



# The Criterion

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April 24, 1998

## Mother Theodore to be beatified Oct. 25

By William R. Bruns

**SAINT MARY-OF-THE-WOODS**—Word has been received from the Vatican that the Venerable Mother Theodore Guérin will be proclaimed "Blessed" by Pope John Paul II on Oct. 25. The beatification ceremony will take place in St. Peter's Square in Rome.

Mother Theodore founded the Sisters of Providence of Saint Mary-of-the-Woods in 1840, when she and five other sisters came from France to the Indiana wilderness to educate the daughters of pioneers.

"Mother Theodore is a woman for our time," said Sister Diane Ris, general superior of the Sisters of Providence Congregation. "Mother Theodore's faith, hope and love are models for all of us. She had a deep deep faith that never faltered. She knew that God was always with her and always would be with her in all circumstances and, especially, in times of trial."

Archbishop Daniel M. Buechlein called Mother Theodore "a pioneer who helped pass on the faith we now enjoy in our archdiocese and in our state. Recall her words on her memorial stone: 'I sleep but my heart watches over this house which I have built.' We are part of the tradition of her house. We have a powerful patroness close to home!"

Mother Theodore (Anne-Thérèse) Guérin was born in Étables, Brittany, France, in 1798 and entered the Sisters of Providence in Ruillé-sur-Loire in the Diocese of Le Mans, France, in 1823, receiving the name Sister Saint Theodore. In response to a request from the bishop of Vincennes, she and her five companions

arrived at Saint Mary-of-the-Woods on Oct. 22, 1840. Within a year, the sisters opened their first academy, the forerunner of Saint Mary-of-the-Woods College.

Mother Theodore died on May 14, 1856, and is buried with her sisters at Saint Mary-of-the-Woods.

The beatification process began in 1909 under Indianapolis Bishop Francis Silas Chartard. Beatification is a proclamation by the Roman Catholic Church that a person has led a holy and virtuous life, worthy of honor and emulation.

It is the second step (being declared "Venerable" is the first) in a three-step process toward sainthood.

In 1956, Pope Pius XII approved and signed the petition to continue the Cause of Mother Theodore. In 1992, cardinals and bishops

declared that Mother Theodore had practiced the theological and cardinal virtues to a heroic degree. Pope John Paul II ordered a decree to be published at that time and gave her the title "Venerable."

Proof of one miracle is required for beatification. Proof of a second miracle is required for sainthood.

In Nov. 1996, medical consultants to the Congregation for the Causes of Saints unanimously approved as a miracle the 1908 healing of Providence Sister Mary Theodosia Mug, who suffered from neuritis and breast cancer that had spread to her abdomen. Theologians of the Causes of Saints Congregation approved the miracle in March 1997 and cardinals of the congregation added their approval last June. The recommendation for beatification was presented to Pope John Paul II on July 7.

Sisters of Providence minister in 24 states, the District of Columbia, Taiwan and the West Indies. †

**"Mother Theodore's faith, hope and love are models for all of us."**



Venerable Mother Theodore (Anne-Thérèse) Guérin

## Home Missions collection scheduled for April 26

**WASHINGTON (CNS)**—"Strengthening the Church at Home" is the theme of the first Catholic Home Missions Appeal, scheduled for the weekend of April 26.

The collection to support missions in the United States and its dependencies is sponsored by the U.S. bishops' Committee on the Home Missions, successor to the American Board of Catholic Missions (ABCM).

For more than 70 years, grants to the home missions were made by the ABCM from its portion of the Mission Sunday collection in October, which benefited both domestic and overseas missions.

In 1992 the Holy See asked the United States, Canada and Australia to stop keeping some of their yearly Mission Sunday collection for home missions and dedicate it all to use in mission lands.

Mission territories are those lands where the church is not established or has not yet developed enough to become self-sufficient.

In response to the Holy See's urgings, the U.S. bishops and the Vatican agreed on a plan to reduce the home mission share of its October collection each year until 2000, when all of it will go to foreign missions.

The Catholic Home Missions Appeal in April is distinct from the collection for the Black and Indian Home Missions, which is

taken up on the first Sunday of Lent—March 1 this year.

The collection in Lent is devoted entirely to church work among Native Americans and African-Americans.

The April 26 collection goes to a wide range of other needs, such as helping

See MISSIONS, page 2



Pope John Paul II blesses two Asian women April 19 during the opening Mass of the Synod for Asia. In his homily, the pope said the synod was to encourage a "fresh missionary outreach" of the Church in Asia.

# MISSIONS

continued from page 1

dioceses in rural areas with huge distances between cities or southern dioceses where Catholics form a small percentage of the population. It funds church programs for migrant workers and new immigrant populations, church outreach in poor regions of Appalachia, and dioceses in U.S. territories such as Guam, the U.S. Virgin Islands and American Samoa.

"The needs of the home missions are not new, nor is our involvement," said Bishop Edward J. Slattery of Tulsa, Okla., chairman of the Committee on the Home Missions.

"But through the appeal, individual Catholics can show their concern for those who live in areas where the Church is struggling," he added. "It is an opportunity for Catholics in the United States to take care of their own."

The U.S. bishops authorized the Catholic Home Missions Appeal last year. The collection will help fund diocesan evangelization efforts, parish religious education programs, education of seminarians, lay ministry training and the pastoral care of migrant and ethnic communities on both diocesan and national levels. †

## Official Appointments and Announcements

Effective April 20, 1998

Rev. Joel Burget, O.F.M. Conv., previously serving an appointment in Illinois, appointed pastor of St. Benedict, Terre Haute.

Rev. Ronald Borman, O.F.M. Conv., pastor of St. Benedict, Terre Haute, requested and granted a six-month leave of absence by Rev. Kent Biergans, O.F.M. Conv., minister provincial.

Effective July 5, 1998

Sister Shirley Gerth, O.S.F., reappointed parish life coordinator of St. Anne, New Castle, and St. Rose, Knightstown, for a second term.

Effective August 1, 1998

Sister Eileen Flavin, C.S.C., reappointed parish life coordinator of St. Peter, Franklin County, for a second term.

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

## Collection to benefit local home missions

In the Archdiocese of Indianapolis, the first Catholic Home Missions Appeal will serve as a response to the broader needs of the local Church.

These needs include pastoral and educational ministries in "home mission" areas of the archdiocese's center cities and rural communities. Also included are the needs of 14 separate social service agencies that serve the poor (and many other people with special needs in various parts of the archdiocese), as well as the needs of Fatima Retreat House, the Catholic Youth Organization (CYO) camp in Brown County, and other special ministries such as pro-life activities and AIDS ministries.

In a 1997 capital and endowment planning study report for the archdiocesan Legacy of Hope from Generation to Generation campaign, Catholic parishes in rural and urban areas of the archdiocese are cited for their "remarkable job of responding to human needs, such as food pantries, homeless shelters and counseling centers."

But, the report says, these home missions cannot sustain the ministry of the Church without assistance from other members of the archdiocesan faith community. The report also says "significant capital and endowment campaigns are needed to meet the growing needs of parishes and schools of the archdiocese."

In his April 14 letter to archdiocesan pastors and parish life coordinators, Archbishop Daniel M. Buechlein wrote: "Catholics rely on the strength of their Church every day; however, those living in mission areas of our country find themselves isolated from the larger Catholic community, while those who serve in mission parishes struggle each day to meet the pastoral needs of their people."

"Let us give generously to the Catholic Home Missions Appeal on April 26. In so doing, we are helping support those communities in our country where Catholics are few and the Church is fragile." †



### New altar

Archbishop Daniel M. Buechlein uses chrism to anoint the new altar at St. Mary Church in Indianapolis with chrism as part of the dedication Mass on April 19. The pastor, Father Mauro Rodas (left), said that the round oak altar symbolizes the unity of the parish. He believes the new openness of the sanctuary will help the assembly feel closer to the altar during the Eucharistic Prayer.

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**The Criterion**

4/24/98

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## Deanery holy hours for vocations

(Editor's note—The archdiocesan Office of Priestly and Religious Vocations has asked one parish in each of the 11 deaneries to conduct a Holy Hour for Vocations the weekend of May 3. Below are the deanery listings for the times, dates and locations for each deanery.)

**Tell City Deanery**  
May 2—4:15 p.m. to 5:15 p.m.  
St. Paul, Tell City (this is the only deanery hosting Holy Hour on Saturday)

**Indianapolis West Deanery**  
May 3—2 p.m. to 3 p.m.  
St. Malachy, Brownsburg

**Bloomington Deanery**  
May 3—4 p.m. to 5 p.m.  
St. Paul Catholic Center, Bloomington

**Indianapolis East Deanery**  
May 3—7 p.m. to 8 p.m.  
Holy Spirit, Indianapolis

**Indianapolis South Deanery**  
May 3—5:30 p.m. to 6:30 p.m.  
St. Jude, Indianapolis

**New Albany Deanery**  
May 3—7 p.m. to 8 p.m.  
St. John the Baptist, Starlight

**Seymour Deanery**  
May 3—12:30 p.m. to 3 p.m.  
St. Mary, North Vernon

**Indianapolis North Deanery**  
May 3—2 p.m. to 3 p.m.  
St. Luke, Indianapolis

**Connersville Deanery**  
May 3—1 p.m. to 2 p.m.  
St. Gabriel, Connersville

**Terre Haute Deanery**  
May 3—3 p.m. to 5 p.m.  
St. Patrick Adoration Chapel, Terre Haute

**Batesville Deanery**  
May 3—2 p.m. to 3 p.m.  
St. Louis, Batesville †

## Annual 'Red Mass' and dinner scheduled for April 29

The annual Red Mass and dinner for judges, lawyers and other public officials involved in law enforcement will take place on Wednesday, April 29. The Mass will be celebrated at 5:30 p.m. at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. Archbishop Daniel M. Buechlein will preside and preach.

The Mass is called the "Red Mass" because of the red vestments worn by the presider. The Mass is cosponsored by the Archdiocese of Indianapolis and the St. Thomas More Society, an association of Catholic lawyers.

Dinner will follow the Mass at the Indiana Convention Center. Speakers at the dinner will be Indianapolis attorneys Edward O. Delaney and Francis X. McCloskey. Delaney, a partner in Barnes & Thornburg, specializes in litigation cases, especially those involving defamation and business disputes. McCloskey, who serves as counsel with Barnes & Thornburg, is former U.S. representative for Indiana's Eighth District and mayor of Bloomington. Delaney and McCloskey represent U.S. government interests in Bosnia.

Invitations have been mailed and reservations are still being accepted through April 27 by calling Janet Newland at 317-236-7325 or 800-382-9836, ext. 7325. Cost of the dinner is \$25. †

# Divine Mercy Sunday



At the April 19 Divine Mercy Sunday liturgy at St. Michael Church in Indianapolis (above), Dyna Castelino and her daughter, Dr. Jesse Dias, carry a banner of representing Jesus with blood and water gushing from his heart as a "fountain of mercy," during the procession of the Blessed Sacrament. Archbishop Daniel M. Buechlein presided.



Monsignor Joseph F. Schaedel kneels during the Divine Mercy service at St. John the Baptist Parish in Starlight. The archdiocesan vicar general presided at the April 19 New Albany Deanery celebration.

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# The Criterion

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## Editorial

### Are Americans too tolerant?

If there is any biblical quotation Americans have taken to heart, it seems to be "Judge not, and you will not be judged" (Lk 6:37, Mt 7:1). Unfortunately, carried to extremes, this can result in moral relativism. And that's what seems to have happened among middle-class Americans, including many Catholics.

A new book by Boston University sociologist Alan Wolfe says that tolerance has become so important to most Americans that they have ignored issues of right and wrong. In *One Nation, After All*, Wolfe writes: "Reluctant to impose their values on others, they are committed to tolerance to such an extent that they have either given up finding timeless morality or would be unwilling to bring its principles down to earth if, by chance, they came across it."

The book resulted from a poll of 200 middle-class Americans in eight suburban communities. The book says that we are "one nation, after all" because there seems to be a consensus that, whatever an individual might believe personally, everyone else should be left alone to do pretty much what he or she wants. Middle-class Americans might complain about some of the immoral elements in our society but they are willing to tolerate them rather than try to do something about them.

It's true that we should not judge another individual's moral behavior, but that's not the same as condoning any kind of conduct because of a belief that other people should be free to do what they want. That's the attitude that seems to prevail in our country today, the attitude that makes the so-called "right to choose" to have an abortion so popular and that resulted in the state of Oregon

passing a referendum permitting doctor-assisted suicide.

Catholics are so much a part of the mainstream in our secular society that they seem to be no more comfortable making moral judgments about issues than are others. Too many of them are inclined to refuse to participate in efforts to limit abortions, pornography, homosexual activity or other moral issues just for that reason. This was expressed in Wolfe's book by a man who said, "Abortion is a moral issue. It has nothing to do with politics. You don't like it, don't get one. I am not a proponent of it. [But] I'm not about to tell you, 'Hey, you're a sinner because you're getting one.' That's not me. I am not here to judge anyone."

No one is asking this man to judge another person. But abortion is a great moral evil, and we cannot be indifferent to it. It does have something to do with politics when political means must be used to limit it.

The Catholic Church has always insisted that there is an objective morality. There is a difference between right and wrong, and we are obliged to take stands against evil and for good. Today, though, Wolfe says, "The idea of the 'Ten Suggestions' rather than the 'Ten Commandments' is exactly the tone in which most middle-class Americans believe we ought to establish moral rules."

Tolerance is not an evil, but it can be taken to extreme. It was tolerance of Hitler's doctrine of a master race that resulted in the Holocaust. And it's Americans' penchant for extreme tolerance that makes us reluctant to oppose evil for fear that it will be seen as imposing our beliefs on others. †

— John F. Fink

## Seeking the Face of the Lord

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



### Consultation, decision-making, and the Church's common good

I used to say that I couldn't wait until I was old enough so that, like some older folks I admire, I could say what I was thinking and not particularly worry about what people thought. (I don't mean unkind or offensive thoughts.) Well, I have just turned 60, and I am not there yet! God had other plans, and I am not exactly in a position where I can ignore the sensitivities of all kinds of folks. I would not want to turn back the clock even if I could, but, because I enjoy life, sometimes I think I'd like to put it on hold. Aging is a blessing in so many ways. No doubt about it, we learn by experience, and we learn from mistakes. The result is that, within limits, one can become more decisive and confident as a leader should be.

There are those who would say that my German heritage makes me decisive enough, and they would prefer that I not become more confident in decision-making! Our Church puts in place consultative bodies, and I use them. Yet, people who know me well know that I don't take kindly to public protests, organized petitions and letter-writing campaigns. I confess that more often than not, such actions concerning Church matters cause the opposite reaction from what the organizers intend. I don't deny anyone's right to make their feelings known or to protest a decision. I am only saying that rarely—if ever—I will be positively impressed.

I have learned to react negatively for a variety of reasons, the first being that usually protesters do not have the full information that supports a given decision and often enough such information, when persons are concerned, cannot be given.

Secondly, unlike some congregational churches, the Catholic Church does not operate as a democracy. I rush to say, however, that a member of the hierarchy is not entitled to be autocratic and capricious in decision-making. It certainly does not mean an archbishop is infallible.

Thirdly, in my experience, often enough protesters wittingly or unwittingly do not have the larger vision of the common good in mind.

Last week, a publicized incident, one of several such incidents since I became archbishop, provided an example of what I am talking about. The *Indianapolis Star* gave publicity to some members of our Church who are protesting my decision to replace the chapel at the old St. Joseph/Holy Cross

Cemetery here in the city. The chapel has been unused, untended and desecrated for more than six years (and off and on for many years before). It seats no more than a dozen people, is not really accessible to disabled and older people and has no possibility for restroom facilities and required sanitation amenities. Experts indicate further the hazard that the foundation will eventually collapse. We regret all of this. Sadly, restoration costs would be prohibitive and the chapel would still be largely unusable.

After further study and consultation, I decided we would do the next best thing. The statue of Saint Joseph and the German inscription which reads "God's cemetery under the protection of St. Joseph" will be integrated into an attractively designed outdoor shrine reminiscent of the chapel. Other limestone features of the chapel will be part of a well-designed mausoleum. It is particularly significant that the latter construction will allow more burials in the (German) family-oriented cemetery, which otherwise wouldn't be possible because no more burial plots are available.

Under the leadership of two faculty members of Marian College, a letter was delivered to my office allegedly on behalf of the German Heritage Society. As is the wont of some folks these days, the matter was taken to the press for publicity. Other than a misleading headline, I thought the *Star* article was balanced, under the circumstances.

I am not impressed when historical organizations insert themselves in Church affairs, especially when they do not take responsibility for the complex realities, such as prohibitive costs. In this particular case, I would also note that while the chapel is reminiscent of a particular style of German architecture, it is not necessarily representative.

One person interviewed by the *Star* asked, "Why didn't they come to the people?" I consider members of the archdiocesan Catholic Cemetery Association, the Management Council, other lay experts and the Priests' Council—all of whom were consulted—to be representative of "the people."

The Catholic Church is responsible for the patrimony of our historical heritage. It is also responsible for facing up to good stewardship of its resources for the sake of the common good. We don't always achieve the balance perfectly, but we give it our best try and pray that

#### Archbishop Buechlein's intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

## The Criterion

Journey of Hope 2001

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## Buscando la Cara del Señor

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



# La consultación, el proceso decisorio, y el bien de la Iglesia

**A**ntes yo decía que no podía esperar hasta que yo tuviera mayor edad para que, como algunas personas mayores que yo admiraba, yo pudiera decir lo que estaba pensando sin preocuparme por lo que pensarían los demás. (¡No quiero decir pensamientos duros u ofensivos!) ¡Bueno, yo acabo de cumplir 60 años, y yo no he llegado allí todavía! Dios tenía otros planes para mí, y no estoy en una posición donde puedo ignorar a todo el mundo con sensibilidades. No quiero retrasar el tiempo aunque pudiera, pero, ya que disfruto de la vida, a veces pienso que me gustaría poner el tiempo en suspenso. El envejecer es una bendición de tantas maneras. No hay ninguna duda que aprendemos a través de la experiencia, y aprendemos de los errores. El resultado es que, dentro de los límites, uno puede ponerse más firme y seguro como debe ser un líder.

¡Hay aquellos que dirían que mi herencia alemana ya me hace bastante firme, y preferirían que no me vuelva tan seguro en la toma de decisiones! Nuestra Iglesia instaló los cuerpos consultivos y los uso. Sin embargo, las personas que me conocen bien saben que no me gustan las protestas públicas, las peticiones organizadas o las campañas de escribir cartas. Confieso que la mayoría del tiempo tales acciones concierne a las cuestiones de la Iglesia causan una reacción opuesta de la que esperaron los organizadores. No niego a nadie el derecho de expresar sus sentimientos o protestar una decisión. Sólo estoy diciendo que es raro, casi nunca yo me impresiono positivamente.

Yo he aprendido a reaccionar negativamente por una variedad de razones. La primera razón es que normalmente los protestadores no tienen toda la información que apoya una decisión y muchas veces tal información no se puede dar cuando tiene que ver con otras personas.

En segundo lugar, al contrario de algunas iglesias colectivas, la Iglesia Católica no opera como una democracia. Yo me apresuro al decir, sin embargo, que un miembro de la jerarquía no se titula para ser autocrático y caprichoso al respecto de la toma de decisiones. ¡Claro está, que no significa que un arzobispo es infalible!

En tercer lugar, en mi experiencia, muchas veces los protestadores consciente o inconscientemente no se dan cuenta de la visión más grande del común bueno.

La semana pasada, una casualidad publicada, la cual es una de muchas casualidades desde que me hice arzobispo, nos proporcionó con ejemplo de lo que estoy hablando. El diario *The Indianapolis Star* les dio publicidad a algunos miembros de nuestra Iglesia que estaban protestando mi decisión reemplazar la capilla en el Cementerio de St. Joseph/Holy Cross, aquí en la ciudad de Indianapolis. La capilla no ha sido utilizada, y fue descuidada y pro-

fanada por más de seis años (y de vez en cuando durante muchos años antes). La capilla tiene sitio solamente para un docena de personas, no es muy accesible a las personas inválidas o a los ancianos. No tiene ninguna posibilidad para cuartos de baños o las requeridas amenidades de higienización. Los expertos indican aún más el riesgo que la fundación se derrumbe en el futuro. Sentimos este hecho. Tristemente, los costos de restauración serían muy caros y la capilla aún sería principalmente inutilizable.

Después de un estudio extenso y consultación, yo decidí que nosotros haríamos lo mejor posible. La estatua del San José y la inscripción escrita en dicha estatua en alemán "el cementerio de Dios bajo la protección del San José" se integrará en un nuevo atractivo mausoleo diseñado en el estilo de la vieja capilla. Habrá otros rasgos de la piedra caliza de la capilla que formarán parte de un mausoleo bien-diseñado. Es bastante significativo que la construcción permitirá más entierros en el cementerio diseñado para familias (alemanes) que no sería posible en la vieja capilla porque no existe más espacio para entierros.

Bajo la dirección de dos miembros de la facultad de Marian College, recibí una carta a mi oficina supuestamente en nombre de la Sociedad de Herencia Alemana. Como es la costumbre de algunas personas hoy día, la materia se entregó a la prensa para publicidad. Con excepción del titular engañoso, pensé que el artículo de *The Indianapolis Star* fue justo, bajo las circunstancias.

Yo no me impresiono cuando las organizaciones históricas se meten en los asuntos de la Iglesia, sobre todo cuando no toman responsabilidad de las realidades complejas, como los costos prohibitivos. En este caso concreto, también me gustaría notar que aunque la capilla sea recordativa de un estilo particular de arquitectura alemana, no es necesariamente representante.

Una persona que fue entrevistada por *The Indianapolis Star* hizo la pregunta, "¿Por qué no vinieron al público para opiniones?" Considero que los miembros de la Asociación del Cementerio Católica de la archidiócesis, el Concilio de Dirección, otros expertos laicos y el Concilio de los Sacerdotes sean representativos del "público". Todos ellos fueron consultados.

La Iglesia Católica es responsable del patrimonio de nuestra herencia histórica. También es responsable de mantener la buena mayordomía de sus recursos por causa del común bueno. Nosotros no siempre logramos perfectamente el equilibrio, pero nos esforzamos mucho y oramos que Dios continúe bendiciendo nuestros esfuerzos. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

## Letters to the Editor

### No regular confessions

A recent editorial in *The Criterion* ["Trends in Church are good news," April 3] cites positive signs in the Church and in the Catholic community. This is all well and good.

But in one respect, Catholics have moved away from the Church. This is in the wholesale abandonment of the practice of regularly going to confession. This has led to few people being present when confessions are heard while there are long lines to receive the Eucharist on Sunday morning.

The loss of the sense of "personal sin" has had a great deal to do with why

Catholics have shied away from confession.

Our Holy Father, John Paul II, has written that there is a "crisis in the sacrament of confession." To discard this most precious sacrament is truly a step in the wrong direction.

Bob Saverine  
Stamford, Connecticut

(Archbishop Daniel M. Buechlein devoted several of his regular columns in 1996 to a discussion of the Sacrament of Penance and Reconciliation. *Criterion Press, Inc.*, reprinted the series in booklet form. Copies are available free of charge by contacting *The Criterion*.)

— WRB

### The Good Steward / Dan Conway

## Stewardship and fund raising

In my last column, I quoted from the late Seattle Archbishop Thomas J.



Murphy's final reflections on stewardship. Archbishop Murphy and the bishops' committee that he chaired made the decision to take "the high road" in their pastoral letter on stewardship. Rather than address-

ing the serious financial problems facing parishes and dioceses all over the country, the bishops chose to emphasize discipleship and the spirituality of giving. As Archbishop Murphy said frequently, the Church's challenge is to teach the joy of giving. "If we teach people to give from the heart," the archbishop said, "they will respond generously."

Archbishop Murphy taught stewardship as a way of life, but he also was a successful fund-raiser. I was with him several times a year during the past five years, and each time we met he would update me on his diocese's annual appeal. He was intensely competitive by nature, and he took pride in the fact that participation rates and per capita giving in Seattle were higher than many other dioceses.

Like most pastors, Archbishop Murphy did not like to ask for money. (In fact, he didn't like to talk about money—ever.) But he was very good at making people feel welcome and a part of the diocesan family. He talked about stewardship and about his funding priorities, and then he let someone else (a volunteer or staff member) describe the financial need and ask for the gift. In the

end, people responded generously. Fund raising happened when Archbishop Murphy was present, but it always happened in the larger context of stewardship as a way of life.

One of the lessons I learned from Archbishop Murphy is that there is a tension between stewardship (the high road) and fund raising (not the low road, but certainly the practical road). Stewardship emphasizes the joy of giving—in all aspects of life. Fund raising addresses, in very practical ways, the human, physical and financial resources that are urgently needed if we are going to fulfill our Church's mission.

In my opinion, we need to do a much better job of education—to make the necessary connections between discipleship (following Jesus without counting the cost) and stewardship as a way of life. But we also have to do a better job of fund raising if we ever hope to generate the kinds of dollars that are needed today in parish and diocesan ministry. There's definitely a tension here, but I believe it's one that the Church can (and must) manage for the sake of its pastoral and educational mission.

The Indianapolis archdiocesan capital campaign, *Legacy of Hope from Generation to Generation*, invites all Catholics in central and southern Indiana to give from the heart (stewardship) at the same time that it addresses the urgent capital and endowment needs of parishes, schools and diocesan ministries (fund raising). Both emphases are needed if the Church is to carry out its mission in the 21st century! †

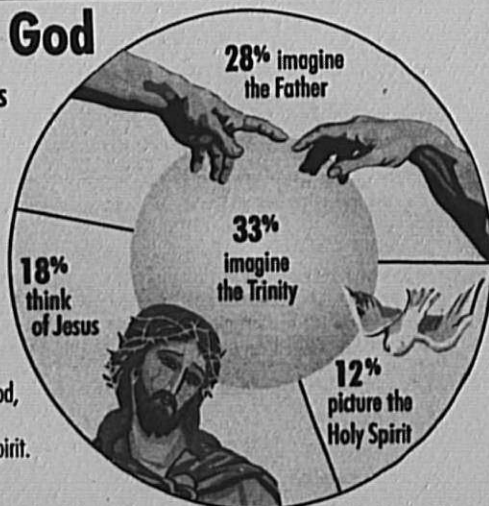
(Dan Conway is a consultant to the archdiocese for the *Legacy of Hope from Generation to Generation* campaign.)

## Images of God

When U.S. Christians think about God...

### Trinity Doctrine

The doctrine of the Trinity summarizes the basic truth of Christianity: that people are saved by God, through Jesus Christ by the power of the Holy Spirit.



Sources: 1996 Newsweek poll by Princeton Survey Research Associates. "Trinity Doctrine" from the Harper Collins Encyclopedia of Catholicism.

© 1998 CNS Graphics

## Check It Out . . .

Dan and Judy Hoyt, of Immaculate Heart of Mary Parish in Indianapolis wish to form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries. They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. If you are interested please call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 1490 at 317-236-1490 or 800-382-9836, ext. 1490.

**Saint Meinrad Archabbey's pilgrimages to honor Our Blessed Mother of the Monte Cassino Shrine** have been scheduled for the Sundays in May. The pilgrimages begin with an opening hymn and a short sermon followed by a rosary procession. The one-hour services end with the Litany of the Blessed Virgin and a hymn. The services begin at 2 p.m. (CDT) and the public is invited. The Monte Cassino Shrine is located one mile east of the archabbey on State Highway

62. For more information on the Monte Cassino pilgrimages, call 812-357-6585 or 812-357-6501 during business hours.

**The Indianapolis Chapter of Pastoral Musicians** will meet on May 1 at Holy Spirit Parish at Geist. Optional dinner and meeting at 6:30 p.m. will be followed at 8 p.m. by a program on "Music for the Eucharistic Prayer" presented by Office of Worship Director Charles Gardner. For more information, call 317-236-1483 or 800-382-9836 ext. 1483.

As part of its 175th anniversary celebration, **St. Mary-of-the-Knobs Parish in Floyds Knobs is creating a "Walk of Faith."** The "Walk of Faith" is a beautification project which consists of engraved memorial pavers for past, as well as present, members of the parish community. Sales are currently in process. The deadline to order is May 3. The cost for an engraved paver is \$50 each. Information: call Ralph Pinnick at 812-923-6110; Charles Staser at 812-923-8647; Louis

Barksdale 812-923-5428; or the parish secretary at 812-923-3011.

**A 12-step Serenity retreat for men and women** will be held May 1-3 at Mount St. Francis Retreat Center in southern Indiana. Information: 812-923-8817.

**The Bishop Chatard High School football program will host a camp** emphasizing the fundamentals of the sport for all Indianapolis area young men entering grades six through nine in June. The camp will be held at Bishop Chatard High School from June 15 through June 19 and will begin each day at 9 a.m. and conclude at 11:30 a.m. The cost of the camp is \$75, which includes video tape instruction, a punt, pass, and kick competition, refreshments, and camp T-shirt. Information: 317-254-5434.

Registration for full-day kindergarten through eighth-grade is now open to the public at **Holy Cross Central School**, 125 N. Oriental St. in Indianapolis. Information: 317-638-9068.


**A Bereavement Support Group**, a series of meetings, open to any adult who has experienced the death of a loved one, will meet on April 29, May 6, May 13, May 20, May 27, and June 3. Afternoon sessions will meet from 3 p.m. to 4:30 p.m. at St. Francis Hospital and Health Centers' South Campus Executive Office and Administrative Conference room, 8111 S. Emerson Ave., in Indianapolis. The evening sessions will meet from 6:30 p.m. to 8 p.m. at St. Francis Hospital and Health Centers' Hospice Office, 438 S. Emerson Ave., in Greenwood. Registration is required. Information: 317-865-2092. †

## VIPs . . .

**St. Rose of Lima Parish and school in Franklin** raised \$18,000 toward the debt of the new parish life center that was completed last fall. The Foundations for the Future committee of St. Rose School held a semi-formal dinner/auction on March 14 to raise the money.

**Seventh and eighth-graders from St. Michael School in Greenfield** earned

gold and silver medals in several events at the Quest for Excellence competition held March 14 at Secena Memorial High School in Indianapolis. The following students took home gold medals: Rachel Campbell, Karen Ellenberger, Eric Jones, Justin Christopher, Joe DeFur, Kevin Schwiier, Joe Gunn, Thomas Frieden and Chris Toloday. The following students won silver medals: Chris Toloday and Karen Ellenberger. †



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Movie Classifications**

- (A-I) General Patronage**
- (A-II) Adults and Adolescents**
- (A-III) Adults**
- (A-IV) Adults, with Reservations**
- (O) Morally Offensive**

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## Hunting for Easter eggs in Edinburgh

Holy Trinity Parish in Edinburgh recently hosted several Holy Week activities. David Long, Jr., looks on as Mathew Long reaches for an egg during an Easter egg hunt.

## Fatima RETREAT HOUSE

### Scripture Eve on the Book of Revelations:

Sunday, May 3, 3pm - 9pm

#### "The Apocalypse: Are You Ready?"

Fr. John Buckel of St. Meinrad School of Theology will help you unravel the mystery of the Book of Revelation. Properly understood it has a powerful message for today's Christians. You will have time for private reflection and prayer; please plan to arrive by 2:30 pm.

Registration fee of \$23 includes dinner and handout booklet.

### Reflection Days:

Wednesday, May 13, 9:30am - 2pm

You are invited to be part of this special anniversary celebration of the first apparition at Fatima, Portugal in 1913. The program, led by Sr. Norma Rocklage and Fr. Al Ajamie, will include praying of the Rosary and Mass.

Tuesday, June 9, 9:30am - 2pm

Fr. Jim Farrell, one of Fatima's most popular presenters, will lead you through several different types of prayer including a guided meditation. You will have time for private reflection; the program includes Mass and optional small group discussion.

Reflection Day registration fees of \$20 include lunch; please plan to arrive by 9am. Child care available with advance registration.



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Perhaps you prefer paper for your groceries because you believe it's better for the environment, breaks down faster, doesn't endanger animals. Maybe you'd rather have plastic because you think it saves trees, conserves fuel in transport, recycles precious resources. † Either way, you're going beyond immediate personal need and considering what effect your decision will have on others. You're stepping outside yourself and taking some of the responsibility in caring for God's creation. † That's stewardship, a concept at least as old as the Book of Genesis. It means that taking good care of our material blessings has spiritual implications. And that the inner world of faith is also our responsibility. † Right now, in parishes throughout the Archdiocese of Indianapolis, Catholics are rediscovering the profound benefits of being good stewards. † Come to church and join us . . . on the Journey of Hope 2001.



## GET GOING AGAIN



## Journey of Hope 2001

### Indianapolis North Deanery

# Immaculate Heart of Mary Indianapolis

Story and photos by Mary Ann Wyand

#### Fast Fact:

Immaculate Heart of Mary Parish was the first faith community in the archdiocese to begin and complete the parish capital stewardship campaign during January and February.

# Immaculate Heart of Mary parishioners focus on unity

Creativity abounds at Immaculate Heart of Mary Parish, where both artistic gifts and visionary leadership skills help nurture the parish and school.

The Indianapolis North Deanery faith community is thriving because many parishioners generously donate their time and talents for a variety of parish programs and projects, said Father Jeffrey Godecker, Immaculate Heart's pastor since 1995.

"We're greatly blessed with very skillful people who give us an extraordinary amount of time and talent out of love for the parish," he said. "Many of our parishioners have strong leadership abilities. I feel very lucky to be pastor here."

Founded in 1946, Immaculate Heart of Mary Parish is small in geographic size but lists more than 860 households on its registry.

Parishioners express their love for Immaculate Heart by helping strengthen faith formation and parish life as volunteers, Father Godecker said. "In the three years I've been here, we've put in place new youth ministry and religious education programs, started Christ Renews His Parish, and adopted the new parish governance structure recommended by the archdiocese. At the moment, a lot of energy is going into finishing up the facilities plan over the next five years. Now that we're through our capital stewardship campaign, we're trying to put our plans in order to get things done."

Pastoral Council president Larry Lazarz of Indianapolis said he likes to reflect on the history of the parish as Immaculate Heart moves forward with both spiritual and physical renewal efforts.

"We're building on 50 years as a parish," Lazarz explained. "I'm glad to be contributing in just as equal a way as the people who first started the parish 50 years ago. I often think about what those people did to start a parish on the corner of Washington Boulevard and 57th Street. I think of myself in those same shoes, except 50 years later, trying to continue what they have done. I have the responsibility to continue the commitment those parishioners made so many years ago."

Immaculate Heart of Mary Parish is unique, Lazarz said, because the parish is small in geographic size but has a high population density like a small-town church.

"The people of Immaculate Heart are not just a parish," he said. "We're a neighborhood and a community, so the decisions we make often have to take into account our

neighbors, homeowners in the Meridian-Kessler Neighborhood, and community concerns."

Immaculate Heart's response to the archdiocesan Journey of Hope 2001 celebration has been to focus on renewing facilities, Father Godecker said, as well as on bringing about spiritual renewal among parishioners.

"We've done that in a variety of ways through liturgy, religious education, and Christ Renews His Parish," he said. "We're now in our second year of Christ Renews His Parish, which has been great for Immaculate Heart. I think the way it brings people together to develop their faith and reflect on their journey lends itself to involving more people in parish life."

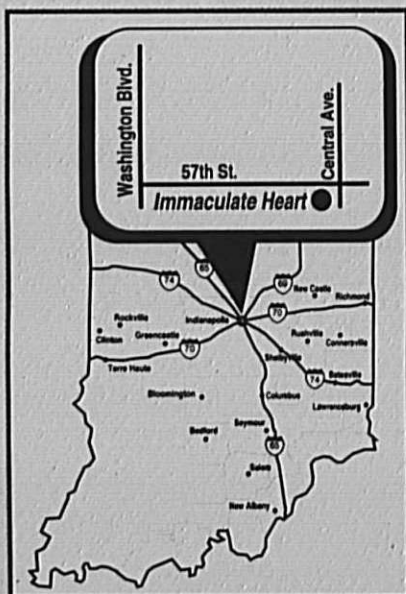
That parish-wide involvement is reflected in many ways, Father Godecker said. It is symbolized by a recently completed folk art display of family, individual and memorial clay tiles mounted in the church entryway and the community room downstairs.

"The tiles are an expression of who we are as a parish," he said. "It's a wonderful, optimistic, beautiful statement about our parish, a nifty piece of identity for Immaculate Heart."

Last year, artist and 12-year parishioner Ellen Cornelius of Indianapolis coordinated this decorative clay tile project for parishioners and students to celebrate Immaculate Heart's 50th anniversary and



The art and environment of Immaculate Heart of Mary Church was greatly enhanced with the addition of these three stained glass windows given by the Vincent and Mary Fox family of Indianapolis.



## Journey of Hope 2001

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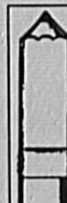
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These glazed tiles, part of a recent parish art project to celebrate Immaculate Heart of Mary's 50th anniversary, are mounted in the church entryway.

strengthen parish unity.

"We made the tiles over two weekends after the Masses," Cornelius remembered. "The room downstairs was filled with people working on individual and family tiles. People were talking back and forth, sharing stories, and helping one another. There was a real sense of community."

In a kiln, Cornelius "fired" 176 clay tiles made by parishioners and another 420 pottery squares done by students and teachers. The colorful tiles were then mounted as wall displays in both areas of the church.

"People say it's fun to look at the tiles," she said. "It gives them a sense of welcome, of belonging. I know I smile every time I see the tiles. It's a good feeling."

Three new stained glass windows and an autographed photograph of the late Mother Teresa of Calcutta with Cardinal William Keeler, Archbishop of Baltimore, also give parishioners reasons to smile. Both the windows and framed photograph were special gifts to the parish, Father Godecker said, and greatly enhance the church interior.

"The autographed picture of Mother Teresa was given to the parish in January by a family who wishes to remain anonymous," the pastor said. "A plaque under the photograph reads, 'May Mother Teresa guide us in our efforts to reach out beyond ourselves.'"

The framed picture was featured in a Lenten prayer walk arranged in the church for individuals and families, he said, as a variation of the Stations of the Cross.

"As part of the Journey of Hope, during Lent we invited people to walk through our church and stop at various places for prayer and meditation," Father Godecker said. "They would begin with the Fatima win-

dow, go to the 12th Station of the Cross, then come to this picture, and move on to our new windows. Then they would pray and meditate in front of the tabernacle, the cross, the statues, and the altar."

Installed last Dec. 23, the archway stained glass windows are a gift of the Vincent and Mary Fox family, who own and operate Fox Studios in the Broad Ripple neighborhood.

The three windows are actually one window, united by a figure of Christ and Immaculate Heart's symbolic archway that joins the church and school buildings. The left window represents the church family, the center window symbolizes the church, and the right window depicts the church's commitment to Catholic education. A Celtic cross and a

priest's extended arms unite the windows with imagery of Christ, and a dove signifies the Holy Spirit.

Future plans call for carpeting and doors to enclose this space south of the sanctuary, Father Godecker said, to make it a quiet place for prayer and meditation.

Parish creativity also encompasses religious education programs and activities under the guidance of Lucinda Anderson, Immaculate Heart's director of religious education, and youth ministry programming coordinated by Elaine Gaither.

"We've made an effort to provide more comprehensive family ministries," Anderson said. "We believe parents are the primary educators of their children, but often need support."

In response to this need, she said, "we started a group called Family Faith Ministries that oversees parental involvement for sacramental preparation and other faith-related activities to support the church at home. This gives parents and children opportunities to come together on a faith level. We found that many parents are hungry to have a faith dimension in the home, but they don't know how to do it, so we're trying to provide them with tools."

Immaculate Heart staff members recently created a special ministry for young mothers and fathers. It includes child care, Bible study and discussions on Christian parenting that range from educating children in the Catholic faith to child psychology.

To improve ministries for elderly parishioners, Anderson worked with parishioners to "form a core committee [of lay volunteers] who will help design programs and activities to meet the needs of our senior community. During 1998 our focus will be to expand parish ministries to the elderly and empower them to minister to one another."

Young adults and teen-agers also are included in parish life with activities ranging from outdoor liturgies at Eagle Creek Park in Indianapolis to youth ministry cruises on the Ohio River, and diverse service projects.

"Our parish ministry to youth and young adults is very vibrant," Anderson said. "Our young adults are active volunteers at the Cathedral Soup Kitchen, and they have participated in a number of social activities ranging from a wine-tasting party to an Indianapolis Indians game and a night at the theater."

With Gaither, Immaculate Heart of Mary teen-agers participate in a variety of Indianapolis North Deanery activities as well as the annual Archdiocesan Youth Conference, which helps keep them connected to the Church and reminds them that each parishioner, regardless of age, is a special member of this Marian parish. †



This autographed photograph of the late Mother Teresa of Calcutta with Cardinal William Keeler, Archbishop of Baltimore, was donated to Immaculate Heart of Mary Parish by a parishioner.

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# Church is 1,393 stronger

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 of baptism, confirmation and reception into full communion with the Catholic Church during the Easter Vigil Masses last Saturday.

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 were included last week and will be in future issues of *The Criterion*.

## Indianapolis East Deanery

**St. Thomas the Apostle, Fortville:** Duane Aaron Barratt, Jeffrey A. Hunt (catechumens); Dee Ann Nicholson, Scott Matney (candidates).

**Holy Spirit, Indianapolis:** Lisa Jo Arbuckle, Carole Blankenship, Tammy Hardebeck, Rick Hasse, Christina Hoyt, Amanda Jenkins, Megan Jenkins, David Jordan, Margaret Leadingham, Stacey Murrell, Dan (Kelly) Purvis, Jr., Lori Riddle, Steven Whalen, Donnie Jean Miller (catechumens); Nicole Adamson, Suzanne Arnett, Gregory Bastin, William Beard, Lisa Carmony, Maria Galbo, Theresa Hendricks, Thomas Henry, Melissa Hernandez, Jennifer Hester, Ronald Jacobson, Laura Jansen, David Jenkins, Kathy Jenkins, Rachael Krieche, Steven McCoy, Rick Miller, Anthony Mitchell, Michael Noppenberger, Bridget O'Hara, Karen Oxford, Jennifer Purvis, Michelle Reece, Robin Reid,

Lindsay Sage, Belinda Sherlock, Tanya Sherlock, Melissa Thompson, Gabrielle (Gabby) Thurman, Denise (DeDe) Wagner, Terri Yohler (candidates).

**Little Flower, Indianapolis:** Mark Baumeister, Verna Curtis, Rhonda Dennison, Tobias Dennison, Karen Gee, Barry Gregory, Cheryl Kinser, Patricia Meadows, Megan Moriarty, Erin Pauls, Susan Spilly-Lee, Kimberly Tice, Kathleen Toney, Kellie Tucher (catechumens); Cindy Alston, Theresa Brown, Chester Dyer, John Falk, Meryl Ann Gee, Dawn Guest, Kimberly Hall, Patrice Greene, Vanessa Moss, Jenny Pearson, Linda Schultz, James Stevenson, Devin Tice, James Toney, Michael Wenzler (candidates).

**St. Bernadette and Our Lady of Lourdes, Indianapolis:** Don Aikman, David McQueen, Julie Langdon, Christin Curren Cindy Jordan, Scott De Freese (catechumens); Christina Miller, Gina Roth, Mary Engle, David Engle, Dave Whitney, Trisha Rafferty, Stephanie Sharp, Joe McKamey, Jennifer Johnston, Fred Pope, Katie De Freese, Brenda Bolton, Brooks Bolton, Teresa Cowen, John Ferree (candidates).

**St. Michael, Indianapolis:** Robyn Giddings, Leda Leary, Jeary Smith, Joan Thomas (catechumens); Anna Dillard, Sarah O'Brien, Darlene Seifert (candidates).

**SS. Peter and Paul Cathedral, Indianapolis:** Jamie Buckman, Guy Ramsey, Matthew Mulherin, Uko Udodong (catechumens); Beverly Buckman, Linda Burns, Jon Darrow, Shirley Grigsby (candidates).

**St. Philip Neri, Indianapolis:** Linda Crowe (catechumen); Edith Hyde, Becky Heindl, Abbie Brooks (candidates).

**St. Rita, Indianapolis:** Alisha Phelps (catechumen); Theoretta Bryant (candidate).

**St. Simon, Indianapolis:** Laura Eck, Jack Edwards, Grace Kirby, Thomas Kirby, Collin McCollough, David McCullough, Anthony Naylor, Zacharia Petroff, Kaelynn Smith, Jim Turner, Mary Turner (catechumens); Kyle Benson, Kimberly Cruz, Lauryn Davis, Christopher Dobbs, Caolan Hoff, Cynthia Papathanasiou, Heather Parke, Richard Parke, Annie Petroff, William Ramos, Philip Reid, Kara

## Bloomington man confirmed in hospital bed

By Margaret Nelson

Each of the 1,393 men and women who became a full member of the Catholic Church this past year has a different story about the journey of faith.

Dick Canada was baptized in the Christian Church in 1965. But he said, "I was interested in the Catholic Church all of my life. I just never took the initiative to convert."

At age 5, he remembers going with neighbors to St.

John the Evangelist Church in downtown Indianapolis.

"Primarily, I enjoyed the tradition and the conservatism of the Church," said Canada. "I was exposed to it prior to Vatican II. At that time, I thoroughly enjoyed the Latin Mass."

Recently, he talked with his friend, Dr. Ed Mitchell, about the Catholic Church. Canada knew that Mitchell had been an ordained Presbyterian minister. But he didn't know that this friend had become a Catholic—a member of St. Monica Parish in Indianapolis.

When Mitchell suggested that he evaluate the Catholic Church, Canada said, "I'd love to do that."

Mitchell told Father Paul Koetter about Canada's interest. The pastor of St. Monica contacted Father David Lawler, chaplain at Methodist Hospital, where Canada was waiting for a heart transplant.

"Father Lawler took the initiative to have Father Koetter visit. When I expressed an interest in the Church, he brought up the RCIA (Rite of Christian Initiation of Adults)."

He learned that, under the circumstances, he could be confirmed. He would become part of the RCIA process next fall.

The confirmation was scheduled for March 13. Ironically, he received a heart on March 11—only four weeks after his name was added to the waiting list. "I wasn't going to miss my confirmation," he said.

"The surgical procedure for a heart transplant operation is often simpler now than a triple or quadruple bypass," said Canada. He was given a 90 percent chance of success.

Canada is back to work as professor of marketing in the school of business at Indiana University in Bloomington. Within two and one-half weeks, he was walking or jogging two to three miles a day.

"I'm leading a normal life, with only one long-term restriction," he said, adding that he must avoid too much sun.

"Waiting was the worst part for me," he said. "I never knew how long it would be before I got a heart."

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The Catholic Home Missions Appeal is sponsored by the National Conference of Catholic Bishops.

## News briefs

### U.S.

#### Enrollment rises again in Catholic schools

LOS ANGELES (CNS)—The National Catholic Educational Association reported April 14 that enrollment increased for the sixth straight year at Catholic schools nationwide. The announcement came as the NCEA opened its 95th annual national convention at the Los Angeles Convention Center. Enrollment reached 2,648,859 students at Catholic schools in the current school year, said Leonard DeFiore, NCEA president. That number is 3,400 above 1996-97, and more than 81,000 ahead of the levels for 1992-93, the first year enrollments showed an increase. "Parents want their children to grow into adults with strong moral values," DeFiore said. "That's what Catholic schools deliver and that's why more families are enrolling."

#### Judge dismisses Briggs & Stratton lawsuit against Catholic paper

KANSAS CITY, Mo. (CNS)—A federal judge has dismissed all that was left of a \$30 million defamation lawsuit against the *National Catholic Reporter* (NCR) by Briggs & Stratton Corp., a Wisconsin-based manufacturer of small gasoline engines. In an order handed down April 10 in Milwaukee, U.S. District Judge Charles N. Clevert said the sole remaining plaintiff in the case, Briggs & Stratton spokesman George Thompson III, had given the court no proof that the weekly newspaper defamed him or invaded his privacy in its 1994 coverage of Briggs & Stratton layoffs in Milwaukee. Clevert said Thompson failed to show proof of factual falsehoods on the part of NCR or to provide evidence that its staff acted with malice or reckless disregard for the truth—essential elements of a defamation case.

#### Virginia governor signs partial-birth abortion ban

RICHMOND, Va. (CNS)—Virginia Gov. James Gilmore signed into law April 13 a bill banning partial-birth abortions in the state. Virginia became the 22nd state to ban partial-birth abortions, although court orders have blocked enforcement in 12 of them. In Kentucky, Oklahoma and Wisconsin, bans await a governor's signature. The Virginia law defines partial-birth abortion as a procedure in which the abortionist "deliberately and intentionally delivers a living fetus or a substantial portion thereof into the vagina (to perform) a procedure the person knows will kill the fetus." Supporters of legal abortion said they would seek a court order enjoining the new law from being enforced.

#### Catholic League marks anniversary with dinner, new attack

NEW YORK (CNS)—The Catholic League for Religious and Civil Rights celebrated its 25th anniversary with a dinner in New York April 16 and a new attack on ABC-TV. In a statement to a group of board members and other supporters before the dinner, the league's president, William A. Donohue, said a program broadcast by the network during Holy Week was the most anti-Catholic he had ever seen. The show, *That's Life*, ran the last episode of a short series April 7. It made jokes about a dispute between two adult leading characters over taking a young boy to church.

### World

#### Pope: Baptism is the foundation for Christian unity

VATICAN CITY (CNS)—Baptism, which makes all Christians brothers and sisters in Christ, is the foundation on which Christian unity must be built, Pope John Paul II said. After a two-day rest at his summer residence south of

Rome, Pope John Paul returned to the Vatican April 15 for his weekly general audience, held in St. Peter's Square. The pope told thousands of people in the square that baptism draws people into the death and resurrection of Christ, making them children of God and members of the church. "Despite differences of origin, nation, culture, sex and social condition, all the baptized are unified in the body of Christ by receiving the Holy Spirit," the pope said.

#### Christian Brothers suggest settlement procedure for victims of abuse

DUBLIN, Ireland (CNS)—The Christian Brothers have asked the Irish government to set up new arbitration procedures for those seeking compensation because of physical or sexual abuse by clerics or members of religious orders. Brother Anthony McDonnell, head of the Christian Brothers' St. Helen's Province, said that under current legislation, the only route available to those seeking compensation is through the courts. But because of the adversarial nature of court action and the obligation to mount a defense, those seeking compensation may suffer further pain, he said. "We would be very happy if the government set up some other arbitration or mediation procedure, providing it was independent, just and provided a binding settlement," Brother McDonnell said.

#### Bishop urges caution after accounts of priest with stigmata

ST. JOHN'S, Antigua (CNS)—Bishop Donald J. Reece of St. John's-Basseterre, Antigua, has urged caution about judging the holiness of a Canadian priest of his diocese who reportedly has the stigmata. Parishioners who touched Father Gerard Critch at Mass "were thrown to the floor by an invisible force," and some were healed of illnesses. The 40-year-old priest from the Canadian province of Newfoundland is also said to have briefly levitated during a Mass. Doctors could not treat Father Critch's

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WALKERS  
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#### CLASSES (RUNNERS):

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Ages 30 - 39  
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Womens

#### RUN/WALK TIMES:

1:00 p.m. RUNNERS  
Brookside Park  
1:15 p.m. WALKERS  
SPN School

#### FESTIVITIES:

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excruciating pain from the stigmata—the marks of Christ's crucifixion wounds on the hands, feet and side — and he was flown to a New York medical facility on the private jet of American banker R. Allen Stanford.

### Man poses as priest, then drugs, robs cathedral rector

BELEM, Brazil (CNS)—A man posing as a priest assisted at Holy Week and Easter services, then drugged and robbed Msgr. Nelson Soares, rector of the Belem archdiocesan cathedral. The false priest, who presented himself as Father Jose Maria, left the morning of April 13, taking religious statues, checkbooks, a camcorder, jewels and more than \$1,500 in donations. Joao Assuncao, spokesman for the Archdiocese of Belem do Para, said that in early April, Msgr. Soares received a call from a man asking him to provide lodging to a priest who was coming in from the southern state of Mato Grosso. The spokesman said within five minutes of the call the so-called priest arrived at archdiocesan headquarters.

### Nigerian cardinal says Asian synod must emphasize Jesus, dialogue

VATICAN CITY (CNS)—While Asian Catholics must show respect for other religions, they also have an obligation to preach salvation in Jesus, said Cardinal Francis Arinze. The Nigerian cardinal, president of the Pontifical Council for Interreligious Dialogue, said he expected the April 19-May 14 Synod of Bishops for Asia to emphasize the importance of Catholic dialogue

with the region's Buddhists, Hindus, Muslims and the followers of other religions. While dialogue is essential, he told Vatican Radio, "it does not minimize in any way the need to proclaim Jesus Christ as the unique savior of humanity."

### People

### Pope accepts cardinal's resignation, names replacement

SAO PAULO, Brazil (CNS)—Pope John Paul II accepted the resignation of Cardinal Paulo Evaristo Arns and named Archbishop Claudio Hummes of Fortaleza, Brazil, to replace him. Cardinal Arns, 76, has served as archbishop of Sao Paulo since 1970. It was the world's largest archdiocese until it was split in 1989. The cardinal became famous for his work on behalf of the poor and downtrodden, including political prisoners and victims of torture. From 1979 until 1985, when the military regime was replaced by a civilian government, Cardinal Arns directed a clandestine project that documented the widespread use of torture against government opponents.

### Former USCC official inducted as honorary canon of Church of the Holy Sepulcher

JERUSALEM (CNS)—In a ceremony dating back to

the Middle Ages, U.S. Jesuit Father Drew Christiansen was inducted as an honorary canon of the Church of the Holy Sepulcher. In a short service held at the Church of the Holy Sepulcher April 15, Latin-rite Patriarch Michel Sabbah of Jerusalem conferred the title on Father Christiansen and thanked him for "the work you do toward peace and justice." Father Christiansen, former director of the U.S. bishops' International Justice and Peace Office, is now the seventh foreigner to hold the title.

### Pope names new head of Syro-Malankar Diocese in India

WASHINGTON (CNS)—Pope John Paul II has named Father John Kalloor, who has lived in the United States since 1985, to be the new bishop of the Syro-Malankar Diocese of Marthandom, India. "Of course it is a surprise," Bishop-designate Kalloor said April 15 in a telephone interview from Incarnation of Our Lord Church, Philadelphia, where he has lived for three years. The 54-year-old bishop-designate coordinates the 11 Syro-Malankar missions in the United States. He called his appointment, announced at the Vatican the same day, "a special invitation from God to serve people who are really deserving my prayer, support and encouragement." The Diocese of Marthandom was established in 1996. †

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



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# Shroud of Turin displayed for first time in 20 years

## Origin of cloth still debated, remains symbol of faith

TURIN, Italy (CNS)—The Shroud of Turin went on display to the public for the first time in 20 years, prompting renewed debate over its origin.

Starting April 19, the 14-foot-long linen cloth was hung lengthwise for all to see in a sealed steel frame behind bulletproof glass, suspended in front of a purple drapery in the nave of the Turin Cathedral. A viewing for the media and dignitaries was held the previous day.

Thought by many to be Christ's burial cloth, the shroud bears the image of a man about 6 feet tall with blood stains on the neck, wrist, feet and chest.

The Shroud of Turin has become a symbol of faith and an object of devotion, despite the findings of three scientific laboratories in 1988 that it dates to the 13th or 14th century.

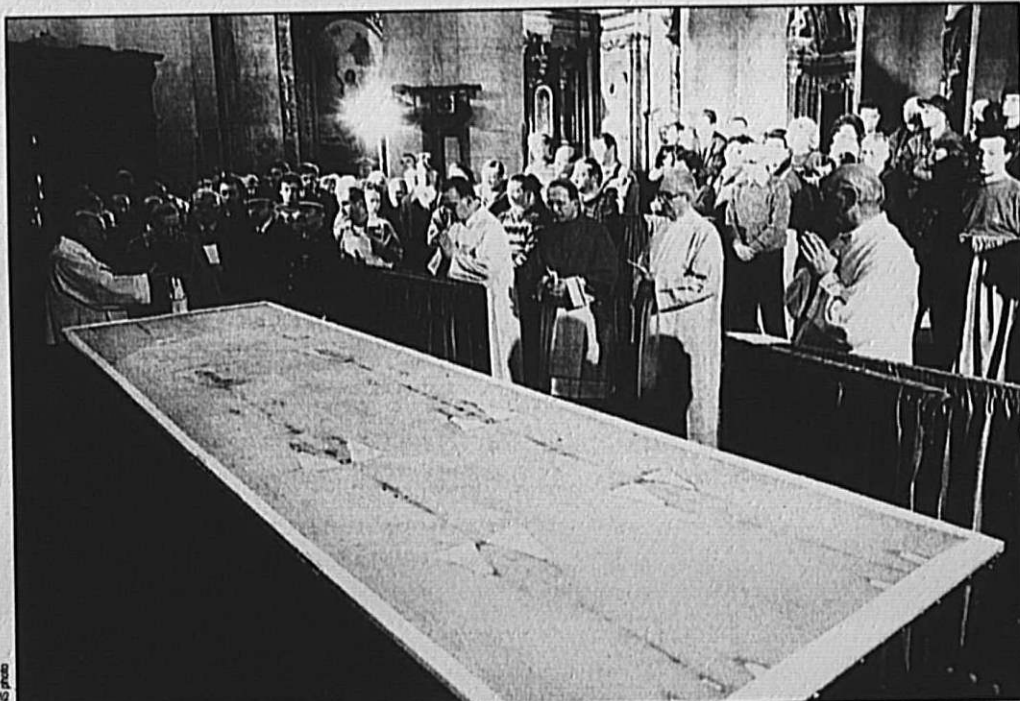
Other scientists have since disputed the findings, based on additional information about the portion of the cloth tested and the presence of pollens that might have come from plants that grew only in the Middle East.

The public was to be admitted to see the shroud until June 14. Several related scholarly conferences and cultural events were scheduled in Turin and Rome during the exposition.

Organizers advised pilgrims to reserve a spot for themselves for the day they planned to visit the cathedral, to avoid standing in line. More than 800,000 had made reservations for the free visits by the time the shroud went on display.

Toll-free telephone lines were established within Italy for people from France, Germany, Switzerland and the United Kingdom to make reservations.

Cardinal Giovanni Saldarini, the archbishop of



Cardinal Giovanni Saldarini blesses the Shroud of Turin before it is put on display in Turin's cathedral April 18. The shroud, believed by many to be the burial cloth of Christ, will be displayed through June 13. It will not go on public display again until 2000.

Turin, said at a nationally televised ceremony that the shroud stimulated "the gift of faith and conversion." He told journalists that no further tests would be made on

the cloth until at least the year 2000, when it next was to go on public display.

Pope John Paul II is to view the shroud May 24, in the middle of the two-month display in the Turin cathedral.

The pope has visited Turin on two occasions during his pontificate and was on hand to view the shroud when it was last on public display, in October 1978. Fifteen days later, he was elected pope. †

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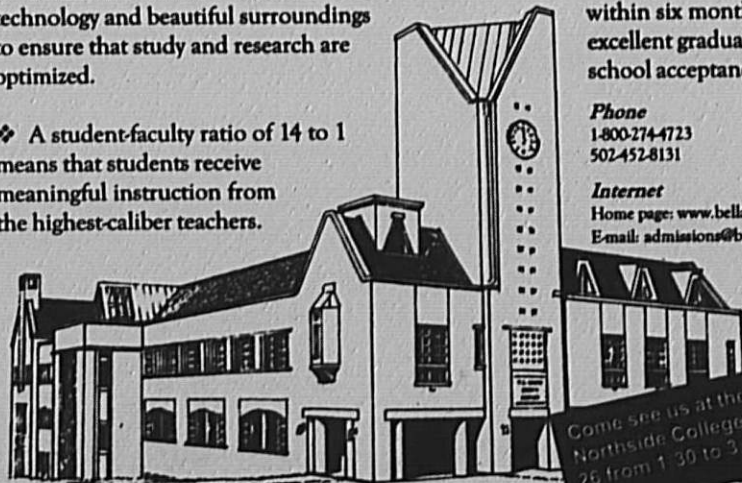
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# Faith Alive!

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## The evolving cosmos is on life journey to God

By John Haught

"Evolution" has become the integrating concept in science.

Today we are taught that the universe is not changeless, but has "evolved" from its "big-bang" origins some 15 billion years ago.

Moreover, it is commonly accepted by science that humans share with other primates a common ancestry going back about 5 to 8 million years. Our genetic heritage overlaps that of other species.

Recently Pope John Paul II went beyond former papal suspicions and formally agreed that the biological evidence for evolution is compelling. However, this remarkable step has not been received with unanimous approval in the Christian world.

A large number of people, including some Catholics, continue to think that evolution is irreconcilable with the biblical accounts of creation.

The pope, however, has given official expression to what Catholic scientists and theologians long have held, namely, that there is no basis in church teaching for a suspicion that evolution is contrary to Christian faith.

If one expects the Bible to be a compendium of scientific information, then obviously a literalist reading of Genesis will conflict with the evolutionary portraits. If the Bible's objective was to provide us with a "creation science," then most present-day scientists would reject it.

We can be grateful, though, that Catholic teaching and theology do not place such unrealistic expectations on the pre-scientific writings of Scripture.

Even in the late 19th century, Pope Leo XIII wrote that the faithful should not scrutinize biblical texts for information of a purely scientific nature. He thereby implied that Catholics should not place the biblical creation stories in a competitive relationship with science, including evolution.

Such caution also served to protect our sacred texts from the trivializing that invariably occurs when we situate them in the same mundane territory that scientific treatises, such as Charles Darwin's famous treatise *On the Origins of Species*, occupy.

It does not help, of course, that some prominent scientists and philosophers still present Darwin's science to the public as though it were inherently atheistic. This arbitrary and dogmatic twist, one usually rooted in obsolete mechanistic thinking,

does not make it any easier for Christians to embrace evolution.

Unfortunately, celebrated evolutionists such as Richard Dawkins, Stephen Jay Gould, Richard Lewontin and E.O. Wilson, along with many other neo-Darwinians, write about evolution as though, in order to accept it, we must first commit ourselves to a materialist—and therefore atheistic—philosophy of nature. For them, Darwinian evolution "excludes" any influence of God on the natural world.

Catholic thought generally has viewed science and theology as mutually compatible but logically distinct levels of understanding.

The pope's recent statement takes for granted what might be called a "hierarchy of explanations," one that leaves ample room for both scientific and theological accounts of natural occurrence.

This means that Catholics may embrace the scientific evidence for evolution without swallowing the one-dimensional materialism which almost from the beginning has dogged the idea of life's descent.

While Catholic theology always has held that there can be no real conflict between genuine science and faith, it recognizes that "scientific materialism" is irreconcilable with belief in God.

Scientific method is one thing, but the materialist ideology in which scientific ideas often are packaged is something else.

Thus, before theology can appropriate evolution, it has to unpack the clear scientific evidence and throw away the outer materialist and mechanistic wrappings that so often have enshrouded it.

In Pope John Paul II's statement we can detect an underlying concern to avoid any merging of evolutionary science with mechanistic philosophies that interpret life as essentially valueless and meaningless.

Once delivered from materialist ideology, the cumulative evolutionary evidence readily lends itself to a lively religious interpretation.

Some contemporary Christian theologians even argue that the only kind of natural world consistent with God, who is infinite love, is an evolving one.

Should we expect a world graced by divine love to be frozen immediately into finished perfection?

Wouldn't such a "finished" world be lifeless and devoid of any genuine future?

Theologically interpreted, evolution tells the story of God's gift to the world

and the world's unforced response to this gift.

In the person of Christ, according to Jesuit Father Karl Rahner, the noted Catholic theologian, both of these movements meet in a climax of unsurpassed passion: In the incarnation, divine love pours itself irreversibly into the cosmos, and the world freely opens itself, in Jesus, completely to God.

The evolutionary portrait of nature suggests that God somehow wants the world to "become itself." As the divine love

gives itself to creation, the world's independence and freedom do not decrease but intensify.

When humans emerged in this most fascinating story, evolution became endowed with an unprecedented freedom and consciousness.

And through our own faith and freedom in Christ, the evolving cosmos continues its long journey to God. †

(John Haught is a professor and chairman of the theology department at Georgetown University.)



More education of the issues surrounding evolutionary theory is needed in the Catholic schools and press," said University of Notre Dame scholar Phillip Sloan. Otherwise people will become sitting ducks for certain kinds of arguments commonly raised against a divine role in creation.

## Papal talk addresses evolution

By David Gibson

What did Pope John Paul II actually say when he addressed the Pontifical Academy of Sciences on the topic of evolution in October 1996? The following quotations from a translation of the address cover key points in his presentation:

- "How do the conclusions reached by the various scientific disciplines coincide with those contained in the message of revelation? ... We know, in fact, that truth cannot contradict truth."
- "New knowledge leads to the recognition of the theory of evolution as more than a hypothesis."
- "To tell the truth, rather than 'the' the-

ory of evolution, we should speak of 'several' theories of evolution."

- "The Church's magisterium is directly concerned with the question of evolution for it involves the conception of man: Revelation teaches us that he was created in the image and likeness of God."
- "If the human body takes its origin from pre-existing matter, the spiritual soul is immediately created by God."
- "Theories of evolution which, in accordance with the philosophies inspiring them, consider the spirit as emerging from the forces of living matter or as a mere epiphenomenon of this matter are incompatible with the truth about man."

(David Gibson edits Faith Alive!)

## Discussion Point

### Faith guides scientific inquiry

#### This Week's Question

As a scientist, how do you view the relation of the sciences to faith?

"Faith is a gift I have, to guide scientific inquiry in a responsible way. I think we all search for an understanding of the unknown, and there are two ways to do that: through faith and through science. Ultimately, I think we need both in order to come to a complete understanding of ourselves and our world." (Mary Pat Tranter, M.D., Taunton, Mass.)

"I don't feel any conflict between my scientific discipline and my Catholic faith. My field, the study of the atmosphere, is governed by physical laws, it is not hazardous. It takes a greater leap of faith to believe that this incredible complexity came into being by chance

than to believe in a Creator, a higher intelligence responsible for these laws." (William L. Woodley, meteorologist, Littleton, Colo.)

"There are areas that are in the realm of faith, those things that can't be proven by the tools and methods of science, and in those areas, science is not applicable. It is not a contradiction to be a scientist and a person of faith." (Mary Lee Ledbetter, cell biologist, Worcester, Mass.)

#### Lend Us Your Voice

An upcoming edition asks: Tell of an effort undertaken in your parish to serve troubled teens.

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

### A thorough book about St. Paul

When I was studying at the Ecumenical Institute of Tantar in



Jerusalem last year, most of our professors came to Tantar. But Dominican Father Jerome Murphy-O'Connor's celebrity is such that we students went to the École Biblique et Archéologique

Française in Jerusalem to be taught by him. He was a superb teacher.

Father Murphy-O'Connor has been teaching the New Testament at the École Biblique since 1965 and is widely regarded as one of the top experts in that subject and about Jerusalem.

His latest book is titled *Paul: A Critical Life* (Oxford University Press, 416 pp.). It is a thorough treatment of St. Paul, reconstructing his life from his birth in Tarsus in about 6 B.C. until his martyrdom in 67 A.D. at age 73. Father Murphy-O'Connor's sources are mainly Paul's letters, although he does extract some historical data from the Acts of the Apostles. Generally, though, he doesn't trust Acts because he believes that they reflect Luke's interests rather than objective reality.

Since the author relies so much on Paul's letters, it helps if the reader is more than slightly familiar with them. Anyone with perseverance, or a great interest in Paul, will come away with an understanding of what made the Church's first great missionary tick—and ticked off. It seems that Paul was constantly being put in a position where he had to defend his teachings about the nature of Gentile Christianity against his opponents.

Usually, especially after the year 52,

those opponents were what Father Murphy-O'Connor calls Judaizers. They were the Jewish Christians who insisted, despite the decisions of the Council of Jerusalem in 51, that converts to Christianity had to be circumcised and observe the Jewish dietary laws. These Judaizers came from the Churches in Jerusalem and Antioch, and Paul had to invest much of his energy and intelligence to convince his fledgling Christian communities that they did not have to follow Jewish law. Ultimately, of course, his views prevailed, but it was a mighty struggle that modern Christians don't really understand and appreciate.

Another thing we moderns might not appreciate is the length of time it took for things to happen during Paul's life. Father Murphy-O'Connor frequently tells us the distances from one city to another and the length of time it would have taken Paul to walk there. He almost always walked when he was traveling west because it took the ships of his day a long time to sail into the wind, but he often traveled by ship when he was going east. He couldn't travel much of anyplace between September and April, though, because of rough seas for ships and snow-covered roads. So Paul's plans always had to take into consideration where he could spend the winter.

Naturally, besides Paul, we also get to know many of his collaborators, including Timothy, Titus, Apollos, Prisca and Aquila. We learn about the Christian communities he started in Galatia, Macedonia, Corinth, Ephesus and Illyricum, as well as his failures in Athens and Rome.

This is a thorough book about one of Christianity's most fascinating men, a good one to read during these weeks between Easter and Pentecost. †

Cornucopia/Cynthia Dewes

### Time for taking a trip

Hurrah for the Easter season! The jelly bean goo is not yet scrubbed from the carpet, and we're already thinking ahead to summer and all its promise.



You know, like graduations and weddings and the beginning of new jobs. Maybe new living quarters, new cities, and definitely time off

from school. Which brings us to Vacation, which brings us to Travel.

I don't know about you, but some of us believe in signing up for any old trip brochure or cruise schedule or guided tour info that's offered. We read the travel section in the Sunday paper and all the travel magazines in the library, and we keep our passport current even if we've never been out of Indiana.

There's a certain hope to dreaming about far-off places. Even though Parisians have to buy groceries and go to work every day and answer to bosses and alarm clocks just like we do, we believe that Paris must be an absolutely romantic place to be.

California seems exotic when you live in Podunkville. Somehow, the county fair and milking cows just doesn't hold a candle to cable cars in San Francisco and movie stars in Los Angeles and the Pacific Ocean pounding on Big Sur.

If we live in Las Vegas, autumn in New England must seem dazzling, and if we're from Rhode Island we probably long for the warm breezes of the Florida Keys. It's

the nature of the human beast to long for what is different from what we have.

And travel is the answer. However, judging by some of the bizarre travel information we've seen, we wonder what the question is.

For instance, there's one trip around the world by private jet, limited to 88 passengers, that lasts three weeks and costs about \$38,000 per person. Imagine, by paying only his entire income for a year the average guy could see the world during his summer vacation.

On the other hand, we see advertised an economy whirl of Europe covering 23 countries in about 14 days. Side tours optional. Perhaps the traveler might save even more money on film, since she'd be whipping past things so fast on the bus (or maybe the skateboard) she wouldn't have time to take a picture of anything.

There are trips for those who wish to be intellectually stimulated by accompanying lecturers. They can hear about archaeological efforts, cultural influences and the historical significance of what they're looking at. Or, for those with a surfeit of such knowledge who still wish to be stimulated, there's always the hotel lounge.

Elderhostel offers trips to oldsters who are high on experience and time but low on money and wearing high heels. There are cruises for singles, for families, for shoppers of duty-free ports. There are even cruises for those who love ballroom dancing, complete with agile, good-looking partners.

After the rigors of Lent, perhaps we need a wonderful trip to Somewhere, if only in our imaginations. †

Parish Diary/Fr. Peter Daly

### Confirmation season

It's confirmation season in most parishes. Bishops are out riding the circuit.



Directors of religious education are hyperventilating, getting their young charges ready to be interrogated by the successors of the apostles.

Boys are buying their first real suits. Girls are getting their first formal dresses.

In our parish, confirmation will take place in a big striped tent. For the second year in a row, we have overflowed the walls of our little church. I actually like these open-air confirmations. They have a nice feeling, with the breeze, like the Holy Spirit, blowing where it will.

The tent evokes the sense of an evangelical revival, filled with Pentecostal fervor in the power of the Holy Spirit. You can almost hear the preaching of the apostle Peter to the crowd on the first Pentecost.

Some of our young people are reduced to nail biting when they contemplate the traditional grilling they will receive from the bishop in front of family and friends. I have wondered if we do this in the right order.

Maybe we should confirm first and ask questions later, since the gifts of the Holy Spirit include "wisdom, understanding, counsel and knowledge." Then we could see these spiritual gifts at work immediately.

In recent years it has been a common complaint among parents, directors of religious education and clergy that today's *confirmandi* are not well prepared. It does seem that they are a little weak on some doctrinal content. Certainly they cannot recite the catechism responses the way kids could 40 years ago.

But this does not mean they are not

interested in things religious or are poorly prepared. Their grasp today is more experiential than intellectual. In some ways they have a better hold of the central commandments of the Christian life: love of God and love of neighbor.

In love of God, they see much better than I ever did at their age that prayer is a spontaneous act of love for God.

For example, last year our adolescent theologians attended "Youth 2000," a retreat program for young Catholics. They were so impressed with the nighttime prayer vigil and Eucharistic adoration that they wanted to replicate it in our parish.

This year they held an all-night lock-in (sleep-over) in the parish center, which included, on their own initiative, a Eucharistic chapel set up in our parish library.

During the night they took turns praying in shifts for the prayer intentions they had collected from the parish over several weeks. It was touching to see them so sleepy-eyed in those huge baggy pants and oversized T-shirts, kneeling and sitting in prayer all night.

In love of neighbor, I think they have a good understanding of the demands of both justice and charity. When I was confirmed back in 1961, we may have memorized the corporal works of mercy, but we never thought that getting ready for confirmation might actually require us to do the corporal works of mercy.

On their own initiative, our young teens organized a blanket drive and gave out blankets, gloves, underwear and sandwiches to the homeless in Washington, D.C. They have also helped to plant trees, clean the parish cemetery and fix up homes of the elderly.

They know through doing what I only knew in the telling 40 years ago.

That surely is a wisdom and piety worth celebrating this confirmation season. †

The Bottom Line/Antoinette Bosco

### Coincidence or message?

I must be on every mailing list in the country. I get bombarded with appeals for money. I send money only to some, but I do read them all. This week one of them struck me like a force from another world.



"Dear Mrs. Bosco," the appeal from the Catholic Indian Mission in North Dakota began,

"On Saturday, the 25th of April, with your permission, I plan to offer a Holy Mass in your honor."

I went into shock. April 25 is my late son Peter's birthday. Immediately, my eye caught the date the letter was written—March 18. Tears started to stream down my face. That day burns in my heart. On March 18, 1991, my beloved son Peter, age 27, committed suicide.

I wondered, how did they know about me and Peter? The recent anniversary of his death had left me still fragile. Also, of late I had been feeling that I have to do more to help slow the escalating incidence of suicide in every group in our country, from youths to seniors.

As I read the letter, I couldn't believe what Father Casimir Paluck, the mission pastor, was writing. A "tragic epidemic" has struck their reservation: suicide. In the past four months, 43 youths attempted suicide; six succeeded. Six times the national average! It was too much of a coincidence. I had to check it out. I called Father Paluck to ask how he had found my name.

In fact, he didn't know me. Apparently I had contributed to the Indian mission in the past and was one of several hundred

people to get this letter. As for why he chose April 25 for the Mass, this fine priest told me he selected it because it is the feast day of St. Mark, "a good day for the Mass."

We talked a long time. I was impressed with his devotion to the Native American people he has worked with for many years, along with serving parishes and being immersed in Catholic education, from being a guidance counselor to driving a school bus.

Now 62, he says his work with these people, whose culture he deeply respects, has led him to "a whole new relationship with God. They find God in everything. Like St. Francis, they see animal life and everything as sacred."

But still, too many of the youths have no family life. They're drifting away, becoming alcoholics, falling into hopelessness and despair, and becoming suicidal. Father Paluck wants to recruit a young person to minister to the social, spiritual and emotional needs of the young people. That's why he sent the appeal letter.

As we talked, we both felt his letter, with the dates and message that were so personal to me, was no coincidence. I believe I was being led to know about this "tragedy of epic proportions," as Father Paluck put it, so I could write about it and help him get the word out. I must try to see to it that suicide is not shoved aside, shunned as a shameful thing. For it is a desperate choice, acted out by people of all ages suffering intense "psychache."

Like Father Paluck, we all must care enough about these desperate ones, whose tragic deaths might be preventable. (The Catholic Indian Mission is at Box 394, Fort Yates, ND 58538.) †

Third Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 26, 1998

- Acts of the Apostles 5:27-32, 40b-41
- Revelation 5:11-14
- John 21:1-19

The Acts of the Apostles provides the third Easter season weekend with its first reading.



Life for the early Christians was not altogether easy. This weekend's first reading notes that the apostles met with opposition as they preached the Gospel.

In this incident, they have been summoned before the High Priest to explain how their faith in Jesus does not deny the basic belief of the Jewish race and religion, that God is one and that no one can presume to stand in God's place.

Readings in the New Testament can be quite dramatic as they recall disputes and conflicts. Surely sessions with authorities such as the meeting described in this reading were anything but relaxed.

However, it should be remembered that many simply could not believe in Jesus. Such disbelief was not always evidence of ill will, but often it nonetheless provoked tension.

The centerpiece of the reading is Peter's testimony to Jesus: Jesus has been sent into the world by God, and Jesus speaks for God.

As the apostles exit this hearing, they rejoice that God mercifully and graciously has given them faith. Faith is a gift which Providence does not bestow upon all.

This weekend's second reading is from the Book of Revelation.

Much of the language in Revelation is highly symbolic and indeed always not too clear. There is no doubt in this read-

ing, however, that Jesus is the supreme gift of God in the divine task of joining sinful but repentant people to God.

Jesus is the "lamb" of God in this reading. It was an image immediately expressive to the Jews who heard this message in the first century.

The temple liturgy, the holiest of all acts of Jewish worship, involved the sacrifice of a lamb to reconcile God with humanity.

Furthermore, central to the Passover observance was the sacrifice and consumption of a lamb.

St. John's Gospel splendidly supplies the third reading.

The Gospel reading is abundant in its lessons. Without Jesus, the apostles are clumsy and inefficient. With Jesus, their task is magnificently accomplished. Jesus has appeared to them at daybreak, in itself a distant reminder of the Resurrection.

Crucified, but risen, the Lord remains with the apostles as their guide and master.

Important is the reference to the meal on the shore. This event echoes the multiplication of the loaves and fish, and Christians see in it a direct reference to the Eucharist.

Note that in this exchange Peter is a crucial figure.

## Reflection

The Church again this weekend excitedly and joyfully proclaims that the Lord lives. The Gospel reveals an appearance by Jesus after the Resurrection to the apostles in Galilee.

Death on the cross was overcome. The Redeemer is eternal!

Of great interest also is the Church's message that the Lord lives in the Church and especially through its apostolic charisms.

Certainly the key figures in these readings are the apostles, and of them Peter is

## Daily Readings

Monday, April 27

Acts 6:8-15

Psalm 119:23-24, 26-27, 29-30

John 6:22-29

Tuesday, April 28

Peter Chanel, presbyter, religious, missionary and martyr

Louis Mary de Montfort, presbyter, religious founder and missionary

Acts 7:51 - 8:1a

Psalm 31:3-4, 6-8, 17, 21

John 6:30-35

Wednesday, April 29

Catherine of Siena, virgin and doctor of the Church

Acts 8:1b-8

Psalm 66:1-7

John 6:35-40

Thursday, April 30

Pius V, pope and religious

Acts 8:26-40

Psalm 66:8-9, 16-17, 20

John 6:44-51

Friday, May 1

Joseph the Worker

Acts 9:1-20

Psalm 117:1-2

John 6:52-59

Saturday, May 2

Athanasius, bishop and doctor of the Church

Acts 9:31-42

Psalm 116:12-17

John 6:60-69

Sunday, May 3

Fourth Sunday of Easter

Acts 13:14, 43-52

Psalm 100:1-2, 3, 5

Revelation 7:9, 14b-17

John 10:27-30

the most obvious. He is their spokesman. It is his faith which the Church delightedly reveals in St. John's Gospel.

Christians today are in the presence of Jesus as they live within the embracing arms of the Church.

It is Jesus who speaks through the Twelve and now through the apostolic col-

lege which is composed of Peter's successor and the bishops.

We are not left orphans. This Lord whom the apostles proclaimed in Jerusalem is the glorious lamb of God, the Risen, indeed the almighty! His power in all its splendor and breadth awaits to assist those who love God. †

Question Corner/Fr. John Dietzen

## Anointing of the sick isn't a weekly blessing

Our parish has a weekly celebration of the sacrament of anointing of the sick.



The priest says it is for spiritual and physical healing, and invites everyone to receive this sacrament. Some people receive the anointing every week.

I was taught this sacrament is for those who are seriously ill and in danger of death.

Is this wrong? (Washington)

As you must know, the sacrament we know as anointing of the sick was formerly called extreme unction, the last anointing.

Popularly referred to as the "last rites," many felt it should be delayed until the final moments of life, so much so that (even in my own pastoral experience) family members didn't want the priest to come, fearing their loved one would know the end is near.

That understanding of the sacrament has changed.

Unfortunately, some people, including priests, differ from the church's teaching in both directions. Some still wait until death is almost imminent. Others, like the priest you mention, broaden the meaning according to their own inclinations.

What the church believes and instructs is clear in the introduction to the ritual for anointing and care of the sick.

This sacrament (which, incidentally, includes not only anointing but laying on of hands and the prayer of faith offered by the priest) is for those people who are dangerously ill due to sickness or old age.

Children as well may receive this sacrament if they have sufficient use of reason to be comforted by it.

Explicit provisions that the anointing may be repeated if the sickness becomes

more serious and that a person should be anointed before a serious surgery are additional indications that we need not be excessively concerned about how "terminal" the sickness is (Introduction 5-12).

Your priest is correct also in pointing out that the sacrament is for serious mental or emotional illnesses as well. The rite makes no distinction between physical and other kinds of ailments.

On the other hand, something important is being ignored when the anointing of the sick becomes a weekly affair. This has no basis in the long Christian understanding of the sacrament and can seriously lessen its spiritual impact on the individual who receives it, and on the community.

Perhaps many Catholics need to remind themselves again that the real sacrament for the dying is not anointing of the sick, but the Eucharist.

When administered at the time of passage from this life, the sacrament is called *Vaticum*, something "with us on the way."

Received this way, the Eucharist is a special sign of our participation in the mystery of the death of the Lord and his passage to the Father.

*Vaticum* should be received at Mass whenever possible, so the sick person may receive Communion under both species (Introduction 26-27).

Obviously, these regulations presuppose that *Vaticum* will be received well before the hour of death, when the sick person is still alert and aware, as the rite says, still in full possession of his or her faculties.

Among my most spiritually powerful and enriching experiences as a priest has been officiating at a Mass with a terminally ill person, with members of the family present and participating.

It is an experience of faith few of us ever forget. I think it's a loss that so many Catholics do not have that experience when a loved one is dying. †

## My Journey to God

### Remembering El Salvador

We were all struck by how quickly the trappings of our culture fell away and we settled into the natural rhythm of the village. We rose with the sun—the animals made sure of that—and at the end of a hard day's work we rested gratefully under brilliantly starlit skies.

As "civilization" dropped into the distance, so did our social armor. We laughed and cried more freely, we hugged each other a lot. We made friends with people we couldn't even talk to, yet the friendships were real and they were deep. We opened ourselves up and let God's world in.

By the end of our week we were different. We had each, in our own way, at our own time, been touched. When we were touched, the touch was deep and permanently marked. You could see it on our faces. You could see it in our eyes. God had written it on our hearts.

When we left Portillo to begin our "decompression" back to our daily lives, many, many tears were shed. Although we all missed our friends and our families back home, nobody really wanted to leave.

We had gone to El Salvador looking for poor people we could help. Instead, we found a group of people rich in something we lacked. Their surroundings were humble, their possessions meager; but those beautiful people knew kindness, they knew sharing, they

knew community. They knew love—they knew how to give it and how to receive it.

Although they had always had little—they had lost so much of what little they started with—they had learned the lessons of true value. Only those who have lost so many of those dear to them can truly understand how unimportant possessions are.

The villagers are a generous lot. They offered us all that they have and all that they are. What they wanted most in return was our friendship. It's true. They did ask for material help. . . . They need things like water, and a way to earn their way in the world. But what they really desperately want is our friendship.

They want us to know them and to tell their story. They want the world to know they are there and what they have been through. They want the world to know they have survived.

They have faith and their faith has seen them through. They have God and they have each other. They want to share with us. They know the power of love. They know the healing of redemption and forgiveness. They know the value of community.

They want to share with us. Jesus is knocking at the door. Will we let him in?

By John Crooks

(John Crooks is a member of St. Pius X Parish in Indianapolis. This reflection was written after a group of parishioners visited Portillo, El Salvador, last January.)

## 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 23-26

Marian College will present a play, "Three Sisters" 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. Roch Youth Athletic Board will host a Spring Monte Carlo, 7 p.m.-midnight in the school cafeteria, 3603 S. Meridian St. Poker, blackjack, Texas poker, chuck-a-luck and other games of chance, food, free refreshments, door prizes and more. Information: 317-783-6155.

St. Maria Goretti School in Carmel will present Moonlight On the Caribbean, an evening of dinner, dancing and 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 will have a retreat for married couples, "Parenting: Blessing and Burden." Explore the spirituality of parenting along with ways of dealing creatively with the challenges of being a parent. 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 in Ferdinand 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, 1-5 p.m., in Kelley Gym. There will be lead/vision screening for children, cholesterol/glucose

screening, blood pressure, healthy refreshments along with fun and games. Information: 317-637-2620.

The Catholic Choir 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.

Secena Memorial High School, Indianapolis, 5000 Nowland Ave., will present Crusader Crusade, a silent and live auction beginning 5 p.m. The evening will feature dinner and silent auction booths. Cost: \$25 per person, which includes dinner and the opportunity to bid on many items. Information: 317-551-5976.

St. Maurice Parish, Napoleon, will hold its Spring Smorgasbord, 4:30-7:30 p.m. Cost: \$6 adults; \$3 children 6-12; \$20 per year, 0-6 years.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. West, will hold holy hour for vocations following 5:30 p.m. Mass.

The Southside Knights of Columbus, Council #3660 will present a spring concert and dance, 8 p.m. in the council hall, Thompson Rd. and U.S. 31. Cost: \$3 per person.

### 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.

Rexville Schoenstatt "Mary's Message" at 2:30 p.m., Mass at 3:30 p.m. by Fr. 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.

### April 30

The Ave Maria Guild will hold its spring card party, 11:30 a.m.-3:00 p.m. at the Beech Grove Benedictine Inn gymnasium, 1402 Southern Ave., Beech Grove. Salad, dessert and beverages available.

### April 30-May 3

Sacred Heart Parish, Terre Haute, 1330 Lafayette Ave., will host its annual "Spring Fling." Activities include a spaghetti dinner and dance on Friday, fish fry on Saturday, along with raffle, bingo, casino, crafts and carnival rides each evening. Hours: Thursday and Friday 4-10 p.m.; Saturday 12-7 p.m.; Sunday 12-7 p.m. Information: 812-466-1231.

### May 1

The Catholic Charismatic



"Which eight do you want?"

© 1998 CNS Graphics

Renewal of Central Indiana will gather for Mass and healing service, 7 p.m. at St. Philip Neri Parish, Indianapolis, 550 N. Rural St., Information: 317-927-6900.

The Indianapolis Chapter of Pastoral Musicians will meet at Holy Spirit Parish at Geist. Optional dinner and meeting 6:30 p.m. will be followed by 8 p.m. program on "Music for the Eucharistic Prayer." Presented by the Office of Worship. Information: 317-236-1483 or 800-382-9836 ext. 1483.

St. Susanna Parish, Plainfield, 1212 E. Main St., will hold its 24th annual Kentucky Derby raffle and pig roast,

5-8 p.m. in Zore Hall. Cost: \$6.50 adults; \$3.50 children. Country store, games and fun fair for children.

### May 1-3

Mount St. Francis Retreat Center will present "Conscious Contact—The 11-Step Program," a serenity weekend beginning Friday 7 p.m. and ending Sunday 12:30 p.m. Information: 812-923-8817.

### May 2

St. Bartholomew School, Columbus, will hold an auction, 5 p.m. at the National Guard Armory in Columbus, with dinner and live auction to follow. Entertainment provided by Dave Dugan. Cost: \$20 per

—See ACTIVE LIST, page 19

# MONTE CARLO NITE



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☐ I would like to make a Vocation Week reservation for ☐ May 3rd to May 9th. ☐ August 9th to August 15th.  
☐ I cannot visit with you but would like additional information about your Community. I-IN

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License #98FE71332610-01

## The Active List, continued from page 18

person; \$18 senior citizens.  
Information: 812-375-0923.

Holy Cross Central School in Indianapolis will hold a chili supper and auction, 5-10 p.m., in the school gym. Information: 317-638-9068.

St. Michael School, Indianapolis, 3352 W. 30th St., will hold a garage sale in the school cafeteria (rain or shine), 8 a.m.-2 p.m. Concessions available.

### May 3

Saint Meinrad Archabbey to hold Monte Cassino Pilgrimages, "Mary's Humility," with Benedictine Father Augustine Davis, beginning at 2 p.m., with open hymn, short sermon, followed by rosary procession. The shrine is located one mile east of the Archabbey on State Hwy. 62. Information: 812-357-6585. (First of 5 services scheduled)

### Recurring

#### Daily

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

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., Parish Center building, will host 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. 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

Marian Movement of Priests cenacle prayer group. Rosary, Divine Mercy Chaplet and consecration. 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. Concession is at 6:45 p.m.

### First Fridays

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

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

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

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

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

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament fol-

lowing 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

St. Joseph University Parish, Terre Haute, will hold eucharistic adoration after the 9 a.m. Mass until 5 p.m. with Rosary at 12:00 p.m.

### First Saturdays

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

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

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

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

### Second Wednesdays

The archdiocesan Family Life

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

### Second Thursdays

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

### Third Mondays

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

### Third Wednesdays

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

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

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave.,

—See ACTIVE LIST, page 21

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# Catholic educators challenged to look to future

LOS ANGELES (CNS)—The nearly 9,000 Catholic educators who met for four days in Los Angeles for their annual convention were challenged to look to new ways of educating youths to best prepare them for the future.

During general session talks and a full schedule of workshops at the Los Angeles convention center, participants at the National Catholic Educational Association's April 14-17 convention were able to take in an overview of all that they do and what they could do even better.

The NCEA reported that Catholic school enrollment had increased nationwide for the sixth consecutive year. Enrollment reached 2,648,859 students at Catholic schools in the current school year, said Leonard DeFiore, NCEA president.

"Parents want their children to grow into adults with strong moral values," DeFiore said. "That's what Catholic schools deliver and that's why more families are enrolling."

In the convention's opening session, Alan Keyes, a former presidential candidate and U.S. representative to the United Nations, also emphasized the backbone of morality and values of today's Catholic schools. But he added that Catholic education would "lose its strength," if teach-

ers did not "exemplify a zeal" for their faith within the classrooms.

In several workshops, the educators were urged to keep their faith at the foreground of what they do.

In a workshop on talking to teens about sex, presenter William Nolan, head of the religion department at Totino-Grace High School, said that what frightened him most about some Catholic schools today is how they are "trying to be private schools with religion departments" added on, and therefore are losing their essential Catholic identity.

"We must remember that even if we're not Catholic, that the school's Catholic," he said. "As Catholic educators we have the responsibility to pass on Catholic tradition and have students look at it honestly and critically."

Monika Hellwig, executive director of the Association of Catholic Colleges and Universities, took this challenge to an even deeper level. In a workshop geared to religious educators, she told participants they would not have the authority to pass on the faith life they were expecting of their students unless they lived it out themselves.

She urged the educators to continue to study their faith and read the Scriptures prayerfully, asking what they mean. She also encouraged them to be "people of

prayer and people of intellectual humility who ask what they don't know about."

Catholic school teachers were also challenged to help their students live out their faith in very real ways.

Father Virgilio Elizondo, founder of the Mexican American Cultural Center in San Antonio, said Catholic schools can play a key role in healing the many divisions in today's society.

In a keynote address, Father Elizondo urged the NCEA members to think of their schools as "greenhouses" with the potential to produce new understanding and acceptance of people from a variety of cultures.

He warned that no one had to look very far to see the ravages of divisions today, either in ethnic wars or even in prejudices within parishes.

But he expressed confidence that Catholic schools could make inroads in changing this tide through recovering their traditional role of helping immigrant children. He said schools should provide a welcoming atmosphere for all students with artwork or decorations representing various backgrounds. And students should study various cultures during school.

Father Elizondo also suggested that schools form basic communities of prayer and study for the parents so they could form friendships. And, when possible, have the school site available for teaching English to parents.

Linda Chavez, president of the Center for Equal Opportunity in Washington, also emphasized that Catholic students should learn about other cultures, during a workshop where she urged English be taught to Spanish-speaking students.

She said Catholic schools can learn a great deal from the current debate in the United States over bilingual education. She said they should not follow in the footsteps of many public school districts that teach Spanish-speaking students only in their native tongue until about fifth grade.

But at the same time, she added that Catholic schools should not follow the "sink or swim" mentality promoted by those who think immigrants should be completely immersed in the English language.

Chavez, a Catholic who credits her successes to her 12 years of Catholic education, is a firm believer that students should be taught English, but also given all the help they need.

Mary Higgins Clark, the famed mystery writer, said when her first story was rejected 40 times, she received the help she needed to persevere from what she learned from the sisters who taught her at St. Francis Xavier School in the Bronx in New York.

During the convention's closing session, she thanked the educators for the work they've done over the years. She said she tries to reflect the "generosity of spirit" of Catholic school teachers in some of the characters she includes in her best-selling novels.

In an interview with Catholic News Service prior to her speech, Clark talked about how she would "hit the typewriter" as soon as her children were asleep when she was balancing her writing with raising five children alone after her husband died.

That may have been the only time the word "typewriter" was used during the entire convention with its myriad of workshops on how to best implement today's technology in Catholic schools—a very real challenge these teachers and principals face on a daily basis.

Ginger Hovenic, executive director for the Classroom for the Future, a technology center for public schools in San Diego County, advised the delegates to move ahead with technology, but not to give up when it doesn't catch on quickly and to never forget that it shouldn't be used just for technology's sake.

"The skills we're teaching are not technology itself," she said, "but the use of technology to enhance learning." †

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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.

**ALEXANDER, Barbara A. (Lentz)**, 71, Our Lady of Lourdes, Indianapolis, April 10. Wife of Robert Alexander. Mother of Andrea B. Alexander. Sister of Harry J., Daniel F., Carl W., Mary Margaret and E. Michaline Lentz. Wintress A. Campbell.

**ARDIZZONE, Hazel Beatrice (Overton)**, 84, St. Patrick, Indianapolis, April 18. Wife of Salvatore Ardizzone. Mother of Roselyn Moran, Kathryn Duckworth, Roxann Pattison, Nunziata, Tony and Rocky Ardizzone. Sister of Carl and Earl Overton. Grandmother of 20. Great-grandmother of 11.

**BALLARD, Donald K.**, 59, St. Mary, Navilleton, March 25. Husband of Theresa Ballard. Father of Debbie Zellers, Dawnette Spencer, Kim Ballard. Son of Mildred Ballard. Brother of David and James Ballard, Deloris Thibaut, Kaye Pender. Grandfather of four.

**BORSCHOLT, Adrian J.**, 86, St. Louis, Batesville, April 11. Husband of Mary (Schlenk) Borscholt. Father of Donna Werner, Deborah Werler, Harry J. Gregg and David Borscholt. Brother of Gratian and Fran Borscholt, Anita Hauschildt. Grandfather of 11. Great-grandfather of 5.

**BROTHERS, Kathryn L.**, 83, St. Christopher, Speedway, April 11. Wife of Jearold F. Brothers. Mother of Bill G. Brothers, Kay L. Apodaca.

## Louise Zore was mother of Father Richard

Louise Zore, the mother of Father Richard Zore, died April 11. She was 89.

The funeral Mass was celebrated at Holy Trinity Church in Indianapolis on April 15. Burial was at Calvary Cemetery.

Besides Father Zore, Louise Zore is survived by a son, Dr. Joseph Zore and two daughters, Louise Collins and Barbara Ann Keers. Her twin sister, Mary McCrackern, as well as 19 grandchildren, 32 great-grandchildren and five great-grandchildren, survive.

Sister of Paul and Earl Murphy. Grandmother of three.

**COOKE, Jessica Ellen "Big Mama,"** 84, St. Rita, Indianapolis, April 7. Mother of Shirley Hamler, Vivian Walls Cooke. Grandmother of 11. Great-grandmother of 26. Great-great-grandmother of five.

**CUNNINGHAM, Bernard D.**, 82, Sacred Heart, Terre Haute, April 10. Husband of Mary (Park) Cunningham. Father of John P., Bryan T. and Nadine B. Cunningham. Brother of John Cunningham. Grandfather of two.

**FELLER, Frances L.**, 68, St. Michael, Brookville, April 12. Wife of Harold A. Feller. Mother of Ron, Don and Jim Feller. Sister of Robert, Merlin, Floyd, Orville and Donald Gesell, Sylvia Lunsford, Virginia Tebbe, Joann Lakes. Grandmother of seven.

**FITZGERALD, John E.**, 75, Holy Family, New Albany, April 15. Husband of Loretta Fitzgerald. Father of Ann, John E., Paul J., James W., Brian W. and Thomas Fitzgerald, Mary Ellen Blacato. Grandfather of 10. Great-grandfather of one.

**GODSEY, Mary S.**, 82, St. Mary, Richmond, April 9. Mother of Bruce A. Godsey, Marcia Higgs. Sister of Mark Salzarulo. Grandmother of four.

**HOFFMAN, Robert Thomas**, 80, St. Anthony of Padua, Clarksville, March 31. Father of William T. Hoffman, Martha Clyatt. Brother of Patricia Malone. Grandfather of four. Great-grandfather of four.

**HOPKINS, Mildred F.**, 74, St. Matthew, Indianapolis, April 11. Wife of Brink A. Hopkins. Mother of A. Craig,

Paul B. and Scott E. Hopkins. Sister of Charles Stephenson, Marie Straw. Grandmother of five.

**KIRCH, Harold G.**, 81, St. Mark, Indianapolis, April 12. Husband of Mary K. (Green) Kirch. Father of David N., Peter J. and William H. Kirch, Theresa Gaines. Brother of Dolores Cooke. Grandfather of eight.

**KRIDER, Georgia Cole**, 79, St. Lawrence, Lawrenceburg, March 10. Mother of Rosemary Schmid, Katherine Satchwill, Elizabeth Traub, Margaret Powell, Jane Deyoung, Marijo, William G., Kris, Richard and Robert Krider. Grandmother of 27.

**McNAIR, Shane**, 4 month, 20 days, Sacred Heart, Terre Haute, April 3. Son of Patrick and Debra McNair. Brother of Iain McNair.

**MEYER, John F.**, 94, St. Louis, Batesville, April 15. Father of Shirley Rennekamp, Mary Moorman, Janet Rehberger, Peg, Harold, Virgil, Gerald, Norman and John Meyer. Grandfather of 35. Great-grandfather of 16.

**MILANOVITCH, Mary Catherine Barron**, 81, St. Anthony, Indianapolis, April 6. Wife of Milan Milanovitch. Mother of Mark A. Milanovitch, Anna Marie Mize. Sister of Charles Barron, Dorothy Jakard, Lillian Smith. Grandmother of two.

**MORIARTY, David J.**, 87, St. Matthew, Indianapolis, April 3. Husband of Thelma G. (Fitch) Moriarty. Grandfather of two. Great-grandfather of three.

**POHLAR, Virgil W.**, 80, St.

Bridget, Liberty, April 8. Husband of Annabel Pohlhar. Father of James D., Dennis K. and Kenneth C. Pohlhar. Brother of Viola Bossert. Grandfather of six. Great-grandfather of 4.

**RESCHAR, Florence V.**, 84, St. Augustine, Jeffersonville, April 8. Mother of A. Joseph and Ann Louise Reschar, Alice E. Davis, Mary Lee Windeknecht, Rose Marie Ellenbrand. Sister of Mary Ann Woods. Grandmother of 13. Great-grandmother of 13.

**ROSENFELD, Norbert Francis**, 84, St. Vincent de Paul, Shelbyville, April 10. Husband of Flora Ellen Rosenfeld. Father of Janet Schoentrop, Elizabeth Dale, Kathleen Rouse, Frederick, Thomas N., Patrick and Kenneth Rosenfeld. Brother of Francis G. and Emma Rosenfeld. Grandfather of 11. Step-grandfather of six. Great-grandfather of six.

**STAHL, Helen B. (Oliver)**, 73, Holy Name, Beech Grove, April 1. Wife of Robert A. "Bunny" Stahl. Mother of Paula A. Patterson, Lawrence A. and Dennis J. Stahl. Grandmother of eight. Great-grandmother of eight.

**VIAGAS, John Anthony**, 80, Sacred Heart, Jeffersonville, April 3. Husband of Martha Viagas. Father of John M. and Howard A. Viagas. Brother of Anthony Viagas, Tina and Anne Thomson. Grandfather of four. Great-grandfather of one.

**WAGNER, Catherine A.**, 88, St. Bartholomew, Columbus, April 8. Mother of Charles A.,

Herman J., Alvin, Urban, Samuel and Daniel Wagner, Ameila F. Carter, Eleanor C. Rolf, Gail Waltz, Kay Prather. Sister of Charles Tunny. Grandmother of 32. Great-grandmother of 28.

**WILLIAMS, Richard Allen**, 51, St. Louis, Batesville, April 13. Son of Leona (Ollier) Williams. Father of Rachael,

Michael and Richard Williams II. Brother of Joan Weisenbach, Connie Deal, Barbara Whalbring, Diane Harpring, Ramona Stille, Birtha Miller, Jennifer Eisert, Jerome, Robert and John Williams. Grandfather of two.

**WOLF, Margaret H.**, 81, Prince of Peace, Madison, April 7. Sister of Mary E. Marsh.

## The Active List, continued from page 19

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.

### Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138,

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

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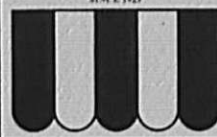
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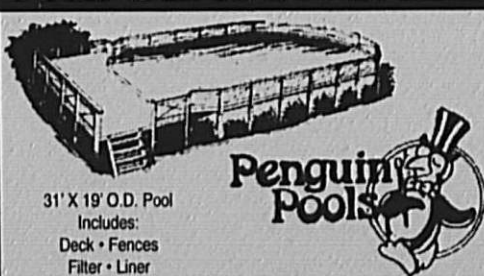
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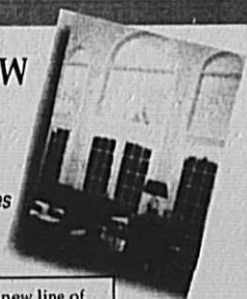
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### Position Available

### Director of Religious Education

St. Francis of Assisi Parish, Newman Center for Catholic students at Ball State University, Muncie, Indiana.  
Announcement of Vacancy

St. Francis of Assisi Newman Center is seeking a well-qualified individual who will assume the responsibilities of director of religious education for the parish. Ball State University is a mid-size university located in central Indiana serving a student population of approximately 20,000 individuals.

The director of religious education designs, develops, administers, supervises, and evaluates Catholic education formation, including sacramental preparation.

Responsibilities include:

- Coordinating continuing education for university students, school-age children, adults, residents, university faculty and staff
- Developing educational programs for adults that reflect the teaching of doctrine, the building and experiencing of community, and service to others
- Working with campus minister and other parish leaders coordinating educational opportunities
- Coordinating sacramental preparation
- Coordinating the development and implementation of middle school and high school youth groups/activities
- Attending and participating in diocesan religious education meetings and seminars
- Supporting options for personal growth and development
- Other opportunities to expand the religious educational opportunities for the St. Francis of Assisi and Ball State University community.

Terms of employment: Twelve-month position, starting date will be July 1, 1998, or a mutually-agreeable date, salary and benefits commensurate with experience (\$17,000-\$20,000+); preferences given to college graduate and person of Catholic faith.

Application deadline: May 15, 1998.

Application procedure: Submit a cover letter of interest, vitae, college/university transcripts, and three letters of reference or placement file to: Dr. Martin B. Creasy, Chairperson, Education Search Committee, St. Francis of Assisi Parish, Newman Center for Catholic Students, 1200 W. Riverside Avenue, Muncie, Indiana 47303.

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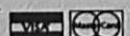
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## Classified, continued

## Positions Available

## Youth Ministry Coordinator

Saint Barnabas, a large suburban parish in the Indianapolis south deanery, is in search of a youth ministry coordinator. This is a full-time position which is required to organize and support a ministry celebrating the future of our church and our youth, strengthening their spiritual growth and social awareness and assisting them in finding relevancy in their everyday lives with today's Church.

Preferred qualifications would include a bachelor's degree or related experience in youth ministry, and completion of (or willingness to complete) the youth ministry certification process.

The candidate should be a creative and innovative minister who wishes to devote the time and energy to grow youth ministry into a program which is a vibrant and integral part of this Catholic faith community.

We are a growing parish with a very diverse group of parishioners who values the importance of youth in laying the foundation for tomorrow's Church.

Please send your résumé to the Search Committee c/o Thomas J. Sponsel, Saint Barnabas Church, 8300 Rahke Rd., Indpls., IN 46217.

## Director of Music

Full-time position for a small, vibrant faith community with school (K-8). Major responsibilities are planning and executing liturgies and classroom instruction in music; training and directing adult choir, children's choir and cantors. Ability to work with others, knowledge of Catholic liturgy, organ and vocal skills necessary. Send résumé and references to: Search Committee, St. Mary Church, 820 W. Madison St., Alexandria, IN 46001.

## Director of Liturgy and Music

A vibrant and active parish of 2,000 families seeks a full-time director of liturgy and music to continue and further develop liturgical ministries. Responsibilities include: overseeing and training liturgical ministers (music, eucharist, lectors and hospitality); and planning, coordinating and providing music for weekend liturgies and sacramental celebrations. Requirements include: thorough knowledge of Vatican II liturgical principles; ability to work collaboratively with parishioners and parish staff; and keyboard skills. Position opening July 1, 1998. Competitive salary and full benefits. Send résumé and references to Beth Reitz, Pastoral Associate, St. Pius X Parish, 7200 Sarto Drive, Indianapolis, IN 46240.



## 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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## Positions Available

## Director of Religious Education/Youth Ministry

Full-time position in a dynamic university parish setting. The successful candidate will be a Catholic in good standing, and degreed in theology, religious studies, or a related field. The candidate will have good organizational, communications (written and oral), and human relations skills, with a proven ability to draw others into the ministry. Please send résumé, letter of application, three references and salary requirements by May 1 to: Search Committee, St. Joseph University Parish, 113 S. 5th St., Terre Haute, IN 47807.

## Principal

Thriving parish school with 200 students, preschool through grade 6, 30 miles northeast of Indianapolis seeks principal. Send résumé to: St. Ambrose Search Committee, 2801 Lincoln St., Anderson, IN 46016.

## Director of Liturgical Ministries

Holy Family Parish, Jasper, IN, a vibrant 900+ family parish, seeks a dynamic, talented liturgist to coordinate all liturgies and to recruit and train liturgical ministers as well as serve as choir director. The candidate should have at minimum a bachelor's degree in music or liturgical ministry and be comfortable working with the various volunteer musicians and ministers. Send résumé by June 1 to: Search Committee, Holy Family Parish, 950 E. Church Ave., Jasper, IN 47546.

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## Positions Available

## Custodian

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## Accounting Assistant

Brebeuf Jesuit Preparatory School, a premier private high school, is seeking an accounting assistant. Requirements include a minimum three years' experience in processing cash receipts, payroll, billing and general office procedures. In addition, we require excellent keyboarding and computer skills using Microsoft Office products, experience with Blackbaud and ADP payroll processing helpful. Successful candidate will be people-oriented with good communication and interpersonal skills and have the ability to prioritize multiple tasks. We offer an excellent benefit package and compensation commensurate with experience. Qualified candidates mail or fax résumé and salary requirements to: Brebeuf Jesuit Preparatory School, c/o Business Office, 2801 West 86th Street, Indianapolis, IN 46268-1925, or fax to 317-870-2750. No phone calls, please.

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