by devout nuns to counteract any blasphemy by softly saying, "Blessed be God's holy name." Maybe we should pick up again on that practice.

So much smut and indecency in the entertainment field should spur us into letting the producers know of our displeasure. When a family magazine, long a bastion of rockbound decency, starts slipping in some objectionable and salacious advertisements, a few words could let the editor know of our disappointment and possible cancellation.

If a giant entertainment corporation, trading on its time-honored name, is grinding out degrading material, we could gently, but firmly, remind its leaders that since they have the power for so much good, why are they wasting it on such damaging output.

What holds us back? Laziness? Timidity? Remember the old saying, "Consider the turtle; he never makes any progress unless he sticks his neck out."

When we're accused of trying to impose our morality on others we might recall that the good Lord often told the crowds things about themselves they didn't want to hear. But in persevering, he jogged many a conscience. Who knows how much good a gentle jab at a CEO's conscience might produce?

So, "Let us be God's word to the world," and let's pray that we don't flub it.

Check It Out . . .

Holy Spirit School in Indianapolis will present "Oz," a musical premiere based on the original production of "The Wizard of Oz," at 7 p.m. May 21 and May 22 in Early Hall at the school. The requested donation is \$1 for students; \$2 for adults; or \$5 per family. For more information, call 317-352-1243.

"Our Secret Dwelling: The Heart of God," a preached retreat for women religious, will be held June 15 through June 20 at Fatima Retreat House, 5353 East 56th Street, in Indianapolis. The fee is \$225 per person. A non-refundable deposit must be paid by June 1. For more information, call the retreat house at 317-545-7681.

St. Agnes Academy All-School Reunion is scheduled June 1. The event will begin with a 10:30 a.m. Mass at SS. Peter and Paul Cathedral. A brunch will follow at the Marott Hotel in Indianapolis. Alumni who would like to attend should mail their reservation checks in the amount of \$16 by May 24 to: Ursula Schierenberg, 6703 Lowanna Way, Indianapolis, Ind., 46220. For more information, call 317-848-4603. Classes of '37 and '47 are the guests of honor.

"Pieces to Peace," is the theme for the upcoming **International Conference sponsored by North American Conference of Separated and Divorced Catholics** to be held at the University of Notre Dame in South Bend. The conference is June 26 through June 29 and is preceded by a two-level leadership workshop. For additional conference information and registration brochure, call 541-963-8089.

"Speaking of Sex—Human Sexuality and Spirituality," a retreat for young adults, will be held May 23 through May 25 at Mount St. Francis Retreat Center in southern Indiana. The retreat will explore key issues in the area of human sexuality and discover how sexuality and spirituality can be allies rather than at odds with each other. For more information, call the retreat center at 812-923-8817.

The Choral Department at Roncalli High School in Indianapolis will present the **annual Pops Concert** at 7 p.m., May 17, in the school auditorium. Some 140 singers will perform a variety of popular and Broadway songs. Tickets for the event may be purchased at the

door. Reserved seating is available in advance through the Roncalli box office. Reserved seats are \$4 general admission; \$3 for adults; and \$2 for students. Roncalli students will be admitted free with student identification.

The Class of 1972 from the Indianapolis all-girls high schools will celebrate its 24th class reunion August 9. The girls who graduated from Ladywood-St. Agnes, St. Mary Academy and

Our Lady of Grace will be gathering at the St. Pius X K of C Hall, 2100 East 71 Street in Indianapolis. The buffet dinner will begin at 6:30 p.m. The cost is \$25 per person and \$45 per couple. A memorial Mass for the deceased members of the class will also be celebrated earlier that evening at 5 p.m. at Christ the King Church in Indianapolis. For more information, contact Ann Mueller Hauser at 317-784-7467 or Cathy Hanley Lutholtz at 317-353-2393.

VIPs . . .

SS. Peter and Paul Cathedral parishioner **Mary Rita Babbit** recently received a diamond-studded pin in recognition of 20 years as a volunteer chaplain at Methodist Hospital in Indianapolis. The award was given at the annual Volunteer Recognition Banquet held at the Westin Hotel in Indianapolis.

David Shumate, director of the Writing Center at Marian College in Indianapolis since 1990, received the "Teaching Excellence and Campus Leadership" award in late April. The

award is given annually to recognize Marian faculty members who exhibit exemplary teaching skills. Shumate holds degrees in English literature from the University of Kansas and Indiana University.

Mark Hall, associate professor of Art and Art History at Marian College in Indianapolis, is a participating artist in Art Decade: An alumni exhibition at Hulman Memorial Union, Art Gallery Lounge at Indiana State University in Terre Haute. The exhibit will be open through July 12.



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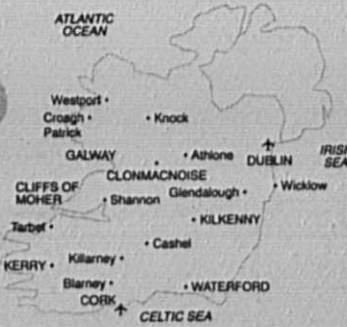
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Open house set for new wing at St. Paul Hermitage

By Sister Mary Luke Jones, O.S.B.

St. Paul Hermitage retirement and nursing care facility will sponsor an open house in its new nursing care wing from 1 p.m. to 4 p.m. on May 24.

The public is invited to tour the \$3 million facility located on the grounds of Our Lady of Grace Monastery in Beech Grove.

Owned and operated by the Sisters of St. Benedict, St. Paul Hermitage currently houses 48 men and women in the residential area and an additional 48 residents in the intermediate nursing care section.

The new wing and renovations to the existing building will increase the number of residents by 20 people.

"The support of our many friends and benefactors has made our dream for the elderly come true," said Benedictine Prioress Rachel Best. "We are anxious to

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

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 of the day 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 some 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.

Registration is \$20 and includes lunch and transportation. Call Carolyn Noone, 317-236-1428 or 1-800-382-9836, ext. 1428, for more information.

share our new building with those who made it possible."

A capital campaign that began in 1992 was supported by hundreds of volunteer solicitors.

Twenty-two double bedrooms and eight single bedrooms, with views of the Hermitage grounds, extend in either direction from the center of the wing.

The addition includes a dining/activity room, pharmacy, offices, visiting lounges, assisted dining room, examination rooms, medical records area, staff

lounge, nurses' station, secured patio and storage rooms.

The archdiocese collaborated with the sisters to provide retirement care for its clergy at St. Paul Hermitage. Construction of that area of the building will begin in June and will be completed in eight to 10 months.

(Benedictine Sister Mary Luke Jones is a member of Our Lady of Grace Monastery in Beech Grove.)



Photo by Sharon Spencer courtesy of St. Francis Hospital & Health Centers

'The Healing Triptych'

St. Francis Hospital & Health Centers in Beech Grove and Indianapolis honored the newest addition to its South Campus facility in an artwork unveiling ceremony on May 8. Entitled "The Healing Triptych," the artwork was unveiled by (from left) Mishawaka Franciscan Sister Marilyn Oliver, vice president of mission services at St. Francis; Oldenburg Franciscan Sister Sandra Schweitzer, the artist; and Robert J. Brody, St. Francis president and chief executive officer. The triptych symbolizes the contributions of medicine, surgery and electronics to state-of-the-art health care in healing the body, mind and spirit. Sister Sandra is the former archdiocesan director of liturgical art for the Office of Worship.

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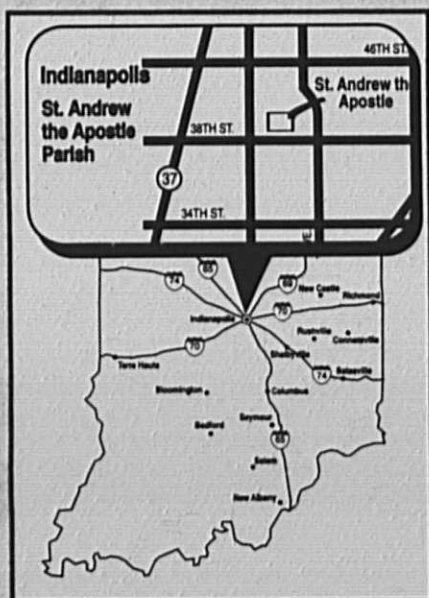
Indianapolis North Deanery

St. Andrew the Apostle Indianapolis

Photos and story by Margaret Nelson

Fast facts:

As parish life coordinator, Providence Sister Marilyn Herber provides pastoral care to the people of St. Andrew Parish. She is responsible for the day-to-day pastoral care, liturgical life, faith development, social services and administration of the parish. Father Patrick Kelly, St. Andrew's sacramental minister, provides sacramental care to the parish.



Music an important expression of faith for St. Andrew parishioners

Music can be a vital ministry in a multicultural parish. That's the strong opinion of Providence Sister Marilyn Herber, parish life coordinator at St. Andrew the Apostle Parish in Indianapolis.

It's important that the nearly 300 non-Catholic children who attend St. Andrew School experience it in the liturgies. It's important to their parents and others from the neighborhood who sometimes attend Mass at the parish. And it's important to long-time members of the 50-year-old parish on the northeast side of Indianapolis.

Since the Second Vatican Council, music has been

important enough that the parish has hired professional musicians to direct the ministry. That, in spite of drastic reduction of parish membership because of large-scale "flight to the suburbs."

And the parishioners are well-known for their active participation in the liturgies.

"People take music to heart here," said Phillip Price, music director at St. Andrew.

"Apparently, it has a profound effect on them," said Price. "They are very sensitive to what songs are sung."

He explained that all the Mass music is selected by a special music committee. Price and one or two members of that committee try to attend meetings of the Indianapolis Chapter of National Pastoral Musicians, where they receive music suggestions for liturgies throughout the year. The music committee's final selections are approved by the parish liturgy committee.

For Advent, Christmas, Lent and Easter, Price tries to find different settings for some of the songs. He also looks for special selections that choirs or small groups can sing as meditation pieces.

For Charles and Diane Murdock, gospel music is important. "It is part of me," said Charles. He finds that many people in the

Providence Sister Marilyn Herber, parish life coordinator, and Father Patrick Kelly, sacramental minister, at St. Andrew the Apostle Church in Indianapolis, sing as they leave the sanctuary after Mass.



Photos by Margaret Nelson

Do You Remember...

- ... When we got married first, then lived together?
- ... When we never heard of an HMO?
- ... When a new Chevy coupe was \$600...but who could afford one? A pity too, because gas was only 11 cents a gallon.
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2001**



St. Andrew's Gospel Choir sings at the 11:30 a.m. Mass two Sundays each month, as well as on special occasions. Members include (front, from left) Lorenza Prince-Harrison, Vivian Gartin, Rhonda Hardin, Diane Murdock, Charles Murdock, Beverly Jones; (back) Almeda Lloyd, Diane Orr, LaDonia Stubbs, Jeana Lewis, Grova Lewis, Peggy O'Connor-Campbell and Anthony Crenshaw.

From left, Joel Schmieg, Wally and Bob Novicki lead the music at a 9 a.m. Sunday Mass. Phillip Price is the music director for St. Andrew Parish.



parish seem to be motivated by it as he is.

"When I go to a gospel Mass, I feel a certain amount of spiritual energy. gospel music lets you get emotionally involved.

When the choir is singing, Murdock notices that people who like it respond by clapping and shouting "Amen."

When Murdock approaches young people to join the choir he asks, "Do you like singing?" If they do, he believes they can be even more motivated by singing in harmony with the group.

Sister Marilyn is pleased that the high school students are joining the gospel choir. "That's something new." Napoleon Williams, the current accompanist, is a youth himself. "His youth appeals to the young people."

Because the gospel choir leader plays at a Protestant church, he can only be at St. Andrew for the 11:30 a.m. Mass on the second and third Sundays of each month.

Murdock likes the fact that the last few leaders of the choir have been Baptists because it brings members of the two churches together in "this day of ecumenism."

He said that Williams takes songs that fit the liturgical themes and adds a special harmony and beat to the music.

He compares his experience with gospel music to those who need coffee in the morning. "It wakes you up emotionally and spiritually. When you have gospel music, you

don't find yourself plodding along.

"Some people would love to have the gospel choir every Sunday. It would fill more of a need. It would give the parish even more identity," said Murdock.

Sister Marilyn, the Murdocks and several members of the liturgy committee would like to have gospel music every Sunday at 11:30 a.m. so that school parents and unchurched neighborhood residents would find a consistent spirit to the music when they choose to attend Mass.

See ST. ANDREW, page 10

St. Andrew the Apostle (1946)

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Phone Number: 317-546-1571, Fax: 317-549-6311

Church Capacity: 350 &
Number of Households: 311

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Priest Minister: Rev. Patrick Kelly
Priest Moderator: Rev. Mark Svarczkopf
Administrator of Religious Education: Diane Orr
Youth Ministry Coordinator: Kaye Hardin
Music Director: Phillip Price
Parish Council Chair: Sharon A. Smith
Administrative Assistant: Wally P. Nowicki
Parish Secretary: Denise Turner

Principal: Connie Merski
School: St. Andrew School, 4050 E. 38th St.,
317-549-6305 (P-8)
Number of Students: 322

Masses:
Saturday Anticipation — 5:30 p.m.
Sunday — 9:00, 11:30 a.m.
Holy Day — 8:30 a.m., 6:30 p.m.
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ST. ANDREW

continued from page 9

Murdock hopes the gospel choir's music adds to the liturgy. "We're not there to entertain; we're there to pray and help other people do their praying."

Diane Murdock thinks that, for choir members, gospel music can be a release—an excitement. "You can be a little more uninhibited. You can express your feelings so much more. It helps you connect with the people in the pews. They seem to feel it, too."

She said, "I believe there is room for both" gospel and traditional music. But she finds the leader of the gospel music "very spiritual. He gives me more confidence and belief that I can do it. We sing the words with our hearts. We are not so intent on learning notes."

Sister Marilyn said, "Music is one way we can pull people into our community." She called it important to St. Andrew's evangelization efforts.

She said that many people in the parish prefer the traditional songs and others like gospel music. And she said she was surprised to learn that many of the African-American parishioners do not like gospel music, while some of the long-time members prefer it.

"I enjoy both," said Sister Marilyn. "With me it's both/and. It's an evangelization tool in a sense, because

music does attract people.

"I notice that music is an important part of the children's liturgies at school," said Sister Marilyn. Of the 300 students, 90 percent are not from families that belong to the parish. "It helps the non-Catholic children to get a feel for Catholic music and liturgy. It helps them get a taste of the Catholic religion."

Sister Marilyn also likes for the children to experience the Catholic understanding of Mary, the mother of Jesus. At the



Marge Martin (left) and Joel Schmiegel enjoy coffee after the 9 a.m. Sunday Mass at St. Andrew. Proceeds from the refreshments are used to purchase music and supplies for the music ministry of the parish.

May crowning, the school used a black Madonna.

"There's a difference when our children sing in their own style," she said. "That is a great celebration of Eucharist."

"The whole assembly is able to sing," said Sister Marilyn. "We want to meet the needs of all the people. We want it to be a blend, because we're a blend."

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

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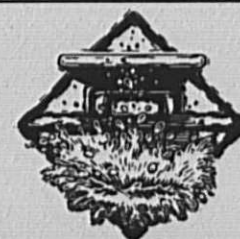
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Multicultural Ministry Strategic Plan

Dear Friends in Christ:

This weekend, we celebrate Pentecost and the coming of the Holy Spirit. In the Acts of the Apostles, we see many of the things that can happen through the power of the Holy Spirit. On that first Pentecost the Holy Spirit brought together people of a variety of nationalities and languages. Even though they were from different backgrounds, they were all able to understand the message about the marvels God has accomplished.

The Multicultural Ministry Commission and the Office of Multicultural Ministry were created to help achieve the same purpose. Within the Archdiocese of Indianapolis, we have people from a variety of backgrounds, cultures, and languages. This plan, which was developed by the Multicultural Ministry Commission, is a blueprint for reaching out to this variety of people with the same Biblical message about the marvels God has accomplished. In this regard, we face the same mission as the apostles.

As you see, this plan covers four main areas: worship, education, leadership development and communication. Through these four areas it is our hope to bring the variety of our peoples into a greater participation in the church. In this way, the message the church has been commissioned to deliver will have a greater chance to be heard and understood.

Thanks to the members of the Multicultural Ministry Commission who worked over a year to develop this plan. May the Holy Spirit be with us and our efforts to keep Pentecost alive in our archdiocese today.

Sincerely,

+ Daniel M. Buechlein, A

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Mission Statement

We, the Multicultural Commission of the Roman Catholic Church in central and southern Indiana, are called to faith and unity in our love for Jesus Christ. Therefore, we seek to see the face of Christ in each other by:

- Mutually embracing and celebrating as a church our cultural diversity and ethnic traditions of worship and life within the family and community.
- Respecting and valuing our connectedness to all cultures, families, communities and people of all ages, including the youth and the elderly.
- Nurturing, educating, learning, and sharing from and with each other's unique gifts.
- Motivating and cultivating full participation in the life of the church for people of all ages by providing an open and welcoming environment.

We commit ourselves to honesty, justice and integrity in building a faith community that fully respects and incorporates each person.

Values

- Reverence and love for Christ as expressed through our worship
- Respect the dignity of culture and each unique gifts of each person
- Justice and fair sharing of God's gifts
- Being a voice for the voiceless and remembering the forgotten.

Goals

Goal #1:

To promote worship that is responsive to people of all cultures.

Objective 1.1:

To explore in collaboration with the Office of Worship the continued use of and fostering of culturally diverse music, art, environment and ministers in all parishes and archdiocesan celebrations.

Action Step 1.1.1:

Provide liturgical workshops for parishes.

Action Step 1.1.2:

Develop a liturgical calendar.

Action Step 1.1.3:

Locate and develop worship aids that enable people to participate fully in liturgy.

Objective 1.2:

To plan and develop a eucharistic celebration in several locations throughout the archdiocese which reflects the cultural/ethnic diversity it contains.

Action Step:

1.2.1 Initiate a Pentecost Sunday celebration.

Objective 1.3:

To provide spiritual renewal opportunities for all cultures.

Action Step 1.3.1:

Offer retreats and similar spiritual activities for multicultural groups.

Goal #2:

To incorporate educational programs in the faith community to be sensitive to the identity and needs of all cultures.

Objective 2.1:

To design a program/process that raises awareness of the cultural diversity within the parish community.

Action Step 2.1.1:

Provide cultural diversity training for Multicultural Commission, archdiocesan agency staff and parish leaders.

Objective 2.2:

To identify educational materials which reflect ethnic, cultural and familial diversity.

Action Step 2.2.1:

The Resource Center/Office of Multicultural Ministry to explore resource books, music, symbols of ethnic worship, architectural forms.

Action Step 2.2.2:

Review materials that will reflect the diversity in the archdiocese for use in schools and religious education.

Objective 2.3:

To ensure that an appreciation and understanding of ethnic diversity is presented in our schools and parish faith formation programs.

Action Step 2.3.1:

Recruit and train DREs, teachers, and catechists from the ethnic groups of the parish.

Action Step 2.3.2:

Identify, develop, and provide religious education activities that reflect the ethnic liturgical celebration.

Action Step 2.3.3:

Provide sensitivity training to OCE, e.g., principals, teachers, youth ministers, Catholic Charities counselors, etc.

Goal #3:

To promote leadership development within the archdiocese from among people of all cultures, including youth.

Objective 3.1:

To work with other archdiocesan agencies and structures to develop a leadership training process for people of all cultures.

Action Step 3.1.1:

Provide diversity training to people who make hiring decisions.

Objective 3.2:

To ensure that employment practices are inclusive of cultural and ethnic applicants.

Action Step 3.2.1:

Recruit people of all cultures for employment.

Action Step 3.2.2:

Recruit, train and hire people who reflect the ethnic diversity of the archdiocese.

Objective 3.3:

To encourage parishes to focus their leadership development upon the gifts they find among their whole parish.

Action Step 3.3.1:

Work with the Office of Vocations to establish a multicultural vocation day.

Action Step 3.3.2:

Encourage pastoral leaders to invite and support membership in leadership and activities that reflect the diversity of the parish.

Objective 3.4:

Stimulate participation of youth of all cultures, especially in archdiocesan and parish leadership.

Action Step 3.4.1:

Encourage parishes to recruit youth of all cultures for leadership activities, providing scholarships as needed.

Objective 3.5:

Activity to encourage people of all cultures to be involved in parish and archdiocesan leadership.

Action Step 3.5.1:

Recruit volunteers of all cultures to serve on boards, commissions, and other archdiocesan structures.

Goal #4:

To enhance communication throughout the archdiocese of cultural events and liturgical services.

Objective 4.1:

To identify within the faith communities of the archdiocese the diversity they contain.

Action Step 4.1.1:

Parish registration forms to ask ethnic heritage.

Action Step 4.1.2:

Publicize the cultural activities of parishes.

Action Step 4.1.3:

Provide materials for parishes that explain ethnic celebrations and their related activities.

Objective 4.2:

To expand Criterion coverage of Multicultural Commission

Action Step 4.2.1:

Publish the multicultural liturgical calendar.

Action Step 4.2.2:

Publicize the mission and activities of the Multicultural Commission.

Objective 4.3:

To make sure that multicultural ministry has more visibility in southern Indiana.

Action Step 4.3.1:

Have some archdiocesan meetings/retreats in southern Indiana.

Objective 4.4:

To collaborate with the other agencies to carry out the work of the commission in the areas of evangelization, stewardship, and education.

Action Step 4.4.1:

Offer consultation to archdiocesan committees, e.g., evangelization, stewardship, and liturgical.

For more information contact:

Office of Multicultural Ministry, Fr. Kenneth Taylor
1400 N. Meridian Street, Indianapolis, IN 46202, P.O. Box 1410, Indianapolis, IN 46206
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Faith Alive!

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Cancer journey was a 'witness to her faith'

By Mary Ann Wyand

Last August my sister celebrated her 50th birthday with family members and friends. It was a great party, with lots of animated conversation and laughter.

A few weeks later, she planned her funeral arrangements.

Without realizing it, she was carrying out what Bishop John R. McGann of the Diocese of Rockville Centre, N.Y., urged people to do in a 1997 pastoral letter on death and dying. He encouraged people to "prepare ahead" for their approach of death.

"Discuss with your caregivers how you feel about dying," he said, "and how you would like to be cared for at that time."

After losing my mother, Hazel Travis, and sister, Dawn Roth, to cancer in less than a year, I have learned a great deal about life, death and faith.

My family now knows how to prepare for death, and as people of faith we treasure those last months with my mother and sister, and the memories of their grace-filled lives.

My sister faced her cancer journey with faith and courage and without complaint. In a sense, her cancer was liberating.

After her cancer diagnosis three years ago, Dawn overcame her fear of flying and traveled by airplane for the first time. She enjoyed family vacations in San Antonio, San Francisco and Disney World. She made a pilgrimage to Rome and Medjugorje last June with a group of parishioners from St. Michael's Church in Plymouth, Ind.

Everyone who knew my sister loved

her. A devoted wife, mother and grandmother, she embraced life, lived joyfully and helped others on a moment's notice.

Her faith and positive attitude never faltered during her chemotherapy and radiation therapy treatments. She researched options for her treatment plan, asked the oncology specialists all sorts of questions and challenged one doctor to provide more empathetic patient care.

While she continued to seek healing and focused on living in the present moment, she also prepared mentally, emotionally and spiritually for the future and her eventual death.

Dawn said her time with the rosary in prayer alleviated much of her pain.

"I know this cancer is harder on my family," she told me.

Just weeks after her 50th birthday, Dawn planned her funeral down to the last detail. She selected a casket, burial vault and cemetery plot, chose her clothing, specified instructions for the visitation, and requested no eulogies at her funeral Mass. She wrote letters to her family and left them with the funeral home director.

Dawn saw her cancer journey as a witness to her faith. She encouraged her family and friends to grow closer to God.

"I've accepted my death," she told me in February. "I just hope I'm doing this right." I asked if she meant dying, and she nodded.

Dawn died March 5, moments after family members, her parish priest and close friends had prayed the rosary for her. A gentle snow fell outside her hospi-



CNS photo of Dawn Roth from Mary Ann Wyand

St. Michael's parishioner Dawn Roth of Plymouth, Ind., saw her cancer journey as a witness to her faith. She encouraged her family and friends to grow closer to God. She died on March 5 moments after family members, her parish priest and close friends had prayed the rosary at her bedside.

tal room. As she left us, we could see peace and joy and expectation in her face.

More than 650 people called at the funeral home, and the church was filled for her funeral Mass. Of those people, dozens told us, "I have cancer," or "My late wife (or husband) had cancer," and "Your sister regularly called us and wrote

notes of encouragement to us to be positive about our cancer journey and to grow in faith."

Dawn had transformed her illness into a ministry by accepting God's will for her and living it with faith and courage.

(Mary Ann Wyand is an assistant editor of *The Criterion*.)

Individualism may distort image of life's meaning

By Fr. Robert L. Kinast

I visited an elderly man every week in the first parish where I served as a priest almost 30 years ago. He was living with his daughter and her family after being diagnosed with leukemia, which gradually sapped his energy and required frequent blood transfusions.

"Why doesn't God take me?" he would ask. "I've lived my life. I won't get better, and I'm a burden to my daughter, who has her own family to look after."

As weary and depressed as this gentleman often felt, he never considered what another parishioner in similar circumstances asked me the other day. He wanted to know if the church had changed its position on suicide.

The answer to his question, of course, is no. The church strongly opposes the assisted suicide so much discussed in these times. But the fact that a person could seriously consider suicide today, whereas it was unthinkable 30 years ago, calls for an explanation. What caused the difference?

The answer, in one sense, is Dr. Jack Kevorkian in Michigan. Reports of Kevorkian assisting someone's suicide have become a topic of widespread discussion.

Several other factors are important:

First, medical knowledge and technology continue to prolong many people's lives. The most dramatic examples are heart surgery, organ transplants and cures for diseases. Sometimes, however, medical advances do not provide

additional years of happiness, but instead postpone death. As a result, the dying process has become more complicated in many people's minds.

The second factor is the legal side of health care and dying. Many individuals now prepare living wills or assign a family member durable power of attorney.

The legal judgment that a competent, terminally-ill person has a constitutional right to die, to assisted suicide, feeds the extreme individualism which characterizes society today. This exaltation of the individual leads to a distorted image of life's meaning, rather than an understanding of life and the place of death within it.

(Father Robert Kinast is director of the Center for Theological Reflection in Indian Rocks Beach, Fla.)

Discussion Point

'Take each day as it comes'

This Week's Question

What have you learned or discovered about life from someone who was dying?

"I am a pediatric oncology social worker. These children, newborn to young adult, have taught me that life is not measured by years. It is the lives that are touched along the way. The children teach us that even in the last days of life, life should be lived and loved. I cannot forget the many children who were laughing and playing only hours before their death." (Rebecca Oberk, Indianapolis, Ind.)

"That life is very precious, that we have to take each day as it comes and be grateful for what we have—and don't worry about dying because that's in God's hands anyway." (Pat Williams, Joliet, Ill.)

"To make every minute count, to forgive people, to tell people we love that we love them, and to make peace with people." (Doretta McDonough, Agua Dulce, Texas)

"My best friend informed me she had cancer. She died in February 1995. My friend was young [35], she had a small child. I do know it [brought] me closer to Jesus and to want to get to know all I can about him." (Barbara Hall, Loveland, Ohio)

"I held Eileen's hand as she drew her last breath. She was 53, and in the 26 years as my mother, she taught me to grow up, to live a virtuous life and be happy and appreciative of every day. But above all, she taught me what it meant to be loved without condition." (Karen Gray, Atlanta, Ga.)

Lend Us Your Voice

An upcoming edition asks: What action or actions that you do fairly often show that you are a disciple of Jesus?

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



CNS photo by Matt Foreth

Entertainment

Movie Review/Gerri Pare

Anna Karenina is a tale of love and loss

Leo Tolstoy's classic novel of love and loss in Imperialist Russia is once again brought to the silver screen in an opulent adaptation of *Anna Karenina* recently released by Warner Bros.



As the narrative stays focused on the aristocratic classes in the early 1880s, viewers will enter the lush world of ornate estates where romances flourish in grand ballrooms as the begowned and bejeweled damsels are feted by noble landowners and dashing military officers.

Two such couples come into prominence in the course of Tolstoy's tale, which first introduces us to prosperous country gentleman Levin (Alfred Molina), traveling to Moscow to ask the hand of lovely young Kitty (Mia Kirshner). Alas, she instantly rejects him since she is infatuated with a handsome officer, Count Alexei Vronsky (Sean Bean.)

However, while in Moscow, Vronsky has just met elusive beauty Anna Karenina (Sophie Marceau), who is visiting her brother from St. Petersburg, where she lives with her much older husband, Karenin (Edward Fox), and her adored young son.

The two are irresistibly drawn to each other and, after briefly trying to evade Vronsky, Anna surrenders to a passionate affair with him, aware that her husband could prevent her from ever seeing their son again as punishment for her betrayal.

Meanwhile, the saddened Levin has been coming to terms with the vicissitudes of life by voluntarily working in the fields alongside the peasants while flitty Kitty as well has had an experience that makes her more compassionate and appreciative of Levin's finer qualities.

So madly in love are Vronsky and Anna that he gives up his promising military career and she abandons her husband and child. After she nearly dies in miscarriage, they run off to Italy together.

By the time they return to Russia—he tired of idleness, and she, desperate to see her son—their future together looks as cloudy as Levin's and Kitty's looks sunny.

The movie's production notes make a point of how previous screen adaptations gave short shrift to the luckier couple in Tolstoy's story, but this is not the case here. English actor Molina makes an admirable Levin, who comes to understand the value of prayer and suffering and the worth of other people.

Unfortunately, what Levin has learned through hard experience is rather awkwardly compressed into a few sentences at the movie's end as he tries to console the despairing Vronsky with his newfound wisdom.

Nonetheless, Tolstoy's humanist message is there, if just not as well integrated into the narrative by adapter-director Bernard Rose as one would hope.

Others may find some differences with this screen version in terms of who rejects whom, or how Anna's distraught state of mind seems to be largely attributed to opium addiction, not just societal scorn or romantic insecurity.

These are characters who take life seriously and question if their actions will be acceptable to God, something rarely found in contemporary movies.

Another finely shaded performance comes from Fox as the stuffy aristocrat whose concern for appearances ultimately gives way to his genuine feeling for the woman he married. His generosity of spirit in truly forgiving unfaithful Anna and the man who destroyed their family life is a high point of the movie.

Tolstoy's writings deftly expose the hypocrisies of society. The visual rendering of the wealthy few's excessive riches makes apparent why the Russian Revolution was fermenting and erupted within a few years of Tolstoy's death.

Director Rose includes a few long, gorgeous tracking shots of the exquisitely garbed Kitty tiptoeing through one palatial gilt-edged room after another on the way to the massive ballroom where actual Bolshoi Ballet dancers make the couples waltzing look fairly divine.

Another stirring scene involves Vronsky competing in a race on horseback as Karenin, observing Anna, realizes his wife is hopelessly in love with the sleek man in uniform.

The film's literary pedigree—and lack of Hollywood name stars—will probably hurt its business, but *Anna Karenina* is a handsomely mounted production whose philosophical subtext should interest serious viewers.

Due to brief violence, a fleeting bedroom scene and a suicidal character's drug dependency, the U.S. Catholic Conference classifies the film A-III for adults. The Motion Picture Association of America rating is PG-13, and parents are strongly cautioned that some material may be inappropriate for children under 13.

(Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)



Volcano

Tommy Lee Jones as Mike Roark and Anne Heche as Amy Barnes barely escape destructive natural forces in *Volcano*. The U.S. Catholic Conference classifies the film A-III for adults.

Magazine poll finds TV has become less spiritual

NEW YORK (CNS)—American television viewers believe TV has become less moral, spiritual and religious over the past five years, according to a recent poll commissioned by TV Guide.

In a national telephone poll of 804 adults, 72 percent said TV has gotten less moral, as opposed to 15 percent who said TV has become more moral. Respondents also said, by a 66 percent to 18 percent margin, that TV has become less spiritual and, by a 68 percent to 13 percent margin, that it is less religious than five years ago.

The three subjects are not given enough attention on TV, a majority of the poll respondents said. Sixty-five percent said morality was not given enough attention, while 8 percent said it is given too much attention. A 63 percent to 4 percent margin of those polled said spirituality is not given enough attention, and a 56 percent to 8 percent majority said religion is not given enough attention.

Conversely, 54 percent of those polled think family tragedies are given too much attention, while 13 percent said they are not given enough attention.

The TV Guide survey defined spirituality as "a belief in a higher being, but not necessarily an affiliation with a particular organized religion."

Commenting on the survey, Pulitzer Prize-winning author Jack Miles, who wrote *God: A Biography*, said that advertisers "should be reminded that many, many millions of people—including upscale ones with lots of disposable

income—go to church."

Noting that "there's a huge market of religious viewers to tap into," Miles said, "the extraordinary success of all kinds of religious literature in recent years—not to mention the huge ratings of the [CBS] show *Touched by an Angel*—suggests that a mass audience may be ready and waiting for those willing to take that gamble."



Film Classifications

Call toll free, for movie reviews and ratings by the United States Catholic Conference.

Recently reviewed by the USCC

Austin Powers:	
International Man of Mystery	A-III
Commandments	A-III
Hollow Reed	A-IV
Romy and Michele's	
High School Reunion	O
Shiloh	A-II
Temptress Moon	A-III
Volcano	A-III
Warriors of Virtue	A-II

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

The Movie Review Line is made available through the Catholic Communications Campaign.

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Pentecost/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 18, 1997

- Acts of the Apostles 2:1-11
- 1 Corinthians 12:3-7, 12-13
- John 20:19-23

The Acts of the Apostles supplies the first reading for this great feast.



Pentecost is the only major Jewish feast still celebrated by Christians; however, it very much has a Christian identity.

The name is Greek in origin, probably assumed as the feast occurred 50 days after the blessing of the crops. It was a feast with strong agricultural overtones. As such, it thanked God for the yield of the fields.

As Jewish history progressed, the feast also came to recall the presentation of the divine law to Moses on Mount Sinai, although nothing indicates that this was a major consideration in the time of Jesus.

Nevertheless, the Christian observance of Pentecost strikes its note in this particular aspect. The Jewish people, first to hear God's word, formed their ethnic unity precisely in commitment to God's law. The Christian people form their unity by obeying the law as revealed by Jesus.

In this reading, God appears in a great wind, from the sky. These were circumstances instantly familiar to the Jews who were the Lord's first disciples. At other times, as recorded in the Scriptures, God had come from the sky in a great wind. The sky, after all, symbolized another world; wind suggested awesome power.

Today, 185 sovereign nations compose the United Nations. A list of these nations includes Afghanistan to Zimbabwe.

For the early church, the world was hardly so vast. But the list in this reading is what a modern listing from Afghanistan to Zimbabwe would be today. It gives the names of the major nationalities at that time in history.

The message, of course, is that God has come into the whole world through the apostles and the community gathered around them.

The second reading, from St. Paul's first epistle to Corinth, stresses two facts.

The first is that faith is God's gift. The next is that God dwells in all the church, indeed in those of diverse backgrounds, talents and vocations in life.

St. John's Gospel recalls an appearance of Jesus, risen from death, to the apostles. As such, the Gospel again reveals the divinity of the Lord. He is God.

It is Godly power then that Jesus confers upon the apostles in commissioning them to forgive sins. The power is divine, because only God can forgive sins against God. The power also is divine since it proceeds from Jesus, the Son of God.

Reflection

The church excitedly concludes the season of the Resurrection with the announcement in these readings that Jesus—and in Jesus the power of God—still lives.

This divine life and power reside in the church, which is the living community of faith.

Present in these readings is an invitation. In the name of God, the church calls all people, those of all nations and circumstances, to everlasting peace and to union with God. If sin is an obstacle, the church possesses the power to forgive sin. The church is God's instrument of mercy and of strength in this day and time.

When a person earnestly turns to God, the gift of faith arrives as response. It empowers and enlightens the person truly to proclaim that Jesus is Lord!

This faith, and the faith of others in the Christian community, bind all together. Through this faith, their various opportunities and skills have a great, combined, holy meaning. Altogether, they possess God and work to build God's kingdom. In them, the Spirit of God lives and acts today and every day.

Readers may submit prose or poetry for faith column

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

Please include name, address, parish and telephone number with submissions. Send material for consideration to: "My Journey to God" column, *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

My Journey to God

Learning to Listen

I Am Chosen

I sought Christ.
When he came
I was terrified
By the wretched old man
With an outstretched cup.

Christ called.
But I did not hear
For the music which surrounded
And filled me,
But did not heal.

The Mockingbird

The mockingbird alights his lofty perch,
And there proclaims to all his love of life
Like some muezzin calling men to prayer
From out his minaret. I say to you:

(Keith E. Bradway is a member of St. Agnes Parish in Nashville.)



Let my prayer join with yours,
O gladsome bird,
In constant praise of God's so wondrous world.

By Keith E. Bradway

Daily Readings

Monday, May 19

Sirach 1:1-10
Psalm 93:1-2, 5
Mark 9:14-29

Tuesday, May 20

Bernardine of Siena, presbyter,
religious and missionary
Sirach 2:1-11
Psalm 37:3-4, 18-19,
27-28, 39-40
Mark 9:30-37

Wednesday, May 21

Sirach 4:11-19
Psalm 119:165, 168, 171,
172, 174, 175
Mark 9:38-40

Thursday, May 22

Sirach 5:1-8
Psalm 1:1-4, 6
Mark 9:41-50

Friday, May 23

Sirach 6:5-17
Psalm 119:12, 16, 18, 27, 34-35
Mark 10:1-12

Saturday, May 24

Sirach 17:1-15
Psalm 103:13-18
Mark 10:13-16

Sunday, May 25

The Holy Trinity
Deuteronomy 4:32-34, 39-40
Psalm 33:4-6, 9, 18-20, 22
Romans 8:14-17
Matthew 28:16-20

Question Corner/ Fr. John Dietzen

Gospel accounts differ for events before Calvary

Q One of the Catholic couples in our interfaith Bible study group (10 couples, six denominations) gave us your recent column about the stations of the cross and their relation to Scripture.

This prompted a discussion about what happened each day in the week before Calvary. John (12:1) says something about "six days before Passover," and follows with events of different days.

One day describes the discussion of the withered fig tree, another the anointing of Jesus at Bethany, and so on.

Does the Catholic Church have any written information on what took place each day preceding the crucifixion? (Ohio)

A The Gospels give us little information about time frames for these days of Jesus' life and differ widely from one Gospel to another about what happened when. It's impossible to put them together in a neat chronological package.

First of all, the Gospels do not agree even on the day of the Last Supper—and therefore of the crucifixion. Matthew, Mark and Luke put it at Passover, the first day of the feast of Unleavened Bread (Matthew 26:17), which would be the 15th day of the Jewish month of Nisan.

John says the supper was before the feast of Passover (13:1), the day of preparation (18:28 and 19:42), in other words on the 14th day of Nisan, one day earlier in the week.

Scholars differ on the possible motives for, and significance of, this difference. But, for reasons we cannot go into here, they pretty much agree that John's dating is probably correct.

Second, the sequence of some events of that week is not the same from one Gospel to another. For example, Matthew and Mark place the anointing of Jesus by the woman at a dinner in Bethany sometime after the "Palm Sunday" entry into Jerusalem.

John has it as the day before that entry (John 12:12).

As I said, there are just too few specific clues in any of the Gospels, or all of them put together, to map out those

final events of Jesus' earthly life in chronological order.

It is most essential in all this to remember that these variations should not surprise us. It is obvious that the Gospels were never meant to be "biographies" of Jesus in our modern sense of the word.

The authors of Matthew, Mark, Luke and John intended primarily not to write history, but to explain the meaning of the message and person of the risen Lord, what he reveals, what he has accomplished, and what he expects his followers to be.

Each had his own theological perspective and obviously did not hesitate to rearrange places and times and other details if that would help achieve his purpose.

One of the major documents of the Catholic Church put it this way:

"From the many things handed down they (the Gospel writers) selected some things, reduced others to a synthesis, and still others they explicated, as they kept in mind the situation of the churches . . ."

"The doctrine and the life of Jesus were not simply reported for the sole purpose of being remembered, but were 'preached' so as to offer the church a basis of faith and morals" ("The Historical Truth of the Gospels," 1964 Instruction of the Pontifical Biblical Commission, approved by Pope Paul VI; Section IX).

The way each Gospel relates the final days of Jesus is a good example of this creativity exercised by all four evangelists, under the inspiration and guidance of the Holy Spirit, to pass on the good news of salvation in Jesus Christ.

The most recent comprehensive official Catholic documents on the subject are the ones I quote above and the 1993 Biblical Commission document "The Interpretation of the Bible in the Church," promulgated by Pope John Paul II.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Questions for this column should be sent to Father Dietzen at the same address.)

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 Friday

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 Rd., 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 Saturday

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 Sunday

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 Sunday

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 Tuesday

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 Wednesday

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 Monday

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

Third Wednesday

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 Thursday

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a Women in Ministry and Women in Healthcare 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 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, 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.

St. Joseph Church, 125 E. Broadway, Shelbyville, will hold a parish festival. Information: 317-398-8227.

May 17

Roncagli High School Choral Department will present the annual Pops Concert in the auditorium, 3300 Prague Rd., Indianapolis, at 7 p.m. Reserved seating: \$4, general admission: adults, \$3, students \$2 or free with Roncagli ID.

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

• • •
"Keeping Your Kids Catholic" workshop by Bert Ghezzi will be held at St. Augustine Home, 2345 W. 86th St., Indianapolis. Free will donation to benefit Little Sisters of the Poor. 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 BBO and "make your own sundae" pitch-in. Cost: \$5.

• • •
March for Jesus for 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 at

8 a.m. Information: 317-578-2165.

May 18
Saint Meinrad Archabbey, St. Meinrad, pilgrimage honoring Our Blessed Mother at the Monte Cassino Shrine. "The Power of the Holy Spirit Works through the Faith of Mary," with Benedictine Archabbott Lambert Reilly, 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.

At Mary's Rexville Schoenstatt & Hermitage "Safe Sex, Sexual Self-Abuse and Sexual Morality in Marriage" Holy Hour at 2:30 p.m., Mass at 3:30 p.m. Information: Fr. Elmer Burwinkel, 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

• • •
St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis, will hold a Pentecost Taize Celebration at 6 p.m. Information: 317-253-1461.

May 20
St. Christopher Church, Indianapolis, Singles and Friends will have a Peer Faith Sharing Evening in the church annex at 7:30 p.m. Information: 317-299-9818

• • •
Christ the King, Indianapolis, King's Singles will attend 5:30 p.m. Mass followed by dinner at a nearby restaurant.

May 21
Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will hold a "Calcutta Race Party-Silent/Live Auction" in the gym at 6:30 p.m. Tickets:

\$20 per person. Information, reservations, tickets: 317-927-7825; 317-879-4770.

May 21-22
Holy Spirit School, 7243 E. 10th St., Indianapolis, will present the 8th Grade Musical OZ!, in Early Hall at 7 p.m. Requested donation: \$1. Students. \$2. Adults, \$5. Family. Information: 317-352-1243.

May 22
St. Christopher Church,

Indianapolis, Singles & Friends will have a movie night. Information: 317-879-8018.

May 24
St. Paul Hermitage, 501 N. 17th, Beech Grove, will have an Open House, 1 - 4 p.m.

• • •
The Secular Franciscan Order, People of Peace Fraternity will host a Day of Reflection in the Alverna Center & chapel at Marian College, 3200 Cold Springs Road, Indianapolis, from



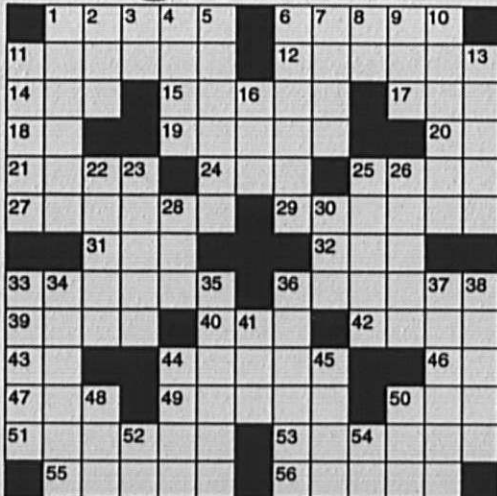
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Catholic Crossword



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ACROSS

- King of Tyre (1 Ki 5:1)
- Weakness
- Strict
- Irish region
- "Honest" president
- Thrill
- Desertlike
- Goes with Mrs.
- Storage area
- Egyptian sun god
- Seep
- Sniggler's catch
- British school
- "The wicked is - in the work of his own hands" (Psa 9:16)
- Church officials
- "The - of judgment" (2 Pet 3:7)
- Become old
- "Thou hast - my bonds" (Psa 116:16)
- Schedule
- Across Summer
- Sin
- "And rams' skins - red" (Ex 25:5)
- Greek letter
- Turn away

DOWN

- City in Judah (1 Ch 6:57)
- Now - seen everything
- Concerning
- Region
- "The hills - like wax" (Psa 97:5)
- Useless
- A Baldwin
- "And God said, let - make man in our image" (Gen 1:26)
- Ford model
- "The - of God was upon the cities" (Gen 35:5)

- Island in the Aegean Sea
- Meg and Nolan
- Gobbled
- Priest in David's time (2 Sam 19:11)
- Wipe away
- Bordered on
- Itty bitty
- "Thine - shall not pity him" (Deu 19:13)
- Fall behind
- Simon, for instance (Mat 26:6)
- Biblical mount (Zec 14:4)
- Angels counterparts
- Takes into custody
- Evil spirits
- Old saying
- Bible's last book (Abbr)
- Carnaria king (Num 21:1)
- Parable of the fig - Gabor or Peron
- Fast plane
- Print measure
- Hospital asst.

Answers on page 21.

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Youth News/Views

New Albany Deanery to sponsor retreat for youth with special needs on June 14 at Mount St. Francis

"Each of Us Matters to God!" is the theme of a June 14 retreat for youth with special needs from southern Indiana.

Sponsored by New Albany Deanery Catholic Youth Ministries, the retreat at Mount St. Francis Retreat Center in southern Indiana is made possible through funding from the WHAS Crusade for Children.

The ecumenical retreat is open to youth aged 13-19 with disabilities who reside in Harrison, Clark and Floyd counties in southern Indiana.

Since 1988, New Albany Deanery Catholic Youth Ministries has provided opportunities for youth with mild to moderate physical or mental handicaps to learn about God, their faith, and about what it means to be Christian.

The retreat was created to give youth with disabilities a chance to learn more about how God plays a part in their daily lives.

"We are so thankful to the Crusade for Children for its support of this important project over the past few years," said Ray Lucas, director of Catholic Youth Ministries in the New Albany Deanery. "This retreat has been a unique opportunity for special-needs youth to come together and learn about the role God plays in each of their lives."

"This retreat has been a unique opportunity for youth with special needs to come together and learn about the role God plays in each of their lives."

Lucas said the retreat will begin at 10 a.m. and conclude by 3 p.m. on June 14.

For more information about this retreat or other spiritual programs offered for special-needs youth, contact Lucas at the New Albany Deanery Catholic Youth Ministries office at the Aquinas Center in Clarksville at 812-945-0354.



Roncalli High School seniors Scott Stephenson (left) and Anthony Shelburn of Indianapolis look over the music for the Senior Recognition Mass May 12 at SS. Peter and Paul Cathedral. Students from Bishop Chatard, Cathedral, Roncalli and Sccecina Memorial high schools were music ministers.

Archbishop celebrates Masses with seniors

By Mary Ann Wyand

The Class of 1997 from six Indianapolis Catholic high schools filled SS. Peter and Paul Cathedral on May 12 for a Senior Recognition Mass with Archbishop Daniel M. Buechlein as principal celebrant and a number of parish priests and school chaplains as concelebrants.

Archbishop Buechlein also presided at a special eucharistic liturgy with Our Lady of Providence High School seniors in Clarksville on May 14.

The archbishop will join Shawe Memorial High School seniors for a Mass on May 19 at St. Patrick Chapel in Madison.

"Do you believe God knows you by name and that God loves you personally?" Archbishop Buechlein asked the seniors in his homily.

"Do you believe God has a particular plan for you?" he asked. "Do you believe in your heart that you are not alone on the journey of life? Do you ever think of the fact that God is always with you?"

Reminding this year's graduates of God's unconditional love for every person, the archbishop noted that God is always faithful even when we are not.

"God is with us in good times and bad," he said. "The Lord is always with you; you are not just a face in the crowd. You are never alone and you never will

be. You have a beautiful life ahead, but you also face many challenges. And, yes, whether you choose it or not, there will be suffering. Maybe it is there now."

When planning for the future, he said, "I challenge you to think about caring for other people and about happiness that lasts. As you chart your future, I challenge you to remember [that] family love is far more important than family wealth. I challenge you to remember that a million dollars cannot buy a clear conscience and peace of mind and heart. I challenge you to say every day of your life, 'God, I need you.'"

God is calling some young people to become priests and religious in our church, the archbishop said. Be courageous in answering that call to a vocation, he said, "and know that God will walk with you and we will walk with you."

"Wear a cross," Archbishop Buechlein told the seniors. "Put a crucifix in your room. And let it remind you to pray. Pray every day. God will give you peace of mind and heart and spirit."



Bishop Chatard High School senior Anna Lindhjem (right) of Indianapolis reads the petitions for the liturgy. Seniors from six Catholic high schools assisted with the Mass as greeters, acolytes, lectors, eucharistic ministers and music ministers. Father Peter Gallagher (below), Sccecina Memorial High School chaplain, distributes Holy Communion to Bishop Chatard senior Keith Carroll of Indianapolis.



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Sister Marian T. Kinney, S.P.
Archdiocesan Mission Director

CYO honors 30 adults and 15 teen-agers

By Mary Ann Wyand

Thirty archdiocesan adults and 15 teen-agers were honored by the Catholic Youth Organization for distinguished volunteer service during a May 6 evening prayer service and awards ceremony at SS. Peter and Paul Cathedral in Indianapolis.

"The timeliness of our CYO volunteer awards ceremony is significant," CYO Executive Director Edward J. Tinder told the award recipients and their families.

"One week ago, a new national revolution was declared as America reinvented itself," Tinder said. "The Presidents' Summit for America's Future was organized to create a national movement of voluntary citizen action to help youth realize their dreams. [Summit] organizers want youth to have access to an ongoing relationship with a caring adult or mentor, safe places to learn and grow, opportunities to give back through community service, and a healthy start."

The motto for the Presidents' Summit for America's Future held in Philadelphia was "Mentor—Protect—Nurture—Teach—Serve," he said,

which also exemplifies the mission of the Catholic Youth Organization's ministry to young people during the past five decades.

"With all due respect to our national leaders, this does not seem like such a revolutionary idea to me," Tinder said. "CYO has been doing this since 1939. Mobilization of volunteers to help youth is not a dream for us. It is a reality. In this cathedral this evening, you represent a 'culture of volunteerism.' You do the little things that are truly making a difference."

Father Joseph Schaedel, vicar general of the archdiocese, presided at the evening prayer service and presented the CYO volunteer service awards.

During the awards ceremony, 8 adult volunteers from Indianapolis area parishes earned CYO's highest honor, the St. John Bosco Medal, for years of outstanding service to youth.

St. John Bosco recipients were Gene Oskay, Nativity Parish; Joe Doyle, St. Christopher Parish; John Ockomon, St. Lawrence Parish; Don Hemelgarn, St. Malachy Parish, Brownsburg; Larry Schmalz, St. Mark Parish; John Fitzgerald, St. Matthew Parish; Thomas Mappes, St. Roch Parish; and Mike

Braun, St. Simon Parish.

"The eight individuals we honor are being inducted into the CYO 'Hall of Fame' tonight," Tinder said. "They join the prestigious list of past St. John Bosco Medal winners. If the measure of an individual's life is based, not on what they accomplish, but rather on what they help others to accomplish, then these St. John Bosco Medal recipients have raised the standards for others to live up to."

The Bosco Medal is small, he said. "Yet I know of few other [volunteer] recognitions that mean so much to people. It is a recognition that becomes one of an individual's most prized possessions."

The Catholic Youth Organization also honored 22 Indianapolis-area adult volunteers from 14 parishes with Monsignor Albert Busald Awards for dedicated service to youth.

Busald Award recipients were Marigrace Bailey, Immaculate Heart of Mary Parish; Jim Mackell, Little Flower Parish; Terry DeBruhl, Nativity Parish; Bill Bedwell, St. Jude Parish; Bill Abbott and Karl Heisserer, St. Lawrence Parish; and Patty Haggard, St. Malachy Parish, Brownsburg.

Also receiving Busald Awards were

Dick Buegler, Lani Cummings, Roger Cummings and Ray Roembke, Our Lady of the Greenwood Parish, Greenwood; Kevin Sweeney and Daniel Wagner, St. Luke Parish; Art Berkemeier and Ann Berkemeier, St. Mark Parish; Dan Frederick, St. Matthew Parish; Theresa Harpold and Jack Watson, St. Michael Parish; James Vigil, St. Monica Parish; John Hansberry and Mike Sullivan, St. Simon Parish; and Chris Rito, St. Thomas More Parish, Mooresville.

Teen-age recipients of Spirit of Youth Awards for excellence in volunteer service represented 12 parishes.

Spirit of Youth honorees were Maura Day, Holy Cross Parish; Kristina Goebes, Nativity Parish; Christina Otto and Stephanie Randolph, St. Gabriel Parish; Rachel Hauser, St. Jude Parish; Katie Able and Katy Peters, St. Mark Parish; and Sarah Watson, St. Michael Parish.

Other Spirit of Youth Award recipients were Amy Phemister, St. Monica Parish; Sarah Sahm, St. Pius X Parish; Jimmy Haney and Elizabeth Kostecky, St. Rose of Lima Parish, Franklin; Tanya Popper, St. Simon Parish; Abel Contreras, St. Thomas Aquinas Parish; and Sara Baker, St. Thomas More Parish, Mooresville.

Oldenburg Academy plans summer camp

For the first time in its 144-year history, Oldenburg Academy in Oldenburg will host an overnight summer camp in June.

The Oldenburg Experience, a camp for sixth-, seventh- and eighth-grade girls, is scheduled June 8-13 and will offer programs in leadership, drama, crafts and recreation as well as numerous elective classes.

The camp will be staffed by an all-volunteer team of parents, teachers, alumnae and other Oldenburg Academy supporters.

The camp is designed to offer fun as well as rewarding and educational activities for both campers and counselors.

"I think it's going to be a great week for everyone involved," Heidi Bullard, a 1984 graduate of the academy and a member of the board of directors, said. "The whole community is really excited about the project. So many people are offering to help."

Girls attending the Oldenburg Experience will get an introduction to Oldenburg Academy while taking classes not offered during the regular school year. Courses include jewelry-making, yoga, sun photography, and Indian hand-painting.

Student counselors will gain leadership experience and service credits necessary for graduation.

Members of all sections of the Oldenburg Academy will teach, staff hayrides, and donate time and materials for other camp activities.

The cost to attend the Oldenburg Experience is \$100 per camper and \$80 for siblings. The registration deadline is May 26. For more information about participating in the summer camp or helping as a volunteer, contact Heidi Bullard at 606-781-7972 or Connie Deardorff at Oldenburg Academy at 812-934-4440.

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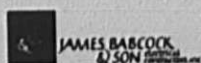
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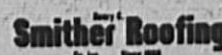
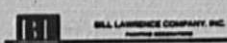
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Rest in peace

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.

BASINGER, Agnes M., 85, St. Vincent, Bedford, May 5. Wife of Louis Basinger. Mother of Frank, Robert Basinger, Mary Lucas, Theresa Pruitt, Dora Caraway. Sister of Bernard James, Patrick Cassidy, Cecelia Howell, Josephine Mann, Hazel Bryant. Grandmother of 12, great-grandmother of 12.

BRIGGEMAN, Maureen, 72, St. Paul, Tell City, April 24. Mother of Marsha Groves, Kim Hawkins, Mike, Steve Briggeman. Sister of Leolin Beck, Mildred Bell, Adell Allgood, Elizabeth Simpson. Grandmother of several.

BOWLES, Mildred L., 87, Christ the King, Indianapolis, May 1. Mother of Elizabeth McClellan. Sister of Elizabeth Morehouse. Grandmother of three.

CARROLL, Gerald, 78, Holy Spirit, Indianapolis, May 4. Brother of Sr. Mary Carroll, Kathleen Quilter, Bridget Hanlan, Thomas Carroll.

COLLINS, Jacob T., 76, St.

Paul, Tell City, May 4. Husband of Marietta Collins. Father of Colleen Smith, Kay Ramsey, Carla Owen, Jerry, David Collins. Brother of Vivian Blanford. Grandfather of 11.

ELLIS, Anna L. (Rohler), 88, St. Mary, Richmond, May 3. Mother of Peggy L. Schell, Catherine J. McLean. Grandmother of eight, great-grandmother of 10.

FORD, Charles H., 70, St. Bernadette, Indianapolis, April 30. Father of John Charles, Michael Joseph, Paul George Ford. Brother of Betty Lou Foreman. Grandfather of three.

GATTON, Evelyn (Moore), 85, Little Flower, Indianapolis, April 29. Mother of Wanda Crays, Barbara Barnard, Norma J. Nichols. Sister of Mildred Wyant, Jean Lindsey, Helen Kleinheiter, Doris Poett. Grandmother of 13, great-grandmother of 14.

GREINER, Daniel F., 55, St. Monica, Indianapolis, May 1. Husband of Linda Greiner. Father of Arthur W., Tanya E. Greiner, Sue Ann McShay, Jean Coverdill. Stepfather of Susan Tyler, Julie Hatfield, Sara, Joseph, Steven Gallagher. Brother of Chris, Vince Greiner, Carolyn Alexander.

GRUBE, Mary C. (Peyton), 70, St. Mary, New Albany, May 2. Wife of Bernard E. Grube. Mother of Michael, Mark Grube, Kathy Huber. Sister of Nellie

Weisenberger. Grandmother of six.

HEEDE, Margaret R. (Donahue), 87, St. Philip Neri, Indianapolis, May 2. Wife of Alfred H. Heede. Mother of Alfred T., William A. Heede, Kathleen A. Tindall. Grandmother of seven, great-grandmother of nine.

HILDENBRAND, Edna M., 63, St. Boniface, Fulda, April 19. Wife of Clarence Hildenbrand. Mother of Donna Kniese, Mark, David, Louis Hildenbrand, Trudy Hagedorn, Nancy Badger. Daughter of Barbara Konerding. Sister of Rita Kunkler, Ralph Konerding. Grandmother of 13.

HOGGATT, Jan, 59, Little Flower, Indianapolis, April 10. Husband of Mary Lou Hoggatt.

JONES, Clarence "Casey", 72, St. Paul, Tell City, April 28. Husband of Christine Jones. Father of Wally Jones, Chris Cooper. Grandfather of one.

KEARNS, Richard Walter, 65, Holy Spirit, Indianapolis, April 29. Father of R. Gregory, Kim R. Kearns. Brother of John Kearns, Kay Flaherty. Grandfather of one.

KLEEMANN, Zachary, 18, St. Paul, Tell City, April 27. Son of Jim and Kathy Kleemann. Brother of Derek, Natalie Kleemann. Grandson of Imogene Dauby, Helen W. Kleemann.

KRAUS, Lillian C., 82, St. John the Baptist, Dover, April 26. Mother of Thomas Aylor, Chris McGraw, Bob, Joe, Raymond Kraus, Clare Ann Zinser. Sister of Viola Buckley. Grandmother of six.

LAKER, Richard William, 76, St. Mark, Indianapolis, May 4.

Husband of Rose M. (Zappia) Laker. Father of Rick, Michele Laker, Susan Cline, Annette Conlon. Brother of Anthony R., Raymond L. Laker, Gertrude Fox, Deloris Mann. Grandfather of eight, great-grandfather of one.

LAWHORN, Paul Louis, 77, Holy Spirit, Indianapolis, April 20. Husband of Alice Lawhorn. Father of JoEllen Nuftul, Paulette Weir, Dan, Tim Lawhorn. Brother of John, Steve "Bud" Lawhorn. Grandfather of six, great-grandfather of three.

LEONE, Joseph C., 90, Holy Trinity, Indianapolis, May 2. Husband of Madeline Leone. Father of Joseph A., Dr. John A. Leone. Brother of Victor Leone, Mary Cook. Grandfather of seven.

MARCILLIAT, Cornelia, 86, St. Paul, Tell City, April 18. Mother of John Marcilliat. Sister of Hubert Marcilliat. Grandmother.

MASTERSON, Carmen Elizabeth, 23, St. Mary, New Albany, April 22. Wife of P. Brian Masterson. Mother of Mikayla J. Masterson, Jacqueline A. Thomas. Daughter of James and Connie Thomas. Granddaughter of Isabelle Watson, Irvin and Betty Thomas. Sister of Troy, James, Raymond, Lee Ann Thomas.

MULLIS, Gay, 47, St. Paul, Tell City, April 23. Sister of Terry Mullis, Stacy Hempling. Aunt of several.

MYSLINSKI, Mary (Stergar), 87, Holy Trinity, Indianapolis, May 1. Mother of Joan Tolson. Sister of Andrew Albert, Harry Stergar, Helen Brenner. Grandmother of three.

PAJERSKY, K. Paul, 77, St.

Malachy, Brownsburg, April 30. Husband of Katherine (Lander) Pajersky. Father of Paul M. Pajersky, Nancy Ingram, Cynthia Scott. Brother of Steven Pajersky. Grandfather of two.

RICHARDS, Stanley, 48, St. Pius, Troy, May 1. Husband of Phyllis Richards. Father of Jennifer, Craig Richards. Stepfather of Tina Criss, Jennifer, Ryan Krieg. Son of Arnett Richards, Arlene Kleeman. Brother of DeAnn McClintock. Step-brother of Ronnie, Danny Kleeman, Rosie Odle.

SCHAUINGER, Helen B., 93, Holy Spirit, Indianapolis, May 1. Aunt of several nieces and nephews.

SCHMIDT, George H., 61, Prince of Peace, Madison, May 4. Husband of Rachel A. (Collins) Schmidt. Father of Becky Taylor, Julie Dwyer, Susan Kelley, Anthony George Schmidt. Son of Gladys (Gourley) Schmidt. Brother of David, Bill, Annette Schmidt, Sue Ware, Patty King, Becky Woods. Grandfather of nine.

SHERIDAN, Henrietta "Connie" (Boehm), 89, Little Flower, Indianapolis, May 3. Mother of Carolyn Bumbera, Connie Lane, Sister Sharon Sheridan. Grandmother of five, great-grandmother of two.

SNYDER, Nora Jean, 64, St. Pius, Troy, April 18. Wife of Alfred Snyder. Mother of Mark A. Snyder, Carmin Fella, Teresa Kanneberg. Sister of Rose Flaminio, Wilma Lamar. Grandmother of several.

WILLIAMS, Irene Cecilia, 47, St. Rita, Indianapolis, May 5. Sister of Carol E. Smith, Stephen Williams.

WINZENREAD, Andrew Patrick, 26, St. Joseph, Shelbyville, April 25. Husband of Cynthia R. (Pearson) Winzenread. Father of Taylor R. Winzenread. Son of Michael and Sharon Winzenread. Brother of Ryan M. Winzenread, Renee D. Gardner, Robin D. Fritz. Grandson of Sue Kelley, Margaret Winzenread.

ZIEGLER, Mary Theresa, 85, Holy Family, Oldenburg, May 5. Mother of Robert, Jerome, Leonard, Jean Ziegler, Delores Grieshop, Marilyn Green. Grandmother of 16, great-grandmother of six.

Sister Mary Denise Foley was teacher

Providence Sister Mary Denise Foley died on May 3 at Union Hospital in Terre Haute. She was 82.

A Mass of Christian Burial was celebrated May 6 in the Church of the Immaculate Conception.

The former Mary Jane Foley of Chicago entered the congregation of the Sisters of Providence on July 22, 1934, professed first vows January 23, 1937, and final vows August 15, 1942.

Sister Mary Denise taught in St. Joan of Arc School in Indianapolis and Sacred Heart School in Terre Haute, as well as other schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts and Kentucky.

She is survived by three brothers: C.J., J. Peter, and John P. Foley; and three sisters: Edna Sanders, Elizabeth Ware, and Denyse Byrd.

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Governor signs partial-birth abortion ban

Landmark decision to outlaw medical procedure for Hoosiers becomes effective July 1

By Brigid Curtis
Indiana Catholic Conference

In a landmark decision, Gov. Frank O'Bannon signed a bill to end the killing of unborn babies through the medical procedure of partial-birth abortion.

The bill becomes effective July 1. At the onset of the 1997 Indiana General Assembly, several measures contained language to ban partial-birth

abortions in the state. The measure that survived, House Bill 1185, authored by State Rep. David Frizzell (R-Indianapolis), became law May 12 when O'Bannon signed the bill.

The measure outlaws the procedure, except when no other medical options are available to save the life of the mother. It also makes violation of the bill a Class C felony for abortion providers.

A Class C felony is punishable up to

four years in prison plus four years or minus two years, depending on the circumstances of the violation and/or a maximum fine of \$10,000.

M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), attributed the passage of the bill to letters written to legislative leaders and the governor by Archbishop Daniel M. Buechlein, chairman of the ICC board of directors; involvement by ICC networkers who made telephone calls and wrote letters; and other groups working to ban partial-birth abortion.

The ICC cited four primary reasons to endorse a partial-birth abortion ban:

- partial-birth abortions are never medically necessary
- partial-birth abortions are more akin to infanticide than abortion
- partial-birth abortions endanger disabled children in the womb
- there is widespread national support for the ban.

In Indiana, when a bill reaches the governor's desk, he has three options: veto the bill, sign the bill, or take no action. If the governor takes no action, the bill automatically becomes law after it sits on his desk for seven days.

(Brigid Curtis is director of research and communications for the Indiana Catholic Conference.)

IUPUI student found dead at Newman Center of apparent natural causes

Autopsy results could take as long as eight weeks for 31-year-old college student

Indianapolis police continue to investigate the death of 31-year-old Kevin Shaughnessy, an Indiana University-Purdue University at Indianapolis (IUPUI) student whose body was found on May 11 in his second floor dormitory room at the Newman Center.

Homicide detective Alan Jones said the death appeared to be from natural causes; however, autopsy results that

include toxicology screenings could take as long as eight weeks.

Shaughnessy was found by Father Donald Quinn, chaplain at the Newman Center, who became concerned when Shaughnessy did not attend the Sunday afternoon Mass.

Father Quinn went to Shaughnessy's room about 8 p.m. and found the body

in a sitting position on a couch. He said there appeared to be no trauma or evidence of foul play.

"Whatever happened, seems to have happened quickly and without trauma," Father Quinn said. He added that a family history of heart problems may have contributed to the cause of death.

Shaughnessy was a resident at the Newman Center, formerly the rectory of St. Bridget Parish before the parish closed in June 1994.

Shaughnessy was in the honors club at IUPUI and active on the student newspa-

per and in church activities. He had graduated this month with a double major in history and political science and had plans to pursue graduate school.

A funeral Mass will be celebrated at 10 a.m., May 15, at St. John the Evangelist Church in Indianapolis, where parents Edward and Janet Shaughnessy are parishioners. The Mass will be celebrated by Father Thomas Murphy, pastor of St. John, and concelebrated by Father Quinn.

Contributions may be made to *The Catholic Worker*, 1003 E. First St., New York, N.Y. 10003

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School Secretary

The Archdiocese of Indianapolis is seeking a school secretary for St. Joan of Arc School in Indianapolis. This is a full-time position that will begin in July. This person will be responsible for answering phones, collecting tuition and other monies, and assisting with the daily operations of the school. Requirements include good communication and time management skills, knowledge of personal computers, and bookkeeping skills.

Please send résumé and salary history to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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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.

Director of Religious Education

SS. Francis & Clare Parish is seeking a full-time director of religious education who can coordinate the transition into a new facility. The job requires coordination of total religious education for all age levels. The Parish, which was established in 1993, is a rapidly growing parish which now consists of 315 families. The qualified candidate would preferably have a bachelor's degree in education and/or religious studies, have strong organizational, personal, and communication skills, and have an energetic, innovative approach to challenge.

Please send résumé and 3 letters of recommendation by May 28 to: SS. Francis & Clare, 5058 Travis Rd., Greenwood, IN 46143. 317-422-5058.

Director of Music/Liturgy

Full-time position with Blessed Sacrament Parish (700 families): a community of faith and vision. Responsible for weekend liturgies, formation and scheduling of liturgical ministers, training and direction of cantors, instrumentalists, environment, weddings and funerals (extra stipend), and other liturgical events. Promotes and directs adult, children's and contemporary choirs. Require a team worker with knowledge and pastoral understanding of liturgy/music within the Catholic Tradition. Competence in voice, choral direction, and keyboard skills necessary; computer skills desired. Salary and benefits commensurate with experience. Parish facilities recently expanded and near Purdue University. Position opens August 1; application deadline, June 20, 1997. Send résumé and three references to Fr. David M. Douglas, Search Committee, 2224 Sacramento Drive, West Lafayette, IN 47906. Phone: (765) 463-5733. Fax: (765) 497-7866.

Miscellaneous

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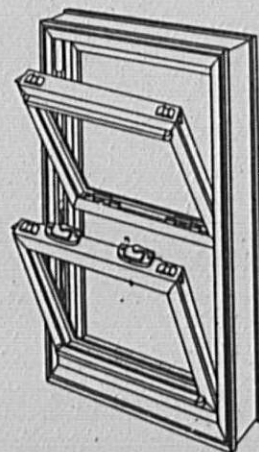
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