



The

Criterion

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May 19, 2000

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Pope beatifies Fatima children, has aide announce 'third secret'

FATIMA, Portugal (CNS)—On the 19th anniversary of the attempt to assassinate him, Pope John Paul II listened as his top aide announced the pope's decision to reveal the so-called "third secret of Fatima."

Cardinal Angelo Sodano, Vatican secretary of state, told an estimated 600,000 people gathered in Fatima May 13 that the pope believes the secret refers to the assassination attempt and to the Church's struggle against communism.

Pope John Paul had just finished celebrating Mass for the beatification of Jacinta and Francisco Marto, two of the shepherd children who saw Our Lady of Fatima in 1917.

During his homily, he once again thanked Our Lady of Fatima for saving his life when he was shot May 13, 1981, and he spoke of the "horrors" of the 20th century, which he said were foretold by Mary in the Fatima messages.

In making the announcement about the secret, Cardinal Sodano said it "concerns, above all, the war waged by atheist systems against the Church and Christians."

But it also refers to the ministry and suffering of a "bishop clothed in white," whom the children believed was the pope, Cardinal Sodano said.

The cardinal said that in the secret, as the pope "makes his way with great effort toward the Cross amid the corpses of those who were martyred—bishops, priests, men and women religious and many lay persons—he, too, falls to the ground, apparently dead under a burst of gunfire."

Mehmet Ali Agca, a Turk, tried to assassinate the pope in St. Peter's Square on the feast of Our Lady of Fatima in 1981.

Cardinal Sodano said that after the shooting "it
See FATIMA, page 18



Children greet Pope John Paul II at the shrine at Fatima, Portugal, May 12 upon his arrival for the beatification of two young Fatima visionaries.

Celebrating 50 years of renewal



Retreatants arrive at the original Fatima Retreat House, located in the former Good Shepherd Convent on Raymond Street in Indianapolis, for a silent retreat sometime during the 1950s. In 1963, Fatima Retreat House was relocated to 5353 E. 56th St. in Indianapolis.

Fatima Retreat House offers closeness to God

By Mary Ann Wyand

Bird songs welcome visitors to Fatima Retreat House in Indianapolis, the archdiocesan retreat center which was founded 50 years ago this month.

Marian statues grace the tree-lined drive as well as the interior of the retreat center, which was dedicated to Our Lady of Fatima and built in the shape of a cross atop a wooded ridge not far from Fall Creek.

Fatima's scenic 13-acre grounds on the northeast side of Indiana's capital city also serve as an unofficial nature preserve. Deer, fox and other woodland animals call it home, and hundreds of varieties of plants add botanical interest to the site. Stations of the Cross lend a spiritual presence to the trails that wind around the retreat center grounds.

Dedicated by the archdiocese in 1963, the secluded retreat facility at 5353 E. 56th St. is quite a contrast to the original Fatima Retreat House, which was founded in 1950 in a portion of the former convent of the Sisters of the Good Shepherd at Marydale on Raymond Street. The convent was razed during construction of Interstate 65 on the south side during the 1960s, necessitating the relocation of the retreat center to its present site.

"What the archdiocese was trying to accomplish in 1963 does, in fact, happen here," Fatima Retreat House director Kevin DePrey of Indianapolis explained. "People feel secluded here, in the midst of a major metropolitan area. They have left the busy, hectic world behind to come here and spend time with God."

See RETREAT, page 12



Fatima Retreat House director Kevin DePrey holds an apostolic blessing from Pope John Paul II honoring Fatima for five decades of retreat ministry in the archdiocese.

Nine priests mark special anniversaries

By Margaret M. Nelson

Nine men in the archdiocese will celebrate special anniversaries of their ordinations this year.

Father Hilary G. Meny is marking 60 years since he was ordained on May 14, 1940.

Three men—Fathers Albert Ajamie, Father Edward V. Gayso and Msgr. John J. Minta—will mark their golden jubilees. All three were ordained on May 30, 1950, by Archbishop Paul C. Schulte at Saint Meinrad Archabbey.

Three priests—Fathers Patrick A. Doyle, Jack W. Porter and William J. Turner—will have been priests 25 years on June 7, ordained by Archbishop George J. Biskup at SS. Peter and Paul Cathedral.

Two priests—Fathers James Farrell and Robert Gilday—were ordained in Rome on June 29, 1975.

Father Meny's first assignment was as assistant pastor at St. Philip Neri in Indianapolis. In 1947, he became assistant at St. Joseph in Clark County and a year later he moved to St. Vincent de Paul in Bedford.

In 1949, Father Meny became pastor of St. Patrick in Madison, where he stayed

See ANNIVERSARY, page 7

1,161 seniors to graduate from Catholic high schools

By Mary Ann Wyand

The Class of 2000 at nine Catholic high schools in the archdiocese will receive millennium year diplomas during commencement exercises in late May and early June.

Administrators at six interparochial and three private Catholic high schools in central and southern Indiana will present diplomas to 1,161 graduating seniors during the historic ceremonies scheduled during the next two weeks.

Thirty-six Oldenburg Academy seniors will make history next month as the 149-year-old Franciscan school's last all-girls' graduating class. The academy will become coeducational in August.

A combined Baccalaureate Mass and commencement ceremony is scheduled at 1 p.m. on June 3 in the motherhouse chapel. Franciscan Father Raymar Middendorf is the celebrant.

Oldenburg's valedictorian is Kristina Giesting of St. Louis Parish in Batesville. Kristina's twin sister, Katherine Giesting, is the salutatorian.

Seventeen Shawe Memorial High School graduates will receive diplomas during a 2 p.m. ceremony on June 4 in the school's Meny Gymnasium in Madison. The class valedictorian and salutatorian will be announced on May 26.

Shawe's Baccalaureate Mass is scheduled at 7 p.m. on June 2, also in the Meny Gymnasium, with Fathers John Meyer and William Ehalt concelebrating the liturgy.

Our Lady of Providence High School officials will present diplomas to 134 graduates during a 5 p.m. ceremony on May 21 in the school's Larkin Center in Clarksville. Ryan Renn of St. Paul Parish in Sellersburg is the valedictorian and David Badger of Sellersburg is the salutatorian.

See COMMENCEMENT, page 23

Symphony to present special program

In honor of Celebrating the Spirit of Hope and the confirmandi, the Indianapolis Symphony Orchestra is offering a special 20 percent group discount for its Sept. 15 and Sept. 16 performances of *The Dream of Gerontius* by Sir Edward Elgar.

This inspirational composition is set to the 19th century poem by John Henry Cardinal Newman. It is the story of a soul's journey from death through the judgment, purgatory and finally to God. The oratorio is said to be one of the great-

est choral masterworks in classical music.

The performance at the Hilbert Circle Theatre in downtown Indianapolis will feature the Indianapolis Symphonic Choir and the university choirs from Ball State, Indiana, Indiana State, Purdue and Indiana University Purdue University Indianapolis.

Call Sara Brook at 317-231-6788 or e-mail her at isogroups@juno.com for more information and to make reservations. Specify Code #CG2000 to receive the discount. †

Make a weekend of it!

Participants in Celebrating the Spirit of Hope: the Great Jubilee may want to consider spending the weekend in Indianapolis. The Indianapolis Convention and Visitors Association has established a toll-free number through which jubilee event participants can make hotel reservations and receive other information of interest. The number is **800-556-INDY** (800-556-4639). †

Celebrating the jubilee in the Archdiocese of Indianapolis

Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

- Aug. 15** Our Lady of Perpetual Help Church, New Albany, 7 p.m.
- Nov. 1** St. Paul Catholic Center, Bloomington, 7 p.m.

Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

- May 31** St. Andrew Church, Richmond, 2 p.m.
- Aug. 13** St. Ann Church, Terre Haute, 2 p.m.
- Oct. 22** St. Charles Borromeo Church, Bloomington, 3 p.m.
- Nov. 19** St. Joseph Church, St. Leon, 2 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

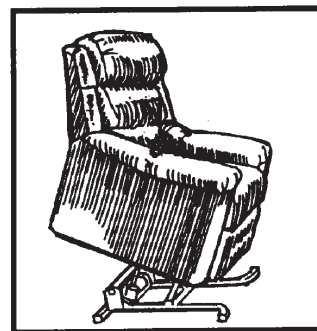


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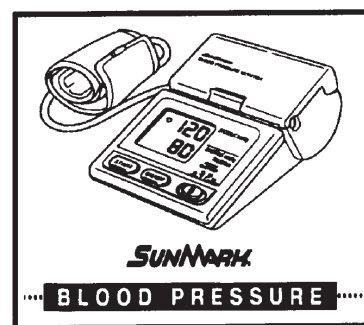
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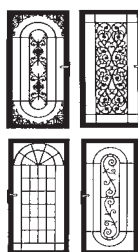


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Columbus teens bring God to others with music

By Mary Ann Wyand

COLUMBUS—St. Augustine's statement that to sing well is to pray twice describes more than 30 St. Bartholomew Parish teen-agers who are members of Stained Glass, a music ministry organized four years ago to bring a youth voice to liturgies and Church events.

The Columbus teens sing together and pray together regularly, and believe their experiences as music ministers have deepened their faith.

"We sing to praise God," Columbus North High School junior Justin von Buchler said. "When everybody else joins in and claps and sings, it's so amazing."

Stained Glass members like to talk about faith, Justin said. "If you're having a problem or having trouble believing in something, you can talk with them about it."

The group's name reflects their love for God. "The kids decided they needed a name for the group, and they came up with Stained Glass," said adult volunteer Jill Bond of Columbus. "They chose the name because they are all individuals, but when they come together they make a beautiful picture, and hopefully people will be able to see God's light shine through them."

Teen-agers can make important contributions to parish ministry, Bond said, if they are given affirmation and opportunities by adult parishioners.

Five members of Stained Glass will visit Haiti from

July 4-12 to help with volunteer projects at St. Anne Parish in Limonade, which is St. Bartholomew's sister parish through the Haiti Parish Twinning Program.

"It's important for the kids to feel like they are a part of the parish community," Bond said. "Just because they are kids doesn't mean they don't have something to contribute to the parish. They love music and especially enjoy sharing their musical gifts with the parish."

Their music is upbeat and high-energy, with guitar, piano, drum, clarinet and flute accompaniment combined with enough joy and enthusiasm to get everyone in the church singing along. Stained Glass also served as music ministers for the opening ceremony of the Archdiocesan Youth Conference in Indianapolis last February and for a parish confirmation liturgy and Christmas Mass.

"God is present in their music ministry and friendship," Bond said. "The kids pray so hard together and for each other. They are extremely close, and the only way that can happen is through God."

Columbus North High School senior Ben Hill likes helping with liturgies.

"It's inspiring how we are able to harmonize with everyone else in the group," Ben said. "When we sing together at Mass, we're doing something we like to do. We pray together too, and we call those times our faith moments. It's nice to be able to share my faith with my friends."

Ben presented a talk on the Eucharist during a recent



Photo by Mary Ann Wyand

St. Bartholomew parishioners and Stained Glass member Jessica Kelly (from left), youth ministry coordinator Katy Stallings, Catherine House and Laura Maurer of Columbus sing during the Archdiocesan Youth Conference in February.

Christ Renews His Parish retreat.

"The basic point was that we take the Eucharist from church and are sent out to spread the Word to others," he said. "I think singing is the best way for us to do that."

See MUSIC, page 8

Concert is May 20

The St. Bartholomew Parish youth ministry program in Columbus will sponsor a concert by Ceili Rain, a nationally known Celtic Christian band, at 7 p.m. on May 20 at the Southside Elementary School auditorium, 1320 W. 200 S., in Columbus.

Tickets are \$8 in advance and \$10 at the door. Proceeds will benefit the St. Bartholomew Parish youth mission trip to St. Anne Parish in Limonade, Haiti, from July 4-12. Parish teen-agers will help build a recreation center for Haitian youth.

For more information about the concert or mission trip, call the parish youth ministry office at 812-372-5012. †

Indianapolis parish celebrates 125 years

By Susan M. Bierman

Sacred Heart of Jesus, Indianapolis' fifth parish, celebrated its 125th anniversary with a Mass on May 13.

Archbishop Daniel M. Buechlein presided.

Before a church filled nearly to capacity, Archbishop Buechlein told the assembly during his homily that "the history of every church community is a pilgrimage marked by challenge."

He continued, "When your ancestors founded this parish they had to struggle to keep their faith strong."

The Franciscans established Sacred Heart Parish in 1875. And today they remain very present. Franciscan Father Michael Barrett is the pastor and Franciscan

Father Elias Koppert is the associate pastor. Franciscan Fathers Frank Jasper and Thomas Fox are in residence at the Indianapolis South Deanery parish.

When established, the parish included 65 families. Currently, Sacred Heart has 430 households.

Lifelong parishioner Alan Goebes, 48, said his great-grandparents came to Sacred Heart Parish from Germany. At that time, it was the national parish for the Indianapolis German community.

He said when the parish celebrated its 25th year, the anniversary history was written in German because German was the predominate language spoken by parishioners at that time.

See PARISH, page 23

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Editorial

Social justice begins at home

The Fourth Commandment, "Honor your father and your mother," is the basis for all Catholic social teaching. It is this commandment that reveals to us "the order of charity" that is to govern all human interaction. If we honor our parents, who have given us the gift of life, human society will know peace and prosperity. But if we fail to show reverence for the sacredness of marriage and family life, the inevitable result will be poverty, oppression and bitter conflict among peoples.

Sound simplistic? The Church doesn't think so. According to Catholic teaching, the family is the original cell of social life. The rights and responsibilities of authority are first learned in the family. Mutual respect, stability in relationships, fairness and equality, and the virtues of generosity and hospitality come from the experience of family life. This experience "constitutes the foundation for freedom, security and fraternity within society. Family life is an initiation into life in society" (Cf. *Catechism of the Catholic Church*, #2207).

Ideally, every family should teach its members to care for others—especially those who are most vulnerable (the unborn, the young, the sick, the elderly, the poor and the disenfranchised). Of course, these basic family values need to be reinforced by the Church and by society. Homilies, school curricula, religious instruction, social mores and even the law of the land must provide help to families as they teach fundamental principles of social responsibility.

During the past two years, Archbishop Daniel M. Buechlein has

been speaking to groups throughout the archdiocese about the Church's vision for "the ministry of charity." According to the archbishop, "Service to the poor is not optional or incidental to Christianity. As women and men who seek the face of the Lord to satisfy our own restless hearts, we are instructed to look for him in the faces of those who are truly poor—materially and spiritually."

This ministry of charity begins in the family which, the Church teaches, illuminates other relationships in society. "In our brothers and sisters, we see the children of our parents; in our cousins, the descendants of our ancestors; in our fellow citizens, the children of our country; in the baptized, the children of our mother the Church; in every human person, a son or daughter of the One who wants to be called our Father" (*Catechism of the Catholic Church* #2212). The Church teaches that our relationships with other members of society are profoundly personal. Thus, the poor and the outcast are not simply statistics in the social welfare system. They are children of God, our sisters and brothers in Christ, who deserve our respect and our solidarity.

Social justice, like charity itself, begins at home—in every human heart and in every family. It is a basic family value and a fundamental social responsibility.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Seeking the Face of the Lord

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



Why celebration of Ascension was transferred to a Sunday

The feast of the Ascension of our Lord into heaven falls on the 40th day after Easter, a Thursday. As of this year, in most dioceses in the United States, the liturgical celebration will be observed on the Seventh Sunday of Easter. I think it might be good to elaborate on some of the reasons for this change.

For years, many Catholics have had more and more difficulty attending Mass on Ascension Thursday. For this reason in some places, e.g., Italy, or in the dioceses on the West Coast of the United States, the celebration of the feast has been moved to the following Sunday for some time now. Recently, the Vatican Congregation for Worship and the Sacraments indicated that other dioceses in the United States could transfer the feast and its obligation to the Sunday following Ascension Thursday, if they did so by provinces. As announced last fall, the bishops of the Indianapolis Province (which encompasses the entire state of Indiana) jointly agreed to transfer the liturgical celebration and the obligation of the feast to the Seventh Sunday of Easter. We did so, for several reasons.

First of all, there is the practical reason that the dioceses of Ohio and Kentucky and Michigan had already decided to transfer the observance of the feast and the obligation to attend Mass to the following Sunday. It would be very confusing, particularly in parishes near the state borders, if our observance differed from the neighboring dioceses.

Secondly, we transferred the celebration of Ascension because of the importance of the feast. The fact is that because of work schedules and other complications, many Catholics simply have not been able to meet the obligation of participating in this liturgical celebration on Ascension Thursday. Yet the mystery of the Ascension of our Lord "to the right hand of the Father" in the kingdom of heaven is integral to the mystery of Christ's Resurrection from the dead. His Ascension into heaven completes his intercessory role that won for us the victory over sin and death. Having suffered, died and been raised up, Christ our high priest intercedes for us now at the throne of God. His intercessory priesthood is our hope for salvation. The feast of the Ascension celebrates this intercessory role of Christ as our high priest, and it is essentially a celebration of hope for our eternal salvation.

The pastoral decision then was this:

that the mystery of the Ascension is too important for the celebration of our faith to be allowed to go largely unobserved by most Catholics. Observance of this solemnity on the Seventh Sunday of Easter addresses this pastoral need to celebrate a mystery that is integral to our hope for salvation.

The Church already has the custom of transferring the liturgical celebration of a major feast to the nearest Sunday. Years ago, for example, the liturgical celebration of the feast of the Epiphany, which falls on January 6, was moved to the Second Sunday after Christmas. The Epiphany complements the solemnity of Christmas, the Incarnation of Christ among us. It was not pastorally wise for most Catholics to miss the meaning of the complementary nature of the feast.

For much the same reason, since Sunday is the traditional day on which we celebrate the mystery of Christ's Resurrection, and since the Ascension to the right hand of the Father, in a sense, completes the victory of the Resurrection, there is a certain appropriate symmetry to the transfer of the celebration to the following Sunday in Easter season.

As someone else has pointed out, moving a celebration from one day to another is not at all foreign to our culture in the United States. For example, Memorial Day is May 30, but we celebrate Memorial Day on the last Monday of May. We are particularly conscious of that shift in Indianapolis. In February, we observe Presidents' Day, although the birthdays of Presidents Washington and Lincoln have their designated dates. Folks often move a family birthday celebration to the nearest Sunday.

It is important to keep in mind that the day of the Ascension, 40 days after Easter, is not transferred. When a family moves the birthday celebration of one of its members, the date of birth is not changed, just the celebration. So with this feast. What is transferred is the liturgical commemoration of the Ascension as it is celebrated in the Mass and in the Liturgy of the Hours.

The bishops of Indiana hope that the transfer of the liturgical observance of the feast of the Ascension will provide the opportunity for all of us to deepen our appreciation for this feast of hope. It is important for us to celebrate the risen Christ as our high priest, our intercessor in the kingdom of heaven. †

Archbishop Buechlein's intention for vocations for May

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



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Buscando la Cara del Señor

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



Por qué la celebración de Ascensión cambió a un domingo

La fiesta de la Ascensión de nuestro Señor al cielo cae 40 días tras la Pascua, el cual es jueves. A partir de este año, en la mayoría de las diócesis en Estados Unidos, la celebración litúrgica se observará el Séptimo Domingo tras la Pascua. Creo que será bueno comentar en algunos de los motivos de este cambio.

Durante varios años muchos católicos han tenido cada vez más dificultad en asistir a la Misa el Jueves de Ascensión. Por esta razón en ciertos lugares, por ej., Italia, o en las diócesis en la Costa Occidental de Estados Unidos, la celebración de la fiesta ha sido cambiada al domingo siguiente hace algún. Recientemente, la Congregación Vaticana de Culto y de Sacramentos indicó que otras diócesis en Estados Unidos podrían cambiar la fiesta y su deber al domingo siguiente el Jueves de Ascensión, con tal de que lo hicieran en base a provincias. Como se anunció en el otoño pasado, los obispos de la Provincia de Indianápolis (la cual abarca el estado entero de Indiana) acordaron conjuntamente cambiar la celebración litúrgica y el deber de la fiesta al Séptimo Domingo tras la Pascua. Lo hicimos por varias razones.

Primero, existe una razón práctica que las diócesis de Ohio y Kentucky y Michigan ya habían decidido cambiar la observancia de la fiesta y el deber de asistir a la Misa hasta el domingo siguiente. Sería muy confuso, sobre todo en las parroquias cerca de las fronteras del estado, si nuestra observancia fuera diferente de las diócesis adyacentes.

Segundo, cambiamos la celebración de la Ascensión debido a la importancia de la fiesta. El hecho es que debido a nuestros horarios de trabajo y otras complicaciones, muchos católicos simplemente no han podido cumplir su deber de participar en esta celebración litúrgica el Jueves de Ascensión. No obstante el misterio de la Ascensión de nuestro Señor "a la mano derecha del Padre" en el reino celestial es íntegro al misterio de la Resurrección de Cristo de entre los muertos. Su Ascensión al cielo termina su papel intercesor que nos ganó la victoria sobre el pecado y la muerte. Por sufrimiento, muerte y resurrección Cristo, nuestro Sumo Sacerdote intercede por nosotros ahora en el trono de Dios. Su sacerdocio intercesor es nuestra esperanza para salvación. La fiesta de la Ascensión celebra este papel intercesor de Cristo como nuestro sumo sacerdote, y es básicamente una celebración de esperanza para nuestra salvación eterna.

Entonces la decisión pastoral fue así: el misterio de la Ascensión es

demasiado importante para la celebración de nuestra fe como para permitirse pasar en gran parte sin observar por la mayoría de los católicos. La observancia de esta solemnidad en el Séptimo Domingo tras la Pascua se dirige a esta necesidad pastoral de celebrar un misterio que es íntegro a nuestra esperanza de salvación.

La Iglesia ya tiene la costumbre de cambiar la celebración litúrgica de una fiesta grande al domingo más cercano. Por ejemplo, hace muchos años la celebración litúrgica de la fiesta de la Epifanía, la cual cae el 6 de enero, se movió al Segundo Domingo tras la Navidad. La Epifanía complementa la solemnidad de la Navidad, la Encarnación de Cristo entre nosotros. No fue sabio del punto de vista pastoral para la mayoría de los católicos no entender el significado de la índole complementaria de la fiesta.

Ya que domingo es el día tradicional en el cual celebramos el misterio de la Resurrección de Cristo y ya que la Ascensión a la mano del Padre, en un sentido, acaba la victoria de la Resurrección, Por más o menos la misma razón hay una simetría adecuada al cambio de la celebración al domingo siguiente en Pascua.

Como alguien señaló, no es raro cambiar la fecha de una celebración de un día al otro en nuestra cultura en Estados Unidos. Por ejemplo, el Día Conmemorativo es el día 30 de mayo, pero celebramos el Día Conmemorativo el último lunes de mayo. Estamos especialmente conscientes de ese cambio en Indianápolis. En febrero, observamos el Día de los Presidentes, aunque los cumpleaños de los Presidentes Washington y Lincoln tienen fechas distintas. La gente cambia frecuentemente una celebración de cumpleaños al domingo más cercano.

Es importante de recordar que el día de la Ascensión, 40 días tras la Pascua, no cambió. Cuando una familia mueve la celebración del cumpleaños de uno de sus miembros, la fecha del nacimiento no cambia, tan sólo es la celebración. Así es como es esta fiesta. Lo que cambia es la conmemoración litúrgica de la Ascensión como se celebra en la Misa y en la Liturgia de las Horas.

Los obispos de Indiana esperan que el cambio de la observancia litúrgica de la fiesta de la Ascensión brinde la ocasión para todos nosotros aumentar nuestra apreciación de esta fiesta de esperanza. Es importante que celebremos al Cristo resucitado como nuestro sumo sacerdote, nuestro intercesor en el reino del cielo. †

Traducido por: Language Training Center, Indianápolis

La intención de vocaciones del Arzobispo Buechlein para mayo

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

The Yardstick/Msgr. George G. Higgins

The Catholic hospital leadership of women

Mercy Sister Sharon Euart, associate general secretary of the National Conference of Catholic Bishops, delivered the keynote address during a March 25 Jubilee Day for Women observance in the Cathedral of the Annunciation in Stockton, Calif.



Women in today's Church, she said, should become active in the ministries available to them and become advocates for poor women.

She urged women to be concerned about just wages, equality in the workplace, equal opportunities for education, and the values of parenting and family life.

Sister Euart's impressive address serves to remind us that women, religious and lay, have for many years been the leading advocates for poor women in our society.

This said, let me point to one area of social reform where the leadership of women religious as advocates for the poor unfortunately is being exercised unevenly: labor-management relations in their own institutions and specifically in the Catholic hospitals they sponsor and administer.

Religious women, as sponsors and administrators of scores of hospitals and other health care facilities, are the largest employers of labor in the Catholic Church in the United States; the majority of their employees are women.

I agree that women in the Church should be advocates for poor women. I am afraid, however, that this advocacy will sound hollow if they are perceived in many cases as denying their own workers' right to organize.

Since I recently have been publicly involved on the side of workers in a number of labor-management disputes in Catholic hospitals in California, specifically in Sacramento, some hospital administrators have said they regard me as a completely partisan maverick who speaks only for himself.

They argue that Catholic hospitals have an excellent record in labor-management relations. I am sure they are sincere in saying that, but I am not alone in arguing that their record is at

best problematical.

The health care industry across the board is in a state of crisis; the economic dimensions of the crisis are obvious. However, I suspect that, underneath the continuing controversy over the right of hospital workers in Catholic institutions to organize for the purpose of collective bargaining, there is an internal Church problem that seldom is spoken about in public.

I have the impression that one reason some women religious and Catholic-hospital administrators are reluctant to dialogue with pro-union bishops and priests on this issue is that they are unhappy with the male domination of what they consider a heavily patriarchal Church.

I think I understand their negative feelings on this subject, and I am inclined to agree with them.

When asked about this recently in an interview regarding the situation in California, specifically Sacramento, I noted that women religious hire more workers than do all the U.S. bishops put together. We have a great chance for women religious to assume a leadership role in the Church—on labor-management relations. Nobody would stop them.

It's no secret that I agree with the 1986 U.S. bishops' pastoral letter on the economy, which said:

1. "The Church fully supports the right of workers to form unions or other associations to secure their rights to fair wages and working conditions. ... No one may deny the right to organize without attacking human dignity itself. Therefore, we firmly oppose organized efforts, such as those regrettably now seen in the country, to break existing unions and prevent workers from organizing" (#104).

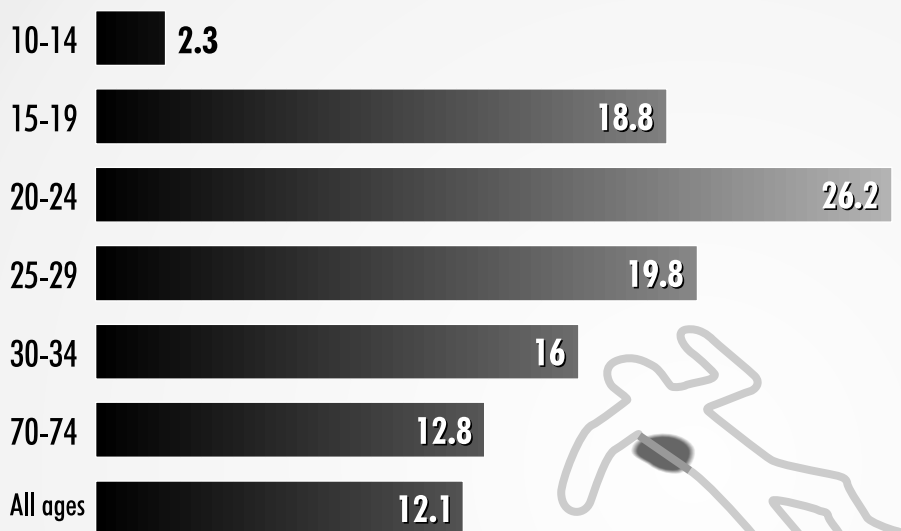
2. "All the moral principles that govern the just operation of any economic endeavor apply to the Church and its agencies and institutions, indeed the Church should be exemplary" (#347).

My hope is that women religious, including those who strongly disagree with me, will be willing to dialogue about this issue in an open, free and frank manner.

(Msgr. George Higgins is a regular columnist with Catholic News Service.) †

GUN DEATHS

Number of 1997 U.S. firearm-related deaths per every 100,000 people in select age groups...



Source: U.S. Centers for Disease Control © 2000 CNS Graphics

VIPs . . .



J. Cletus and Rosella Holzer of Versailles will mark their 60th anniversary on May 25. The couple was married at St. Anthony of Padua Church in Morris. They have seven children: Marie Strobel, Jean Sarringhaus, Patricia Durlacher, Aletha Heaton, J. Cletus Jr., John, and Mark Holzer.



Leo F. and Loretta R. Costello of Indianapolis will mark their 50th anniversary on May 20. They will celebrate with a gathering at the Marriott Hotel from noon to 4 p.m. followed by a Mass of Thanksgiving at 5:30 p.m. at Holy Spirit Church in Indianapolis. The couple was married on May 20, 1950, in the Cathedral Church in St. Paul, Minn. The Costellos have four children: Joan M.

Schiener, Patricia E., Robert J., and Thomas L. Costello. They also have three grandchildren.



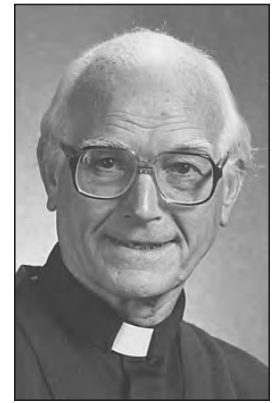
Paul and Rosemary Proctor of Center Point and Tavares, Fla. celebrated their 50th anniversary on May 13 with a Mass and an open house at St. Philip Neri Parish in Indianapolis. The couple was married on May 13, 1950, at St. Philip Neri Church in Indianapolis. The Proctors have six children: Anna Marie House, Joan Kimbley, Mark, Jack, Donn and Joseph Proctor. They also have 13 grandchildren and three great-grandchildren.



Robert and Beverly Braun of Centerpoint marked their 50th anniversary on May 13. The couple celebrated with a

renewal of vows at St. Philip Neri Church in Indianapolis followed by a surprise reception. They were married on May 13, 1950, at St. Philip Neri Church in Indianapolis. The Brauns have nine children: Michael, Patrick, Jeffrey, John, Vincent and Dennis Braun, Jayne Stalcup, Suzanne Hawkins and Margaret Bastin. They also have 31 grandchildren and two great-grandchildren. The Brauns are members of Annunciation Parish in Brazil.

Benedictine Father Odilo Burkhardt will celebrate the Golden Jubilee of his ordination on May 21. He will offer a Mass of Thanksgiving at 10 a.m. at Sacred Heart Church in Indianapolis. A reception will follow in the parish hall. Father Odilo attended the former Sacred Heart School and was ordained to the priesthood in 1950 at Saint Meinrad Seminary. Following his first Mass at Sacred Heart Parish, he went to Marvin, S.D., as a founding



member of Blue Cloud Abbey, the central house for the Benedictine missionaries to the Indians of the Dakotas. From 1953 to 1965 he was dean of studies and professor of theology at Blue Cloud, following studies in theology at The Catholic University of America. From 1976 to 1989, Father Odilo was pastor of San Marcos Parish in Coban. In 1989, he returned to Blue Cloud Abbey.

From Roncalli High School in Indianapolis, **junior Heather Kruezman and sophomore Kevin Weinmann** have been selected to the Indiana All-State Choir. †

Check It Out . . .

Women and men interested in an apostolate of prayer and sacrifice that benefits those who have been wounded by abortion should consider joining **Rachel's Companions**. A meeting to learn more about this pro-life ministry will be held at St. Andrew the Apostle Church, 4052 E. 38th St., in Indianapolis, from 11 a.m. to 1 p.m. on May 20. For more information, call Servant of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521.

Prayer is the topic of a **Reflection Day** from 9:30 a.m.-2 p.m. on June 8, at Fatima Retreat House in Indianapolis. Father

James M. Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, is the presenter. Child care is available with advance registration. For more information, call 317-545-7681.

"Open Wide the Doors to Christ" is the theme of a **young adult retreat** to be held June 2-4 at Mount St. Francis Retreat Center in southern Indiana. For more information, call 812-923-8817.

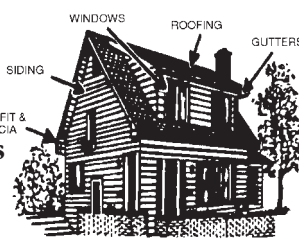
A **men's serenity retreat**, for men whose lives have been affected by alcohol, will be held at Fatima Retreat House in Indianapolis June 2-4. For more information, call 317-545-7681. †

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ANNIVERSARY

continued from page 1

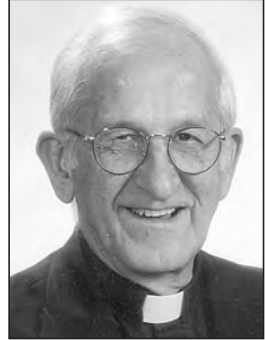
until he retired. He now lives in Haubstadt in the Evansville Diocese, with his sister.



Father Hilary Meny

at St. Andrew the Apostle in Indianapolis. In 1953, he moved to St. Mary, North Vernon. The year 1957 brought him back to Holy Trinity in Indianapolis, while he served as an instructor at Marian College.

Father Ajamie was archdiocesan director of the liturgical apostolate from 1959 to 1973, during the time of implementation of the changes brought about by the Second Vatican Council.



Father Albert Ajamie

diocese after 1993. Because of his Lebanese background, Father Ajamie is permitted to celebrate Mass bi-ritually—both in the Latin and Melkite-Byzantine traditions. He retired in 1994.

Father Ajamie hopes his family, friends and former parishioners will come 15 minutes early for music before his Golden Jubilee Mass at St. Monica Church in

Father Meny celebrated his 60 years as a priest with a Mass at 11 a.m. at home on May 14. Besides marking his anniversary, it was also a celebration of the wedding anniversary of his sister and brother-in-law, Renilda and George Kissel, who were married on May 15, 1946. The entire family and friends attended a party that followed the liturgy.

Father Albert Ajamie's first assignment after his May 1950 ordination was as assistant pastor at St. Andrew the Apostle in Indianapolis. In 1953, he moved to St. Mary, North Vernon. The year 1957 brought him back to Holy Trinity in Indianapolis, while he served as an instructor at Marian College.

In 1964, he became pastor of Holy Angels in Indianapolis; in 1970, pastor of St. Rose of Lima in Franklin; and in 1974, pastor of St. Monica in Indianapolis.

Father Ajamie took the pastorate of St. Mary in Lanesville in 1983 and of St. Thomas in Fortville in 1989, while serving as chaplain of the National Council of Catholic Women in the arch-



Father Edward Gayso

St. Mary in Navilleton in 1962. After 12 years there, he became pastor of St. Leonard of Port Maurice in West Terre Haute for the next 20 years, until his retirement in 1994.

Father Gayso expects to have major heart surgery in the near future, but plans to join his classmate, Msgr. Minta, for the 10:30 a.m. June 18 anniversary Mass in Osgood. He also hopes to celebrate his 50th anniversary—along with Archbishop Daniel M. Buechlein, his classmates and all the priests of the archdiocese—at the Mass on archdiocesan Priesthood Day on June 6 at St. Paul Catholic Center in Bloomington.



Msgr. John Minta

1963 until 1968, when he became pastor of St. Bartholomew in Columbus.

In 1973, he became pastor of St. Gabriel in Connersville and in 1975, pastor of SS. Peter and Paul Cathedral. Still at

Indianapolis at 2:30 p.m. on June 11. A reception in St. Augustine Hall will follow the liturgy.

Father Gayso's first assignment was as assistant pastor at St. Paul Parish in Tell City. From there he moved to St. Mary in Greensburg in 1951, Christ the King in Indianapolis in 1955, Sacred Heart in Clinton in 1957 and St. Gabriel in Connersville in 1958.

He was named pastor of St. Mary in Navilleton in 1962. After 12 years there, he became pastor of St. Leonard of Port Maurice in West Terre Haute for the next 20 years, until his retirement in 1994.

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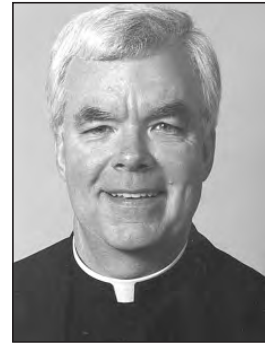
The newly ordained Father Minta first became assistant pastor at St. Francis de Sales in Indianapolis, then at St. Ambrose in Seymour. In 1957, he became assistant at Our Lady of Lourdes in Indianapolis. He was chaplain of the Providence convent at Saint Mary-of-the-Woods from 1963 until 1968, when he became pastor of St. Bartholomew in Columbus.

In 1973, he became pastor of St. Gabriel in Connersville and in 1975, pastor of SS. Peter and Paul Cathedral. Still at

the cathedral, he became administrator pro tem at Holy Rosary in Seelyville and St. Augustine Mission in Fontanet in 1976; then part-time administrator at Immaculate Conception in Millhousen and St. Denis Mission.

In 1981, Father Minta became pastor of St. John in Osgood and administrator of St. Magdalen Mission in New Marion. In 1983, he was named administrator of St. Charles Parish in Milan and St. Pius in Ripley County, continuing with his work in Osgood and New Marion. In 1987, he continued taking responsibility for St. John and St. Magdalen until his retirement in 1995. He was named prelate of honor (monsignor) in 1997.

Msgr. Minta will celebrate with a 11 a.m. Mass of Thanksgiving on June 11 at St. Anthony Church in Morris. The liturgy will be followed by a dinner in the parish hall. On June 18, he will celebrate the occasion with a 10:30 a.m. Mass at St. John the Baptist Church in



Father Patrick Doyle

Osgood. A dinner will follow at the Osgood elementary school cafeteria. Those wishing to attend should advise the committees by May 31.

Father Doyle's first assignment was as associate pastor at St. Mary and St. Michael in Madison, while he was part-time instructor at Shawe Memorial High School. In 1979, he became director of the Christian Formation Program, also teaching part-time at Bishop Chatard High School in Indianapolis. In 1987, he was named administrator of Holy Cross Parish, while full-time instructor at Chatard.

In 1989, Father Doyle added administrative responsibilities for Holy Rosary and St. Patrick parishes in Indianapolis to those at Holy Cross. In 1993, he became dean of the Indianapolis East Deanery and moderator and minister of the two parishes, continuing as administrator of Holy Cross.

After a one-year sabbatical, Father Doyle became pas-

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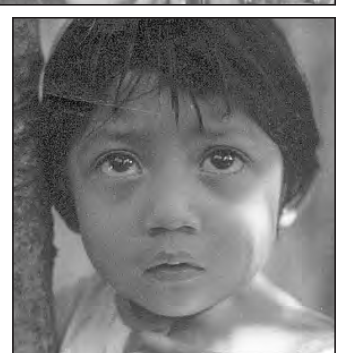
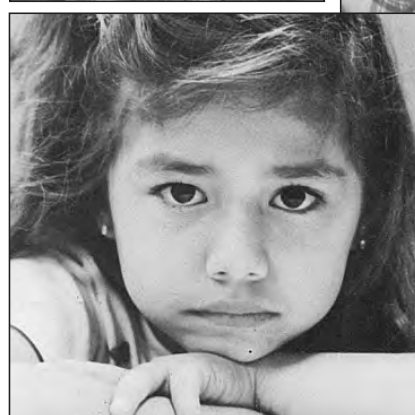
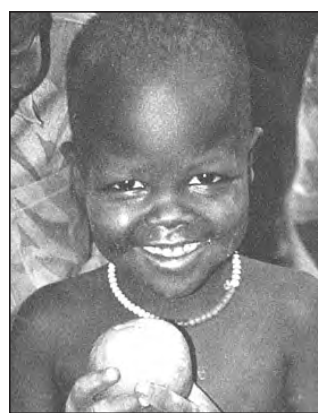


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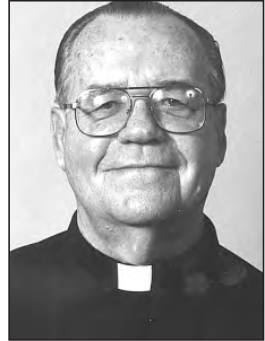


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tor of St. Joan of Arc Parish in Indianapolis in 1995 and dean of the Indianapolis North Deanery in 1996.

Father Doyle will celebrate his 25th anniversary of ordination with a Mass at St. Joan of Arc Church on June 11 at 10:30 a.m. Family, friends and parishioners are welcome to attend. A reception will be held outside on the parish grounds, if weather permits.

Father Porter is also marking 50 years as a Catholic, having been a practicing Baptist during his years in the Navy and until he was received into the Church in Chicago in 1950.



Father Jack Porter

After his ordination 25 years ago, he was named associate pastor of St. Michael in Indianapolis. A year later, he went to St. Gabriel in Indianapolis and to St. Paul in Greencastle as temporary associate. Two years later, he became temporary administrator at the Greencastle parish, chaplain pro tem of the

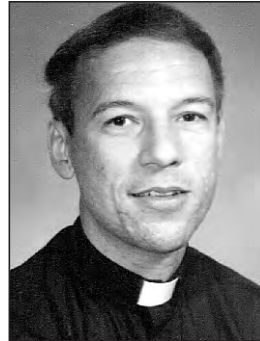
Newman Center, Depauw University, and the Indiana State Farm.

In 1979, Father Porter became associate pastor of St. John the Evangelist Parish in Indianapolis. He added the administrative duties of Holy Trinity in Edinburg in 1985, while serving as part-time associate at St. John. He offered sacramental assistance at Assumption in Indianapolis in 1987, still serving at St. John.

From 1988 to 1993, he served as associate at St. John, then becoming archivist for the archdiocese. In 1997, he became historian, a position he continued after his retirement in 1999.

Father Porter will celebrate his 25th anniversary as a priest at the 11 a.m. Mass on June 11 at St. John Church. Father William Stineman will be the homilist. (Priests who wish to concelebrate should bring red stoles.) There will be an informal reception after the Mass. The public is invited.

Father Turner began his priestly career as associate pastor at St. Lawrence in Indianapolis and full-time instructor at Bishop Chatard High School. In 1980, he continued as instructor at Chatard, while serving as administrator of Holy Rosary in Seelyville.



Father William Turner

In 1985, Father Turner became full-time instructor at Shawe Memorial High School in Madison and administrator of St. Anthony in China and Most Sorrowful Mother in Vevay. He became administrator of St. Martin in Yorkville, St. Paul in New Alsace and St. Anne in Hamburg in 1990. In 1993, Father Turner was named pastor of St. Paul and St. Anne.

Father Turner will mark his 25th anniversary during the Mass at 10:30 a.m. (fast time) at St. Martin Church in Yorkville on June 4. Members of his family will participate in the liturgy. Father Turner's parishioners from St. Paul Parish in New Alsace will join in the liturgical celebration. There will be a special dinner after Mass, which will be prepared by the women of both parishes.

Father Farrell began his ministry as associate pastor of St. Pius X in Indianapolis. In 1977, he went to St. Barnabas in Indianapolis as associate.

In 1980, Father Farrell was named pastor of St. Andrew the Apostle in Indianapolis. In 1989, he became pastor of



Father James Farrell

Lourdes Church in Indianapolis, with a reception afterward. Father Farrell's St. Bernadette flock will join in the celebration with their neighboring parish.

Father Gilday became associate pastor of St. Malachy in Brownsburg after his ordination. In 1980, he became associate at St. Matthew in Indianapolis and part-time assistant at the Metropolitan Tribunal. He became *vice officialis* at the tribunal later that year.



Father Robert Gilday

In 1985, he moved to St. Christopher in Indianapolis, continuing as vice vicar judicial at the Metropolitan Tribunal. Father Gilday will mark his 25th anniversary at the noon Mass at St. Christopher Church in Indianapolis on July 9. The liturgy will be followed by a reception from 1-4 p.m. Family, friends and parishioners are welcome. †

Sacred Heart in Jeffersonville, and in 1993 he became dean of the New Albany Deanery. He took a sabbatical in 1996. He became pastor of Our Lady of Lourdes and St. Bernadette in Indianapolis in 1997.

Father Farrell also has had a ministry as retreat master at Fatima Retreat House.

The 25th anniversary celebration for Father Farrell is planned for Aug. 19 at the 5 p.m. Mass at Our Lady of Lourdes Church in Indianapolis, with a reception afterward. Father Farrell's St. Bernadette flock will join in the celebration with their neighboring parish.

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MUSIC

continued from page 3

Jessica Kelly, a sophomore at Columbus East High School, said singing with Stained Glass has helped her find her faith and feel closer to God.

"It means a lot to me to be with this group," Jessica said. "I've found some really good friends here. I feel so blessed because, through us, other kids are relating to Church. A lot of kids come up to us after Mass and say, 'That was so cool.'

"It's really overwhelming to be near the altar" during the consecration at Mass, she said. "I think we're very lucky because a lot of other parishes don't give kids this kind of chance. We've been given a huge opportunity, and I think we've really lived up to it."

Columbus East High School senior Aaron Frazita said he looks forward to sharing music and prayer time with Stained Glass members.

"It's really cool to be able to see everyone praising God," Aaron said, "and having a blast while they're doing it."

St. Bartholomew youth ministry coordinator Katy Stallings said she loves to sing with the teen-agers.

"It's such an honor to be a part of this group," Stallings said. "Their talent, their ability to step up and lead the music, and their enthusiasm is awesome. When they come together to sing, it's such a joy for them. They bring other kids into the group, and they all have so much to offer and such a strong faith. I learn so much from them. They're not afraid to share their faith through their music, hugs and friendship, and that's exciting. They find God through each other." †

Most parishes reflect the melting pot of society

By Daniel S. Mulhall

You may be surprised to learn that 20 percent of U.S. Catholic parishes celebrate the Eucharist regularly in a language other than English.

In places like Louisville, Ky., Arlington, Va., Madison, Wis., and Baton Rouge, La., Mass is celebrated in

Spanish, Vietnamese and Portuguese. And even more parishes are seeing this ethnic diversity among the people in the pews.

Did you know that there was a time in the United States when many parishes were founded to serve only one ethnic culture? In almost every U.S. city you will find parishes that began as ethnic parishes.

It wasn't uncommon to find two or even three parishes within two or three blocks of each other, each serving a different ethnic community. Depending on the particular city's immigration pattern, the parishes might be Polish, German, Italian or Irish.

During the time of Jim Crow laws and segregation, many parishes were founded by and for African-American Catholics, who often were unwanted and unwelcome in "white" churches.

Old-timers still tell stories about life in these ethnic enclaves when people would walk past a nearby church to attend Mass and go to school in a parish with other members of their own ethnic community.

But times changed. During the past 50 years, as millions of people moved from cities into suburbs, ethnic parishes often were abandoned. Many of them closed due to a lack of parishioners, others merged with nearby parishes that serve everyone regardless of nationality. Some, especially in cities with continuing immigration, still have flourishing ethnic parishes.

Most parishes, however, reflect the melting pot of U.S. society, albeit one that often still is divided by skin color if not nationality.

Just as immigration patterns shaped the United States from its inception, new waves of immigrants continue to shape it today. This time, however, the immigrants are not just from Europe. Today's immigrants arrive from all over the world: China, Nigeria, Colombia, Poland, the Philippines, Lebanon and, of course, Mexico.

While many of these newcomers settle in small communities near others from their homelands, many others have gravitated to other parts of the country looking for work and acceptance.

A quick glance around my parish in a suburb of Baltimore shows a salad bowl of parishioners: European-Americans, African-Americans and Asian-Americans from many different countries.

Although these changing demographics pose a challenge for the Church and its ministers, especially at the parish level, they also provide a chance for tremendous growth.

The Church is made up of the many faces in God's house, not just the faces of those who look and act like me.

As Cardinal Francis George of

Chicago said in a recent speech, "My sense of Christ is incomplete until I have a global vision equal to the mission and identity of the Church itself."

All of us—and our parishes with us—are called to ask two questions: "What can I learn about Christ from the richness and beauty of other ethnic and cultural traditions?" and "What can others learn about Christ from the richness and beauty of my cultural traditions?"

Consider what Christmas would be like without the familiar Nativity scene. We owe that to an Italian saint, Francis of Assisi, who in the 12th century created the first creche.

A recent article in *Civilization* magazine spoke about how many Japanese are being drawn to Christianity by the beauty of Bach's music; they want to know more about the faith that inspired Bach to create such beauty.

Through their intense desire for freedom from sin and slavery, the African-American community has shared with us the passion of the spirituals and the recognition that we must depend and trust entirely upon God to have life.

What then can we learn about God from other cultures with which we are unfamiliar?

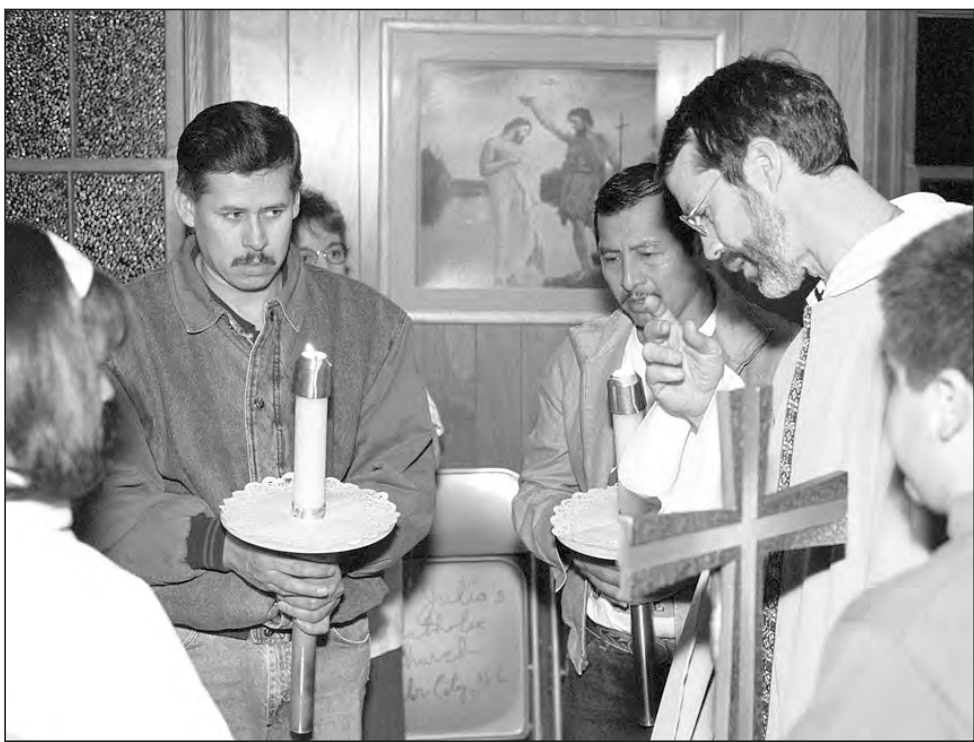
Native Americans often talk about God as the great grandfather and recognize God in all of creation. Could this affect our understanding of and respect for the elder members of our Churches or our respect for the environment?

We can learn much about the communion of saints from the Asian understanding of the importance of our ancestors.

Every culture and ethnic community has discovered something about God that we need to know. The changing faces in our parishes give us the opportunity to hear this message and learn from it. This also gives us the opportunity to live more fully as disciples of Christ.

Matthew 25 speaks of welcoming the stranger, feeding the hungry, clothing the naked. We can do all that and more by making our parishes places where the stranger feels at home, where everyone is wanted and where everyone's gifts are considered valuable.

(Daniel Mulhall is assistant secretary for catechesis and inculturation in the U.S. Catholic Conference Department of Education.) †



Changing demographics in the United States pose a challenge for the Catholic Church and its ministers, especially at the parish level, but also provide a chance for tremendous growth.

Church must address ethnic needs

By David Gibson

In these times of the new immigration in the United States, the Church's many cultural groups reflect the fact that the nation as a whole has many new ethnic groups, among whom can be found some of the nation's poorest people and those most "vulnerable to exploitation," said Bishop Joseph Fiorenza of Galveston-Houston, president of the U.S. bishops' conference.

"A multiethnic, multiracial Church must have a heightened awareness of the problems that many ethnic and racial groups face," Bishop Fiorenza said in an article about multicultural parishes (*America* magazine, Nov. 20, 1999).

"This impels us to fight racism, which not only is on the increase against African-Americans but also has expanded to include Hispanics, Asians and people of other ethnic groups," said the bishop.

He encouraged Catholics to work in nonpartisan ways "for legislation and candidates who will uphold the right to life and dignity of all, including the economically poor, people of color and new immigrants."

Bishop Fiorenza said Americans need to realize that "it is our own family members who are forced to live in substandard housing and to choose between milk and meat or vaccinations and vitamins."

(David Gibson edits Faith Alive!) †

Discussion Point

Church welcomes immigrants

This Week's Question

How has the Church in your area concretely welcomed or supported new immigrants?

"Here at St. Charles [Parish in Bridgeport, Conn.], we celebrate Mass in five languages over the course of the month: English, Spanish, French Creole, Portuguese and Lao." (Ilene Iassogna, Bridgeport, Conn.)

"Our community, the Sisters of Our Lady of Guadalupe and St. Joseph, works at St. Francis Parish [in Gallup, N.M.]. We work with our Spanish population. We help them with immigration matters and in areas of social services, language and religious instruction." (Mother Magda Garcia, H.N.S.G., Gallup, N.M.)

"We [Immaculate Conception Parish in Towson, Md.] have a devotion initiated by members of our Philippine

community called 'The Alliance of Two Hearts.' It takes place on the first Friday of each month and includes liturgy, rosary, confession and Benediction." (Helen Wilson, Timonium, Md.)

"Our Lady of Good Counsel [in Little Rock, Ark.] has a sizable Laotian community. We celebrate special Masses with them, and occasionally they host a soup dinner for the entire parish." (Father Thomas Keller, Little Rock, Ark.)

Lend Us Your Voice

An upcoming edition asks: What troubles or delights you most about the situation of aged people you know?

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



CNS photo from Reuters

From the Editor Emeritus/John F. Fink

Why I'm a Catholic: Our Church venerates Mary

(Last in a series)

In this series about why I'm a Catholic, I've written about the four marks of the Catholic Church—that it is one, holy, catholic and apostolic. There's also a fifth: The Catholic Church is a Marian Church. It fosters and promotes devotion to Mary, the mother of Jesus and, therefore, since Jesus was God, the mother of God. The Orthodox Church also has great devotion to Mary, but the Protestant Churches don't. I feel that only the Catholic and Orthodox Churches give to Mary the devotion to which she is entitled.

We don't worship Mary, but we venerate her. We do what she herself said in the Magnificat in the first chapter of Luke's Gospel. "From now on," she said, "all ages will call me blessed." We call her the Blessed Mother or the Blessed Virgin. While he was on the cross, Jesus



gave Mary to us as our mother, too. It's a shame that all Christians haven't accepted her as such.

While many Protestants can't understand why Catholics have such a devotion to Mary, I find it difficult to understand why they don't have this devotion. Why did they reject Mary? Christians had venerated Mary for centuries, at least since the Council of Ephesus confirmed her as the mother of God in 431. Devotions in her honor were common in the Middle Ages, and Mary has always been the subject of paintings by great artists. So another reason I'm a Catholic is because of Catholicism's beliefs about Mary.

My devotion to Mary grew during my years at the University of Notre Dame and has not diminished. It includes the daily rosary and other prayers at various times of the day—the Hail Holy Queen, the Memorare, the Magnificat, and the one that begins, "Loving mother of the Redeemer."

I've also added the Angelus to my morning, daytime and evening prayers

when I pray the Liturgy of the Hours. The Angelus used to be recited by Catholics when church bells rang at 6 a.m., noon and 6 p.m. I consider it a Marian devotion because it includes three Hail Marys and commemorates the events of the Annunciation, but it is really an act of faith in the Incarnation, when the Word was made flesh and dwelt among us. It is an excellent example of the way devotion to Mary leads to Jesus, as all true devotion to her must.

I began this series of columns by saying that it originated when I was asked to tell the Rite of Christian Initiation of Adults group at my parish why I'm a Catholic. I said it was because I received the free gift of faith and because I'm convinced that the Catholic Church is indeed one, holy, catholic and apostolic, and that it honors Mary as she should be honored.

When all is said and done, though, I'm a Catholic because I believe that, through our Church, I will achieve salvation. That is what we all seek and that's why I'm a Catholic. †

Cornucopia/Cynthia Dewes

That first Communion with our Lord

Life is made up of beginnings and endings. But, the best beginning of all has to be first holy Communion when we become host-carrying members, so to speak, of the body of Christ. At last our baptismal promise has matured, and we can enjoy literal daily communion with our God.



Sometimes the spiritual message gets lost in all the hoopla; frilly white dresses and veils, new suits, gifts, parties, hugs from relatives we've never seen before or since. You know the drill. And sometimes it's not even that kind of hoopla that distracts.

When our oldest son was ready to make his first Communion, the custom was to hold the celebration on the feast of Christ the King, then scheduled on the last Sunday of October. It was also the custom for boys to wear white pants and shirts, maybe as a feeble attempt to match the girls' virginal splendor.

The dilemma became, not is the boy mature enough to understand the seriousness of this occasion, but where will

we ever find white pants? After all, this was October in Indianapolis (Naptown), we didn't have much money, and the boy was small for his age. Whew!

After much searching and considerable rearranging of the budget we found a lovely pair of white trousers at Strauss department store and the problem was solved. When number two son, also small for his age, was ready, boy were we ready.

By the time number three and four sons arrived, the rule had changed and we could get away with plain old navy blue Sears dress pants. Actually, it was kind of a letdown.

As a Congregationalist, I'd been taking bread and drinking grape juice for several years before I entered the Catholic Church. But, awed by the newly discovered mystery of the sacrament, I went alone with some trepidation to the Communion rail on the Sunday following my acceptance into the faith.

After Mass, my elderly aunt and uncle surprised me with hugs and congratulations. I hadn't known they were there, but they'd seen me at Mass and realized it was the first time I would take holy Communion. They insisted that I come home with them for a celebratory breakfast.

My Aunt Sarah was an always-bejeweled Irish lady who told wonderful Pat and Mike stories in an Eleanor Roosevelt kind of voice. She was absolutely thrilled that I'd entered the Church. Uncle Pete was a big Lutheran who never converted to Catholicism, but who always accompanied his wife to church.

They insisted I sit in the parlor with Uncle Pete while Aunt Sarah prepared the feast. "Cynthia ("SIN-tee-a")," he said in his Norwegian accent. "You know I'd never come into the Catholic Church because it would go against our family."

I nodded. I knew how the family was. He leaned closer. "But let me tell you, if there's any true Church, it's the Catholic Church." I never forgot that, especially when he was buried at age 94, still Lutheran, from the Catholic Church.

In the end, it's not white pants or appearances that matter. So, with each "grand" who makes her or his first holy Communion, I'm reminded just how unique and important a first it is.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

The sacred realm of 'melted prayers'

Sometimes when I pray for a specific need—let's say for a friend or relative undergoing surgery—I put a small votive or a large pillar candle on a saucer on the kitchen stove. Every time I enter that room, the candle flame reminds me to



stop for a moment to say a prayer. I've been doing this for years, but only after my children had grown into adulthood. Lighted candles, of course, aren't safe with children around.

Last summer, my husband bought me a new stove after the old one slowly died. Candles looked good on it. One day, I baked something in the oven. When the buzzer rang and I went to the kitchen to check my dish, I found the oven heat had melted the very large candle I'd forgotten to remove first. Pools of hot wax ran into every nook and cranny of the stove. Even though upset, I chuckled, thinking, "My new stove's been baptized with wax," but

levity lasted only a few seconds.

I took a deep breath, turned off the oven, and assessed the damage. Then I offered to God the extensive cleanup job that followed for all those who have no food, much less the luxury of a stove. It took many hours to get everything into pristine shape again.

A friend termed this my "melted prayers" incident. I also recall it as a time for a possible emotional meltdown—a time when I could've gone to pieces over what appeared to be my ruined new stove. The fact that I kept my equilibrium can be attributed to nothing but the grace of God.

I remember another incident years ago when a dear neighbor was in the hospital. Promising to pray, I placed a lit votive candle on the shelf above the kitchen sink. A little later, I found the flame had flared strongly upward, melting the plastic cover

on a wall clock. I cringed, realizing the potential disaster, but later often laughed about this. And I certainly can't forget it even now, since the still-naked clock continues ticking away at the same location today.

Meanwhile, I continue my home ritual of lighting candles on the stove to accompany prayer. I consider the candles used this way, as well as the prayers themselves, sacramentals.

Sacramentals sanctify "certain ministries of the Church, certain states of life, a great variety of circumstances in Christian life, and the use of many things helpful to man," according to the *Catechism of the Catholic Church*. They can be personal and ecclesial.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Coming of Age/Amy Welborn

A letter to my son upon his graduation

Four years ago in this column I wrote a letter to my son, then nearing the end of eighth grade. Time passed. A lot of it. And now I guess it's time for another letter:

Dear Christopher:

In a week and a half it will finally happen. You'll walk across the stage and get that high school diploma.



Soon afterward, something even more amazing will take place. You'll get in your little Dodge Colt and start driving, stopping 10 hours later in the place you'll call home for the next four years at least, that big city that holds that big college you've dreamed of going to for most of your conscious life.

The other night, I was sitting on the front porch swing reading. You came and sat next to me, silent at first, then offering a few stupid jokes you knew would irritate me enough to get my attention, then finally getting to the matter at hand.

"Are you scared?" I asked.

You nodded, eyes fixed on the St. Francis bird feeder hanging from a branch just on the other side of the screen.

You're afraid of two things, you admitted: that you're not prepared academically and that you're not going to make friends.

I told you then what I've told you before. You haven't had the greatest high school education, but it's better than most, and if you commit to being disciplined and keep up with your work you'll do fine.

As for the second fear, I'll repeat myself. College is completely different from high school, and we can thank God for that. You're not going to encounter cliques or bullies deciding to make you the object of mockery for apparently random reasons. Friendships form instantly and intensely in the college environment. Don't worry.

Because, Christopher, you're fine. You and I have had severe differences over the years, and I still wish you would read a book once in a while. But can I tell you again what a great person I think you are?

You have many talents, and if you simply throw yourself into life, be disciplined and commit to following your interests, life will open up in ways you'll find hard to believe.

If you can just conquer your fear.

It's what holds a lot of us back: fear. We're afraid of failing, of looking stupid, of being rejected, of having our weaknesses revealed.

Do you know the best way to conquer fear? Depend on God.

In the next few months there will be nights when you're lonely, when you'll miss a home-cooked meal; you'll even miss your brother and sister.

Close your eyes, open your heart and let God calm you down.

You'll be intimidated by professors and overwhelmed by the challenges of leading your life completely on your own without Mom trailing behind, alternately nagging and picking up the pieces.

When it seems to get really bad, head over to the Catholic chapel, take a few minutes and sit in the quiet.

Listen to God in that quiet space, and you'll hear what you need to hear: He made you out of love and for a reason, and he wants you to be happy. You're far away from us, but he's always there. He'll give you the strength to do anything you set your mind to.

And then when you leave the chapel, you know what you should do? Head straight to the dorm, pick up the phone and give me call. Because you know I'll be waiting.

(Amy Welborn is a regular columnist with Catholic News Service.) †

Fifth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 21, 2000

- Acts of the Apostles 9:26-31
- 1 John 3:18-24
- John 15:1-8

Once more this Easter season, the Acts of the Apostles furnishes the first reading for the liturgy.



Since Easter, the Church gently has guided us in these readings from Acts through the years of its early history.

In this reading, Saul, the great persecutor, the fervent and loyal "Hebrew of Hebrews," has converted. He has spent considerable time learning about Jesus. Now, as recorded in this reading, Saul has returned to Jerusalem. There he meets the Christian community.

Understandably, they are wary. Should they believe Saul when he insists that he is a Christian? How should they react to the even more extraordinary announcement from him that the Lord Jesus called him to be a disciple?

Nevertheless, Barnabas, another stalwart early Christian, accepted him. Escorted by Barnabas, Saul moved freely through the Christian community of the Holy City.

Already, the traits that were to become his trademark and win the admiration of Christians worldwide for 20 succeeding centuries began to show themselves.

He sought out unbelievers. When he found them, he fearlessly proclaimed that Jesus was Lord. He even debated with the Greek-speaking Jews, an incident obliquely testifying to the fact of Saul's schooling, intellect and background.

Some greatly resented him. To protect him, Christians took him to Caesarea, the great seaport of Roman Palestine just north of modern Tel Aviv. There, undoubtedly, they put him aboard a boat, since he went to Tarsus, the city of his birth.

Meanwhile, the Scripture says, the Church was at peace. Day by day, it made "steady progress."

The First Epistle of John furnishes the second reading. These three epistles of John offer readers some of the most compelling and spiritually enriching passages in the Bible. Invariably, these works are consoling and reassuring.

This weekend's reading is no exception. The author addresses believers as "little children." The title explains much.

Human beings, including those who know the Lord, are in need. They are not self-sufficient. It is as if they were little children.

Importantly, however, they are God's children. The title refers once again to that most cherished of divine identities. God is the loving father.

St. John's Gospel supplies the last reading.

Jesus was not reared in Jerusalem. Actually, little of the Lord's ministry was spent in Jerusalem, although, of course, the climactic moments of the life of Christ occurred in the Holy City.

Quite naturally, therefore, the Lord's messages were filled with imagery from agriculture and from the fields. Viticulture, or the production of grapes for wine, was a thriving business at the time. (It still is big business in Israel.) When Jesus spoke of vines and branches and vinegrowers, everyone understood. Most had only to look around to see vine-dressing in action!

The message is clear and straightforward. Without Jesus, detached from Jesus, the Christian has no life. Jesus is the source of life itself.

Reflection

The Church continues to celebrate the glory and joy of Easter with us.

The last reading, from St. John's Gospel, presents a fundamental fact of Christianity. It is a fact so often and so well presented by St. Paul. Jesus, the "firstborn of the dead," is the source of eternal life. Without Jesus, no life is possible.

As its first reading, the Church this weekend chose a section from the Acts of the Apostles. The various moments in the faith-development and apostolic path of Paul, or Saul, are interesting. Paul is in no sense insignificant in himself. But Paul was, and is, God's gift to us.

By his own act of faith, Paul affirmed his call to be an apostle. It was through him that the message of the Gospel reached so many in his own time, and countless millions since his time. Because of his apostleship, the life of Christ has been extended far and wide.

The Church therefore continues its Easter theme. The Lord lives! He lives for us here and now through the word and grace of the Church, drawn from the apostles. We are "little children" if left to ourselves. We are in peril. However, it is no matter. God is with us and, through Jesus, God is in us. †

Daily Readings

Monday, May 22
Acts 14:5-18
Psalm 115:1-5, 15-16
John 14:21-26

Tuesday, May 23
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 24
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 25
Bede the Venerable, priest
and doctor
Gregory VII, pope
Mary Magdalene de'Pazzi, virgin
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 26
Philip Neri, priest
Acts 15:22-31
Psalm 57:8-12
John 15:12-17

Saturday, May 27
Augustine of Canterbury,
bishop
Acts 16:1-10
Psalm 100:2, 3, 5
John 15:18-21

Sunday, May 28
Sixth Sunday of Easter
Acts 10:25-26, 34-35, 44-48
Psalm 98:1-4
1 John 4:7-10
John 15:9-17

Question Corner/Fr. John Dietzen

Pilate's name in creeds situates Jesus in history

Why is Pontius Pilate so singularly featured in the Apostles' Creed? He certainly has received more than his 15 minutes of fame.



He's not that important, is he? Why this personal identification, rather than a generic "governor" or "Roman authority"? (Iowa)

I used to be greatly puzzled by this, too. Pontius Pilate was a relatively minor, though obviously influential, figure in the earthly life of Jesus. Yet, in the Nicene Creed as well, apart from Jesus and Mary, he is the only human being referred to by name.

One reason may be to affix the earthly life and death of Jesus firmly in human history. Jesus did not drop into the story of the human family in some vague time or place. He had a mother and family, he ate, walked and lived among fellow humans, and he died in the clear context of, and involved in, the political and religious and military chaos that characterizes so much of the human story.

In this we would have something similar to Luke's listing (Chapter 3) of specific civil authorities, including Pontius Pilate by the way, at the beginning of Jesus' public life. Though Luke's dates for these officials were not entirely accurate, he obviously wished to situate the public presence and preaching of Jesus in a specific time frame of Jewish and Roman history.

Perhaps something similar was in mind when the major Christian creeds were formed.

Interestingly, Pilate comes off in the Gospels with a much better reputation than in other more official Roman records. He had an unenviable reputation as one of the cruelest, obstinate and harsh Roman officials.

He seems to have had a particular antipathy toward Jews and Samaritans. Because of Jewish religious objections to images, Roman authorities generally did not bring images of Caesar into their territory.

Once, however, Pilate sneaked some of these images into Judaea during the

night. After five days of protest by a large number of Jewish authorities at his residence in Caesaria, Pilate assembled them in the stadium and released his soldiers to slaughter them.

When something similar happened to a religious procession in Samaria, Pilate was called to Rome, and we never hear of him again.

The apparent budding concerns he had about justice and personal integrity which we read of in the passion stories of the Gospels seem to have been out of character, unless his reactions at that time grew out of his resentment against the body of Jewish leaders.

I read your column in our Green Bay diocesan newspaper regarding funeral or memorial liturgies after miscarriages. Having had a stillborn son, I realized that parents who suffer this tragedy have no place to grieve their child.

Our diocese has donated a cemetery plot with a gravestone, a local funeral home donated the cost of burial and a local manufacturer donated the engraved stone.

Perhaps this is something you would like to pass on to the lady who wrote to you from Massachusetts and others.

Information for this "free" service is obtainable from the Family Beginnings Unit of our area hospital, Holy Family Memorial Medical Center, Manitowoc, Wis., by calling 920-684-2011. (Wisconsin)

Thank you for writing. I have a feeling many others still grieving, or otherwise remembering with love, their children who died before birth, will appreciate learning of your experience.

The staff at the Family Beginnings Unit will be happy to share what they are doing. I can provide the writer's e-mail address should someone desire it.

(A free brochure in English or Spanish answering questions Catholics ask about baptism practices and sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

This Very Moment

O sea of unlimited divine love and mercy
This very moment a treasure unfathomable
Freely given from your generous hand.

Each moment a universe complete
For those with hearts to see
All that ever was, is and will be
Is contained in thee.

O precious bread of each moment
Sent to sanctify
To teach
To heal
And yes ... even to crucify.

O precious chalice of this moment
Wine of angels
Drought of the saintly
Quench our thirsting hearts.

O wondrous God of this moment
Treasure beyond compare
Substance of our life
Heavenly food of souls
Feed us
Mold us
Astound us
Create us in your image.

O sacrament of this holy moment
Prepared for my sanctification
Since the beginning of time
I adore thee
I adore the hand that sent thee
Though this moment may be bitter
Give me strength to drink and savor.

"May it be done to me according to your word."

By Richard Howe

(Richard Howe is a member of St. Vincent de Paul Parish in Bedford.)

RETREAT

continued from page 1

Retreat ministry in the archdiocese dates back to 1948, DePrey said, when Franciscan friars established the former Alverna Retreat Center as a men's retreat house on the north side of Indianapolis.

Archbishop Paul C. Schulte thought women needed a retreat facility as well, so he asked Father James D. Moriarty to establish Fatima Retreat House at the Good Shepherd Convent.

In a May 1950 letter, Archbishop Schulte expressed his pleasure about the founding of Fatima Retreat House.

"The value of a closed spiritual retreat for any Catholic is beyond measure," the archbishop wrote, "and when our Catholic men and women in growing numbers avail themselves of the blessings of a spiritual retreat as is afforded them at Alverna and at our new retreat house, the spiritual life of our entire archdiocese will be bettered."

During the 1950s, weekend retreats for women at Fatima were organized for individual parishes and cost about \$3 per person for the silent retreat presentations, meals and dormitory lodging at the convent.

"May 13, 2000, marked the 50th anniversary of the dedication of Fatima Retreat House," DePrey said. "The original retreatants were all women, most of whom did not work outside the home, and all the retreats were silent."

Father Moriarty also coordinated a successful fund-raising campaign with the parishes to build the current retreat house in the early 1960s, DePrey said. "Every parish in the archdiocese donated money to build Fatima Retreat House, so it truly is an archdiocesan retreat center. Due to the skill of Father Moriarty, when Fatima opened it did not have any debt."

With funding in place, the archdiocese



Submitted Photos

purchased a parcel of wooded land from the grounds of the former Ladywood Academy—now Cathedral High School—from the Sisters of Providence and constructed the cross-shaped building.

Vatican Council II had a profound effect on the evolution of retreat ministry in the United States, DePrey said. Recent retreats offered at Fatima have featured spirituality topics ranging from icons to classical music to photography.

"Today our programs cover a wide range of topics and interests," he said. "Our guests include women, men, high school youth, priests, religious, people from other faith traditions and employees of not-for-profit organizations from the community."

Fatima's staff and board of directors chose "Practicing the Art of Renewal: 1950-2000" as Fatima's 50th anniversary theme, DePrey said, because it reflects people's hunger for spiritual growth and the need to practice ongoing spiritual renewal.

"The practice of making a retreat helps people balance their personal and spiritual lives," DePrey said. "A retreat helps people talk about faith and gives them time to open up to God and be more aware of God's presence. If people are open to the work of the Lord, they find that God has a way to work miracles of all kinds. The Good News of the Lord is truly witnessed at Fatima in many ways."

Archdiocesan priests and religious women are among Fatima's retreat presen-



Submitted photos

Above, Father Albert Ajamie and St. Thomas Aquinas parishioner Sharon Carl of Indianapolis share a joke during a break in retreat programming at Fatima Retreat House.

Left, Sisters of the Good Shepherd prepare meals for retreatants in the convent kitchen during the early days of Fatima Retreat House.

ters, DePrey said. In recent years, Fatima also has offered retreats presented by nationally known people that include artist John August Swanson of Los Angeles and authors John Shea of Chicago and Father John Catoir of Patterson, N.J.

During the past nine years, he said, Fatima also has hosted Tobit marriage preparation weekends for more than 2,700 engaged couples.

Father Albert Ajamie, a retired archdiocesan priest who lives at the retreat center and assists with programs and liturgies, said retreatants often describe Fatima as "a place of quiet, a place of peace," where they can be away from the noise of the world and commune with God and one another."

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This shrine dedicated to Our Lady of Fatima is located on the grounds of the retreat center.

Fatima's golden anniversary coincides with the jubilee year, Father Ajamie said, and is an excellent time to make a spiritual retreat.

"The Holy Father has said that the jubilee year is a reminder that we need ongoing conversion," he said. "We need to look more deeply at our spiritual lives and at how we can share our faith with others."

In recognition of Fatima's 50th anniversary, the Vatican recently issued a

apostolic blessing from Pope John Paul II in acknowledgment of the retreat center's five decades of ministry.

The archdiocese will officially celebrate Fatima's golden anniversary during a Nov. 5 gala at the Holiday Inn North at the Pyramids, DePrey said. "Archbishop [Daniel M.] Buechlein will be present, and Benedictine Archabbot Lambert Reilly of Saint Meinrad Seminary will be the keynote speaker." †



Archbishop Daniel M. Buechlein blesses an original oil painting titled "Christ in the House of Martha and Mary" by Vermont artist Elizabeth Torak before it was hung in the foyer at the retreat house in September 1995.



Fr. James D. Moriarty, Fatima's first director, joins Fr. (now Msgr.) Richard T. Kavanaugh and Msgr. Victor L. Goossens at the groundbreaking ceremony for the new Fatima Retreat House on May 12, 1963.

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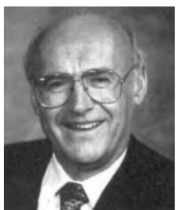
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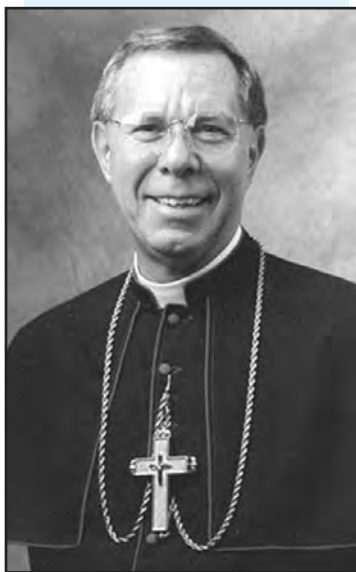


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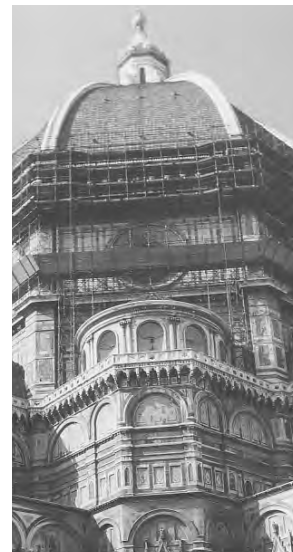
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From the Archives

Tornado destroys church, school, rectory, but parish survives



Father Thomas Lyons, pastor of St. Anne Parish in Hamburg, surveys the damage wreaked by a tornado that destroyed the church, rectory, school and most residences in the town. The tornado struck in the early afternoon of April 3, 1974. Father Lyons was in his study in the two-story rectory at the time. He miraculously walked away from the heap of rubble left by the storm.

The parish immediately formed a building committee and construction was begun on May 17, 1975, with Bruns Gutzwiller Construction of Batesville serving as the general contractor. The new church—the parish's third—was dedicated on May 23, 1976.

St. Anne was founded in 1869 from Holy Family Parish in Oldenburg. Today, the parish numbers 209 parishioners in 78 households. Father Gregory D. Bramlage is administrator. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)

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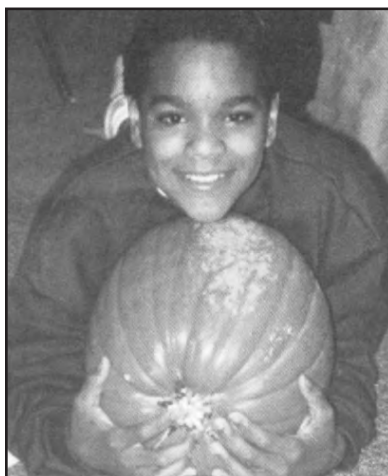
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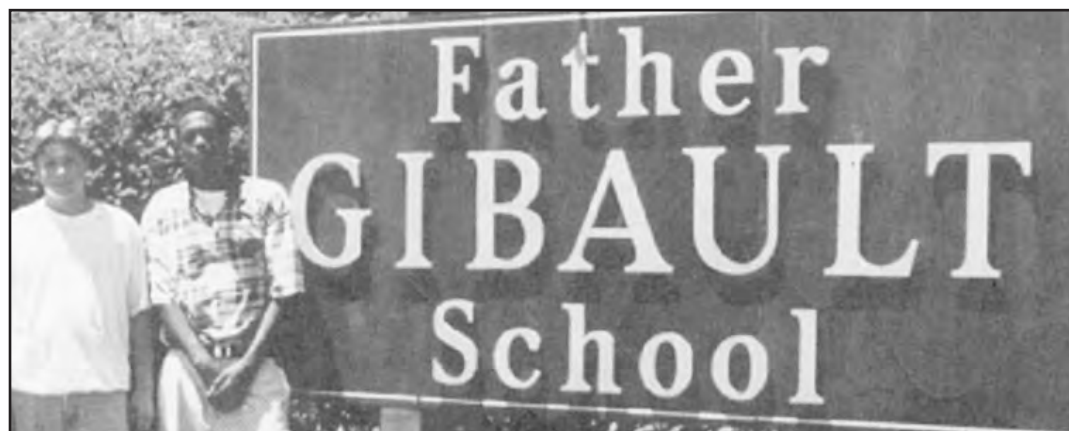
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FATIMA

continued from page 1

appeared evident to His Holiness that it was 'a motherly hand which guided the bullet's path,' saving the pope's life.

Pope John Paul has directed the Congregation for the Doctrine of the Faith to prepare a commentary to help people understand the message, then to make the message and the commentary public, the cardinal said.

Joaquin Navarro-Valls, Vatican spokesman, told reporters on the papal flight back to Rome May 13 that publication was expected "within days, perhaps a week."

In his Mass homily, Pope John Paul said the Fatima children demonstrated how "little ones" may be able to grasp important truths more quickly than their elders.

In the course of the 20th century, the pope said, thousands and thousands of people died in the struggle between good and evil.

"My thoughts go to the horrors of the two 'great wars' and those of other wars in many parts of the world, to the con-

centration and extermination camps, the gulags, ethnic cleansing and persecutions, terrorism, kidnapping, drugs, the attacks on the unborn and on the family," he said.

In Mary's message at Fatima, the pope said, "these times of tribulation were foretold, and Our Lady asked for prayers and penance to abbreviate them."

"Today I want to thank heaven for the strength of the testimony" given by Jacinta and Francisco, he said.

"And, once again, I want to celebrate the Lord's goodness to me, when, seriously struck that May 13, 1981, I was saved from death," Pope John Paul said.

"I express my recognition also to Blessed Jacinta for her sacrifices and prayers for the Holy Father, whom she had seen suffer much," the pope said, referring to part of the Fatima message.

As a sign of his gratitude to Mary, the pope sent one of the bullets used in the assassination attempt to Fatima. It is now embedded in the crown on the statue of Our Lady of Fatima at the shrine.

Arriving in Fatima May 12, the pope knelt in prayer near the statue before leading a brief prayer service.

Approaching the statue, he left a small red box and an envelope at Mary's feet. The box contained the gold ring that the late Polish Cardinal Stefan Wyszyński of Warsaw gave him shortly after his election as pope.

The cardinal had told the pope that he would lead the Church into the third millennium.

Italian and Portuguese newspaper and television reports were filled with speculation that the letter the pope left spoke of his resignation now that he had led the Church into the Holy Year 2000. Navarro-Valls, the papal spokesman, said the reports were "150 percent" wrong; the letter simply explains the history of the ring and its personal significance to the pope.

The ring, he said, "is one of the most precious things the Holy Father owns. The pope was trying to think of what to give Our Lady, and he decided on this precious ring. Any other interpretation is without foundation."

But the pope also received a special gift at Fatima.

Carmelite Sister Lucia dos Santos, who along with her cousins, Jacinta and Francisco, saw Our Lady of Fatima in 1917, gave the pope 300 rosaries she had made. †

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The Active List

The Criterion welcomes announcements of archdiocesan church and parish open-to-the-public activities for "The Active List" Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

May 20

Southside Elementary School Auditorium, 1320 W. 200 S., **Columbus**. St. Bartholmew Parish, concert by Ceili Rain, \$8 in advance, \$10 at the door. Information: 812-372-5012.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, barbecue, 4 p.m. Information: 317-784-4207.

St. Nicholas Hall, 6461 E. St. Nicholas Dr., **Sunman**. All-you-can-eat spaghetti supper, sponsored by Youth Alaskan Mission Trip, 4-7:30 p.m. (slow time), freewill offering.

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Rachel's Companions, a pro-life ministry for those touched by abortion, 11 a.m.-1 p.m. Information: 317-236-1521.

May 21

St. Pius X Parish, 7200 N. Sarto Dr., **Indianapolis**. SPRED (Special Religious Education) confirmation liturgy and reception, 3 p.m. Information: 317-377-0592.

Holy Cross Kelly Gym, 125 N. Oriental St., **Indianapolis**. Health Fair, 11:30 a.m.-1:30 p.m. Information: 317-637-2620.

Monte Cassino Shrine, Hwy. 62, 1 mile east of **St. Meinrad Archabbey**. Monte Cassino pilgrimage, "Mary, Bearer of the Word," Benedictine Brother Robert Rivers, 2 p.m. (CDT). Information: 812-357-6585.

May 26

Holy Trinity Church, 2618 W. St. Clair St., **Indianapolis**. 500 Festival, games, clowns, horseback riding, rides and food, 5 p.m. Information: 317-631-2939.

Recurring

Daily

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, **Indianapolis**. Mass in Vietnamese, 2:30 p.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

St. Gabriel, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.



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Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827

Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

—See ACTIVE LIST, page 20

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The Active List, continued from page 19

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

Christ the King Chapel, 1827

Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays
Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

First Sundays
St. Paul Church, **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays
Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays
Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m., Benediction at 6:45 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; recon-

iliation, 4-6 p.m.
St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays
St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Third Sundays
Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**.

apolis. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.


Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction. †

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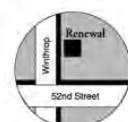
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

ALLEN, Donald R., 65, St. John the Apostle, Bloomington, May 5. Husband of Rosalind (Weber) Allen. Father of Monica Morris, Kathleen Swango, Angela, Anthony, Christopher, Donald and Kevin Allen. Brother of Hazel Bowden, Marjorie Forsyth and Patricia Riggan. Grandfather of 13. Step-grandfather of two. Step-great-grandfather of two.

BARNHORST, Elmer W., 87, Holy Family, Oldenburg, May 3. Husband of Marie (Rahe) Barnhorst. Father of Marjorie Fischer, Lorraine Fullenkamp, Rita Glaub, Esther Kunkel, Dolores Scheele, Clifford and Ronald Barnhorst. Brother of Mary Fritsch and Herman Barnhorst. Grandfather of 20. Great-grandfather of 24.

BAUERLE, Mary Kellams, 72, St. Philip Neri, Indianapolis, May 3. Mother of Susan Layton and Thomas W. Bauerle III. Grandmother of three. Great-grandmother of one.

BEAVER, Clark W., 67, St. Gabriel, Connersville, May 1. Husband of Mary Ellen Beaver. Father of Helen Rinne and Kevin Beaver. Brother of Anthony, Betsy and Dave Beaver. Grandfather of three.

BELL, Hazel C. Christian, 78, Our Lady of Lourdes, Indianapolis, April 29. Mother of Jack Bell. Sister of Helen Flanary and Mary Tretter. Grandmother of two.

BLANKMAN, Paul B., 90, Immaculate Conception, Millhousen, May 7. Brother of Rosemary Schroeder, Dorothy Witkemper, Rita Mae Waechter, James and Orville Blankman. Uncle of several.

BOERSTE, Cecilia Mary, 90, St. Paul, Tell City, April 25. Mother of Joyce Efinger and Janet Tillman. Sister of Alberta Gehlhausen and Charles Peter. Grandmother of seven. Great-grandmother of seven.

BRUNS, Kenneth B., 67, St. Mary, Rushville, May 10. Husband of Janet Bruns. Father of Jeff and Stephen Bruns. Son of Thelma Bruns. Brother of

Betty DeGuire and Janet Russell. Grandfather of three.

CASSITY, Alice, 73, Prince of Peace, Madison, April 30.

CAVANAUGH, Ethel Theresa (Frey), 102, St. Lawrence, Indianapolis, April 26. Mother of Mary Theresa Williamson and Francis Cavanaugh. Grandmother of 10. Great-grandmother of 17. Great-great-grandmother of four.

COSTA, Catherine E., 90, St. Augustine, Jeffersonville, April 28. Grandmother of one.

CRUSE, James Eugene, 64, St. Louis, Batesville, May 9. Husband of Elizabeth (Reed) Cruse. Father of Erich Cruse. Brother of Marilyn and Clarence Cruse. Step-grandfather of one.

DONAHUE, Gary F., 66, St. Anthony of Padua, Clarksville, April 23. Father of Patricia Howell, Gara Mauck, Judith Patterson and Kevin Donahue. Grandfather of 11. Great-grandfather of two.

DOUGLAS, Karen, 53, St. Barnabas, Indianapolis, April 28. Mother of Kimberly Rastrelli, Brian, Katie and Scott Douglas. Daughter of Frances Konen. Sister of Jim and John Konen.

DOWD, Alfred C., 81, St. Matthew, Indianapolis, May 2. Husband of Audrey (Graves) Dowd. Father of Alfred, Gary, Joseph, Robert and Steven Dowd. Grandfather of nine.

DOYLE, Ronald, 47, St. Joseph, Indianapolis, April 24. Son of June and Bill Doyle. Brother of Patty, Terry and William Doyle.

FALVEY, Irene A., 87, St. Barnabas, Indianapolis, May 2. Mother of Mary Jo Beck. Sister of Lil Egan, Bonnie Johnson, Ruth Kirkpatrick, Doris Lepper, Mary Rabensteine, Joan Puntarelli, Robert and William Pierle. Grandmother of three.

FRY, Richard E., M.D., 47, St. Pius X, Indianapolis, May 5. Husband of Michelle (Howey) Fry. Father of Andrew, Michael and William Fry. Son of Martha and William Fry.

GILLES, Clara J., 78, St. Joseph, Shelbyville, May 7. Wife of Gerald Gilles. Mother of Karen Bowman, Debra Bush, Roberta "Bobby Lou" Boldt, Brenda Cole, Geraldine Oakley, Judy Trennepohl, Dennis and Larry Gilles. Half-sister of Jerry Seitz. Grandmother of 19.

GUIDI, John J. "Jack," 72,

St. Joseph, Shelbyville, May 8. Husband of Shirley (Clavelle) Guidi. Father of Linda Cord, John and Robert Guidi. Brother of Shirley Carroll. Grandfather of 10. Great-grandfather of four.

HARPENAU, Pearl J., 84, St. Paul, Tell City, April 25. Mother of Mary Emma Millburn, Jo Ann Shearn and Norman Harpenau. Grandmother of four. Great-grandmother of one.

HENDRICKS, Mary Ellen (Stanley), 91, St. Jude, Indianapolis, May 8. Mother of Glenda Peelman and Irene Redford. Grandmother of seven. Great-grandmother of 10. Great-great-grandmother of two.

HIRTZEL, Mary E., 79, St. Mary, North Vernon, April 30. Mother of Mary Beth, David and John Hirtzel. Grandmother of three.

IRWIN, Richard L., 73, St. Joan of Arc, Indianapolis, April 20. Husband of Barbara (Drennan) Butcher Irwin. Father of Denise and Stephanie Irwin. Stepfather of Alan, Raquel and Timothy Butcher. Brother of Arthur E. Irwin Jr. Step-grandfather of two.

JONES, Katherine L., 92, St. Augustine, Jeffersonville, May 5. Mother of Betty, Catherine "Cookie," and C. Dave Jones. Grandmother of nine. Great-grandmother of 14. Great-great-grandmother of one.

JONES, Norman Berg, 94, St. Joseph, Shelbyville, May 1. Husband of Lillian "Skip" (Leonard) Jones. Father of Katherine "Kitty" Shanahan Poettgen, Martin and Michael Jones. Grandfather of 15. Great-grandfather of 22.

KEOWN, Cecelia Marie, 81, St. Paul, Tell City, April 23. Mother of Rosemary Hinton. Grandmother of six. Great-grandmother of five.

KERSEY, Martha Fern "Marty" (McLaughlin) Kersey, 62, St. Roch, Indianapolis, May 4. Wife of Thomas L. Kersey Sr. Mother of Carol Dahl, Becky, Thomas L. Jr. and Donald Kersey. Daughter of Travis McLaughlin. Sister of Julie Neal, Patricia Pastion, Joyce Zack and Don McLaughlin. Grandmother of one.

KRON, Mary "Roslyn," 80, St. Anthony of Padua, Clarksville, April 28. Mother of Sheila Noon, Jerry and Kent Kron. Sister of Margaret Bishop, Rita Gutgsell, Kathryn Sims and Jerone Tuell. Grandmother of two.

O'BRIEN, Thomas John, 83, St. Anthony, Morris, May 1.

Father of Gerald, Richard and Thomas Martin. Brother of Catherine Eckstein, Charlotte Moorman and Patrick Martin. Grandfather of 11. Great-grandfather of eight.

McKINNEY, Jeffrey Alan, 44, St. Mary, North Vernon, May 2. Husband of Connie (Followell) McKinney. Brother of Cheryl Murrin, Kenneth, Timothy and Troy McKinney.

MEYER, Lillian F., 80, Holy Family, New Albany, May 4. Wife of Robert C. Meyer. Mother of Martha Brame, Norma Robinson, Ann Townsend, Ronald Meyer, Von Rufing, Joe and Paul Book. Sister of Irma Fosskuhl, Iola Rudy, Martha Schroder, Melvin and Robert Engle. Grandmother of 17. Great-grandmother of 18.

NEAL, Mary J., 86, Holy Spirit, Indianapolis, April 28. Mother of Peggy Sparks, Chris, Dave and Jim Neal. Sister of Margaret Gatewood and John Wagner. Grandmother of 12. Great-grandmother of 21.

OVERTON, Georgia F., 61, Nativity, Indianapolis, May 8. Mother of Kathy Daming and Michele Seney.

PESAVENTO, Ronald Mack, 56, Sacred Heart of Jesus, Terre Haute, May 2. Husband of Shirley Pesavento. Father of Nicole Tryon, Anthony, Michael and Troy Pesavento. Son of Alice Pesavento. Brother of Garry, John and Sharron Pesavento. Grandfather of seven.

RHODES, Eileen B., 65, St. John the Baptist, Osgood, April 29. Daughter of Tellace Rhodes. Sister of Marie Rhodes and Martha Ann Walton. Aunt of several.

ROECKEL, George J., 81,

May 3. Husband of Geraldine Roeckel. Father of Barbara Ann Walsh and Sandra Kay Brown. Brother of Ruth Adkins. Grandfather of six. Great-grandfather of seven.

RUFATTO, Norina (Fenoglio), 86, Sacred Heart of Jesus, Terre Haute, May 5. Mother of John and Ronald Rufatto. Sister of Mafalda Brooks, Emma Schlorch and Rosalie Smith. Grandmother of seven.

SCIARRA, D. Loretta, 85, St. Ambrose, Seymour, April 25. Mother of Peggy McClure and Bill Sciarra. Grandmother of one. Step-grandmother of one. Great-grandmother of six.

SMITH, Sharon Anita (Perdue), 53, St. Andrew the Apostle, Indianapolis, April 22. Wife of James R. Smith. Mother of Marcus and Warren Smith. Daughter of Hattie Perdue. Sister of Howard Perdue.

STEWART, Rose, 93, Holy Name, Beech Grove, April 17. Aunt of several.

STOVALL, Veronica Nketchi, infant, Holy Angels, Indianapolis, April 20. Daughter of Sally (Nwanze) and Derrick Stovall. Sister of Ikenna Stovall. Granddaughter of Armedia Ledbetter, Dr. Sunday Nwanze and Mgbaoba Newanze.

STRIEGEL, Andrew A., 97, Our Lady of Perpetual Help, New Albany, May 5. Father of Donna Broadus, Jeanne and Rosalie Campbell, Randall and Wilfred Striegel. Grandfather of 11. Great-grandfather of 14.

THOMAS, Mary B. (Missi), 80, St. Mary, New Albany, April 28. Mother of Carolyn Carter, Phyllis Emerson, Patricia Mersmann and Denis

Thomas. Sister of Elnora Yochum. Grandmother of 11. Great-grandmother of 22.

THOMPSON, Michele Sue, 55, Holy Spirit, Indianapolis, April 18. Wife of Charles Thompson. Mother of Lori, Charles and James Thompson. Sister of Pat Lacy, Peggy Davidson, Barbara Walls, Rose Mary Young, David and Robert Jenkins. Grandmother of one.

THOMPSON, Joseph A., "Dickie," 63, Holy Name, Beech Grove, April 19. Father of Brian, Donald, Keith and Kevin Thompson. Son of Mary Annie (Miles) Thompson. Grandfather of two.

UNDERWOOD, Ralph T., 77, St. Gabriel, Connersville, April 24. Husband of Mary Jo Underwood. Father of Beth Blessing, Lynne Eckerle, Jayne Skaff, Jim, John, Mark and Tom Underwood. Brother of Eula McQuinley. Grandfather of 16.

WILHELM, Clara Louise, 96, Little Flower, Indianapolis, April 20.

WLASIK, Olga, 75, Nativity, Indianapolis, April 24. Wife of Stanley Wlasik. Mother of Karen Heider and Nadine Treece. Sister of Peter Starzynski.

WOLSIFFER, Josephine Marie, 83, Nativity, Indianapolis, April 24. Mother of Janet Distel, Joanne Overton, M. Suanne Richey and Kenneth Wolsiffer. Sister of Augusta Brinker, Sarah Vitello and Sam Bova. Grandmother of four. Great-grandmother of one.

WYNN, Calvin Cornell, 80, Holy Angels, Indianapolis, April 22. Husband of Odelia M. McWilliams Wynn. Father of Renita Wynn. †

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Indianapolis, IN 46206

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513-563-6377

Director of Youth Ministry

Our Lady of Mt. Carmel, Carmel, IN is seeking an enthusiastic, spirit-filled Catholic to direct and coordinate all aspects of catechesis and pastoral ministry to the high school aged youth of the parish.

Requirements for this position include a college degree with course work in Youth Ministry, Religious Education or Theology, some experience working with high school aged youth and an in-depth knowledge of the Catholic Church and its' teachings. Strong organizational and planning skills, the ability to coordinate and work with volunteers and manage more than one project at a time are essential.

Please send résumé to:

Msgr. John Duncan, Pastor
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Archbishop Daniel M. Buechlein greets gift bearers Mary Goebes and Leo Lauck as they come forth with the gifts during Sacred Heart of Jesus Parish's 125th anniversary Mass on May 13 in Indianapolis.



COMMENCEMENT

continued from page 2

Father Michael Hilderbrand, school chaplain, will celebrate the Baccalaureate Mass at 2:30 p.m. on May 21 at Our Lady of Perpetual Help Church in New Albany.

Bishop Chatard High School's commencement ceremonies for 147 graduating seniors begin at 7:30 p.m. on May 24 at the Murat Theatre in downtown Indianapolis. Jeanette Roell of Indianapolis is the valedictorian and Matthew Miller of St. Luke Parish in Indianapolis is the salutatorian.

Father Joseph Brown, school chaplain, will celebrate the Baccalaureate Mass at 5:30 p.m. on May 22 at SS. Peter and Paul Cathedral in Indianapolis.

Cardinal Ritter High School's commencement for 94 graduates is scheduled at 7 p.m. on June 2 at the school gymnasium in Indianapolis. Sharing valedictorian honors are Anne Guerrettaz and Stephanie Stevens, both of St. Christopher Parish in Indianapolis.

Father Patrick Beidelman, school chaplain, will celebrate the Baccalaureate Mass at 7 p.m. on June 1 at St. Christopher Church in Indianapolis.

Roncalli High School officials will present diplomas to 196 graduates during a 2 p.m. ceremony on June 4 at the school gymnasium in Indianapolis. Elizabeth Bender of St. Barnabas Parish in Indianapolis is Roncalli's valedictorian and Emily Keller of St. Jude Parish in Indianapolis is the salutatorian.

Father Thomas Clegg, school chaplain, will celebrate Roncalli's Baccalaureate Mass at 6 p.m. on June 2 at Holy Name Church in Beech Grove.

Seccina Memorial High School's 97 graduates will hear commencement speeches by valedictorian Jennifer Bennett of Little Flower Parish in Indianapolis and salutatorian Jennifer Troutman of Holy Spirit Parish in Indianapolis during an 8 p.m. ceremony on June 1 at the school

gymnasium in Indianapolis.

Father Peter Gallagher, school chaplain, will celebrate the Baccalaureate Mass at 3:30 p.m. on May 21 at SS. Peter and Paul Cathedral in Indianapolis.

Brebeuf Jesuit Preparatory School's commencement exercises begin at 8 p.m. on June 1 at the Hilbert Circle Theatre in downtown Indianapolis. Brebeuf's 190 graduating seniors will select a classmate as the commencement speaker. The Jesuit school does not announce a valedictorian or salutatorian.

Jesuit Father Peter Carey, rector, will celebrate Brebeuf's Baccalaureate Mass at 10 a.m. on May 21 in the school chapel.

Cathedral High School's commencement exercises for 250 graduates begin at 1 p.m. on May 21 at the Hilbert Circle Theatre in downtown Indianapolis.

Cathedral's Class of 2000 will hear four commencement speeches. Sharing valedictorian honors are Jeffrey Myers of St. Mark Parish in Indianapolis and Neal Corson of St. Elizabeth Ann Seton Parish in Carmel, in the Lafayette Diocese. Co-salutatorians are Jacob Knight of St. Matthew Parish in Indianapolis and Jasmine Roberts of Immaculate Heart of Mary Parish in Indianapolis.

Father Patrick Kelley, principal, will celebrate the Baccalaureate Mass at 10 a.m. on May 20 at Cathedral's courtyard, weather permitting, or in the school's Robert V. Welch Student Activity Center.

Archbishop Daniel M. Buechlein is scheduled to attend commencements at Cardinal Ritter, Roncalli and Seccina Memorial high schools this year.

Chancellor Suzanne Magnant is expected to join Our Lady of Providence High School seniors at their graduation ceremonies.

Annette "Mickey" Lentz, secretary for Catholic Education and Faith Formation, and Office of Catholic Education staff members G. Joseph Peters, Sister for Christian Community Michelle Faltus and Bernadette Paradise also will represent the archdiocese at commencement ceremonies. †

PARISH

continued from page 3

Goebes said over the years the parish has had its ups and downs, but it's still a thriving parish today.

"It's a testament to the people who built the parish back in the late 19th century that we're still here," he said.

The parish grade school was closed and became part of Central Catholic School in Indianapolis in 1974 and the high school was closed after the 1968-69 school year. Roncalli High School now serves the parish.

"They're (the schools) not right here on the parish grounds anymore, but we still support those schools and we still attend them and feel like they are a part of our

parish," he said.

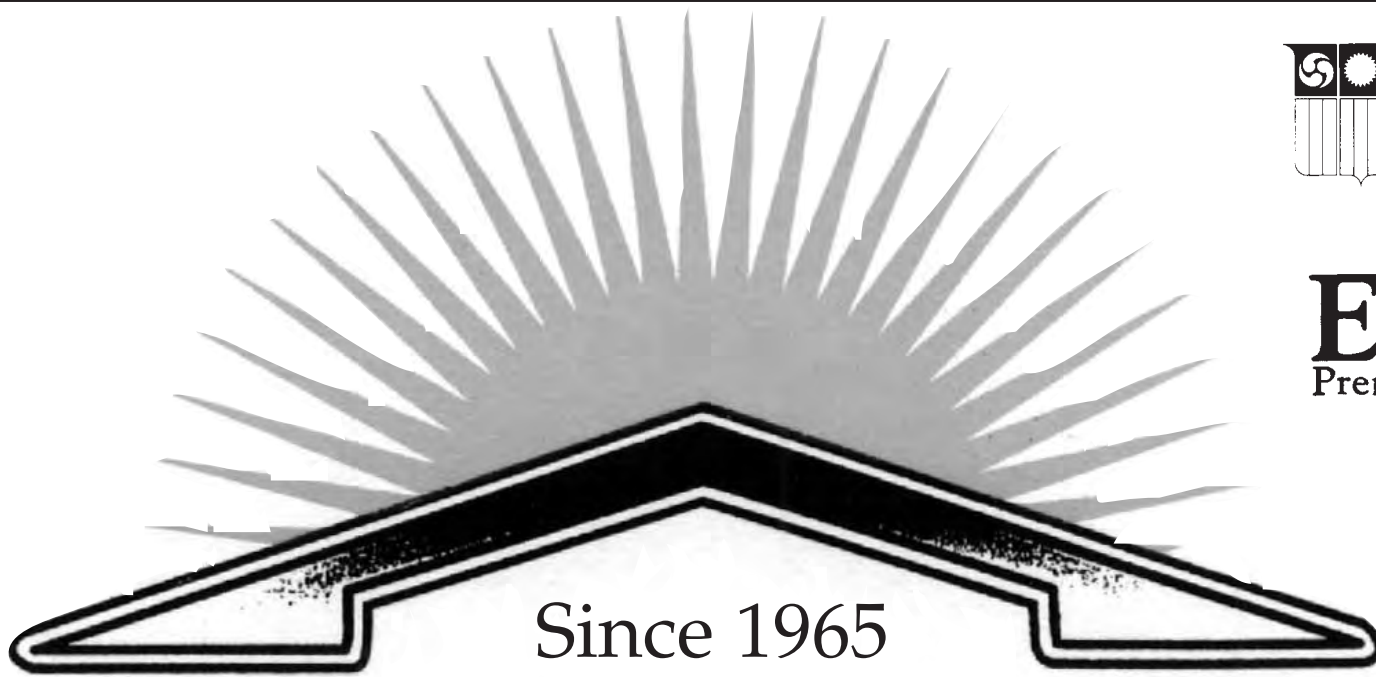
To commemorate the 125th anniversary of Sacred Heart, Dr. James J. Divita, professor of history at Marian College in Indianapolis, has written a parish history titled *Splendor of the Southside: A History of Sacred Heart of Jesus Catholic Parish in Indianapolis*.

The book features a number of color photographs of the church's interior as well as more than 75 historic pictures from throughout the parish's history. Sacred Heart High School and the Franciscans and Sisters of Saint Joseph who served the parish are also featured.

Advance sales of the book are available through May 21 for \$20. The book will cost \$30 upon publication. For more information regarding the book, call 317-638-5551. †



Sacred Heart of Jesus parishioners join hands to pray the Lord's Prayer during the parish's 125th anniversary Mass held on May 13 in Indianapolis. The Franciscans established the 430-household parish located in the Indianapolis South Deanery.



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