



The

Criterion

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Serving the Church in Central and Southern Indiana Since 1960

April 17, 1998

Church celebrates Easter

During the April 11 Easter Vigil at St. Matthew Parish in Indianapolis, Pam Yaney watches the interpreter John Poletta so she can better understand the words of the confirmation rite by Father Donald L. Schmidlin, pastor of St. Matthew (background). Her sponsor, Cora Einterz, extends her hand to the confirmand's shoulder. Yaney's guide dog, Abby, reclines at her side.



Photo by Margaret Nelson



Photo by Margaret Nelson

Father Schmidlin baptizes Eugene King during the Easter Vigil Mass.



Photo by Susan Elser



Photo by Susan Elser

Hundreds of people gathered in the streets of North Vernon as St. Mary's Youth Ministry present the Living Way of the Cross on Good Friday, April 10. The youth ministry group has participated in the presentation of the 14 stations since 1980. This year, youth offered re-enactments at Immaculate Conception Parish in Millhouse and Immaculate Conception Academy in Oldenburg, as well as at St. Mary Parish in North Vernon.

Welcome!

The Criterion welcomes new Catholics in the archdiocese. A partial listing provided by parishes begins on Page 21.

Mausoleum, new shrine slated for St. Joseph Cemetery

By William R. Bruns

Plans for construction of a mausoleum and a new shrine at St. Joseph Cemetery in Indianapolis have been approved by Archbishop Daniel M. Buechlein. The project was recommended to the archbishop by the Catholic Cemeteries Association and the Archdiocesan Building Commission.

The project calls for the creation of a brick, limestone and granite mausoleum that will house 480 crypts and 96 niches for cremains in the 128-year-old cemetery.

Gene Harris, director of Catholic Cemeteries, said that the mausoleum and shrine will be situated on the site of the old Gothic St. Joseph Chapel, which will be razed. The chapel was built in 1874 for \$6,000.

"The new shrine to St. Joseph," Harris said, "will incorporate as many usable items from the chapel as possible. The mausoleum itself will be made of brick and granite and will use the limestone caps and key-

stones from the chapel."

The chapel is built into the side of a hill and the lower level, a cellar-like vault, originally served as a storage and holding room for bodies awaiting burial—sometimes throughout an entire winter—until the ground thawed in the spring.

According to a history written in 1974 by Bette Lux, the chapel apparently fell into disuse early in this century. In 1925, when the priest in charge of the cemetery made his first visit to the chapel, he was "appalled" by the condition of the place and by the fact that he found a still there!

Lux's history reports that the priest, Franciscan Father Diacus Gruenholz, pastor of Sacred Heart Parish in Indianapolis, cleaned up the chapel and on All Soul's Day in 1925 celebrated Mass there with "800 students from his Sacred Heart School." The students must have stood outside for Mass since the chapel is small, possibly seating a dozen or so persons comfortably. Lux reports that this was believed to be the last Mass cele-

brated inside the building until 1972.

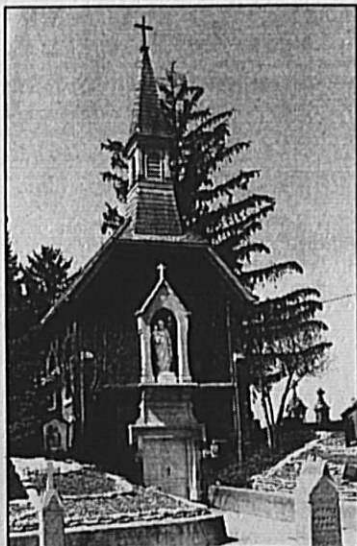
Known originally as the "German Cemetery," St. Joseph Cemetery was established adjacent to the "Irish Cemetery," originally known as St. John Cemetery and, since 1891, as Holy Cross. The two cemeteries were merged sometime after 1870.

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, said, "We looked at the possibility of restoring the chapel, but it would cost an estimated \$220,000 to bring it up to snuff, and, having done that, its small size and its inaccessibility to the handi-

capped and older folks would work against its being used much. The Council of Priests and others whom the archbishop consulted about this project could not justify spending that kind of money for something that would not be used."

According to Harris, both St. Joseph and Holy Cross cemeteries are "full." "The mausoleum will make more burial space available for our people, especially those who want to be buried near their family members in St. Joseph or Holy Cross," he said.

Construction of the mausoleum and shrine is scheduled to begin later this year. †



St. Joseph Chapel

Three Divine Mercy celebrations scheduled in archdiocese for April 19

The Feast of Mercy will be observed in three locations within the archdiocese on Sunday, April 19.

Archbishop Daniel M. Buechlein will preside at the Indianapolis gathering at St. Michael the Archangel Church. Adoration will begin at 2 p.m. with the sacrament of reconciliation available to the faithful. The Divine Mercy Service, with the singing of the Divine Mercy Chaplet will start at 3 p.m.

Hosted by the coordinators of the nearby Divine Mercy Adoration Chapel, the recitation of the chaplet will be followed by a reflection on Divine Mercy, a processions of the Blessed Sacrament and Benediction.

At St. Patrick Parish in Terre Haute, the Divine Mercy Chaplet will be recited at 2:45 p.m. in the Perpetual Adoration Chapel.

St. Bartholomew Parish in Columbus will celebrate the Feast of Mercy from 2 p.m. to 4 p.m. at the St. Columba Oratory. Adoration of the Blessed Sacrament will be offered during the entire celebration. Reconciliation is scheduled from 2 p.m. to 2:45 p.m.; the Divine Mercy Chaplet offered from 3 p.m. to 4 p.m. Benediction will close the celebration.

The Feast of Mercy comes from private revelations made to Blessed Maria Faustina, a member of the congregation of the Sisters of Our Lady of Mercy in Poland. In the 1930s, Blessed Faustina received a message of mercy that she was told to spread throughout the world.

In obedience to her spiritual director and to her own vision of the Lord, Blessed Faustina recorded Divine Revelations in a diary. That book repeats and clarifies the Gospel story of God's love for his people, emphasizing the need to trust in God's mercy.

In a visit to Poland to the tomb of Blessed Faustina last June, Pope John Paul II said, "On the threshold of the third millennium, I come to entrust my petrine ministry to the merciful Savior, 'Jesus, I trust in you.'"

"I pray unceasingly that God will have 'mercy on us and on the whole world,'" said the Holy Father during his visit to Blessed Faustina's tomb, choosing words from the Divine Mercy Chaplet. †

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The Criterion

4/17/98

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Discipline, prayer are keys to Cathedral success

By Mary Ann Wyand

Cathedral High School's Fighting Irish made Indiana High School Athletic Association history on March 28 when they captured the first Class 3A state basketball championship at the RCA Dome in Indianapolis.

Eight members of that team also helped the Irish earn the 1996 IHSAA Class 4A state football title at the RCA Dome.

Varsity basketball coach Pete Berg's squad finished the state's first season of class basketball with a 22-4 record by defeating the Yorktown Tigers.

The state basketball title was especially exciting for Cathedral athletes A.T. Simpson, Rylan Hainje, Zach Fox, Eddie Freije, Scott Peterson, Phil Brown, John Shelbourne and Rufus Sanders, who played on the 1996 state football championship team.

"It meant a lot to win both state championships," senior A.T. Simpson said. "I'll always remember the seniors saying we wanted to do something special for our school this year. It was very special to win a state basketball title. We didn't want to leave here without putting a banner up in the gymnasium."

To win championships, A.T. said, athletes have to act like champions both on and off the field or court.

"I think that puts us over the edge," he said. "We're a team. That's what it takes to win both football and basketball titles. We have great coaches and players."

The St. Andrew the Apostle parish-ioner, *Parade* magazine Football All-American and Purdue University football recruit wears a "WWJD"—"What would Jesus do?"—bracelet. A.T. said he believes team prayers helped the Irish achieve their dream in both sports.

"God is the center of my life," A.T. said. "I just let him do it, and he takes care of me. I always follow him, and I know everything will be all right."

Cathedral senior quarterback Zach

Fox, from St. Michael Parish in Greenfield, won the IHSAA Class 3A Arthur Trester Mental Attitude Award given for outstanding scholarship, athletic ability, attitude and sportsmanship.

"It was beyond my wildest dreams that I would be able to play for state championship football and basketball teams and win the Trester Award," Zach said. "As a team [in each sport], we knew what we wanted to do. It was a great experience to get to the RCA Dome the first time, and the second time just added that much more to it."

A three-sport athlete, Zach is currently considering offers from colleges and the Air Force Academy. After completing the football season, he went right into basketball and now is playing baseball.

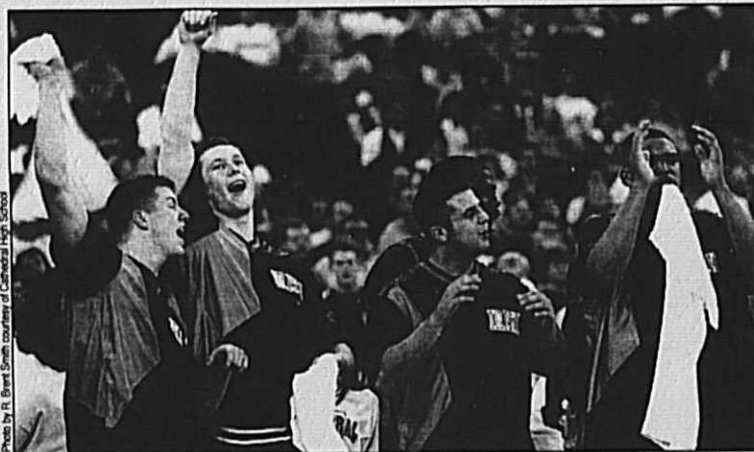
"Each sport is different as far as the physical and mental aspects," he said. "A former coach told me it's not how you start the season, it's how you finish it. That's always stuck with me and helped me stay with it [during the transition from one sport to another]."

Senior Rylan Hainje of Indianapolis earned a lot of attention from sportswriters all year and will play basketball for Butler University this fall.

"We've got a lot of good athletes on the team, a lot of good players," Rylan said of his classmates. "The coaches said defense was going to be our main prerogative. I think that's what kept us in the [state] tournament. Everybody put a lot of work into winning both titles, and we would pray before every game. I think that helps."

Immediately after each tournament game, while students celebrated around them the Irish gathered at center court with their coaches to offer a prayer of thanks to God for their victory.

That selfless attitude is what high school athletics is all about, coach Pete Berg explained. "What I'll always remember about these guys are the sacrifices they made to do what they needed to do to improve the team. †



Cathedral Irish basketball players (from left) Zach Fox, Grant Sterley, Eddie Freije, A.T. Simpson (behind Eddie) and Rylan Hainje celebrate their school's IHSAA Class 3A state basketball championship March 28 at the RCA Dome in Indianapolis.

Archbishop Buechlein to lead pilgrimage to Holy Land, Rome

Limited spaces are available for the archdiocesan Pilgrimage to The Holy Land and Rome to be led by Archbishop Daniel M. Buechlein Oct. 11-25.

The pilgrimage is part of the ongoing archdiocesan Journey of Hope 2001 celebration. Spiritual renewal is one of three focuses of the Journey of Hope.

Archbishop Buechlein led the first pilgrimage in 1996 to shrines in southern Europe. Last year, Msgr. Joseph F. Schaedel, vicar general of the archdiocese, led pilgrims to holy shrines in Italy. Msgr. Schaedel also has led pilgrimages to local and regional shrines.

During the Pilgrimage to The Holy Land and Rome with Archbishop Buechlein, Mass will be celebrated daily, and opportunities for private prayer and reflection will be provided. The pilgrimage will include tours of important religious

sites in both the Holy Land and Rome.

Pilgrims will walk in Jesus' footsteps at places such as Cana, where married couples will have the opportunity to renew marriage vows; Nazareth, Jesus' boyhood home; and the Jordan River, where pilgrims will renew their baptismal vows. The pilgrimage also will spend several days in Jerusalem to experience the Mount of Olives, the Garden of Gethsemane and other holy sites.

In Rome, the pilgrims will attend a general audience with the Holy Father, visit the Priscilla Catacombs, and tour other religious sites of the Eternal City.

The cost of the pilgrimage is \$3,699 with departure from Indianapolis. For more information or to reserve space on the pilgrimage, call Carolyn Noone, associate director of special events for the archdiocese, at 317-236-1428, or 800-382-9836, ext. 1428. †

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Editorials

Our most evident 'sacraments'

The Archdiocese of Indianapolis welcomed almost 1,400 new adult members this year, most of them baptized last Saturday at the Easter Vigil. In addition, 659 Christians previously baptized in other traditions were welcomed into the full communion of the Catholic Church, and 734 adult Catholics were confirmed in the faith.

This coming Sunday is the Second Sunday of Easter, the last day of the solemn octave of Easter. It used to be called "Dominica in albis," or "Sunday in Whites," because it was the last day that the neophytes, the newly baptized, wore their albs, their white baptismal garments, to the Eucharist.

But before our neophytes put aside their white garments and while they are still "wet behind the ears" with baptismal water and fragrant with the scent of the sacred chrism, we want to wish them God's abundant blessings. We know that, for most of them, the various roads they have traveled to baptism, full communion, or confirmation have been long ones; and for some of them, the roads have been rocky. In any case, congratulations are in order for their perseverance. We also want to thank our new

Catholics for allowing us to journey with them during their inquiry into membership in the Church or during their completion of initiation in confirmation. Their presence among us has helped us focus on the meaning of our own baptisms and on our commitment to Jesus Christ and the Catholic way of being Christian.

The late James B. Dunning, a priest of the Archdiocese of Seattle and a pioneer in the implementation of the Rite of Christian Initiation of Adults, once said that new Catholics are our most evident sacraments during the Easter season. Father Dunning was speaking of sacraments here in the broad sense—"visible signs of invisible grace," as St. Augustine defined sacraments. In this sense, our new Catholics—through their struggles in coming to the Lord, in their death to self and sin, and in their rebirth in Jesus Christ through the waters of baptism—give us glimpses of the face of Jesus and help us experience and appreciate the generous grace of God at work in the Church. And for this we are very grateful to our newest sisters and brothers. Welcome and thank you! †

—William R. Bruns

Who speaks for the Church?

Who speaks for the Church? Cardinal Roger Mahony, archbishop of Los Angeles, recently posed this question during an address to the plenary assembly of the Pontifical Council on Social Communications. "While it is true that bishops speak for the Church together in council or as heads of local dioceses," the Cardinal said, "it is also true that there are indeed many other voices speaking in the Church today. At times it may seem that [this] has given rise to cacophony rather than to fuller harmony in faith, hope and charity!"

In his address, Cardinal Mahony calls attention to the fact that today "there are many who have access to highly effective means of communication and give the appearance of speaking for the Church." However, he fears that too many people assume that individuals or groups who have access to public media are speaking "for the Church." He says that "this impression is communicated by persons and groups representing a wide range of Catholic perspectives (from the extreme left to the far right)."

We share Cardinal Mahony's concern. Just because an individual or group calls itself "Catholic" does not mean that it can speak authoritatively on or for Catholicism. We have seen too many instances where access to a Catholic mailing list, a Web site or the public airwaves allows people with their own agenda to manipulate Catholic images and teachings. And far too often, as Cardinal Mahony says, "the content of their message is inaccurate and/or misleading, and the manner in which it is delivered is marred by rage, rancor and personal attack."

The Criterion strongly supports the right of everyone to participate in an open exchange of ideas on all matters concerning Catholic faith and practice. We affirm the importance of dialogue, and we recognize that there are many different voices speaking in the Church today. Differences of opinion, and honest disagreement, are inevitable—and can be productive—if they are conducted in a spirit of reverence and mutual respect for the rights and dignity of all.

However, what distinguishes the Catholic community from other religious traditions is a firm belief in the authoritative teaching of the pope and the bishops. This does not require "blind faith" or "mindless obedience." On the contrary, we are constantly challenged to explore, question and re-examine our beliefs in order to better understand, and renew, the faith that we have received from God through the Catholic community. But as a Church, we draw the line at public, rancorous dissent—whether in newspaper columns, letters to the editor, radio "call-ins" or television programs that question the orthodoxy of Church leaders. In the final analysis, we Catholics trust that the Holy Spirit speaks in and through our pope and bishops and pastors (even when we happen to disagree with them most emphatically!) This is one of the many marvelous paradoxes of Catholic faith: from many diverse—even contradictory—voices can be heard one Word. †

—Daniel Conway

(Dan Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

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



Parents hold key in our post-Christian era

Even recent alumni of Bishop Chatard High School make sure I don't forget what is now considered a Holy Thursday tradition. Two alumni were present for the gathering of the (early) Thursday morning Rosary Group, which, as usual, was a good mix of students. Once more I was inspired by the unaffected and straightforward prayerfulness of the students. Before each decade of the rosary we have the opportunity to offer special intentions. They pray for a lot of people, and I didn't detect the slightest self-interest or narrow preoccupation. I compliment you students, parents and teachers!

After the prayer service when the students went off to classes and one alumnus went off to work, I invited the other alumnus (home from the seminary) to go for a bagel. As we stood in line a woman asked where I was "a Father." I introduced myself, and she told me she had a great regard for the Catholic Church and for Catholic education. She had gone to a Catholic elementary school taught by the Blessed Sacrament Sisters in New York (Harlem). Her daughter had gone to Notre Dame University and as a result (she believes) was living a good Christian life. She herself is a principal of a middle school in the Indianapolis Public Schools system.

I remarked I was sorry to read in *The Indianapolis Star* (front page) the day before that the safety police in the Indianapolis Public Schools system were going to inaugurate metal detectors in the elementary schools in order to prevent guns from entering the schools. The middle school principal said it was her conviction that when prayer in public schools went out the door, guns came in. She also said that just the day before, because the school had disciplined a student for angrily shoving a teacher, the parent threatened to report it "downtown." The principal and I agreed that when we were disciplined in school—whether we thought we deserved it or not (and usually we did)—the last thing we would do is willingly tell our parents. That would have been double jeopardy! I expressed my appreciation and admiration to that middle school principal for her dedication to help make our society better. As my spiritual director would say, she was also "a sign of the kingdom" on a rainy morning.

We don't like to admit it, but there is plenty of evidence that we live in a society where much of the public

forum is post-Christian. In fact, unwittingly I hope, there is much in our society that is anti-Christian. Have you ever noticed around high holy days like Christmas, Good Friday and Easter some media folks feature negative issues calling into question religious beliefs and Christianity and Christ? This Holy Week, one cable channel featured a four-hour series of alleged evidence that calls into question much of what we believe about "the historical Jesus." Often at this time of year, questions are raised about the divinity of Christ or religious scandals that discredit the Church. On the radio, I heard a string of reports about "far out" fundamentalist Christian expectations and strange Holy Week practices in Mexico. The Church continues on nonetheless.

But that's not what I mean by a post-Christian era. Moral values generally associated with Christianity, especially Catholic Christianity, have fallen victim to the "defining down of deviancy" in our country. Wasn't it Senator Moynihan of New York who first coined that phrase in the context of the controversy over partial-birth abortion?

You can't convince me that the massive and freewheeling depiction of violence, promiscuous sex, disregard for the sacredness of the marriage bond and the integrity of family life in movies, on television and in music videos or on compact discs is not affecting our youth. Society is in trouble when great athletes and movie and music stars who ignore the canons of common moral decency and societal institutions like marriage and family are glorified.

Once in a while some of you express compassion for the challenges of an archbishop. Well, I have great compassion for the pressure placed upon you parents who want your children to lead decent and happy lives. I want you to know that while we will never be able to do it perfectly, our Church wants to provide as much support as we can in our schools and in our parish youth and religious education programs. Needless to say, we can't parent for you. I pray that you have the courage and the strength in your homes to insist (consistently) that your children walk against the stream. They will bless you for it even as they kick and scream! Permissiveness breeds contempt. It can also be the seedbed of violence. I pray fervently with you and for you. †

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.

Buscando la Cara del Señor

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



Los padres tienen la llave en nuestra época post-cristiana

Hasta los egresados de la escuela secundaria Bishop Chatard se aseguraron que yo no me olvidara de lo que ahora se considera una tradición el Jueves Santo. Dos egresados pasados estaban en el Grupo del Rosario por la madrugada del jueves, que, como de costumbre, consistía de una mezcla de estudiantes. Una vez más yo fui inspirado por las sencillas y sinceras oraciones de los estudiantes. Antes de cada década del rosario, tenemos la oportunidad de ofrecer las intenciones especiales. Los estudiantes oraron por muchas personas, y no descubrí el menor egoísmo o preocupación. ¡Felicitó a ustedes los estudiantes, padres y maestros!

Después del servicio de oración cuando los estudiantes se fueron a sus clases y un egresado salió para trabajar, invité al otro egresado, quien estaba visitando del seminario, a ir conmigo a comer un bagel. Cuando estábamos en fila una mujer me preguntó de donde yo era cura. Me presenté a ella, y ella me dijo que tenía mucha estimación para la Iglesia y el sistema escolar Católico. Ella había asistido a una escuela primaria católica donde enseñaron las hermanas del Sacramento Bendito en Nueva York (Harlem). Su hija había estudiado en la Universidad de Notre Dame y por lo tanto, esta mujer cree que su hija está viviendo una buena vida cristiana. Ella si misma es directora de una escuela secundaria en el sistema de las Escuelas Públicas de Indianápolis (IPS).

Yo me comenté que desgraciadamente leí en el diario *The Indianapolis Star* (primera plana) el día anterior que la policía de seguridad en IPS iba a instalar detectores de metales en las escuelas primarias para prevenir que las armas entren a las escuelas. La directora dijo que es su creencia que cuando salió la oración de las escuelas públicas, entraron las pistolas. También dijo que el día anterior había disciplinado a un estudiante por haber empujado a un maestro, y el padre de este estudiante amenazó con hacer un informe con la matriz en el centro. La directora y yo quedamos en que cuando se nos había disciplinado en la escuela, no importa si merecíamos el castigo (normalmente sí) lo que queríamos menos fue decir a nuestros padres. ¡Ese habría sido peligro doble! Expresé mi apreciación y admiración a esa directora por su dedicación a ayudar a mejorar nuestra sociedad. Como diría mi director espiritual, ella representa "una señal del reino" en una mañana triste.

A nosotros no nos gusta admitirlo, pero hay suficiente evidencia que vivimos en una sociedad donde mucho del foro público es post-cristiano. De hecho, espero que es inconsciente pero, hay mucho en nuestra sociedad que es anti-

cristiano. ¿Se han dado cuenta de que durante los días santos como la Navidad, el Viernes Santo y la Pascua unas personas que trabajan en los medios de comunicación enfocan en los asuntos negativos que ponen en duda las creencias religiosas y la Cristiandad y Cristo? Esta Semana Santa, un canal por cable presentó una serie de cuatro horas acerca de la evidencia supuesta que duda mucho de lo que creemos del "Jesús histórico". A menudo en este tiempo del año, se plantean preguntas sobre la divinidad de Cristo o los escándalos religiosos que desacreditan la Iglesia. En la radio o varios informes sobre las expectativas extrañas cristianas y las prácticas raras durante la Semana Santa en México. No obstante, la Iglesia continúa.

Pero eso no es lo que quiero decir cuando hablo de una época post-cristiana. Los valores morales que generalmente son asociados con Cristiandad, especialmente la Cristiandad católica, han sucumbido a "una disminución de la definición de perversión" en nuestro país. El Senador Moynihan de Nueva York que fue la primera persona en usar esa frase en el contexto de la controversia acerca del aborto de nacimiento parcial.

No me pueden convencer que la violencia, la promiscuidad, la indiferencia a la santidad del matrimonio y la integridad de vida familiar en las películas, por la televisión y en los videos de música o en discos compactos no afecten a nuestra juventud. La sociedad está en lío cuando se alaban a los grandes atletas y estrellas de la televisión y música y ellos no hacen caso ni de los cánones de la común decencia moral ni las instituciones de la sociedad como el matrimonio o la familia.

De vez en cuando algunos de ustedes expresan compasión para los desafíos de ser arzobispo. Bueno, tengo gran compasión para la responsabilidad que tienen ustedes los padres que quieren que sus niños lleven vidas decentes y felices. Quiero que sepan que aunque nunca podamos hacerlo perfectamente, nuestra Iglesia quiere proporcionar tanto apoyo como posible a nuestras escuelas, y a nuestro programa de la parroquia para la juventud y el programa de educación religiosa. No hay que mencionar que no podemos ser padres por ustedes. Yo oro que tengan el valor y la fuerza en sus hogares que insistir (consecuentemente) que sus niños caminen contra la corriente. ¡Los bendirán a ustedes por haberlo hecho, aunque actualmente dan pateen y griten! La permisividad engendra el desprecio. Puede ser también el fuente de violencia. Rezo fervorosamente con usted y para usted. †

Traducido por: Language Training Center, Indianapolis

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

Letters to the Editor

Columnist unfair in description of new priests

Fr. Eugene Hemrick's recent column ("What will tomorrow's priests be like?" *The Criterion*, March 27) unfairly characterizes the new generation of seminarians as being too far removed from the real-life problems that surround us. The only rationale he gives for this assessment is that they're "conservative," in other words, they understand that the Church really does put us in touch with our supernatural vocation to eternal life with the Blessed Trinity.

Is it possible for one to be too "other worldly"? I suppose. But Our Lord does tell everyone, including his priests, to "seek first the kingdom of God" (Mt. 6:33). And I think most Catholics are grateful to have priests who love the Church and who are men of prayer. Holy priests—not mere activists or dissidents—are the ones who are ultimately effective

in transforming the world.

Leon J. Suprenant, Jr.
Steubenville, Ohio

Grateful for choir

Reading about Christ the King Parish (*The Criterion*, April 10) reminded me of our experience with the parish's Resurrection Choir. My family and I were so grateful to the Resurrection Choir at my half-sister's funeral several years ago at Christ the King! Words don't really tell how much they helped. Many of the mourners were unfamiliar with the songs and indeed with the liturgy. We'd have made a pitifully thin sound but the Resurrection Choir added volume and good sound quality so we had music that really helped us worship and heal. What a terrific ministry!

Mary Norris
Indianapolis

Be Our Guest/Shirley Vogler Meister

Voiceless in Indianapolis: A challenge and a blessing

A few years ago, I received a postcard from Stan Banker, pastor of First Friends



Meeting in Indianapolis. Thinking of its frontal message always makes me smile, but never more so than now. It begins with "I am a Quaker," then gives simple and wise advice for all of us living in a society

that tends to talk without thinking:

In case of an emergency, please be quiet.

I've spent months with laryngitis, ranging from no sound at all to hoarse croaking. It's been like a mini-emergency. Others usually can't hear me on the phone. If it weren't for e-mail and snail-mail—and my husband's answering crucial voice-mail messages for me—I would've lost connections with friends, family, and professional colleagues. Many callers, however, won't leave messages on phone machines. I know, because once I was one of them. Communications, both personal and professional, has taken on new meaning.

My forced silence has become more than a challenge though. It's been a blessing, too, making me more aware of other ways to communicate. When my eldest daughter, Donna, went to Europe, she knew little of the languages in the places she visited—a good experience, she says. Few words were needed if the

person to whom she was talking was tuned into her gestures, eye contact, and body language. Listeners were alert and attentive. Donna claims Europeans are better at this than Americans.

In my silence, I began honing into more than just everyday communications. I now have the opportunity to meditate and pray better, to slow down and to weed out the mundane and the non-productive aspects of my life, and to affirm meaningful goals.

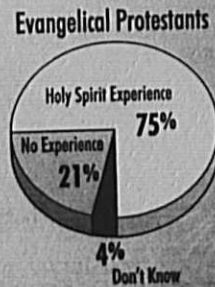
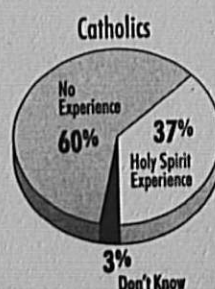
I'm experiencing a comfort and peace unlike any I'd had before in other long-term, unpleasant situations. I'm also reminded once more that I should not take good health for granted, and that I should pray for those who cannot speak for themselves, especially babies and the elderly with brain dysfunction. I grow more grateful for the grace of God, and I am better able to understand what God wants from me.

When my normal voice returns, I hope I'll be more discerning about how I use it; and, because I'm feeling more joyful and relaxed, I'll probably laugh more, too. In fact, I can't help but laugh at what bothered me the first few months into voicelessness—my husband's ongoing and (I hope) facetious joke that he doesn't miss my talking. What he forgets is I still have the written word at my disposal. †

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a freelance writer and poet and a frequent contributor to *The Criterion*.)

Spirit Power

Nearly half of all U.S. Christians say they have personally experienced the action or power of the Holy Spirit. The breakdown for two groups...



Source: 1998 Newsweek poll by Princeton Survey Research Associates.

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Check It Out . . .

"Faithful Response to HIV/AIDS Conference,"



a one-day workshop open to clergy and religious leaders of denominations and interfaith communities from central Indiana, will be held April 28 from 9 a.m. to 3:30 p.m. at Clarian Health Partners Methodist Campus Conference Center at 1-65 at 21st Street in Indianapolis. A \$20 fee includes a lunch buffet. The Reverend William E. Amos, Ph.D., director of pastoral counseling at the North Carolina Baptist Hospital of Winston-Salem, North Carolina, is the speaker. The registration and payment deadline is April 20. Information: 317-929-8580.

"Reflections on Uganda: Church and Culture," presented by Sherry Meyer and Father Jim Farrell, will be April 21 at 7:30 p.m. at Providence High School in Clarksville.

St. Vincent Hospital Guild will host its ninth annual **Dream Green Extravaganza** fund raiser April 21 at Ritz Charles, 12156 N. Meridian St. in Carmel. Social hour is at 6:30 p.m. Dinner will follow at 7:30 p.m. For reservations call Julie McLaughlin at 317-253-2864.

The Indiana University Brass Quintet will perform at Saint Meinrad in the Archabbey Church on April 19 at 2:30 p.m. (CDT.). The performance is free. Information: call Barbara Crawford at 812-357-6501.

The Indiana Chapter of The National Society of Fund Raising Executives is seeking nominations for its annual Awards for Philanthropy. The society sponsors the annual awards program each fall to recognize outstanding achievement by individuals, foundations and corporate philanthropists, fund-raising volunteers, professional fund-raising executives and civic and service philanthropic organizations throughout Indiana whose voluntary contributions of time, talent, and treasure have made a significant difference to the quality of life in Indiana. Nomination forms must be postmarked by April 30 and can be obtained by calling Dan Nicoson at 812-888-4510.

Alumni of Saint Meinrad who reside in the archdiocese will gather at Primo Banquet Hall, 2615 E. National Ave., in Indianapolis April 27. The reception will begin at 6 p.m. followed by a buffet dinner. Saint Meinrad's director of continuing education, Benedictine Father Denis Robinson, will offer a presentation after the dinner.

St. Agnes Academy All School Reunion will be June 7 in Indianapolis. The day will begin at 10:30 a.m. with Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St. A brunch will follow at 12 p.m. at Schnull-Rauch House, 3050 N. Meridian St. The cost for the brunch is \$16. Mail reservations and check before May 24 to Pat Douglas, 7550 N. Pennsylvania Street, Indianapolis, IN 46240-2802. Information: 317-257-8886.

The Catholic Choir of Indianapolis will sing April 23 and 25 at 7:30 p.m. at

Little Flower Parish, 4720 E. 13th Street, in Indianapolis. The cost per ticket is \$10. Information: 317-216-5588.

Marian College in Indianapolis will perform **Three Sisters** April 23-25 at 8 p.m. and April 26 at 2 p.m. in the Peine Arena Theatre, 3200 Cold Springs Road. Tickets are \$8 for adults and \$5 for senior citizens and students. Information: 317-955-6387.

"Parenting: Blessing and Burden," a married couple's retreat, will be held April 24-25 at Mount St. Francis Retreat Center in southern Indiana. The retreat will explore some of the spirituality of parenting; ways of dealing creatively with the challenges of being parents, whether they have younger or older children or grandchildren. Information: 812-923-8817. †



Peace totem

Michael Kidd of Holy Cross Parish in Indianapolis prepares a peace totem to be used at the Peace Factory, which will be at the Metropolitan Center, 1505 N. Delaware St. in Indianapolis, April 23-25. The touring, interactive peace education display, created by the Mennonites, will be in the city April 23-25. It is biblically-based and designed to show people—especially children—how to make peace and avoid violence. Among the sponsors are Holy Cross Parish, St. Plus X School and Marian College.

Yes!

The Lord has been good to me, and I want to share with others.

I know my gift will help those in need even after I am gone.



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Those in need in the world say "Thank You" — especially the children.



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

Divine Mercy Sunday — April 19

Presider:
Most Rev. Daniel M. Buechlein, O.S.B., *Archbishop*

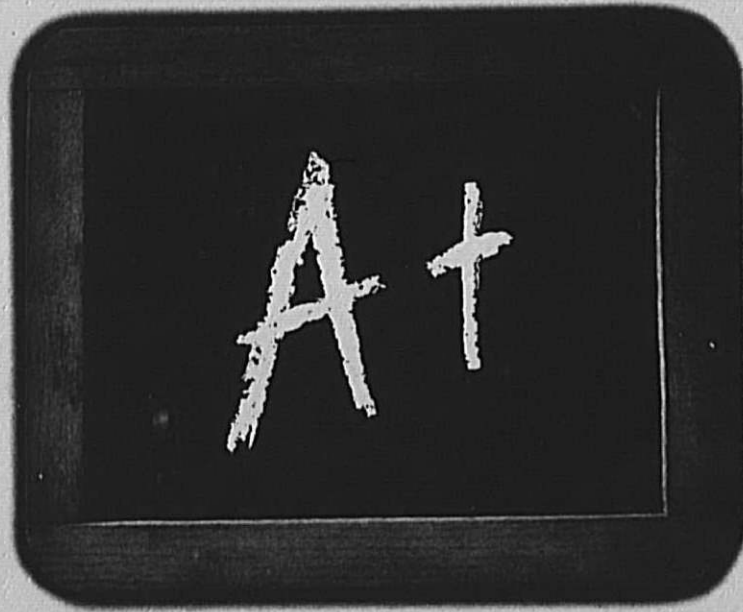
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2 p.m. Adoration of the Blessed Sacrament, opportunity for confession
3 p.m. Divine Mercy Service, procession



"O BLOOD and WATER, which gushed forth from the Heart of JESUS as a fountain of Mercy, I TRUST IN YOU" (186-187)

WAY BEYOND ELEMENTARY.



Check the academic performance of students from the Archdiocese of Indianapolis Catholic schools. You'll be impressed. † More impressive still is that these children aren't just getting good grades. They're getting values that will give them better lives. † We think it's because Catholic education is based on five basic rules: 1. God is the beginning and end of human existence. 2. Education is essentially a moral endeavor. 3. Parents bear primary responsibility for the education of their children. 4. The subject of education is the student. 5. Teaching is an intimate communication between souls. † There's more than one big plus in sending children to our schools. Catholics in central and southern Indiana who are on a Journey of Hope to the new millennium salute our educators, our teachers, parents and students.



GET GOING AGAIN



Journey of Hope 2001

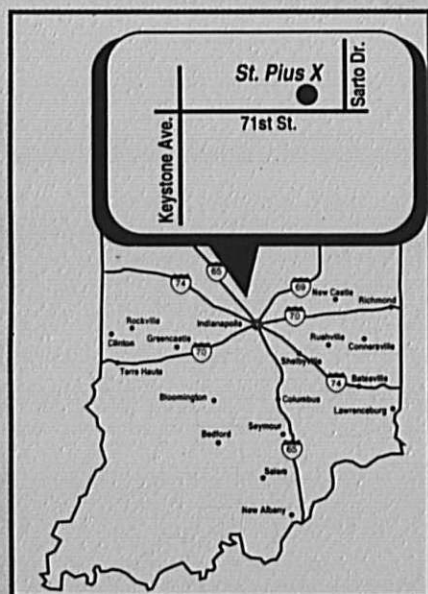
Indianapolis North Deanery

St. Pius X Indianapolis

Story and photos by Margaret Nelson

Fast Fact:

When 22 people from St. Pius X in Indianapolis arrived in El Salvador, they were surprised. "Although few of us knew what to expect, we knew this wasn't it," said John Crooks. After driving miles and miles, the towns got smaller and the roads got bumpier. People were everywhere. "There were women carrying water jugs, groups of curious children stopping to watch us pass, men selling things or carrying guns to guard the people selling things."



Journey of Hope 2001

Outreach from St. Pius X goes as far as El Salvador

St. Pius X Parish is a familiar name to the people in two El Salvadoran villages. The Indianapolis parish tithes its resources to provide financial help. But the connection goes beyond material gifts.

In January, 1998, 22 people made the parish's third trip to El Salvador. This time, a medical team went to help.

The goal of the parish El Salvador Outreach Program is "to provide support for Salvadoran people through friendship, periodic visits, personal service, and contributions of material and money."

Besides cash, the outreach group collected medicine, eyeglasses, toys and equipment for the two villages.

In Portillo, they help a clinic, school, park and recreation and women's craft projects. In Guarjila, they set up a medical clinic and an eye clinic.

When members of St. Pius first went to El Salvador two years ago, they began by gathering information about the needs of the people there.

So the focus of this year's trip became providing medical and dental help, as well as educational and recreational activities.

In Guarjila, doctors, including Dr. Stafford Pile, and nurses from the St. Pius team worked from sunrise to sunset performing surgeries, and diagnosing ailments in the clinic. Dr. George McCord performed cataract surgeries while other villagers, who had never had eyeglasses, were being fitted with hundred of donated ones by Dr.

Thomas Funk.

The group that stayed in Guarjila also included Georgiana McCord, Sally Dyer, Cathy Dezellan and Bernie Stuckey.

Another group headed off to El Portillo Los Guardado (Portillo). While Dr. Bill Tellman set up a makeshift dental clinic and Dr. Joseph Quigley and Dr. Nick Fohl took care of the medical ailments in a new clinic, others from the group were teaching games and



Father Marty Peter, pastor of St. Pius X, accepts a painting from the companion village of Portillo, delivered by John Crooks, a member of the group from St. Pius who went to El Salvador this January. The painting by Salvador Ortiz depicts the flight from the war-torn village, the return from the refugee camp to find their homes destroyed, and the village today, with the church, a rainbow as hope and a dove of peace.

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The Portillo group also included Clara Pile, Carla Brown, Patty Seidl, Jim Wilmes, Greg Stanley, Jean Kellison, Linda Hirsch, Joe Dezelan, John Crooks and Alice Mattingly a teacher at St. Pius X School.

Franciscan Sister Rosanne Taylor went down with the St. Pius group, but stayed a couple of months in Portillo. A Spanish teacher at Marian College, she will give a report to the parish on May 14.

Even many who stayed behind in Indianapolis had worked to prepare the group and sent supplies of reading and art materials, sporting goods (soccer, softball and basketball), preschool toys, T-shirts, baseball caps, medical supplies, including prescription and non-prescription drugs.

Cash donations that were not targeted to other items were used for basketball goals and old-fashioned swings.

By all reports, John Juliano is a vital contact in El Salvador. Living there with his wife, Maria, and baby, Rose, he works for *Crispaz* (Christians for Peace in El Salvador). In January, he started preparing 40 young people to fulfill the requirements necessary to attend college. His ongoing communications help the parish know the needs in El Salvador.

The people of Portillo sent a painting back to St. Pius. It has three scenes: one portrays the flight from the village after the government destroyed it in the 1980s. The second scene shows the devastation the villagers faced when they returned after spending seven years in a U.N. refugee camp in Honduras.

The third strip of the art work shows the village today with the church, a rain-



Alice Mattingly

Outreach Commission, sees the painting, by Salvador Ortiz as a representation of the Paschal mystery—Christ has died, Christ is risen, Christ will come again. "I see it as their hope for the future," he said.

Crooks would like St. Pius's titling to have local, national and international dimensions. He made the trip to El Salvador this year and has written the parish reports on the work the parish has accomplished there.

Lately, Crooks has also been helping at St. Philip Neri Parish in Indianapolis. He started when the St. Vincent de Paul conference from the center city parish asked the group at St. Pius for help once a month in making their many "need calls"—visiting the homes of people who were asking for appliances and other things they need from the St. Vincent de Paul warehouse. Roger Crooks helps his brother at St. Philip.

"I've seen how much El Salvador has helped the people at St. Pius," Crooks said. "I think the same possibility exists in

bow as a symbol of hope and the dove of peace.

The painting was given to the pastor, Father Marty Peter, when the 1988 outreach delegation reported to parishioners and benefactors on March 13.

John Crooks, chair of the Christian

this relationship. "It almost seems like it is more unfamiliar than a different country," he said of the center city.

The Spanish he picked up in El Salvador, and in a course suggested at an archdiocesan multicultural workshop, helped him come to the aid of one Hispanic family that came for food at the St. Vincent de Paul pantry at St. Philip. He was able to communicate with the mother to let her know that she needed to go home and come back with identification.

"She got her ID and we got her set up with food," he said with a smile.

"One of the things they want me to do

is be in the office," said Crooks. He meets there with people who are in need of assistance, money and medications.

On April 29, the St. Pius parishioners will be asked to attend a meeting about ways to help St. Philip. John Crooks is also extending invitations to all people on the St. Philip mailing list who live in the St. Pius zip codes.

"We hope to try several forms of companion ministry," he said. Beyond helping at the food pantry, parishioners could help with the youth ministry of Benedictine Sister Kathleen Yeaton.

Open for one hour three days a week, the food pantry at St. Philip served 1,000 people in the past three months. But like St. Pius' ministry in El Salvador, Crooks wants to help St. Philip parishioners meet their own expectations and needs.



Dr. Bill Tellman

He also hopes for support from St. Pius parishioners in a future project, in conjunction with the Gennesaret Clinic—a free medical clinic in Indianapolis.

Crook learned that homeless people leave the hospital when they are not healthy enough to be on their own. He would like to see some sort of temporary housing for people in this situation.

Meanwhile, St. Pius is considering the problems of the people of Portillo, El Salvador. Last year, they lost their water supply. Because there is rain for six months of the year and dry the other, the people need to manage the water better.


St. Pius's titling committee has approved a grant of \$8,000 to improve the water system at Portillo. They will use \$4,000 to build a storage tank before the rainy season begins in May. The rest will be used to improve the existing system.

Though many of the El Salvadoran men were killed during the war, the people of the village provide 25 percent of the labor in the building projects.

Meanwhile, people from St. Pius are already signing up for the January 1999 trip to El Salvador. †





St. Pius medical team in Portillo included Dr. Joseph Quigley (left) and Dr. Nick Fohl.





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
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Africa brings lay missionary closer to God

(Sherry Meyer, former archdiocesan elementary school teacher and principal, is a lay missionary in Arua, Uganda. She will be returning to Indiana on home visit and will be giving presentations with Father Jim Farrell on her work in Africa at 7:30 p.m. on April 21 at Our Lady of Providence Junior/Senior High School in Clarksville, and at 7:30 p.m. on May 14, at Fatima Retreat House in Indianapolis. Father Farrell, now pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, spent several months in early 1997 working with Sherry in Arua. His work there was featured in a series of articles in The Criterion last year.)

By Keith Stormes

Q Just exactly how did you know you were supposed to go evangelize in Africa? Was it a vision in a dream? Did you lose a bet?

A Yes. Did I lose a bet? Sort of. Am I evangelizing Africa? Hardly! I grew up in the Archdiocese of Indianapolis. I was a member of the Holy Childhood Association. The Propagation of Faith and the sisters in the schools did their best to bring awareness about the missions to me. I remember missionaries

coming to school, and I always know I never wanted to be a missionary. But when I left college, I knew I wanted to teach in the Catholic schools. And I did. I spent 17 years as a teacher and administrator in Catholic schools. During those years, I was gradually formed in the ministry of laity by my superiors and co-workers: other teachers, pastors, colleagues. I loved my work and I was happily pursuing a degree in theology at Catholic Theological Union (CTU) in Chicago while working in the archdiocesan offices there. My plan was to finish my degree and extend my ministry in many pastoral directions.

That was my plan. God's plan was different. As I neared the end of my six years at CTU, I kept hearing a voice in my head saying "Go to Africa." I was sure this idea was not coming into my head from me, because the idea disgusted me. I was totally against it. I loved my life in the midwestern USA. I loved my family and friends. I was sure that I was doing good work in my ministry. I was confident I was living the Gospel. Besides, I hate hot weather, bugs and snakes. I love hot water showers, flush toilets, and shopping malls.

But the voice would not be silenced. So I began to bargain with God. My first plea was that I would tell my best friend

and he would laugh; that would prove to God the folly of the idea. I told Jerry. He never laughed. Score: God 1, Sherry 0.

So I told God that I would tell other friends and they would laugh for sure. None of them laughed. God 10, Sherry 0.

I made a new plea. I told God that I would apply to lay missionary associations and none would find me acceptable; then God would see the folly of the idea. I applied. I was accepted. Time for a new plea.



Sherry Meyer

The missionary group told me that I would have to raise my own money for transportation to Africa, training in London, and my living expenses for the time I stayed in

Africa. I told God that this was impossible. Having been a lay employee of the Church for 17 years, I had no savings account. Surely God didn't expect me to sell my car? God only continued to smile at my folly. Friends at the Chicago education office and in the

Catholic schools began collecting money and sending it to me. What could I do? I admitted defeat.

I cried with my parents and family. My father told me that there was plenty of Church work to do in the USA. So I made a final plea: I would go to Africa for two years only, but then I was coming right back and getting on with my life. God smiled, I thought I had finally been convinced. But God knew my folly. God still smiles now—it's my seventh year in Africa.

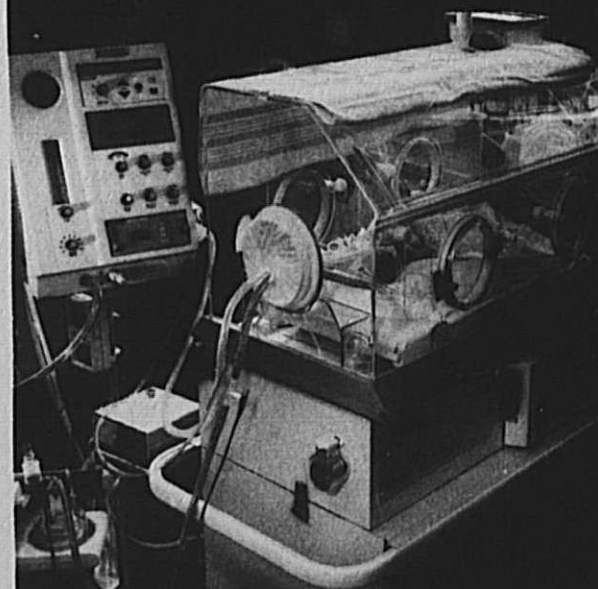
Q What gives you the most satisfaction in your work?

A Because I am a teacher at heart, it is the Ugandan catechists' eagerness to learn. The best times for me are when I see those I have taught teaching others. Courses I used to facilitate are now being facilitated by Ugandans who learned from our team.

Q What do you find most frustrating?

A The lack of telecommunications is very difficult for me. If only I could communicate regularly with my family by phone, I would find it much easier to cope. I live with the reality that if anything serious ever happened at home, I

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would probably find out too late. Another frustration is my slow acceptance of the fact that I will always be an outsider here, always a stranger. No matter how hard I try I can never fully understand Ugandan ways; no matter how hard I try I will always see life here through the eyes of a middle-class Irish/German-American woman.

Q What do you miss the most from back home?

A If I say Mexican food, my mother's heart will be broken! Truthfully, there are a few things that I miss periodically, like privacy, anonymity, favorite foods and familiar places. But what I persistently miss is my family and friends. And the longer I am away the more I realize how difficult long-distance relationships are.

Q Do you feel closer to God in Africa than you did in the States?

A My call to missionary life and my first years here were intense religious experiences for me. My heart was broken open in ways that it had not been before and I definitely felt the presence of God in my life. But, such intense experiences are not the fabric of our lives. Moses was not forever at the burning bush; the transfiguration was not to be the permanent site of tents. I am a firm believer in the fact that the real miracle of God's love is that God is in the everyday ordinariness of life.

My life here in Africa has become ordinary for me, and I am safe and secure in the hands of God. My heart still burns at times with memories of my experiences, but I never ever feel far from God.

Q If you could have God perform one miracle for you, what would it be?

A My first reaction is a selfish one; a phone. But my Irish guilt immediately causes me to think further and more deeply. I wish that God would show us how to break into the cycle of poverty. Poverty is very complicated for me and is like a thousand piece jigsaw puzzle. I feel that if God could just give a hint — like finding the edge pieces — we could begin to change the vicious cycle of poverty.

Q In your missionary work, are the successes as frequent as you would like?

A Are they ever for any of us? Isn't it a part of human condition (or at least U.S. culture) that we crave success? I consider myself quite blessed. At least every week some small affirmation or sign comes my way, and I know that I have not labored in vain.

Q What would you consider a good day to be?

Q *Sunshine!* And a hall full of anxious learners with many questions.

Q If God asked you to do something that you enjoyed doing the least: What would it be?

A God's requests comes without consideration for our desires because we are the ones who shape our desires, not God. But that's too philosophical for me! I do not like going to unfamiliar places where I am unsure of the food, unsure of a comfortable place to sleep and unsure of sanitation facilities. But I go. Not out of some sense of suffering but simply because that's the way things are. I know that God never asks me to do anything that I am not capable of; the grace to do them, the talents and abilities, are given as well.

Q What in your mission do you find most unpleasant or distasteful?

A Never being anonymous. In the first 40 years of my life I could walk for hours in a mall and never be noticed. Now my every move is followed by stares. When I go to Arua town for errands, many people who are complete strangers to me know my name and where I live. I don't blame them for their stares. I know that I am the stranger here. I am the curiosity. My hair, my skin and eyes are different. I talk differently. I even walk with a self-confident, no-nonsense gait that is uncommon here. But I always feel self-conscious and uncomfortable.

In the USA our change in leaders every four years is only a blip in the average American's life.

Q How big of an impact does the instability of the Ugandan government (as well as the surrounding countries) have on you and your neighbors' daily lives?

A Uganda's government is considered the most stable in the region. President Museveni has been in power many years. He first took over as a dictator but last year was elected president.

But I live in the north corner of Uganda. In a few minutes I can be in Congo (formerly Zaire) and in an hour I can be in Sudan. Therein lies the instability that my neighbors and I face. Sudan has been in civil war for more than 30 years now. Kabila's new government in Congo has yet to be seen. In the last year, many people of our diocese slept outside their homes under trees for months because every night rebels from Zaire or Sudan came into their villages with guns to loot their property and burn their homes.

My friends and neighbors here often express amazement over the USA presidential system. They watched in awe as former President Bush walked peacefully out of the White House with his

family and welcomed President Clinton and his family to take over. Such events are heavily covered by the media here. Ugandans are very impressed because they only know change of leadership through violence.

Q What is the saddest thing you ever witnessed?

A Parents mistreated or unappreciated by their children. Children denied basic rights of health and education by the web of poverty. Victims of alcoholism. Women with little or no self-esteem.

Q How much emphasis is placed on having children in the Ugandan culture? Is one sex seen as having more status than the other? Is it a matriarchal or patriarchal society?

A The people I live among had a tradition that childless marriages were automatically null and void. Attitude studies today reveal that producing children is the only reason for marriage. A childless marriage has no meaning in this culture. Sterile men and women suffer unbelievably. Men and boys have infinitely more status than girls and women. The society is strictly patriarchal.

Q If others are interested in helping support your ministry, what is the best way to go about doing that?

A PRAY. Teach others global awareness and concern. Contributions may be sent to my sister; Nancy Meyer, 109 Walleye Ct., Indianapolis, Indiana 46227-2588.

(Keith Stormes is executive director of St. Elizabeth's Regional Maternity Center in New Albany. This interview is the result of a series of correspondence last year with Sherry Meyer.)



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News briefs

U.S.

Group says welfare changes mean more hunger, less health care

WASHINGTON (CNS)—Lost welfare benefits under new regulations seem to be translating into families with too little to eat and unmet health care needs, according to a survey being conducted by Network, a Catholic social justice lobbying group. Working with a sociologist at Drexel University in Pennsylvania, Network and four other national religious organizations are conducting an ongoing survey of social service agencies in 10 states, said Network's national coordinator, Mercy Sister Kathy Thornton, at an April 7 press conference. Sister Thornton

said initial data from 900 people receiving assistance from participating organizations found that 25 percent had been discontinued from welfare assistance. Another 45 percent never received welfare. Just 30 percent are currently receiving some type of welfare aid.

New parishes, high school planned for Tucson diocese

TUCSON, Ariz. (CNS)—Plans for new Tucson parishes, a new Catholic high school, a downtown rehabilitation project and news of the returning ownership of the Diocese of Tucson's Catholic cemeteries signal growth in a diocese that is recovering from a multimillion-dollar debt. "God is blessing us and our diocesan church as we seek his reign," Tucson Bishop Manuel D. Moreno said in a pastoral letter to clergy, religious and laity. The letter, dated March 11, was published in the April issue of *Catholic Vision*, the diocesan newspaper.

Ohio bishops call for just stewardship of land and food

COLUMBUS, Ohio (CNS)—In a joint statement on land use and food production in their state, Ohio's Catholic bishops said that "food, like life itself, is a basic human right" and "not simply a commodity among commodities in the marketplace." In the March 30 statement, they said: "A just agricultural system will promote food security and food safety. Justice also demands stewardship of the land and resources used in agricultural production and attention to the dignity and fair treatment of all who work in the system."

Social upheaval affects liturgy, says head of Benedictines

DALLAS (CNS)—When a society is experiencing major changes, it affects the liturgy as well, an expert from Rome said on a visit to Dallas. "We are in a period of great transition . . . social upheaval. The liturgy is bound to be affected by it," said Abbot Marcel D. Rooney, former head of Conception Abbey in Missouri and now abbot primate of the worldwide Benedictine Confederation. "Some very serious issues face our parishes with regard to liturgy," he added. "For instance, the poor quality of preaching and the style of preaching."

Psychologist: Ritual assists in grieving

WASHINGTON (CNS)—In grieving a loved one's death "participation in ritual helps the survivors," said Ronald K. Barrett, a psychology professor at a Catholic university and a panelist for the Hospice Foundation of America's National Bereavement Teleconference. Ritual actions give the bereaved "access to a community to support them in grieving. That would help them in their loss and expression of

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grief," he said. Barrett, who teaches at Loyola Marymount University in Los Angeles, has specialized in the study of cross-cultural differences in death and dying and has done extensive research in African-American cultures.

World

Baby abandoned at Missionaries of Charity center at Vatican

VATICAN CITY (CNS)—A newborn baby, abandoned on the doorstep of the Missionaries of Charity center at the Vatican, attracted national concern in Italy during Holy Week. The boy, whose age doctors estimated at 1 to 7 days, was left April 7 by the front door of the center for the care of indigents run by the order founded by Mother Teresa of Calcutta. The Missionaries of Charity superior general told news media that she found the infant just after dawn. He was wrapped in an old, oversize woolen sweater and left in a paper shopping bag. Attached to the bag was a note with a single word in Italian: Help. The sisters cleaned the child and brought him to the Vatican-run Bambino Gesù Hospital, where he was placed in a neonatal ward.

Brazilian priests warned on political involvement

SAO PAULO, Brazil (CNS)—An archdiocese in the southern state of Parana said priests who affiliate them-

selves with political parties or run as state or federal candidates in this year's national elections could be suspended. The Curitiba Archdiocese released a statement on the issue April 1. Father Carlos Alberto Chiquim, an official of the Archdiocese of Curitiba, said in an interview April 2 that priests in the state of Parana who wish to run for public office must request a leave of absence from their duties to avoid being suspended.

Cuban prisoners, freed at pope's request, arrive in Toronto

TORONTO (CNS)—Twelve Cuban political prisoners released following Pope John Paul II's January visit to Cuba arrived at Toronto's Pearson International Airport. They arrived April 6 and two more were scheduled to arrive at a later date as part of Canada's agreement to accept some of the prisoners. The Cuban government announced in mid-February that it had freed about 300 prisoners in response to a request by the pope. Among the 14 Canada has accepted, three were given special permits because they failed to pass security checks, according to a federal government official who asked that his name not be used.

Austrian bishops meet pope in effort to end cardinal's sex abuse case

VIENNA, Austria (CNS)—Leading Austrian bishops spoke in early April with Pope John Paul II in an effort to

end a 3-year-old controversy over alleged child molestation by an Austrian cardinal. A delegation headed by Bishop Johann Weber of Graz-Seckau, president of the bishops' conference, issued a statement April 8 after talking with the pope. The statement said the pontiff would find a fair solution to the situation involving accusations against Cardinal Hans Hermann Groer. Cardinal Groer stepped down as archbishop of Vienna in 1995 amid allegations by five former students that he had sexually abused them as youths in the 1960s and 1970s.

People

Utah Jazz president: winning isn't everything

SALT LAKE CITY (CNS)—Utah Jazz president and former coach Frank Layden may have surprised basketball fans with his comments after his team's big win over the Chicago Bulls last June in the third game of the NBA finals. "I'd trade it all for a chance to sit down and turn a few pages with Mother Teresa," Layden, a Catholic, had said then. He meant it, too. While he's as proud as anyone of the Jazz as their current success gives them another shot at an NBA championship, he insists that "winning is not the only thing—the effort to win, to do your best, is the only thing." †

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

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Los Angeles cardinal discusses media, use of term Catholic

ORLANDO, Fla. (CNS)—Cardinal Roger M. Mahony, archbishop of Los Angeles, has presented his concerns concerning media who call themselves *Catholic* to the Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life and the Pontifical Council for Social Communications in Rome.

The cardinal's concern over the lack of control at many media outlets that declare themselves to be Catholic arises from a controversy when Mother Angelica, founder of the Eternal Word Television Network and host of "Mother Angelica Live" criticized a pastoral letter that Cardinal Mahony had written regarding the Eucharist and Sunday celebrations of Mass. (See editorial, page 4.)

Mother Angelica accused Cardinal Mahony of deny-

ing the real presence of Jesus Christ in the Eucharist. "I'm afraid my obedience in that diocese would be absolutely zero. And I hope everybody else's in that diocese is zero," she said.

When Cardinal Mahony demanded a public clarification and apology, Mother Angelica on a later show apologized for her remarks but continued questioning the cardinal's eucharistic teaching presented in his pastoral letter.

During an address to a liturgical conference in Orlando, Cardinal Mahony said he views criticism like that leveled by Mother Angelica as a lack of control at many of media outlets that declare themselves Catholic, he said, without any consideration for the legitimate authority of the church.

Cardinal Mahony called such lack of control increas-

ingly detrimental to the spread of true Catholic doctrine.

For a response to the cardinal's remarks, *The Florida Catholic*, Orlando diocesan newspaper, contacted the office of Bill Steltemeir, president of EWTN. But his secretary told the newspaper he could not comment on the remarks.

Concerned that many of the messages broadcast on public media have little or no competence in Catholic theology or church doctrine, Cardinal Mahony hopes much more will be done by the Church to help audiences discern what is truly Catholic teaching.

At a recent meeting of the Pontifical Council for Social Communications, Cardinal Mahony proposed that bishops' conferences find ways to regulate the use of the term "Catholic" in the media. †

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Faith Alive!

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Gene research challenges Christian ethics

By John Haught

Should Christians worry about current scientific efforts to map our genes?

The so-called "human genome project" now is engaged in a comprehensive decoding of our genetic makeup.

Each day, researchers learn more about the incredibly complex ways in which segments of DNA in our cells provide information that shapes our bodily and mental features and functions.

Such minute deciphering of human life never has been possible before. What, then, will be the eventual outcome of this new knowledge? Above all, what are the religious and theologi-

cal implications?

Previous scientific advances paved the way for many technological applications that alleviated human suffering. But they also led to horrific abuses.

Science made modern industrialization and many new comforts possible. But a dark side of this "progress" has been the widespread pollution and spoliation of the natural world.

Refrigerants, for instance, made life more pleasurable, but some of them have destroyed stratospheric ozone that filters out dangerous, cancer-causing levels of solar radiation.

Can we expect that technologies based on the new genetic knowledge

will be immune to such tragic ambiguity?

The uncircumspect application of scientific knowledge may eventually bring disasters that none of us can presage clearly.

Yet, to refrain altogether from using our know-how in the service of life seems irresponsible. It is the task of Christian ethics, therefore, to discern which uses of genetic knowledge are consistent with faith's vision of the human person, nature and God.

Here the criteria of justice and compassion must be our guides, but opinions will differ on just how these virtues apply to genetic engineering.

Those sensitive to the precariousness of life's past evolutionary achievements or the delicate fragility of established ecosystems would urge that we even avoid manipulating the genes of plants and animals.

And those who think that justice and compassion must be extended toward generations of yet unborn life would alert us to the potentially tragic outcomes of any reckless decisions we make to manipulate forms of life today.

In the case of human genetic engineering, the task of moral discernment is especially formidable. The ethical problems associated with cloning are well known. But more immediate is the question of whether we may responsibly intervene in and modify our given genetic makeup.

Would this be "playing God"?

Some say yes. On the other hand, many Christian ethicists now agree that "somatic" gene therapy, whose objective is to heal individuals suffering from inherited diseases, is a humane application of the new knowledge.

However, there is much more reserve when it comes to "germline" intervention, which, when it becomes scientifically feasible, will seek to change or enhance the genetic information passed on to subsequent generations through reproduction.

Here the potential for monstrosity looms much more imposingly. Today I think most Christian ethicists would insist that, given present ignorance of future consequences, such drastic change in the genome would be irresponsible, though even here there are some cautious exceptions.

Still, isn't all genetic engineering really a form of "playing God"?

Theologian Ted Peters says not necessarily. Of course, humans always are

prone to arrogance and abuse of their knowledge and skills.

But, he points out, we are created in the image of a creative God. We have been gifted by God not only with the life we inherit from our evolutionary past, but also with a creative capacity and the responsibility to carry it forward in ethical ways.

We are, in the words of theologian Phil Hefner, created co-creators. God's will is that in this unfinished universe we participate in the work of making things new.

Our obligation of stewardship would seem to involve not only conservation of life but also shepherding it toward the unfolding of its full potential.

Although great care is essential when dealing with our DNA, we need not rule out the prudent, compassionate application of genetic science to the alleviation of suffering.

However, to use the same knowledge for the purposes of gene enhancement or to create "the perfect child" would, for many complex reasons, be considered irresponsible by most Christian ethicists.

Beyond these ethical issues, however, it seems to me that there is an even more serious reason for concern about our new genetic expertise. Our mastery of DNA sequences easily can be taken as conclusive evidence of modern science's "demystification" of life.

Have the disciplines involved in genetic research stripped living beings down to their molecular particulars, denuding them of the mystery that traditionally evoked astonishment and reverence?

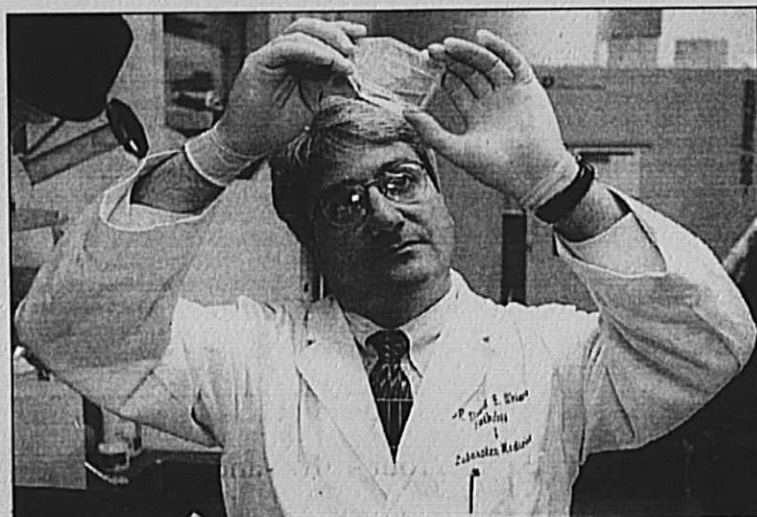
Such an interpretation, though common among academic scientists and philosophers, is completely unwarranted.

To argue that our discovery of DNA's chemistry expels the sacredness from life is like saying that our knowledge of the physics of harmony removes the beauty or value from music.

The unique melodies that DNA assumes in the various forms of life transcend the chemistry of the genetic code. These patterns are no more reducible to physical laws than the content of this page is reducible to letters of the alphabet or to the chemistry of ink and paper.

Reverence for life can, at least in principle, outlive any advances in genetic science. †

(A noted author, John Haught is a professor and chairman of the Theology Department at Georgetown University in Washington, D.C.)



The moral debate continues on the pros and cons of current scientific efforts to map our genes. Although great care is essential when dealing with our DNA, we need not rule out the prudent, compassionate application of genetic science to the alleviation of suffering.

Human spirit seeks Holy Spirit

By David Gibson

One way scientists are attempting to grasp what makes human beings tick is through the study of our genes.

In November of 1996, the head of the human genome project, Dr. Francis Collins, addressed a group of U.S. Catholic bishops.

Recalling Jesus' ministry to the sick, Collins said, "The reason I am excited about genetics . . . is that someday we may get to the bottom of the mystery and be able not only to make predictions about disease, but also to cure the problem."

Collins cautioned that some people believe individuals are happy or remain faithful in marriage only with a gene for happiness or fidelity. He called it "ridiculous" to think a gene explains why spiritual matters interest some people.

In an age of genetics, the human person remains a mystery, not a programmed, predictable machine. We are driven by some elusive combination of human spirit and Holy Spirit, genes and inspiration, and we are invited to grow beyond what anyone might predict is possible for us. †

(David Gibson edits Faith Alive!)

Discussion Point

Scientific advances offer hope

This Week's Question

Do you tend to fear or welcome new breakthroughs in science? Why?

"Whenever it's anything medical, I'm always positive and hopeful for cures for the many diseases that plague humanity. In other areas of science—for example, cloning—I'm more fearful and reticent, asking 'Why do we need this?' But on the whole, I think advances in science often benefit mankind." (Diana Jackson, Weirton, W. Va.)

"The Church has nothing to fear from science, but the people may have something to fear from scientists who lack morals. Examples range from the human experimentation in Nazi death camps to scientists not taking

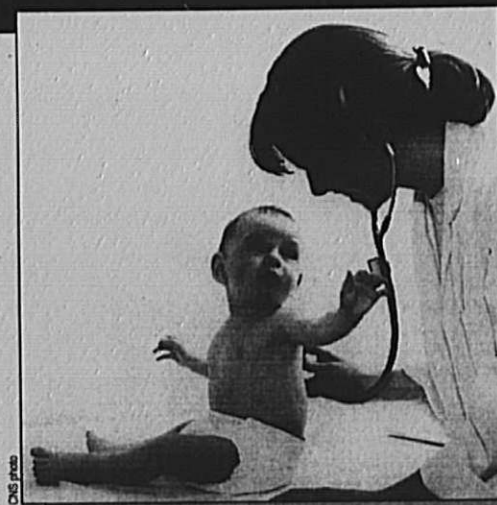
seriously the dignity of the human person." (Curtis Martin, Steubenville, Ohio)

"Rather than say 'fear' or 'welcome' I would rather say 'respect' new breakthroughs in science, not only because they give us hope, and call us to the fullest use of our God-given potential, but also because they challenge us as Catholics to be sure that they serve the human good and do not detract from or obstruct it." (Jim Tucker, Helena, Mont.)

Lend Us Your Voice

An upcoming edition asks: How does your family pray at mealtimes?

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



Perspectives

From the Editor Emeritus/John F. Fink

The Pontius Pilate of history

Pontius Pilate has the dubious distinction of being the only human, other than Jesus and Mary, to be mentioned in the Creed. As we recalled during Holy Week, he is forever remembered as the one who condemned Jesus to death.



Pilate was the Roman prefect of Judea. The prefects made their headquarters in Caesarea Maritima, the city on the Mediterranean Sea built by Herod, who had arrived in Judea in the year 26. He immediately seemed to go out of his way to antagonize the Jews. His first provocation was in sending troops into Jerusalem at night carrying standards with the portrait of Caesar on them. This offended Jewish religious law and, when they saw this the next morning, a mob of Jews walked all the way to Caesarea. For five days they protested outside Pilate's home. Pilate then summoned them to the amphitheater where, he said, he would give them his answer.

Once they were in the amphitheater, Pilate gave a signal and his troops drew their swords. As one the Jews dropped to the ground and bared their necks. After some minutes of tension, Pilate realized that he was defeated and ordered the troops to sheath their swords. He withdrew the offending standards from the Antonia Palace.

Next he constructed a new aqueduct in Jerusalem, paying for it from the Temple treasury. Naturally, the Jews were outraged and, the next time Pilate visited Jerusalem, another mob formed to protest. This time Pilate had expected such a reaction and had soldiers dressed in Jewish clothes mingling with the crowd. When Pilate gave the signal,

these soldiers attacked the demonstrators and killed several of them.

Pilate was in Jerusalem when Jesus was arrested because the Roman prefects had learned that there was always the possibility of an uprising when large numbers of people gathered, and that was always true at Passover. We know the story of his contacts with Jesus that ended with Jesus' condemnation. Pilate ordered him to be crucified.

Pilate continued to provoke the Jews. He put pagan religious symbols on the coins and, since his efforts to get the standards into Jerusalem had failed, he tried to set up votive shields with the emperor's name on them. This time the Jews complained by sending a delegation to Vitellius, the governor of Syria. When that didn't work they sent a letter to Emperor Tiberius, who ordered Pilate to remove the shields.

Next Pilate turned his attention to the Samaritans. A man who claimed to be the Messiah called the Samaritans to gather at the foot of Mt. Gerizim where, it was believed, the sacred Temple vessels were buried. As the people assembled, Pilate, fearing an uprising, sent in his troops. Many of the Samaritans were killed and Pilate ordered those taken prisoner to be executed.

The Samaritans appealed to Vitellius, as the Jews had done earlier. This time Vitellius marched to Caesarea and relieved Pilate of his office. Vitellius then continued on to Jerusalem, where he was hailed as a hero. He relieved Caiaphas of his office as high priest, a position he had held for 18 years. He had supported Pilate during his years as Roman prefect, a move that enabled him to keep his job but which had also alienated him from the Jewish people.

In the year 37 Pontius Pilate sailed to Rome. He had no way of knowing how history would remember him. †

The Good Steward/Dan Conway

What do I own and what owns me?

In previous columns on stewardship, I have referred to the late Archbishop of Seattle, Thomas J. Murphy, who chaired the National Conference of Catholic Bishops' Ad Hoc Committee on Stewardship, until his untimely death last summer. Archbishop Murphy was a passionate advocate for



"the spirituality of giving." As many readers of *The Criterion* know, the archbishop was deeply committed to teaching stewardship as a way of life. And his struggle with leukemia last year confirmed his deep-seated convictions about the giftedness of all human life. Here is a quote from Archbishop Murphy's final reflections on stewardship that were recently published by the Indiana University Center on Philanthropy in, "Stewardship and the Practice of Religious Fund Raising," in the November 1997 issue of *New Directions for Philanthropic Fund Raising*.

Archbishop Murphy says, "Stewardship is more than the externals we use to ask people to share their gifts of time, talent and resources. Stewardship must be a response to the gift of life itself. Stewardship invites us to reflect on all the gifts we have received as members of the human family. And stewardship challenges us to care for these gifts, and share them with others, in responsible and accountable ways.

"Instead of seeing meaning in the positions we hold or what we possess, stew-

ardship asks us to look at who we are as people who care about one another and the world we live in. This is the message we need to proclaim from our parishes, our hospitals, our social service agencies, our Catholic schools and all our ministries. Yet, my friends, we cannot proclaim this message unless we live out and appropriate this same message ourselves. We must be stewards of the gifts we have received if we are to challenge others to a stewardship commitment!"

As a challenge to himself, Archbishop Murphy frequently asked, "What do I own? And what owns me? Have I become a slave to the very gifts, talents and possessions I think I own?" This is the heart of the stewardship message, as taught by Archbishop Murphy: Do we burden ourselves by titles, possessions and the responsibilities of life? Or do we find liberation through generously sharing God's gifts with others?

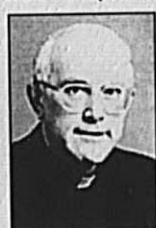
Archbishop Murphy didn't like to talk about money, and he resisted all attempts to reduce stewardship to a program or a series of fund-raising techniques. "The pastoral letter on stewardship asks us to become disciples of Jesus who dare to take the risk, who dare to dream, who dare to live out the implications of being such a disciple and living a life of stewardship," Archbishop Murphy said. "It is not a program; it is not a religious diet or exercise plan; it is not a series of set formulae we are asked to follow. It is a way of life." †

(Dan Conway is a consultant to the archdiocese for the Legacy of Hope from Generation to Generation campaign.)

Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

Life-giving reconciliation

In one of the resurrection appearances in John's Gospel, Jesus gives his apostles the power to forgive sins.



We often associate this scene with the beginning of the sacrament of reconciliation. That is true, but there is something more happening. The risen Jesus is a healer and a reconciler. As his followers, we are called to continue that ministry.

During a recent visit to our archdiocese, Paulist Father John Hurley met with representatives from seven of our parishes who had engaged in some form of outreach to inactive Catholics. The purpose of the conversation was to allow Father Hurley to hear the success stories and the struggles of people in the field as he prepares a national manual for people involved in this ministry.

Toward the end of the session, Father Hurley shared the outline for the manual. It will present this ministry as a form of the ministry of reconciliation. The preface will stress Pope John Paul II's emphasis on the new evangelization. We have to find new and different ways to communicate the Gospel because we live in a new situation. We are now a multicultural Church in a multicultural nation.

So the manual begins with a section that invites us to name the signs of the times. Jesus offered that challenge in the gospel, and each generation of Christians must respond to it in its own day. Who are the people who do not feel at home in the Church? Is it a matter of hurt? Is it because

of some disagreement over a teaching or issue? Is it the discomfort that comes from being part of a different culture, race, or spirituality? Is it a feeling of being neglected because of age, state in life, economic status, gender, or sexual orientation?

The manual will move on to a consideration of the Catholic tradition of reconciliation. This section looks at the whole reconciling environment in which the sacrament exists. We were meeting just before the weekend when the story of the woman taken in adultery was read. Father Hurley posed the question, "What would Jesus do if the woman were brought back again?"

The next part of the manual takes up the spirituality of reconciling. We say we want people back, that all are welcome. But do we really embrace diversity? Are we truly catholic?

The advisory group who met with Father Hurley in Washington encouraged paying attention to what we are inviting people back to. And so a section has been added on reconciling yesterday, today and tomorrow. It challenges a faith community to reflect on its history focusing on the key transition times. We have not always been this way. And if we reconcile alienated groups, we will have a different community and we will have to change again. Are we willing to do that?

The final section is on creating a reconciling community. This is the "how to" section of the manual. Father Hurley said this will be a sampling of approaches since there is no one way that will work everywhere. †

(Jesuit Father Joe Folzenlogen is evangelization coordinator for the archdiocese.)

The Human Side/Fr. Eugene Hemrick

Do we understand 'modern' communications?

"This conference has been too long in coming!"



With these words, Archbishop John Foley, president of the Pontifical Council for Social Communications, kicked off a conference whose theme was "The New Technologies and the Human Person: Communicating the Faith in the New Millennium." It took place in Denver at the end of March.

Co-sponsored by the pontifical council and the Archdiocese of Denver, the conference examined technological advances in communications, how they are changing us radically and the moral responsibility we must shoulder in their regard.

Presenters at the conference repeatedly emphasized that we have entered a new Internet-computer-video age, and it is moving us in directions never explored before.

Technological advances in communications are changing our lives. Unfortunately, communications technology has a dark side which is in desperate need of moral guidance. That dark side is reflected in questions such as these:

- Will computers play a big part in cloning humans and tempting scientists to play God?
- Are computers collecting sensitive, personal information in violation of our privacy and freedom?
- Will easier access to our medical records, shopping habits and other personal information reduce the respect and the reverential space we require for human dignity?
- Is the Internet being used by self-appointed church members to spread false and

distorted information that hurts the Church's efforts in catechesis?

- Are computers creating an age of quick fixes in which deep reflection is considered too time-consuming and the work needed for long-lasting solutions to problems is considered too laborious?

One presenter at the Denver conference recalled observing a young computer whiz in Rome contacting an anonymous computer whiz in China and finding the whole process great fun. The presenter expressed concern about a growing number of electronic relationships like this and asked:

"How is this affecting our personalities? Will these electronic relationships make us more reclusive, introverted and less inclined toward personal, warm relationships? Will they spill over into family life and affect heart-to-heart conversation and the intimacy it creates—an intimacy that is essential for family survival?"

The Church needs as soon as possible to develop a movement in which ethical questions like the above are discussed in our schools and homes, at work and in our parishes.

I see the Denver meeting suggesting to the church that it create a threefold program that will:

1. Collect and carefully examine the most important ethical questions being raised about modern communications.
2. Make these questions and the appropriate responses to them available in literature and to as many Web sites as possible.
3. Develop a feedback system to learn what effect the effort is having on evangelization.

I hope a program like this won't be too long in coming. Rapid changes in communications are calling for a rapid response. †

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

Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 19, 1998

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

Today the Church celebrates the second Sunday of the Easter season, the first Sunday after the great feast of Easter itself.

The first reading is from the Acts of the Apostles, the New Testament book which supplies so many readings for the Easter season.

As evident from the reading, the story of the apostles' early Christian ministry reflects a variety of responses from the people.

There were mixed reactions to the apostles' attempts to draw people to Christ, and they were not always successful in their work for the Kingdom of God. Some people stood aloof from the apostles. Others held them in high esteem, but did not accept the Lord as Savior. Still, many others did turn to Christ.

This report recalls events in Jerusalem in the days not long after the ascension of Jesus into heaven.

However, the Acts of the Apostles was not written at that time. It was composed much later when the infant Church was facing great controversy and, because of increasing disapproval for it among the Roman authorities, facing considerable danger as well.

The reading reveals the unyielding faith of the apostles, but also the fact that acceptance of Jesus is neither universal nor inevitable. Faith is the gift to some, not to all.

The second reading this weekend is from the Book of Revelation.

No other work in the New Testament is as debated, and some would say as obscure, as Revelation. Its language is heavily laden with symbolism and imagery, and because of this it is difficult to understand and easy to misinterpret.

This week's second reading is quite clear, however. It is written in the first person, giving the thoughts of John, the author, whom tradition equates with the Beloved Disciple.

In this reading, the author has a vision of Jesus, risen from the dead and forever alive in God.

St. John's Gospel furnishes the third

reading.

This reading, from the Resurrection narratives of John, is not particularly long, but it is heavy and abundant in its message.

The underscoring message is that Jesus is with the apostles, despite their obvious humanity.

Even though constantly reassured by the Lord of divine protection, the Gospel presents the apostles to us as men who were afraid.

Still, through them Jesus works. In them, Jesus is present. He appears before them, allowing them to actually experience the Resurrection.

Then he vests the apostles with the Holy Spirit. Through the Spirit, they are given the greatest power of all, to forgive sin. Nothing else could be so consequential, so overwhelming, so significant. By their word and act, the apostles can restore a union between God and the people that once was broken by sin.

Finally, the Lord encounters Thomas, who has doubted the Resurrection. It is important here to note that Jesus does not spurn Thomas. Rather the Lord guides him to the understanding that dwells in faith.

Reflection

The Church sets the stage for Christian life in the aftermath, now of almost 20 centuries, of the Resurrection.

These readings are a strong introduction to the visible Church. In the first reading, from Acts, the apostles are the bearers of God's word. It is the apostles who possess, and exercise, the power of God.

In the second reading, this apostolic faith and privilege is reaffirmed. John is identified as an apostle who received insight into the reality of Jesus and therefore of the Resurrection.

The third reading reminds us that the apostles have Jesus with them. The apostles have indeed been vested with the very power of God, and they are not only prepared for but commissioned to forgive sin and rejoin humanity to God.

Finally, Thomas appears as a great symbol of redemption and of divine love who is unable to understand the Resurrection. Jesus comes to Thomas in a great gesture of love and leads him to understand.

Human limitation and sin may cloud our sight of God. But if we humbly turn to Jesus, we will see clearly and directly. †

Daily Readings

Monday, April 20

Acts 4:23-31

Psalms 2:1-9

John 3:1-8

Tuesday, April 21

Anselm, bishop, religious and doctor

Acts 4:32-37

Psalms 93:1-2, 5

John 3:7b-15

Wednesday, April 22

Acts 5:17-26

Psalms 34:2-9

John 3:16-21

Thursday, April 23

George, martyr

Adalbert, bishop and martyr

Acts 5:27-33

Psalms 34:2, 9, 17-20

John 3:31-36

Friday, April 24

Fidelis of Sigmaringen, presbyter, religious and martyr

Acts 5:34-42

Psalms 27:1, 4, 13-14

John 6:1-15

Saturday, April 25

Mark, evangelist

1 Peter 5:5b-14

Psalms 89:2-3, 6-7, 16-17

Mark 16:15-20

Sunday, April 26

Third Sunday of Easter

Acts 5:27b-32, 40b-41

Psalms 30:2, 4-6, 11-13

Revelation 5:11-14

John 21:1-19

or John 21:1-14

Question Corner/ Fr. John Dietzen

The Church reduced the number of indulgences



Q Would you please explain the Catholic practice of indulgences? I am a non-Catholic (Lutheran) and have been attending the Stations of the Cross with my husband at a Catholic church.

The prayer booklet we use mentions indulgences. Is this a Church rule or does it come from the holy Scriptures?

I asked a priest about indulgences, but he didn't want to talk about it, except to say that many prayers "have indulgences attached."

Other Catholic acquaintances seem familiar with the word, but know little about indulgences. In fact, one woman told me to let her know if I learn anything. I hope you can deal with this topic in your column. (New Jersey)

A As you are discovering, the Church is extremely careful today when it speaks of indulgences. This area of Catholic belief has been often and badly misunderstood, with tragic consequences.

Traditional Catholic teaching about this subject is based on two ancient Christian beliefs.

First, every sin is not only disobedience of God's law; it also violates the harmony of creation established by God, and is, at least to some degree, a rejection of his love.

Thus, complete forgiveness requires not only conversion but a reintegration of that divine order, a process which involves some painful cleansing (purgation), before encountering the presence of God after death.

In "The Doctrine of Indulgences" (1967), which called for reform of the whole indulgence structure, Pope Paul VI pointed out that the early Christian society "was fully convinced that it was pursuing the work of salvation in community" with each other.

In light of its belief in the communion of saints, he said, the church "undertook various ways of applying the fruits of our Lord's redemption to the individual faithful and of leading them to cooperate in the salvation of their brothers so the entire

body of the Church might be prepared" for the fullness of God's kingdom (No. 6).

For hundreds of years, the remission of temporal punishment (as distinct from eternal punishment) for sins already forgiven through prayer, fasting and good works, has been called an "indulgence."

Indulgences were formally attached by the Church to certain prayers and actions. Again in conformity with Christian belief in the communion of saints, they could be applied to oneself or to those who have died.

Today, the number of indulgent prayers and works has been drastically reduced. And there is no determination of days or years, as was common previously with the practice of indulgences.

Among other things, this avoids confusion. Contrary to what many Catholics believed, an indulgence of one year did not mean one year off of purgatory—a topic which itself needs another column.

It meant, rather, the alleviation of painful purgation which might be achieved through one year of fasting or other penance. It did not, therefore, directly address the question of time in purgatory.

As Pope Paul explained, the main concern now is to attach greater importance to a Christian way of life, to cultivate a spirit of prayer and penance, and to practice the virtues of faith, hope and love, "rather than merely repeat certain formulas and acts" (Enchiridion of Indulgences, 1968).

Great pains are taken by the Church today to keep the understanding of indulgences in harmony with the Gospel and with the understanding of faith nurtured by Vatican Council II.

It is helpful to keep in mind the Church's hope that, through these prayers and actions, "the faithful will be more effectively moved to live holier and more useful lives, thus healing the division between the faith which many profess, and the daily lives they lead" (Enchiridion, Observations 4). †

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Send questions for this column to Father Dietzen at the same address.)

My Journey to God

The Easter Lily

A rare and special bloom awaits
For anyone who knows
In fertile soil of sun and tears
An Easter lily grows

White as any gown of snow
Pure as any stream
A rare and special beauty that
Lives only in a dream

Nurtured by a patient hand
Wrapped in loving care
Tempered by the simple wish
That it be always there

The blooming lily lets us know
Just how it must have been
That Easter morn our Christ the Lord
Did rise and live again.

By Peggy Boehnlein

(Peggy Boehnlein is a member of St. Rose of Lima Parish in Franklin.)



The Active List

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

April 17

The Catholic Charismatic Renewal of Central Indiana will gather for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., 7 p.m. Information: 317-927-6900.

The Couple to Couple League will teach Natural Family Planning, 7 p.m. at Holy Name Parish, Beech Grove, 89 N. 17th Ave. Information: 317-862-3848.

April 18

The Family Growth of Catholic Social Services and Little Flower School are offering a free one-day parenting workshop, 8:30 a.m.-3 p.m. in the Parish Center meeting room, 4720 E. 13th St. Lunch is available for \$3. Pre-registration required. Information: 317-236-1500 or 317-353-2282.

All Saints School will hold a

Monte Carlo, Indianapolis, 337 N. Warman, doors open 6 p.m. Tickets: \$10 each; 3 for \$25. Information: 317-636-3739.

"Adolescents and Faith: Sharing the Good News," a workshop for parish catechists and youth ministry leaders will be at St. Bartholomew School, Columbus, 1306 27th St., 9 a.m.-12 p.m. Cost: Free. Information and registration 317-236-1448 or 800-382-9836 ext. 1488.

April 19

The Knights of St. John of Greensburg will hold their spring festival, 10:30 a.m.-4 p.m., chicken dinners, games, country store and bingo. Take exit 134A off I-74.

Little Sisters of the Poor and residents of St. Augustine's Home for the Aged, Indianapolis, 2345 W. 86th St., invite you to pray for vocations

in the chapel of St. Augustine's Home, 4:15 p.m.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., invites you to come and participate in its first Divine Mercy service, 3 p.m. Information: 317-842-6778.

St. Elizabeth Seton Parish will host Benedictine Sister Mary Margaret Funk, speaking on the topic of "The Benefits of Dialogue," beginning at 3 p.m., 106th St. and Haverstick Rd., Carmel. Babysitting provided. Information: 317-846-3850.

St. Mary Parish, Indianapolis, 317 N. New Jersey St. will dedicate its new altar with a Mass celebrated by Archbishop Daniel M. Buechlein, and Father Mauro Roads, the I.U. Concord Ensemble will sing at 10:15, Mass to begin 11 a.m. Reception following. Information: 317-637-3983.

April 21

St. Vincent Hospital Guild will hold its ninth annual Dream Green Extravaganza fund raiser at the Ritz Charles. Social hour begins 6:30 p.m., dinner begins 7:30 p.m. Cost: \$100 each. Information: 317-581-8801.

April 22

St. Louis de Montfort Parish, Fishers, will present Holy Spirit seminars, a 10-week session to meet on Wednesdays, 7-9 p.m. in the parish ministry center. Information: 317-842-7157.

April 23

The Serra Club of Terre Haute will host a clergy and religious appreciation dinner, 6 p.m. at the Holiday Inn. Cost: \$20 per person. Information: 800-642-0546.

The third annual Spring Celebration of Renewal and Unity, "Spirituality and Prayer-Foundation of Hope," to be held at St. Paul Catholic Center, 1413 E. 17th St., Bloomington, 9:30 a.m.-4 p.m. Information: 800-746-2310.

The Catholic Choir of Indianapolis will present Journey, a concert, at Little Flower Parish, 4720 E. 13th St., 7:30 p.m. Cost: \$10 at the door. Information: 317-875-0880.

April 23-26

Marian College will present "Three Sisters," a play, in Peine Arena Theatre, 3200 Cold Spring Rd., 8 p.m., April 23-25 and 2 p.m., April 26. Cost: \$8 adults; \$5 seniors/students. Information: 317-955-6387.

April 24

St. Maria Goretti School will present "Moonlight On the Caribbean," an evening of din-

ner, dancing and a silent and live auction, Crystal Yacht Club, 6729 Westfield Blvd. Cost: \$125 per couple. Information: 317-571-9671 Kay Alexander or 317-844-2170 Laurie Owens.

April 24-25

Mount St. Francis Retreat Center in southern Indiana will have a retreat for married couples, "Parenting: Blessing and Burden" to explore the spirituality of parenting along with ways of dealing creatively with the challenges of being parents. Information: 812-923-8817

St. Elizabeth's Home will hold a spring garage sale, 2500 Churchman Ave., 8 a.m.-4 p.m. on April 24, 7 a.m.-1 p.m. on April 25. Information & donations: 317-787-3412.

April 25

Marian Heights Academy will host an open house for girls interested in learning more about the school. Information: 800-467-4642.

Holy Cross Parish, Indianapolis, 125 N. Oriental, will present a Health Sense Carnival, 1 p.m.-5 p.m., in Kelly Gym. There will be lead/vision screening for children, cholesterol/glucose screening, blood pressure testing, healthy refreshments along with fun and games. Information: 317-637-2620.

The Catholic Choir of Indianapolis will present

Journey, a concert, at Little Flower Parish, 4720 E. 13th St., 7:30 p.m. Cost: \$10 at the door. Information: 317-875-0880.

Secenia Memorial High School, Indianapolis, 5000 Nowland Ave., will present Crusader Crusade, a silent and live auction beginning 5 p.m. Dinner and silent auction booths. Cost: \$25 per person. Information: 317-351-5976.

April 26

St. Pius Council of Catholic Women will host a chicken and dumpling dinner, bake sale, quilt display along with tours of the 117-year-old church, 11 a.m.-3 p.m. at St. Pius Parish Hall, Troy. Information: 812-547-3471.

At Mary's Rexville Schoenstatt "Mary's Message" at 2:30 p.m., Mass at 3:30 p.m. by Father Elmer Burwinkel. (.8 mile East of 421 South on 925 South, 12 miles South of Versailles on U.S. 50)

St. Boniface Parish, Lafayette, 318 N. Ninth St., will present an organ recital featuring Scott M. Kemmer and Samuel S. Soria, Jr., 7 p.m. Cost: Free. Information: 765-742-5063.

Recurring

Daily

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin)

—See ACTIVE LIST, page 19

Presenting the Christian Music Skate Night

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With Bernie Eagan
of WENS

The Active List, continued from page 18

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.

Wednesdays

Marion Movement of Priests cenacle prayer group. Rosary, Divine Mercy Chaplet, Consecration and more. 1-2:10 p.m. Immaculate Heart of Mary Parish, 57th and Central Ave.

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. 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. 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.

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 Mondays

The Guardian Angel Guild will hold its board of directors meeting, O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, Benedictine room, 9:30 a.m.

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.

Third Mondays

Young Widowed Group, sponsored by the archdiocese

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 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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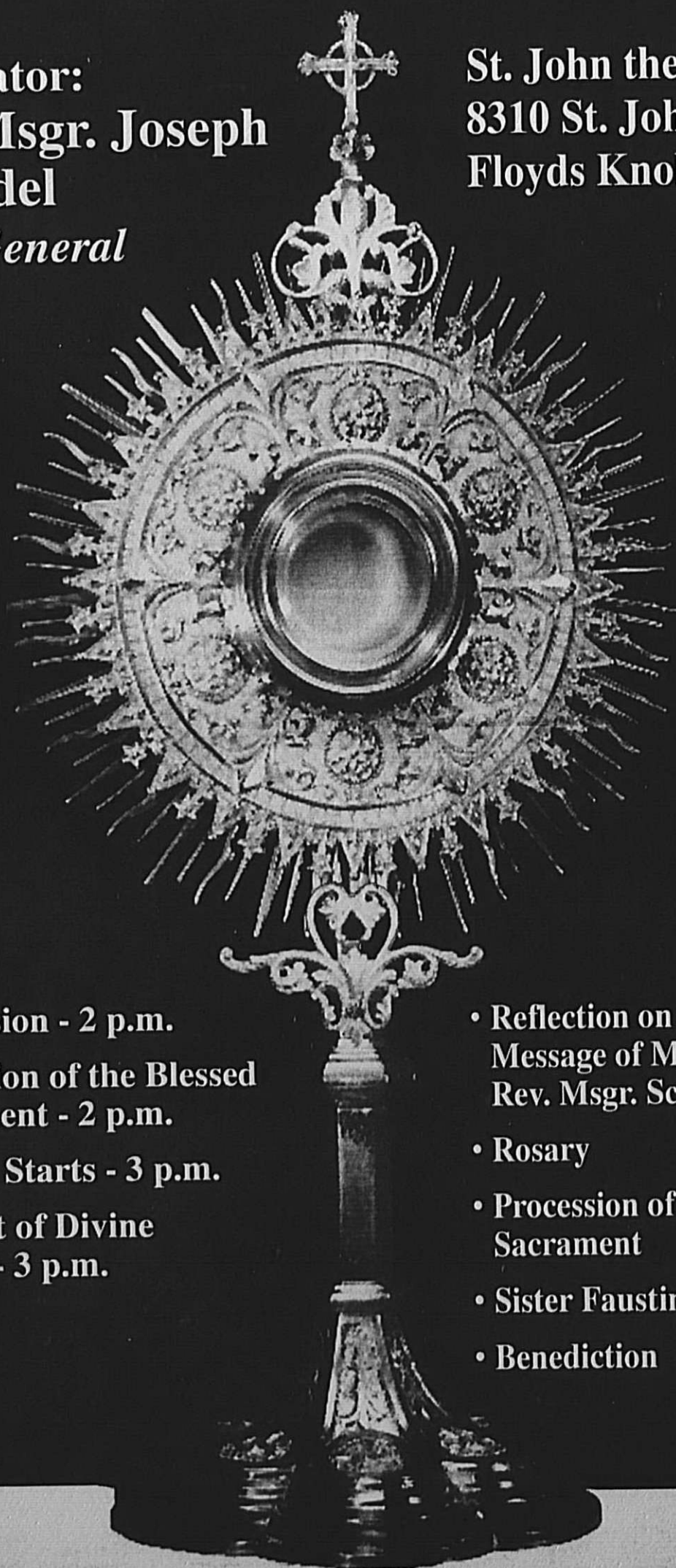
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Schaedel
Vicar General

St. John the Baptist
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- Confession - 2 p.m.
- Adoration of the Blessed Sacrament - 2 p.m.
- Service Starts - 3 p.m.
- Chaplet of Divine Mercy - 3 p.m.

- Reflection on the Message of Mercy by Rev. Msgr. Schaedel, V.G.
- Rosary
- Procession of the Blessed Sacrament
- Sister Faustina's Praises
- Benediction

1,393 celebrate Easter as 'new' Catholics

Compiled by Andrea Chandler

The Criterion welcomes the 1,393 "new" Catholics who have become full participants in the Church since last Easter. Most of these received the sacraments during the Easter Vigil Masses last Saturday.

Those listed here as catechumens are people who have never been baptized and—within the past year—were baptized, confirmed and received their First Eucharist.

Those listed as candidates include people who have been baptized as Catholics who completed their Christian initiation by being confirmed during the past year. And those candidates who were baptized in other Christian traditions were received into full communion of the Catholic Church with confirmation and reception of their First Eucharist during the past year.

The names have been provided by religious education leaders. Most people are listed in the parishes where they received their religious education and the sacraments. Some may already be or will soon become registered members of other nearby parish communities.

Other names will be included in future issues of *The Criterion*.

Batesville Deanery

St. Mary of the Immaculate Conception, Aurora: Sabrina Swigert, Andy Turner, Shane Wagner, Laura Wagner, Jerry Tondini, Keely Tondini (catechumens); Christopher Reh, Beth Teaney, Donna Greive, Amy Engler, Mike Hamrock, Debbie Carter, James Seymour, Lisa Geyer, Vickie Pavey (candidates).

St. Louis, Batesville: Bonnie J. Miller, Lisa Ann Rosfeld, Tammy Sue Miller, Stephen Louis Douglas, James Lee Fisher (catechumens); Anita Sue Adams, Nichole Werner, Kelly Fegley (candidates).

St. Peter, Brookville: Andrea Stoll (candidate).

St. John the Baptist, Dover: Sally Bertram, Keith Oehlman, Donald Cull, David McConnell (candidates).

St. Mary, Greensburg: Richie Bowling, Rhonda Heger, Kim Higdon, Harold Glenn Meeks (catechumens); Garry Hadler, Greg Meehan, Ross Johnston, Lea Ann Nobbe (candidates).

St. Lawrence, Lawrenceburg: Mark McGuire, Tina Land, Kelly Craig, Julie Shumway, Heather Spurlin (catechumens); Jeff Craig, Cathy Nelson, Scott Fortner, Eddie Johnson, Jane Bauer, Rebecca Winters (candidates).

St. Anthony of Padua, Morris: Alan Carpenter, Aaron Cornett, Barbara Adams (catechumens); Ruth Ann Batta, Larry Ludwig (candidates). **St. Charles Borromeo, Milan:** Beth Strassell (candidate).

St. Maurice, Napoleon: Carrie Scroggin, Crystal Buchanan (catechumens); Bart Hicks, Diane Bohman, Michael Spreckelson, Barbara Greene (candidates).

St. Vincent De Paul, Shelbyville: William Robert Leffer, Angela A. Gehrich (catechumens); Leroy Grove, Julie A. Elliott (candidates).

Bloomington Deanery

St. Vincent de Paul, Bedford: Cynthia Amber Brewster, Edythe E. Craig, Shane L. Daugherty, Dennis R. Hensley, Adam K. Thomas, Jessica Ann Walker, Ryan Christopher Walker, Doug Williams, E. Ann Moore, Gerry L. Moore, Peer R. Pearson, Lowona Pennington, Bruce L. Rodman, Olivia M. Trinkle, Judy L. Walker (catechumens); Patricia L. Burns, Lora Burris, Michael D. Daugherty, Edward I. Douda, Robert D. Hackler, Ronald E. Wray (candidates).

St. Charles Borromeo, Bloomington: Jerri Coppedge, Katrina Coppedge, Robert Cross, Ellen Murray, Laura Ort, Phil Serbin, Bill Thomas (catechumens); Kristy Baird, Janet Brown, Shannon Bunger, David Crabtree, Sherri Crabtree, Vickie Crozier, Jeanne Darroca, Melanie Fitzgerald, Mary Gaither, Betty Garten, Kimberly Holly, Scott Levy, Susan Levy, Jee-Won Oh, Lyle Oxley, Evie Sandberg, Patricia Souhrada, Laura Unroe, Janice Watson (candidates).

St. John the Apostle, Bloomington: Douglas Alexander, Kristen Chase, Kenneth Blackwell, Cynthia Headdy, Nancy Ly, Lynda Nordo, Eddie Sylvester, Thomas Turflinger (catechumens); Toni Thompson, Julie Karnavas, Beth Kress, Brenden O'Reilly, Keith Trueblood, Karolyn Skinner (candidates).

Our Lady of the Springs, French Lick: Larry F.

Ward, Jr., Angela M. Ward, Stephanie M. Ward, Ashley N. Ward, Donna S. Chastain, Marquita L. Martinez, Duncan E. Trouten, JoAnn E. Burton (catechumens); Deanne L. Burger (candidate).

St. Mary, Mitchell: Vickie Lea Goldsberry, Gabriel E. Goldsberry, Ruth Krol, Wendy Sprigler (catechumens); Donald Rutherford, Mary P. Taylor (candidates).

St. Agnes, Nashville: Irwin Cottongim, Christy Fields, Steve Love, Don Osburn, Kristin Scurlock, Tom Tuley (catechumens); Lora Berg, Joe Best, Vicki Crouch, Julia Hughes, Mike Kline, Dawn Snider (candidates).

Connersville Deanery

St. Michael, Brookville: Betty JoAnn Hough (catechumen); Karen Selm, Tara Ellis (candidates).

St. Gabriel, Connersville: Krista Angeles, Tracy Boggs, Alex Creech, Stacey Matney, Tonya Sweney (catechumens); Amy Creech, Chad LaMar, Samantha LaMar, Michele Robinson, Chris Sweney, Gay Ann Wilkins (candidates).

St. Bridget, Liberty: Carolyn McIntyre (catechumen); Pamela Nugent (candidate).

St. Anne, New Castle: Bob Wilson (candidate).

Holy Family, Richmond: John Hoover, Ben Wampler, Cathy Wampler, Benjamin Wampler, Jessica Wampler, Carol Wolke, Pam Wissel, Tara Forrester, Kailyn Forrester (catechumens); Laura Forrester, Mary Larsh, Barbara Ray, Jill Wissel (candidates).

St. Andrew, Richmond: Jennifer Gaddis, Lorie Liebert, Jackie Quillen, John Quillen, Jillian Quillen, Dannie Wallace, Stephanie Wright (catechumens); Tammy Chasteen, Sherry Marcum, Teresa Morrow, Stephen Reed (candidates).

St. Mary, Richmond: Karamina Donahue, Haley Donahue, Ryan Donahue, Jana Major, Kenny Marshall, Tashaun Starks (catechumens); Eugene Christopher, Mark Duncan, Monica Fox, Angela Starks, Lori Wagers, Erica Woodall (candidates).

St. Mary, Rushville: Diana Bedel, Kyle Craven, Tiffany Hedrick (catechumens); Linda Craven, Andrew Connolly, Mary Helen Brazzell, Tina Brazzell, Lori Cook (candidates).

"Helpers of God's Precious Infants"

Monthly Pro-Life Mass
at

St. Andrew the Apostle Catholic Church
3922 E. 38th Street, Indianapolis

April 18, 1998

May 16, 1998

June 20, 1998

Schedule of Events

8:30 Mass at St. Andrew

9:00 Prayerful March to Clinic

9:30 Rosary at Abortion Clinic

10:00 Return March to Church

10:30 Benediction



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Rest in peace

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

BRUCE, Bernice V. Hill, 79, St. Anthony, Indianapolis, April 2. Mother of Denis, Michael, Anthony, Timothy, Kevin Bruce, Janet Blake, Denise Ooten, Deanne Lampert. Sister of Gilbert,

Donald, Faye Hill, Erma Mick, Edith McElfresh. Grandmother of 29. Great-grandmother of 35.

DREHOBL, Minnie, 88, St. Vincent, Bedford, April 2. Mother of Sherry Underwood, Sally Bullock. Sister of Mary Lanz Morgan. Grandmother of eight. Great-grandmother of nine.

GROVES, Harry Lee, 88, St. Jude, Indianapolis, April 2. Husband of Helen C. Biehl. Father of John Groves, Jeanie Strube. Stepfather of Albert F., Robert S. Hoop. Brother of Marie Leavell. Grandfather of six. Step-grandfather of four.

Great-grandfather of 13. Great-step-grandfather of one.

GUFFEY, Fred, 81, St. Mark, Indianapolis, March 31. Husband of Anna Mary (Wax) Guffey.

HERTEL, Stella B. (Meister), 98, St. Louis, Batesville, April 8. Mother of Charles, William Hertel, Helen Franzese, Pauline Bower, Barbara May. Grandmother of 39. Great-grandmother of 57. Great-great-grandmother of two.

KERR, Myron Dale, 79, St. Anthony, Indianapolis, April 3. Husband of Marcella Jean Kerr. Father of Elizabeth Price, Myra Roussel, Marilyn Kidwell. Grandfather of eight. Great-grandfather of 12. Great-great-grandfather of one.

LARNER, Mary Kathryn, 77, Holy Spirit, Indianapolis, March 30. Wife of John Lerner. Mother of Jack T., Timothy M., James M., Stephen M., Nancy A. Lerner. Sister of Olga Brown, Rose Gurka. Grandmother of 10. Great-grandmother of one.

MITCHELL, Sherry Lee, 51, St. Patrick, Indianapolis, April 1. Wife of Donald Mitchell Sr. Mother of Donna Freeman, Mary Kay Price, Kenneth, Amanda, Donald Jr., Tim and Tony Mitchell. Daughter of Lawrence and Jackie Troxell. Sister of Richard, Janet Dukes. Grandmother of 15. Great-grandmother of 11.

PETRO, Ann M., 70, St. Bartholomew, Columbus, March 23. Mother of Jeff

Pace, Cecelia Miller, Martha Hoerr. Step-mother of Michael Petro. Sister of Rachel Ramsey. Grandmother of five. Step-grandmother of two. Great-grandmother of two.

PFLEGER, Lawrence J., 80, Holy Spirit, Indianapolis, April 5. Father of Steve, Greg,

Rick Pfleger. Grandfather of seven.

PFLUM, Helen E., 82, St. Gabriel, Connersville, April 3. Mother of Elizabeth Moorman, Christina Hill. Sister of Frankie Carnahan. Grandmother of six. Great-grandmother of three.

PIECZKO, Frances M., 80, St. Christopher, Speedway, April 6. Sister of George, Edward, Helen, Amelia Pieczko, Irene Jones.

RUSH, Virginia R., 74, Christ the King, Indianapolis, April 5. Sister of John M. Rush. †

Mary Fendrich Hulman was 93

Mary Fendrich Hulman, widow of longtime Indianapolis Motor Speedway owner Tony Hulman, died April 10 in Indianapolis. She was 93.

In a statement April 10, Archbishop Daniel M. Buechlein said news of Mary Hulman's death "arrives with great sorrow. "Besides being so very committed to the local civic community," the archbishop said, "Mary Hulman was a woman of

great faith whose generosity to the Archdiocese of Indianapolis and to numerous ministries of the Church and Catholic institutions will long be remembered. Mary Hulman loved her Catholic faith and the Catholic Church very much. She was a great lady. We will miss her."

A Mass of Christian Burial was celebrated on Tues., April 14 at St. Benedict Church in Terre Haute. Burial was in

Calvary Cemetery there.

Survivors include her daughter, Mary Hulman George; her grandson, Tony George; and granddaughters Nancy, Josie and Kathi George. She had five great-grandchildren. †

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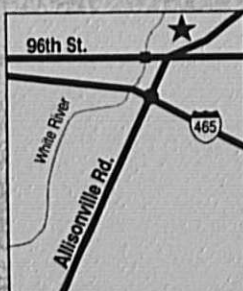
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Director of Spirituality

Benedict Inn Retreat and Conference Center is seeking a director for a spiritual direction internship program. Responsibilities for this part-time position (three-day week) include: planning, teaching, marketing and administering an accredited, two-year internship. Qualifications include: master's degree, formal training in spiritual direction and 3-5 years experience as a spiritual director. Please send résumé, three letters of reference and salary requirements to: Sister Carol Falkner, O.S.B., Administrator, Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove, IN 46107. Deadline is May 8, 1998. For more information call Laurel Simon, assistant of spirituality, at 317-788-7581.



HEADMASTER

Covington Latin School, a Catholic college preparatory school offering a curriculum tailored to the needs of bright young men and women in the Greater Cincinnati area, is seeking a Headmaster for the 1998-99 school year. Students typically enter the Latin School after completing the sixth or seventh grade. The school's accelerated program thus enables the academically talented to advance at a pace more suited to their needs.

Candidates for principal in the Diocese of Covington must be practicing Roman Catholics, and should be eligible for Kentucky certification. Salary and benefits are very competitive. To begin our diocesan application process, qualified professionals may contact Dr. Lawrence Bowman, Superintendent, by telephone: 606/283-6230, by FAX: 606/283-6334, or by E-mail: lbowman@dioofcovky.org.

EOE

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.

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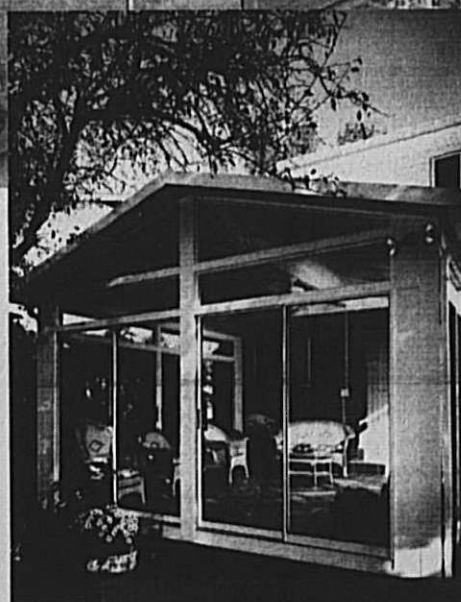
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