



The

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April 3, 1998

Pilgrims journey to Ohio shrine, visit Vatican art exhibit

'Retreat on wheels' offers spiritual renewal opportunity during archdiocesan Journey of Hope 2001 celebration

By Mary Ann Wyand

CAREY and CLEVELAND, Ohio—
"We begin this pilgrimage in the name of the Father, the Son and the Holy Spirit," Msgr. Joseph F. Schaedel said March 27 as he welcomed 46 pilgrims from the Archdiocese of Indianapolis and the Lafayette Diocese with a prayer in the bus outside the Archbishop O'Meara Catholic Center in Indianapolis.

Then the group departed, a few minutes after 7 a.m., on what several pilgrims later



described as an awe-some and spiritually enriching two-day visit to the Basilica and National Shrine of Our Lady of Consolation in Carey; the historic Cathedral of St. John the Evangelist in Cleveland; and the Cleveland Museum of Art for the Vatican Treasures exhibition of early Christian, Renaissance and Baroque art from the papal collections.

Love for God and reverence for God-given gifts were evident throughout the pilgrimage as the group prayed at the Marian shrine known for miraculous healings and gazed in awe at the priceless artistic expressions of faith cast in metals or preserved on parchment and canvas and in tapestries for many centuries.

Spring-like weather and beautiful skies greeted the pilgrims on the Lenten trip to Ohio, with a partial rainbow briefly visible among the clouds early on March 27 and resplendent sunrises and sunsets both days.

The Shrine of Our Lady of Consolation, cared for by Conventual Franciscans, is set on a slight rise in a scenic rural area of north-central Ohio far from the fast-paced lifestyle of larger communities.

Conventual Franciscan Brother Joseph Candel greeted the pilgrims and led the

group on a tour of the original shrine church, constructed in 1867 and relocated and restored in recent years. Msgr. Schaedel celebrated Mass for the pilgrims there.

Brother Joseph explained that it was in this church that the statue of Our Lady of Consolation was placed in 1875 at the conclusion of a miraculous procession from St. Nicholas Church in Frenchtown, Ohio. Heavy rains threatened the Marian procession, he said, but when the statue was brought outside the storm ceased until it was safely inside the church at Carey.

After lunch in the cafeteria there, the friar guided the pilgrims through the lower basilica, past altars dedicated to many saints and numerous display cases filled with crutches and braces left behind by pilgrims in years gone by.

There the group saw the Chapel of the Holy Relics, with relics from more than 500 saints preserved for veneration.

The architecture in the upper basilica and the actual shrine of Our Lady of Consolation inspired the pilgrims as they prayed there during afternoon devotions, lit candles for personal intentions, and received healing blessings from Conventual Franciscan friars.

On the right side of the sanctuary, the pilgrims took turns kneeling before the statue of Our Lady of Consolation, a revered statue of the Madonna and Child, which was made in Luxembourg and brought to Carey in 1875 as the focal point of the shrine. As word spread about the miraculous procession, the faithful came there seeking healings. Many prayers have been answered in the past 122 years.

Following devotions, Brother Joseph boarded the bus with the pilgrims for a short drive to the ornately landscaped shrine park, where he led the group in the Stations of the Cross.

During the drive to Cleveland, the pilgrims continued praying the mysteries of the rosary led by Msgr. Schaedel.



Holy Name parish-loner Helen Gasper of Beech Grove lights a candle in front of the National Shrine of Our Lady of Consolation in Carey, Ohio.



Msgr. Joseph F. Schaedel, vicar general, presides at a eucharistic liturgy March 27 at the original church of the National Shrine of Our Lady of Consolation in Carey, Ohio, during the archdiocesan pilgrimage to the shrine and to the Cleveland Museum of Art to view the Vatican Treasures exhibition of early Christian, Renaissance and Baroque art from the papal collections.

Early Saturday morning, the pilgrims attended Mass at the Cathedral of St. John the Evangelist, again celebrated by Msgr. Schaedel. They toured the church and viewed the relics of St. Christine, a third-century martyr, in the Resurrection Chapel.

Father David Weber, rector, shared historical anecdotes about the Gothic cathedral. A modern bronze sculpture hangs over the Altar of Reservation, to the right of the sanctuary where the tabernacle is located, which symbolizes the pillar of fire that represented God's presence in the Old Testament.

Kneelers in the confessionals had to be replaced recently due to heavy use, Father Weber said, and the flooring is worn down to the stone foundation at the main entrance by countless Catholics who knelt there upon entering the cathedral.

From there, the pilgrims rode to the art museum for a lecture on the Vatican treasures and several hours to view the

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PILGRIMS

continued from page 1



This Marian statue is set into an alcove near the altar in the Cathedral of St. John the Evangelist in Cleveland. Msgr. Schaedel celebrated Mass for the archdiocesan pilgrims at the cathedral.

crosses, reliquaries, books, tapestries, paintings. There was even a letter written by Michelangelo in which the artist complained about the quality of stone delivered for the Sistine Chapel.

At the entrance to the exhibit, the pilgrims marveled at the Cross of Justin II, dating back to 565 A.D., which is said to contain fragments of wood from Christ's cross. Made of gilt silver and precious stones, it was a group favorite, as was an elaborate altar frontal tapestry made in 1593-95 depicting two angels taking the crucified Christ to heaven.

Caravaggio's painting of *The Entombment of Christ*, created in 1602-04 and showing the Mother of God as an older woman, offered a breath-taking conclusion to the unprecedented Vatican Treasures exhibit, which was brought to Cleveland for the diocese's 150th anniversary and only remains in the United States until Easter.

"The exhibit was extremely educational and inspiring," St. Christopher parishioner Maurice Owens of Indianapolis said. "I wish it could have been bigger."

On the trip home, the pilgrims remarked about the spirituality of the Shrine of Our Lady of Consolation, the beauty of the Vatican treasures, and the gift of Msgr. Schaedel's presence for the Masses, rosaries and devotions.

St. Mary parishioner Bridget Bennett of Aurora said, "I sure did enjoy this pilgrimage. It was a very nice exhibit, but actually I was more excited about the shrine. That was so moving to see the crutches left there. Isn't that miraculous?"



Countless tiles were used to construct this mosaic of the Madonna and Child at the National Shrine of Our Lady of Consolation. Many cures have been attributed to Our Lady of Consolation since 1867. Display cases in the lower basilica of the shrine are filled with crutches and braces left by pilgrims.

Holy Name parishioner Joy Schaedel of Beech Grove, Msgr. Schaedel's mother, said she especially liked visiting the beautiful churches.

"Spiritual renewal is a priority in Our Journey of Hope 2001," Msgr. Schaedel said. "A pilgrimage is one way to approach that. I sometimes call it a 'retreat on wheels.'"

"I was deeply moved by the Shrine of Our Lady of Consolation," the vicar general said. "The strong faith of those who

visit there was evident and the dedication of the Conventual Franciscan friars to the pilgrims and their needs was a true example of Franciscan hospitality."

"In addition to the Vatican art treasures," Msgr. Schaedel said, "I was amazed at the number of religious art pieces found at the Cleveland Museum of Art. For pilgrims who are not able to visit the Vatican and Rome itself, it was a wonderful way to share in the Church's treasury of art which resides there." †

New faith community to be established in Bright

Catholics to gather for Sunday Mass to gauge the support for a new parish in Northeast Dearborn County

By Sue Hetzler

After numerous discussions with a task force of Bright Catholics who studied the possibility of establishing a parish and high school there, Archbishop Daniel M. Buechlein has recommended that a faith community be formed in the area.

In simple terms, this means that Catholics in Northeast Dearborn County will be gathered for regular Sunday Mass as a way to help gauge the level of interest and support for the eventual possible erection of a new parish at some point in the future.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese and chair of the Bright Area Task Force, said the task force recommended to Archbishop Buechlein to allow the Catholic community to gather on Sunday to celebrate Mass. This would

answer a great need for meeting the spiritual and educational needs of the growing number of Catholics in the Bright area, he said.

"The task force's work was well received by Archbishop Buechlein," said Msgr. Schaedel. "He held it in prayer and accepted a recommendation that he believes will bring significant blessings to the faith community in Northeast Dearborn County."

The archdiocese continues to remain in a "fact-finding" mode when considering issues like where the community will wor-

ship, when it will begin Sunday gatherings, and identifying a spiritual leader to begin initial formation of the possible new parish. Msgr. Schaedel said many issues still need to be resolved before moving forward on the proposal.

At this stage of planning, Archbishop Buechlein will conduct further discussions with the Council of Priests and Priests' Personnel Board to evaluate the pastoral needs of the entire archdiocese. It could be several months before any formal gathering of the faith community occurs, said the vicar general.

Discussions on how to address the needs of the growing Catholic population in the Bright area began last summer.

Nearly 200 residents attended the first of five subsequent forums held in the area to discuss the parish possibilities. The task force, consisting of several local parish representatives, was established in June to make recommendations to the archbishop.

The idea of establishing a Catholic high school in the area has also generated serious discussion, but remains in the very early discussion stages at this point. The archbishop has requested that the archdiocesan Office of Catholic Education form a task force to explore the possibility of a Catholic high school serving the Batesville Deanery, which includes 26 parishes. †

(Sue Hetzler is director of communications for the archdiocese.)

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Marian hosts Catholic historical conference

By Margaret Nelson

Catholic historians from across the nation met at Marian College in Indianapolis March 27 and 28 for the American Catholic Historical Association Conference.

At a Friday night banquet, they heard Christopher J. Kauffman, of Catholic University and *U.S. Catholic Historian*, give a presentation titled "Up Front: Prefaces and Introductions in Selected Books in American Catholic History."

At the closing Mass March 28 at Chartrand Chapel in Marian Hall on Saturday, Archbishop Daniel M. Buechlein presided. The date marked the centennial of the change of the name of the diocese from Vincennes to Indianapolis.

Professor James J. Divita, chair of the department of history and political science at Marian, read the official papal letter, dated March 28, 1898, that made the change. The letter was divided into three sections that spelled out in Latin the process, told what the action was and ended with (roughly translated) "What I have written up above, I mean."

Divita explained that the archdiocese is fortunate to have all three "birth certificates" of its founding, the other two being the original founding document for the Diocese of Vincennes, dated May 6, 1834, and the decree of Pope Pius XII to create the Archdiocese of Indianapolis—among other changes—promulgated by the apostolic delegate to the United States on Dec. 19, 1944.

The archbishop said his recent study of the work of Venerable Mother Theodore Guérin has "renewed in my heart a sense of being in touch with our roots."

He said this study has helped him "simply to appreciate the wonders God has worked under challenging circumstances."

"I value those of you who are historians, particularly church historians," said the archbishop. "I welcome the fact that

the ACHA is meeting here."

Archbishop Buechlein read a letter from Auxiliary Bishop Gerald Wilkerson of Los Angeles and titular Bishop of Vincennes, ordained on Jan. 21 of this year. The auxiliary explained that he was the first to receive that title since the diocese has been inactive.

"With Vincennes, I am rooted in Indianapolis, even to the point that I carry the cross from the shield of the Archdiocese of Indianapolis on my episcopal coat of arms," wrote Bishop Wilkerson.

"May your celebration provide renewed openness to the courage, strength, wisdom and insight of the Holy Spirit as you journey to the new millennium and beyond," he said. "And as you do so, remember that you have a brother on the West Coast who also has roots in your rich and faith-filled history," Bishop Wilkerson concluded.

In his homily, Father Jack Porter, archdiocesan historian, said, "We pray to become a people of hope—a people who will stand in the midst of the stark realities of our world today and our history—believing that the promises we long for will be fulfilled. May God in his providence bless us all."

Speakers at the sessions included Benedictine Father Cyprian Davis of Saint Meinrad Archabbey. Others were historians from as far away as the University of Toronto and Leuven, Belgium.

Divita chaired the planning committee for the event. His committee consisted of two of his colleagues in the history and political science department—Professor William Doherty and Associate Professor Franciscan Sister Sue Bradshaw, as well as Joseph White of Indianapolis, a historian who wrote *U.S. Catholic Historian*; C. Edward Balog, academic dean at Marian, and Father Porter.

Divita and other members of the Marian staff moderated discussions. Denis Ryan Kelly, associate professor of theology and philosophy, moderated one St. Patrick



Members of the assembly attending the closing Mass of the American Catholic Historical Association Conference examine the official papal document signed March 28, 1898, by Pope Leo XIII that changed the name of the diocese and official residence of the bishop from Vincennes to Indianapolis. Janet Newland, associate archivist for the archdiocese, holds the document.

given by Jason S. Lantzer of Indiana University-Purdue University Indianapolis.

Father Francis Bryan, Marian chaplain; Andrew P. Hohman, assistant professor and chair of theology and philosophy; Franciscan Sister Rachel West of the Sisters of St. Francis Office of Justice, Peace and Integrity of Creation; and Mary T. Hauch, professor emerita of sociology; hosted other sessions.

Besides the planning committee, other moderators with Marian ties included R. Michael Clark, associate professor of theology and philosophy, and Oldenburg Franciscan Sister Mary Carol Schroeder,

as well as Bruce L. Johnson of the Indiana Religious History Association.

Divita said, "The conference was highly successful. We had 50 presenters from the United States, as well as Canada and Belgium," Divita said. "There was anything you wanted from the point of view of topics."

"Most of the scholars were Catholic. There is a certain camaraderie, a community, because of their interest in the Church," he said.

"History does give us a further root of our faith," said Divita. "I know the study of history bolsters my faith." †



Terre Haute groundbreaking

During the groundbreaking March 25, Msgr. Lawrence Moran (from left), pastor of St. Patrick Parish in Terre Haute, and Steve Fredwell, assistant director of Catholic Cemeteries, participate in the ceremony as Msgr. Joseph F. Schaedel, vicar general and moderator of the curia, blesses the area on which a chapel/mausoleum will be built at Calvary Cemetery in Terre Haute. Plans are for the chapel/mausoleum to be finished in July.

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Editorial

Trends in Church are good news

For whatever reason, the gloom and doom of human existence seems to get more than its fair share of media coverage and "over the back fence" debate. This is true whether the topic under discussion is politics, family life, the U.S. judicial system, the entertainment industry, education, religion or any number of other issues.

It's refreshing, therefore, to come across an article heralding good news—especially about the Catholic Church in the United States.

Franciscan Father Jack Wintz, editor of the 25-year-old monthly newsletter *Catholic Update*, senior editor of *St. Anthony Messenger* magazine, and a native of Batesville, has written about seven major trends that he sees in the Catholic Church today (*Catholic Update* CO198, St. Anthony Messenger Press, 800-488-0488).

The trends, all of which he identifies as flowing from the Second Council of the Vatican, are listed by Father Jack as:

- An explosion of service to the Church by members of the laity, from very visible liturgical ministries to the unsung service of those who quietly distribute food to the poor or bring the compassion of Jesus Christ to AIDS patients
- Enriched liturgies in which people participate more fully, actively and joyfully
- A deeper love of Scripture that has resulted in increased Bible study and

the reading (and writing) of articles and books on the subject

- A growing hunger for God evidenced in people's search for the transcendent amid an increasingly secular culture
- A broader view of salvation in which people recognize that Jesus came not to save just souls, but that he came to save whole persons—bodies and souls—and all creation as well
- More attention to Catholic social teaching with the realization that the Church's mission concerns the healing of unjust political structures and laws as well as the healing of unjust hearts
- A slowing down of the pace of change experienced following Vatican Council II and an evaluation and consolidation of contemporary insights with traditional Catholic teaching. (Father Jack calls this trend "integration and new growth.")

Our thanks go out to Father Jack for this rejuvenating breath of spring that reminds all of us to keep everything in perspective. It's an exciting time to be a Catholic. And with all the good things happening in the Archdiocese of Indianapolis—from having one of the finest groups of priests in the nation to benefiting from the stewardship of our generous and gifted religious and laity—it's great to be a Catholic here in central and southern Indiana. †

— William R. Bruns

Seeking the Face of the Lord

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



Mother Theodore is a woman for our time

I write on the 100th anniversary of the changing of the name of our diocese from Vincennes to Indianapolis. I will mark the anniversary by writing some more about Mother Theodore Guérin, surely a founding pioneer.

Following my own advice from last week's reflection, I decided not only to get to know her in prayer but also to begin reading the publication of her journals and letters. I could hardly put it down. With an eye for detail, she paints an engaging literary picture. Her descriptions of harrowing journeys across the stormy ocean rival the imaginative technology of the movie *Titanic*. It is hard to absorb the frightful suffering she and her companions endured. Her description of the journey from Evansville to Vincennes and on to Terre Haute is no less daunting.

The journeys were one thing. I was surprised to relearn that in the beginning Mother Theodore and her founding sisters were ridiculed, disdained and, in fact, mistreated by the local population. One can see from her letters that, for a time at least, Mother Theodore literally lost sleep watching and worrying through the night, lest her community be attacked by robbers. Inclement weather brought a lot of illness besides. At times, Mother Theodore feared there would not be enough food for the winter. On one occasion, the barn or granary that held their supply of winter grain burned.

Not surprisingly, in the beginning, the fledgling community was without adequate funds. You may be aware that I have made Mother Theodore a patroness of our Legacy of Hope from Generation to Generation capital and endowment campaign. I have learned that she is indeed a very appropriate patroness, especially for those of us who are reluctant fund raisers for the Church! Mother Theodore had to give a lot of time and energy to finding money to carry on the mission of the Sisters of Providence. In fact, her dreaded second journey across the Atlantic was to find funds to carry on God's work in the poor missionary territory of Indiana. She wasn't always successful and she didn't like it, but she saw that fund raising is necessary to do God's work.

I identify with her. In a letter, she wrote: "But again I must talk about money. When will the day come that we shall be able to be occupied only with God? Our consolation is that it is for him we engage in other things." An

example of her shrewd "business" sense can be found in an exchange of letters with Father Joseph Kundek, pastor at Jasper, where Mother Theodore established the first of many schools. I was reminded of Mother Teresa of Calcutta, a woman of faith who was also shrewd at business in order to do God's work. (By the way, Mother Theodore had such a good grasp of economic realities that she predicted that Vincennes would never become a large city.)

Mother Theodore is a good patroness for promoting vocations. In just three years in the Woods west of Terre Haute, the new community had 24 novices! Most of the first novices were "recruited" by missionary priests around the Diocese of Vincennes, which originally included all of Indiana and the eastern half of Illinois. She wrote to the pastor of St. Michael Parish in Madison: "You could give us no better proof of your interest in our work than your efforts to send us subjects. If God wants us in the diocese, as you seem to think, we have a great work before us, a work that requires brave and self-sacrificing hearts. Engage your brother priests to encourage vocations; no doubt in their missionary travel well-disposed young people will be found." Her request to priests is no less timely today.

I identify most with Mother Theodore's conviction about the importance of prayer and her devotion to the Blessed Sacrament and the Way of the Cross. She chose the Blessed Mother, St. Joseph and St. Ann as special patrons. Desiring balance in her hectic life, she wrote to a friend: "Please give me a little share in your prayers. After a life of such activity and dissipation, I need special grace in order to bring myself back to recollection of spirit and become a true Religious."

She also wrote: "What strength the soul draws from prayer! In the midst of a storm, how sweet is the calm it finds in the Heart of Jesus. But what comfort is there for those who do not pray?"

One time, in fear on the storm-tossed ocean she said: "I asked our Lord whether a frightful death was the hundredfold He had promised in this world to those who leave all to follow Him. I prayed Him to pardon my weakness and to give me some little token of hope."

She remarked once that impiety deadens the heart. "Happy are those who are able to pray!" †

Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to priesthood.

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Buscando la Cara del Señor

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



La Madre Theodore es una mujer de nuestro tiempo

Estoy escribiendo este artículo en el centésimo aniversario del cambio del nombre de nuestro diócesis de Vincennes a Indianapolis. Celebraré el aniversario escribiendo más sobre la Madre Theodore Guérin, quien fue ciertamente una fundadora pionera.

Siguiendo mi propio consejo sobre la reflexión de la semana pasada, decidí conocerla en oración además de empezar a leer sus diarios y cartas. Me fue difícil dejar de leerlos. Con una afición al detalle, ella pinta un cuadro literario atractivo. Sus descripciones de viajes horribles a través del océano tormentoso rivalizan con la tecnología imaginativa de la película *Titanic*. Es difícil entender el espantoso sufrimiento que ella y sus compañeras pasaron. Su descripción del viaje de Evansville a Vincennes y después a Terre Haute es igualmente desalentador.

Los viajes fueron unas de sus historias, pero me sorprendió al aprender que cuando la Madre Theodore y sus hermanas fundadoras llegaron aquí, fueron ridiculizadas, odiadas y, aun maltratadas por la población local. Uno puede comprender de sus cartas que, por un tiempo, la Madre Theodore literalmente no pudo dormir debido a la inquietud y vigilancia sobre la comunidad a causa del miedo de que los ladrones atacaran su comunidad. En adición, el tiempo inclemente trajo mucha enfermedad. De vez en cuando la Madre Theodore temió que no alcanzara comida para el invierno. En una ocasión el granero que contenía el suministro de grano para el invierno se quemó.

Por lo tanto, no es sorprendente que al principio, la nueva comunidad no tenía fondos adecuados. Tal vez sepan que yo nombré la Madre Theodore, patrona de nuestra campaña de dotación y capital, el *Legado de Esperanza de Generación a Generación*. ¡He aprendido que ella es verdaderamente una patrona muy apropiada, sobre todo para aquellos de nosotros que queremos recoger fondos para la Iglesia! La Madre Theodore tenía que dar mucho tiempo y energía a la búsqueda de dinero para continuar la misión de las hermanas de Providencia. De hecho, su segundo viaje a través del Atlántico era para encontrar fondos para continuar haciendo el trabajo de Dios en el territorio pobre misionero de Indiana. No siempre tuvo éxito y no le gustó eso, sino entendía que el recoger de fondos era una tarea necesaria para hacer el trabajo de Dios.

Me identifico con ella. En una carta escribió: "Otra vez debo hablar de dinero. ¿Cuándo vendrá el día que podremos estar ocupados sólo con Dios? Nuestro consuelo es que estamos comprometidos en otras actividades para Él". Tenemos un ejemplo

de su sentido inteligente de negocios en un intercambio de cartas con el Padre Joseph Kundek, pastor en Jasper donde la Madre Theodore estableció las primeras de muchas escuelas. Me recuerdo que la Madre Teresa de Calcuta quien también era una mujer de fe que era inteligente en negocios para hacer el trabajo de Dios. (A propósito, la Madre Theodore tenía tal buena comprensión de económicas que predijo que la ciudad de Vincennes nunca se volvería una ciudad grande.)

La Madre Theodore es una buena patrona para promover vocaciones. ¡En sólo tres años en el bosque de Terre Haute, la nueva comunidad tenía 24 novicios! La mayor parte de los primeros novicios fue "reclutados" por sacerdotes misioneros alrededor del Diócesis de Vincennes, que originalmente incluido todo Indiana y la mitad del este de Illinois. Le escribí al pastor de la parroquia de San Michael en Madison: "Ud. nos da ninguna prueba mejor de su interés en nuestro trabajo que su esfuerzo para enviarnos más personas. Si Dios nos quiere en la diócesis, como le parece, tenemos un gran trabajo ante nosotros, un trabajo que requiere que tengamos corazones valientes y abnegados. Mande que sus hermanos sacerdotes alienten vocaciones. No existe duda en que sus viajes misioneros, encontrarán personas jóvenes. Apropriadamente. Su demanda a los sacerdotes es igualmente importante hoy día.

Las cosas de la Madre Theodore con que me identifico más es la importancia de la oración y su devoción al Sacramento Bendito y la Manera de la Cruz. Escogió a la Santísima Virgen, el San Joseph y la Santa Ana como sus patrones especiales. Deseando equilibrio en su vida agitada, le escribí a un amigo: "Favor de darme una porción pequeña de sus oraciones. Después de una vida de tal actividad y dispersión, requiero gracia especial para traerme de nuevo a la recolección del espíritu y volver a ser una Religiosa verdadera".

También escribió: "¡Que fuerza saca el alma por oración! En medio de una tormenta, la tranquilidad en la calma que se encuentra en el Corazón de Jesús. Sin embargo, ¿qué consuelo hay para aquellos que no oran?"

Alguna vez, temerosa en el océano, dijo: "pedí a nuestro Señor si la muerte sería todo lo que nos había prometido en este mundo para aquellos que abandonen todo para seguirlo. Oré a Él que perdona mi debilidad y me de una poca de esperanza".

Comentó alguna vez que la impiedad amortigua el corazón. "Feliz son aquellos que pueden orar!" †

Traducción: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril
Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Letters to the Editor

Penitential Fridays seen as good

In his column ("In Other Words," March 20), William R. Bruns proposed that we add fasting to the Fridays of the year as well as abstinence from meat in order to ensure a penitential aspect to our practice.

My response is a hearty "Yes!" Here are some reasons for my answer:

You only have to look at our youth to see how desperately we need to return to clear-cut exercises of self-control and discipline. We lost something very valuable when we became so absorbed in personal choice and "go with your feelings." In no way do I mean to diminish the value of recognizing your feelings and making personal choices for your life. However, to deny the contrast that has to exist in any life is to deny a fullness that we all deserve.

To be taught at an early age to deny gratification and to practice self-control is a parental gift that will last a lifetime. As a teacher, I am constantly faced with the problem of helping children have high self-esteem. This is not just an inner-city problem. It exists everywhere among our young. Many children are missing out on the rich reward that self-sacrifice can give them. Doing hard things builds self-esteem. It helps a person feel strength and courage to face the difficult times that come to all of us. This self-control is not always in the form of material things. It can be expressed in how we respect ourselves and others. This is sometimes the hardest kind of discipline.

Most beautiful objects in life have a contrast. Life is no exception. Our children will not lose anything when they are asked to practice a form of denial. Indeed they will add a new dimension to the fullness of their lives—dimension that they would know nothing about if they had not practiced small lessons of self-control. Teachers, as well as parents, will easily recognize the value of such a change.

Carol McGlinchey
Indianapolis

More reverence needed

[In reference to Mr. Bruns's column on returning to Friday abstinence (*The Criterion*, March 20): As one also "of an age" to remember other days, I believe it would be much more appropriate to return to respect and reverence for the Eucharist, rather than worry about "meat on Friday." I, for one, am tired of walking into churches where the sound level and general aura is closer to that of a large cocktail party than a group of people gathering to witness and participate in a miraculous gift from God.

Current popular church construction that banishes the Eucharist to some outer region has contributed directly to this charade. So has an over-emphasis on "community," which gives the impression that attendance at Mass is a chance to visit with friends before and after a "song fest," in the midst of which some spiritual activity takes place at the altar, somewhat coincidentally.

It has been my understanding that the real presence of the Body and Blood of Christ in the Eucharist is what makes us different from other Christian churches. If this is, in fact, what we believe, then it seems to me more reverence for that Presence, practiced throughout the year, might please our God as much as some arbitrary dietary restrictions.

Maybe I should just be grateful that someone wants to "go back" at all. But I really do think meatless Fridays is the wrong direction.

Frederick K. McCarthy
Indianapolis

Pray for Catholic senators

The near future, the United States Senate will once again bring to the floor for vote the Partial Birth Abortion Ban Act (S. 6).

Last year the Senate passed this bill by a vote of 64 to 36. However, as we all know, Mr. Clinton vetoed the bill and has vowed to

veto it every time it reaches his desk. A two-thirds majority vote is needed to override a veto, and, unfortunately, the Senate is three votes short of this need.

I am writing today asking for prayer—prayer from the heart for the 10 Catholic senators who voted to keep this gruesome procedure legal. They are: Christopher Dodd (D-Conn.), Richard Durbin (D-Ill.), Tom Harkin (D-Iowa), Ted Kennedy (D-Mass.), John Kerry (D-Mass.), Barbara Mikulski (D-Md.), Carol Moseley-Braun (D-Ill.), Patty Murray (D-Wash.), Jack Reed (D-R.I.), and Susan Collins (R-Maine).

Please ask the Lord to change the hearts of these men and women and help them realize that all human life is a gift from God. Some evils can only be eliminated by prayer. Read the Gospel of Mark 9:29.

Virlee Schneider
Indianapolis

Palm Sunday reflection

"Palm Sunday of the Passion" is where death and life meet—for Jesus and for us. Joy and sorrow are wholly mixed today. We carry palms that bend in adoration but we have heard of reeds that struck a thorn-crowned head.

This celebration today invites us to recognize that our experience, too, is bittersweet. Joy and sorrow will always be mixed together, just as births and deaths succeed one another as our families dance through time.

But today we do not have to suffer aimlessly. Do not ask for more suffering, but do not let the suffering you do undergo be wasted.

Do not put up passively with whatever an impersonal fate seems to have assigned you. Paul saw his life as a project of cooperation and collaboration. God does not exempt us from suffering. We are going to carry a cross but what God gives us is a direction in which to carry it.

Balanced on the cross, Jesus throws everything else off balance. An event 2,000 years ago in the past is now our hope for the future.

We are a people on the march, and our parade did not end here in the pews. We move on, all the way to the empty tomb of Easter Sunday and to the glory that awaits us beyond.

Don Critchlow
Indianapolis

Children at Mass

I was saddened to read the letter from the parishioner (*The Criterion*, March 27) who complained about parents giving young children cookies at Mass. I'm not sure what the intent of these comments were, but I can imagine their effect. Perhaps the guilty parents will read those words and decide, like so many of their peers, just to skip Mass altogether. Taking little ones to Mass is an ordeal in itself. But why risk the ire of the other parishioners? Sure, we young parents aren't perfect... but we're trying.

As the father of three beautiful children under four years, I am blessed to attend a church that welcomes and encourages us. Our priest, following the lead of our Lord, welcomes the children to Mass. He doesn't worry about a few crumbs in the pews. I'd like to take this opportunity to thank our priest and the parishioners of St. Michael, who put up with the outbursts, the toys in the pews, and our occasional mistakes as we try to train our kids in the way of the Catholic Church. To those parents who give cookies to children at Mass: hang in there, and know that many of your sisters and brothers want you there, cookies and all.

Michael P. Hensley
Charlestown

Check It Out . . .

Staff members of Archbishop O'Meara Catholic Center offices and archdiocesan agencies will host a **ministry fair** from 3:30 p.m. to 7 p.m. on Tuesday, April 7, in the Assembly Hall of the Catholic Center, 1400 N. Meridian Street, in Indianapolis. The fair will continue immediately after the Chrism Mass. The ministry fair will help agencies promote services to the larger archdiocesan family, including parish, school and agency staff members. All are invited to attend.

The archdiocesan Office of Worship will offer a **signing interpreter** for the **hearing impaired** during the annual **Chrism Mass** April 7 at 7:30 p.m. at SS. Peter and Paul Cathedral. A section of seats will be reserved for those with hearing impairments and their families. A minister of hospitality will assist them in finding their seats.

"Share God's Gifts," a **retreat for youth with special needs** will be held April 18 at Mount St. Francis Retreat Center in southern Indiana. The retreat is open to youth ages 13 through 19 with disabilities and is open to youth of all denominations from Harrison, Clark and Floyd counties in southern Indiana. The retreat will begin at 10 a.m. and conclude at 3 p.m. It is sponsored by New Albany Deanery Catholic Youth Ministries and was made possible through funding from the WHAS Crusade for Children. Information: 812-945-0345.

The **Catholic Choir of Indianapolis** will sing during the Good Friday service at 1:30 p.m. April 10 at St. Mary Parish, 600 St. Marys Ave., in Frankfort. The choir will also sing during the Easter Vigil Mass on at 8 p.m. April 11 at Holy Rosary Parish, 520 Stevens St., in Indianapolis.

Sixth-grade students at **St. Michael School in Indianapolis** will act out the Stations of the Cross on Good Friday, April 10 at 9 a.m. and at 6 p.m. inside the church.

Sacred Heart Parish, 1530 Union St., in Indianapolis will host the following **Holy Week services**: Palm Sunday, April 5, the traditional Palm Sunday Procession to the church beginning at 9:45 a.m. from Vollrath's. Mass will follow at 10 a.m.; Holy Thursday, at 7 p.m. April 9, the Liturgy of the Lord's Last Supper; Good Friday, at 3 p.m. April 10, Celebration of the Lord's Passion with Stations of the Cross at 7 p.m.; Holy Saturday, April 11, at 8 p.m. Easter Vigil; Easter Sunday, April 12, Mass at 8 a.m. and 10 a.m. Information: 317-638-5551.

"**Treating Mental Illness**," a look at the movement away from institutionalizing the mentally ill, will be offered April 7 at Marian College in Indianapolis. The presenter is St. Francis Sister Mary Moster, Ph.D., from Research and Development at the Franciscan Holistic Health Center. The program, which will be held in room 251 will begin at 10 a.m. and will conclude at noon. A \$3 donation will be accepted, however no one should stay away if they cannot pay. Information: 317-955-6000.

Michaela Farm in Oldenburg invites **caterers, restaurant managers, church festival dinner organizers, homeowners, crafters, and do-it-yourselfers** to its benefit sale April 13-18 and April 25. The sale will feature new food service equipment, baskets, bowls, platters, plates, seasonal decorations, serving utensils, trays, to-go containers, and more. The event will take place in the historic brick barn at Michaela Farm, 3127 State Road 229 in Oldenburg. Sale times are: April 13, 7 a.m. to 6 p.m. (EST.); April 14-18, 9 a.m. to 6 p.m.; and April 25, 9 a.m. to 6 p.m. Information: 812-933-0661 or 812-934-5016.

"**Developing a Low Stress Work Style**," a free program that describes different work styles, stress management techniques, and how to improve work relationships, will be offered April 14 at St. Vincent Stress Center, 8401 Harcourt

Road in Indianapolis. The program is from 7:30 p.m. to 9 p.m. Information: 317-338-2273.

"**Adolescents and Faith: Sharing the Good News**," a **workshop for parish catechists and youth ministry leaders**, will be held from 9 a.m. to noon April 18 at St. Bartholomew School in Columbus. The workshop is free. Registration before April 9. Information: call Bob Meaney at 317-236-1433 or 800-382-9836 ext. 1433.

St. Vincent Hospitals and Health Services in Indianapolis will offer "**Women and Heart Disease**," a program that will focus on how heart disease is diagnosed in women, treatment options, and managing risk factors, April 14. The

program that will be held at YWCA Resource Conference Center, 4460 Guion Road, in Indianapolis, will begin at 6:30 p.m. and conclude at 8:30 p.m. The fee is \$10. Information: 317-582-7037.

St. Francis Hospital and Health Centers in Indianapolis is offering **parental survival skill classes** at the St. Francis Neighborhood Clinic, 234 E. Southern Ave., in Indianapolis. The year-long series will begin with a class titled "What to Look for in a Reliable Sitter or Daycare," from 9 a.m. to 11 a.m. April 14. Other classes this month will be held April 21 and April 28. All classes are from 9 a.m. to 11 a.m. Parents are invited to bring children to the workshops. Information: 317-791-9052. †



Job shadowing

Little Flower School eighth-grader Liz Torzewski of Indianapolis "shares the workload" with Peter Sterling, president of The Children's Museum in Indianapolis, on March 12 as part of the KidXecs program. More than 80 students from Indianapolis-area Catholic and public schools participated in KidXecs, a job-shadowing program sponsored by Xerox of Indiana, last month.

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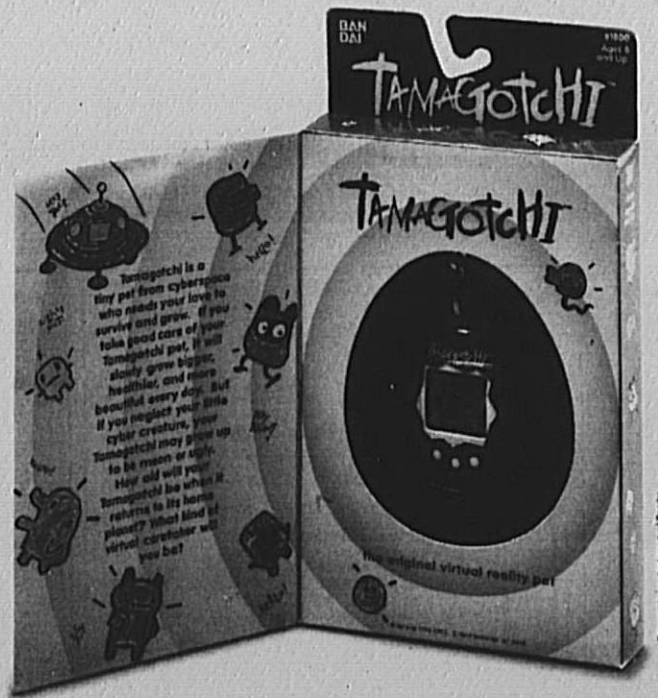
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GET GOING AGAIN



Journey of Hope 2001

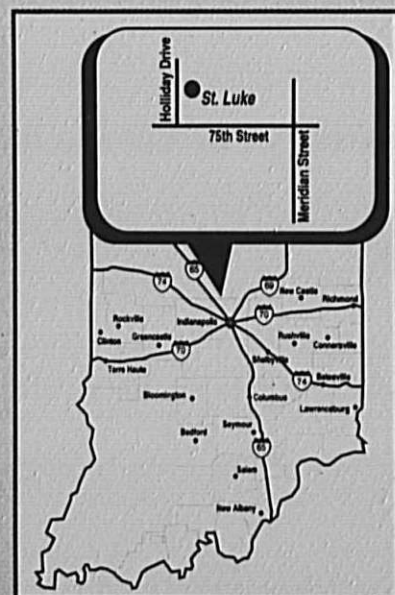
Indianapolis North Deanery

St. Luke Indianapolis

Story and photos by Margaret Nelson

Fast Fact:

At St. Luke, 414 people have committed to take a scheduled time in the Blessed Sacrament Chapel.



Journey of Hope 2001

Spiritual renewal is aimed at every member of St. Luke

At St. Luke Parish in Indianapolis, the emphasis is on spiritual renewal as parishioners journey to God. Ida Lamberti represents the Spiritual Life Commission on the St. Luke parish council. She's working with a number of other parishioners on the Renew 2000 process, which will begin next fall.

Benedictine Archabbot Lamberti Reilly of Saint Meinrad will speak at all Masses the weekend of Sept. 12-13 to kick off the parish program.

Last June, the St. Luke parish council approved the spiritual renewal program that a task force recommended after three months of study.

"We looked at a number of different programs and decided on Renew 2000," said Lamberti.

"One particularly important thrust of spiritual renewal for us is to try to reach every member of the parish," she said. Those who are in some way disconnected, the homebound and those who have no one to come to church with are among her concerns.

One of the main thrusts of Renew 2000 is to touch young adults, said Lamberti. Some aspect exists for every member of the parish and others who might come if they were invited.

One of the important things about this program, she said,

is that it is really a process. While initial renewal activities will be implemented over two-and-a-half years, she said, "Our hope is that by using this process, there will be ongoing spiritual renewal."

Lamberti noted that many other opportunities for renewal will be enhanced, such as devotion to the Blessed Sacrament and Bible study.

But the primary focus of Renew 2000 is the Sunday liturgy.

"We hope the two-and-a-half years' impetus will provide the energy to move the process for ongoing spiritual renewal," said Lamberti.

Small faith communities or small faith sharing groups are expected to come from the renewal process.

"That's one of the real challenges to spiritual renewal when you belong to a very large parish," said Lamberti.

"You go to the same Mass every Sunday and you are not in touch with a very large segment of the parish."

People will be able to join the kind of faith group they need. Some will want to meet new people. But Lamberti said others—like young adults, new parishioners, people whose children have left home (and now have fewer ways to connect with the Church) and the widowed—will be able to share their faith with people who are sharing their other life experiences.

"There is a natural tendency to become separated in a large parish," she said. "Small faith communities make it easier to share your faith, to initiate opportunities to be with people you haven't met before and share your faith journey with them."

"One of the reasons we chose Renew 2000 is that it provides a very extensive training program to our core committee of 16 people," she said. The core committee is planning and organizing the implementation of Renew 2000 in the parish. St. Luke parishioner Beth Applegate has been named coordinator of Renew and will guide the overall process. The office in New Jersey sends a team to work with the six parishes in the area that are using Renew 2000.

"We gain energy from moving through the process with other parishes," Lamberti said.

The core committee also has four support committees: Invitational, which makes sure an invitation is extended to everyone; the Mission group, to plan the kick-off Masses next fall; the Liturgical preparation, which will work with the parish liturgy committee to plan the Renew liturgies;



Members of St. Luke Parish and the pastor, Father Daniel Mahan, join in a prayer circle with Archbishop Daniel M. Buechlein before Mass.

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and the Small Faith Sharing team, which will coordinate efforts to involve parishioners in these groups.

Five six-week seasons comprise Renew 2000. The beginning of the first season will be on the weekend of Oct. 10-11. The theme for that period will be "God as a Communicator of Love: God the Father, Son and Holy Spirit."

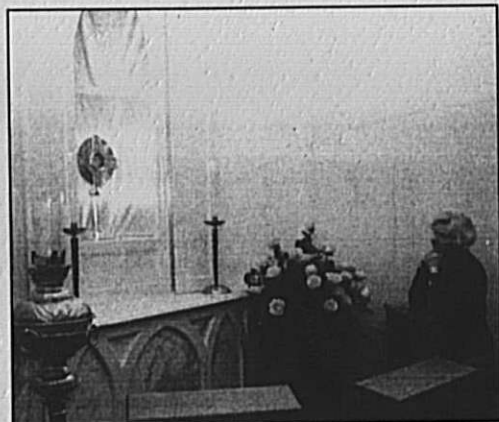
Participants will receive printed materials and booklets for each season. Study materials for between the seasons are offered as well.

"We are particularly excited because this program has gone through extensive review by the National Council of Catholic Bishops and leading theologians to make sure it accurately contains the teachings of the Catholic Church," said Lamberti.

Parishioners will be invited to join faith sharing groups the weekends of Aug. 30 and Sept. 20.

"It's very exciting," Lamberti said. "The parish is really looking forward to spiritual renewal. We have many, many good things in the parish. This should be a catalyst for great renewal and an opportunity to be more aware of other people. It will bring people together in the spirit of their faith."

"One of the manifestations of the importance of this



Jeanne Atkins kneels before the Eucharist after Archbishop Buechlein dedicated the Blessed Sacrament Chapel at St. Luke Parish in Indianapolis Sept. 28, 1997.

process is that Father [Daniel] Mahan cleared the parish calendar for it," said Lamberti of St. Luke's pastor.

Exposition of the Blessed Sacrament

Exposition of the Blessed Sacrament began six months ago, on Sept. 28, after Archbishop Daniel M. Buechlein dedicated the new Blessed Sacrament Chapel at St. Luke. But the planning for it began seven years ago.

People were concerned that there would not be enough people to take their hours in the chapel.

But, Jeanne Atkins said, "The idea was overwhelmingly received. We thought there would be headaches, but it's been wonderful. It's been a gift from the Lord."

"It is something the pope and the archbishop support," she said. "And our pastor has been very supportive."

Doloros Drew said, "Without constant, wonderful support from Father Mahan, it couldn't have happened. He, himself, is in the chapel for a lot of visits."

Atkins and Drew said that all in their planning group "took it to the Lord in prayer."

"The people have been very faithful," said Atkins. "When I've searched back in the lives of the saints, they all have that in common—their adoration of the Holy Eucharist or reception of the Eucharist."

Drew said, "We can see the graces already with the increased attendance at Mass."

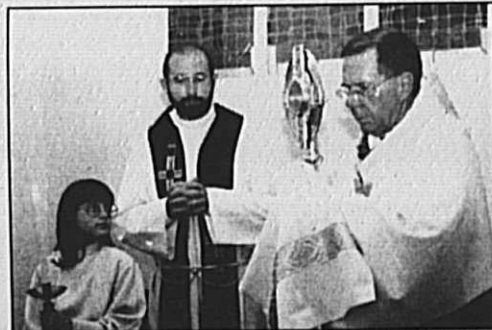
"I feel like the church has come through difficult times. I think it stemmed from indifference to the Holy Eucharist," Atkins said. "I would not have survived life without the Eucharist."

"People were hungry for this—they need this in their lives, if just to be comforted. I think this is what our children should understand. Jesus humbled himself to come to us in bread and wine," said Atkins.

She said that, after Mass one Sunday, she noticed that 19 people were there who had not signed up for adoration. "I know I should be praying and not counting," she said, "But it is making a difference to people to know that Christ the Lord is there physically."

Drew talked about how the young mothers are taking turns for devotions, while the others watch their children.

Those "adorers" who pray before the Eucharist look at a prayer request book. Only requests for prayers are used—not names. This is the 15th book. The women



During September 1997 dedication ceremonies, Archbishop Daniel M. Buechlein carries the Blessed Sacrament into the new chapel at St. Luke Church in Indianapolis. The pastor, Father Daniel Mahan, and altar server, Mary Emily Noble, stand by.

said that Msgr. Francis Tuohy suggested the book when he was pastor. At that time the parish had perpetual adoration, but not exposition of the Blessed Sacrament.

Others who instrumental in planning the chapel were Donna and Talbott Denny, Kathy Hirsch and Theresa Sontag. The women credit Bob Lockery for his encouragement. When he contacted Father George Stahl, the priest said he had been praying for years that they would have exposition of the Blessed Sacrament.

The chapel has a Bible and a rosary for the faithful to use as they pray before the Blessed Sacrament. Fresh flowers, matching those on the church altar, are provided by parish members.

In all of their mailings in the 10 years since the parish had perpetual adoration, this motto is used: "You will find him in the measure you seek him."

And the Scripture: "Could you not spend just one hour with me?"

Members of other parishes, such as Immaculate Heart of Mary and Christ the King, visit the chapel. Sometimes children write touching notes in the prayer book. "St. Luke is doing it, but everybody is welcome," said Drew of the exposition of the Blessed Sacrament.

"We all felt so privileged to be a small part of it," said Atkins. She noted that people who donated money for the chapel dedicated it to "all of God's beloved priests." †

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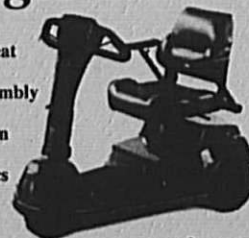
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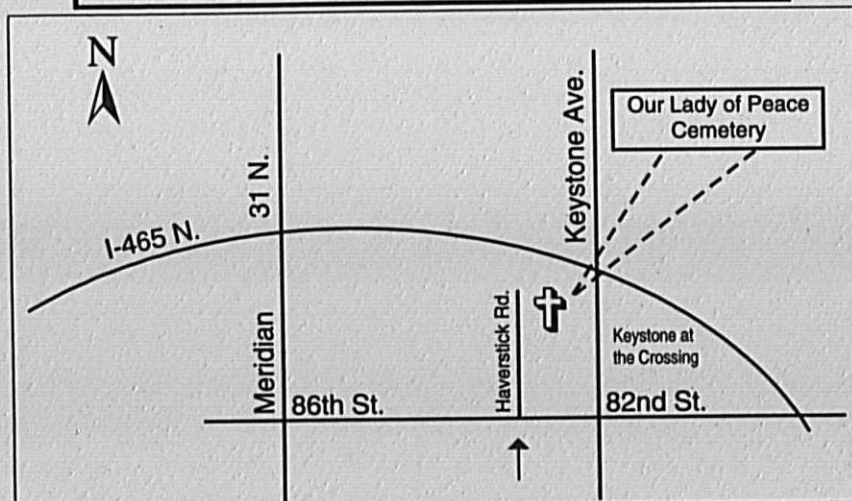


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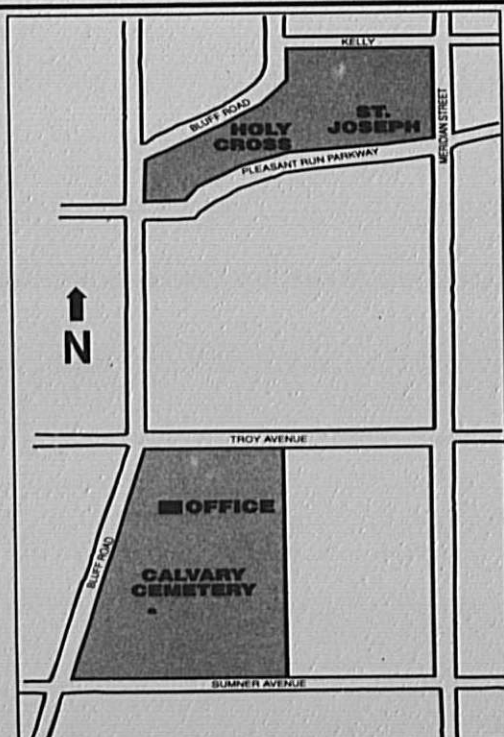
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Bishops' rep talks on Catholic, Orthodox relations

By Margaret Nelson

Father Thomas Murphy, director of the archdiocesan Office of Ecumenism, gathered 60 people March 23 at Fatima Retreat House in Indianapolis for a talk on "Catholic/Orthodox Relations and the Eastern Christian Roots of Catholic Christianity."

Paulist Father Ronald Roberson summarized centuries of history and dialogue between the two groups. He is associate director of the Secretariat for Ecumenical and Interreligious Affairs for the National Conference of Catholic Bishops and a member of the Roman Catholic-Orthodox Dialogue in the United States.

Noting that people are "confused by the Christian East," he used a global approach and showed how the Eastern rite churches break down into "communities" of churches: the Assyrian Church of the East; the Oriental Orthodox Church; and the Eastern Orthodox Churches (sometimes called the Orthodox Church).

Father Roberson explained that the Oriental Orthodox Church includes six ancient eastern churches: Armenian Apostolic, Coptic Orthodox, Syrian Orthodox (Jacobite), Ethiopian Orthodox, Malankara Orthodox Syrian in India, and the Eritrean Orthodox churches.

Although each of the Oriental churches is in communion with the others, it is fully independent. He said the common element is their rejection of the christological definition of the Council of Chalcedon in 451, which asserted that Christ is one person in two natures, undivided. They prefer the formula of St. Cyril of Alexandria who spoke of "the

one incarnate nature of the Word of God."

He said that, in recent years, these differences have largely been overcome. But questions about the role the pope would play in a reconciliation of the Orthodox Churches and Rome.

Father Roberson said, "The schism between what are now known as the Catholic and Orthodox churches is usually traced back to the mutual excommunications" of the patriarch of Constantinople and the papal legate in 1054. But a long history of strained relations culminated with the crusades and the aggression on Constantinople by Roman Catholic crusaders in 1204.

Doctrinal issues that separated the two were papal primacy and the addition of the *filioque* to the Nicene Creed. (*Filioque* is Latin for *and the Son*; the word was added to the Nicene Creed to express the belief that the Holy Spirit proceeds from the Father *and the Son*. The addition was made in the ninth century by the Western Church without the approval of the Eastern Churches.)

Today 15 Orthodox churches are autocephalous (self-headed): the Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem, plus the churches of Russia, Serbia, Romania, Bulgaria, Georgia, Cyprus, Greece, Poland and Albania. The Orthodox Church in the Czech and Slovak republics and the Orthodox Church in the United States are also autocephalous.

Father Roberson said mutual hostility between Catholics and Orthodox began to break down in the 1960s when the Second Vatican Council had Orthodox observers and when the Orthodox held its third pan-Orthodox conference (Rhodes 1964). During this time (1964 and 1967),



Fr. Ronald Roberson, CSP

the pope and the Patriarch of Constantinople (the first among equals of the Orthodox Church) exchanged visits.

By 1976, a joint commission was established to prepare for official dialogue. It defined its goal as re-establishment of full communion. The methodology was to begin dialogue about those things that unite Catholics and Orthodox and then move to the more difficult points.

The first plenary session (1980) was an organizational meeting. The first agreed text was finalized during the second plenary session in 1982: "The Mystery of the Church and of the Eucharist in the Light of the Mystery of the Holy Trinity."

The third plenary session took place in Crete in 1984, when a document was drafted titled, "Faith, Sacraments and the Unity of the Church." After some difficulties, this was revised and approved at the fourth plenary in Bari, Italy, in 1987.

The following year, a third document was adopted: "The Sacrament of Order in

the Sacramental Structure of the Church ..." at Valamo, Finland, where the fifth plenary session was held. The topic to be discussed at the 1990 plenary was agreed upon, but set aside partly because of what Father Roberson called "a major crisis in Catholic-Orthodox relations caused by the re-emergence in those [Eastern European] countries of Eastern Catholic Churches that had been suppressed by the communists."

The sixth plenary session took place in Freising, Germany, in 1990. The Orthodox delegation insisted that the Byzantine Catholic Churches be the only topic of discussion. The document rejected "uniatism" as a method of unity opposed to the common Tradition of the Churches. This discussion was considered at the seventh plenary session in Balamand, Lebanon in 1993.

Although the session did not reach a consensus, Father Roberson called the resulting document "a major milestone in the progress of the international Catholic-Orthodox dialogue. Each side now recognizes the other as having the same apostolic faith and the same sacraments."

After Father Roberson's talk, Father Paul Gassios, pastor of St. Thomas the Apostle Orthodox Church in Kokomo and president of the Central Indiana Council of Orthodox Christian Churches, said, "You've presented some complicated stuff. We tend to be very utilitarian and pragmatic—and that has value. But our only salvation in the quest for unity is our quest for truth."

Father Gassios called it a "quest for a true, holy theology. We need to pray for these dialogues. This is a holy thing."

After the discussion, Father Al Ajamie led the group in a prayer service in the chapel at Fatima. †

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Parishioners help crack down on 'crack houses'

Members of St. Philip Neri, Indianapolis, join other neighborhood churches, police, in effort to eliminate drugs

By Margaret Nelson

Friday, March 20, was the 27th time members of St. Philip Neri and other near east side Indianapolis churches walked to a "crack house." They started with prayer on the steps of St. Philip Neri School.

Because dealers were openly selling drugs on the neighborhood streets, residents banded together to form the Organization for a New Eastside (ONE). Several churches and the Near East Side Community Organization (NESCO) support the activity.

The cooperation of the Indianapolis Police Department makes the marches relatively safe. Police cars form a guard at the front and back of the group of about 50 walkers. Uniformed officers walk alongside the marchers. Another police cruiser stops traffic on main thoroughfares, like Michigan, New York and Washington streets.

Residents of the area provide the addresses of suspected drug dealers, and police confirm that they have been arrested.

Along the route, people come to their doors and windows to find out what the chanting is about. They hear such words as, "We're gonna take our neighborhood back!"

Once at the site, the group faces the targeted house and aims spotlights and loudspeakers in that direction. The officer announces the address and the drug records of the residents. Then the people begin about 30 minutes of chanting. About half-way through, an area minister leads a prayer for the offenders.

Typical chants are: "You've got to go; you've got to go; This drug house has got to go," and "Take this poison off my block; we're gonna take our neighborhood back." Also, "Dealer, dealer, look at you; your drug house has got to go."

Neighbors near the March 20-targeted



Photo by Margaret Nelson

house came out on their porches. Some joined the group that was chanting, and some turned their porch lights on in response to a request for this sign of support.

Leaders of the group know that at least six dealer-residents have moved out of their east side homes because of the protests.

Mike Evans and James Taylor coordinate the project. Evans said, "When we

work together, it is a lot more effective." He explained that 150 people have walked with the group at one time. The average march has about 50 walkers.

After the marches, the groups return to the church and form a prayer circle.

Evans points to Indianapolis Mayor Stephen Goldsmith's recent announcement that he would provide \$2 million additional financial aid to fight drugs in the city. And NESCO has promised

\$200,000, just for the east side area.

The ONE group has started to follow the court cases of residents of targeted homes.

The "front line" of the east side marchers received three days of training from members of a three-year-old group sponsored by the South East Community Organization (SECO). Both follow guidelines of a national movement that was started eight years ago.

Rosie Stockdale, a member of St. Philip, said she believes in the activity wholeheartedly. She noted Scriptures that say if someone has done something wrong, we should confront him. If that doesn't work, we should get our brother to join in talking to the offender.

"This is one of the best interdenominational things I've been involved in. It has a good Christian base, she said. She emphasized that it is a peaceful effort.

"People have done evil in our neighborhood," said Stockdale. She noted that the neighbors of the latest house they visited acted as if they'd been held hostage by the drug dealers. "They were thrilled that we were there."

She believes in the effort so much that she's willing to tell others how to do it. (Those interested can call Rosie Stockdale at 317-637-8589.)

Evans told of going door-to-door near his church to ask what problems residents were having. "Drugs were always at the top of the list." He added that drug trade brings in other crime and violence.

"We don't want to spend another summer with bullets in the air," he said. He told of witnessing two 14-year-old youths kill each other in the neighborhood.

Evans hopes that the ONE group can go on to other improvements to the area. He believes that, by the year 2000, the area could be "turned around" to a very desirable place to live. †

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Faith Alive!

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Is reconciliation relevant to your real needs?

Sacrament of reconciliation is a gift given by Jesus to the Church for pardon and peace

By Fr. Paul J. Schmidt

When asked what "confession" means, a youngster replied, "That's when you tell your sins to the police."

Priests offering the sacrament of reconciliation are not the police. They are not God either.

The priest is a minister of the Church, celebrating and effecting God's mercy and forgiveness.

People can experience fear when approaching confession. Some of their fear may come from legitimate embarrassment. But much of it comes from childhood.

Admitting to a parent or teacher that we have done wrong can be a formidable experience. If the priest in confession is seen as a surrogate parent or teacher, or if God is seen as a stern judge and an angry punisher, a host of fears may well up in penitents.

Actually, there is no reason in the world to have a sacrament of reconciliation other than the love and mercy of God, the forgiving grace of Jesus Christ, the healing comfort of the Holy Spirit.

If we insist on being afraid of God, the place to be afraid is outside the confessional, not inside it. If we have difficulty with confession face-to-face to a priest, anonymous confession is always an option.

Some Catholics have difficulty with the sacrament of reconciliation because it seems routine or mechanical to them. They often say they don't "get anything out of it."

Some of these people may have a "confession conscience." This is distinct

from the "complete conscience."

The confession conscience consists of those things one has learned to say in confession—maybe a list of "acceptable" or even "comfortable" sins that we list without touching the depth of our real needs.

The complete conscience goes beneath the surface to deal with things that really alienate us from God and our fellow human beings. It gets at causes. It is serious and may feel threatening.

Some people have learned to bring this conscience to confession. They "get a lot" from the sacrament.

But many people have never learned to look beneath the surface. So they do not "get all" they could and should get from the sacrament.

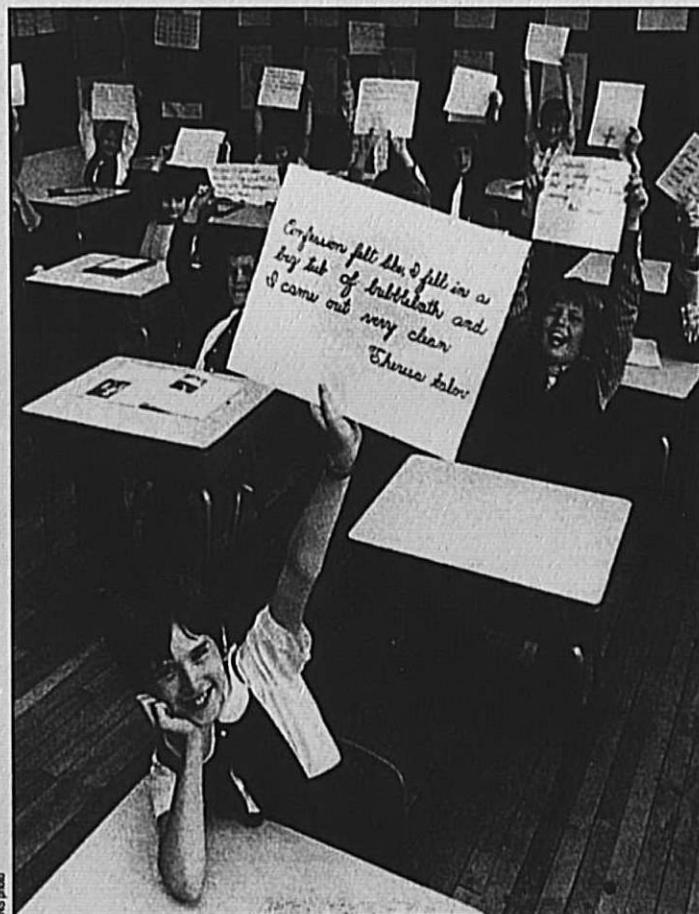
Sometimes people set the sacrament aside because they regard it as irrelevant to their "real needs." Then they miss a wonderful opportunity for spiritual growth.

Confession deals with a spiritual dimension at a different level from psychiatry. It can assist mental health, but it cannot replace psychological help, any more than spiritual counsel sets a broken arm.

The sacrament of reconciliation, however, is a wonderful gift given by Jesus to the Church for pardon and peace.

But if reconciliation has become something like "telling our sins to the police," I think we need to see if we can better understand this sacrament. †

(Father Paul Schmidt is the director of Priests Personnel for the Diocese of Oakland, Calif.)



Following their First Reconciliation, these Catholic school students wrote sentences describing their sacramental experiences. One girl wrote that, "Confession felt like I fell in a big tub of bubblebath and I came out very clean." For Catholics of any age, penance offers opportunities for spiritual growth.

Reconciliation touches our lives and our hearts

By Fr. Lawrence E. Mick

"Experience is the best teacher." That adage may be especially true when what we need to learn touches the heart as much as the mind.

Learning what a treasure Christ gave us in the sacrament of penance is often a matter of the heart.

As a confessor, my heart is lifted and I am encouraged when a penitent discovers deeper meaning in this sacrament. Then I know God used me to help the penitent experience the love and mercy God offers to all of us.

Sometimes the movement on the penitents' part is toward a fuller revelation of themselves during penance.

People were taught to list their sins, but sometimes the list itself may become a way of hiding. I find it is possible

for people to list all their sins and still not reveal what is really happening in their lives.

Sometimes I will ask a penitent which sin needs the most attention or what he or she thinks is really at the root of a sinful habit. Often such a question helps a penitent really begin to share what is happening in his or her life.

That can be when true change begins to happen and when true healing begins, because we are beginning to deal with real issues at a level deeper than just symptoms.

Sometimes the movement is physical, from behind a screen to face-to-face confession.

Many people are hesitant to make this move, but those who try it a few times almost never go back behind the screen. This movement to come out of hiding physically often bespeaks a similar openness of spirit.

When a person is ready to really reveal who he or she is and what is really happening in his or her life, a face-to-face encounter often seems natural. This simple change in setting generally facilitates a more satisfying experience.

Sometimes the movement is from a stance of dread to a sense of gratitude for God's healing love.

Some penitents come to the sacrament with great hesitation, often because they find it hard to forgive themselves for what they have done and they expect the same negative response from God and the confessor.

Because this sacrament touches the deepest parts of our lives and hearts, it can be a powerful experience. †

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)

Discussion Point

Penance lifts the weight of sin

This Week's Question

What do people value about the sacrament of penance? As a priest, how would you answer from your experience?

"I feel the most attractive thing about the sacrament of penance for penitents is the opportunity to talk to the priest as a friend and confidant, to discuss their spiritual life and other aspects of life bordering on the spiritual. All this helps them to be able to make a better decision about important life, and spiritual, matters." (Father Edmund Bernauer, Short Hills, N.J.)

"Those who make a good confession about something that has weighed heavily on them value the words of forgiveness, which lift the weight of sin and allow

them to start anew. Being able to be who they are in the Lord's presence and say, 'I'm sorry. Take me back,' and feel that he has done that is very valuable." (Father Chris Orndorff, Tucson, Ariz.)

"I think the certainty of God's forgiveness celebrated in a human sign. They feel it's a visible sign that God forgives them." (Father Rallen H. Stencil, Hilbert, Wis.)

Lend Us Your Voice

An upcoming edition asks: As a parish minister to the sick, what do you actually do?

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Perspectives

From the Editor Emeritus/John F. Fink

Jesus' death by crucifixion

Jesus was executed by crucifixion, a method described by the Roman orator Cicero as the most cruel and frightful sentence. It was sometimes inflicted by the Romans for murder and banditry but was used especially for those found guilty of rebellion. It was

thought that executions by crucifixion would deter others from rebelling against the government. The two men crucified with Jesus probably had participated in a rebellion led by Barabbas, the man released when Pilate gave the crowd of choice of releasing either him or Jesus.

Crucifixion was common at that time. After the second revolt of the Jews against Rome in A.D. 135, the Emperor Hadrian had 500 Jews a day crucified. And it was a form of execution used by others besides the Romans. The Jews themselves used it. After the Pharisees unsuccessfully revolted against the Hasmonaean king Alexander Jannaeus, a descendant of the Maccabees, in about 90 B.C., Jannaeus crucified 800 of them in front of his palace in Jerusalem.

Before Jesus was crucified, he was scourged. The Romans did not limit themselves to 39 lashes (40 minus one) as the Jews did. The criminal was stripped naked and was whipped with a *flagrum* or *flagellum* consisting of two or three thongs with pieces of bone or metal attached. These ripped the skin and left the entire body a bloody mess. It also severely weakened the victim, making it difficult for him to carry his cross to the place of execution.

Crosses for execution didn't look

like the ones we see in our churches. The vertical part of the cross was fixed in place; the criminal carried only the crossbeam, which was usually strapped to his arms. This meant that, when he fell under the weight of the crossbeam or from a push by a soldier, he could not catch himself with his hands and would fall on his face. This added to the torture. In most parts of the Roman Empire, the criminal carrying his cross was still naked from the scourging, but the Jews protested against a naked man being paraded through the streets of Jerusalem, and the criminals were dressed again after the scourging. Then they were stripped again once they arrived at the site of the crucifixion.

Golgotha was an abandoned quarry just outside the walls of Jerusalem, although it is inside the present-day walls. The crucifixion took place at the top of a hillock left in the quarry, about 40 feet high. Jesus was thrown down on the ground and nails were driven through his wrists into the crossbeam. Then the crossbeam was lifted to the upright stake in the ground. Jesus' legs were doubled up so a nail could be pounded through his feet. Nailing was normal; there is no evidence of tying.

The upright stake had a strip of wood on which the victim could sit by pushing himself up with his legs, thus prolonging his agony. Sometimes the victims hung there for days, pushing themselves up again and again. If the soldiers wanted to hasten death, they broke the legs so the body weight hung only by the arms. Then death soon came through asphyxiation. This did not happen in Jesus' case because he died after hanging on the cross for only about six hours—from 9 a.m. to 3 p.m., according to Mark's Gospel. †



Spirituality for Today/Fr. John Catoir

Addictions and the spiritual healing of Easter

At Easter we celebrate the victory of life over death. Jesus showed us that joy truly triumphs over sorrow.



Sometimes it is difficult to see victory and joy in this world, but look again. A symbol of spiritual victory occurs every time someone recovers from substance abuse.

Alcohol and drug addictions are chronic illnesses which need medical and psychological treatment. However, the success of the 12-Step program shows that these diseases respond to spiritual healing.

The soul has a profound need for intimate consolation. After being separated from the warm comfort of the womb, a baby immediately cries for help. Instinctively the infant's mouth is ready to receive milk. After two years of nursing or bottle feeding, the child becomes orally fixated. Relief comes through the mouth.

Later in life this oral gratification continues in different forms—smoking, overeating, excessive drinking and pill-popping.

The 12-Step program teaches recovering addicts a different way to satisfy their spiritual hunger using the mind instead of the mouth. St. Augustine said, "Our souls are restless until they rest in Thee, O Lord." Our restlessness is often found in our hunger for God.

We care for the soul by improving our conscious contact with God. For example, John Doe has been using drugs since he

was 15.

At age 19, after a year in prison, he finally admits that he is powerless over drugs. He embraces the 12-Step program and in so doing turns his life over to God as he understands God.

His soul has been starving for spiritual nourishment, and now he seeks supernatural food instead of some chemical. As he turns his life over to his higher power, divine love flows into his soul.

Ideally, each day he engages in wordless prayer for 15 minutes, and gradually the need for alcohol or drugs becomes less insistent. By the grace of God, he finds he can stay clean and sober one day at a time. He did it by depending on God, not drugs.

Millions of recovering addicts testify to the success of this mysterious process. They learned that sobriety becomes possible when

the underlying need for the artificial substance subsides. We know that addicts can transcend their problems with the help of God.

Addiction is a chronic illness which can be treated medically, but it is also a spiritual disorder. The essential thing in recovery is humility and a spirit of surrender.

C.S. Lewis, the British writer, once said: "There are two kinds of people. Those who say, 'Thy will be done,' and those to whom God says, 'OK, do it your way.'"

The spiritual healing of Easter is only possible when you die to yourself as Jesus did. †

(Father John Catoir is a regular columnist with Catholic News Service.)

The Human Side/Fr. Eugene Hemrick

Vocations in diverse cultural groups

Wherever I travel in America these days I encounter people from a wide variety of cultural groups:



African-Americans; Asian-Americans; immigrants from Central and South America and the Caribbean; and, of course, people of European ancestry, as well as others.

My travels have convinced me that if we are going to increase the numbers of vocations to the priesthood and religious life, we need to take steps to communicate well with all these many cultural groups. We can't rest on past methods of promoting vocations, can't be content with past ways of communicating.

Recently I gave a talk on vocations in the Diocese of San Bernardino. A group of Samoan people were present in brightly colored cultural dress. And they were very interested in the future of the priesthood, sisterhood and brotherhood.

To my surprise that day, I learned that my audience represented diverse ethnic and racial groups.

After my visit to San Bernardino I traveled to San Diego where I celebrated Mass in Spanish and then entertained a question-and-answer period with Mexican and Latin American youth on the priesthood.

Next I visited the Catholic Center of the Archdiocese of Los Angeles. As I drove through the area near the center, I noted that most road signs on several of the main thoroughfares were in Korean, Japanese or Vietnamese.

When I returned home and summarized

my trip in a written report, I was struck by the reality that no matter where I travel, I have a similar experience. Cultural diversity is the norm. That's why I've come to believe that to increase vocations, we must look more intently to all our cultural groups.

We need to face the reality and adapt to it.

To promote vocations, we're going to need to study what images speak best to a particular culture. We need to be able to communicate effectively not only in the languages, but the images that people understand.

We need to make contact with the people we want to reach. It is partly a question of building bonds by finding out what concerns and interests we share. It is partly a question of learning to listen to the different concerns of different groups.

If we are to promote vocations effectively, we need to be able to communicate with people whose backgrounds and ways of thinking are diverse. It is in a certain sense a question of inculturation: making sure our approach to faith respects everything that is valid about each culture, making sure we know where others we hope to address are coming from—who their heroes are, what their suffering is and has been, what they hope for.

Effective communication with others is tied to respect for others, in other words. Effective vocations promotion means finding fresh, creative methods of communication that enable us to connect with these others. †

(Father Eugene Hemrick is a regular columnist with Catholic News Service.)

Cornucopia/Cynthia Dewes

Exactly who's riding a donkey on Palm Sunday?

On Palm Sunday we greet the King of Glory, riding humbly into Jerusalem on a donkey. Not very king-like by our standards, but then Jesus was not your usual king.



It's interesting to consider the kings of the world. Bet you thought we didn't have them anymore, right? Except maybe

those figureheads over in Europe or a few tribal leaders in remote areas. And after the continuing erosion of the so-called Camelot in this country, kings probably lost whatever luster they may have had for us.

But if we think about it a while, we realize that there are more kings around here than we thought. We have guys like Bill Gates, whose Microsoft kingdom is not literally a walled bastion, but try telling that to its wannabe competitors. If he isn't a king of something, who is?

We have President Clinton, Jesse Helms and Strom Thurmond, political kings of the hill and therefore masters of our fate. We have Martha Stewart, the queen of perfect. She inspires some of us to live in ivory towers, and sends others to dungeons of despair.

There are the kings and queens of media country. They funnel life and its events through their own imperfect sensibilities for the information and edification of subjects who watch, read and listen to

their pronouncements.

Jay Leno jousts with Dave Letterman to be verified as King of Late-Night TV. Talk Show Queen Oprah is continually having to put down insurrections by mouthy rivals, while the Kings of Quiz are put in jeopardy and made to spin a wheel of fortune in order to survive the creeping onslaught of gossip shows.

The kings and queens of Hollywood often have short but influential reigns. Their personal clothing, sexual behavior and philosophical beliefs, no matter how deranged, are seized upon and echoed by viewers of all ages. And the clothing, sexual behavior and philosophical beliefs they depict on film are likewise copied, usually to the disadvantage of our society.

The kings of fashion, although weaker than in former times, still make demands upon kids and adults who should know better. To be thin, dressed in designer clothes and shoes, and driving a 4-wheel drive sport vehicle is to be stylish and sexy.

Royalty even pops up in the Church now and then. You know, the kings and queens who never want to hear sin mentioned, or those who unceasingly find it in others.

The true King of Glory whom we remember on Palm Sunday doesn't display many of these royal characteristics. He is instead a trustworthy informant, a model of real virtue and the setter of conclusive trends. He will save us from ourselves, donkey or no donkey. †

Palm Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 5, 1998

- Luke 19:28-40
- Isaiah 50:4-7
- Philippians 2:6-11
- Luke 22:14 - 23:56

Today the Church celebrates Palm Sunday, one of the oldest and most liturgically profound of the feasts during the year. Important in this celebration, although subject to some modification given local circumstances, is the blessing and procession with the palms. This precedes the Liturgy of the Word.

Setting the stage for this procession is a reading from Luke's Gospel. The reading recalls the arrival of Jesus in Jerusalem.

In hearing this reading, it is important to understand Luke's unique insight into the full meaning of the fact that the Lord entered Jerusalem. That the Crucifixion and Resurrection occurred in Jerusalem vested them with nothing less than a divine character. Luke saw this. He was deeply convinced that Jerusalem was more than a place. It was the place where God reconciled with people, where people recognized God and, realizing their own limitations, turned to God.

Jesus, on Calvary, finally and completely secured this reconciliation between God and humanity. Scholars suspect that Luke was heavily influenced by St. Paul. Certainly Luke's great perception of God's eternal mercy, often unfolded in Jerusalem, and the concrete effects of the Incarnation of God in Jesus are parallel with the thought of Paul.

The first reading in the Liturgy of the Word, from Deutero-Isaiah, is another of the "Suffering Servant Songs."

Majestically, it extols the greatness of an everlastingly loyal, but abused, servant of God. The Church obviously uses this text to identify and salute the Lord Jesus.

Finally, the Church proclaims the Passion narrative from St. Luke. Reading the Passion narrative from one of the Synoptics is an earmark of Palm Sunday liturgies. Each of the four Gospels recounts the trial and execution of Jesus. Each has its own special view of the meaning of

what occurred.

Unique to Luke is the full report of the exchange among Jesus and the two criminals also condemned to die. (Mark 15:32c alludes to this exchange.)

For Luke, this exchange enables the innocence of Jesus once more to be asserted. It also displays the profound, almighty nature of God's forgiveness given through Jesus, and proclaims that the true character of the Christian relies upon realities not affected by human death. Suffering humans who identify themselves with the Lord will also attain everlasting life.

Reflection

In the minds of Luke and Paul, the great fact and the great opportunity in Christian life is in the individual believer's identity with the Lord. It is an identity certainly made possible in the Incarnation, in the meeting in Jesus of the human and the divine. It is the inevitable product of God's will to redeem and to give life and love, a will given visibility so often in history in Jerusalem through the kings, the prophets and the worship in the temple.

However, this identity is not automatic. God drags no one kicking and screaming into heaven. Each saint must willingly choose to follow the Lord. This means a conscious and voluntary rejection of personal sin.

This feast's Passion narrative gives the image of the repentant thief, whom legend (but not the Scripture) calls Dismas. With his life behind him, with only the unknown before him, the thief recognizes the Lord and begs forgiveness.

Even humiliated and crushed by earthly power, Jesus is triumphantly powerful. He forgives the thief and admits the thief to eternal life.

This same floodtide of love and mercy awaits us if we repent. For us, Jesus not only dies but lives. In Jesus is God with all grace, life, strength and hope.

Palm Sunday calls us to the careful observance of Holy Week. Moreover, it calls us in the most poignant and imposing of images and symbols to see in Jesus truly our life and our hope.

Eagerly, imploringly, this magnificent old ritual of Palm Sunday summons us to life in the Lord—reminding us that eternal life awaits us. †

Daily Readings

Monday, April 6
Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 7
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-6, 15, 17
John 13:21-33, 36-38

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

Thursday, April 9
Holy Thursday
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21
Holy Thursday evening
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 10
Good Friday
Celebration of the Lord's Passion
Isaiah 52:13 - 53:12
Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1 - 19:42

Saturday, April 11
Holy Saturday Night:
The Easter Vigil
Genesis 1:1 - 2:2 or
Genesis 1:1, 26-31a
Psalm 104:1-2, 5-6, 10, 12-14, 24-25
or Psalm 33:4-7, 12-13, 20-22
Genesis 22:1-18 or
Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Exodus 14:15 - 15:1
(Response) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-13
Isaiah 55:1-11
(Response) Isaiah 12:2-6
Baruch 3:9-15, 32 - 4:4
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalms 42:3, 5; 43:3-4 or
when baptism is celebrated,
(Response) Isaiah 12:2-6 or
Psalm 51:12-15, 18-19
Romans 6:3-11
Psalm 118:1-2, 16-17, 22-23
Luke 24:1-12

Sunday, April 12
Easter Sunday
Acts 10:34a, 37-43
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4 or
1 Corinthians 5:6b-8
John 20:1-9 or
Luke 24:1-12 or,
in the evening,
Luke 24:13-35



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In hearing this reading, it is important to understand Luke's unique insight into the full meaning of the fact that the Lord entered Jerusalem. That the Crucifixion and Resurrection occurred in Jerusalem vested them with nothing less than a divine character. Luke saw this. He was deeply convinced that Jerusalem was more than a place. It was the place where God reconciled with people, where people recognized God and, realizing their own limitations, turned to God.

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My Journey to God

A Season of Paradox

There is a tradition in Catholic theology of "both/and." Both Scripture and Tradition. Grace and works. Authority and freedom. Reason and revelation.

What at first glance appears to be two contradictory ideas actually becomes complementary upon further reflection. And so it is with Lent.

Lent is a season in the Church year in which Christians both escape from the distractions of the outside world and simultaneously confront the barriers which threaten their inner life with God.

It is a time of prayerful silence, yet also of conversation—an interior conversation between the soul and its Creator.

It is a time to relax from the pressures of the workaday world, while at the same time intensifying one's focus on God's gift of salvation in Christ Jesus.

It is also a time of surrender.

A time when we attempt to surrender a few of those things that divide our hearts and deprive us of that elusive, precious gift of single-minded devotion to God.

A time when we reflect on the ultimate surrender, Jesus: divine and human, betrayed, rejected, abandoned, tortured, willing to give up all—even to die for our sakes, undeserving as we are.

And yet, from this sacrifice, this apparent failure, He won for us true forgiveness from God! And it is during the season of Lent that we prepare to share in his victory over sin and death on Easter morning.

Hopefully, Lent is a time to embrace these "contradictions" and allow God to further change and convert us into the image of Jesus.

During the final days of Lent, we still can do any one of many practical things to help realize this hope: prayer, fasting, almsgiving, acts of charity or personal sacrifice, or a spiritual retreat.

There is still time to experience the paradoxes of Lent: to escape and confront, to be silent and converse, to relax and intensify, and to surrender and share in the Victory of Christ.

By Mike Haigerty

(Mike Haigerty is a member of St. Lawrence Parish in Indianapolis.)

Question Corner/Fr. John Dietzen

Penitential Rite has reconciliation effect

QI realize the importance of the sacrament of penance, but wonder about the efficacy of other activities like prayer and especially the Penitential Rite at the beginning of Mass. We hear little about this anymore. Is it a rite of penance? Does it have reconciliation effect? If not, what is its purpose? (Tennessee)



AYes, it surely does have reconciliation effect. All the spiritual life of the Church is lived in awareness that, however filled it may be with the gifts of Christ, it is made up of people who unfortunately often fall into sin.

Thus, the Church, "at the same time holy and always in need of purification, constantly pursues repentance and renewal" (*Introduction to the Rite of Penance*, No. 3; the references that follow here are to the same document).

Next to the eucharistic sacrifice itself, the flagship, so to speak, of this pursuit of forgiveness and healing is the sacrament of penance. The teaching of the Church is that any grave (mortal) sin should be confessed to a priest in confession (No. 7).

But, as the rite puts it, "the people of God (the Church) accomplishes and perfects this continual repentance in many different ways" in addition to the sacrament of penance.

Individually and as a body, we share Christ's sufferings by enduring our difficulties, doing works of mercy and charity,

and trying to adopt more fully the outlook of the Gospel. Done out of love, St. Peter reminds us, such actions are redemptive, cover a multitude of sins (1 Peter 4:8) and make us a sign to the world of our conversion to God.

Since repentance entails reconciliation with our brothers and sisters who are always hurt by our sins, communal penance services, for example, even when they do not include individual absolution, show more clearly the community nature of penance and forgiveness.

Listening attentively and prayerfully to the Word of God in the liturgy and personal prayer are other ways of experiencing and celebrating God's mercy. So are the penitential aspects of the eucharistic celebration, which include the Penitential Rite you mention and other parts of the Mass, the Eucharistic Prayer, the Apostles Creed, the Lamb of God, and so on.

The Church mentions each of these explicitly as part of the Church's pursuit of reconciliation with God, with and through Jesus Christ (Nos. 4, 22).

The Penitential Rite at Mass is effective for forgiveness and reconciliation.

However, we can't put a quantity on grace, on our sharing in the life of God. We are dealing with a God whose love for us goes beyond measure, who asks us only to open ourselves to his mercy and redemptive love. We believe that the Church, guided by the Holy Spirit, tells us how, and helps us, to move consciously and reverently into the presence of that mercy. The Penitential Rite of the Mass is among its ways of doing that. †

Pedal power pushes Marian Knights to success

By Mary Ann Wyand

Mile by high-speed mile, the Marian College cycling team is racing toward a strong finish in National Collegiate Road Cycling competitions this spring.

Last fall, Marian's cycling team won its second National Collegiate Track Cycling title in San Diego, Calif. Those successes earned national recognition for the Indianapolis Franciscan college.

On March 21, the Marian Knights repeated their 1997 team victory in the second annual Indianapolis Motor Speedway/Marian College Midwest Cycling Classic at the Speedway.

Early the next day, the team traveled to Danville, Ill., for a collegiate road cycling competition sponsored by the University of Illinois. They won that event as well.

To compete on the grueling collegiate road and track cycling circuits, Marian's cyclists train daily—sometimes in inclement weather—and race regardless of rain, snow or high winds.

During the March 21 competition at the Speedway, the weather was particularly adverse.

"It was relatively brutal out there," Marian cycling coach Ken Nowakowski explained, "with temperatures in the high 30s and winds that I think would approach 25 miles an hour at times."

Marian freshman Neil Fronheiser, from Barto, Penn., earned his first win for the year in the men's A race at the world-famous racetrack.

"It was really hard," Fronheiser said. "I hadn't had to [work] like that for a while."

Fronheiser also is a member of Marian's national champion track cycling team.

Marian College president Dr. Daniel Felicetti, his wife, Barbara, and Bill Woodman, dean of student affairs, joined a group of students at the Speedway to cheer for the men's and women's teams.

"The overall team performance was terrific because they have been training hard and doing everything they need to do to win," Felicetti said. "We're really proud of them."

The Midwest Cycling Classic victory on March 21 "in my opinion solidifies the Marian College cycling team's dominant position in the Midwest Collegiate Cycling Conference," Nowakowski said. "Several of our riders were having difficulties with knee problems and respiratory illnesses, and we were still able to pull out a commanding win at the Speedway. The point spread was extremely convincing."

Marian's team earned 153 points to claim the trophy, the coach said, which was more than 70 points over the second-place team.

Intensive training makes these wins possible, junior

Brian O'Neal from Grants Pass, Ore., explained. "We've had much better weather than usual, so we've been training more. Today a lot of us got in more than 70 miles."

Team members are close-knit, he said. "It's a lot of fun. We all come from such different backgrounds and almost all of us are a long way from home. Having cycling as our life gives us a really good bond."

Sophomore Kelly Wilson, from Long Beach, Calif., said she had to learn to adjust to Indiana's climate during daily training rides lasting up to two hours and weekend rides of three or four hours.

Weekends are challenging, she said, with hours of travel time to other Midwestern colleges for regional cycling competitions. And that doesn't include study time.

This month, Marian's cycling team competes April 4 at DePauw University and April 11 at Purdue University. Those races will be the final regular season events.

A week later the Marian team travels to Columbia, Mo., for the regional road cycling championships. On May 15-16, the team moves on to Clemson University in Greenville, S.C., to compete for the national championships in the men's and women's road cycling events.

Team members maintained successful youth cycling careers before competing on the college level, Nowakowski said. "Marian has allowed them a chance to continue that career, as well as pursue a college degree."



Photo by Ken Pizar courtesy of Marian College



Marian College cyclist Ryan Barrett, a junior from Richmond, Va., leads the field coming down the straightaway in the men's A race during the Midwest Cycling Classic March 21 at the Indianapolis Motor Speedway. In photo at left, Marian junior Brian O'Neal (from left), from Grants Pass, Ore., accepts the team trophy won by Marian College along with freshman Neil Fronheiser, from Barto, Penn., who won that event, and junior Stephane Derr, also from Barto, Penn., who won the women's A race.

Strong support from the school administration and student body, he said, helps the men and women of Marian's 20-member cycling team contribute their best efforts week after week.

As he nears the end of his first year at Marian, Nowakowski continues to work toward a number of goals for the team. "I need to intensify my recruiting efforts to add more women to the squad and replace upperclass men and women as they graduate," he said. "I also hope to strengthen the road cycling team and look at other ways to strengthen our overall stature and further professionalize the team." †

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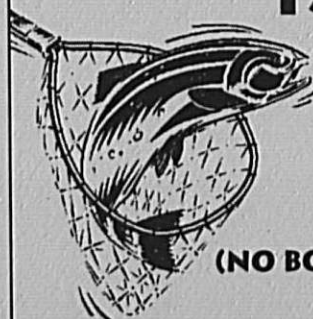
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The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, 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.

April 3

Catholic Charismatic Renewal of Central Indiana will gather for Mass and healing service at St. Joseph Parish, Indianapolis, 1375 S. Mickley Ave., 7 p.m. Information: 317-927-6900.

April 3-5

Mount Saint Francis Retreat Center will present a charismatic retreat for men and women, "The Spirit of God: The Holy Spirit: The First Gift to Those Who Believe." Information: 812-923-8817.

April 4

Knights of St. John Hall at Greensburg will be having a craft show, 8 a.m.-4 p.m., (Take 134A off of I-74) Lunch available.

Benedict Inn Retreat and Conference Center will offer Breakfast with the Easter Bunny, 9-11:30 a.m., 1402 Southern Ave., Beech Grove. Information: 317-788-7581.

April 4-5

St. Bernadette Parish, Indianapolis, 4838 Fletcher Ave., will hold its annual Easter Boutique, Saturday 10 a.m.-4 p.m., Sunday 10 a.m.-1 p.m. Information: 317-356-5867.

April 5

A Natural Family Planning class will be held at St. Louis School, Batesville, Room B-16, 9 a.m.-12 p.m. Cost: \$25-books and materials. Information: 812-934-3338.

St. Francis Xavier, Henryville, will offer a smorgasbord, 10:30 a.m.-1:30 p.m. Cost: Adults \$6; Children 12 and under \$3. Under 5 free. Quilt raffle and crafts.

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St., will host Palm Sunday Eucharistic Liturgy, 10:30 a.m., Archbishop Daniel M. Buechlein presiding.

April 5-12

Benedict Inn Retreat and Conference Center will present Holy Week Directed, a reflective retreat. Information: 317-788-7581.

April 7

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St. will host the Chrism Mass, 7:30 p.m., Archbishop Daniel M. Buechlein presiding.

April 9

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St. will host Holy Thursday Eucharist followed by a period of adoration, 6:30-11:00 p.m.

Archbishop Daniel M. Buechlein presiding.

Good Shepherd Parish, Indianapolis, 1109 E. Cameron, has scheduled Holy Thursday Mass for 7 p.m.

April 9-12

Benedict Inn Retreat and Conference Center will present "Tridium Silent Retreat." Cost: \$125. Information: 317-788-7581.

April 10

Secena Memorial High School, Indianapolis, 5000 Nowland Ave., will hold a Good Friday fish fry, 4:30-7:30 p.m. in the cafeteria. Cost: \$4.50 per person, under 3 free.

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St. will host Good Friday service, 1 p.m. Archbishop Daniel M. Buechlein presiding.

Good Shepherd Parish, Indianapolis, 1109 E. Cameron, has scheduled Good Friday Mass for 7 p.m.

April 11

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St. will celebrate the Easter Vigil, 8 p.m., with Archbishop Daniel M. Buechlein presiding.

Good Shepherd Parish, Indianapolis, 1109 E. Cameron, has scheduled the Easter Vigil Mass at 8 p.m.

April 12

Good Shepherd Parish, Indianapolis, 1109 E. Cameron, has scheduled Easter Sunday Mass for 9 a.m. and 11 a.m.

Recurring

Daily

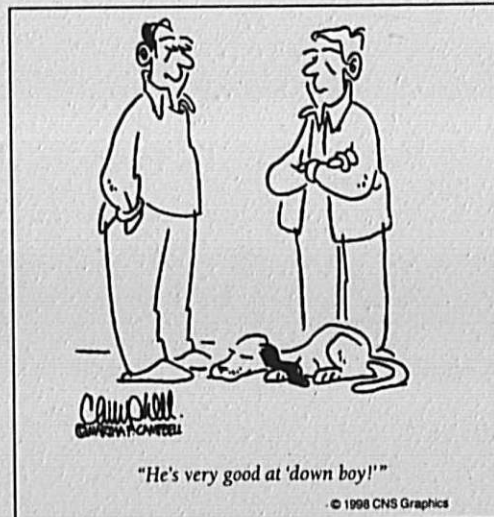
St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Low Mass daily (except Sunday), 8 a.m.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., Parish Center building, will hold perpetual adoration 24 hours a day.

Weekly

Sundays

St. Patrick Parish, Indianapolis,



will hold a Tridentine (Latin) High Mass, 1:30 p.m.

St. Anthony Parish, Clarksville, will hold "Be Not Afraid" Holy Hour from 6-7 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., will host a prayer group, 7:30 p.m. in the chapel.

Tuesdays

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

St. Luke Parish, Indianapolis,

Single Adults Group will meet in the parish reception room, 7:30-8:30 p.m. Information: 317-299-9545.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., will hold Marian prayer group from 2:30-3:30 p.m.

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

Wednesdays

Fr. Gobbe's rosary cenacle group will meet from 1-2:10 p.m. at Immaculate Heart of Mary Parish, Indianapolis, 57th and Central.

Thursdays

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

St. John Parish, (Indianapolis, across Capitol Ave. from the Hoosier Dome) will hold "Lenten Scripture Reflection," 1 p.m., a discussion of last Sunday's reading, hosted by Fr. Thomas Murphy. The discussion will last about 45 minutes, coffee provided. Information: 317-635-2021.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather at 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary.

Fridays

St. Monica Parish, Indianapolis, 6131 N. Michigan Rd., will hold a fish fry during Lent from 5-8 p.m. sponsored by the Men's Club.

St. Roch Parish, 3600 S. Meridian St., Indianapolis, will hold a fish fry each Friday during Lent from 5-7 p.m.

Sponsored by the Men's Club.

Knights of Columbus, Council 541, will host fish fry dinners from 5-7:30 p.m. at the St. Benedict Church Parish Center, 9th and Walnut Sts., Terre Haute. Cost: \$5 adults; \$3 children under 12. Information: 812-533-1048.

St. Martin Parish, Yorkville, will hold a fish fry during Lent from 4-7:30 p.m. Cost: \$5 adults; \$2.50 children.

SS. Peter and Paul Cathedral will offer eucharistic adoration during Lent, beginning at end of noon Mass, with Benediction following Mass, Stations of the Cross at 7 p.m. Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

St. Susanna Parish, Plainfield, 1210 E. Main, will hold adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

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

Sacred Heart Parish, Indianapolis, will hold eucharistic adoration at 8:30 a.m. concluding with communion service at noon. The Stations of the Cross will be held at 7 p.m. All are welcome.

St. Joseph University Parish, Terre Haute, will hold eucharistic adoration after the 9 a.m. Mass until 5 p.m.

Saturdays

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

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group will meet in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Tuesdays

Divine Mercy Chapel, Indianapolis, next to St. Michael Church and Cardinal Ritter High School, 3354 W. 30th St., will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., will hold rosary and Benediction, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., Indianapolis, will hold the Stations of the Cross at 7 p.m.

St. Joseph Parish, St. Joseph Hill, Sellersburg, 2605 St. Joe Rd. West, will hold eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish,

Indianapolis, 1530 Union St., will hold Exposition of Blessed Sacrament following 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

First Saturdays

St. Nicholas Parish, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED Gathering will follow in the parish school.

Apostolate of Fatima will hold holy hour, 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., will hold First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

Holy Angels Parish, Indianapolis, 28th and Martin Luther King Jr. St., will hold exposition of the Blessed Sacrament, 11 a.m.-noon.

Second Wednesdays

The archdiocesan Family Life Office, Natural Family Planning Classes, will meet at 7:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Cost: \$20. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

Focolare Movement meets at 7:30 p.m. at the home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

Third Mondays

Young Widowed Group, spon-

sored by the archdiocesan Family Life Office, will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Holy Family Parish, Oldenburg, will hold a support group for widowed persons at 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Thursdays

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

Third Fridays

The Catholic Charismatic Renewal of Central Indiana will gather for a Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis. Teaching will begin at 7 p.m. followed by Mass at 7:30 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, Indianapolis, 3922 E. 38th St., will have a Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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Fasting is rooted in the Bible, cultural tradition

The practice can help us realize our need for God, and encourage us to seek him

By Amy Cooley

Fasting. It is a part of nearly every religion. Jews and Christians alike do it. Social reformers such as Gandhi did it. But how well does the average Catholic understand it?

For U.S. Catholics, fasting comes up a few times during Lent, on Ash Wednesday and Good Friday. On these days, the Church designates a fast of eating only three meals, the two smaller of which combined should not equal the larger. Abstinence, not eating meat on the Fridays of Lent, is not the same as fasting. But there is a lot more to fasting than this.

The practice of fasting is rooted in the Bible as well as in tradition. In the Old Testament, prayer and fasting are used as penance to bring the people back to God and to overcome hardship (Joel 1:14, 2:15; 1 Sam 7:6). Fasting was a sign of mourning in Jewish tradition of the day. Yet fasting was sometimes mis-

used. The prophet Zechariah rejected fasting without change of heart, the ultimate reason for fasting (Zech 7:5).

Jesus himself fasted 40 days and nights before beginning his public ministry. In his teaching, Jesus condemned flaunted fasting that was used to gain human respect rather than closeness to God. Jesus taught the people to let only God know when they were fasting. "And your Father who sees what is hidden will repay you," Jesus teaches (Mt. 6:18).

If Jesus acknowledged that God would repay those who fasted with the right intentions, why did his disciples not fast? This was a question people of his day asked him. Jesus replied, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast" (Mt. 9:15).

Are we now at a time that we need to fast? Some think so. Among them are many followers of the purported mes-

sages of the Blessed Mother of Medjugorje. A part of these messages is a call to increased prayer and fasting. The reported messages claim that "fasting has been forgotten during the last

quarter of a century in the Catholic Church." The Medjugorje visionaries say Mary advocates the best fast as taking only bread and water two days a week. Yet other forms of fast-

ing, such as giving up TV, cigarettes or alcohol, are also considered good and acceptable.

Why fast? Do growling stomachs bring God pleasure?

Fasting helps us realize our need for God, explained Conventual Franciscan Father Martin Day, pastor of Saint Joseph Parish in Terre Haute. He said that when we are comfortable we aren't likely to seek after something more. We can fast with no spiritual component, such as when we are dieting. But a spiritual aspect heightens awareness of our need for God and makes us more inclined to seek him, Father Martin said.

There are many reasons for fasting, from prayer, to protest, to penance. According to Father Martin, some people fast for repentance, to acknowledge their guilt and present themselves to God for mercy. Fasting can also be used as an intercessory prayer for the salvation of others or as a catalyst for personal growth.

We can also fast for a cause, Father Martin explained, such as fasting while protesting outside an abortion clinic. In this way, the protest becomes not just an intellectual exercise, but a way to get the whole body involved. "It brings ideals into a larger arena and confronts us personally. I think that's a good thing," he said.

Father Bernard LaMontagne, an assistant professor of theology at Saint Mary-of-the-Woods College, said that in fasting we move away from something delightful, not something bad, but something that brings us pleasure. He sees fasting as a tangible way to move away from our sins. "As Christians, we fast to show the enormity of what sin does to

us," he explains.

Since the 1960s the Catholic Church has had more lenient regulations on fasting and abstinence. Father LaMontagne says this does not imply that our need

for penance is less. Instead, choosing fasting or other forms of penance is now each person's individual responsibility. "Our sorrow for sinfulness is a personal choice

we make," he said.

Jennifer Baisden, originally from Naperville, Ill., now a junior at Saint Mary-of-the-Woods College, agrees. She decided several years ago that she would do a full fast every Ash Wednesday and Good Friday. On those days she drinks only water. "I think the rules today are good when people fast because they want to. When people do it because they think they have to, I don't think it means anything." She thinks people who fast on their own are more likely to think about why they are doing it.

So where might the Church go with fasting in the future?

Early Christians fasted twice a week; the Catholics of today don't even come near that. "We're very lax when it comes to fasting today," Father Martin said.

Yet Father Martin doesn't think we should return to the ways of the early Church. "I don't think we need to go back to anything. I think we need to move forward to the Kingdom of God. And I think fasting can play a part in that," he said.

He suggests finding new forms of fasting—perhaps ways that take into account how much of the earth's resources we are using up. We can car-pool, drive less and stay conscious of how much petroleum we use. He also suggests reading a newspaper and paying attention to what is going on around the world. Only by being informed can we react to economic injustice. "Maybe we should fast from ignorance," he said. †

(Amy Cooley is a senior at Saint Mary-of-the-Woods College majoring in print communications and theology.)

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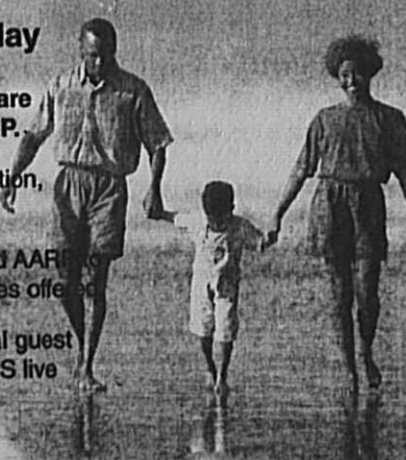
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

BATES, Paul L., 62, St. Patrick, Indianapolis, Mar. 18. Brother of Robert, Patrick, Joseph Bates, Providence Sister Mary Bates, Dolores Clark, Elizabeth Price, Dorothy Carson, Theresa M., Bernadette, Catherine Bates.

BERG, Matthew A., 86, St. Matthew, Indianapolis, Mar. 17. Husband of Joan Berg. Father of Jim, Richard J., Matthew A., Stephen A. Berg, Barbara J. Leversen, Mary Ann Yates. Brother of Frank, Eugene Berg. Grandfather of 19.

EAGAN, Francis R., 77, Holy Spirit, Indianapolis, Mar. 16. Father of Ruth Ann, Francis T. Eagan. Stepfather of Robert T. McColgin. Grandfather of six. Great-grandfather of two.

HERTZING, Opal Mae (Dickman), 81, St. Mary, New Albany, Mar. 20. Mother of Judith A. Seawright, Gloria Brummett. Grandmother of four.

KOMENDO, John S., 87, St. Mark, Indianapolis, Mar. 19. Husband of Edna (Cubert) Komendo. Father of Pamela Smith, Sandra Duncan, John D. Komendo. Brother of Louis Komendo, Mary Williams, Helen Wesat. Grandfather of nine. Great-grandfather of 11.

KRUKEMEIER, John E., 80, St. Mark, Indianapolis, Mar. 20. Husband of Mary L. (Moriarty) Krukemeier. Father of Thomas, John, Jeff Krukemeier. Stepfather of Thomas, Robert Moriarty. Brother of Roselyn

Bailey, Frances Abraham, Fred, James, Richard, Donald Krukemeier. Grandfather of 13. Great-grandfather of eight.

LIBUNAO, Dr. A.S., 72, St. John the Baptist, Osgood, Mar. 13. Husband of Anna (Bassett) Libunao. Father of Arte, David, Brian, Shane Libunao, Lee Ellen Stigger, Cil Yocum, Gigi Libunao. Grandfather of eight.

LOSSIN, Alberta R., 88, Holy Name, Beech Grove, Mar. 15. Sister of Betty McLeish. Grandmother of three. Great-grandmother of two.

MOORMAN, Loretta, 81, St. Anthony of Padua, Morris, Mar. 17. Wife of Sylvester Moorman. Mother of Herbert, Arnold, Michael Moorman. Sister of Leona Moorman. Grandmother of 10. Great-grandmother of one.

MORAN, Elizabeth A. "Betty," 71, St. Philip Neri, Indianapolis, Mar. 22. Mother of Mary Ann Asbury, Ginny Cobb, Barbara Estridge, Michael J., Patrick J., Lee Joseph, Jr., Jerry J., Dennis J. Moran. Sister of Leo, Father James Cantwell. Grandmother of 28. Great-grandmother of 23.

NORDSIEK, Catherine V.

(Ross), St. Mark, Indianapolis, Mar. 19. Mother of Mary Jo Free Wallen, William F. Nordsiek Jr. Sister of Mary Poinsette. Grandmother of three. Great-grandmother of three.

NUNGESTER, John Andrew, 1, St. Mary-of-the-Knobs, Floyds Knobs. Son of Darrell and Debbie Nungester. Brother of Jimmy, Anna Nungester. Grandson of Herman and Doris Buechler, Clarence and Nancy Nungester, Jr.

POWERS, Robert Earl, 74, St. Jude, Indianapolis, Mar. 9. Husband of Dorothy J. Thomas. Father of Susan Stephens, Nancy D., Rev. Steven Powers. Brother of Joseph Powers, Mary Trackwell, Ruth Hardesty, Evelyn Ware, Joanne Underwood. Grandfather of four.

RIEGNER, Ann B. (Doll), 89, St. Matthew, Indianapolis, Mar. 20. Mother of M. Lorraine, Richard H. Riegner. Grandmother of two. Great-grandmother of three.

SMITH, Clelland C. "Bud," 74, Our Lady of Lourdes, Indianapolis, Mar. 18. Father of Rhonda S. Weaver, Brent E., J. Rhett Smith. Brother of Glenn Smith. Grandfather of one.

SPARKS, Barbara Jean, 72, St. Malachy, Brownsburg, Mar. 21. Mother of Judy Mathews, John A., Jack Sparks. Sister of Albert Unversaw, Esther Daeger, Helen Schmidt, Delores Murphy. Grandmother of four.

STEIR, Anna G., 101, St. John the Baptist, Osgood, Mar. 12. Aunt of one.

TRACY, Robert Lee, 91, SS. Peter and Paul, Indianapolis, Mar. 13. Husband of Thelma Tracy. Father of Robert E., Clifford M., Michael R., Larry J. Tracy, Shirley A. Clardy, Phyllis L. Johnson, Paula J. Tracy, Sylvia Barbour. Brother of Joseph Tracy, Lular B. Tracy. Grandfather of 13. Great-grandfather of 22. Great-great-grandfather of six.

TREACY, Leona M. (Kuhn), 81, Holy Spirit, Indianapolis, Mar. 17. Wife of Bernard J. Treacy.

TUZZOLINO, Anthony R., 79, Our Lady of Perpetual Help, New Albany, Mar. 13. Stepfather of Mary Pat Worden, Joann Cook. Grandfather of five. Great-grandfather of eight.

VOLPERT, Mary Agnes (McDaniel), 84, St. Mary New

Albany, Mar. 22. Mother of Daniel J. Volpert. Sister of Ethel McDaniel. Grandmother of two.

WAZNIK, Cecelia C. (Budnik) (Wawrzyniak), 95, Christ the King, Indianapolis, Mar. 16. Mother of Richard L., Daniel B., Raymond L. Wawrzyniak, Robert E. Lawrence. Sister of Nicholas Budnik. Grandmother of 12. Great-grandmother of 22.

WILKERSON, Golda, 74, St. Mary, North Vernon, Mar. 20. Wife of J.F. Wilkerson. Mother of Joyce Durham, Randall Wilkerson. Sister of John Hauersperger, Elmalee Barr, Sarah Taskay, Margaret Beineke, Opal, Cordelia Speck. Grandmother of four.

WINTER, Beatrice (Green), 86, St. Joseph, Indianapolis, Mar. 5. Mother of Beulah Fox, Dolores Pinkston, Phyllis Moore, John E., David P. Winter. Sister of Iris Avery, Gladys Phelps, Louise Parson. Grandmother of 15. Great-grandmother of 17. Great-great-grandmother of three.

YEAGER, Wilma L., 83, Holy Name, Beech Grove, Mar. 15. Sister of Bill Yeager.

Priest gives Clinton Communion, says he followed new directory

CAPE TOWN, South Africa (CNS)—The parish priest of the South African church where U.S. President Bill Clinton attended Mass said he was following a new South African bishops' directory on ecumenism when he gave Clinton Communion.

A Vatican official said it appeared clear that Clinton should not have been given Communion.

Father Mohlomi Makobane, parish priest of Regina Mundi Church in Soweto, said he knew Clinton was likely to come up for Communion but that he had not asked permission to give it to him from Bishop Reginald J. Orsmond of Johannesburg, South Africa.

Father Makobane said after he had read the Directory on Ecumenism in Southern Africa, accepted by the Southern African Catholic Bishops' Conference at a meeting in January, he "took it for granted" that Clinton would be allowed to receive the Eucharist. The priest said he gave a copy of the document to organizers of Clinton's visit when discussing the possibility of Clinton wanting to receive Communion.

Clinton, a Southern Baptist, and first lady Hillary Rodham Clinton, a Methodist, joined more than 1,000 people at the March 29 Mass. Both received Communion.

At the Vatican March 31, Bishop Geraldo M. Agnello, secretary of the Congregation for Divine Worship and the Sacraments, said: "Since this is a person who is not a Catholic, he cannot be admitted to eucharistic Communion. This is a canonical norm ... and therefore no bishops' conference can advance a different rule."

Bishop Agnello said the exceptions noted by canon law were limited and were designed for situations in which other Christians are unable to worship in their own churches. For example, he said, canon law could allow for an Orthodox Christian who is unable to find an Orthodox church in his area to attend Mass in a Catholic church and take Communion. A secretary of the Pontifical Council for Promoting Christian Unity, Bishop Jean-Claude Perisset, also cited the limitations of canon law in such cases, along with the pontifical council's own 1993 ecumenical directory.

That directory said that "in general the Catholic Church permits access to its eucharistic Communion ... only to those who share its oneness in faith, worship and eternal life."

"The rules are given by the ecumenical directory of 1993, and we must follow them, as well as canon law," Bishop Perisset said.

The Vatican press office had no comment on the episode. The Code of Canon Law permits non-Catholics to receive Communion in a Catholic Church in cases of "grave necessity" if they "cannot approach a minister of their own community and on their own ask for it" and if they hold what Catholics believe about the Eucharist. †

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News briefs

U.S.

Arkansas bishop mourns shootings at middle school

LITTLE ROCK, Ark. (CNS)—"No words can capture the pain and suffering of our people," said the Catholic bishop of Little Rock after two boys shot and killed four fellow students and a teacher at an Arkansas middle school. Bishop Andrew J. McDonald, whose diocese covers the entire state of Arkansas, said after the March 24 shootings that "prayers and offers of assistance have poured in upon us" from throughout the United States and the world. "Only our faith, our hope, our love, our readiness to forgive will put our lives back together," he added.

Suspended Dallas priest guilty on seven counts of sex abuse

DALLAS (CNS)—A Dallas County jury convicted suspended Dallas priest Rudolph "Rudy" Kos on seven counts of sex abuse of children March 28. Three of the convictions were for aggravated sexual assault on a child, a crime for which the maximum penalty is life in prison. The other counts—one of sexual assault on a child and three of indecency with a child—carry penalties of up to 20 years in prison and a \$10,000 fine for each. The sentencing phase of the trial was to begin March 30.

World

Spanish sisters, held captive in Rwanda, call superior

MADRID, Spain (CNS)—Two Spanish nuns held captive in Rwanda called their provincial headquarters and said they were doing well. Sister Antonia Azpilicueta, superior of the Sisters of Charity of St. Anne, said the two nuns called her at the order's Madrid headquarters the morning of March 25. The captive nuns said to communicate to their families and friends that they were well and peaceful and still in Rwanda. They did not say where they were being held or who their kidnappers were, said Sister Azpilicueta.

Pope, Polish premier exchange copies of ratified concordat

VATICAN CITY (CNS)—Welcoming the formal ratification of a Vatican-Polish treaty, Pope John Paul II said the document permits normal relations between the church and state for the first time in 53 years. The treaty, called a

concordat, was signed in 1993 by Poland's Solidarity-led government, but its ratification was blocked until this February by left-wing political parties that claimed it violated the separation of church and state. "Today a new step, which I would define as normal, begins in the reciprocal relationship between the Holy See and the Republic of Poland," the pope said March 25.

Algerian archbishop: Church does not want convicts executed

VATICAN CITY (CNS)—The archbishop of Algiers has asked the Algerian government not to carry out the death sentences of seven men convicted as accomplices in the 1996 murder of a French bishop. "The church does not want these seven condemned to death to be executed," Archbishop Henri Teissier of Algiers told *Fides*, the news agency of the Congregation for the Evangelization of Peoples. Algerian authorities said the three men who actually planted the bomb were killed in a shootout with police several months later. The bomb, a remote-controlled device left by the front porch of the bishop's residence, killed Bishop Pierre Lucien Claverie of Oran, France, and his driver.

El Salvador far from what Archbishop Romero wanted, auxiliary bishop says

SAN SALVADOR (CNS)—El Salvador is still a long way from being the country envisioned by Archbishop Oscar Romero of San Salvador, said a Salvadoran bishop on the 18th anniversary of the archbishop's assassination. "Re-reading his last writings, we discover that we are still far from what (Archbishop) Romero wanted for El Salvador," San Salvador Auxiliary Bishop Gregorio Rosa Chavez said March 24. Archbishop Romero was gunned down by a rightist death squad while celebrating Mass in a San Salvador chapel in 1980. By the time of his death, his outspokenness had earned him death threats from the military and ruling aristocracy and adoration from the poor majority.

Mandela, bishops discuss Church-state cooperation

CAPE TOWN, South Africa (CNS)—A delegation from the Southern African Catholic Bishops' Conference held talks on building Church-state cooperation with President Nelson Mandela. The March 24 talks "set a positive tone for good relations and continuing dialogue between the Church and the government," the bishops' parliamentary liaison office said in a statement. "The need for greater cooperation between Church and state in the socio-economic and moral reconstruction of our society" was discussed, it said. While Mandela expressed "his deep personal appreciation" of the Church's work, he challenged the Church to "do even more," the statement said.

Canadian government agency helps fund Catholic doctors' project

OTTAWA (CNS)—The Canadian International Development Agency will give \$375,000 to a Catholic doctors' project aimed at reducing the mortality rate of women giving birth in Ghana. Dr. Robert L. Walley, founder and president of Matercare International, said the development agency doubled its normal dollar-for-dollar formula for this project.

Collection for Cuba included in pope's Easter schedule

VATICAN CITY (CNS)—A special collection for health care in Cuba and the traditional Way of the Cross at the Rome Colosseum mark Pope John Paul II's full schedule of Easter activities this year. The Vatican released the official Easter schedule March 30. Several events, including the pope's *urbi et orbi* blessing on Easter morning, will be televised around the world. At a Holy Thursday Mass in the Basilica of St. John Lateran, the pope has asked that the annual special collection be used to supply medicines to the ill in Cuba, where he made a pastoral visit in January.

People

Portuguese cardinal dies; pope praises his leadership

VATICAN CITY (CNS)—Portuguese Cardinal Antonio Ribeiro of Lisbon, known for his pastoral leadership at a time of church-state tensions, died at age 69 of cancer. In a telegram of condolences, Pope John Paul II called Cardinal Ribeiro a "generous pastor" who served the church with love and energy. The cardinal's death March 24 left the College of Cardinals with 162 members, of whom 119 are eligible to vote in a papal conclave.

Missionary priest perfects production of herbal cure

BOMBAY, India (CNS)—Faced with high cost of \$80 per patient for treatment of the widespread tropical disease *kala azar*, the Catholic Health Association of India perfected a traditional cure for a lower cost. Divine Word Missionary Father Varghese Earaplackal led a team of researchers sponsored by the Catholic association. The team reformulated the herbal medicine of the traditional Munda healer P.P. Hembrom, adding a mineral extract and establishing the proper dosage. "Our herbal-mineral extract costs about \$3 and has a cure rate of about 90 percent," said Father Earaplackal, who has a doctorate in ethnobotany from Lucknow University in India and is the director of the Institute of Indian Culture. †

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

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Youth Ministry Coordinator

A young parish in the Archdiocese of Indpls. is accepting applications for a full-time youth ministry coordinator to begin July 1. Applicant should have a commitment to the vision of a total Catholic youth ministry, a bachelor's degree in religious studies or a related field, and a strong faith. Must be a self-starter and motivated to work collaboratively with volunteers and parish staff. Salaried position with benefits. Send résumé and three letters of reference to SS. Francis and Clare, Youth Ministry Search, 5901 Olive Branch Rd., Greenwood, IN 46143.

Youth Minister Coordinator

The youth minister coordinator for St. Mary of the Annunciation Parish in New Albany, IN, should serve as bearer of the Gospel to catechists, parents, students, and the parish in his/her area of responsibility. The person should model for others through his/her personal life. Skills in organization and an ability to communicate well with peers and youth are necessary.

Requirements: Is a professed and practicing Catholic and is making progress toward achieving NFCYM standards.

Additional experience helpful: a minimum of a bachelor's degree in pastoral/youth ministry, education, theology, psychology, religious education, music, or a related field, or equivalent; training through youth ministry certification program; training in principles, practices, and theories of total youth ministry.

Send résumé including references by April 10 to: St. Mary of the Annunciation Church, 415 E. 8th St., New Albany, IN 47150. Attention: Mrs. Chris Yarbrough, Chairperson, Youth Minister Coordinator Search Committee.

Classified, continued

Positions Available

Resource Person
and Program Administrator

The Batesville Deanery Pastoral Council is seeking to hire a full-time resource person and program administrator, effective July 1, 1998. This position has three main roles: (1) administrative officer to deanery pastoral council, (2) coordinator of deanery leadership groups, and (3) manager of the deanery resource center. Further responsibilities include attendance at regular deanery leadership meetings, coordinating various workshops, seminars and retreats for the deanery, and facilitating the work of DREs and catechists. We are seeking a person who is a practicing Catholic, enthusiastic, self-starter, and who has experience in parish (and archdiocesan) organizations and boards, who can relate to a diversity of deanery leaders (pastors, DREs, PLCs), who possesses administrative, organizational, and communication skills, and is familiar with Catholic religious education trends and practices. Other desirable qualifications include a college degree and basic computer skills. For more information, please contact Julie Reed at the address below. We are an equal opportunity employer. Please send your complete résumé, letter of application and three references by April 25 to: Search Committee, c/o Julie Reed, 2450 N. County Rd. 100W, Greensburg, IN 47240.

Senior Accountant

The Archdiocese of Indianapolis is seeking an accountant to be responsible for monthly billing, investment portfolio review, and financial statement preparation and analysis. This position will ensure transaction activity if recorded to the general ledger in a timely and accurate manner in accordance with GAAP.

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Substitute Teachers

Bishop Chatard High School is taking applications for substitute teachers. Qualified candidates for substitute teaching should contact Gayle Kaster at 317-254-5433. Teaching experience preferred but not required.

Director of Stewardship
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Full-time position to implement and manage the parish total stewardship program. The incumbent will be responsible for communications and publications, supporting volunteer programs, fund raising; business and community relations, and newcomer programs. Qualifications include a college degree or equivalent, good organizational and communication skills. Salary based upon experience and qualifications. Send résumé to: Search Committee, Our Lady of Mount Carmel, 1045 W. 146th Street, Carmel, IN 46032 or fax 317-846-3477.

Custodian

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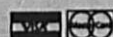
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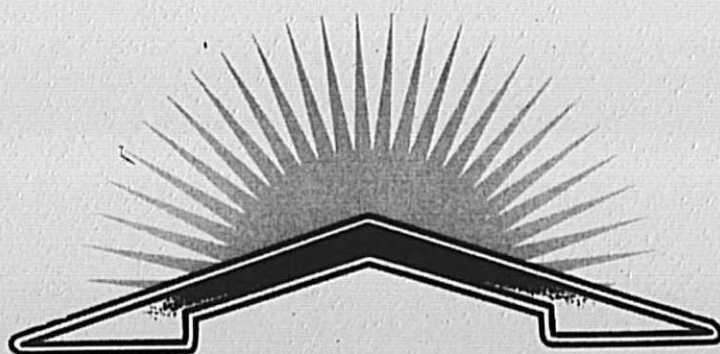
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