



The

Criterion

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April 16, 1999



CNS photos from Reuters

Wages of WAR



Above, Kosovar refugees reach to grab bread from Red Cross workers near Blace, Macedonia, April 4. Relief agencies are struggling to feed tens of thousands of ethnic Albanians fleeing Serbian troops in Kosovo, Yugoslavia. At left, a Serb woman weeps April 8 over a grave reportedly destroyed by a NATO bomb the night before in Kosovo's capital of Pristina. Catholic and Orthodox bishops in the Balkans appealed for a cease-fire in Yugoslavia and for donations to assist refugees. See related stories on Pages 2 and 21.

CRS assists Kosovar refugees, Yugoslav civilians

TIRANA, Albania (CNS)—The world spotlight has left the suffering of Kosovar refugees in sharp relief, but some Church workers are also worried about the fate of Yugoslav civilians under a heavy NATO bombing campaign.

Paul Butler, who until recently served as assistant country representative for Catholic Relief Services in Belgrade, left Yugoslavia the day before the bombs started to fall in late March. In Albania, he has helped the massive relief effort to aid the refugees from Kosovo.

But his thoughts were also on the people he left behind in Yugoslavia.

"My personal feeling is that not enough attention has been given to how the weakest segment in Serbian society is suffering, during all phases of this conflict," Butler said April 9, after more than two weeks of NATO air strikes.

He said the NATO bombing campaign, along with the Yugoslav war effort, has

caused severe problems for the most vulnerable civilians in Yugoslavia: the unemployed, the elderly and others on the margins of society.

Butler also noted that many Serbs have fled Kosovo for the relative safety of other Yugoslav areas.

As NATO increasingly targets the Yugoslav infrastructure, he said, the situation is going to get much worse for the marginalized.

Butler said that CRS, as the only nongovernmental organization operating throughout all of Yugoslavia, had enjoyed good relations with the Belgrade government, which viewed CRS as even-handed.

However, he said, the mood shifted as the last NATO deadline approached.

After receiving a warning about possible trouble, which never occurred, Butler said, CRS closed its main office in Belgrade and he and other foreigners left a few days later.

The NATO bombing campaign, along with the Yugoslav war effort, has caused severe problems for the most vulnerable civilians in Yugoslavia.

He said CRS operations were being kept alive by a young Yugoslav woman who was also caring for her 4-year-old daughter.

"We've been in phone contact, and you could hear the boom of the bombs in the background," Butler said. "She's been a real hero."

As a sign of solidarity with the Yugoslav people, five days after the NATO bombing began CRS sent a check for \$100,000 to Belgrade Archbishop Franc Perko.

Among other things, Archbishop Perko said he was concerned that the war could change Yugoslav attitudes about the Catholic minority there.

Most of the money was divided between Caritas Yugoslavia and the Yugoslav Red Cross for emergency relief, with about \$10,000 going to the Serbian Orthodox patriarchate and the Muslim community.

The donation has also raised spirits among the CRS Yugoslav staff members who stayed behind, Butler said. "They know that most of the assistance should go to the Kosovars, but they didn't want to be forgotten in Belgrade." †

(Donations to help Catholic Relief

Services provide humanitarian aid in Yugoslavia may be mailed to the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, Ind. 46206.)

Oldenburg to close girls' residence program

Board's decision reflects increasing number of day students at the 147-year-old academy

By Mary Ann Wyand

OLDENBURG—Oldenburg Academy, a private Catholic girls' school founded in 1852 by the Congregation of the Sisters of the Third Order of St. Francis, will close its residence program in June.

The decision to close the residence program was a difficult one, principal Martha Kollstedt said, but an increase in the number of day students enrolled at the academy means the secondary school will continue to grow in coming years.

"It is with deep regret that the board of trustees of Oldenburg Academy announces the resolution passed at the March 23 meeting to discontinue the Oldenburg Academy resident program, effective

June 1, 1999," board chairman Thomas Gruber said in a letter sent to parents of academy residents.

At present, 162 girls are day students and 18 are residents.

Gruber said the academy's resident program has been an essential part of the school for many years, allowing students who live outside the Batesville Deanery area to attend the girls' school.

At one time, more than half of the students lived in the dormitory, he said. Numbers in the resident program have declined over the years. Now only about 10 percent of those currently enrolled are residents.

"We have reluctantly determined that we can no longer offer a quality affordable program with such a small number of residents," Gruber noted in the letter.

"Discontinuing the resident program greatly saddens everyone in the Oldenburg Academy family," Kollstedt said of the board decision. "Difficult as it might be now, with tears in our eyes, we have to recognize in this decision signs of progress and growth for our school and the local area."

Citing significant demographic

growth in the Batesville and Oldenburg areas, Kollstedt said 90 percent of the academy students now "live within normal commuting distance" of the girls' college preparatory school.

"We no longer need 60 to 70 percent of our students [to come] from other areas," the principal said. "It's very different from the time period when we needed to depend on student enrollment from

Cincinnati, Indianapolis, Dayton, St. Louis and Kansas City."

In recent years, she said, there has been tremendous population growth in the region which has resulted in housing construction and business expansion in the Batesville Deanery.

"There's no unemployment in this area," Kollstedt said. "There are many jobs available." †

July pilgrimage includes Gethsemani abbey tour

Msgr. Joseph F. Schaedel, vicar general, will lead the archdiocesan Journey of Hope 2001 Summer Pilgrimage July 15-17 to Saint Meinrad Archabbey in St. Meinrad, the Abbey of Gethsemani in Trappist, Ky., and St. Joseph Proto-Cathedral in Bardstown, Ky.

The pilgrimage will begin with Mass in the Blessed Sacrament Chapel at SS. Peter and Paul Cathedral in Indianapolis. This day also will feature lunch and a winery tour at Huber

Orchard and Winery in Starlight followed by vespers and supper at Saint Meinrad Archabbey in St. Meinrad. Overnight accommodations will be at Santa's Lodge in Santa Claus, Ind.

The second day will include a liturgy for the feast of Our Lady of Einsiedeln at Saint Meinrad Archabbey, a visit to the Abbey of Gethsemani, and a performance of *Stephen Foster—The Musical* in Bardstown, Ky.

The archdiocesan pilgrims will attend Mass and tour St. Joseph Proto-Cathedral while in Bardstown.

The pilgrimage will conclude with a luncheon cruise on *The Star of Louisville*. The pilgrims are scheduled to arrive in Indianapolis at approximately 4 p.m. on July 17.

The cost of the pilgrimage is \$249 per person based on double occupancy and \$319 per person for single occupancy. Single reservations are limited. The price includes deluxe motor coach transportation, meals, overnight accommodations, admission tickets, fees and gratuities.

For more information or to make reservations, call Carolyn Noone, associate director for special events for the archdiocese, at 317-236-1428 or 800-382-9836, ext. 1428. †



Saint Meinrad Archabbey

Archdiocesan Mission Office assists CRS relief work in Balkans

Catholic Relief Services is assisting more than 300,000 Kosovar refugees, Providence Sister Marian T. Kinney, director of the archdiocesan Mission Office, said April 8.

"The situation is extremely fluid," she said, "with refugee numbers rising dramatically. Both in Macedonia and Albania, CRS is the main implementing force of the United States High Commission for Refugees, providing food, liquids, plastic sheeting and transport to refugees."

Catholic Relief Services also is "working closely with Albanian Muslim organizations, the Macedonian Red Cross, and local Caritas organizations," Sister Marian said. "Having worked for years in

Albania, Kosovo and Macedonia, CRS is a trusted aid provider."

Sister Marian asked archdiocesan Catholics to "pray that CRS can continue to reach the suffering."

The archdiocesan Mission Office is assisting CRS with emergency assistance by collecting donations for the Kosovo crisis. (See a related story with the mailing address for the Mission Office on Page 1.)

Donations for the humanitarian aid provided by Catholic Relief Services in the Balkans are critically needed, she said, because of the increasing numbers of Kosovar refugees in need of food, hygiene items, medical care, and other forms of emergency assistance. †

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Liturgy set for special education students

Mass at the cathedral May 2 to welcome special education faith formation students

By Margaret Nelson

St. Malachy parishioner Deborah Armenta of Brownsburg dreams of having a full cathedral when her special religious education (SPRED) students receive the sacraments of initiation during a liturgy at 3 p.m. May 2 at SS. Peter and Paul Cathedral in Indianapolis.

You'd expect that, because Armenta is volunteer coordinator of the SPRED faith formation program for the archdiocesan Office of Catholic Education.

But the young people with special needs—called friends—and their families also are pleased about the liturgy because they understand what the sacraments are about. Many have not been able to receive the sacraments because formational opportunities have not been available.

There are three pilot SPRED groups in the archdiocese. One group—of special needs youth aged 17 to 21—meets on Thursday evening. Another group, which meets on Monday, includes people with developmental disabilities who are 22 and over. The Cornerstone Christian Church in Brownsburg hosts these Catholic students.

The program is also being presented at St. Pius X Parish in Indianapolis and is being introduced this month in Terre Haute.

The first SPRED program was started in the archdiocese five years ago in the Tell City Deanery, with training and materials provided by the Evansville Diocese.

Growing from a program started in the Archdiocese of Chicago in 1967, the two-hour sessions include preparation time to create or find quiet. The youth may decide

to weave, paint, work with clay or listen to music.

Each friend has a helper or catechetical leader. The youth are called friends because this experience of faith helps those with special needs find a community where they belong.

"After 30 minutes, a peace comes into the room," said Armenta. The first hour prepares the students and volunteers for the last hour, when they go to the celebration space—a corner of the room with chairs and a natural decor that enhances the experience of focusing on the catechesis theme for the day.

In late March, the Thursday theme was the beauty of spring, with fresh flowers emphasizing the joy of the gift of life to help the friends rejoice in the gift of Jesus.

Each session closes with sharing of fellowship and refreshments.

Jim and Mary Murphy are representatives for SPRED at St. Malachy in Brownsburg and report to the parish council on faith formation. Their daughter is a friend in the Thursday program.

"Patricia has been asking," said Mary Murphy. Their daughter, who will be confirmed May 2, has not participated in faith formation since the sixth grade.

"Here she can come and be a participant," Murphy said. "She likes to come. She can express her faith in her own way."

"It is a program that is deeply needed here," said Armenta. "It is very simple, but it really works."

Armenta explained that some of the friends and their families have been frustrated because they didn't feel they had a



Photo by Margaret Nelson

Volunteer Shannon Hudson, a member of St. Malachy Parish in Brownsburg, checks special religious education student Mark Bogle's artwork during a recent SPRED session sponsored by the archdiocesan Office of Catholic Education. SPRED program participants will celebrate the sacraments of initiation at a Mass on May 2 at SS. Peter and Paul Cathedral in Indianapolis. The public is invited to the liturgy and a reception after the Mass.

place in the Church. When they didn't feel comfortable, the sacraments were overlooked.

The designers of the program rewrite the materials every summer and ship them to sites around the world.

The program consists of 12 sessions every other week. Sessions cover five themes: creation, covenant, election, salvation and sanctification.

"Scripture ties in with the experience," said Armenta. "It is all very sound catechetically."

"The training of catechists is critical," said Armenta. Because of that, it has taken two years to get the program to this point—so that some of the friends will be ready to receive the sacraments of initia-

tion at the May 2 Mass.

It is Armenta's goal that every parish in the archdiocese will be prepared to welcome people with developmental disabilities. Several more groups are planned for the fall of this year.

Armenta said she hopes that all friends and families of children, youth and adults with special needs will feel free to attend the liturgy and the reception afterward in the Assembly Hall of the Archbishop O'Meara Catholic Center. †

(To make a reservation for the free reception following the May 2 SPRED liturgy, call the archdiocesan Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430, and leave a message for Deborah Armenta.)

Pilgrimage to The Shrines of France

September 29 through October 9, 1999

Led by Rev. Msgr. Joseph F. Schaedel, Vicar General,
Archdiocese of Indianapolis

Cost: \$2,759 from Indianapolis

Day 1: Wednesday, USA/Paris

Day 2: Thursday, Paris/Lisieux

- Champs Elysee, Arc de Triomphe, Eiffel Tower and Notre Dame Cathedral
- Afternoon at St. Therese of the Child Jesus (the greatest saint of modern times)

Day 3: Friday, Lisieux/Paris

- Les Buissonnets, the family home where Therese spent the early years of her life
- Travel to Paris and visit the top of Montmartre hill to glimpse the Basilica of Sacre Coeur.

Day 4: Saturday, Paris

- Shrine of the Miraculous Medal, this is where Our Lady appeared to St. Catherine Labouré in 1830. There you will see the incorrupt body of St. Catherine and the waxed body of St. Louise de Marillac who, with the help of St. Vincent de Paul, established the Daughters of Charity.
- Church of St. Vincent de Paul

Day 5: Sunday, Paris/Nevers

- Nevers where St. Bernadette spent the last 13 years of her life.
- Visit St. Cyril and St. Judith Cathedral

Day 6: Monday, Nevers/Paray le Monial/Lyon

- Paray le Monial, the site of the apparitions of our Lord to St. Margaret Mary Alacoque in 1673. It is here that she received the 12 promises to increase devotion of the Sacred Heart of Jesus.

Day 7: Tuesday, Lyon/Ars/Lyon

- See the incorrupt body of a humble saint, St. John Vianney, patron of parish priests. We will also have an opportunity to receive the Sacrament of Reconciliation in the confessional where he spent 17 hours a day for over 30 years.

Day 8: Wednesday, Lyon/Avignon

- Avignon, we visit the magnificent Palace of the Popes. From the year 1309 to 1377, seven successive popes ruled the Church from this territory in southern France.

Day 9: Thursday, Avignon/Lourdes

- Lourdes, a small town in the Pyrenees Mountains. Here in 1858, the Virgin Mary appeared to Bernadette and identified herself as "The Immaculate Conception."

Day 10: Friday, Lourdes

- Visit the Basilica of Lourdes, and the Cachot, the place where Bernadette lived at the time of the apparitions. We will attend the Blessing of the Sick and have an opportunity to bathe in the miraculous waters of Massabielle.

Day 11: Saturday, Lourdes/Paris/USA

- This morning we travel to Toulouse where we board our flight to Paris. Upon arrival in Paris, we connect with our flight to the US with memories and inspiration to last a lifetime.

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Editorial

The death penalty and development of doctrine

On Good Friday, the U.S. bishops once again urged Catholics to work for an end to the death penalty, an unpopular cause in the United States today.

Those who find it difficult to accept the Church's teachings against capital punishment often point out that the Church has not always opposed the death penalty. They point out that even the *Catechism of the Catholic Church* originally said that legitimate public authority has the duty "to punish malefactors by means of penalties commensurate with the gravity of the crime, not excluding, in cases of extreme gravity, the death penalty."

Later the pope asked that the catechism be revised to reflect the Church's current teaching, i.e., capital punishment is morally permissible only if the community cannot be protected from an unjust aggressor by any other means or if nothing else dissuades potential offenders from committing crimes. These circumstances, the pope (and the catechism) say, "are very rare, if not practically nonexistent."

How, they ask, can the pope simply change what has always been Church doctrine?

The answer is that the Church has always recognized what is called the development of doctrine. This is the notion that the Church's understanding of divinely revealed truths grows and evolves. The truths themselves remain, but the grasp of the truths—due to the gradual unfolding of the divine mysteries—changes as circumstances change.

The deposit of faith has not been added to, or subtracted from, since the death of the last apostle. However, our understanding of the teachings of Christ is clearer now than it was in the first centuries because of the reflections of scholars and theologians, the practical experiences of living the faith, and the teaching of the Church's hierarchy.

Examples of the development of doctrine are some of the teachings about the Blessed Virgin, especially the formal def-

initions of the doctrines of the Immaculate Conception and Mary's assumption into heaven.

Cardinal John Henry Newman, the greatest theologian of the 19th century, is probably still the top authority on the development of doctrine. While he was still an Anglican he started to write a 340-page scholarly book called *An Essay on the Development of Christian Doctrine*. By the time he finished it, in 1845, he had become a Roman Catholic. Two years before that, he preached a lengthy sermon at Oxford that he titled "The Theory of Developments in Religious Doctrine."

Newman was particularly concerned about differentiating between what was truly a development of a doctrine and what was a corruption or perversion of the truth. He identified what he called "seven notes of varying cogency, independence, and applicability, to discriminate healthy developments of an idea from its state of corruption and decay."

He said that there is no corruption if a doctrine "retains one and the same type, the same principles, the same organization; if its beginnings anticipate its subsequent phases, and its later phenomena protect and subserve its earlier; if it has a power of assimilation and revival, and a vigorous action from first to last." He then elaborated on each of these criteria at great length.

The Church's teaching about the death penalty clearly is an example of the development of a doctrine. It has always been clear that it is immoral to kill people but the development of that doctrine is that the ban on killing applies to those who are guilty of serious crime just as much as it does to the innocent.

The U.S. bishops seem to acknowledge that they see a development of doctrine here. In that Good Friday statement they said, speaking about Americans who still support the death penalty because of their fear of crime and horror at innocent lives lost, "We hope that they will come to see, as we have, that more violence is not the answer." †

—John F. Fink

Seeking the Face of the Lord

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



Our youth, young adults are an impressive lot

It is no secret that I am impressed by our youth and young adults. More than usual, recently, I have had lots of contact with them around the archdiocese.

I dedicated a new chapel and consecrated an altar for Seccina Memorial High School a few weeks ago. The Mass and consecration of the altar took place in the gymnasium before the assembled student body. I was impressed by their attentiveness, openness, friendliness and clean-cut appearance. I realize that when I am around an extra effort is made to look good, but even granting that, I was still very impressed.

A couple of Saturdays ago I participated in an hour-long question-and-answer forum at a conference for our young adults held at Marian College. I was impressed by the depth of the questions, the respectful and sincere attitude of the young adults and their honesty with me. The clear message from our young adults is straightforward. They want to be more involved with our Church, our parish communities in particular. They don't always feel welcome or included for some reason. For my part, I encouraged our young adults to make themselves more visible to their pastors and parish community.

In late March, a pastor of a south side Indianapolis parish wrote to tell me of a service project his youth group is planning. Ten young parishioners are going to southern Texas and northern Mexico to paint, clean and fix up homes in the barrios. They will help the elderly and poorest of the poor in their homes in one of the deprived areas of Mexico. The youth are working hard to raise the money for the experience on their own. The pastor caught the contagious excitement of his youth and is rightly proud of them.

Last week I traveled to Madison to celebrate a Mass with the graduating seniors of Shawe Memorial High School. Once again I was impressed by the open friendliness of the seniors and their attentiveness at Mass. They were quite comfortable and at ease with adults, something that is not always easy for youth. Of course, they "cleaned up good" for the occasion. Again, I was proud of what we do for our youth in our Catholic high schools. The Shawe seniors told me about their appreciation for what they had experienced.

Last week there was a reception

for some 50 folks at the archbishop's residence. Three Seccina students volunteered to help park cars and accompany guests to the front door. We were impressed. During Holy Week, a Roncalli senior volunteered to serve at the Easter Vigil at the cathedral. He also volunteered to assist me with confirmations through the spring.

In mid-March I was invited to celebrate Mass and give a talk on prayer to the college seminarians of St. John Vianney Seminary in St. Paul, Minnesota. We have four of our seminarians there at the present time. While I was there, two of our graduating seniors told me of a project for vocational promotion that they call "Biking for Jesus." Nine or 10 of the graduating seminarians are going to bike from Minnesota through Wisconsin and Michigan, arriving in Indianapolis on June 4, the night before priesthood ordination. In each diocese, they will lead a prayer service for vocations. Here, in Indy, they will do so at St. Barnabas Parish. These young men are happy to be seminarians, and they want to share their story and their enthusiasm in a dramatic way. I am delighted, and I hope they get some good publicity for the cause.

A couple of weekends ago, the vocation committee of the archdiocese sponsored a retreat for young folks who are considering a religious or priestly vocation. Twenty-eight women and men participated. I had the privilege of celebrating Mass with them at the conclusion of the retreat. I was impressed by the generosity and positive spirit of these retreatants. I thanked them and congratulated them "for giving God a chance."

April 25 is the day set aside by the universal Church to pray for priesthood and religious vocations. I invite everyone to pray for vocations earnestly because nothing is more effective in the vocation apostolate than our prayers. I also want to encourage us to invite our best youth to consider whether God might be calling them to a special ministry in the Church. No doubt, God continues to call our youth and young adults to priesthood and religious life at the end of the second millennium and the beginning of the third. Our challenge is to encourage and support them in prayer and in listening for God's call. Clearly, our youth are as generous and open minded as ever, even though the call of God is not easy to hear these days! †

Archbishop Buechlein's intention for vocations for April

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



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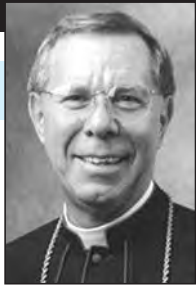
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Buscando la Cara del Señor

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



Nuestros jóvenes y adultos jóvenes son impresionantes

No es secreto que estoy impresionado por nuestra juventud. Recientemente he tenido mucho más contacto con ellos en la archidiócesis de lo que es normal.

Hace algunas semanas he dedicado una capilla y consagrado un altar para Seccina Memorial High School. La misa y consagración del altar tuvo lugar en el gimnasio ante el grupo de estudiantes allí congregados. Su atención, franqueza, simpatía y su aspecto bien cuidado me impactaron. Yo sé que cuando estoy por ahí ellos hacen un esfuerzo extra para aparecer bien, de acuerdo, pero todavía estaba impresionado.

El sábado hace dos semanas participé en un foro de preguntas y respuestas de una hora en una conferencia para nuestros adultos jóvenes en Marian College. La profundidad de preguntas de los adultos jóvenes, su actitud respetuosa y sincera y su franqueza conmigo también me impactaron. El mensaje claro de la juventud contiene franqueza. Ellos quieren participar más en nuestra iglesia y con las comunidades de nuestra parroquia en particular. Por alguna razón no se sienten cómodos o incluidos. Por mi parte, animé a los jóvenes a volverse más visibles a sus pastores y a la comunidad parroquial.

En los fines de marzo, me escribió un pastor de una parroquia del sur de la ciudad para informarme de un proyecto de servicio que está planeando su grupo de jóvenes. Diez parroquianos jóvenes irían a la zona sur de Tejas y a la zona norteña de México para pintar, limpiar y reparar casas en los barrios. Ellos ayudarían a las personas de edad avanzada y a los más pobres en sus casas en una de las áreas más necesitadas de México. La juventud está trabajando con esfuerzo para conseguir el dinero por su cuenta para esta experiencia. El pastor se contagió del ánimo de los jóvenes y está orgulloso de ellos.

La semana pasada viajé a Madison para celebrar Misa con los estudiantes por egresar de Shawe Memorial High School. Una vez más los estudiantes por egresar me impresionaron por su abierta simpatía y su atención en Misa. Se sintieron bastante cómodos a gusto con adultos, algo que no siempre es fácil para la juventud. Por supuesto, ellos tuvieron buena apariencia para la ocasión. Nuevamente me sentí orgulloso de lo que hacemos para nuestra juventud en nuestras escuelas secundarias católicas. Los estudiantes de Shawe me comentaron su apreciación por lo que experimentaron.

La semana pasada había una recepción para unas 50 personas en la residencia del arzobispo. Tres estudiantes de Seccina ofrecieron ayudar a par-

quear los automóviles y acompañar a los invitados a la puerta principal. Nosotros estábamos impresionados. Durante la Santísima Semana, un estudiante en su último año de Roncalli ofreció servir en la Vigilia de Pascua en la catedral. Él también ofreció ayudarme con confirmaciones a través de la primavera.

A mediados de marzo se me invitó a celebrar Misa y dar una charla acerca de la oración a los seminaristas de la universidad de Saint John Vianney Seminary en Saint Paul, Minnesota. En la actualidad tenemos cuatro de nuestros seminaristas allí. Mientras estaba allí, dos de nuestros graduados me contaron de un proyecto para promover las vocaciones que llaman "Montar en Bicicleta por Jesús". Nueve o diez de los seminaristas que están por egresar estarán montando en bicicleta desde Minnesota pasando Wisconsin y Michigan, hasta llegar a Indianápolis el 4 de junio, la noche antes de la ordenación de sacerdocio. En cada diócesis, ellos llevarán un servicio de oración para vocaciones. Aquí, en Indianápolis, celebrarán el servicio en la parroquia de Saint Barrabas. Estos hombres jóvenes están contentos de ser seminaristas, y quieren compartir su historia y su entusiasmo de una manera dramática. Estoy encantado, y espero que atraigan un poco de buena publicidad por la causa.

Un par de fines de semana atrás, el comité de vocación de la archidiócesis patrocinó una retirada para los jóvenes que están contemplando una vocación religiosa o sacerdotal. Veintiocho mujeres y hombres participaron. Yo tuve el privilegio de celebrar Misa con ellos a la conclusión del retiro. Me impresionó la generosidad y el espíritu positivo de los participantes. Les agradecí y felicité "por darle una oportunidad a Dios".

El 25 de abril es el día reservado por la Iglesia universal para orar por el sacerdocio y las vocaciones religiosas. Les invito a todos a orar seriamente porque nada es más eficaz en el apostolado vocacional que nuestras oraciones. También quiero animarlos a invitar a nuestra juventud para considerar mejor si Dios les está llamando a un ministerio especial en la Iglesia. Sin duda, Dios continúa llamando a nuestra juventud y los adultos jóvenes al sacerdocio y a la vida religiosa al final del segundo milenio y al principio del tercero. Nuestro desafío es animarlos y apoyarlos en oración para que estén atentos al llamado de Dios. ¡Claramente, nuestra juventud es generosa y libre de prejuicios como siempre, aunque hoy en día el llamado de Dios no es fácil de oír! †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Disagrees with Fink

I usually find John Fink's articles informative but I strongly disagree with him in his last paragraph of "When new Catholics have difficulty with some teachings" in the April 2 edition of *The Criterion*.

I am a cradle Catholic, and I do not believe that "through the Catholic Church I will achieve my salvation." In love I must say that belief is a prideful statement. Ephesians 2:8-10 says it all: "We are saved through trusting Christ."

Many Christians of all denominations are trusting Christ for their eternal life. We believers are all members of his Church, not just the Catholic Church. The body of Christ includes all those who have made Jesus Christ Lord of their lives and are followers of him. What is the focus of our Church?

Mary Ann Smith
Starlight

Praises Fink

I was impressed with the commentary written by John Fink (*The Criterion*, April 2) "When new Catholics have difficulty with some teachings." The love and compassionate understanding that emanated from Mr. Fink's words will surely serve as a reas-

suring and uplifting message to both new and lifetime Church members.

Mr. Fink helps us reconcile the difference between "difficulty with some teachings" and the concept of "doubt" when he quotes Cardinal Newman as saying, "Ten thousand difficulties do not make one doubt."

I believe an awareness that difficulty and doubt are not synonymous may be a critical factor in one's discernment process regarding entering into or remaining faithful to Catholicism. In other words, the admission of difficulty with a teaching does not assume lack of faith in our Lord and our Church. Too often, persons exploring Catholicism confuse difficulty with doubt and if not mentored with Fink's philosophy, may reject their inner call to join the Church.

Fink's perspective on this issue was one of the most loving, hope-filled writings I have encountered on this topic. I write this in gratitude to his article—and its potential effect on persons exploring a relationship with the Catholic Church. I would urge him to consider developing a more comprehensive literary approach to sharing his wisdom on this topic!

Beth Applegate
Indianapolis

From the Executive Editor/William R. Bruns

All ministries in place despite staff reductions

In a front-page article last Saturday, *The Indianapolis Star* reported on the projected \$2.2 million shortfall in the archdiocesan operational budget and a subsequent decision last February to reduce archdiocesan central administrative staffing by 12 middle-management and staff-support positions and not to fill an additional four vacant positions.



While the decision seems to have been big news to the editors at *The Star*, it was certainly old news to archdiocesan leadership. Before and after the decision, various consultative bodies in the archdiocese were informed of the shortfall in the operational budget and were asked for suggestions on how to correct it. At the time of the elimination of the positions, letters were sent to all clergy and to parish life coordinators informing them of the action and asking for their prayers. Some parishes even included prayers for staffers whose jobs were being eliminated in their Sunday general intercessions. So, the decision was certainly not carried out in secret. No story appeared in *The Criterion* at the time because it is general archdiocesan policy not to discuss personnel issues in the public forum. The article in Saturday's *Star*, however, changed all that.

Some readers of that article are concerned that certain ministries will be eliminated because of the staffing reductions. Others are asking how the archdiocese could have a budget deficit after having had such a successful capital campaign.

First, the concern about ministries. Let's be perfectly clear: no ministries have been eliminated. The *Star* article clearly and correctly states that "the layoffs will not put ... ministries in jeopardy," including pro-life activities and ministry to those who are HIV+ or who suffer from AIDS and to their families. Essential functions and services are being reallocated to other staff members or to volunteers.

Second, let's discuss "all that money" from the capital campaign.

It is important to remember that capital and operational monies are used for two completely different types of expenses. Capital and endowment monies may not

be used to pay operational expenses, or day-to-day expenses, since they are designated for specific projects (for example, deferred maintenance, new construction, tuition assistance). Operational, or day-to-day, expenses include such things as payroll, utilities, maintenance, or assistance to low-income parishes and schools.

In addition, the capital campaign was parish-based. So most (72 percent) of the monies will be spent at the parish. Also, the capital campaign donations are mostly in pledges at this time and they are to be paid over a 3-to-5-year period. So even if monies from the capital campaign could be used for the operational budget—and they can't be—those monies are not sitting in a vault at the Catholic Center.

We can be justifiably proud that the archdiocese has made such wonderful progress over the last several years and has experienced a very successful and historic capital and endowment campaign, but operational expenses have simply grown beyond our operational income.

According to Jeffrey D. Stumpf, chief financial officer, this is a short-term budgetary problem. The long-term financial stability of the archdiocese is not in question. "We are growing," he said, "and this growth has caused us to become overextended. It is not at all unusual for organizations experiencing the growth we've experienced to find that it takes time for the operational monies to catch up to the new realities.

"The reduction in force was taken as a last resort," he said, "when other actions to correct a deficient operational budget proved insufficient."

All affected employees received a severance package that included salary and health insurance depending on their length of service. Outplacement assistance has also been provided.

Obviously, the decision to eliminate a dozen jobs was difficult and painful for the archbishop and for members of the Management Council. Many of us who were involved in making the decision are still dealing with our feelings surrounding the loss of our friends and colleagues. But the simple fact is that no other decision would have been responsible.

We have a bright future as an archdiocese. We need to keep our eyes fixed on our mission, do the best job we can do, and move on. †

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Check It Out . . .

In a program called **Cards for the Cure™**, Hallmark Gold Crown® Stores have joined the effort to help find a cure for breast cancer. Hallmark will donate at least \$1 million to the **Susan G. Komen Breast Cancer Foundation** for research, education, screening and treatment programs. Between April 18 and May 2—the weeks leading up to Mother's Day—shoppers can help raise even more money with every Hallmark card they buy at a Hallmark Gold Crown® store. In addition, those who purchase any Hallmark greeting card at one of these stores will receive a free, specially designed card created by Hallmark artist Paula Krekovich, a breast cancer survivor. The free card-with-purchase features a caring reminder of the importance of an annual mammogram and monthly breast self-examinations in the early detection of breast cancer.

The Little Red Door Cancer Agency, in cooperation with the Marion County Health Department, will offer a **free oral cancer screening** from 1:30 p.m. to 4 p.m. April 27 at the Forest Manor Health Center, 3840 N. Sherman Dr., in Indianapolis. People who use tobacco and/or alcohol products are encouraged to attend. For more information or to schedule an appointment, call 317-925-5595.

Dog Talk, a musical group that blends pop, jazz, reggae, rock and other styles—will perform at a benefit concert for the Julian Center from 8 p.m. to 10 p.m. April 29 in the new Allen Whitehill Clowes Amphitheater on the Marian College campus, 3200 Cold Spring Road, in Indianapolis. The concert is free and open to the public. Donations for the Julian Center will be accepted. For more information, call 317-955-6109.

A Serenity Retreat for Men and Women (12-Steps), will be held April 30-May 2 at Mount St. Francis Retreat Center in southern Indiana. Conventual Franciscan Father Jim Cantwell is the presenter. For more information, call 812-923-8817.

"Tis a Gift to be Simple," a mini-retreat, will be held April 24 at the Benedict Inn, 1402 Southern Ave., in Beech Grove. For more information, call 317-788-7581.

St. Bartholomew School in Columbus, will host **Fiesta '99**, on May 8 at the Commons in Columbus. A silent auction will begin at 5 p.m. A Mexican buffet dinner will be provided by Tapitio's from 6 p.m. to 7:30 p.m. The live action will begin at 7:30 p.m. Items in the auction include vacation trips, sporting event tickets, dinners, camps, and more. Tickets are \$15 per person and \$13 per senior citizen. To purchase tickets, call 812-376-6674.

Holy Cross Central School, 125 N. Oriental St., in Indianapolis, will host registration for full-day kindergarten through eighth grade. Contact the school office at 317-638-9068.

St. Lawrence School will celebrate the eighth annual Father Beechem Education Fund Dinner April 30 at the Crystal Yacht Club in Indianapolis. Anne Ryder, news anchor at WTHR/Channel 13 in Indianapolis, is the main speaker. After-dinner music will be provided by the Cathedral Jazz Band. The dinner is \$35 per person. To make reservations, call 317-543-4932.

The archdiocesan Office of Lay Ministry will sponsor, **"Reflections on Your Spiritual History,"** a program for lay ministry staff, on April 28 at St. Agnes Parish in Nashville. Gathering is at 9 a.m. The program is from 9:30 a.m. to 4 p.m. Benedictine Sister Mildred Wannemuehler, parish life coordinator of St. Agnes Parish in Nashville, is the presenter. Sister Mildred will introduce spiritual guides from Anthony of the Desert to Catherine of Siena and Thomas Merton, among others. The cost is \$25 in advance and \$30 at the door. Discounts are available for parish groups. For reservations, call Wanda Clayton at 800-382-9836, ext. 7325, or 317-236-7325.

Hope Counseling Ministry, an ecumenical effort of Irvington Churches—including Our Lady of Lourdes Parish, in Indianapolis—will host its **sixth annual Hope Benefit** on April 17 at the Irvington Presbyterian Church, 55 Johnson Ave., in Indianapolis. The event will begin at 5:30 p.m. A silent auction will include items such as Longaberger baskets, restaurant certificates, house cleaning services, and unique items created by area artists. Dinner will be served at 6:45 p.m. A performance of the As Is Dance Company will follow at 8 p.m. A light dinner will be served to children attending the event. Crafts for the children will follow. The cost for tickets is \$15 per adult. Children's tickets are \$3 each; with a maximum of \$6 for families with children ages 12 and under. To purchase tickets or for more information, call Susie Garriott at 317-359-9203.

Seccina Memorial High School in Indianapolis will host its second annual Silent and Live Auction benefit on April 17 in the school gym. Doors will open at 5 p.m. The silent auction begins at 5 p.m. Dinner follows at 6 p.m. Live auction begins at 7 p.m. Tickets are \$25 per person. For more information, call 317-351-5976.

Diane and Benito Rivera will perform a **"four-hands" piano concert** on April 18 at 2:30 p.m. (EST) in St. Bede Theater at Saint Meinrad Archabbey in St. Meinrad. The concert's music features two pianists playing one piano at the same time. For more information, call Barbara Crawford at 812-357-6501. †

VIPs . . .

Father Elmer J. Burwinkel, a retired diocesan priest who lives in Madison, Ind., was among the speakers during Human Life International's 18th annual World Conference on Love, Life and the Family held April 7-11 in Toronto, Ontario, Canada. Father Burwinkel discussed "Mary is the Answer: Schoenstatt Spirituality."


Holy Cross Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame, was honored with a Spirit of the Prairie Award April 9 by Conner Prairie historical museum in Fishers. The award recognizes leaders in Indiana who have forged new frontiers in their respective fields. †

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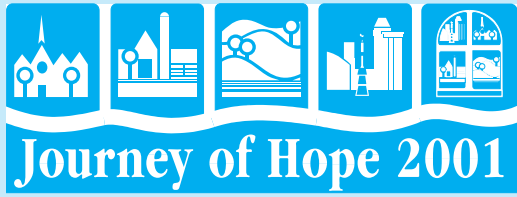
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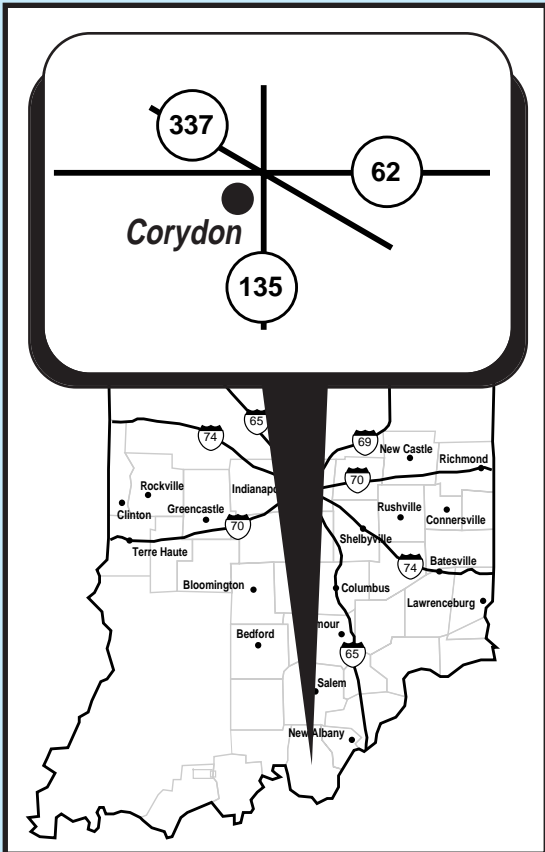
New Albany Deanery

St. Joseph Corydon

Story by Susan M. Bierman

Fast Fact:

St. Joseph Parish is located in Corydon—Indiana's first state capital.



Journey of Hope 2001

School is factor in growth at St. Joseph Parish, Corydon

CORYDON—St. Joseph Parish in Corydon is growing. Many factors are attributing to this growth in the 478-household New Albany Deanery parish.



Fr. Mauro Rodas

Father Mauro Rodas, pastor of St. Joseph Parish, believes another reason could be people working in neighboring cities like New Albany and Louisville, Ky., choose to reside in the scenic setting of Corydon to get away from big city hustle and bustle.

"People who work in the city come here [Corydon] to sleep," Father Rodas said.

Nancy Stewart, parish secretary, agrees many people who work in the city choose to live in smaller towns. She also said the new riverboat casino that docked in Harrison County last fall could be another factor. But even more so, the reason for this parish growth points to St. Joseph School for responsibility.

"St. Joe Parish has grown a lot *because* of the school," said Sister of Charity of Nazareth Rose Riley, principal of the school.

Sister Rose said enrollment at the school has almost dou-

bled over the last few years. School enrollment is 165 students in kindergarten through eighth grade. The school also serves Most Precious Blood Parish in New Middletown, and St. Peter Parish in Harrison County—as well as other neighboring parishes. Most of the children enrolled at the school are Catholic.

St. Joseph Parish, and the two mission parishes—Most Precious Blood and St. Peter—are very supportive of the school.

Father Rodas said the parishes support the school because they "are passing on their faith to the Catholic children and are teaching the non-Catholic children the value of our Catholic faith."

The three parishes host the St. Joseph Parish picnic in July. Proceeds from the picnic go to the school. A number of the parishioners are involved with the picnic in various ways—everything from quilt making for raffles to preparing chicken dinners for thousands.

The students give back to the parish as well. Sister Rose said St. Joseph School students are very visible in the parish.

"We try to get the kids involved in parish life," she said.

Not only are the children involved in parish life but they're also active in community life.

"Service is our theme. Service to the community, service to the parish, service to each other," Sister Rose said.

She said the school has accomplished every goal it has set.

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"Anything we've set our minds to do—we've done," she said.

She attributes many of the school's accomplishments to parental support.

"I'm really impressed with the parents of this school," she said.

Sister Rose added that the school is something the parents want. They have a need to offer their children a Catholic education.

"I've never worked with a more cooperative and a more enthusiastic group of parents than I have here," Sister Rose said.

Father Rodas said the parents support the school because they know their children are getting a very solid education.

"A formation of a total person," he said.

Father Rodas is very involved with the school. He has started a counseling program at the school since arriving at the parish last year.

He is happy with the program because "it gets good results."

Parish house, new parish hall

With growth in the school and parish comes the need for more space.

"If we have the space we can offer more programs," Father Rodas said.

An auction of a house bordering St. Joseph Parish property was to take place two weeks prior to the parish's Journey of Hope from Generation to Generation capital campaign. A parishioner approached Father Rodas with the opportunity for the parish to have more space through purchasing the house. The parishioner told him it would cost about \$80,000 to buy the house.

"I said, 'We don't have the money,'" Father Rodas said.

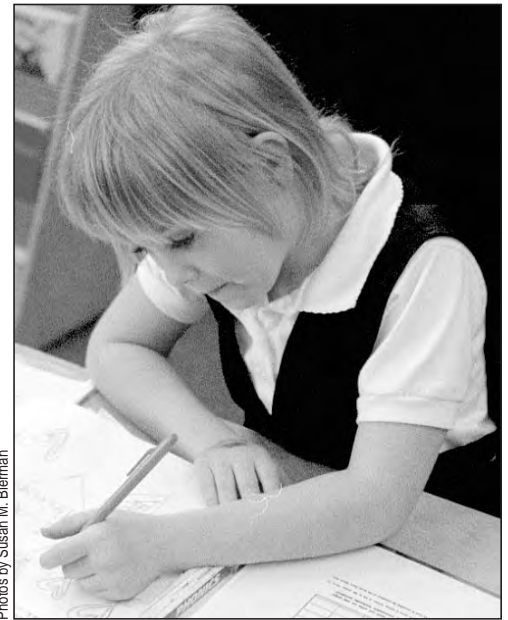
The parishioner then organized about 12 other parishioners and bought the house at the auction for \$68,000.

"They donated it [the house] to the Catholic Archdiocese of Indianapolis for St. Joseph Parish," Father Rodas said.

Two weeks later, these parishioners and the rest of the parish went on to carry out a successful Legacy of Hope from Generation to Generation capital campaign. The parish campaign goal was \$230,800; \$263,663 was pledged. The parish plans to build a parish hall with its share of the money. †



Above, St. Joseph School in Corydon fifth-grade students in Catherine Egger's class pray before going to lunch. Pictured in front from left are Katie Bennett and Andrew Orwick. In back are Daniele Conway, Catherine Egger (fifth-grade teacher), Gavin Steele, Patrick Lasher and Matthew Deatrick. At right, first-grader Brittany Richert concentrates on a lesson in Marsha Shields' class at St. Joseph School in Corydon.



Photos by Susan M. Bieman

St. Joseph, Corydon (1896)

Address: 312 E. High St., Corydon, IN 47112
Phone: 812-738-2742 Fax: 812-738-2718

Church Capacity: 450 & Number of Households: 478

Mission: Most Precious Blood, New Middletown; St. Peter, Harrison Co.

Pastor: Rev. Mauro Rodas Administrator of Religious Education: Becky Flaherty
Parish Council Chair: Joe Shireman Parish Secretary: Nancy Stewart

Principal: Sr. Rose Riley, SCN

School: 512 N. Mulberry St., 812-738-4549 (K-8) Number of Students: 160

Masses: Saturday Anticipation — 5:00 p.m.

Sunday — 7:30, 9:30 a.m. Holy Day — 8:00 a.m., 7:00 p.m.

Weekdays — Tues. 6:30 p.m.; Wed., Thurs., Fri. 8:00 a.m.

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May 15, 1999	Oct. 16, 1999
June 19, 1999	Nov. 20, 1999
July 17, 1999	Dec. 18, 1999
August 21, 1999	

Schedule of Events

8:30	Mass at St. Andrew
9:00	Prayerful March to Clinic
9:30	Rosary at Abortion Clinic
10:00	Return March to Church
10:30	Benediction



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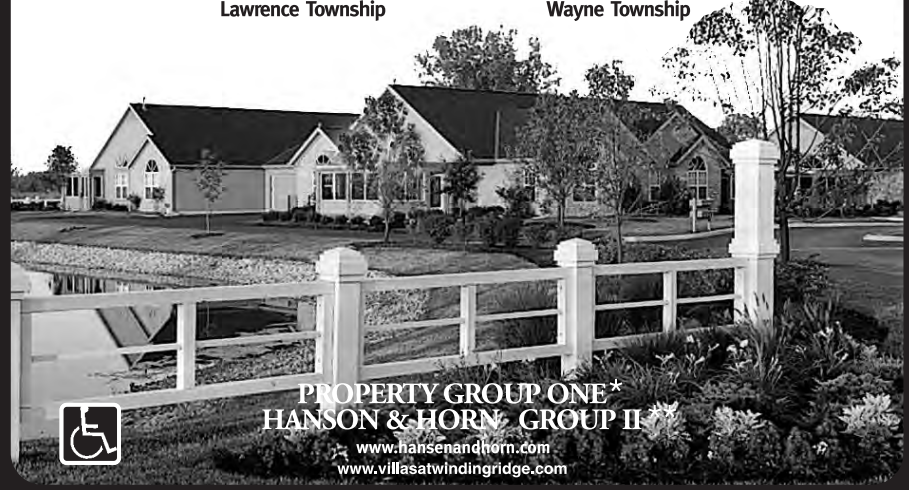
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The Woods plans varied Earth Day activities

Alpaca shearing is one of the Earth Day activities scheduled April 21 at the White Violet Center for Eco-Justice at Saint Mary-of-the-Woods. Jason Hobson (left), a 1998 center intern, and Larry Bown, the center manager, hold an alpaca steady while Christine Pavlik, also a center intern last year, shears fleece from the animal. Providence Sisters Ann Sullivan, center director, and Ruth Johnson gather the fleece in a bag.



Photo courtesy of Sisters of Providence

SAINT MARY-OF-THE-WOODS—The White Violet Center for Eco-Justice, a Ministry of the Sisters of Providence of Saint Mary-of-the-Woods, will celebrate Earth Day with hands-on activities from 11:30 a.m. to 2 p.m. on Wednesday, April 21, at Saint Mary-of-the-Woods.

Earth Day events include alpaca shearing demonstrations and opportunities for close-up looks at some of the alpacas.

Local spinners and weavers will demonstrate their skills inside the White Violet Center, and alpaca fiber end products will be available.

In the greenhouse, participants can plant flower and herb seeds to take home, and view the early crops planted in the greenhouse garden.

Larry Bown, manager of the White Violet Center, will present gardening information and explain how planting certain kinds of wheat, grasses, flowers and other plants can protect good insects. He also will discuss integrated pest management.

Information on home composting and other summer garden information also will be available during the Earth Day celebration.

Tom Champion, the White Violet Center beekeeper, will share information about honey bees and honey production. Visitors also may have an opportunity to view the beehives.

The public is invited to bring sack lunches and enjoy the afternoon with the Sisters of Providence and staff members of the White Violet Center.

Earth Day was established in 1970 by Sen. Gaylord Nelson to raise political awareness of environmental issues through grassroots efforts to recognize the interdependence and interconnection of all life. †

(For more information on Earth Day activities, call Providence Sister Ann Sullivan, director of the White Violet Center for Eco-Justice, at 812-535-3131, ext. 525, or e-mail her at sullivan@spsmw.org.)

Around the archdiocese

INDIANAPOLIS—Brian Pike, a seventh-grade student at St. Thomas Aquinas School in Indianapolis, won first place in the biological division of the Central Indiana Regional Science Fair held recently at Indiana University/Purdue University at Indianapolis.

He also was the overall trophy winner in the biological science category.

His research on "The Growth of Bacteria on Toothbrushes under Various Conditions" qualified him for competition in the middle school level of the International Science Fair in Washington, D.C.

Brian also received a special achievement award from the Indianapolis District Dental Society, a second-place Sciencetech Award, and a Purdue University School of Agriculture Award.

PLAINFIELD—April 26 is the date of the Young Authors Event at St. Susanna School in Plainfield.

Students from area elementary schools participate in this annual event, which begins at 6 p.m. and includes a book fair.

Valiska Gregory, the author of *When Stories Fell Like Shooting Stars*, will meet with kindergarten through second-grade students at 6:30 p.m. and with students in grades three through five at 7:10 p.m.

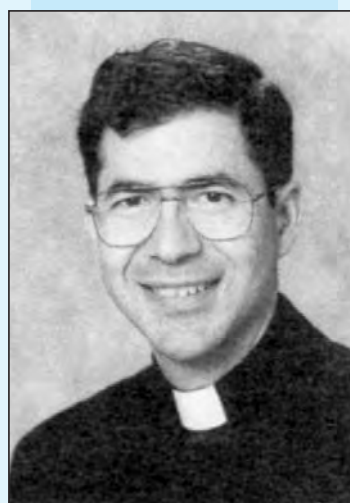
INDIANAPOLIS—Teacher Marla Zinkan gave her second-grade class at Christ the King School in Indianapolis an opportunity to perform by presenting a play, *The Three Piggy Opera*, based on the story of *The Three Little Pigs*.

INDIANAPOLIS—Sixth-grade students in teacher Maria Janney's class at St. Matthew School in Indianapolis prepared a memorial video and arranged a Mass scheduled April 28 in memory of classmate Emily Seiler, who died of cancer two years ago. †

MAY 1-2, 1999



Archdiocesan Office of Pro-Life Activities welcomes Father Frank Pavone, National Director of Priests for Life and an official of the Pontifical Council for the Family to Indianapolis.



Father Frank Pavone

Father Pavone's schedule in Indianapolis:

May 1, Saturday	8:30 a.m.	Pro-Life Mass St. Andrew Church, 3922 E. 38th Street
	9:30 a.m.	Rosary at the Abortion Clinic 3100 E. 38th Street
	10:30 a.m. to noon	Workshop for archdiocesan priests and pro-life committee members Catholic Center, 1400 N. Meridian Street
	4:30 p.m.	Mass and Homily Holy Rosary Church, 520 Stevens Street
	7:00 p.m.	Program St. Bartholomew, Columbus, location TBA
May 2, Sunday	10:00 a.m.	Mass and Homily Holy Rosary Church, 520 Stevens Street
	12:15 p.m.	Mass and Homily Holy Rosary Church, 520 Stevens Street
	1:00 p.m.	Program at St. Monica Church , 6131 N. Michigan Road Must R.s.v.p. by April 19th, call 317-297-5418
	4:00 p.m.	Program at St. Luke Church 7575 Holiday Drive East

Father Pavone has been director of Priests For Life in the United States since 1993. In 1997, he was asked by the Vatican to help coordinate pro-life activities throughout the world as an official of the Pontifical Council for the Family. He has devoted his priestly life to assisting God's people in responding to the evils of abortion and euthanasia. His message will be timely and inspiring to all who are searching for ways to build the culture of life.

All clergy, parish leaders and parish pro-life committee members are especially encouraged to attend the Saturday morning conference at the Catholic Center. Please publicize Father Pavone's other appearances in your parish so that anyone who wishes to hear Father Pavone's message can select a convenient site and time. If you have any questions, please call the **Office for Pro-Life Activities at 317-236-1569**.

Franciscans also schedule Earth Day events

OLDENBURG—The Congregation of the Sisters of the Third Order of St. Francis will host its third annual Earth Day celebration from 10 a.m. until 5 p.m. (EST) on April 17 at Michaela Farm near Oldenburg.

Guests may park near the Oldenburg Academy auditorium and register at the historic brick barn on the farm.

"The family-oriented day is focused on gratitude for the life-giving resources we take for granted from this wonderful Earth," explained Franciscan Sister Claire Whalen, program director for the farm.

Guests are invited to walk around the farm, visit the farm animals, hike in the woods, and participate in environmental-related presentations.

Dave Hall from Milroy will offer trolley rides around the area with his team of horses. Rides are \$1 for adults and 50 cents for children.

Returning to Michaela Farm for the celebration are the GG's, a dulcimer group from Greenville, Ohio, and the

Morris Quarry Dancers from Bloomington. The groups will perform at different times between noon and 1:30 p.m.

The Earth Day celebration also marks the last day of the benefit sale of food-service items offered at half-price in the barn.

The farm's "down-to-earth" home will be open for visiting between 10 a.m. and noon and from 1:30 p.m. to 3 p.m. It takes 20 minutes to walk to the farmhouse.

Between 10:30 a.m. and 3 p.m., guests may tour the farm with a guide or take a self-guided walking tour.

Presentations include "Soap-making" by Dot Stier and "Community Supported Agriculture" by farm staff members and farm interns at 10:30 a.m., followed by a sheep-shearing demonstration by Dave Hartman at 11:30 a.m. Discussions on "Organic Gardening" by Charles Griffin and "Container Gardening" by Karen Clarke are scheduled at 2 p.m.

Guests are invited to bring picnic lunches or purchase

homemade soups and breads and other lunch items from 11 a.m. until 1:30 p.m. Snacks and drinks will be available for purchase from 1:30 p.m. until 3 p.m.

At the end of the day, visitors will be invited to learn original earth songs and sing along with composers who are touring the U.S. to promote appreciation of the Earth.

In addition to the annual Earth Day celebration, the Franciscans sponsor similar recreational and educational activities at Michaela Farm on Sundays from April through October. Presentations and demonstrations on a variety of environmental topics are scheduled at 2 p.m. on most Sundays.

There is no fee for Earth Day or the Sunday tours, but donations benefit the ministry and work of Michaela Farm.

(For additional information about Michaela Farm activities, call the farm at 812-933-0661.)

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Book Review

New book examines the lives of married saints

Married Saints

By John F. Fink.

New York: Alba House, 1999

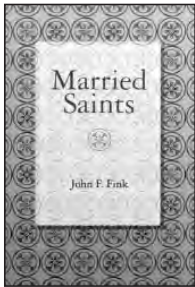
ISBN: 0-8189-0822-X

Paperback, 192 pp., \$9.95

Reviewed by William R. Bruns

Married Saints, the latest book by *Criterion* Editor Emeritus Jack Fink, not only fills a gap in Catholic hagiography but it also provides a great gift possibility for engagements and wedding anniversaries. We know of no other volume especially devoted to the recognized married saints of the Church.

Divided into 18 chapters with an introduction, the book gives thumbnail sketches, or profiles, of the lives of 10 male and 13 female canonized saints of the Roman Catholic Church. Four married couples are among these saints. Four of the saints were kings; three were queens. All the women were mothers, although



not all of the male saints discussed were fathers.

Married Saints covers the following holy men and women: Thomas More; Elizabeth Ann Bayley Seton; Monica, mother of Augustine; King Louis IX of France; Frances of Rome; Queen Elizabeth of Hungary; her great niece, Queen Elizabeth of Portugal; King Stephen of Hungary; King (later Emperor) Henry II of Germany; Queen Margaret of Scotland; King Edward the Confessor of England; Bridget of Sweden; Isidore and Maria; Perpetua and Felicity; Peter; Joachim and Ann, parents of Mary; Zachary and Elizabeth, parents of John the Baptizer; and Mary and Joseph.

As always, Fink's writing is clear, engaging, and well-researched. And, typically, he includes fascinating tidbits in the material for his readers.

In this volume, readers are treated to a plethora of little-known facts about these married saints:

- that Thomas More, known as something of a wit, made five jokes as he was being led to his execution (the last of which was a plea to the executioner not to cut his

beard because it had not committed treason)

- that Elizabeth Seton's maternal grandfather was an Episcopalian priest

- that St. Ambrose of Milan is the source of the classic quote, "When in Rome do as the Romans do"

- that Margaret of Scotland's husband, King Malcolm, was the Malcolm of Shakespeare's *Macbeth*

- that St. Brigid of Ireland's name is properly spelled *Brigid* and not *Bridget*, as it often is.

Fink has also sprinkled a goodly amount of his own wit throughout the book—from the dedication ("To Marie, who has to be a saint to be married to me since 1955") to a judgment call on Edward the Confessor's spousal skills. (Fink describes Edward's problems with his in-laws and reports that "even Edward's wife Edith was confined to a convent for a time"—and then in an aside, adds—"[which would be reason enough not to consider Edward as a model husband]!")

Perhaps the best part of this book is to be found in the eight-page introduction in which Fink tells readers why he chose to write a book on married saints. Here he explains that even though the laity are

grossly underrepresented in the Church's list of the beatified and of canonized saints, "marriage," he says, "is no obstacle to sanctity."

He correctly states that the Church has always placed greater value on virginity than on marriage, even to the point of having a sainthood category for virgins but not for married men and women. "In one book of saints," he says, "St. Margaret of Scotland is listed as 'widow' even though her husband died only three days before she herself died. One wonders," Fink says, "what category she would have been in if she had died four days earlier."

Fink's objective is to give modern married women and men information on the married saints memorialized in the Roman liturgical calendar as a way to familiarize them with models of married holiness. He says that he wants to "show that the term 'married saint' is not an oxymoron."

We believe he has succeeded †
(*Married Saints* is available from local bookstores, the publisher at 800-343-2522, or from *Criterion Press, Inc.*, P.O. Box 1717, Indianapolis, Ind. 46206-1717, for \$9.95 plus \$2.50 shipping and handling.)

Around the archdiocese

TERRE HAUTE—Approximately 150 children participated in the sixth annual Bible Fair at St. Joseph University Parish in Terre Haute earlier this year.

The theme was "Saints." "They are pretty much hero-based," Father Martin Day, St. Joseph's pastor, said of children. "We have to provide them with Church heroes."

Each preschool through fifth-grade student selected a saint and studied the chosen saint's life, emblem and feast day. Then they transferred this information to posters that were displayed in the classrooms.

"The children did the work on this both at church and at home," explained Dianna Slater, a volunteer catechist for the second-grade class.

"I'm pleased with the amount of participation," said Marion Beykirch, the assistant director of religious education. "The children have a great number of projects."

SAINT MARY-OF-THE-WOODS—During its 78th annual Ring Day ceremony on April 10, Saint Mary-of-the-Woods College presented college rings to 93 students.

The ring was designed in 1922 by two Woods students.

INDIANAPOLIS—Brebeuf Jesuit Preparatory School senior Jeffrey Miner of Indianapolis is the recipient of a Dow Agrosiences Merit Scholarship for collegiate study.

Jeffrey is among 1,100 distinguished high school seniors in the nation who earned corporate-sponsored merit scholarship awards through the National Merit Scholarship Corporation. †

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Prayer allows God to be a part of our lives

By Mary Ann Wyand

Third in a series

"Prayer, service and community" are integral parts of discerning a vocation to religious life or the priesthood, Franciscan Sister of Perpetual Adoration Lois DeLee, principal of St. Boniface School in Lafayette, told participants March 20 during the archdiocesan Life Awareness Retreat for Single Adults at Fatima Retreat House in Indianapolis.

"What is it that we can do to develop a relationship with God?" Sister Lois asked. "How can we make God part of our lives so that he is the key and the focus for everything we do?"

The Lord's Prayer reminds Christians that "your kingdom come," she said, and to ask God to "give us each day our daily bread, and forgive us our sins."

In the early days of Christianity, she said, "the apostles, in their search for intimacy, were looking for a need they had,

and that we all have, to satisfy the deepest longing of our hearts—what it is that we really desire in life, not what we want, but what will fulfill our deepest longings."

If we are followers of Jesus, Sister Lois said, God is the focus of our lives and God's love is an energizing force in our lives that will fulfill our longings.

"When the Holy Father was in St. Louis [last January]," she said, "he challenged all of us today to have the same kind of apostolic zeal and fervor that the first evangelizers had when they brought the love of Jesus to the world."

In prayer, Sister Lois said, Christians have "a conversation with God that focuses everything we do to be in love with him."

Through prayer, she said, we unite our will with God's will.

"Today people talk as if time is truly a treasure," she said. "There's not enough time in the day to get things done. It's a real challenge to do as Jesus says, to be

quiet and let God be part of our lives."

When we sit in silence and focus on God, Sister Lois said, our prayer experiences help us make sense of our busy lives.

Prayer nurtures "our relationship to God as our father, centering on him, and not on ourselves," she said. "We acknowledge that God is our creator, and that we are made in his image and likeness. Because we belong to him, he has a plan for us in our lives and, no matter what happens, he will bring good to us and love to us."

In the Lord's Prayer, Sister Lois said, "Jesus says that we should ask for three things. We should ask for our daily bread, for the things that we need. We should go to God in humility and know that he will hear those needs. We should ask for forgiveness of sins, to be able to acknowledge that we in our humility need forgive-

ness. And then we should ask for spiritual strength to be able to face the battle we each face every day between good and evil that the pope says is raging around us.

"And yet there is nothing to be afraid of," she said, "because God is always with us in the midst of all of our struggles."

By serving God and answering God's call to serve others, Sister Lois said, we will realize spiritual fulfillment.

"Our prayer and our living of the spiritual journey are truly a daily conversion," she said. "In prayer, we need to bring to God our life experiences and let God filter through those with his graces and give us the strength and the courage to be able to listen to his words—the words of Scripture—'You have not chosen me, but I have chosen you, and I have a place prepared for you. Come and enter into my joy.' " †

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St. Monica parishioner loves Nazareth Farm

By Sarah Gardner

St. Monica parishioner Ruthie Hurle of Indianapolis has served the poor in Appalachia as the volunteer coordinator of Nazareth Farm in West Virginia since last July.

Hurle first volunteered there in 1994, and said she had always wanted to go back.

And after serving as a staff member, Hurle said she considers her one-year work experience truly a blessing.

"The greatest blessing has been to grow with the staff as a faith community and to grow with prayer," she said. "God is the reason behind working here. My prayer life has deepened. I have been challenged to really look at my Catholic beliefs ... to be open to all different Catholic and faith experiences."

Hurle works with two young adults who consider New York City home. Monica and Damien O'Connor left their busy urban life and moved to the quiet rural roads of Salem, W.Va., to fulfill their duties of managing Nazareth Farm, a volunteer-based ministry serving the impoverished people of Doddridge County.

Volunteers must be at least 16 years old. About 95 percent of Nazareth Farm volunteers are from Catholic parishes, high schools and colleges.

The O'Connors said they feel Nazareth Farm is a gift from God.

Nazareth Farm was founded in June of 1979 by Father Dave Pichette, who began working in Appalachia with high school volunteers from Binghamton, N.Y. A small group of volunteers continued this service work and encouraged a permanent presence in West Virginia. The Nazareth Farm mission of helping the Appalachian people and recruiting youth for community service has continued to grow during the past two decades.

Nazareth Farm is associated with the Diocese of Wheeling/Charleston. Its ministry annually attracts youth from more than a dozen states as volunteers. The ministry is dedicated to providing volunteers with a communal experience of the Church and increasing their faith through prayer and service.

The O'Connors said they believe God brought them to Nazareth Farm to serve the people of Appalachia. Since August of 1998, he has directed the business operations of the organization and she has served as the house manager.

"Next to getting married, it's the greatest thing I have ever done," he said. "It has challenged as well as enriched my faith simultaneously. The ministry is putting our faith into action, and we see the fruits of that." †

(For more information about the Nazareth Farm experience, telephone 304-782-2741 or e-mail the farm at NAZARETHFARM@Citynet.net.)



Photo by Sarah Gardner

Saint Mary-of-the-Woods College senior Jennifer Baisden of Naperville, Ill., pounds down nails in wood removed from an old house at Salem, W.Va., during her service week at Nazareth Farm.

Woods students serve the poor at Nazareth Farm

By Sarah Gardner

Volunteer groups that come to Nazareth Farm experience the ministry in smaller doses, unlike the full-time staff. But in these smaller doses, the volunteers have said, they believe miracles seem to grow.

During the week of March 8-14, a group of students from four colleges gathered at Nazareth Farm in West Virginia to experience what the farm calls the "four corners of religious life."

Students represented Saint Mary-of-the-Woods College near Terre Haute; Miami University at Oxford, Ohio; Creighton University at Omaha, Neb.; and Marywood College at Scranton, Pa.

The students were united for a week to walk the "four corners" of community, simplicity, prayer and service.

The week was divided into four mission projects: helping with farm chores, providing hospitality as a member of the home crew, roofing a house for a low-income family, and working on a demolition site.

Students were divided into four groups and rotated projects during the week. Each work day began at

6:30 a.m., with an option to say the rosary at 6 a.m. From there, the volunteers gathered for morning prayer and chores. After breakfast served by the home crew, service project group members traveled to their work assignment for the day.

Chrissy Goin of North Judson, a junior at Saint Mary-of-the-Woods College, said she particularly enjoyed helping volunteers repair a roof for a low-income family.

"My favorite work site was definitely the roof site," Goin said, "because the act of building is so much more 'achieving' for me than the deconstruction of a site."

Goin said she believes she grew from her Nazareth Farm experience.

"If anything, I believe my spirituality grew an enormous amount," she said. "The atmosphere and people allowed me to see many new insights on different views. Emotionally, I became stronger. I was no longer dependent on others and was able to think and feel much more."

For Chrissy Scheer, a sophomore at Creighton University, Community Night each Wednesday was the best part of the week.

On Community Night, farm volunteers welcome area residents for dinner and social time.

Bill, an Appalachian man in his early 70s, is one of the regular friends of Nazareth Farm.

"I sat by Bill at dinner," Scheer said, "and his excitement over stir-fry [food] was amazing."

Brendon Snyder, a graduate student at Miami University, said he believes his personal growth from his Nazareth Farm experience will continue to be a steady process.

"I think I have done things that will facilitate growth," Snyder said. "Goodwill shouldn't be inhabited, it should be natural."

Saint Mary-of-the-Woods senior Sarah Nudd, a member of St. Alexander Parish in Villa Park, Ill., said she felt an inner calmness from the experience.

"I also gained an overwhelming sense of inner peace," Nudd said. "I needed this week at Nazareth Farm more than I needed a week in Florida or at home watching TV."

Sacred Heart parishioner Elizabeth Osella Davis of Clinton, the campus minister at Saint Mary-of-the-Woods College, said she believes Nazareth Farm ultimately teaches the students about the importance of simplicity and the value of giving.

"For it is in giving that we receive," Davis said. "These people may be poor, but they are rich in spirit."

At the end of their week of volunteer service, the college students said they felt a sense of inner peace from their week at Nazareth Farm.

"Spirituality was about finding God in all the small things, being open and carefree," said Saint Mary-of-the-Woods College sophomore Kate Richardson of Logansport. "We really got close to all the new friends we have made. It was very emotionally stimulating. You feel enlightened and giving. You get so much love from others and you give more." †

(Sarah Gardner is a senior at Saint Mary-of-the-Woods College and is a member of Immaculate Heart of Mary Parish in Indianapolis.)

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Liturgy and sacraments are rooted in Scripture

By Fr. Lawrence E. Mick

Many people still think that the Bible is not very important in Catholic worship.

The truth is, however, that Catholics are being formed by the Bible constantly during the liturgy—even if they are not always aware of it.

The liturgy of the Mass and the other sacraments are based firmly on the word of God in two ways. All the sacramental rituals call for proclaiming one or more Scripture readings as part of the celebration. Furthermore, the other words and actions that form the celebration frequently are drawn directly from the Bible.

Take the Eucharistic Prayer at Mass, for example—the part of the Mass that includes the Last Supper narrative and concludes with the Great Amen. There are several Eucharistic Prayers to choose from, and they are filled with phrases and ideas taken from different books of the Bible.

The Gospel account of the Last Supper is recounted during each Eucharistic Prayer.

Many other echoes of the Scriptures also are found in these prayers.

The Third Eucharistic Prayer, for example, says, “From age to age you gather a people to yourself, so that from east to west a perfect offering may be made to the glory of your name.” Compare that to the Old Testament book of Baruch (4:37): “Here come your sons ... gathered in from the east and from the west ... rejoicing in the glory of God.”

Another example is the Fourth Eucharistic Prayer. When it speaks of Jesus as “a man like us in all things but sin,” the line echoes Hebrews 4:15, “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin.”

Before Communion, as we pray for Christ’s peace, we quote Jesus, “I leave you peace, my peace I give you.” Those words come from the Gospel of John (14:27): “Peace I leave with you; my peace I give to you.”

There are many other examples in the Mass. But similar echoes of Scripture are heard in celebrations of the Church’s other sacraments, too.

The very words we use to baptize are drawn from Matthew 28:19, “Go, there-

fore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”

And the blessing of the baptismal water recalls the great biblical stories of creation, the flood, the exodus of the Israelites through the Red Sea, the baptism of Jesus in the Jordan, the blood and water that flowed from his side on the cross, and his resurrection.

In the sacrament of penance, the words of absolution begin, “God, the Father of mercies, through the death and resurrection of his Son, has reconciled the world to himself.” This echoes Paul’s Second Letter to the Corinthians (5:18), “And all this is from God, who has recon-

ciled us to himself through Christ and given us the ministry of reconciliation.”

In the sacrament of the anointing of the sick, the ritual explicitly quotes the Letter of James, “He (Christ) is present among us as we recall the words of the apostle James: ‘Is there anyone sick among you? Let him call for the elders of the Church, and let them pray over him and anoint him in the name of the Lord. This prayer, made in faith, will save the sick man’ ” (5:13-15).

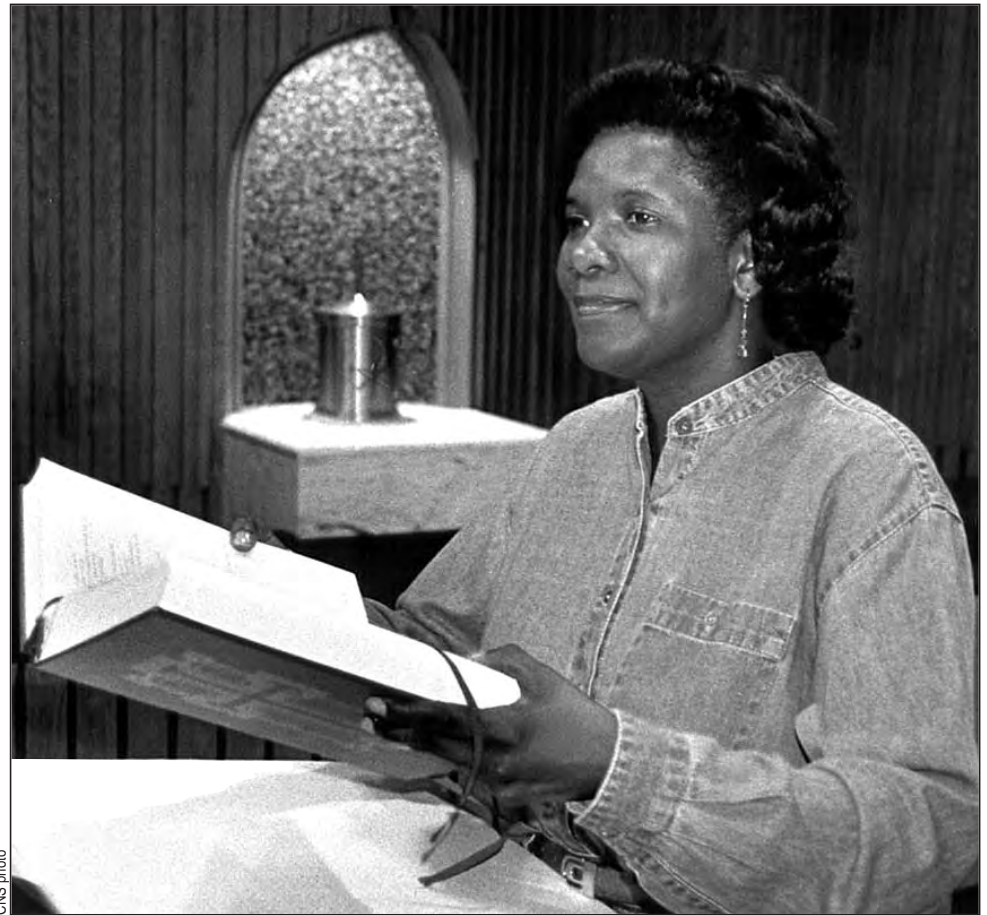
The central prayer of the sacrament of confirmation prays for the gifts of the Holy Spirit. These gifts are seen in the book of the prophet Isaiah (11:2), “The spirit of the Lord shall rest upon him: a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord.”

After the bride and groom exchange their vows at a Catholic wedding, the presider’s words conclude with this line: “What God has joined, men must not divide.” That concluding statement is drawn from Mark 10:9 or Matthew 19:6. Both verses read, “Therefore, what God has joined together, no human being must separate.”

In the sacrament of holy orders, as one might expect, the ritual is filled with references to the priests of Israel and to Christ as high priest.

The prayer of consecration at a priest’s ordination, for example, recalls that God appointed high priests over Israel and chose others to be priests and Levites to assist them. It recalls the 70 men who shared in the spirit of Moses (Numbers 11:16-17), and the sons of Aaron, chosen to become the priestly tribe (Numbers 3:10). Then it prays for those being ordained to become co-workers with the

Catholics are being formed by the Bible constantly during the liturgy—even if they are not always aware of it.



CNS photo

All the sacramental rituals call for proclaiming one or more Scripture readings as part of the celebration. Other words and actions that form the celebration frequently are drawn from the Bible.

order of bishops in our time.

The liturgy of the Church speaks frequently with the words of the Bible, and the more familiar we become with the Bible itself, the more easily we will rec-

ognize the words of Scripture that have been woven together to create the prayers with which we worship and celebrate. †

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

The Gospels paint a rich picture of Jesus’ person, mission and ministry

By Fr. Eugene LaVerdiere, S.S.S.

Each of the four Gospels paints a rich portrait of Jesus and his disciples and includes wonderful stories of Jesus’ person, mission and ministry.

Every Gospel presents Jesus as the Son of God and the ultimate human being. But each has a special point of view. Mark presents Jesus as a proclaimer of the good news—the Gospel—as well as a healer and an exorcist. Matthew presents Jesus in his teaching ministry. Luke presents Jesus as a prophet and more than a prophet. John presents Jesus as the revelation of God. In his very person, Jesus reveals the name of God.

Each Gospel emphasizes one aspect of

Jesus’ Gospel of God and shows how his mission, ministry, passion and resurrection were in accordance with the Scriptures.

To tap the richness of the Gospels in the New Testament, the Church—in the Sunday readings at Mass—devotes a year each to Matthew, Mark and Luke. Mark is short, so parts of John are included in that cycle. The Church began this cycle in the late 1960s following Vatican Council II.

Through this three-year cycle of readings, we release “the force and power of the Word of God” (“Constitution on Divine Revelation,” No. 21.) †

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

Discussion Point

Biblical passages enhance prayer

This Week’s Question

Tell of a biblical passage that has become a prayer of yours.

“Lamentations 3:21-24: ‘But I will call this to mind as my reason to have hope: the favors of the Lord are not exhausted, his mercies are not spent; they are renewed each morning, so great is his faithfulness. ... Therefore will I hope in him.’ ” (Roger Welage, Greensburg, Ind.)

“There is the parable of the man who is forgiven his debts, and then he goes out and doesn’t forgive what is owed him. That story and the part of the Lord’s Prayer where we’re called to forgive those who trespass against us ... remind me of our call to forgive and how

difficult it can sometimes be.” (Michelle Brennan, Providence, R.I.)

“The passage that strikes home for me is, ‘Let this cup pass from me, if it be your will.’ That’s meant a lot to me because I wanted to hold onto the grief of my mother’s dying, and this passage helped me to let go—because if Jesus could accept God’s will, so can I.” (Sandra Hoch, Poughkeepsie, N.Y.)

Lend Us Your Voice

An upcoming edition asks: What is your parish planning in observance of the year 2000?

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



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

On the road to Emmaus

The Gospel reading for Sunday's Mass is the story of Jesus' appearance to two disciples on the road to Emmaus



(Lk 24:13-35). Two years ago, during my three-month stay in the Holy Land, our class at the Ecumenical Institute of Tantor visited Emmaus after Easter. Several places in the Holy Land claim to be the biblical

Emmaus, but the place we visited has a strong possibility of being accurate. It's in the Muslim village of El-Qubeibeh (pronounced co-baby). Few tourists or pilgrims go to this place, which is too bad.

The Franciscans maintain a church there, where we had Mass. The church was rebuilt in 1900 on the ruins of an ancient one. It has three naves. The one on the left is interrupted by a rectangular construction which tradition says are the remains of the home of Cleopas, one of the two disciples who walked with Jesus on the day of his resurrection.

Whether or not this indeed was the home of Cleopas is impossible to know. Excavations carried out by the Custody of the Holy Land in 1940-44 confirmed only that the house did exist at the time of Christ. The fact that early Christians built a church on top of the house instead of tearing it down shows that they revered the site.

The Franciscans have created a peaceful sanctuary at El-Qubeibeh, with concrete pathways that afford nice views of the valleys below the village, and benches

where one can sit. Members of our class spread out and each of us spent an hour of quiet meditation prior to Mass. After Mass we had a convivial outdoor picnic lunch, followed by a visit to a nearby home for the elderly sick run by a German order of Salvatorian nuns, where we were served cakes and coffee.

Who was Cleopas and who was the other disciple on the road to Emmaus, since Luke names only Cleopas? Some biblical experts believe that Cleopas was the younger brother of Joseph and, therefore, Mary's brother-in-law.

The other disciple might have been Mary, Cleopas' wife. John's Gospel says that Mary, the wife of Clopas, was among those standing below the cross when Jesus died and the footnote indicates that John's "Clopas" might be Luke's "Cleopas." The husband and wife might have been returning to their home after having witnessed the crucifixion and doing what they could to console Mary, their relative by marriage.

Other experts think the other disciple was Cleopas' son Simon, who would have been a cousin of Jesus if Cleopas indeed was Joseph's brother. This Simon became the second bishop of Jerusalem after the martyrdom of James, the first bishop, in the year 62. Simon led the Jewish-Christians to Pella, across the Jordan River in Peraea, when the Jewish revolt occurred in the years 67-70, and then brought them back to Jerusalem and built the Jewish-Christian synagogue on Mount Zion, part of which remains today. Since the days of the Crusaders it has been incorrectly known as David's Tomb. †

Cornucopia/Cynthia Dewes

Planning that dream trip

As the voice of the turtle begins to be heard across the land, many of us are dreaming of that trip we've always wanted to take. Maybe this will be the year.



There are always tours for the first timers, the less adventurous, or the travelers with language anxiety who can't imagine getting

a bite to eat or directions to the restroom if no one at the destination speaks English. And their concern is understandable.

There's always the possibility that one's college German (or French or Spanish) just won't cut it when we hit the big time. For example, we could order what we thought was veal, only to be surprised with a humongous plate of white asparagus. Period. Even when we can handle the language there's always the possibility that another passenger on board with us will not.

If an unidentified bag appears onboard, for instance, and the attendant calls for us to come identify our luggage before we take off, there's always one sweet little Turkish (or Japanese or Bolivian) lady who didn't get the message. So the plane is evacuated for hours while dogs sniff etc. And when we finally reboard, the lady innocently picks up the suspicious bag and ambles past our stunned faces.

Then there are the local restroom customs, often a mystery to others. In German railroad stations and airports there is an attendant in the ladies' room who keeps busy flicking a cloth around

the counter on which a little dish of money sits. The dish is for her tips and believe me, if you don't understand this custom she will follow you down the hall screaming this information.

At the other end of the traveler scale, we have those who would go anywhere, anytime without a care. These are the ones who keep their passports up to date and receive more travel advertisements in the mail than they do shopping catalogs, if such is possible.

They also tend to be the ones who like taking trips to Rabat by camel or to Sapporro for the skiing or stuff like that. No wishy-washy Paris, Rome, London tiddlywinks for them! However, even they must stick to some rules, number one of which is Bringing Your Passport.

At least once in his lifetime, the seasoned, debonair traveler will arrive breathless at the airport to take a last-minute business trip, only to find that he's forgotten his passport at home. If he's lucky, he'll find a connection later and be on the last plane out of New York.

This kind of stress is exacerbated by the distances travelers must go between gates at some airports. O'Hare and Kennedy can be awful if you need to go between terminals, but Atlanta's an absolute terror. No wonder you see wild-eyed, disheveled travelers giving raptor looks at old ladies and gentlemen as they wisk by on motorcarts along Atlanta's concourses.

Come to think of it, maybe we should just stay home and pray for the safety of travelers. †

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

Journey of Faith/Fr. John Buckel

One of 13: learning about the Gospel

After discovering that I am one of 13 children, people often ask what was it like growing up in a large family.



Meal times were one of the rare occasions when we would all be together ... sort of. Three tables in two rooms were needed to accommodate the entire family. We were always on time for

meals; those who were late lost weight.

Spilt milk and overturned dishes were a matter of routine. The ever-present baby in the high chair would often fall asleep in the mashed potatoes. As a family, we rarely received dinner invitations.

Hand-me-downs were a part of life. Unfortunately, hand-me-downs were usually two sizes too big. "You will grow into them," Mom assured us.

Going to bed was an ordeal. Each bed had double occupancy. Pillow fights and an occasional jump on the bed were also part of the nightly ritual. "You kids better get to sleep or else!" we heard from downstairs.

With nine sisters, there was always a shortage of hair curlers. Even though one went to bed with hair curlers, one did not always wake up with them. The same was true of pillows.

For a long time, one bathroom had to meet the needs of the entire family. To ensure a smooth flow of traffic in and out of the bathroom we were awakened in shifts: 7:00 a.m., 7:05 a.m., 7:10 a.m., and so on.

Even then, it was not uncommon to wait for the bathroom to clear. "Hurry up!" we would scream. "I'll be out in a minute," we heard repeatedly.

Dad often found his tools under the couch, in the baby crib or buried deep in

the sandbox. "I don't know how they got there," each of us would testify.

Most of Mom's time was spent in the kitchen and in the laundry room (washing clothes six days a week).

She would seldom buy cereal that we really liked. Otherwise, it would be gone in two hours instead of two days.

Going to church on Sunday was always a major production. One couldn't find her shoes, another's hair was standing on end and still another had put her blouse on backwards.

All had to be remedied before we left for church. The result: late for Mass again. It was difficult to enter the church quietly and unobtrusively with 13 children.

Thrilled whenever mom was expecting, we would vote on the name of the new child. Three of us, though not triplets, shared the same birthday. The eldest of the three was not a happy camper. "I don't mind sharing a room, but do I have to share my birthday, too?"

Our family was on a first-name basis with the personnel in the maternity ward and the emergency room. Over the years, we experienced broken bones, cuts, gashes, and the like. The people in the emergency room used to wonder about Mom and Dad until they realized that our family was just accident prone.

Our childhood experiences taught us a great deal about life. We didn't have much, but we had each other. Money was often scarce, but love was abundant. A sense of humor, trust in God and family prayer enabled us to overcome difficult situations.

In the context of the family, we learned how to live, how to love, and how to be happy. In other words we learned the message of the Gospel. †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.)

The Good Steward/Dan Conway

Abbà Pater: the voice of a loving father

In 1864, the Italian composer, Gioacchino Rossini, completed the last



major work of his career. Best known for his madcap comic opera, *The Barber of Seville*, Rossini's final composition was a Mass, the *Petite Messe solennelle*. In the preface to his "Little High Mass," Rossini

acknowledged that sacred music written by operatic composers is frequently regarded as "secular" and, therefore, inappropriate for use in church. "Is it really sacred music (*musique sacrée*) that I have just composed," he asked, "or is it sacrilegious music (*sacrée musique*)?"

What would musical purists in the time of Rossini think of *Abbà Pater*, the recently issued compact disc that mixes the voice of Pope John Paul II with a variety of musical and cultural traditions? Would they consider it to be sacred or profane?

Abbà Pater was produced by Vatican Radio as an instrument of evangelization designed to coincide with the Great Jubilee celebration of the year 2000. The CD features the voice of Pope John Paul II proclaiming the Word of God through biblical and liturgical texts that are supported by a variety of modern musical forms. According to Jesuit Father Pasquale Borgomeo, of Vatican Radio, *Abbà Pater* represents "a pilgrimage led by the pope himself, one that is open to all people through a variety of expressions, languages, voices and

sounds; a pilgrimage that is *interior* rather than showy, one that is aimed at searching, praying and meditating." *Abbà Pater* is not intended for use in the liturgy. It is simply an aid to meditation and prayer.

"Showy" is a criticism often leveled against composers who write music based on religious themes. Vatican Radio clearly wants to avoid this kind of critique, arguing that the musical forms used in *Abbà Pater*, which represent various Western, African and Asian traditions, "can open up prayerful spaces and prepare our hearts to listen more."

There is no absolute or foolproof way to distinguish forms of expression (art, music, dance and drama) that are religious from those that are secular. Culture, tradition, and even individual preferences play a role in making this kind of distinction. Since Vatican II, the Church has encouraged a greater diversity of musical and artistic expression, but the distinguishing characteristic remains the same: Sacred art or music is never an end in itself. It is always, first and foremost, the servant of prayer.

Through nontraditional means, the pope is issuing an invitation to all humanity to seek the face of God—and to discover there the warmth and joy of a loving and forgiving father. The music of *Abbà Pater* may not be for everyone. But combined with its divinely inspired words, which are proclaimed in many different languages through the powerful voice of the pope, *Abbà Pater* is definitely the servant of prayer. †

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

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 18, 1999

- Acts of the Apostles 2:14, 22-23
- 1 Peter 1:17-21
- Luke 24:13-35

The Acts of the Apostles again provides an Easter weekend with its first reading. These first sections of Acts are fascinating in the glimpse they offer of life in the Church at its beginnings.



Peter's place is clear. He is the spokesman, even though the other apostles are present.

Peter always was the spokesman. It was no rotating or occasional place of leadership.

Pentecost is the time of this event. An ancient Jewish feast with heavy agrarian themes, Pentecost came to be celebrated as a commemoration of the formation by God of the people of Israel into the Chosen People.

The message is quite inclusive. Peter addresses the residents of Jerusalem, but then he adds that his words are directed to everyone, even to visitors.

In the early sections of Acts, Peter speaks on several occasions. His sermons are called *kerygmatic* since they outline the basic but critical elements of the Gospel. (The term derives from the Greek word *kerygma* or message.) Such is the case in this reading. Peter recalls the identity of Jesus and the path of redemption.

The First Epistle to Peter supplies the second reading. This epistle and his companion, Second Peter, appear not too often in the liturgy. However, they are

not without meaning.

This reading is a great testimony to the Lord's identity as Redeemer, and it reminds Christians of their own spiritual obligations. For the believer, everything is centered in God.

St. Luke's Gospel furnishes the Gospel reading this weekend, and it is a magnificent, familiar Gospel. It is the story of the Lord's walk to Emmaus.

Among the Gospels, Luke alone has this story. Such coincidences as this point out the individuality of each of the Synoptics, otherwise so much alike.

The story gleams with insights peculiar and special to St. Luke. This evangelist is enthralled with the fact that only with the light of Jesus can humans truly see the purpose and developments of life. He says as much.

In this reading, the disciples walking beside Jesus fail to recognize the Lord. Yet these disciples declare their faith. Their love for the Lord and belief in the Gospel is clear.

Even when faced with all the events, even aware of all the prophecies, the true definition of all that occurred in Jerusalem on Good Friday remains for the disciples a puzzle.

Once more, Jesus is the teacher. He is no theoretician. He interprets, explains and presents divine revelation itself. He is the voice of God.

The story's climax comes at a meal. Then, as so often earlier in the Gospel, Jesus eats with others. Such was a powerful expression of trust, community and service.

The story affirms the Resurrection. Jesus has not changed. Important also is the report that Peter has seen the Lord. Remember that Peter betrayed the Lord, denying him three times. Jesus has for-

Daily Readings

Monday, April 19

Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 20

Acts 7:51 - 8:1a
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 21

Anselm, bishop, religious and doctor of the Church
Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, April 22

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 23

George, martyr
Adalbert, bishop and martyr
Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, April 24

Fidelis of Sigmaringen, priest, religious and martyr
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, April 25

Fourth Sunday of Easter
Acts 2:14a, 36-41
Psalm 23:1-6
1 Peter 2:20b-25
John 10:1-10

given Peter. Still, the Lord reveals himself to Peter.

Reflection

The readings this joyous third weekend of the Easter season virtually sing in their proclamation of Jesus as Lord.

Certainly this was the message preached by Peter in the first reading. It was more than an individual's testament, albeit testimony from a figure as near Jesus and as important in the development of Christianity as was Simon Peter.

Peter spoke for the Eleven. He spoke for the Church. In his grasp of the Gospel, the Church lives. Christ lives. Christ still speaks.

First Peter echoes the same theme. The

Lord redeems us. The Lord lives.

Then comes the graceful and greatly compelling story of Emmaus. Jesus lives indeed. The Crucifixion, overwhelmed by the Resurrection, in no way changed the essential role of the Lord in salvation. Still the Lord reaches out to all. He still nourishes all, communicates with all, and loves all.

Accepting Jesus as Lord and God, to recall the words of the last weekend's Gospel, do not altogether change us. We walk with the Lord, but we do not always understand. We are humans, after all.

Yet the Lord explains to us, teaches us, inspires us. And, should we fail for the moment, Jesus forgives us. In this forgiveness is also our eternal life. †

Question Corner/Fr. John Dietzen

Communion of Saints brings comfort to bereaved

Q Father, my soul is in deep mourning. Several months ago, our 11-year-old son was shot and killed by a neighbor boy one year older. He had found his older

brother's unlicensed gun and shot our son in the face.

I didn't go to therapy or counseling groups because my questions are not for these groups, but I hope you can help. I've searched the Bible on the death of a child but found nothing that helped.

My son did receive Communion and the other sacraments before he died. Does he have the gift of eternal life with God? Is there such a thing as my being able to

speak with him and he be aware of it?

What about the soul of the child who killed my son? He received a very light sentence, which was like a slap on the wrist.

Is his soul in danger, or mine, because I can't seem to find forgiveness? It's the first time in my life I have had hatred for a child. God says love those who hurt you. (New York)

A You and your husband have a heavy load to carry, and I'm sorry for your hurt. No one can take away the pain, but there are a few things that may be helpful in light of your questions.

Can you speak with your son and he be aware of it? Can he speak to you?

One of the most consoling and remarkable ancient beliefs of our Christian faith,

one we too often don't think about, is the Communion of Saints. It proclaims that there is a conscious communion, a living interaction, between those of us still here on earth and those who have gone before us into eternity.

This truth was specifically reaffirmed at Vatican Council II, and later in the *Catechism of the Catholic Church*. "For all who belong to Christ," says the council, "have his Spirit, form one Church and cleave together in him (see Eph 4:16). Therefore the union of the pilgrims with the brothers and sisters who have gone to sleep in the peace of Christ is not in the least interrupted" (Constitution on the Church 49; Catechism 954-955).

That is an astounding statement. It says that even though your son's bodily presence is no longer here, your union with him "is not in the least interrupted" by death.

On the contrary, the catechism continues, "according to the constant faith of the Church, this union is reinforced by an exchange of spiritual goods." Those in heaven continually help us in our weakness and intercede with the Father for us, putting their merits at our disposal "through the one mediator between God and men, Christ Jesus" (955-6).

How all this works in God's providence we don't know, of course. But it is an instinct of Christian faith that goes back to the earliest centuries, which we announce each time we say the Apostles' Creed.

How about forgiveness? In spite of the remark we often hear to forgive and forget, forgetting a terrible hurt is probably not possible, and anyway has nothing to do with forgiveness.

Forgiveness, as we are reminded in the Our Father, is rooted in God's forgiveness of us. It is not an exercise in mental or

emotional gymnastics, trying to maneuver our feelings into the way we "ought" to feel. It is profoundly and simply a matter of love, a response to our Lord's command that we love one another as he has loved us (Jn 13:34).

Your questions about the other child's soul show that your love and faith, your concern and care, are there, even though you may not feel it a lot at this point. That love is not negated or diminished by the fact that you remember with tears and still hurt terribly.

I hope the readers of this column, all part of the Communion of Saints, will pray with you and all the other parents and children who have experienced the kind of loss you are suffering.

Q I have two grandchildren who are seriously mentally handicapped. I am interested in contacting and perhaps helping others others in this situation. Is there a national organization or group I could write to for information? (Illinois)

A Literally hundreds of organizations exist for such care on local levels, and two national groups would be helpful.

The National Apostolate with Mentally Retarded Persons is headquartered at Trinity College, P.O. Box 4588, Washington, D.C. 20017. In addition to a periodical, *The NAMRP Journal*, the apostolate can provide an enormous amount of information on facilities and programs for the mentally handicapped.

Another group which supports programs for mentally handicapped children is the Order of the Alhambra. They are associated with the Knights of Columbus and may be reached at 4200 Leeds Ave., Baltimore, Md. 21229. †

My Journey to God

Easter Light

From a glowing fire we see vestments softly flowing in the evening breeze, hands that carefully light the candle, passing on one to another Easter light, our faith, God's light and love, eternal hope and resurrection.

By Martyne Sheehan

(Martyne Sheehan is a member of St. Michael Parish in Charlestown.)



Father John Geis, pastor, leads the St. Mary-of-the-Knobs Parish Easter Vigil.

The Active List

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

April 16 317-581-0807, Cathy Thoman.

St. Philip Neri School, Indianapolis, 550 N. Rural St., Monte Carlo night from 7 p.m.-midnight. Cost: \$3 includes food and drink. Proceeds benefit the school.

April 16, 18

The Catholic Choir of Indianapolis annual Journey Concert at Brebeuf Jesuit Preparatory School, Indianapolis, 2801 W. 86th St., in the chapel, 7 p.m. Friday and 3 p.m. Sunday. Cost: \$10. Information: 317-216-5588.

April 16-18

Worldwide Marriage Encounter weekend at the Signature Inn in Southport (just south of Indianapolis) open to all married couples who desire fuller lives together. Catholic in orientation, but open to all. Information:

Reservations: 317-351-5976.

April 18

Saint Meinrad will host a "four-hands" piano concert featuring Bloomington Indiana musicians, Diane and Benito Rivera, at 2:30 p.m. in St. Bede Theater at Saint Meinrad Archabbey. Cost: Free. Information: 812-357-6501.

Little Sisters of the Poor and the residents of St. Augustine's Home for the Aged invite all to attend Holy Hour to pray for vocations begins at 4:30 p.m. in the chapel.

April 23

St. Roch, Indianapolis, 3603 S. Meridian St., will host a Spring Monte Carlo night from 7 p.m.-midnight in the school cafeteria. Information: 317-783-6155.

April 24

The Couple to Couple League will teach Natural Family Planning classes at St. Luke Parish, Indianapolis, 7575 Holliday Dr. E., beginning at 9 a.m. Information: 317-862-3848.

St. Maurice Parish, Napoleon, will host a spring smorgasbord from 4:30-7:30 p.m. Cost: \$6 adults; \$3 children 6-12; \$1.50 children 3-6.

All Saints School, Indianapolis, 75 N. Bellevue Place, will host its annual raffle and Monte Carlo beginning at 6 p.m. in the gymnasium.

April 25

St. Pius Parish, Troy, Hwy. 66, will have chicken and dumpling dinners from 11 a.m.-3 p.m. Featuring tours, antiques, unique quilt display and bake sale. Information: 812-547-3471.

Recurring

Daily

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood, perpetual adoration 24 hours a day in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times: Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

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

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

Mondays

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

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood chapel, 335 S. Meridian St., Greenwood, 7 p.m. for rosary and Chaplet of Divine Mercy.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education



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classes from 7-9:30 p.m. with minimal fee. Information: 317-842-5869.

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

Wednesdays

Marian Movement of Priests cenacle prayer group from 3-4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church). Information: 317-271-8016.

Thursdays

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

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

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. 317-852-3195.

Fridays

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

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

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

Saturdays

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

Monthly

First Sundays

St. Paul Church, Sellersburg, prayer group, 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild board meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., north of St. Michael Church, Benediction of the Blessed Sacrament, 7:30 p.m. Confession, 6:45 p.m.

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

First Fridays

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

Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after

—See ACTIVE LIST, page 19

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The Active List, continued from page 18

8 a.m. Mass until noon.

◆ ◆ ◆
Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

◆ ◆ ◆
St. Vincent de Paul Church, Bedford, exposition of the Blessed Sacrament after 8:30 a.m. Mass until 9 p.m. Sacrament of reconciliation, 4-6 p.m.

◆ ◆ ◆
St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering in the parish school after.

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

◆ ◆ ◆
Our Lady of the Greenwood Church, Greenwood, 335 S. Meridian St., First Saturday devotions and sacrament of reconciliation after 8 a.m. Mass.

◆ ◆ ◆
Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., exposition of the Blessed Sacrament 11 a.m.-noon.

Second Thursdays

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

◆ ◆ ◆
St. Luke Church, Indianapolis, Holy Hour for priestly and religious vocations, 7-8 p.m.

◆ ◆ ◆
gious vocations, 7-8 p.m.

Third Sundays

Mary's Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (Located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles.) Information: 812-689-3551.

Third Mondays

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

Third Wednesdays

Catholic Widowed Organization, 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-784-1102.

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

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

Third Thursdays

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

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

Third Fridays

The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Church, 3922 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to 2951 E. 38th St. abortion clinic for rosary, return to St. Andrew for Benediction.

Bingos

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

Pope lauds Sylvester's papacy

VATICAN CITY (CNS)—Pope John Paul II praised his predecessor of a millennium ago for preserving close ties with civil powers and for applying his intellectual might to serving humanity.

In describing the life and work of Pope Sylvester II, whose pontificate lasted from April 999 to May 1003, he noted that the Catholic Church back then worked closely with today's political authorities.

"We cannot forget that the first millennial change brought a number of hopes,"

the pope said. "One is pleased to underline that Sylvester II united his efforts with those of the (Roman) Emperor Otto III to administer Christianity, just as Pope Sylvester I had collaborated with the Emperor Constantine. We must therefore reflect that common concerns and harmony among the peoples belonged to (Pope Sylvester II's) thinking," Pope John Paul said, "and ensure that they always inspire the action of the Church and of men responsible for social affairs." †

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Conference to focus on families and faith

Walter Wangerin Jr. will be the guest speaker at an April 16 gathering sponsored by the Indianapolis Center for Congregations at Second Presbyterian Church in Indianapolis.

Wangerin's keynote address is entitled "When Old and Young are Young and Old Together." The 7:30 p.m. talk will begin the two-day Families, Faith and Congregations conference, which is free and open to the public.

An award-winning author of more than 20 books, Wangerin is a well-known speaker about the "glories and struggles of ministry in our time."

The Indianapolis Center for Congregations, funded by the Lilly Endowment, Inc., has been formed to assist parishes with their needs, especially consultative help.

Saturday will begin with a session led by Diana Garland on "What is Family Ministry?" The speaker is a professor of social work at Baylor University in Waco, Texas.

Robert Franklin, president of the Interdenominational Theological Center in Atlanta, Ga., will speak on "A Challenge We Must Face Together!" during the afternoon plenary session.

Saturday topics range from how congregations can partner with the poor and work with health care facilities, help children overcome grief, assist parents facing concerns about drugs, and help older adults to meet their needs.

A clergy leadership forum will be offered during the day. The leaders, Don S. Browning and Franklin, will focus discussions of the clergy on the state of family life

in American society today. They also will explore what Christianity, interpreted in close association with its origins in Judaism, has to say to families today.

Browning, professor of Christian ethics and social sciences at the University of Chicago Divinity School, directed a study on family, religion and culture, funded by Lilly Endowment.

The two men will engage participants in dialogue about what can be done at the congregational level to promote positive and healthy ideals for family living which are rooted in Scripture and relevant to the diverse approaches to family life in American society today. †

(For more information, contact Bob Hunter at 317-252-5518.)

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Sunday, April 18, 1999

EVENT SCHEDULE

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Ages 20 - 29
Ages 30 - 39
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Women

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SPN School

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Rest in peace

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

BLOCK Jr., Raymond W., 71, St. Bernard, Frenchtown, March 24. Husband of Jane Gettelfinger Block. Father of Ray III, Kenneth Block, Cindy Straub, Donna Gettelfinger. Stepson of Elta Block. Brother of Bettye A. Sherrard, Mary E. McCulloch, Patsy and J.K. Block. Grandfather of 10.

BROWN, Naomi Nancy (Morrow), 88, Holy Angels, Indianapolis, April 7. Mother of James Howard Brown, Willie Jean Gaither. Grandmother of six. Great-grandmother of four.

CARTER, Leroy, 74, Our Lady of Lourdes, Indianapolis, March 23. Husband of Patricia Moran Carter. Brother of Ruth Kniatt. Uncle of several.

CLARK, Rita V. (Walpole), 80, St. Anthony, Indianapolis, April 1. Mother of Carolyn Buchana Moss. Sister of Martha Brezette. Grandmother of two.

COWAN, Grace M., 98, Immaculate Heart, Indianapolis, March 22. Mother of Robert H. Cowan Jr.

COX, William, 67, St. Jude, Indianapolis, March 25. Hus-

band of Leane Eschenbach Cox. Father of John and David Cox, Britt Dickinson, Julie Cox Caulfield, Anita Mattox, LuAnne Moore, Susan Jenkins. Son of Anita Lane Kaiser. Brother of Robert and William Kaiser, Charlene Lee. Grandfather of 21. Great-grandfather of one.

DIVINE, Eileen Kennedy, 79, Immaculate Heart, Indianapolis, April 3. Mother of William G. and Eileen M. Divine. Sister of Joseph G. Kennedy Jr. Grandmother of two.

ESSELMAN, Elvis J., 76, St. Joseph, Indianapolis, March 28. Husband of Rosalie Esselman. Father of Ronald, James and William Esselman. Brother of Eloise Schaaf, Mitilda Swink. Grandfather of seven. Great-grandfather of five.

FEGAN, Russell F., 89, St. Elizabeth, Cambridge City, March 23. Father of Russell G. Fegan, Patricia Carey, Marian Parks. Brother of Joseph Fegan, Providence Sister Eileen Fegan, Juanita Beyers, Helen Jaeger. Grandfather of nine. Great-grandfather of 14. Great-great-grandfather of one.

FOX, Vincent L., 76, Our Lady of Lourdes, Indianapolis, March 29. Father of Ann Fox Clark, Clare Fox Acheson, Susan Fox Pattee, Mary Fox Considine, Mary M. and Lucia B. Fox. Brother of Francis H. Fox, Molly Riley. Grandfather of 10.

GOOTEE, Raymond Les, 73, Our Lady of the Greenwood, Greenwood, March 25.

Husband of Joan (Koers) Gootee. Father of Stan L. Gootee, Steven Parrish, Pamela Noblet, Janice Ramsey, Lori Young, Denise Smoot, Jennie Boggess. Grandfather of 16. Great-grandfather of two.

HARDEBECK, Patricia M., 57, St. Mary, Greensburg, April 2. Sister of Raymond Jr. and Ronald Hardebeck, Roselyn Welsh, Anita Van Dyke, Karen Thomas, Judith Davis.

HENDRICKSON, Mary L., 75, St. Barnabas, Indianapolis, March 17. Mother of John and Gary Wolford, Penny Wahl. Grandmother of six. Step-grandmother of four.

HILL, Richard T., 68, Prince of Peace, Madison, March 25. Brother of Fred, Robert, Harry and Paul Hill, Catherine Horton, Janet Conner, Mary Alice Wasnok.

HORAK, Frank, 63, St. Anne, New Castle, April 5. Husband of Marilyn Horak. Father of Aaron C. Horak. Son of Bill Horak. Brother of Tony Horak, Mary Ellen Conner, Eileen Gibson. Uncle of several.

HOSTETTER, Kathleen Donohue, 78, St. Andrew, Indianapolis, March 21. Wife of Joseph B. Hostetter. Mother of Ron, Joe Jr. and John Hostetter, Rosemary Pfarr, Julie Huser, Kathy Jorgenson. Grandmother of 17.

HUBERT, Marvin E., 63, St. Isidore, Bristow, March 27. Husband of Charlotte Hubert. Father of Diana Hendricks, Stephen, Keith and Daniel Hubert. Brother of Sheldon Hubert, Violet Beard, Wilma and Alice Neyenhaus. Grandfather of 12.

HUCK, Mildred M., 86, St. Roch, Indianapolis, April 2.

Mother of Monica Baskerville, Bernadette Lauck, Madonna Akard, Leslie Clumb, Stephen and Gregory Huck. Sister of Charles Gotemoeller, Mary Arzman, Mary Jo Applegate. Grandmother of 11. Great-grandmother of one.

KENELY, Barbara R., 82, Little Flower, Indianapolis, March 23. Sister of Dale, Donald, Francis and Robert Marion, Gertrude Pettit.

MALONE, Michael, 46, St. Agnes, Nashville, March 27. Husband of Therese Malone. Father of Crystal Smith, Sherry Edwards, Brandon and Ross Malone.

MOCKELSTROM, Eugene A., 77, St. Monica, Indianapolis, March 23. Husband of Lucille C. Folzenlogel Mockelstrom. Father of Colleen M. Rice, Rita A. Jones, Karen S. Weaver, Linda J. and Alfred G. Mockelstrom. Stepfather of Diane E. Caruthers, Daniel M., David A., Duane R. and Donald R. Folzenlogel. Brother of Leonard Mockelstrom, Dorothy Davis, Alice Krause, Marian Hiddleston. Grandfather of two. Step-grandfather of seven. Step-great-grandfather of one.

PAFUNDI, Marie E., 87, St. Anthony, Morris, March 25. Mother of Barbara Haggblom, Gloria Tabbot. Sister of Joseph Giacob, Joanna Schmek, Catherine Ingangi, Louise Oliver, Grace Hamilton. Grandmother of five. Great-grandmother of two.

PINNICK Sr., Ralph H., 88, St. Mary-of-the-Knobs, Floyds Knobs, April 8. Husband of Patricia Malloy Pinnick. Father of Ralph Jr., Michael, Steve, Joe and Anne Pinnick, Judy Shickel, Janice Nave, Joyce

DeMent. Stepfather of Robert Sr., John, Michael, Ray Louis and Katherine Malloy, Patricia Scheler, Margaret Balkus, Dorothy Mappin. Brother of Walter Pinnick, Cora Lardie, Ida Sermersheim, Amy Ackerman, Joyce M. Lask. Grandfather of 20. Step-grandfather of 23. Great-grandfather of 21. Step-great-grandfather of 21.

PRICKEL, Norbert A., 72, St. Louis, Batesville, March 29. Father of Robert and Dennis Prickel, Linda Scott, Doris Fledderman. Grandfather of seven. Great-grandfather of five.

REED, Dallas Mark, 79, Our Lady of Lourdes, Indianapolis, March 22. Husband of Marilyn Reed. Father of Sandra K. Duvall, Mark L., D. Stephen, Gregory C. and Christopher P. Reed. Grandfather of nine. Great-grandfather of four.

RODGERS, Donald L., 76, St. Barnabas, Indianapolis, Feb. 27. Husband of Nellie M. Rodgers. Father of Lisa Weatherford, Gregg, Dane and Chris Rodgers. Grandfather of four.

RUMPZA, John Michael "Jack," 56, Sacred Heart, Terre Haute, March 22. Husband of Billie Kelsheimer Rumpza. Stepfather of John Michael Holliday, Amanda Rigsby. Brother of Barbara Wood, Janet McCoy, Jim and George "Butch" Rumpza. Stepson of Beulah Rumpza.

SANDERS, Helen Frances, 91, St. Barnabas, Indianapolis, March 23. Aunt of several.

SANDERS, Richard R., 52, Our Lady of Perpetual Help, New Albany, March 27. Husband of Barbara Sanders. Father of Graham Sanders. Son of Ruth E. Sanders. Brother of

Dexter Sanders, Sue Berry, Glenna Stone. Uncle of several.

SCHUELER, Mary F., 59, St. Mary, Lanesville, April 5. Wife of George Schueler. Mother of Paul and Ronald Schueler, Kathleen Leuthart. Sister of Darwin, James, Johnny and David McKnight, Barbara Thomas, Sarah Augusta, Debbie Fields, Cathy Robinson. Grandmother of five.

SENN, Rachel M., 89, St. Joseph, Crawford County, March 25. Mother of Delores Maxey, Barbara Allison, Howard Senn Jr. Sister of Charles and Nicholas Dubois. Grandmother of four. Great-grandmother of five.

SOTTONG, Marie Widmer, 89, St. Michael, Brookville, April 5. Mother of James and Thomas Sottong. Grandmother of two. Great-grandmother of one.

VICORY, Lucilly Elizabeth "Lucy," 5 weeks, St. Joseph University, Terre Haute, March 28. Daughter of Michael and Linda (Robinson) Vicory. Sister of Mikey Vicory. Granddaughter of Susan Vicory, David and Patricia Robinson, Dorothy Nicksich, Jeanne Robinson.

WATSON, Anna L., 78, Our Lady of the Springs, French Lick, March 24. Sister of Marjorie Wells.

WOODS, Lois M. Hinton, 66, St. Simon the Apostle, Indianapolis, March 27. Mother of Karen Marie and William E. Woods Jr. Grandmother of one.

YOUNG, Jane E., 77, St. Augustine, Jeffersonville, March 29. Wife of Charles D. Young. Mother of C. Thomas Young. Sister of Mary M. Shelton. Grandmother of two. †

Jesuit Refugee Services director says Balkan crisis will last years

VATICAN CITY (CNS)—The effects of the current fighting in Kosovo, Yugoslavia, will be felt throughout the Balkans for years to come, said the head of the worldwide Jesuit Refugee Service.

"This region of the Balkans will be suffering the results of this war for quite some time," Jesuit Father Mark Raper said in an April 8 interview with Vatican Radio. "This won't end. There will be mass displacement for some years."

Father Raper said returning to normalcy will take time "after such a massive bombardment, which has been roundly condemned by the Holy Father," and after the destruction and forced displacements carried out by the Serbians.

He said for the past six months Jesuit Refugee Service had been setting up programs to help displaced people in

Yugoslavia, Croatia, Albania, Macedonia and Montenegro, "not imagining this scale of movement and forced displacement."

About a month before NATO began bombing Yugoslavia, he said, Jesuit Refugee Service signed an agreement with Caritas Albania to run a refugee reception center in Shkoder, Albania. The center was sheltering 900 people April 8, but "we expect that to double in the next few days as we set up tents and toilets."

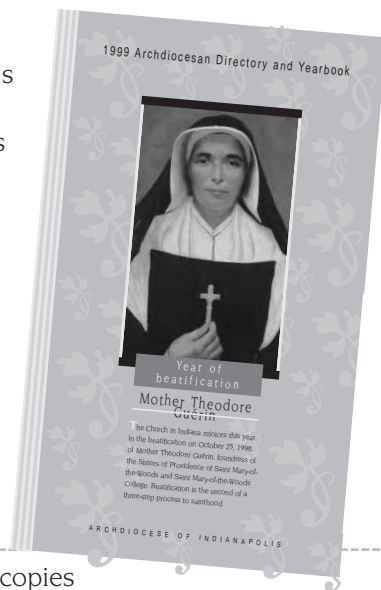
Jesuit Refugee Service teams and volunteers—mostly foreign priests and nuns already working in Albania—were sent to the large refugee camps at Kukes and along the Albanian border with Kosovo.

"The immediate problems are to get clean water to them and get suitable latrines established," he said, then calm their anxiety. †

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Catholic schools promote liberty and charity

NEW ORLEANS (CNS)—“It’s a good time to proclaim the good news of Catholic culture,” Dominican Sister Glenn Anne McPhee, superintendent of schools for the San Francisco Archdiocese, told National Catholic Educational Association (NCEA) conference participants last week.

Her April 8 talk addressed the importance of Catholic identity in schools and their role in the Church’s mission of spreading the Gospel to the larger society.

She told NCEA participants that the special function of Catholic schools is to develop an atmosphere of liberty and charity in each school community, enable children to grow as individuals and as faithful members of the body of Christ, and bring the message of salvation to all people.

Sister Glenn Anne based her talk on the NCEA document “As We Teach and Learn: Recognizing Our Catholic Identity.”

Catholic schools are distinctive because they try to foster a spirit of community “permeated by the Gospel spirit of freedom and love,” she said, quoting from the Second Vatican Council’s “Declaration on Christian Education,” published in 1965.

The Catholic school, the declaration says, “tries to relate all the human culture to the good news of salvation,” she said, “so that the light of faith will illumine everything that the student will gradually come to learn about the world, about life and about the human person.”

Sister Glenn Anne said dimensions of a school’s Catholic identity or “Catholicity” include:

- Faith community—A hospitable environment where respect for all, sacred imagery and religious atmosphere is emphasized.

She noted that more lay people are filling positions in schools once held by religious, but she said the trend is “an

exciting time in our Church ... the time of lay leadership.”

- Faith development—Administrators and faculty make the school’s religious mission their own, and place a high priority on their own faith development through participation in retreats, prayer and continuing personal religious education.

“Faith development is the key to Catholic culture,” she said. “It reaches far beyond the classroom. We need to be welcoming and inviting back, nurturing faith development and taking people where they are.”

Sister Glenn Anne said today’s educators aren’t just ministering to the faith development of children, but of their parents as well.

The greatest challenge of Catholic schools today is how to invite parents to be part of the Catholic community, she said, adding that some parents who fell away from the Church as teens or young adults often find their interest in Catholicism rekindled when they have children.

- Religion instruction and integration—A school’s religious education program is sound in Church doctrine, balanced, sequential and developmentally appropriate.

- Service learning—Relevant and developmentally appropriate service projects and student reflection on them are part of the curriculum, from grade school through college.

“The service component needs to be integral,” she said. “There also needs to be reflection time. If teens are out there doing things but not thinking about why they’re doing it, it’s not going to work. Reflection will deepen the perception that this is something I have to do for the rest of my life.”

- Prayer and liturgy integration—

There are regular, frequent opportunities for prayer, retreat and Mass, which are age appropriate and meaningful for students and their parents.

“We need to tie the school and parish community with a tight knot,” Sister Glenn Anne said. “Parents want excellent academics and a safe environment for their children, but it’s more important that we are a worshiping environment. It should be an environment steeped in liturgy. We need to continually teach children with their parents.”

- Social justice—Such issues are addressed directly from the Church’s social teaching. Faculty, parents and students are challenged to put on the shoes of the poor and marginalized to critique their school and society.

“I was struck by the lack of homeless

here in New Orleans,” she said. “In San Francisco, we literally have to step over the bodies [of homeless people sleeping on downtown sidewalks] on our way into work in the mornings.”

She said students at Mission Dolorosa School in San Francisco have made a school social justice project out of helping four homeless men living outside near the school. Faculty members bring the men breakfast every day and the students ran a clothing drive for them.

Sister Glenn Anne said the trend in education today is shifting away from a “teaching community” toward a “learning community,” where the objective is to produce learning and elicit student’s discovery of the material, instead of merely delivering instruction and transferring knowledge from teacher to student. †

Catholic educators need to inspire students to be loving and giving

NEW ORLEANS (CNS)—Catholic educators who inspire students to “give themselves away” rather than teach them how to “obtain things” will find the greatest fulfillment in their work and will help change the world, Father Michael J. Himes told National Catholic Educational Association conference participants April 6 during a keynote address at the association’s 96th annual meeting.

The priest, a professor of theology at Boston College, opened the gathering of more than 12,000 educators with a keynote speech on “Catholic Education: Good Times, Good News.” He focused on three principles that mark Catholic education—an emphasis on the Trinity, the Incarnation

and the sacraments.

“What do you have to do to educate someone to be a human being?” he asked. “If you are a Christian, you have to train this young person in how to love people, in how to give themselves away. The hallmark of Christian education isn’t how to gain things but to give things. It’s all about self-gift.”

The relevance for Catholic educators is that “whatever makes a student more fully or authentically human—opening his mind, encouraging his ability to act and choose, giving courage and hope and inspiration—makes him more holy,” he said. “The most religious activity that goes on in school is not religion. It is teaching.” †

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Director of Music/Liturgical Coordinator

An active parish of 1,000 families seeks a full-time director of music/liturgical coordinator to continue and develop music ministries and parish liturgical life. Responsibilities include: planning, coordinating and providing music for weekend liturgies and sacramental celebrations as well as seasonal celebrations; keyboard and choral skills are essential.

Other responsibilities include: overseeing and working with coordinators of liturgical ministries, liturgy planning teams and art and environment committee. Requirements also include: thorough knowledge of Vatican II liturgical principles; ability to work collaboratively with parish staff and parishioners.

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