



The

Criterion

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June 5, 1998

Pope's mind keen as energy wanes

Pontiff remains active, but he suffers from physical ailments

VATICAN CITY (CNS)—Pope John Paul II's energy is visibly waning, but his hopes for the future are not.

Even as the pope's public appearances this spring raised new questions about his health, the Vatican announced a packed schedule of jubilee events for the year 2000—a program that would tax the stamina of a much younger man.

Those who have seen the pope up-close in recent weeks wonder how he's going to pull it off.

The pontiff, who turned 78 in May, has shown increasing difficulty in walking and speaking. At a general audience May 27, he sat slumped in his chair in front of 20,000 people and read his talk slowly, occasionally pausing for breath and slurring some words.

He has ups and downs, even within the space of minutes. For example, he began his audience remarks in English with a strong and clear voice, but a few minutes later his words were hard to understand for those listening in St. Peter's Square.

The Vatican said in 1996 that the pope suffered from an unspecified nervous system disorder, and it has never denied reports that it is Parkinson's disease, a degenerative illness that affects body motion and coordination. Since then, the Vatican has steadfastly refused to add details, including information on how the pope is being treated and what medications he may be taking.

Those who follow the pope closely were somewhat alarmed at his physical appearance during a two-day trip to northern Italy

in late May. The highlight of the trip was a visit to the Shroud of Turin, believed by many to be the burial cloth of Christ.

When the pope entered the Turin cathedral, he seemed to be carrying his own cross. He walked very slowly up a ramp constructed for the occasion—he cannot handle stairs well—and made his way to a kneeler, where he buried his head in prayer for several minutes.

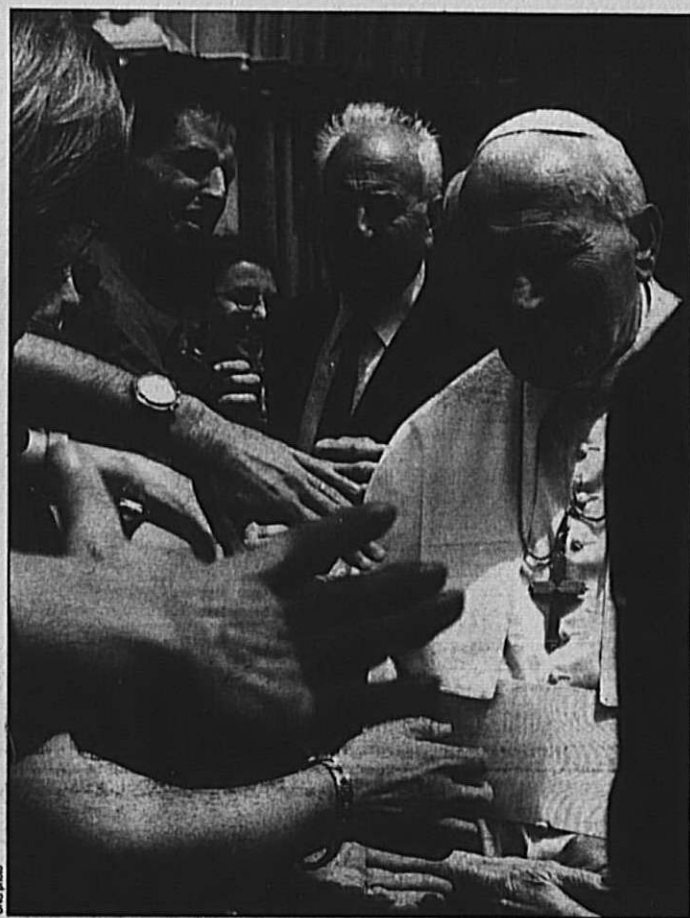
Then he delivered a talk that would have been considered brief a few years ago; now it required exertion, and he omitted ample sections. His expression appeared strained and his voice trembled. At times, the shaking that has affected his left arm for years seemed to have spread to his face.

Popes who suffered physically were once stowed away. Not this one, who has always had a special affinity for the sick.

At one moment in the Turin ceremony, he reached up an arm and, with his vestment, wiped away saliva from the side of his mouth. It was not an elegant gesture, but it did the job. For those watching in the cathedral, it was difficult not to feel both sympathy for the man and admiration for his determination to remain in the public eye.

Pope John Paul has always said he wants to personally lead the Church into the next millennium, and the year-2000 jubilee he outlined a few years ago was nothing short of grand: major ecumenical and interreligious meetings, "examination of conscience" on historical issues and recognition of new martyrs.

But when the Vatican's jubilee steering committee issued its schedule of major



Admirers of Pope John Paul II reach out to him as he arrives for a visit to the Italian city of Vercelli May 23.

events in May, gasps were heard. It included no fewer than 120 special ceremonies in Rome or at the Vatican. The pope may not attend them all, but he will no doubt try—plus he wants to make historic trips to the Holy Land and other parts of the Middle East.

"He's determined to keep going as long as he can go. But he's going to be very tired at the end of it, and there's no way of knowing how the illness could develop," said one Vatican official.

The Vatican also has arranged for the pope to preside over a blessing in St. Peter's Square every night of the holy year. It's the kind of public appearance that is least-taxing on the pontiff, because he can do it from his apartment window. In the past, one could imagine him using these nightly sessions to ad lib with the pilgrims; today, that kind of banter has all but disappeared.

In recent months, the pope has continued to cut back on activities. He delegates more special Masses, for example, and often welcomes new ambassadors in groups rather than individually.

Unlike previous years, U.S. bishops making their *ad limina* visits this year do not have a final meeting with a talk from the pope. Instead, he hands them copies of his speech after a private Mass with the group.

The bishops still meet one-on-one with the pope, and they emerge with one reassuring impression: His mental faculties remain keen, even as his physical energy diminishes.

In May, Bishop James A. Murray of Kalamazoo, Mich., said he found the pope "as sharp as ever," but said he "doesn't have the vigor we used to associate with him." Cardinal Francis E. George of Chicago said it was clear the pope has "good days and bad days."

As Bishop Wilton D. Gregory of Belleville, Ill., put it: "He is alert and engaged. He knew who I was, he knew where I served and he knew the questions he wanted to ask me. The strength that he had 20 years ago is not there, but the zeal and the determination are."

After making discreet inquiries, more than one bishop said they had the impression that the Roman Curia doesn't know much more than the average bishop does about the cause of the pope's physical ups and downs. Other Vatican sources confirmed that even the heads of major Vatican departments have never been given details about his nervous system disorder.

That's because the Vatican truly considers it a private matter—even for the most public pontiff of all time. †



Photo by Paul Hester

Good news

Indianapolis Mayor Stephen Goldsmith meets All Saints School fourth-grader Jennifer Quinn during a June 1 lottery announcement for the Educational Choice Charitable Trust. (See related story, Page 22.) All Saints, a center-city school in the Indianapolis West Deanery, will move later this month to its new site, the former Indianapolis Public School #50. The archdiocese purchased the IPS building, located just three blocks from the existing All Saints building, with funds from a Lilly Endowment matching grant.

Eight invested as Knights of Holy Sepulchre

Eight members of the archdiocese were invested May 18 into the Equestrian Order of the Holy Sepulchre of Jerusalem.

Msgr. Joseph Schaedel, JoAnn Byrum, Clark Byrum, Hector Gonzalez, Dianne McKeever, Patrick McKeever, Joan Smith and J. Martin Stephens were invested at a ceremony in Green Bay, Wis. Cardinal Francis E. George, archbishop of Chicago and grand prior of the North Central Lieutenancy, presided.

The Equestrian Order of the Holy Sepulchre of Jerusalem is an ancient order of papal knights and ladies dedicated to the maintenance and restoration of the Christian presence in the Holy Land. The order advances these goals through prayer, fund raising and pilgrimages.

These investees have been recognized by their pastors and bishops for their dedication and support of the Catholic Church.

Msgr. Schaedel is vicar general of the archdiocese and moderator of the curia. He is past president of Cardinal Ritter Junior/Senior High School and past principal of St. Roch School, both in Indianapolis.

Msgr. Schaedel serves as chaplain for St. Raphael Society for Catholic physicians and the Indiana chapter of Legatus. He is a member of the archdiocesan Council of Priests and has served on the board of directors for The Criterion and chairman of Saint Meinrad Seminary alumni enrollment program.

JoAnn and Clark Byrum are members of St. Luke Parish in Indianapolis. JoAnn has received the Charles E. Stimming Sr. Pro-Life Award and the Outstanding Educator Award. She taught religious education for 11 years and served as a board member of Brebeuf Jesuit Preparatory School Mother's Association; board member, past president and chairman of Right to Life of Indianapolis, and board member for Marquette Manor Foundation, Inc.

Clark Byrum is president of Key Life Insurance Co. He served 20 years on the Sigma Phi Epsilon alumni board at Indiana University. For 17 years, he has been a member of

the Indianapolis Junior Chamber of Commerce, and its board director for 10 years. He is past chairman of the Indianapolis 500 Festival Parade float committee.

Hector Gonzalez, a parishioner of SS. Peter and Paul Cathedral, is a managing partner with Realty Advisors, Inc. He is a member and past membership vice president of the Indianapolis chapter of Serra International. Internationally, he has been involved in Vision 2000, USA/Canada vocations committee, Mexico's Serran district governor training sessions and interpreter at Serra International board of trustee meetings. Gonzalez has assisted Archbishop Daniel M. Buechlein during archdiocesan liturgies and on the 1996 archdiocesan pilgrimage to southern Europe.

Dianne and Patrick McKeever are members of St. Thomas Aquinas Parish in Indianapolis. She is president, and he is owner and corporate executive officer, of National Products, Inc.

Dianne McKeever volunteers at Pike Township Schools, serves on school boards and edits newsletters. At St. Thomas, she has served on the hospitality committee and as catechist. She also has chaired several committees and works on the parish Right to Life committee with her husband.

Patrick McKeever is past president of Cosco Chemical Division of Cosco, Inc. A member of the American Retail Association and National Housewares Manufacturing Association, he has chaired the Theatre Club at Pike High School and was past financial development director of New World Youth Symphony Orchestra. In 1998, he was named program director of the year by Legatus.

Joan Smith, a member of St. Lawrence Parish in Indianapolis, received the Archdiocese of Indianapolis Teacher of the Year Adult Learning Award. She is on the board of trustees for the Culture of Life Foundation based in Washington, D.C., and for Franciscan University in Steubenville, Ohio. She is a moderator for Best Friends in Christ, for girls 8 to 10 years of age, and serves as a trustee for the Serra Club of Indianapolis. For eight years, she has been a member of the adult learning committee at St. Lawrence, where she has been a eucharistic minister for nine years. She joins her husband as a member of the order.

J. Martin Stephens, a member of St. Paul Catholic Center in Bloomington, is president of Stephens Enterprises, Inc. He has received the Sagamore of the Wabash and an honorary Secretary of State award. He has received two awards from United Way.

Stephens has received recognition for 20 years of service to Rotary Club, twice with distinguished service citations. He is a member of the Knights of Columbus, United Way and Indiana University Alumni Association. He collects clothing for the Salvation Army and contributes to other charitable groups.

Three members of the Evansville Diocese, six members of the Fort Wayne/South Bend Diocese, and two in the Lafayette Diocese were invested in the order at the same time. †

St. Rita priests to offer youth summit

The twin African-American priests serving at St. Rita Parish in Indianapolis will be the featured speakers at the Sankofa Youth Summit June 5-7. The theme is "Anointed in the Spirit; Appointed by the Spirit."

Divine Word Fathers Charles and Chester Smith will join presenters from New Orleans, Louisville, North Carolina and Africa. The topics will center on educational, social, economic, political and spiritual issues affecting urban American youth.

They will discuss topics of youth development on matters for which young people should be cautious and offer appropriate solutions developed in the context of African cultures and values. Participants will learn how to start "Rites of Passage" programs in parishes, schools and communities.

The youth summit will begin with a Cultural Fest at 6 p.m. June 5. On June 6, a Gospel Fest starts at 7 p.m. The Smith brothers will celebrate their 10th anniversary as priests with the community at 2 p.m. June 7.

Workshops will be held in St. Rita School. Workshop fees are \$15 per person. The Gospel Fest costs \$5. For a list of workshops, call 317-632-9439.

The youth summit is a collaboration between the Bowman-Francis Ministry Project and the Ambassadors of the Word (AOW). The ministry project is named after John Bowman, a priest who began an extensive service ministry in the South. AOW is a national African-American youth organization. †

Danville man becomes New Mexican priest

Guy Roberts Jr., son of Guy and Barbara Roberts of Mary, Queen of Peace Parish in Danville, was ordained to the priesthood on May 30 at St. Francis Cathedral in Santa Fe, N.M., by Santa Fe Archbishop Michael J. Sheehan. A graduate of Mount St. Mary's Seminary in Emmitsburg, Md., the newly ordained Father Roberts will serve at St. Thomas Parish in Rio Rancho, N.M. †

Correction

In a May 22 story describing commencements at Catholic high schools in the archdiocese, the names of two students were inadvertently transposed.

Holy Spirit parishioner Robert Gorgol of Indianapolis is the Secena Memorial High School valedictorian and St. Mary parishioner Melissa Hanafec, also of Indianapolis, is the salutatorian.

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Martinsville parish to mark 150th anniversary

By Lisa M. Vogel
Special to The Criterion

MARTINSVILLE—On June 14, the community of St. Martin of Tours Parish in Martinsville will celebrate its 150th anniversary with a Mass at 10:30 a.m. Archbishop Daniel M. Buechlein will preside.

The former pastor, Father Charles Sexton, and the current pastor, Father Mark Gottemoeller, will be among the concelebrants.

The volunteer committee for the celebration started in March 1997 with plans for an outdoor Mass and picnic, along with publication of a memory book. Current plans include the Mass and a catered chicken dinner and hog roast. Proceeds from the parish's 1997 Holiday Bazaar will cover the cost of the event.

The memory book will include 250 pages of history, photos, anecdotes, memorials and memories. The cover will feature parishioner John Giovanoni's painting of the three church buildings that have been home to parish members. The centennial booklet will be reprinted as well.

A Catholic presence has inhabited Martinsville since 1837, with services provided by roving missionaries who covered the area on horseback.

The first building, a log church named St. Columban, was built on Oct. 28, 1848, at the direction of Father Daniel Maloney. Located about six miles southeast of Martinsville in an area called "Little Ireland," it was on land deeded by Nail and Bridget Mallon. The building is gone, but the cemetery remains—rededicated in 1994 by Archbishop Buechlein.

In 1868, the parish purchased a building from the congregation of First Baptist Church for \$700. What had been used as both a church and a school became the site of the second church for the parish. The name was then changed to St. Martin of Tours. Priests continued to come from

Indianapolis until 1934, when the first resident pastor was assigned.

On Sept. 13, 1888, the Gothic church at the corner of Wayne and Pike streets was built for \$3,600. While it was being built, Mass was held in the YMCA hall over the post office. The dedication on Oct. 27, 1889, included a celebration involving 1,000 people and a dinner for 800 at the town skating rink. This church was recently sold by the Lutherans to the Seventh Day Adventists.

Eighty-six years after its founding—on June 29, 1934—St. Martin of Tours received a resident pastor, Father Urban Sonderman. A year later, he was followed by Father Francis Kull. His duties included chaplaincies at the Civilian Conservation Corps camp, the Indiana Boys' School at Plainfield and the Indiana Girls' School at Clermont. He also served the mission of St. Agnes in Nashville.

Father Charles E. Sexton arrived at St. Martin in 1945 to begin a 38-year ministry. In an attempt to help the 60-family parish grow, he "forbade" anyone to die for three years. The first death occurred one week after the three years were completed.

The little brick church became too small for the growing congregation. By 1955, it numbered 500 people, and the building seated only 110. People had to stand outside to attend Mass. In 1956, Father Sexton spent \$20,000 to purchase 39 acres at the end of East Harrison Street on the far edge of town.

The current St. Martin Church was dedicated in 1962, with the first Mass celebrated on Christmas Eve. When it was constructed, the church seated 508 people. It had an adjoining hall—with kitchen facilities—that was used for classes, meetings and receptions.

Under Father Sexton's pastorate, the children's religious education program grew so much that classes were being held in every corner of the building.

The parish hall bearing Father Sexton's name was built in 1981 at a cost of \$400,000. It includes four permanent classrooms, a large hall that can be divided into four more classrooms, a library, a resource center and a kitchen. Religious education attendance continued to grow so rapidly that the new hall was overcrowded from the beginning.

Sexton Hall serves the needs of the parish as well as the greater Martinsville community. The hall is home to blood draws, Lenten luncheons, receptions and other occasions.

On Father Sexton's retirement, he was succeeded by Father James J. Higgins, founding pastor of St. Paul Catholic Center in Bloomington. During his 10 years as



St. Martin of Tours parishioners gather in this 1994 file photo as Archbishop Daniel M. Buechlein rededicates the cemetery at the original Martinsville church site. The pastor of St. Martin, Father Mark Gottemoeller, stands to the right of the archbishop. Msgr. Joseph F. Schaedel, archdiocesan vicar, stands at the far right.

pastor, the parish grew to 1,200 members, becoming the largest church in Martinsville.

Following Father Higgins's sudden death in August 1993, the parish was served by Father David Shaum, a friend of Father Higgins from Mount St. Mary's Seminary in Emmitsburg, Md., and Father Emmanuel Riberio, a Zimbabwean priest studying at Indiana University.

The current pastor, Father Mark Gottemoeller, arrived in November 1993. His leadership has brought the parish to further growth. Religious education classes are held at two separate times and all available space is used.

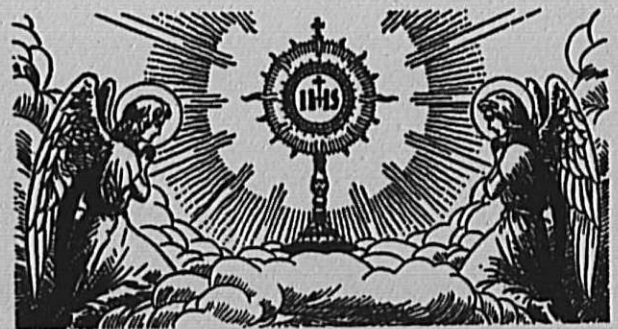
Parishioners hope for a gathering place for parents, room for adult education and

a functional kitchen for social events. As part of the archdiocesan-wide Legacy of Hope from Generation to Generation capital and endowment campaign, St. Martin is beginning a drive for a new education building to serve the 1,300 Catholics in the parish.

From a few families and the first log church in 1848, to 450 households and two parish buildings in 1998, St. Martin of Tours celebrates—with hope and plans for the future—150 years of ministering to the Catholic population in Martinsville and Morgan County. †

(Lisa M. Vogel is a member of St. Martin of Tours Parish in Martinsville. Those planning to attend the anniversary lunch should call 765-342-6379.)

Celebrate The Feast of Corpus Christi



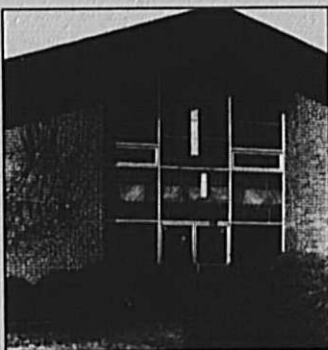
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Editorial

The Shroud of Turin

The Shroud of Turin has been in the news lately because it is being displayed in the cathedral in Turin, Italy, until June 14. It's the first time it has been displayed in 20 years. Pope John Paul II has been among those who went to Turin to venerate it. (See story, Page 14)

"Why?" many people ask. Hasn't it been shown to be a fake?

This 14-foot-long linen cloth had long been thought to be the burial cloth wrapped around Jesus because the stains on it appeared to be made by the blood of a crucified man. The wounds in the wrists, feet and side, and the stripes on the back correspond to those Jesus received during his scourging and crucifixion. When, earlier this century, it was discovered that the negative image created by photographing the figure showed a clear face, it was believed that this was actually the face of Jesus and devotion increased.

However, scientific tests made on the cloth after its viewing in 1978 concluded that it dates back to the 13th or 14th century rather than to the time of Christ. Other studies, though, showed that the cloth contains pollens that

might have come from plants that grew only in the Middle East.

One of the mysteries surrounding the shroud (if that indeed is what it was) is how the markings came to be on it. They apparently were not painted on. Just as scientists do not know how the image of Our Lady of Guadalupe came to be on Juan Diego's *tilma*, they don't know of any process that could have imprinted the image of a crucified man on the Shroud of Turin.

'It calls to mind Jesus' sacrifice for us and reminds us that he loved us so much ...'

It has long been thought by believers that the image was made at the time of Jesus' resurrection, perhaps by a process similar to irradiation.

If somehow, by an unknown process, the shroud was produced only in the 13th or 14th century, it really wouldn't be fair to call it a fake because the Church has never officially or authoritatively declared it to be Christ's burial cloth. It can still be venerated, as the pope does, as if it is what it appears to be. Even if it were nothing more than a painting, it calls to mind Jesus' sacrifice for us and reminds us that he loved us so much that he suffered what the Roman orator Cicero called the most cruel and frightful sentence. †

— John F. Fink

Seeking the Face of the Lord

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



Real unity doomed if doctrines compromised

God willing, as you read this I will be completing eight days of helping chair the international ecumenical dialogue between Roman Catholics and the Disciples of Christ, which takes place in Puerto Rico this year.

The Christian Church (Disciples of Christ) is unique among Christian denominations in that it is not part of the Protestant Reformation tradition as such. The Christian Church was founded in America precisely for ecumenical purposes, namely to seek the union of the Christian churches. Hence the unique importance of this particular dialogue among all the international dialogues taking place among the many different churches and faith traditions.

Pope John Paul II is convinced that the coming Great Jubilee of Christ's birth and the third Christian millennium will be a time of great blessing for ecumenism. Ecumenical dialogue has been one of the consistent and prominent themes he has stressed during his pontificate. The welcoming climate for dialogue was given an extraordinary stimulant by the Second Vatican Council. Some people have expressed their perplexity to me about this pope's apparent toughness in holding to Church doctrine and at the same time espousing the priority of ecumenism.

There was a recent news story about an ecumenical encounter in Belgium in which the primate of the Anglican Communion, Archbishop Carey, decried the Roman Catholic Church's position on the reception of Communion by non-Catholics. I suspect the remark was made in reference to the controversy raised when President Clinton received Communion at a Mass during his recent African visit. The Anglican archbishop said that refusing Communion to members of other churches exhibits a lack of hospitality, it causes pain and thus contradicts the very meaning of the Eucharist. This is a prominent issue for many people. Why does the Catholic Church not have an "open table" as other churches sometimes refer to the reception of Communion?

Our Church believes that as long as we do not share the same faith about the sacrament of the Eucharist, namely the real presence, we should not act as if we do. The Eucharist is a sign of unity. We believe that we should not participate in a sign of unity when unity is not there. Our Church acknowledges the pain that we also experience when we do not participate in Communion in other churches. In a certain sense, the pain of not

receiving is a truthful reminder that we are not one in faith, and it reminds us of the scandal of our disunity. Incidentally, during the eight days of dialogue between the Disciples of Christ and the Roman Catholic Church, we attend our respective Eucharists, and we agree up front that there is not to be intercommunion.

The underlying ecumenical issue is important. Authentic Christian unity will not be achieved if we compromise our respective doctrines. Unity for the sake of good feelings would be shortsighted and doomed to failure. There is another enormously important point. By definition, a Church is "of God"; in other words, it is not merely a human society or organization. Being "of God" theology is important. Theology is the science by which we try to become enlightened about our faith. Sociology or political science may be sometimes useful in understanding something about the human dimensions of the Church, but theology is the necessary science. The study of theology is important in understanding the divine truths of our faith. We call these divine truths "doctrines of the faith." Good theology is not determined by emotional feelings. Nor can doctrine or theology be set aside for the sake of comfort or any other reason when there is disagreement about a particular doctrine of the faith.

I sense a number of tendencies since the Second Vatican Council that undervalue the essential role of theology. One tendency confuses sociological analysis with theologizing. The frame of reference for dealing with theological issues is often debated in terms of "power" and "rights" and "choice." In the face of political pressures, sometimes doctrine loses out.

Another tendency pursues theology from a mistaken premise. By definition, the study of God (theology) is a study of mystery. Therefore, the study of God begins on one's knees; in other words, it begins with the premise of faith. We study about God and the things of God so that our faith may be enlightened and strengthened. We begin with faith, not a blank slate that must be filled with proving evidence. Faith and evidence are contradictory. If we don't have faith, we don't get very far in the study of God.

In all aspects of Church life and religion, theology is essential. There are theological reasons why our Church holds firmly to fundamental doctrines even as we try to find new ways of expression with members of other religious denominations. †

Archbishop Buechlein's intention for vocations for June

Religious Women: that their love of God and the religious charism may be widely appreciated and encouraged

The Criterion

Journey of Hope 2001

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Buscando la Cara del Señor

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



La unidad real fracará si se ceden doctrinas

Si Dios quiere, cuando usted lea el presente, estaré completando mi estadía de ocho días como presidente del diálogo ecuménico internacional entre los Católicos Romanos y los Discípulos de Cristo, el cual toma lugar en Puerto Rico este año.

La Iglesia Cristiana (Discípulos de Cristo) es única entre las denominaciones Cristianas dado que no es parte de la tradición de la Reforma Protestante. La Iglesia Cristiana precisamente se fundó en Norteamérica para los propósitos ecuménicos, con el propósito de unir las iglesias Cristianas. Por lo tanto, hay la importancia única de este diálogo especial entre todos los diálogos internacionales que tiene lugar entre las varias Iglesias diferentes y tradiciones de la fe.

El Papa Juan Pablo II está convencido que el Gran Jubilo del nacimiento de Cristo y el tercer milenio cristiano que vienen será un tiempo de gran bendición para el ecumenismo. El diálogo ecuménico ha sido uno de los temas consistentes y prominentes que él ha enfatizado durante su pontificado. El clima cordial para el diálogo recibió un extraordinario estímulo del Segundo Concilio Vaticano. Algunas personas me han expresado su perplejidad acerca de la inflexibilidad aparente de este Papa seguir fuertemente la doctrina de la Iglesia y a la vez apoyar la prioridad del ecumenismo.

Hubo una reciente noticia sobre un encuentro ecuménico en Bélgica en el que el primado de la Comunión Anglicana, Arzobispo Carey, desacreditó la posición de la Iglesia Católica Romana relativa a la recepción de Comunión para personas no-católicas. Tengo la sospecha que el comentario fue hecho en referencia a la controversia planteado cuando el Presidente Clinton comulgó durante una Misa en su reciente visita a África. El arzobispo anglicano dijo que la denegación de la Comunión a los miembros de otras iglesias muestra una falta de hospitalidad, causa dolor y así contradice el mismo significado de la Eucaristía. Éste es un asunto prominente para muchas personas. ¿Por qué no tiene la Iglesia Católica "la mesa abierta" como otras iglesias a veces refiere a la recepción de Comunión?

Nuestra Iglesia cree que con tal de que no compartamos la misma fe sobre el sacramento de la Eucaristía, a saber la presencia real, no debemos actuar como si lo tuviéramos. La Eucaristía es una señal de la unidad. Creemos que no debemos participar en una señal de la unidad cuando no hay. Nuestra Iglesia reconoce el dolor que también experimentamos cuando no participamos en Comunión en otras iglesias. A tal sentido, el dolor de no recibir es un verdadero recordatorio que no somos unidos en la fe y nos recuerda el escán-

dalo de nuestra desunión. A propósito, durante los ocho días de diálogo entre los Discípulos de Cristo y la Iglesia Católica Romana, asistimos a nuestras Eucaristías respectivas, pero estamos de acuerdo del principio que no habrá ninguna intercomunión.

El problema ecuménico de fondo es importante. La auténtica unidad Cristiana no se logrará si hacemos concesiones en nuestras doctrinas respectivas. La unidad por motivo de los buenos sentimientos sería imprudente y llamada al fracaso. Hay otro punto que es sumamente importante. Por definición una Iglesia es "de Dios"; en otras palabras, no es meramente una sociedad u organización humana. La teología "de Dios" es importante. La teología es la ciencia por la que probamos iluminarnos sobre nuestra fe. La sociología o la ciencia política a veces puede ser útiles para entender algo sobre las dimensiones humanas de la Iglesia, pero la teología es la ciencia necesaria. El estudio de la teología es importante para entender las verdades divinas de nuestra fe. Llamamos estas doctrinas las verdades divinas de la fe. La buena teología no es determinada a través de los sentimientos emocionales. Tampoco se puede poner la doctrina o teología al lado por causa del consuelo o cualquier otra razón cuando hay discordancia sobre una doctrina particular de la fe.

Me doy cuenta de varias tendencias desde el Segundo Concilio Vaticano las cuales subvaloran el papel esencial de la teología. Hay una tendencia que confunde el análisis sociológico con teología. La perspectiva intelectual para tratar con los asuntos teológicos a menudo está discutida en términos "del poder" y "los derechos" y "la opción". A veces ante las presiones políticas, la doctrina sale perdiendo.

Otra tendencia sigue la teología desde una premisa equivocada. Por definición, el estudio de Dios (teología) es un estudio del misterio. Por consiguiente, el estudio de Dios empieza en las rodillas; en otras palabras, empieza con la premisa de la fe. Estudiamos Dios y las cosas de Dios para que nuestra fe pueda iluminarse y fortalecerse. Empezamos con la fe, no con papel blanco que se debe llenar con evidencias. La fe y la evidencia son contradictorias. Si no tenemos la fe, no avanzamos mucho en el estudio de Dios.

En todos los aspectos de la vida de la Iglesia y religión, la teología es esencial. Hay razones teológicas por qué nuestra Iglesia sostiene firmemente a las doctrinas fundamentales aun cuando intentamos encontrar nuevas maneras de expresión con miembros de otras denominaciones religiosas. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para junio.

Mujeres Religiosas: Que su amor por Dios y carisma religioso sean apreciados y alentados por todas partes.

Letters to the Editor

Applauds column on Blessed Virgin

I am compelled to applaud the column in *The Criterion* by Cynthia Dewes titled "Mary, Mother of us all" (May 15, 1998). The author echoed my thoughts regarding the Blessed Virgin and the general view of contemporary Catholics. In an era when female assertiveness and independence are encouraged and rewarded, there exists the tendency to equate Mary with passivity and impotence.

The reality, I believe, is that Mary exemplifies the opposite—she is a model of strength, perseverance and courage in the face of limitless challenge. These dispositions, coupled with her obvious humility and obedience, elevate her to a role model for modern-day Catholics, both male and female.

I would suggest that we shift our thinking about heroes and heroines, role models and mentors. Perhaps we need to focus on who our role models are as people and not *what* (society labels as important) they have accomplished.

Beth Applegate RN, MSN
Indianapolis

When bishops disagree

The editorial in your May 22 issue discusses the question of who will speak for the Church when the bishops disagree. This is a serious question indeed and one needing some elaboration. The editorialist finds especially troubling a statement of one Fabian Bruskewitz, bishop of Lincoln, Neb., and his criticism of a pastoral [letter] from the National Conference of Catholic Bishops. The pastoral, titled *Always Our Children*, endeavors to advise parents faced with children claiming to be homosexual. Bishop Bruskewitz took the bishops' Conference to task for "... bad advice, mistaken theology, erroneous science and skewed sociology." This is the same Bishop Bruskewitz who had previously invited notice in announcing excommunication for diocesan employees who persisted in belonging to anti-Catholic organizations.

The editorial writer generously admits the catechism statement that homosexual activity is intrinsically disordered. And he immediately follows up with the catechism's injunction against "... every sign of discrimination. ..." The implication seems to be that all who proclaim the sinfulness of homosexual activity are in violation. So, if in my role as a parent, or grandparent, I learn that my beloved child is a homosexual, I am advised against pointing out his undoubted distance from official Church teaching! I assume I am being told to follow the sage advice of *Always Our Children* and avoid the harsh, and divisive, world of Bishop Bruskewitz.

To return to the editorial's main point, I too worry about the damage done when the Church teaching is announced in an environment of confusion. For instance, I wonder just who is talking when an auxiliary bishop, of a city to the north of us, publicly criticizes the Church's stand against homosexuality. And, there is the public statement of an archbishop, from a city north of us, who announces he will confront the pope directly with his advocacy of women's ordination during his visit to Rome. Compared with these two open challenges to Church authority, it would be impossible to discover in Bishop Bruskewitz any deviation from the teaching of the Holy Father or the catechism. Yet, compare the fussy concern over the stand taken by the courageous bishop in Nebraska with the total absence of mention of the scandal of the two obvious dissenters. Lumping these cases together under the title "dissension in the Church" requires an incredible stretch of the imagination.

So, add me to the list of those worried about the disunity in the authoritative teaching voice of the Church. And, until we move on to a better day, add me to the list of

those who will look to such as Bishop Bruskewitz to indicate the better path.

James R. Sehr
Indianapolis

Exactly who's speaking for the Church?

In his May 22 editorial, Dan Conway asks: "Who speaks for the Church when bishops disagree?" His example dramatizes the problem: Last October, the bishops' Committee on Family Life published a pastoral letter on homosexuality titled, *Always Our Children*. Earlier this year, though, Bishop Fabian Bruskewitz of Lincoln, Neb., characterized this very same document as a "frightening disaster." Because these two teaching authorities do not speak with one voice, Conway concludes that "no one" is speaking for the Church.

Do these conflicting teachings cancel each other out and leave us, as Conway suggests, without any real teaching authority on the matter? I don't think so. On the contrary, by ignoring the current fad of political correctness and standing up for the truth, Bishop Bruskewitz has rendered a great service to the Church. It is easy to see why he criticizes this document. Among other things, it fails to allow for the findings of social science.

According to former Education Secretary William Bennett, the latest research shows that sexual tendencies in children can be classified as one of three kinds: 1) A few who are born homosexual, 2) Those who can be influenced either way, and 3) Those who are born heterosexual. The authors of the pastoral letter discount these findings, assume that all homosexual children are born that way, and encourage parents to resign themselves to their children's sexual orientation.

The problem with this strategy is that it is too simplistic. Children whose homosexuality is locked in or, as the universal catechism puts it, "deep seated," should indeed be accepted just as they are, even as they are encouraged to remain chaste. It is a different story, though, for those children whose homosexuality is culturally conditioned. In such cases, a change in the child's sexual orientation is possible. Building on a foundation of loving support, parents can provide the personal and professional counseling that could make a difference.

Because the pastoral letter excludes this option, it lacks credibility. How it escaped the notice of the bishops is a mystery. The day will come when the Church will thank Bishop Bruskewitz for rescuing us from this embarrassing document. And yes, he is indeed speaking for the Church.

Stephen L. Bussell
Indianapolis

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: critterion@archindy.org.

Check It Out . . .

The fourth annual Our Lady of Lourdes Kickball Classic will be held June 27-28. Women of age 21 and older are welcome to participate. The double elimination classic will be held at Our Lady of Lourdes Parish, 5313 E. Washington Street, in Indianapolis. The cost to play is \$15 per person. A non-refundable deposit is due by June 10. Information: 317-357-6559.

St. Francis Hospital and Health Centers is sponsoring its first St. Francis Fit Frog Family Run/Walk, June 6 at Garfield Park,

2450 Shelby St., in Indianapolis. The run begins at 8:30 a.m. and the walk follows at 8:40 a.m. Information: 317-632-8812.

"Mother Theodore Guerin: A Women for Our Time," is the theme of a national retreat for women offered by the Sisters of Providence July 17-19 at Saint Mary-of-the-Woods. Providence Sister Nancy Nolan, the programs director for the Institute for Spiritual Leadership in Chicago, and Providence Sister Joan Slobig, general councilor for the Sisters of Providence, are the fea-

tured speakers. The cost for the retreat is \$135. On-campus housing is \$45. The registration deadline is June 15. Information: 812-535-3791.

Christ the King Parish, 1827 E. Kessler Boulevard, Indianapolis, will host a Corpus Christi celebration and traditional outdoor procession at 2 p.m. June 14. Monsignor Joseph F. Schaedel will preside. Exposition of the Blessed Sacrament will continue following the celebration until 7 a.m. Monday morning. Information: 317-255-3666.

A six-week Divorce and Beyond program will be held June 9 through July 14. The peer ministry program will be held from 7 to 9 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Topics for discussion include: the process of divorce, self image, stress, anger, blame, guilt, and loneliness. The cost is \$25. The facilitator is Marilyn Hess, associate director of the archdiocesan Office for Youth and Family Ministries. Pre-registration is required. Information: 317-236-1586, or 800-382-9836, ext. 1586. †

VIPs . . .



Sister of St. Francis of Perpetual Adoration Lucille Martinez celebrated her 50th anniversary with her

order May 23 by renewing her vows in St. Francis Chapel at St. Francis Hospital



in Beech Grove.

Fred J. and Rosemary Becher of Indianapolis will mark their 50th

anniversary June 12. They will renew their vows June 13 at St. Lawrence

Church in Indianapolis. A reception will be held June 14 at Maple Creek Country Club in Indianapolis. The couple has six children: Joseph T., James R., Edward J., Gerald M. Becher, Anne E. Barton, and Maureen T. Becher-Sage. They also have 14 grandchildren.

Richard and Eleanora McCalley of Indianapolis will mark their 50th anniversary June 12. They will celebrate with Mass June 13 at St. Matthew Church in Indianapolis. An open-house will follow in the parish Lawless Room.



The couple has 12 children: Tom, Tim, Joe, Kevin, Chris, John McCalley, Cathy Barney, Peggy McCull-

ough, Jeanne Tekolste, Andrea Perkins, Patty Roach, and Mary Meyers. They also have 33 grandchildren.†

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Columbus parish building Legacy of Hope for future generations

Parishioners prepare for June 14 campaign launch

By Peter Agostinelli

The people of St. Bartholomew Parish in Columbus are getting used to working on expansive projects.

For starters, they began the work several years ago of consolidating two parish communities—St. Bartholomew and St. Columba parishes. The consolidation involved combining two separate parishes that had begun sharing their pastors and many ministries. The parish had already consolidated its separate Catholic grade schools into All Saints School.

These days the people of St. Bartholomew are meeting the challenges of beginning the parish's Legacy of Hope capital and endowment campaign while planning to build a new church and gymnasium for its 1,550 households. Father Clem Davis, the pastor, and St. Bartholomew parishioners have recognized the need for this new church to replace the existing 100 year-old St. Bartholomew Oratory near Columbus's downtown, as well as the existing St. Columba Oratory on the north side of the city.

The church and gymnasium project will comprise the first phase of the parish's building plans. A second phase will include construction of a new K-8 school and cafeteria.

Since the consolidation, a major challenge for the parish and school staff, as well as for volunteers, has been carrying out the parish mission from the two separate sites. The parish offices and preschool are located at the old St. Bartholomew site near downtown. St. Bartholomew School—renamed from All Saints after the consolidation—the parish rectory and other facilities are located at the St. Columba campus several miles away on the northern edge of Columbus.

The campaign and building effort will centralize all functions of the parish at one site, said parishioner John Dorenbusch, chair of the building planning committee. That site will be the six-acre plot adjacent to the existing St. Columba campus.

Dorenbusch said building at the site will allow St. Bartholomew to retain its "healthy, helpful relationship" with the city's public schools. St. Bartholomew students benefit from the services and transportation of a neighboring public middle school and high school. Also, the site sits off U.S. 31, a main thoroughfare through Columbus.

If things go well, Dorenbusch said, the parish

could be celebrating the dedication of the new church in two and-a-half years. To get to that point, the parish hopes to meet its campaign goal of \$6 million from about 750 pledges.

Parishioner Tom Vujovich, a member of the building planning committee, thinks confirming this location as the future site was the biggest challenge so far for the parish.

Vujovich recognizes the positive response already from the many parishioners who have begun serving on various campaign committees or who have already pledged advance gifts to the campaign. The next challenge will be motivating folks who may not yet be involved in the parish to take ownership in the campaign, he said.

June 14 is designated as pledge Sunday for St. Bartholomew. The parish will cancel its four regular Sunday Masses and celebrate a special liturgy inside Columbus North High School's auditorium. The traditional parish summer picnic will follow. Also, the winner of a raffle for a donated vintage Ford Mustang will be announced. Raffle proceeds, which planners hope will amount to \$50,000, will go to the campaign.

Father Davis, who has served as pastor of St. Bartholomew for less than one year, has experience to draw on in building a church from his previous pastorate at St. Monica Parish in Indianapolis. He thinks it will be important to communicate this message to parishioners: This campaign, he said, is about building on the faith and dedication of the Catholics who founded St. Bartholomew Parish in 1891.

"This work is, itself, the work of God, and it will help our faith to grow," Father Davis said.

And, the pastor said, for Columbus's growing Catholic population, that faith will be the work of God that serves future generations. †

Fast Fact

Legacy of Hope from Generation to Generation seeks a minimum of \$40 million to benefit the many people in need throughout central and southern Indiana. The primary purpose of the campaign is to help meet capital and endowment needs in archdiocesan parishes and schools (60 percent). Secondly, it is intended to meet the broader mission and ministry needs of the archdiocesan church (40 percent).



Fr. Clem Davis



St. Bartholomew Oratory



St. Columba Oratory



Students at St. Bartholomew School in Columbus enjoy recreation time in the open space near the preschool through eighth-grade school. This space is the future site for the new church and gymnasium to be built by St. Bartholomew Parish, a growing community of 1,550 households.

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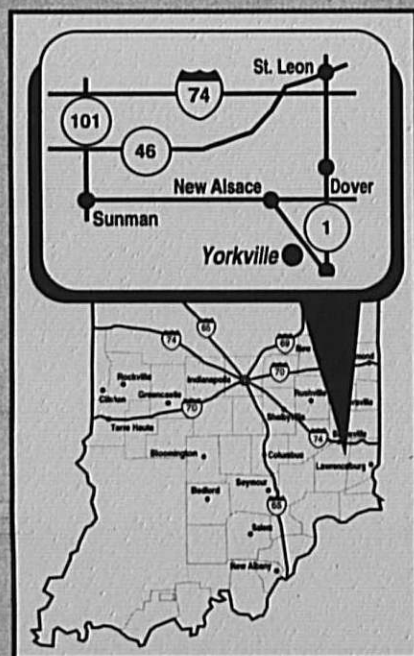
Batesville Deanery

St. Martin Yorkville

Story by Susan Etter

Fast Fact:

St. Martin Parish in Yorkville will celebrate its 150th anniversary in the year 2000.



Journey of Hope 2001

Legacy of Hope campaign brings St. Martin, Yorkville parishioners together in faith, fellowship



Father William J. Turner, pastor, gives Communion to a parishioner at St. Martin Parish in Yorkville.

YORKVILLE—The Legacy of Hope From Generation to Generation capital and endowment campaign is bringing parishioners at St. Martin Parish in Yorkville together.

Father William J. Turner, pastor, said the campaign is one of the most recent efforts in evangelization at the 152-household parish. Everyone in the parish received a phone call inviting them to come to Legacy of Hope events that began in April. The campaign is helping some people return to the parish and feel much closer to the Church, Father Turner said.

St. Martin shares Legacy of Hope events with the nearby St. Paul Parish in New Alsace, where Father Turner also serves as pastor. St. Martin's parish goal is \$74,000. The two parishes recently staged "the big event," as Father Turner calls it, which some 400 parishioners attended.

The children enrolled in religious education and students from St. Paul School were also a part of the event. They sang and displayed posters they had created based on the Legacy of Hope theme.

Father Turner said the posters reflect the children's spiritual needs and the parish's service to them.

"Some of the posters really

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St. Martin Church in Yorkville.

brought tears to your eyes," said Anna Jo Kirchgassner, parish secretary.

The posters included quotes such as "Sacrifice: Can we ever give enough?" by Adam Kurre, and "It's fun to give," by Cassie Lozier.

"It brought the whole family in," Father Turner said.

He explained that parents are very interested in their children's involvement, and displaying their artwork helps them realize this.

Father Turner said the Legacy of Hope campaign brings stewardship and spiritual renewal into the parish as well as evangelization. "They are reflecting upon what the Church means to them during this time," he said.

"They have been thinking about what the Church means to their families and their own spiritual needs," the pastor added.

Stewardship is strong at St. Martin. Parishioners "are aware of their responsibilities and what they have to provide now and what they will need to provide down the road," Father Turner said.

Religious education

Adult parishioners have the opportunity to learn more about the Church and refresh what they already know.

Parishioners are invited to view a video and enjoy coffee and doughnuts in the parish hall after Friday morning Mass. Kirchgassner said a variety of videos featuring the Catholic Church teachings are offered.

"It gives them a time to form community by socializing with each other," Father Turner said.

Nancy Fahringer, pastoral associate and director of religious education, listens to the needs of the parishioners and addresses their questions during the Friday morning gatherings. †

St. Martin, Yorkville (1852)

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Church Capacity: 300 &

Number of Households: 152

Pastor: Rev. William J. Turner

Pastoral Associate: Nancy Fahringer

Parish Council Chair: Floyd Trossman

Parish Secretary: Anna Jo Kirchgassner

Masses:

Saturday Anticipation — 5:00 p.m.

Sunday — 10:30 a.m.



Paul Trossman, St. Martin parishioner and picnic chairman, and other volunteers prepare for the parish's annual summer picnic. The St. Martin picnic will be held July 25-26.

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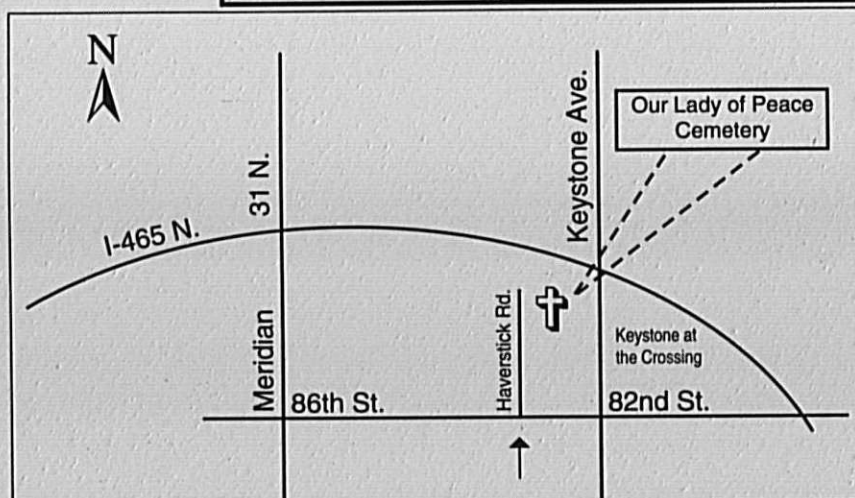
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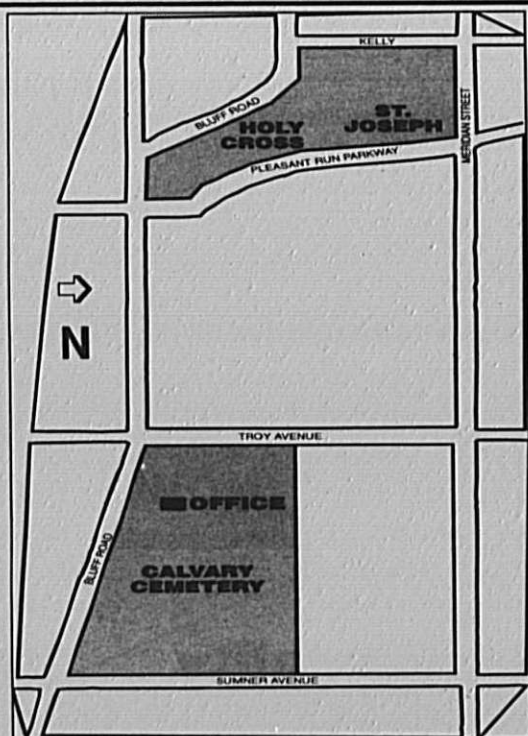
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Archdiocese honors Youth Leaders of the Year

By Mary Ann Wyand

COLUMBUS—Veteran youth ministry coordinators Nancy Singleton of St. Monica Parish and Paul Jefferson of St. Matthew Parish, both in Indianapolis, were honored by the archdiocese as the 1997-98 Youth Leaders of the Year during a May 19 luncheon at the Holiday Inn in Columbus.

The event marked the third year the archdiocesan Office for Youth and Family Ministries has recognized a man and woman for outstanding contributions in youth ministry. Nominations are submitted by their peers.

Marlene Stammerman, associate director for youth ministry for the archdiocese, described Singleton as "a woman who consistently demonstrates her strong faith, courage and friendship, who exemplifies the values of youth ministry and of Jesus in her parish ministry."

Stammerman said Singleton, formerly youth ministry coordinator of St. Gabriel Parish in Indianapolis, "cherishes all the

ways God reaches out to her and, in turn, all the ways she is able to reach out to others."

Many central and southern Indiana teen-agers know Singleton as an artist who regularly coordinates Archdiocesan Youth Conference workshops on faith and art.

Paul Jefferson is resigning from his youth ministry position at St. Matthew Parish in June to spend a mission year in

Sitka, Alaska, with his wife, Laura, who also is a youth ministry professional.

Jefferson served as general convener of the archdiocesan Youth Ministry Association in 1997-98.

Stammerman praised

Jefferson as a gentle teacher, mentor and leader who "has a deep spirituality and lives what he teaches."

Jefferson "has a wonderful ability to call young people into leadership," Stammerman said, "and bring the message of Jesus to young people."

Previous recipients of the Youth Ministry Leader of the Year Award were Janet Roth of Sacred Heart, St. Ann and

St. Benedict parishes in Terre Haute; Ray Lucas, director of the New Albany Deanery Catholic Youth Ministries; Joe Connelly, youth ministry coordinator of

Holy Spirit Parish in Indianapolis; and Stammerman, who served at St. Michael Parish in Greenfield before accepting her archdiocesan position last year. †

School celebrates Fiesta Latina

Students at Immaculate Heart of Mary School in Indianapolis took Spanish to heart the week of May 4-8.

To reinforce the teaching of the Spanish language, the school celebrated a week-long *Fiesta Latina*. Each grade level adopted a country. Students used Spanish in their daily work and activities.

The first grade took Venezuela; second, Cuba; third, Mexico, and fourth, Argentina. Fifth grade adopted Bolivia; sixth, El Salvador; seventh, Peru, and eighth, Puerto Rico.

Each class decorated its hallway and bulletin board with pictures, information about its adopted country and typical clothing and toys.

The Spanish teachers provided everyday Spanish phrases for the classroom teachers to introduce. The week began with a *mariachi* singer greeting the students with music as they arrived for school.

On Friday, Spanish-language Mass was celebrated by Father Mauro Rodas, pastor of St. Mary Parish in Indianapolis. Father Jeff Godecker, pastor of Immaculate Heart, celebrated. A Spanish-language choir sang.

The Scripture readings and general intercessions were read in Spanish and English.

Father Rodas, a native of Ecuador, noted that both parishes were under the name of the Blessed Virgin Mary. In his homily, he tied in the shepherd reading with the roles of the archbishop as a shepherd in leading the people of the archdiocese; Father Godecker, in leading the people of Immaculate Heart; the teachers, in leading the students, and their parents, in leading them to lives of goodness.

Father Rodas said that he has been the shepherd of Hispanic people, about 400 of whom attend St. Mary.

"There are now thousands of Hispanic people in Indianapolis," he said. "There are 30 million in the U.S." He explained that the Spanish-speaking population in the U.S. is third only to Mexico (60 million) and Spain (45 million).

One day the school lunch had a Mexican flair. Cultural highlights were presented during an all-school gathering. A Mexican folk dancing group performed and the students themselves danced and sang during the *Fiesta Latina*. †

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Authenticity lies in eyes of Shroud's beholder

TURIN, Italy (CNS)—It's been carbon-dated, chemically analyzed, electronically enhanced and computer-imaged, but for more than a million people who viewed the Shroud of Turin this spring, authenticity is mostly in the eyes of the beholder.

The shroud, believed by many Christians to have wrapped the crucified body of Christ, has drawn a steady flow of visitors to the Turin cathedral, where it is on display for the first time in 20 years. Although regulated by a book-ahead schedule, the pilgrim traffic past the 17-foot-long cloth has reached up to 5,000 people an hour. (See editorial, Page 5.)

It's the first public showing since carbon-14 tests in 1988 dated the shroud to the Middle Ages. Those test results lent credence to the theory that the shroud's image of a man, scourged and crucified, was a pious

fraud. The findings have since been contested by other experts, and the debate continues.

But none of that seemed to matter to those who lined up to see the cloth in late May.

"This is not a fake," declared Carlo Cassi, 41, a nonpracticing Catholic from Turin who took his family to see the shroud out of curiosity. Asked to explain his judgment, Cassi said it was simply a "very strong personal impression."

"There is something fundamentally real about this," he said.

A 49-year-old Turin area farmer who identified himself as Giuseppe said he had taken pictures of the shroud during its last showing in 1978 and developed the photos himself. Negative images of the shroud reveal the human image more clearly, and what he saw in the darkroom convinced him

that this was the real thing. "Anyway, who would want to lie about it?" he asked.

In contrast with the swirl of controversy and ongoing scientific debate about authenticity, the actual viewing of the shroud was for most visitors a calm and quiet pilgrimage. To avoid the throbbing crowds that packed the church in 1978, the Turin Archdiocese took phone bookings this year.

Visitors are led through a 30-minute "pre-viewing" itinerary that instructs them about the shroud and lets them know what to look for when they see it. They become familiar with the outline of the body image and the location of blood stains and wound marks. They are asked to turn off their cellular phones and encouraged to pray.

By the time each group of about 200 people enters the cathedral, it is remarkably

quiet. When they step up to a three-tiered viewing platform in front of the shroud, it is completely silent.

"This is not Naples, where women wail in front of St. Januarius' blood," remarked one Turin Catholic.

After about two minutes viewing the shroud, the groups drift out slowly; many people say they are deeply impressed.

Despite a wide range of shroud paraphernalia on sale around the cathedral, including books, CD-ROMs, key chains, posters and phone cards, not many of the visitors were buying. They came for an experience, not a souvenir.

What's happening in the Turin cathedral this spring has heartened one U.S. shroud specialist, 82-year-old Dorothy Crispino. She is convinced that seeing the cloth is more important—and more convincing—than

any of the dozens of books on the topic.

"When you stand in front of the shroud, there's no more talk, no more disputing. People should see the image and leave the arguments aside," she said.

Crispino said she was disappointed that midway through the April 18-June 14 viewing, only 1,100 Americans had come to see the shroud; the vast majority of visitors are from Italy and other European countries, especially France, Switzerland, Germany and Poland. She said U.S. Catholics are missing out on an event that can deepen one's faith tremendously.

"The shroud is a perfect mirror of the Gospel, but what's more, it's the eucharistic image of the suffering Christ. The Mass and the shroud belong together," she said.

Crispino was in Turin to help U.S. visitors and meet

with others involved in shroud research. She said she became a shroud specialist by accident, when her son bought her a book on the topic in 1972. A year later, she found herself in Turin, meeting with the shroud research community, and shortly afterward she founded a scientific journal, "Shroud Spectrum International."

Her journal became a respected forum on shroud scholarship, but in 1988—after the carbon-14 test results came in—she lost most of her subscribers, and the magazine folded.

What impresses her most about the shroud, she said, is what is visible to the naked eye—especially medical elements, like the blood stain apparently formed by a thorn that pierced an artery in the right temple, and the different type of blood stain formed in the area of a vein.

At the same time, she said she is unimpressed with some of the tantalizing new theories and "discoveries" in favor of the shroud's authenticity, like the supposed finding of coin impressions above the eyes on the shroud's human image.

"The only ones who can see that are the people who want to see it," she said, noting that the coin marks were the product of computer enhancement. The image on the shroud has a power that goes beyond the documentation and debate.

"All these people are not coming here because science says it's authentic. Seeing the shroud does something to people. It is extremely moving," she said. †

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Parish life must include at-risk teen-agers

By Tom Everson

"Nick, I can't believe you brought Jack Daniels on retreat!"

"Dan and Pam, why are you wandering off into the woods to be alone? Do you even know each other's last name?"

"Mark, why are you always running kids off the sidewalk with your bike?"

Do these questions and statements conjure up images of youths you have met and cared for in your parish? If so, welcome to the real world of youth and fam-

ily ministry in parish and school settings.

The question we, as youth ministers, religious educators, family-life ministers, pastors and parents (quite simply, adults who care about kids and their families) must ask is, "What can parishes do to reach out to seriously troubled and at-risk youths?"

I suggest a two-pronged approach that reaches out to troubled youths and families:

- Be "proactive" in reaching out to and supporting parents of young children.

- Commit to actively inviting and engaging at-risk people in the life of your church family.

But how can we proactively reach out both to young families and young people?

The Center for Adolescent and Family Spirituality at Father Flanagan's Boys' Town is committed to supporting youths and families in three ways: teaching skills, building relationships, and empowering family members through togetherness. These three are tightly linked.

Empowerment is a key role we, as the parish family, must play. We can make a difference by providing support for families through opportunities to learn how to build caring relationships.

We baptize children. But do we support the parents of these children in learning how to live baptism in everyday family life?

We can be more proactive in the evangelization and formation of parents of children between the ages of 1 and 7. We can support parents by showing them how to teach children the skills necessary to live Gospel values in everyday life.

And what do these skills look like?

They look like family members who honor the commandment "You shall not steal" by asking permission before borrowing others' possessions, by accepting no for an answer when a no answer is given, and by saying thank you and returning possessions intact when a yes answer is given.

These represent skills needed to put faith into action.

Each of the Ten Commandments can be broken down into teachable skills. Our vision as a parish should be to support parents in being their children's first catechists by teaching these skills.

When we miss these opportunities, we often encounter adolescents who do not know how to build relationships. (This can happen, however, even though in some instances parents have done all within their power to teach their children to build healthy relationships.)

Effective strategies for reaching these young people include:

- Outreach—This means going where young people are: their schools, the park, the mall, etc. We cannot encounter and invite young people to share in our parish community's sup-

port if we are not willing to be with them on their turf.

- As we invite young people to join our parishes, we must provide safe environments. This means having structure and clear limits. No young person can survive, let alone thrive, without specific rules governing the behavior of all gathered.
- Provide programming and support services that meet at-risk youths' real needs. A good starting point is to integrate the teaching of relationships skills into every component of our ministry.

High-risk youths most often do not know what a healthy relationship looks like, let alone have the skills to build one.

Skills to teach include how to introduce themselves; how to greet others; how to have conversations;

how to set appropriate physical, verbal and emotional boundaries; how to compliment others; how to accept compliments; how to tell the truth; how to make and accept apologies; how to listen to others; how to pray and worship with the community.

Teaching these skills helps to ensure a supportive environment for all youths, no matter what their risk levels.

Finally, get young people involved in service to others in need. This can be through an adopt-a-grandparent program, serving meals at a soupkitchen or being a cheerleader through the Special Olympics. The key is to allow kids the chance to get better by sharing their talents and energies in positive ways to benefit others.

The directions offered here are starting points in support of families and troubled youths. We are called to these actions in order to proclaim the good news of healing, hope and new life.

Let's not sell short the Gospel. Continue to reach out and be good news for families and high-risk young people in your community, knowing that the Spirit of Jesus is present in and through your efforts. †

(Tom Everson directs the Center for Adolescent and Family Spirituality at Father Flanagan's Boys' Town in Boys Town, Neb. For information about how the center can support you in reaching out to families and young people at risk, contact Everson at 1-800-545-5771. If you or someone you know is hurting and needs help, contact the Boys Town National Hotline at 1-800-448-3000.)



High-risk youths most often do not know what a healthy relationship looks like, let alone have the skills to build one. Skills that parishes need to teach at-risk teen-agers include how to introduce themselves, how to greet others, how to have conversations, how to set appropriate physical, verbal and emotional boundaries, and how to pray and worship with a community.

Treat each teen as an individual

By Father W. Thomas Faucher

What can parishes do to help at-risk youth and troubled teen-agers?

It's important to treat each youth as an individual and avoid placing the emphasis on what each teen has done wrong.

Parishes can offer parenting classes, provide drug prevention and Christian sex-education programs, insist that the Gospel be taught with an emphasis on self-esteem,

and organize ways for families to become foster-families and individuals to join mentoring programs.

Parish buildings, resources and funds can be directed to meet these needs.

A parish that wants to work with troubled youths must take the social Gospel seriously. †

(Father W. Thomas Faucher is a priest of the Diocese of Boise, Idaho, on assignment in the Diocese of Baker, Ore.)

Discussion Point

Parishes respond to teen needs

This Week's Question

Tell of an effort undertaken in your parish to serve at-risk teens.

"One of the inner-city parishes in Indianapolis applied for a small grant for a tutoring program, a drop-in after-school program. Adult volunteers and retired teachers came in to help supervise and help the high school kids mentoring the younger students." (Dan Endris, Charlestown, Ind.)

"We have the Hartford Street Youth Project to keep kids from joining gangs. They started out with recreational activities and evolved to include after-school tutoring and volunteers who work with the kids and their families." (Linda Smith, Hartford, Conn.)

"We offer all sorts of pastoral counseling and resources for teens and their families entering a crisis time. We train volunteer youth ministers to be aware of teens

who might be in trouble or approaching trouble. Then we personally invite participation in our [St. Monica Parish] TUFF program—Teens United in Faith and Fellowship." (Nancy Singleton, Indianapolis, Ind.)

"Our youth ministry program is open to teens of all stripes. The community has to be open to different expressions of personal grooming, for example, pierced body parts and perhaps threatening exterior attitudes, but underneath, kids are seeking answers more than ever." (Mariq Dance, Colonial Heights, Va.)

Lend Us Your Voice

An upcoming edition asks: Do you have a favorite book or passage of the Old Testament that you turn to often?


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



Perspectives

From the Editor Emeritus/John F. Fink

The Trinity is the central mystery of our faith



This Sunday, the Church observes the feast of the Holy Trinity. The dogma of the Trinity is the central mystery of Christian faith and life. The *Catechism of the Catholic Church* goes so far as to say, quoting St. Caesarius of Arles, that "the faith of all Christians rests on the Trinity" (#232).

We are baptized "in the name of the Father and of the Son and of the Holy Spirit"—the three persons in the Holy Trinity, and we profess our faith in the Trinity every time we make the Sign of the Cross.

Since it is the central mystery of our faith—the most fundamental and essential teaching in the hierarchy of the truths of faith and the source of all the other mysteries of faith—we should not take it for granted. Doctrines that depend upon the proper understanding of the Trinity were the subject of the earliest Church councils, and even today the Catholic and Orthodox Churches disagree over one aspect of the doctrine.

The dogma states that there is one God but that he is three persons—Father, Son and Holy Spirit—sharing one nature. The three persons are coequal, coeternal, and consubstantial, that is, they share the same substance. When we make the Sign of the Cross, we do so "in the name" of the Father, Son and Holy Spirit, not "the names," because there is only one God.

This mystery cannot be known by

reason but could only be revealed by God himself. It was revealed in its fullness only after the Incarnation of God's Son and with the sending of the Holy Spirit on Pentecost. The earliest Christian writings acknowledged this dogma, and it soon became part of the eucharistic liturgy.

The first ecumenical council at Nicaea in 325 taught that the Son of God, who became human, was "consubstantial" with the Father. The second council at Constantinople in 381 kept that expression when it formulated the Nicene Creed and said that Jesus Christ was "the only-begotten Son of God, eternally begotten of the Father, light from light, true God from true God, begotten not made, consubstantial with the Father."

That same council taught that the Holy Spirit is "the Lord and giver of life, who proceeds from the Father." Later the Western Church added that the Spirit "proceeds from the Father and the Son," and this is a source of disagreement with the Orthodox Churches. They insist that the Holy Spirit proceeds from the Father through the Son. The Catholic Church's teaching emphasizes that all three persons are one substance. The Eastern tradition emphasizes that the three persons are separate and distinct.

The Catholic Church, too, though, teaches that the divine persons are really distinct from one another. This distinctiveness, though, resides solely in the relationships that relate them to one another.

Since this dogma is a mystery we cannot fully understand it. But it is central to our faith. †

Cornucopia/Cynthia Dewes

Returning to nature as summer draws near

At some point in our lives, most of us get an urge to go back to nature. All the



simplistic images of fresh air, wilderness, trees, plants, animals, in fact almost anything organic or non-organic on the nature scene, can cause our hearts to palpitate.

It's my observation that males experience this more often than females. And, since the closest most guys get to nature is the green under a golf cart or trees along the highway, this urge often goes unanswered. But when it does, look out.

Even youthful males prove this to be true. One of our sons once presented me with a huge paper sack full of seckel pears that he'd discovered on a hike with his pals through some rural fields and woods.

Now, a seckel pear is about the size of a golf ball, only—uh—pear-shaped. But my son was convinced that his mom, who loved to cook, could undoubtedly find a use for them. And not only that, but that I would be thrilled, about his "find." So, naturally, I was thrilled, and he was thrilled that I was thrilled.

After searching for some time, I finally found a recipe for pickled seckel pears, a sweet-sour condiment to serve with meals. And after six hours of peeling and coring the darn things, preparing and canning them, I had four pints of pickled seckel pears to show for my efforts!

We saved the tasty tongue-twisters for special—I mean special—occasions. And

they were indeed delicious, which probably proves that my son's expectations were entirely correct.

Obviously, my son takes after his dad, another sporadic back-to-nature enthusiast. This man recently discovered wild onions in a fallow field near our home. Except that he casually called them "ramps," as if we should all know what that meant.

When confronted, however, he had to admit that he'd just read about them in a gardening column in the newspaper. And yes, he too expected me to cook them in some ingenious fashion. It's a "let's prove we can eat off the land" thing, I believe.

Anyway, I set out to cook them in preparation for creaming them as you would cream onions. But this time there was no happy ending: They burned while I was on the phone. Oh, shucks.

Now and then there are other outbreaks of the nature syndrome within the family. Two sons, including the one who found the seckel pears as a boy, periodically terrify their wives with elaborate plans to climb mountains, canoe whitewater rivers in the backwoods, or sail boats in remote bodies of water. But so far, so good.

At least our males are not like my friend's husband, not a farmer by trade, who grew wheat last winter just for the "hay" of it. When she called me to ask, "Do you know how to grind wheat for making bread?" I knew she had an even more incorrigible back-to-nature male on her hands than I did.

Summer, that hotbed of nature, is at hand. So be prepared. †

Spirituality for Today/Fr. John Catoir

Does the devil exist?

C.S. Lewis in his book *Screwtape Letters* said that the common error we make about devils "is the tendency to deny their existence."



In my work as a priest over the last 38 years, I have come across cases where the presence of an evil power was almost palpable. However, I feel uncomfortable trying

to actually imagine a devil at work.

The alarming diffusion of diabolical cults, witchcraft and Satan worship makes one wonder about this dark side of life. Many people, even among the clergy, say it's all superstitious nonsense, but every now and then I see a degree of malice that chills me.

The words of Jesus are not ambiguous about the devil's existence. "I watched Satan fall from the sky like lightning" (Lk 10:18). He must have known something we don't know. His references to the evil one in Scripture are frequent and frightening.

St. Peter believed in the devil: "Be sober, be watchful. Your adversary the devil prowls around like a roaring lion seeking someone to devour" (1 Pt 5:8).

Pope Paul VI believed in the devil. "The treacherous and cunning enchanter finds his way into us by way of the sense, the imaginations, lust, utopian logic or disorderly social contacts in the give and take of life, in order to introduce deviations" (General Audience, Nov. 15, 1972).

Pope John Paul II believes in the devil. Speaking on July 28, 1986, he said, "Instead of accepting a God full of love,

they (Satan and the spirits of darkness) rejected him, inspired by a false sense of self-sufficiency, of an aversion and hatred that changed into rebellion."

The late Carl Sagan was a brilliant astronomer who said, "There is not a shred of evidence in the entire universe for the existence of the supernatural." He couldn't imagine what God or heaven would look like, and because no one could prove it with empirical evidence he wouldn't accept any of it.

However, there is a God, whether you can imagine him or not. Something doesn't come from nothing. The same is true for evil. It too has a cause that seems to transcend human sinfulness.

Author and psychiatrist Scott Peck, who wrote *The Road Less Traveled*, also wrote a book titled *People of the Lie*. In it he alluded to the corporate nature of evil. One of his examples was the solidarity of demonic forces found in Nazi Germany during World War II. Diabolical activities were manifest in that war.

Reasonable officers and soldiers created the monstrous evil we call the Holocaust. They referred to it dispassionately as a logical solution to the "Jewish problem." This callousness boggles the mind.

I believe in the existence of Satan. In my work among those caught up in the chaotic cycle of drugs and alcohol abuse, I have seen traces of evil activity in the devastation and destruction of innocent lives.

Jesus gave a warning: "The devil was a murderer from the beginning. He has never based himself on truth, the truth is not in him. For he is a liar and the father of lies" (Jn 8:44). †

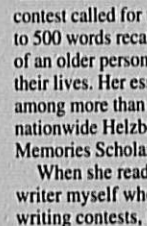
(Father John Catoir is a regular columnist for Catholic News Service.)

The Bottom Line/Antoinette Bosco

Angela captures her father's love

The expression "bursting with pride" is one I understand deeply today. A call from my granddaughter Angela made my heart soar, even as I wiped a few tears from my eyes.

Angela was excited as she gave me the news. She won a national writing contest with a \$5,000 scholarship prize. The



contest called for teen-agers to write 300 to 500 words recalling a memory they had of an older person who was important in their lives. Her essay was judged best among more than 1,000 entries in the nationwide Helzberg Diamonds Cherished Memories Scholarship Contest.

When she read me her essay, as a writer myself who often has had to judge

writing contests, I knew immediately why she won. Angela, who is 14, had produced a testimonial from her heart, full of imagery and emotion about an experience she had with her dad, my late son John. In her story she never speaks of his murder by an intruder, never goes the route of gaining shocking surprise or sympathy. She tells of "The Deer Walk" she took with her father in Montana, just as she remembered it, an experience full of the wonder of life and the richness of love.

She was only 9 when she took that walk with her dad. A feature about Angela's prize-winning essay in the *Rocky Mountain News* was headlined "Teen Scribe Captures Father's Love." Angela told the reporter, "I write a lot about my

dad; he was a very, very, very important person to me. This contest was a way to honor my dad more than anything because he was the one who inspired me more than anything."

One can imagine how her words touched all of us who so loved John, who was a carpenter and so much a lover of nature that he had moved to Montana to be closer to God's natural wonders.

I could see from Angela's first words that she had produced a prize-winner. "My small, soft hand was encased in his large, callused one. Our unmatched footsteps fell softly on the damp ground. We started off down the long driveway and across the street into the beautiful northern Montana forest."

My granddaughter shows us the ground, the trees, the sun and then the family of deer, "including some tiny, speckled fawns."

She lets us see her father's wonder, saying, "I was vaguely aware that my father had 'happy' tears running down his clean-shaven cheek."

She ends: "Time stood still on this gorgeous, priceless evening. But I do remember watching the deer graze until sundown, when they silently walked

off to bed down for the night. And I remember looking into my father's face, shiny with tears and life, his eyes a warm, chocolate brown color melting into my memory. I looked up at him, and he smiled gently. 'I love you,' he whispered. He hugged me close. 'I love you too, Daddy.'"

Angela reaffirmed for me the belief that, because love never ends, life goes on eternally. †

(Antoinette Bosco is a regular columnist for Catholic News Service.)

Feast of the Holy Trinity/Msgr. Owen F. Campion

The Sunday Readings

Sunday, June 7, 1998

- Proverbs 8:22-31
- Romans 5:1-5
- John 16:12-15

The Book of Proverbs provides this Feast of the Holy Trinity with its first reading.



The ancient Hebrew Scriptures are divided into several categories. For example, the first five books, known as the Pentateuch, contain the law of Moses. The books of Kings and Chronicles are books of religious history. Then there are the Psalms, and the prophets.

And there are the Wisdom books. In these books, the religious dictates followed by God's people are expressed with a strong interpretation given to human logic.

These books arose in Jewish experience as contact with Greek culture and thinking occurred.

The Book of Proverbs is among the Wisdom books.

Its genre is understood if this scene is set. A father is counseling his young son about life, and about what is, or is not, important in life and why.

This feast's reading from Proverbs is a great tribute to, and an explanation of, God. It is a profession of theism itself, but it also is a personal statement of belief in the God as revealed to the Jews.

St. Paul's Epistle to the Romans gives us the second reading for this important feast day.

While Christian theologians later came to explore the concept of God and of the Trinity, since this is the very character of God, the depth and root of this essential Christian doctrine lie in the New Testament—in the Gospel and in the writings of Paul.

This weekend's reading wonderfully furnishes Paul's concept of the Trinity.

We are with God because we are with Jesus. And we are with Jesus because the Holy Spirit is with us.

In this encounter, indeed in this Communion, we share in nothing less than the reality of God, according to Paul. St. John's Gospel is the source of the third reading.

The reading is as reassuring as it is revealing. It is revealing in that it establishes the identity, the union, the totally same existence between Jesus and God. It establishes that the Father is in Jesus and Jesus is in the Father. These very phrases seem limp before the reality they attempt to describe, but the fact is stated nonetheless.

In this same sacred union is the Holy Spirit, in Jesus, in the Father, altogether one in God.

The reading is reassuring because in it the Lord promises the apostles that the Spirit will come to them, and that in this event, in this dwelling with and in the Spirit, they will possess wisdom, power, and indeed eternal life itself.

Reflection

Today, the Church celebrates the reality of God. This great Feast of the Holy Trinity cannot be dismissed as an exercise in the deep intellectual probings of Scholasticism.

It is more than the presentation of a philosophical theorem, albeit a philosophical theorem elevated to the status of dogma by the Church.

Rather, it is the Church's profound act of love.

The Church's greatest treasure is its knowledge of God, communicated to by Jesus, and given to future generations by the apostles.

In this feast, the Church shares to the fullest this greatest of its treasures. It tells us what it knows of God.

Again, this knowledge is not static, nor distant, nor without immeasurable effect upon us today.

Rather, God gives us not only knowledge of the very divine life itself, but God also shares this life with us.

It is the life which forms and sustains nature, indeed all that is. It is eternal. It is perfect, holy, good, and infinitely enriching.

It is the life of the Trinity. And in Christ, through the Spirit, this life belongs to us. †

Daily Readings

Monday, June 8
1 Kings 17:1-6
Psalm 121:1-8
Matthew 5:1-12

Tuesday, June 9
Ephrem of Syria, deacon and doctor
1 Kings 17:7-16
Psalm 4:2-5, 7-8
Matthew 5:13-16

Wednesday, June 10
1 Kings 18:20-39
Psalm 16:1-2, 4-5, 8, 11
Matthew 5:17-19

Thursday, June 11
Barnabas, apostle
Acts 11:21b-26; 13:1-3
Psalm 98:1-6
Matthew 5:20-26

Friday, June 12
1 Kings 19:9a, 11-16
Psalm 27:7-9, 13-14
Matthew 5:27-32

Saturday, June 13
Anthony of Padua, presbyter, religious and doctor
1 Kings 19:19-21
Psalm 16:1-2, 5, 7-10
Matthew 5:33-37

Sunday, June 14
The Body and Blood of Christ
Genesis 14:18-20
Psalm 110:1-4
1 Corinthians 11:23-26
Luke 9:11b-17

Question Corner/Fr. John Dietzen

Church burial allowed for remarried Catholics

Q Recently, a nationally prominent Catholic, who had been divorced and remarried, was buried at a Catholic service. What counts in a case like this? Money? Fame?

I am divorced, and if I had remarried I surely couldn't have a Catholic funeral. Yet another Catholic was married several times before having a Catholic funeral. No wonder we all have questions. (Indiana)

A The questions you and others have asked reveal some lack of awareness about Catholic teaching and rules for funerals.

Let's start with Church law. Church regulations are now considerably less strict about denial of Catholic burial than they were before 1983, when the present Code of Canon Law went into effect.

Those denied a Catholic funeral by law include, among others, heretics, schismatics and "manifest sinners for whom ecclesiastical funeral rites cannot be granted without public scandal to the faithful" (Canon 1184).

Note that even if someone is a "manifest sinner" (which needs its own careful explanation), Catholic rites are not denied unless there is "public scandal."

Public scandal involves the question, "Would this action move a mature, knowledgeable Catholic to loss of faith or some other spiritual harm?"

Already 10 years before the present code, the Vatican Congregation for the Doctrine of the Faith addressed the question of Catholic burial for Catholics in irregular marriages.

Such people should not be denied Catholic funeral rites, it said, if they have kept their attachment to the Church and have given some sign of repentance, and if public scandal "has been removed."

These are the factors which need weighing. In case of doubt, the local bishop is to make the decision.

Another point to remember is that, in providing its burial rites, the Church never presumes to judge the spiritual condition of the person deceased.

We are all sinners, we are all members of the body of Christ, and at our deaths the Church commends to the mercy of

God both the dead and those who have been grieved by that death.

And that brings us to the final point. In the Church's centuries-old understanding, rites celebrated at the time of death are, as St. Augustine once said, more for the living than for the dead.

The funeral liturgies are among the most solemn, instructive and human of all the Church's rituals. For anyone who reflects thoughtfully and prayerfully, they help those left behind to learn from the life of the one who died and to recommit themselves to a fuller Christian life.

If nothing else, these thoughts should help us realize the Church does not act lightly or without good reason in these special circumstances.

Q My question concerns the host we receive at Communion. In our area, we receive a small white wafer and are to let it melt in our mouths and say a prayer.

When I visit my son's family, the host is a larger round host, which looks like it is made from whole wheat. During Mass, I feel uncomfortable seeing people walk back from the altar looking as if they're chewing. (Pennsylvania)

A The teaching you remember was at one time not unusual. However, it never had real foundation in Catholic doctrine or authentic practice.

Jesus told the disciples several times that his eucharistic body was to be their food, which they were to eat.

The Church's rules about the nature of bread for the Eucharist reflects that belief. Regulations in the General Instruction on the Roman Missal require that the bread used in the eucharistic celebration "appear as actual food" (No. 283) and should look and taste like bread people actually eat.

A fundamental principle in the theology and celebration of the sacraments is that the signs—oil, water, gestures, bread, words—should reflect as genuinely as possible the reality they signify.

Bread which no one would otherwise recognize as bread isn't what the Church urges for the celebration of Mass.

The hosts you experience at your son's parish are common. They attempt to honor as well as possible the requirement that eucharistic bread be made only of water and wheat, with no added ingredients, and still "appear as actual food," as real bread. †

My Journey to God

Signs of Love, Humor and Hope

We pass through this chaotic world
Searching for God, striving for joy,
seeking peace,
Attempting to live as he deems us to,
Anticipating a reunion.

We are not alone; God leaves us signs
Of his love, humor and hope for us.
All we have to do to find that hope
Is look into the face of a child.

The innocence reflected in the manner
of children,
Worldly beyond their years, their
wisdom surpasses ours,
Yet so expectant and trusting,
The will of God shining in their eyes.

The playfulness and pure delight
of a child,
Making fun out of nothing at all,
delighting in life,
Giggling at the very air,
God's humor on two small legs.

The love of a child, freely given,
Uninhibited, wholeheartedly offered in
our time of need,
Expecting only love in return,
The love of God as a gift to the world.



The joy of life reflected in a child's
face,
A smile with gaps, dimples, eyes
twinkling,
Ever looking for wonderment,
God's work personified.

The signs of God's love are all
around us,
Noisy, giggling with the joy of life,
bringing joy to all,
God gives them to us, a gift,
So that we might see his face
on this sphere.

By Ken Fries

(Ken Fries is a member of Holy Family Parish in Richmond.)

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.

June 6
The Secular Franciscan Order will host "Preparation for the Great Jubilee of 2000 AD", at Alverna Center, Marian College. Franciscan Father Al Lauer will preside at the SFO Recommitment Day with Mass beginning at 9:30 a.m. in the Marian College Chapel, and closing with Benediction at 3:40 p.m. Information: 317-573-0264.

June 7
St. Agnes Academy All School Reunion—Diamond Jubilee '38, Golden Jubilee '48 and Silver Jubilee '63 will begin with Mass at SS. Peter and Paul Cathedral, 14th and Meridian St., 10:30 a.m.. Brunch will begin at noon at the Schnull-Rauch House 3050 N. Meridian St. Cost: \$16. Information: 317-257-8886.

June 7 - 13
Benedict Inn will hold a week-long, holistic directed retreat, Check in is at 4 p.m. Sunday

and conclusion is by 1 p.m. Saturday at 1402 Southern Ave., Beech Grove. Cost: \$400. Information: 317-788-7581.

June 8 - 14
The Sisters of St. Benedict of Ferdinand will host "Benedictine Life Week" for single Catholic women, ages 20 to 40, at Monastery Immaculate Conception, 802 E. 10th St., Ferdinand. The opening session begins at 7 p.m. Information: 800-738-9999.

June 9
Fatima Retreat House, Indianapolis, 5333 E. 56th St., will hold a Day of Reflection with Father James Farrell, 9:30 a.m. to 2: p.m. Registration begins at 9 a.m. Child care is available with advance registration. Cost: \$20. Information: 317-545-7681.

St. Paul Hermitage, Beech Grove, will hold the Ave Maria Guild picnic at noon. A brief business meeting will follow.

June 10
New Albany Deanery Catholic Charities will sponsor "Divorce and Beyond," a workshop held on six Wednesday evenings from 7 to 9 p.m. at the St. Paul School library in Sellersburg. Reservations or information: 812-948-0438

June 12 - 14
St. Louis School, 17 St. Louis Place, Batesville, PTO will hold annual rummage sale on June 12 from 9 a.m. to 7 p.m., June 13 from 9 a.m. to 4 p.m., and June 14 from 8:30 a.m. to noon. Information 317-934-4339 or 317-934-3822.

Fatima Retreat House welcomes Joseph Foley of Loyola University, who will help participants balance their work with personal vision during a weekend retreat. Cost: \$110 single, \$180 married couple, includes meals and overnight accommodations. Information: 317-545-7681.

June 14
St. John Parish, 126 West Georgia St., Indianapolis, will host "Take Me Out to the Ball Game." All are welcome to the Indianapolis Indians vs. Ottawa Lynx Baseball Game starting at 2 p.m. Tailgate party will begin

in the St. John parking lot at 12:30 p.m with food and refreshments provided. Cost: \$10. Reservations: 317-635-2021.

Rexville Schoenstatt will hold Schoenstatt Corpus Christi Field Mass, a procession to the shrine site and a steakburger pitch-in beginning at 2:30 p.m. Bring chairs and covered dish or dessert. (.8 mile East of 421 South on 925 South, 12 miles south of Versailles on U.S. 50) Information: 812-689-3551.

Christ the King, Indianapolis, 1827 E. Kessler Blvd., will host a Corpus Christi celebration and traditional outdoor procession beginning at 2 p.m. with Msgr. Joseph Schaedel presiding. Exposition of the Blessed Sacrament will continue after the celebration until 7 a.m. Monday. Information: 317-255-3666.

Recurring
Daily
St. Patrick Parish, Indianapolis, holds 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, hosts perpetual adoration 24 hours a day.

Weekly
Sundays
St. Patrick Parish, Indianapolis, holds a Tridentine (Latin) High Mass, 1:30 p.m.
St. Anthony Parish, Clarksville,



holds "Be Not Afraid" holy hour from 6-7 p.m.

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

Tuesdays
Our Lady of the Greenwood Marian Prayer group meets 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 prays 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., holds prayer group from 2:30-3:30 p.m. This includes the rosary, Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

Wednesdays
Marian Movement of Priests cenacle prayer group has 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, hosts 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 gathers at 7 p.m. to pray for

—See ACTIVE LIST, page 19

Fun for the Whole Family!
Food Tent • Kiddie Land • Carnival Rides
Beer Garden with Free Live Entertainment
Food Court • Hourly Drawings • Monte Carlo

FRIDAY: 5PM TO 11PM	SATURDAY: 3PM TO 11PM	SUNDAY: 11:30AM TO 4PM
Spaghetti Dinner in Food Tent: 5pm to 7pm For Kids: Batman in person! Have your picture taken Interactive animal entertainment animal show at 7pm For Adults: Monte Carlo beginning at 8pm Beer Garden featuring Rock 'n Roll by Dangerous Tenets 8pm to 11pm Dance floor provided	Hog Roast in the Food Tent: 5pm to 7pm For Kids: Special Clown appearance Interactive animal entertainment animal show at 4pm For Adults: Monte Carlo beginning at 8pm Beer Garden featuring the "Big Band" sound of the 17-piece Northwinds Band. Dancing encouraged!	Brunch in the Food Tent: 11:30am to 1:00pm Beer Garden featuring Pleasant Run Prairie Boys with special guest vocalist, Fr. Vince Lampert. 3pm to 4pm Special Clown appearance: 1pm to 3pm Carnival Rides. All day for one low price! Bingo from 12noon to 3pm in the food tent. Main raffia drawing at 4pm in Beer Garden Tent

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Sat., June 6 – 2 PM-Midnight Sun., June 7 – 12 Noon-9 PM

— FAMILY DINNER —

Fri., June 5 • Serving Time 5:00-7:30 PM	Sat., June 6 • Serving Time 4:00-7:30 PM	Sun., June 7 • Serving Time 11:30 AM-2:30 PM
Spaghetti Dinner	Pork Chop	Fried Chicken

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The Active List, continued from page 18

vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays

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

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

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

Saturdays

A pro-life rosary is recited 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 meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board of directors meeting, Archbishop O'Meara Catholic Center, 1400 N.

Meridian St., Indianapolis; Benedictine Room, 9:30 a.m.

First Tuesdays

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

First Fridays

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

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

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

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

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the 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, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m. with Rosary at noon.

First Saturdays

St. Nicholas Parish, Sunman, has 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 holds holy hour, 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds 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., holds expo-

sition of the Blessed Sacrament, 11 a.m.-noon.

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

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

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

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

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana gathers for Mass and healing service at the chapel in

St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis beginning at 7 p.m.

Third Saturdays

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



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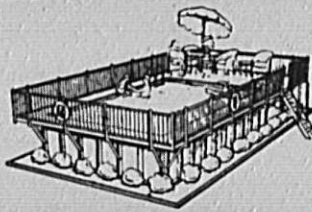
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News briefs

U.S.

Catholic hospital, parishes respond to church bombing

DANVILLE, Ill. (CNS)—A bomb blast at an Assembly of God church in Danville brought forth a quick response from many in the community, including the staff of a Catholic hospital where the blast victims were treated. An explosion believed to have been caused by a homemade pipe bomb tore through the First Assembly of God Church during a Sunday service May 24, injuring 33 church members. The blast blew open a church wall, shattered windows across the street and rattled windows as far as seven blocks away. All the blast victims were treated at Provena United Samaritans Medical Center in Danville, a Catholic hospital operated jointly by three religious orders. The victims were also remembered at a Memorial Day Mass sponsored by the city's two Catholic parishes May 25.

Bishops' spokeswoman: Clinic law singles out pro-life activists

WASHINGTON (CNS)—By declining to consider a challenge to the constitutionality of a federal law banning abortion clinic blockades, the Supreme Court has singled out pro-life activists, said the U.S. Catholic bishops' pro-life spokeswoman. On May 26, the Supreme Court declined to review a decision of the 4th U.S. Circuit Court of Appeals upholding the 1994 Freedom of Access to Clinic Entrances Act (FACE). In a separate action the same day the high court also turned away arguments that states should not be allowed to prosecute women for behavior that harms developing fetuses. "Since the early days of the FACE bill, we have opposed singling out pro-life activists for targeted, viewpoint-based punishment," said a statement from Helen Alvare, director of planning and information for the U.S. bishops' Secretariat for Pro-Life Activities.

Veto of adoption license hurts women, official says

TALLAHASSEE, Fla. (CNS)—A Catholic official expressed disappointment after Florida Gov. Lawton Chiles, who has an adopted daughter, vetoed a bill that would have created a specialty license plate to raise money for organizations that work with adoptions. "Women making a choice to place their unborn child for adoption are the real losers in Gov. Chiles' veto of the Choose Life license plates," said D. Michael McCarron, executive director of the Florida Catholic Conference. Opponents of the license plate said Choose Life was a political slogan and that it could have led to "road rage."

Land-mine ban advocates laud Clinton shift on treaty

WASHINGTON (CNS)—President Clinton's conditional support for the United States to sign an international treaty banning anti-personnel land mines by 2006 drew praise from ban advocates. Archbishop Theodore E. McCarrick of Newark, N.J., chairman of the U.S. bishops' International Policy Committee, said the bishops welcome the support but urge the administration to sign the treaty "sooner rather than later." Robert O. "Bobby" Muller, president of Vietnam Veterans of America Foundation and a world leader in the land-mine ban campaign, called Clinton's decision "a significant step" that would "reopen the debate on the military utility of anti-personnel land mines."

World

Church of Pakistan bishop's house stoned after Koran is damaged

FAISALABAD, Pakistan (CNS)—After a Koran was damaged in a hospital fire, Pakistani Muslims protested in the streets and stoned a Christian bishop's house while demanding that Christian hospital workers be charged with blasphemy. Part of a copy of the Koran, Islam's holiest book, burned when a storeroom of the civil hospital in Gojra caught fire, reportedly due to an electrical short circuit,

reported UCA News, an Asian church news agency based in Thailand. Blaming Christians for the incident, Muslims throughout the town burned tires May 25 and a mob stoned the residence of Church of Pakistan Bishop John Samuel, demanding that Christians be arrested under Section 295-B of the penal code, which punishes blasphemy against the Koran with life imprisonment.

Cardinal Ratzinger: Church needs energy, witness of lay movements

ROME (CNS)—The Catholic Church needs the energy, witness and service of lay movements, and lay movements need the guidance of the Church, said Cardinal Joseph Ratzinger. The cardinal, prefect of the Congregation for the Doctrine of the Faith, said the rise of new religious and lay movements in the Church's history almost always makes someone uncomfortable, but usually that is a sign of the Holy Spirit at work. "It is not correct to pretend that everything must plug into a uniform organization; better to have less organization and more Holy Spirit," the cardinal said May 27, in the opening address at a three-day conference sponsored by the Pontifical Council for the Laity.

Hong Kong leaders would hail papal visit but say it's unlikely

HONG KONG (CNS)—Church leaders in the Hong Kong Special Administrative Region and in mainland China would welcome a papal visit to Hong Kong in 1999, but many foresee difficulties and doubt the feasibility of such a visit. Auxiliary Bishop John Tong Hon of Hong Kong said he would welcome a visit by the pope and that he was praying the trip could be realized. His remarks were reported by UCA News, an Asian church news agency based in Thailand. Government-approved Bishop Pius Jin Peixian of Liaoning, China, said a papal visit to Hong Kong would show the Holy Father's concern for the church in China. But he said that since the pope is also a head of state, any such visit would have to be worked out between China and the Vatican and could not be decided by the Special Administrative Region government.

Continued on next page

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Pope urges more aid to Africa, end to war on continent

VATICAN CITY (CNS)—Pope John Paul II urged Africans to put an end to massacres and wars that have bloodied the continent, and appealed for a fresh outpouring of international aid to help the millions of suffering people there. The recurrence of armed conflicts has been part of a deadly cycle in Africa, creating hunger and the displacement of more than 20 million people in the last several years, he said. The pope made his remarks in separate speeches May 28 to six ambassadors from Africa, and in a final speech to a larger group of new ambassadors.

Kosovo bishop says Catholics there need humanitarian aid

SKOPJE-PRIZREN, Yugoslavia (CNS)—The ethnic Albanian bishop ministering in Yugoslavia's southern Kosovo province has urged Western Catholics to send humanitarian aid to local Catholics. He added that Catholics in the region had consistently supported peaceful methods of resolving Kosovo's worsening crisis, but had been attacked for "staying silent" as much as for "speaking out." "Local Catholics urgently need help, and I appeal to everyone who is in a position to give something," said Auxiliary Bishop Marko Sopi of Skopje-Prizren, Yugoslavia, who serves Albanian-speaking Catholics in the diocese.

Cuban bishops to meet at Vatican to assess impact of papal visit

VATICAN CITY (CNS)—Pope John Paul II has invited all Cuban bishops to the Vatican in June for talks to assess the impact of his visit to the Caribbean nation earlier this year. The discussions are expected to touch on pastoral problems and Church-state relations, in particular the Church's potential role as distributor of humanitarian aid following the relaxation of the U.S. embargo against Cuba, Vatican sources said. The prelates will meet with the pope and a wide range of Vatican agencies during the June 8-14 meeting, the sources said.

Pope hopes for formal recognition of Jerusalem's status in 2000

VATICAN CITY (CNS)—Pope John Paul II said he hoped the year 2000 would bring a formal recognition "of the unique and sacred character of the holy city" of

Jerusalem. Meeting May 28 with Jordan's new ambassador to the Vatican, the pope said reflections on peace in the Middle East naturally turn thoughts to Jerusalem, "so often destroyed yet always rebuilt, its stones a symbol of both human desolation and the power of human hope."

People

Fatima miracle reaffirms Catholic belief, priest says

BAY CITY, Mich. (CNS)—The Fatima apparitions should not be viewed as "the source of faith" but as a reaffirmation of what Catholics already believe, said a priest who is founder and director of the International Fatima Family Apostolate. In an interview with *The Catholic Weekly*, newspaper of the Saginaw Diocese, Father Robert J. Fox said that he could "give a talk on what Fatima is without ever mentioning Mary or Fatima, because Fatima, as the popes (since 1930) have said, is a reaffirmation of the Gospel."

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

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

BOWMAN, William John, 41, Holy Name, Beech Grove, May 26. Husband of Rosanne T. Bowman. Father of Steven L. Bowman, Joseph W. Bowman, Anthony M. Bowman, Hannah T. Bowman. Step-father of Joshua I. Wilhoite. Son of Eugene Bowman and Joyce Bowman. Brother of Eugene C. Bowman, Robert J. Bowman, Tim G. Bowman, Thomas G. Bowman, Patricia Rice, Mary L. Box and Pamela S. Marion.

BROWN, Eleanor J., 94, St. Augustine, Jeffersonville, May 23. Mother of Mary Jo Leonard and Betty O'Bryan. Grandmother of five. Great-grandmother of eight.

BROWN, Zada E., 83, St. Augustine, Jeffersonville, May 23. Mother of Stanley "Spanky"

and Robert B. Brown. Sister of Lucy Hawthorne, Inetta McDevitt and Anna Lee Collingsworth. Grandmother of eight. Great-grandmother of six. Great-great-grandmother of three.

CRAIG, Lois "Granny," 87, St. Paul, Sellersburg, May 17. Mother of Bill, Broc and Carolyn Sue Craig. Grandmother of 11. Great-grandmother of 14.

DEVER, Mary Margaret "My," 75, St. Patrick, Indianapolis, May 15. Mother of Michael T., Thomas J. and John J. Dever, Marinell Hina, Peggy Fitzgerald, Therese Andrews and Pat Hedegard. Sister of John, William McHugh and Rosaline Huck. Grandmother of 15.

DIETZ, Edward, 83, Little Flower, Indianapolis, May 21. Father of James, David, Robert and Mark Dietz. Brother of Rosemary Long. Grandfather of six.

DOWNING, Ruby M. (Bishop), 85, St. Anthony, Indianapolis, May 23. Mother of Betty Lou Freije. Sister of Reval Bishop. Grandmother of nine. Step-grandmother of 11.

Great-grandmother of 15. Step-great-grandmother of six. Great-great-grandmother of one.

DUFFY, Rheda G., 72, Holy Family, New Albany, May 25. Sister of Richard and Marilyn Duffy, Martha Carroll, Jane Brown, Wilma Eulless and Phyllis DeLaney.

GOSCH, Lawrence, 90, St. Joseph, Shelbyville, May 2. Husband of Aceline Gosch. Father of Gary D. and Joseph K. Gosch. Grandfather of three. Great-grandfather of two.

HURST, Raymond, 52, St. Anthony of Padua, Morris, May 15. Husband of Janet Hurst. Father of Michelle, Holly and Eric Hurst. Brother of Mary Ann and Elaine Hurst and Debbie Hurst.

JARRETT, Iris "Renee" (Dudley), 46, St. Gabriel, Connersville, May 26. Mother of Chris Jarrett. Daughter of Ted and Joan Dudley. Sister of Michelle and Bruce Dudley. Denise Sams. Grandmother of one.

KANZLER, Marilyn D., 68, Our Lady of Perpetual Help, New Albany, May 23. Mother of Dale, Brian, David, Kandace and Gemma Kanzler. Grandmother of three.

KNAPP, Emily B. (Galante), 95, St. Joseph, Indianapolis, May 25. Aunt of David Wiese.

MAUK, Marjorie, 77, St. Augustine, Jeffersonville, May 24. Mother of Robert L.

Mauk and Judith A. Mauk-Chavis. Grandmother of six. Great-grandmother of five.

MELOY, Mary (Zerr), 76, St. Joseph, Shelbyville, May 16. Mother of Donna Long, Connie Shuppert, Joseph and James Meloy. Sister of Ann Coffin and Barbara Milen. Grandmother of 12. Great-grandmother of two.

MUELLER, George F., 84, St. Lawrence, Indianapolis, May 21. Father of Norma Craney, Ann Hauser, Ellen Roberson and Philip Mueller. Brother of Lawrence and August Mueller, Cecilia Mathis. Grandfather of seven.

PAINTER, Gene E. Sr., 91, St. Lawrence, Indianapolis, May 21. Father of Pattie Jester, Carolyn English and Gene Painter Jr. Brother of Lowell Painter. Grandfather of 14. Great-grandfather of 36. Great-great-grandfather of two.

POCOBELLO, Michael E., 80, Prince of Peace, Madison, May 21. Husband of Esther Pocobello. Father of Eileen Bennett, Linda Zapp and Michael A. Pocobello. Brother of Ralph Pocobello, Rose Mariani and June McCrory. Grandfather of seven.

ROSENGARTEN, Dorothy M. (Shippe), 93, Holy Name, Beech Grove, May 17. Mother of Mary Jo Leppert and William Rosengarten, Jr. Grandmother of nine. Great-grandmother of 19.

New grants announced for Choice Trust

By Sue Hetzler

The Educational Choice Charitable Trust announced June 1 that at least 500 new tuition grants will be awarded for the 1998-99 school year to students selected by lottery on July 8. The trust has also challenged the Indianapolis business community to join in the effort to provide educational alternatives for Indianapolis Public School students by setting a goal of funding 500 more grants before the lottery is held a little more than a month from now.

"Today we are giving 500 more children an opportunity to go to the school of their choice," said Choice board member Fred S. Klipsch during the press conference announcing this year's lottery. The stepped-up effort to provide more tuition assistance grants comes in response to continuing ISTEP score disappointments and the ever-growing waiting list of almost 2,000 students looking for choices in education, Klipsch said.

Klipsch used Indianapolis Catholic schools as an example of alternative educational systems that are improving academic standards and test scores with less money per student than public schools spend. More than 600 Catholic school students benefit from the Choice grants in Marion County every year. A majority of these students are not Catholic.

Studies show that standardized test scores for IPS students decline from third grade to eighth grade, while Catholic school students score consistently higher. Choice gives these students an opportunity for a better education, Klipsch said.

"As a businessman, you know it's a bad product and it's not working," he said of the IPS system. "We want as many children as possible to attend private schools."

Contributors have committed more than \$1 million to Choice this year that will span the next three years. Funds for the lottery are being donated by several individuals and a local company, including a \$100,000 annual commitment for three years by Randall L. Tobias, chairman and chief executive officer of Eli Lilly and Company.

The Choice program, which started in 1991 and has now benefited nearly 3,000 students, is designed to offer alternatives to public school education to children of lower-income families in Indianapolis. The trust provides scholarship grants of up to \$800 for the students to attend religious or independent schools of their choice in Marion County.

The lottery announcement was made at the former IPS School #50 located on the west side of Indianapolis. The school will become the new All Saints Catholic School next year, serving the same neighborhood children as it does today but with a potential to double in size.

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Positions Available

REGISTERED NURSE position open: St. Elizabeth's Home needs a full-time RN for our maternity clients in the residential and outreach programs. Must be able to work a flexible schedule. This is a challenging and rewarding job. Send résumé to: St. Elizabeth's Home, 2500 Churchman Ave., Indianapolis, IN 46203.

Director of Religious Education

St. Bernard Catholic Church, Louisville, KY, is seeking a full-time DRE who proves leadership in the design and implementation of catechetical programs for adults, youth and children which nurtures and supports their lifelong faith formation. St. Bernard is a post-Vatican II suburban parish with a strong religious education and Catholic school tradition. Qualifications include degree or specialized training and experience in religious education, theology, and/or ministry. Interested candidates should contact Rev. Joseph Vest at 502-239-5178 or send résumé to: DRE Search Committee, St. Bernard Church, 7500 Tangelo Dr., Louisville, KY 40228.

Part-Time Administrator of Religious Education

St. Thomas the Apostle Parish is a small parish of 250 families. We need someone for the 1998-99 school year who is not only strong in their faith but educationally qualified.

Please call Peggy at 317-485-5102.

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.

Part-Time Cafeteria Help

Brebeuf Jesuit High School is hiring part-time help for the cafeteria for the 1998-99 school year.

Must be reliable, fast, and actually like teenagers.

Call 317-876-4725 or 317-877-6043.

Director of Maintenance

The Roman Catholic Archdiocese of Indianapolis is seeking a qualified person to assume full responsibilities of maintenance manager for one of its high schools. Applicant must possess experience in steam heating/boiler system, industrial electrical HVAC, and minor plumbing repairs/maintenance. Salary commensurate with experience. Position needs to be filled ASAP. Qualified persons should send résumé and salary history, in confidence, to: Kristen Leffler, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

Part-Time Administrator of Religious Education

Parish of 325 families in southern Indiana is seeking to hire a part-time administrator of religious education (ARE) to supervise the 7-12 faith formation program. This position would require approximately 19 hours per week.

Please send résumé to: Search Committee, 3042 Fairway Drive, Floyds Knobs, IN 47119.

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Positions Available

Dean of Academic Affairs and Athletic Director

Roncalli High School, an archdiocesan high school on the south side of Indianapolis, has openings for the position of dean of academic affairs and for the position of athletic director for the 1998-99 school year.

Applicants for both positions should be people of vision who are mission-driven and communicate a love of young people, a love of her/his faith and a commitment to Catholic education. They should possess strong leadership skills, work well as a cooperative member of the administrative team and display strong interpersonal skills in dealing with students, parents and teachers.

The major responsibilities for the dean of academic affairs would be to oversee the ongoing development and improvement of the school's curriculum, serve as the school's chief liaison for all archdiocesan, state and national academic requirements, develop the master schedule of classes for students and teachers, oversee the issuance of all grade reporting to the students and parents, aggressively promote student academic achievement and assist with the supervision of the school.

Key responsibilities for the athletic director will be to provide strong leadership and vision for the school's athletic department, coordinate the scheduling of all practices and contests, oversee the budgeting process for each respective sport, assure the effective maintenance of all athletic equipment and playing fields, assist in the selection, assignment and evaluation of all coaches and serve as a liaison to the school's athletic booster club.

Candidates should send a letter of application and résumé to: Chuck Weisenbach, Principal, Roncalli High School, 3300 Prague Road, Indianapolis, IN 46227.

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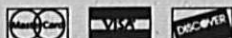


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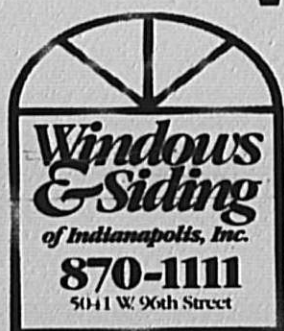


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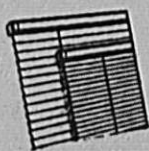
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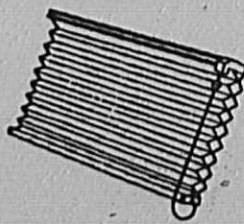
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