



**The**

# Criterion

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May 7, 1999

## National Priests for Life director says abortion attacks God

*Pontifical Council for the Family official urges Christians to work to defend life daily*

By Mary Ann Wyand

Christians are called to constantly promote the sanctity and dignity of life, Father Frank Pavone told pro-life supporters during his May 1-2 visit to Indianapolis.

The national director of Priests for Life, based in Staten Island, N.Y., also serves the universal Church as an official of the Vatican's Pontifical Council for the Family.

At the start of a busy weekend of pro-life networking, Father Pavone told Catholics gathered for the monthly archdiocesan pro-life Mass May 1 at St. Andrew the Apostle Church that the pro-life movement is "a cause that demands our urgent attention" because "we are made in the image and likeness of God, and we belong to him."

Abortion "attacks the image of God, the image of Jesus Christ," he said in his homily for the eucharistic liturgy on the feast of St. Joseph the Worker. "We're talking about an act of violence, about tearing a human body apart."

Christians "are called to share with God in the work of caring for his creation," Father Pavone said. "When we fight against abortion we are preserving the foundation of the house of God."

There is much pro-life work to be done daily, he said. "But never lose hope, never doubt for one moment that you are helping make a difference in the fight for life."

After the liturgy, Father Pavone led the gathering in prayer outside the Clinic for Women on East 38th Street. As dozens of pro-life supporters prayed the sorrowful mysteries of the rosary, a woman hurriedly entered the abortion clinic.

On Saturday afternoon, Father Pavone conducted a

**'We are made in the image and likeness of God, and we belong to him.'**

See LIFE, page 2



Father Frank Pavone of Staten Island, N.Y., the national director of Priests for Life, tells Holy Rosary parishioners May 2 that abortion has destroyed more lives than warfare. He said Christians are obligated to help the helpless and work to end the killing of unborn babies.

Photo by Mary Ann Wyand

## Pope beatifies Padre Pio, humble Capuchin friar

*Holy Father says Padre Pio's simple life of prayer and service 'astonished the world'*

VATICAN CITY (CNS)—In one of the biggest religious ceremonies in Rome's history, Pope John Paul II beatified Padre Pio da Pietrelcina and said the Capuchin friar "astonished the world" with his simple life of prayer.

The Mass May 2 was attended by some 200,000 people who overflowed St. Peter's Square and another 100,000 who watched on giant television screens in an open area across the city. Many were devoted followers of Padre Pio, a southern Italian priest known for his direct style of hearing confessions.

"By his life wholly given to prayer and to listening to his brothers and sisters, this humble Capuchin friar astonished the world," the pope said in a sermon.

The pope, who personally knew and admired Padre Pio, praised him for the

long hours he spent with penitents, for his charity works on behalf of the poor and sick, and for his ascetic practices undertaken in imitation of Christ.

Padre Pio's reputed stigmata—the appearance of bleeding wounds like those of the crucified Christ—showed the priest's intense sharing in the Lord's Passion, the pope said.

Referring to years of suspicion by Church officials, who investigated and temporarily suspended Padre Pio from his priestly ministry, the pope said it showed that saints are sometimes "misunderstood" even by their own superiors.

Padre Pio was exonerated from the allegations of impropriety and fraudulent conduct, but these accusations represented a painful and distressing trial for the priest, the pope said.

He said Padre Pio endured it all with a spirit of obedience which itself became a path of purification. The priest died in 1968 at the age of 81.

At the beginning of the three-hour liturgy, the pope read the beatification decree and set Sept. 23 as a day for special devotion to Padre Pio.

A drape was lifted on the facade of St. Peter's Basilica to reveal a giant portrait of the smiling Capuchin, and a wave of applause flowed through a massive assembly that stretched from St. Peter's Square more than half a mile down a wide avenue to the Tiber River. Many people wiped tears from their eyes.

Rome authorities blocked traffic for the event, and many had predicted a day of chaos in the Eternal City, but most residents seemed to have followed officials' advice to either leave town for the weekend or watch the ceremony at home.

See PADRE PIO, page 2

# PADRE PIO

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More than 1,000 tour buses began unloading pilgrims at 6 a.m. near the Vatican. Wearing Padre Pio scarves and hats, many carried framed portraits of the Capuchin confessor and held them aloft as the pope declared him blessed, meaning worthy of imitation by the whole Church.

Flags and placards identified groups of Padre Pio followers from as far away as Indonesia and Singapore, while sizable delegations came from Poland, Ireland and the United States. The gathering was a demographically mixed crowd; an African nun sat next to a young man with a shaved head and sunglasses. Vendors sold Padre Pio medals, scarves, hats and other mementos.

"Padre Pio would probably be upset at all this fuss," said Paola Fontana, a 31-year-old Rome resident who became interested in Padre Pio several years ago. "What was striking about him was his personality. He could make people stop and think. And he had the stigmata—he seemed a step closer to Christ than most of us."

In his sermon, the pope said many



An artist sketches an image of Padre Pio near St. Peter's Square in Rome May 1. Pope John Paul II beatified the Capuchin friar May 2 in what was one of the largest religious ceremonies ever in Rome.

people who knew Padre Pio directly or indirectly have rediscovered their faith, while hundreds of prayer groups inspired by his example have sprung up all over the world.

He said Padre Pio's international appeal flowed from his charity, which "was poured out like balm on the weaknesses and the sufferings of his brothers and sisters."

Padre Pio would often spend 10 to 12 hours a day hearing confessions. He also founded a large hospital complex for southern Italy's poor—a sign of the kind of compassion that is needed today, the pope said.

The pope gave Communion to an Italian woman whose sudden cure in 1995 from a ruptured duct in the neck was deemed a miracle. Doctors at the time said the rupture was potentially fatal, but it inexplicably disappeared one day after prayers were offered to Padre Pio.

Many people who attended the beatification Mass said they knew someone who was helped or healed by prayers to Padre Pio.

The pope, who confessed to Padre Pio as a young priest in 1947, had a personal experience in that regard. In 1962, when he was an auxiliary bishop, the future pope sent a letter to Padre Pio, asking him to pray for a woman diagnosed with malignant throat cancer.

A short time later, he wrote Padre Pio again, saying that the woman's cancer had disappeared. The woman was Dr. Wanda Poltawska, who has continued to be a close adviser to the pope on family matters.

After the Mass at the Vatican, the pope boarded a helicopter for a short flight across the city to the Basilica of St. John Lateran, where more than 100,000 people had followed the liturgy on TV screens. In a brief talk, he called Padre Pio "a true son of St. Francis of Assisi." †

# LIFE

continued from page 1

pro-life leadership workshop at the Archbishop O'Meara Catholic Center. Later, he delivered the homily during a Mass at Holy Rosary Parish and again during two Masses there on Sunday.

"We have destroyed more lives through abortion than during wars," Father Pavone told Holy Rosary parishioners and guests during the Tridentine Mass on Sunday.

"This is my body," the words Jesus used to save the world and teach us the meaning of love, also are used by abortion advocates to promote freedom of choice and abortion on demand," Father Pavone said. "Women get abortions because they feel they have no choice. But we are people of life, and we are called to stand with Jesus, to stand with life. We are obligated to help the helpless

and save the defenseless. We can save lives by offering help" to women considering abortion.

During a speech at St. Monica Parish on May 2, Father Pavone endorsed the Indiana Citizens for Life Media Project, which raises funds to buy television advertising time for pro-life commercials.

In the fight to end abortion, pro-life supporters cannot overlook "the obvious power of the media and the necessity of using the media to convey the pro-life message," he said. "It is absolutely essential that the pro-life movement use every available media outlet."

Abortion has "a devastating effect on our entire society," Father Pavone said. "It is much more than the destruction of a baby's life. It is much more than the destruction of the [aborted] child's mother and father. The woman is always harmed by her abortion. It is also extremely harmful for the surviving children of the mother who has had an abortion."

Abortion advocates "think you can separate the mother and child," he said. "Pro-life supporters know you can't. The pro-life movement is pro-woman. We say, 'Let's love them both.' Love is indivisible. You can't love one without loving the other. You can't help one without helping the other. You can't hurt one without hurting the other. You can't support women's rights and at the same time allow the closest, deepest, most intimate of human relationships—that between a mother and her own child—to end while [the baby is] still in the womb."

The goal of the pro-life movement is "ending abortion, not limiting abortion," he said. "We must never lose sight of our goal to end abortion, to eliminate it, to obliterate it. Either we end abortion or it will end us." †

## Official Appointments

Effective July 7, 1999

**Rev. John E. Hartzler**, reappointed pastor of St. Lawrence Parish in Lawrenceburg.

**Rev. Joseph L. Brown, C.P.P.S.**, from ministry outside the archdiocese to administrator of St. Anne and St. Joseph parishes in Jennings County.

**Rev. Joseph B. Moriarty**, from sacramental minister at St. Anne and St. Joseph parishes in Jennings County to sacramental support at St. Paul Catholic Center in Bloomington.

*These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.*

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# Four SPRED youth are confirmed

Special liturgy celebrates inclusion of special religious education students

By Margaret Nelson

The Mass at SS. Peter and Paul Cathedral on Sunday afternoon was special.

Special because of the broad smiles and extra prayers evident in the assembly of 200. And special because four young adults were being confirmed through SPRED, a new archdiocesan special religious education program for young people with developmental disabilities.

The presider, Msgr. Joseph Schaedel, vicar general, called it a special occasion with special people, then asked, "Who are those special people?"

"Everybody here is so special that Jesus died on the cross for us," he answered.

Fathers Glenn O'Connor, Donald Schmidlin and Daniel Staublin concelebrated the liturgy. A troupe of four actors dramatized the Gospel readings. And the choir of St. Malachy Parish in Danville brought music to the liturgy. The Mass began with the fitting words of the hymn "Gather Us In."

During the homily, Msgr. Schaedel told the story of a boy who felt lost and was frightened in the mall because he couldn't see his mother. Yet his mother was right behind and above him, watching carefully.

He compared the child's experience to what the apostles experienced in the Gospel, when Jesus said he was going away.

"But Jesus said, 'I am the way, the truth and the life.' Sometimes, like the little boy in the shopping mall, we're just looking ahead," said Msgr. Schaedel.

"Jesus promised he is with us always. Even though you cannot see Jesus, he is going to come in a special way to those who are about to be confirmed."

Families, catechists, aides and others participating in the faith formation program joined Mark Bogle, Patricia Murphy, James Utley and Alonso Valeron as they celebrated their confirmations.

Two of the formation classes are in collaboration with St. Malachy Parish in Danville and one class with St. Pius X Parish in Indianapolis. Another class is being introduced in Terre Haute.

At the end of Mass, Msgr. Schaedel thanked St. Malachy parishioner Deborah Armenta, volunteer coordinator of the SPRED program, and said, "This is the beginning." †



Patricia Murphy, a member of St. Malachy Parish in Brownsburg, is anointed with chrism by Msgr. Joseph Schaedel during her confirmation at a Special Religious Education (SPRED) liturgy at SS. Peter and Paul Cathedral on May 2.

## Prayer vigil for peace is May 12

By Mary Ann Wyand

"Drop Everything and Pray!" is the theme for a noon prayer vigil on May 12 organized by St. Matthew Parish in Indianapolis.

St. Matthew parishioners hope Christians throughout central and southern Indiana will join their prayers for "peace in our homes, neighborhoods and world."

A flier promoting the event explains that people interested in participating in the prayer vigil need only "join us wherever you are by praying the Hail Mary three times at noon on May 12,"

St. Matthew parishioner and Stewardship Commission member Danielle Galley of Indianapolis explained. "Together our prayers will make a difference."

Galley said the idea for the prayer vigil came from a Scripture passage reminding Christians to, "Ask and it will be given to you; seek and you shall find; knock and the door will be opened to you. For everyone who asks receives, who seeks finds, and who knocks, the door will be opened" (Mt 7:7 and Lk 11:9).

"The idea originated from the parish Stewardship Commission as a way to emphasize the importance of our role as

stewards of prayer in our community," she said. "The plan is to have as many parishioners—and others—as possible bring prayer into their daily lives and provide a sense of community even when we are separated physically."

The idea for the vigil "began as a stewardship activity to build prayer and community," Galley said, "but then grew to be associated with the dedication of a new representation of Mary that has been added to our church."

The dedication of the new Marian statue is scheduled for May 9 during the

See PRAYER, page 16

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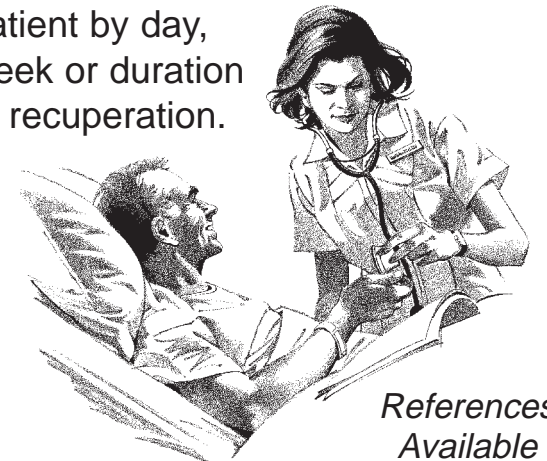
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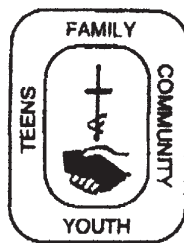


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## Editorial

### The invisible horror

**S**udan. It's the largest country on the second-largest continent in the world. Its nearly 30 million people comprise 140 ethnic groups speaking 117 languages.

Independent since 1956, civil war has raged through the country for 32 years of its 43-year existence. The war has caused an estimated 2 million deaths (directly or because of famine) and has displaced 5 million people.

And the plight of the refugees is miserable. As an example, Mark Franken, director of Migration and Refugee Services for the U.S. Catholic Conference, says that some 60,000 refugees—10 percent of them minors whose parents are dead or cannot be located—have been living in a camp in Uganda. Some of these children have been living there for more than 10 years.

To put this devastation into some perspective, it should be noted that the war in Yugoslavia, for example, took 2,000 lives in 1998 while an estimated 70,000 Sudanese died during that same year.

For all the attention this situation is getting from Western governments, Sudan might as well be invisible.

Catholic Relief Services (CRS), which has been working to relieve the misery in this country for a number of years, is trying to raise awareness in the West of the plight of the Sudanese people. CRS is the official overseas relief and development agency of the U.S. Catholic community.

According to CRS, the agency is working to prevent a new cycle of famine in the upcoming growing season. Loss of crops and seeds during a prolonged drought, coupled with the civil war unrest, has left the country vulnerable for yet another famine.

While the U.S. State Department recently announced that the U.S. would ease its sanctions against Sudan and allow the sale of food and medicine, few believe that this will be significantly helpful. The decision has been criticized by both the Sudanese government (as a way to help American farmers and pharmaceutical companies increase sales) and by rebel forces (as a relaxation of needed U.S. pressure on the Sudanese government).

The current peace process, begun in

1993, is stalemated. According to Francis Deng, former Sudanese minister of state for foreign affairs and now a senior fellow with the Brookings Institution, no meaningful progress will be made without the involvement of nations outside the region because the stalemate serves the strategic interests of both the government and the rebels.

The American branches of three humanitarian organizations (CARE, Oxfam and Save the Children) have asked the United States to adopt a "peace first" policy aimed at bringing Sudan's decades-long civil war to an end. The organizations also warned of a "catastrophic renewal of famine and war" in the absence of significant progress toward peace.

"The international community—including the United States government—has not applied sufficient priority to this, Africa's worst war," the agencies said in a joint statement released April 29. "The war is one of the major causes of instability in the entire region. If it continues, the only guarantee will be the death and suffering of many more innocent people both in Sudan and in affected neighboring countries," the statement said.

As our attention is focused on the conflict in the Balkans, a long-standing catastrophe is building in Sudan. Church-sponsored and other relief agencies can only do so much in the face of the enormous needs there.

The Catholic Church in Sudan is small and struggling, but it is growing. In spite of persecution from the government, there are nearly 2.3 million Catholics in Sudan today—about 8 percent of the total population in this country that is 70 percent Muslim.

Continued prayers are needed for our Sudanese sisters and brothers and for all the people in this land that has known such little peace. Let us pray, too, for our missionaries—including Comboni Father Michael Barton, a native of Indianapolis—and the relief workers who serve the Church and the people there.

Let us hope that the world will soon wake up to this invisible horror and take steps to bring peace and stability to the area. †

— William R. Bruns

## Seeking the Face of the Lord

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



# Prayer enables us to be doorways to real hope

**A**t this time of year, many of us priests celebrate our anniversaries of ordination. On May 3, along with Fathers Paul Dede, Bill Ernst, John Geis, Stan Herber, John O'Brien and Clarence Waldon, I marked 35 years of ordination as a priest. Many of our priests have been ordained much longer, but I am proud and delighted to celebrate 35 years and counting!

In 1964, I would never have believed that after 23 years I would be ordained a bishop. God's plan was not the one I thought he had marked out for me. Now it's 12 years as a bishop, and counting. I am mystified and delighted and still can't quite grasp the reality of it all. But I think most of you older folks can say the same about the mystery and the challenges of your own path in life, whether married or single, lay or religious. As my predecessor, Archbishop O'Meara, used to say, "God directs our lives, sometimes in spite of us!"

At Christmas time, Bishop Andrew McDonald of Little Rock, Ark. (who has submitted his letter of resignation to the Holy Father at age 75), sent around what he titled "Random Reflections—Christmas 1998—New Year 1999." I saved his reflections because they send a simple yet profound message, indeed a prayerful message. They are five points of reflection:

1. Death is not extinguishing the Light, it is putting out the lamp because the dawn has come.
2. "With all my heart, I once again entrust my life and my ministry to the Virgin Mary, Mother of the Redeemer and Mother of the Church. To her I repeat with filial abandonment: *Totus tuus!* Amen. (*Totus tuus* is Latin for *all yours*. This is Pope John Paul II's motto.)
3. "Earth is crammed with heaven, and every common bush afire with God; but only he who sees takes off his shoes. The rest sit around and pluck blackberries." Elizabeth Barrett Browning
4. "Lay all your cares about the future trustingly in God's hands, and let yourself be guided by the Lord just like a little child." St. Edith Stein
5. *Non nobis, Domine, non nobis sed nomine tuo da gloriam.* (Not to us, O Lord, not to us, but to your name give the glory).

At the conclusion of his five points, Bishop McDonald writes: "In these golden years and in retirement, I want to make these reflections my own." The bishop's reflections came in a beautiful Italian card that is also telling; it depicts the martyrdom of his patron, St. Andrew, on a cross shaped as an X. It is entitled "crown of victory." What a wonderful testimonial of a life spent doing God's work in the Church. God willing, I have a few more years before I can claim to be in my golden years, but Bishop Andy's reflections touch my heart even now. I suspect the same is true for my brother priests and for all of you who are on this journey of hope.

I'll bet the bishop was collecting some of those sayings through the years of his ministry and now, in the evening of life, he put them together with time-tested faith. His self-effacing humility is attractive and so is his spiritual realism. The cross is "the crown of victory." Notice that even in his golden years and in retirement he says that he *wants* to make these reflections his own. Even in his golden years, he is neither presuming nor claiming a spiritual victory. I am reminded of the remark attributed to St. Thomas Aquinas: "If you want to become holy, you must be willing to start over again and again." He also said: "To become holy, you have to *want* to be holy."

The bishop's "random reflections" could only catch his eye because his apostolic ministry has been and is rooted in prayer. Someone once said that "our apostolic life is worth what our prayer is worth." The value of our ministry is governed by the worth of our prayer. We priests are called to be public believers who talk with God. If we are not public leaders who believe it is God who accomplishes the good work of our ministry, then ultimately, our ministry is never enough. And unless we talk to and listen to God in prayer, our sisters and brothers will not sense that we are with God and from God.

May our ordination anniversaries remind us that prayer enables us to be doorways to genuine hope. May the witness of Bishop McDonald, and ours, signal to you folks whom we lead that it is not only possible, even better, *it is good* to believe and to hope even in our day when there are so many broken promises. †

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

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



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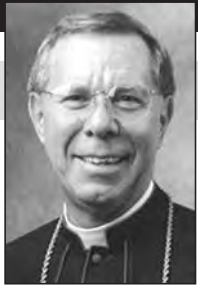
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## Buscando la Cara del Señor

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# La oración nos permite ser portales a la esperanza verdadera

En esta época del año, muchos de nosotros los sacerdotes celebramos el aniversario de nuestra ordenación. El 3 de mayo, yo, junto con los Padres Paul Dede, Bill Ernst, John Geis, Stan Herber, John O'Brien y Clarence Waldon, cumplimos 35 años de haber sido ordenados como sacerdotes. ¡Muchos de nuestros sacerdotes han sido ordenados por más tiempo, pero estoy orgulloso y encantado de celebrar 35 años y sigo contando!

En el 1964, yo nunca me habría imaginado que después de 23 años habría sido ordenado como obispo. El plan de Dios no fue el que yo pensaba que él había escogido para mí. Llevo 12 años como obispo, con más por venir. Estoy perplejo y satisfecho al respecto y todavía no puedo comprender la realidad de todo. Pero me imagino que la mayoría de ustedes mayores de edad pueden decir lo mismo acerca del misterio y desafíos de su propio camino en la vida, no importa si está casado o soltero, laico o religioso. Cómo mi predecesor, el Arzobispo O'Meara decía, "Dios dirige nuestras vidas, a veces a pesar de nosotros!"

En la temporada de la Navidad, el Obispo Andrew McDonald de Little Rock, Arkansas (quién ha sometido su carta de renuncia al Santo Padre a los 75 años de edad), envió por todas partes lo que se llamaba "Reflexiones Al Azar—Navidad de 1998—Nuevo Año 1999". Guardé sus reflexiones porque envían un simple y profundo mensaje, de hecho un mensaje piadoso. Hay cinco puntos de reflexión:

1. La muerte no es el apagar la Luz, sino es el extinguir la lámpara porque el alba ya viene.
2. "Con todo el corazón, una vez más le confío mi vida y mi ministerio a la Virgen María, Madre del Redentor y Madre de la Iglesia. ¡Le repito a ella con abandono filial: *Totus tuus!* Amén. (*Totus tuus* es del latino y significa *todo el suyo*. Éste es el lema del Papa Juan Pablo II.)
3. "La tierra está atestada del cielo en cada arbusto común ardiendo con Dios; pero sólo el que ve quita sus zapatos. Los demás no hacen nada". Elizabeth Barrett Browning
4. "Ponga todos sus cuidados sobre el futuro en las manos confiables de Dios, y que sea guiado por el Señor como niño". Santa Edith Stein
5. *Non nobis, Domine, non nobis sed nomine tuo da gloriam.* (No a nosotros, O Señor, no a nosotros, sino a tu nombre sea gloria).

A la conclusión de sus cinco puntos,

el Obispo McDonald escribió: "En estos años dorados y en jubilación, quiero hacer más estas reflexiones". "Las Reflexiones" del obispo llegaron impresas en una bonita tarjeta italiana que también está expresiva; pinta el martirio de su patrocinador, San Andrés, en una cruz en forma de una X. Se titula "la corona de victoria". ¡Que testimonio maravilloso de una vida dedicada a hacer el trabajo de Dios en la Iglesia! Si Dios quiere, todavía tengo unos años más antes de que pueda estar en mis años dorados, pero la reflexión del Obispo Andy toca mi corazón aun ahora. Creo que es lo mismo que sienten mis sacerdotes hermanos y todos quienes están en este viaje de esperanza.

Estoy seguro de que el obispo coleccionaba algunos de esos refranes a través de los años de su ministerio y ahora, en la tarde de su vida, él los puso juntos con su fe. Su humildad y realismo espiritual son atractivos. La cruz es "la corona de victoria". Incluso en sus años dorados y en jubilación él dice que *quiere* hacer suyas estas reflexiones. No está presumiendo o exigiendo una victoria espiritual. Recuerdo el comentario atribuido al San Tomas Aquinas: "Si usted quiere ser santo, usted debe desear empezar de nuevo y de nuevo". También dijo: "para ponerse santo, usted tiene que *querer* ser santo".

"Las reflexiones al Azar" del arzobispo podrían atraer miradas porque su ministerio apostólico ha sido fundado en oración. Una vez alguien comentó "nuestra vida apostólica vale lo que vale nuestra oración". El valor de nuestro ministerio es gobernado por el valor de nuestra oración. Se nos llaman a nosotros los sacerdotes a ser creyentes públicos que hablan con Dios. Si no somos líderes públicos que creen que es Dios quien logra el trabajo bueno de nuestro ministerio, entonces finalmente, nuestro ministerio nunca es bastante. Y a menos que hablemos y escuchemos a Dios en oración, nuestras hermanas y hermanos no se darán cuenta de que estamos con Dios y somos de Dios.

Que los aniversarios de nuestra ordenación nos recuerden que por oración somos portales a la esperanza genuina. Que el testigo del Obispo McDonald, y el nuestro, demuestren a las personas a quienes llevamos que no sólo es posible, sino *es bueno* creer y esperar aun hoy en día cuando existen tantas promesas rotas. †

Traducido por: Language Training Center, Indianapolis

## La intención de vocaciones del Arzobispo Buechlein para mayo

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

## Letters to the Editor

### Making sense of Littleton tragedy

The question of whether one can make sense of what happened April 20 at Columbine High School has been considered by many people these last several weeks. It is, for sure, a tragedy for all concerned and our nation and society as well. Those who died in Littleton, Colo., died senseless deaths. And this includes the two teen-agers who did the killing and who killed themselves at the end. It is always tragic when any person dies so violently and senseless as this. It is even more tragic when the persons killed and killing are young people.

But can sense be made of this event? I don't think so. This happening is a mystery of life, as contrary as that statement sounds. The media and the legal system will attempt to make sense of this by developing a scenario of how this event transpired. This scenario will contain the who, what, where, and how—but really will not contain the why.

Even though I do not believe that sense can be made, I do believe that a cause exists in our society for this and similar events. Young people (and probably people in general) have a need to belong. Young people are very critical of other young people outside their immediate peer group. If a young person does not belong to a positive peer group, a young person will belong to a negative peer group. In other words, in order to address this basic need to belong, a young person will fulfill it one way or another, either in a positive or a negative manner, but, rest assured, it will be met. The need to belong and fit in is strong and compelling.

What can we do about helping others belong? A lot.

Examine how you deal with people. Do you exclude certain people? Do you criticize people needlessly or just because they think, do, or believe differently than you? Do you look down on people? If each of us is a kinder, gentler person with each other regardless of the other's beliefs, skin color, attitudes, socio-economic makeup and so on, the world in which we operate will be all the better.

Biblically, it may be helpful to recall the following from the Gospel according to Matthew, which states, "For when I was hungry and you gave me food, I was thirsty and you gave me drink. ... In so far as you did this to one of the least of these brothers of mine, you did it to me. ... In so far as you neglected to do this to one of the least of these, you neglected to do it for me."

If each of us as individuals treats each other with the above in mind and does so respectfully, the world will be a little better and that is the best we can do.

James M. Sinclair, M.S.S.W., J.D.  
Executive Director  
Gibault School for Boys  
Terre Haute

### More on Littleton

Ever since the tragic killing in the school in Littleton, Colo., we have heard from government officials, law enforce-

ment officers, school administrators, and many others, all giving their opinions of what should be done to make our schools safe.

In my opinion, they have all missed the point. I have not heard one mention of the most elementary, obvious, and certain cure: ... these atrocities will not cease until the people of our country return to the belief in, and trust in, God.

We must place our top priorities, first God, then family, and then country. And I believe this is in the correct order.

Many today place money, position, fame, power, and fun above all else, forgetting that Jesus said that we must love the Lord, our God, with our whole heart and might. Isn't that saying that God must come first?

Then, we must spend time with our children so as to instill in them that same love of God, and to show them, without any doubt, that they are loved. Many of our children today are left in the care of others, often strangers, or with no one in charge. They then learn the values and beliefs of those in whose charge they are left, or of those that they associate with while left without parental supervision.

During the past three decades, human life has been so devaluated that many think nothing of pulling a trigger and snuffing out a human life. This began with the Supreme Court decision giving a mother the "right" to take the life of her unborn baby. And now, many feel that the elderly and the terminally ill should be put to death as an act of "mercy." In the minds of many, all this has nurtured a feeling that life is worthless, so we have what we call a culture of death.

Our schools will not be made safe until we again teach our children, both at home and in the schools, respect for all others, what is morally sound and to treat others as they want to be treated ... regardless of race, creed, personal appearance, mental capacities, or their social status.

The clergy of all faiths must preach truth without fear of reprisal from those who do not want to hear the truth. ...

Our teachers must again be given the right to administer reasonable discipline.

Most of those I have heard taking on the subject of school safety have talked of new laws. We have more laws on the books now than can possibly be enforced. ... More laws will not solve the problems.

We must change the hearts and minds of our people. We must instill in them a healthy, respectful, fear of the Lord. ...

And last, but far from least, we must find a way to police the movie and TV industries as well as the computer internet. There is no reasonable doubt that these media do, indeed, influence the actions of not only the young but also many adults who do not possess the proper moral values. ...

The good people of our country must become more vocal, more active in fighting those who have been successful in taking prayer out of our schools and persuaded our courts and legislative bodies to make laws that are detrimental to the well-being of all from the moment of conception to natural death.

Winferd (Bud) E. Moody  
Indianapolis

## Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit let-

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

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

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

## Check It Out . . .

Seccina Memorial High School will present the musical **"Oklahoma!"** at 8 p.m. May 7-8 in the school gymnasium at 5000 Nowland Ave. in Indianapolis. General admission tickets are \$5 and \$3 for children under age 12. Tickets may be purchased at the door. Information: 317-356-6377.

Nurses from St. Francis Hospital and Health Center and instructors from Indiana Automotive Safety for Children will check infants' and children's car seats for potential problems during a free **car seat safety fair** from noon to 2 p.m. on May 8 at the hospital's South Campus at Emerson Avenue and Stop 11 Road in Indianapolis. National statistics indicate that up to 90 percent of car seats are used incorrectly, with 25 percent so seriously

misused that the seat may be totally ineffective. Information: 317-782-7997.

The archdiocesan Office of HIV/AIDS Ministry will sponsor **"HIV: Mind and Body,"** a reposition weekend for those living with HIV/AIDS, to be held May 20-23 at Oakwood Farm in Selma near Muncie. The cost, which includes room/board, meals, and activities is \$45. The deadline to register is May 10. Information: 317-631-4006 or 800-813-0949.

Mount St. Francis Retreat Center in southern Indiana will host a **women's retreat**, "Praying with Catherine of Siena, Teresa of Avila, and Therese of Lisieux," May 14-16. Resident fees are \$95 for single and \$80 for double. The commuter fee is \$70. Information: 812-923-8817.

The Family Growth Program of Catholic Social Services is offering **Early Childhood STEP (Systematic Training for Effective Parenting) classes** to meet six consecutive Tuesdays May 10 through June 14 from 7 p.m. to 9 p.m. A one-day STEP workshop will be held May 15 from 9 a.m. to 3 p.m. The classes will be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Pre-registration is required. Information: 317-236-1526 or 317-236-1522.

The altar society of St. Anthony Parish, 379 N. Warman Ave., in Indianapolis will host a **euchre party** at 1 p.m. on May 9 in Ryan Hall. The cost is \$3 per person and includes refreshments and door prizes.

The Tri-County Health Coalition of Southern Indiana, Inc., a non-profit organization serving the indigent, is seeking **volunteers to help the elderly prepare their taxes.** Volunteers must be 16 years and older. Classes and materials are free. Volunteers will be reimbursed at the end of the 1999/2000 tax season. Information: call Jesse or Tim at 812-944-7265.

The Drama Department at Bishop Chatard High School will present **"Clue: The Musical,"** May 6, 7, and 8 at 7:30 p.m. in the gymnasium. Tickets are \$5 for adults and students. Preschool students will be admitted free. Bishop Chatard students will be admitted free with their student ID. Information: 317-251-1451. †

## VIPs . . .



**Richard and Martha Batta** of Lawrenceville will mark their 50th anniversary May 11. The couple will celebrate with an open house from 2 p.m. to 5 p.m. on May 16 at St. Peter Parish Community Hall in Franklin County.

Family and friends are invited. The couple requests no gifts. They have seven children: Mary Jane Fussner, Karen Anderson, George, Daniel, Roger, David and Nicholas Batta. The couple also has 27 grandchildren and three great-grandchildren. The Battas are members of St. Peter Parish in Franklin County.



**Sister Aline Mohrhaus**, a native of Indianapolis, is celebrating 50 years as a Sister of St. Joseph of Carondelet. She

is the daughter of the late John Mohrhaus and Flora Mohrhaus. Sister Aline is a 1948 graduate of the former Sacred Heart High School. She entered the Sisters of St. Joseph in St. Louis in 1949 and made her final profession in 1951. Sister Aline has taught elementary school children in Wisconsin, Missouri, Texas, and Michigan. She currently teaches kindergarten at St. Thomas More School in Kansas City, Mo.

A priest and two laymen will be invested into the Equestrian Order of the Holy Sepulchre of Jerusalem during a May 9 ceremony at the Blessed Sacrament Cathedral in Detroit, Mich. Cardinal Adam Maida, archbishop of Detroit, will invest **Father Daniel J. Mahan**, pastor of St. Luke Parish in Indianapolis; **Raydon T. Dillon**, a mem-

ber of St. Thomas Aquinas Parish in Indianapolis; and **Francis X. McDonald**, a member of St. Michael Parish in Indianapolis, into the ancient order of papal knights and ladies dedicated to the maintenance and restoration of the Christian presence in the Holy Land. This goal is furthered by the order through prayer, fund-raising and pilgrimages. The investees have been recognized by Archbishop Daniel M. Buechlein for their dedication and support of the Catholic Church.

**Margaret Nelson**, senior editor of *The Criterion*, earned a first-place photography award in the Woman's Press Club of Indiana's 1999 communications contest. The color feature photo showed Eugene King being baptized by immersion at St. Matthew Church in Indianapolis. †

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# St. Mark promotes disabilities awareness

## Disabilities Ministries Committee works to increase inclusiveness in parish life

By Mary Ann Wyand

"We should all be equal in the opportunities we're able to try," St. Mark parishioner Julie Opel of Indianapolis explained April 16 between mobility demonstrations of a dynamic stander at St. Mark's Disability Awareness Fair.

"There should be equality and inclusiveness in accessibility," she said, so that persons with disabilities have access to a variety of buildings, including churches.

As a physical therapy assistant at Rise Special Services in Indianapolis, Opel tries to raise awareness about disabilities.

"We have some persons with disabilities in our parish," she said, "but we hope to extend beyond that and raise awareness and foster compassion and understanding in people. Children are eager to learn how persons with disabilities adjust to daily life situations, but a lot of adults don't understand and tend to be hesitant around persons with disabilities."

Thirteen-year-old Katrina Gossett, a St. Mark parishioner, uses a wheelchair for mobility and is accustomed to people staring at her.

"I just want people to understand that everybody is different," Katrina said, "but people are all special in their own ways."

Educational efforts like St. Mark's program "help make people more aware of disabilities," she said, "and hopefully more understanding."

Displays, demonstrations and activities

addressed a variety of physical and mental disabilities, including mobility challenges, transportation problems and visual, hearing, language and learning impairments.

St. Mark parishioners Dan and Ginny O'Brien of Indianapolis organized the event with help from the parish Disabilities Ministries Committee.

"We are puppy raisers for Canine Companions for Independence," Ginny O'Brien said. "It made us very aware of disabilities and what people are faced with as challenges. We noticed that there were some challenges around St. Mark Parish, and we decided to get a committee together to help do some things to break down those barriers and make St. Mark's welcoming to all parishioners, especially to those with physical and mental challenges."

Since their first meeting last year, she said, committee members have reviewed and evaluated areas on the parish campus needing accessibility attention, created wheelchair spaces in the church, shoveled snow off the ramp during bad weather and planned the Disability Awareness Fair.

Committee goals include planning for easier access to the elevator key, she said, as well as investigating more accessible entrance doors to the restrooms and measuring parking spaces to ensure adequate room for specially equipped vehicles.

Committee members also want to create a list of parishioners who need rides to church and a list of parishioners who can provide transportation to liturgies and other



Photos by Mary Ann Wyand

St. Mark parishioners Ann Marie Kendall, 2, (above) and Katrina Gossett make friends with Rebecca Fouts's dog, Brook, a Canine Companion for Independence, during St. Mark's Disability Awareness Fair on April 16. St. Mark second-grader Mallory Opel (at right) demonstrates a dynamic stander designed to help persons using wheelchairs.

parish events, she said. Other plans include studying ways to meet the needs of parishioners with disabilities, expanding efforts to ensure inclusiveness in the parish, and developing a respite care program for the families of parishioners with disabilities.

The O'Briens also hope that representatives of other parishes will contact St. Mark committee members about ways to provide inclusiveness in their parish ministries.

"We know there are people who are unchurched because they don't feel welcome and don't have the capacity to get to church," she said. "We hope eventually we can provide them with access to parish activities by pairing people as partners. As Church, we need to be able to welcome all God's people. We also want to help everyone who is able-bodied to understand that everybody has gifts and can bring some-



thing special to the parish."

St. Mark parishioner Cathy Weinmann of Indianapolis is a speech language clinician and works with autistic persons. Her display featured speech aids to help people with nonverbal communication.

"People need to respect persons with disabilities," she said. "It takes patience." †

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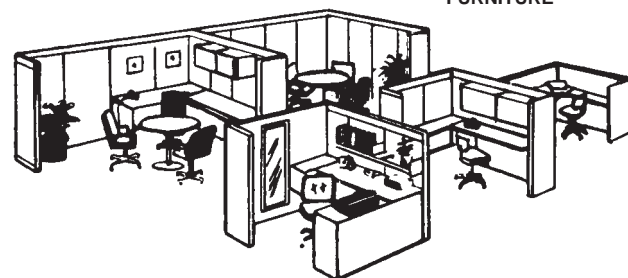
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# Workshops cover religion, education, news

## Ecumenical Polis Center conference examines effective ways to teach religion to students

By Margaret Nelson

Bob Abernethy, longtime Moscow correspondent on network television, spoke to a group of educators April 28 at a "Taking Religion Seriously in Education" conference sponsored by The Polis Center in Indianapolis.

The Religion and Urban Culture program of The Polis Center at Indiana University/Purdue University at Indianapolis is one of two key projects of Lilly Endowment Inc. The other is the public television program, "Religion and Ethics NewsWeekly," seen on Friday nights on WFYI Channel 20 in Indianapolis.

Abernethy, host and creator of the newsweekly, said the first task of the program is to report the top news stories about religion and what "thoughtful people of faith have said about them."

He said that, whatever their personal beliefs, the staff is respectful of all faiths.

"What happened at Littleton [Colo.] emphasizes the need of what we're trying to do," Abernethy said of the April 20 high school massacre.

He also spoke of the ethical arguments about whether the current situation in Yugoslavia meets "just war" criteria and questions raised by the advances in science and biomedical research.

"Things happen that are encouraging" to people of faith, Abernethy said. "It is not unfashionable to discuss religious ideas."

He said the interest in the New Age spiritual movement is waning.

"Those in their teens and 20s are exploring traditional religious beliefs to see what is there," he said. And though the question of religion is not on the census, he said there is great religious diversity in the nation.

"Explore the differences," said Abernethy. "Only then can anyone move from tolerance to understanding."

"The more I learn about faith and practices of other religions, the more I

want to learn about my own," he said.

Abernethy said the television news-magazine is "encouragement of discussion of the basic ideas of religious life."

Benedictine Father Bede Cisco, who heads St. Meinrad's theology program at Marian College in Indianapolis, asked why the media seem to avoid covering religion.

"There is a great deal of ignorance about religion in many newsrooms," said Abernethy. Fear of making mistakes or of stirring controversy as well as prejudice against things that can't be measured were other possibilities he suggested.

Marcia Beauchamp, coordinator of religious freedom programs with the

Freedom Forum First Amendment Center in San Francisco, discussed "Exploring the First Amendment Issues" and the effect of the Supreme Court decision to ban public prayer and devotional reading in public schools.

Ann Mauze, director of the education services and outreach department of Thirteen/WNET in New York, led a discussion on "How to Use 'Religion and Ethics NewsWeekly'" in a Classroom or Congregation."

Videotapes and study guides of the program are available for teachers and religious educators.

Representatives of the archdiocesan Office of Catholic Education attended the workshops. †

## Grants benefit low-income students

### Indianapolis Choice scholarships help parents send children to nonpublic schools

By Margaret Nelson

The streets around St. Philip Neri School in Indianapolis were jammed with parked cars on the afternoon of April 21.

St. Philip was the site for a drawing that provided four-year scholarships for 625 children of low-income Indianapolis-area families.

Family members spontaneously applauded investment executive Fred S. Klipsch of Carmel when he said these awards would make it possible for the parents to select "a school with values and academics that matches their aspirations."

The Educational Choice Charitable Trust was started here in 1991 with corporate funding. The lottery brings to 11,000 the number of years of student grants to be awarded locally through the next school year.

Nationally, 40,000 partial-tuition scholarships were awarded on April 21—and 30 applications were received for each available scholarship.

Toni Purvis received one of the Indianapolis Choice scholarships announced at St. Philip. Her 7-year-old son will attend Central Catholic School in Indianapolis, as she did.

Purvis and her husband, James, also

have a 4-year-old son and are expecting another baby.


"We have been wanting our kids to go to a Catholic school for a long time," Purvis said. "I went to a Catholic school and so did my parents. We want our kids to grow up in a Catholic atmosphere."

A large percentage of the local lottery scholarships will go to students attending the eight center-city archdiocesan grade schools. In the current school year, families in these schools received Choice support in excess of \$500,000.

Because of the generosity of several area executives and their spouses, these 625 local lottery scholarships bring to 2,300 the number of students from low income families who will receive half of their tuition in Indianapolis-area private schools from Choice grants for the 1999-2000 school year. †

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- 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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# Holy Angels students preview new school

## Construction workers share progress of building made possible by partnership

By Margaret Nelson

On April 27, Art O'Leary had the air of a man who is helping to build the future.

That day, as superintendent of construction at Holy Angels School in Indianapolis, O'Leary led students on a preview tour of the new school they will attend next year. After warning the children not to touch the newly painted walls, he showed them where Miss [Bernie] Easton, the secretary, will sit near the front door.

Then O'Leary ushered them to the future office of the principal, St. Joseph of Carondelet Sister Gerry O'Laughlin, and down the halls to the skeletons of the classrooms they will occupy next fall.

O'Leary entertained questions when

the whole group was gathered in the large area that will be the parish center. The first questions dealt with where they will have their morning prayers. The answer is in the multipurpose room.

One young lady asked if there would be a stage. There will be a portable one.

Another youth asked if the wires sticking out of the walls were for speakers. The students learned that the speakers are in the ceilings of the rooms and the parish center. The wall wires are for light switches, computers, telephones, etc.

One child wanted to know where the library will be. Sister Gerry explained that it will be in the large media room.

Of course, the children wanted to know where the playground will be. It will be west of the school and north of the convent. And they wanted to know what will happen to the old school building. It will be leveled for a parking lot.

The men on the construction crew are not strangers to the students. The second-grade children gave them cookies for Christmas, so one of the men read the Christmas story to them from the Bible.

The students sent valentine cards to the workers, and they invited the men to the school for lunch on St. Patrick's Day.

When they found out the date of O'Leary's birthday, the students saw to it that he had a birthday cake. The children also sent candy to the construction workers before Easter.

So the construction workers were more than happy to stop working long enough for the students to have a tour of their future school. And lunch was on them! †



Art O'Leary (above), construction superintendent for the new Holy Angels School in Indianapolis, talks with students in the top three grades on April 27 as they begin a tour of the partially-constructed building. Donald White (at left) and other Holy Angels fourth-graders look at the progress on the fourth-grade classroom during a tour of the new school they will begin to use next fall. Construction of the new building was made possible by funds raised by parishioners, friends of the parish, and archdiocesan and corporate funding through the Building Communities of Hope capital campaign.

Photos by Margaret Nelson

## CSS agency seeks Kosovo relatives

Joyce Overton, director of refugee resettlement for Catholic Social Services in the archdiocese, said the CSS agency is trying to locate people living in central and southern Indiana who have relatives who are refugees from Kosovo, Yugoslavia. At this time, Overton is not seeking other help, except to locate relatives. She may be reached at 317-236-1553 or 800-382-9836, ext. 1553. †

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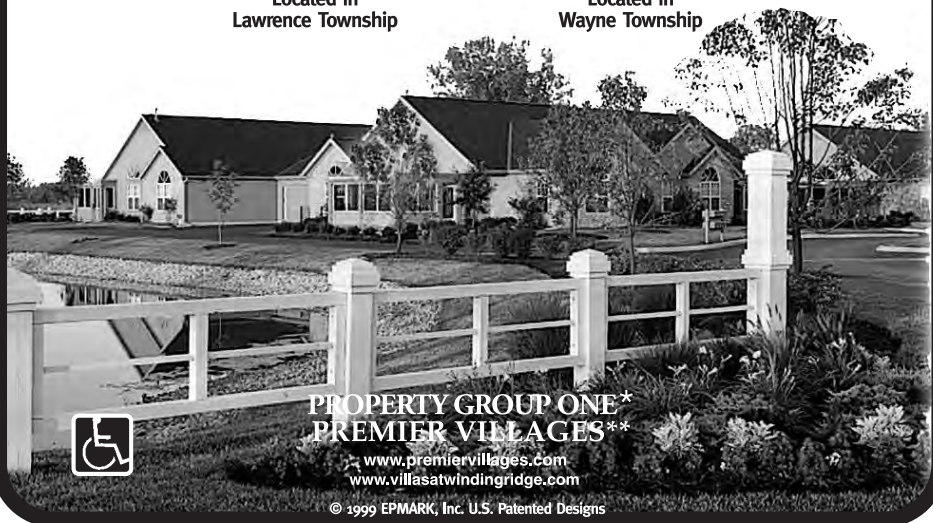
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# Faith Alive!

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## Church history based on search for salvation

By Fr. Robert L. Kinast

### The First Millennium: An Era of Dynamism

History hasn't always looked favorably on the Middle Ages, traditionally referring to the span of years from roughly 600 to 1300 as the Dark Ages, the Age of Superstition or the Age of Barbarians. Even the bland designation "Middle Ages" implies that nothing very important happened during this time period; it simply stands in the middle between more important times.

In fact, the Middle Ages represent a creative time when unprecedented challenges were faced. The Middle Ages laid the foundation for many innovations which would come to fruition only centuries later.

Never was this more evident than at the turn of the millennium when three institutions epitomized the era's dynamism: the monarchy, the papacy and the monastery.

The ideal of a Holy Roman Empire united under a Christian king had been realized with the reign of Charlemagne (800-814), but it never quite was duplicated until the end of the first millennium. The king, and saint, who came closest to emulating Charlemagne was Stephen of Hungary.

Stephen was born into a royal family. As a young boy, he—with his father—was baptized by the missionary bishop St. Adalbert. When Stephen succeeded his father as duke in 997, he inherited a land filled with diverse and wandering Hungarian tribes known as the Magyars, most of whom were not Christian.

Stephen quickly established such an effective political order that the pope crowned him the first king of Hungary in the year 1000. Through his marriage to Gisela, sister of the German emperor, he attracted German pioneers who established farming communities and enriched the culture of his realm.

Stephen worked hard (sometimes using force, as did Olaf of Norway) to bring about the conversion of his people, establishing dioceses and monasteries, and promoting the Christian way of life. For his efforts, Stephen is honored as a national saint of Hungary.

The pope who crowned Stephen was Sylvester II. Before becoming pope, Sylvester was a renowned scholar known as Gerbert of Aurillac.

While studying in Spain, this future pope was exposed to the learning and culture of Muslim scholars, and he brought back to France a new style of teaching and learning based on personal inquiry rather than simply on a mastery of what the accepted authorities had said.

Along with this, he insisted that students study classical literature in the original languages. To facilitate this, he began collecting hand-copied manuscripts and built an impressive library.

His influence as a teacher led to his election as bishop of Rheims in 991, bishop of Ravenna in 998 and bishop of Rome in 999. Pope Sylvester II had the distinction of presiding over the Church at the turn of the millennium, and also was the first French pope in Church history.

More important than either of these papal distinctions, however, was his strong opposition to the practice of nepotism, appointing one's relatives to Church positions, and simony, the buying and selling of Church offices.

Sylvester's initiatives anticipated and helped prepare for the major reforms of Pope Gregory VII (1073-1085), the pope who most dramatically led the Church through the transition from the first to the second millennium.

Along with the monarchy and the papacy, the monastery was a key institution in medieval Europe, and the Benedictine monastery founded in 910 at Cluny, France, was one of the most influential.

Cluny owed its influence in large part to its second abbot, St. Odo, who promoted communal prayer, choral singing of psalms and other liturgical developments.

Odo did not confine his efforts to the monastery at Cluny. He traveled throughout France and Italy, introducing monastic reform and promoting the spiritual life of the Church. His impact also helped pave the way for the reforms of Gregory VII, especially with regard to the moral and spiritual state of the clergy and the independence of the Church from secular entanglements.

Monasteries like Cluny provided another service: education. Although it was intended primarily for aspiring monks, the monastic school became the model for cathedral schools which offered instruction to lay people in towns where a cathedral existed. The teaching of the classic liberal arts in these schools was the forerunner of the medieval universities which flourished in the following centuries and initiated the Renaissance.

One of the most influential cathedral schoolmasters was Fulbert, who was taught by Gerbert of Aurillac (before he became Pope Sylvester II). When Fulbert was elected bishop of Chartres (not far from Paris), he made its cathedral school one of the most important in Europe because he and his successors encouraged students to express their ideas in their own words. By this simple technique he revolutionized the way people learned and created the environment for the tradition of learning, which reached its pinnacle in the 13th century with St. Thomas Aquinas. For every saint, pope, scholar and abbot whose life and deeds have been preserved, there were many more women and men who helped create a new, dynamic and influential millennium. They would never refer to their time as the Dark Ages, and neither should we.

Whatever else Christians in Europe were thinking about as the year 1000 approached, it was not the end of the world. True, some groups (collectively known today as millenarianists) were predicting a catastrophic end to the world. They based their view on a literal interpretation of Chapter 20 of the Book of Revelation, which speaks of a 1,000-year reign of Christ.

But there is little indication that most people expected any sudden, radical changes when the calendar flipped from 999 to 1000. What most Christians probably were concerned about as the new millennium approached were the same issues they had dealt with throughout the century: survival and salvation.

The major threat to the survival of a Christian way of life and civilization came from the invasion of Nordic tribes in northern and eastern Europe, and Islam's spread into southern Europe. In the early 900s, it appeared that these twin forces in the north and south would overwhelm and exterminate the Roman-Christian Empire.

Since the time of the emperor Charlemagne in the 800s, people had placed their hope for survival on the protection of Christian rulers and their armies. The real fulfillment of this hope came when non-Christian rulers were converted to Christianity by missionaries and brought their peoples—in Denmark, Norway, Hungary, Poland and Russia—into the Church.

With these conversions, a long process of assimilation began as the customs and beliefs of these tribes were absorbed into the traditional forms of Christianity and transformed. For example, pagan belief in the presence of spirits dwelling in nature stimulated the creation of outdoor Christian shrines and pilgrimages; blessings of all sorts multiplied.

At the same time, the population increased, farming became more productive, trade expanded, cities grew, and the level of culture and education gradually rose. As people became relatively secure about their survival, they became more concerned about their personal salvation and how to ensure it.

Monasticism, especially in the tradition of the Benedictine monks, provided the basic pattern of spirituality, but in the popular imagination the spiritual life was a battle between the forces of good and evil, graphically depicted as angelic and demonic beings.

The intercession of saints, the power of relics, the effectiveness of prescribed prayers, the completion of penances and ascetic discipline, attendance at sacramental celebrations, and the favor of the Church and its clergy were all highly valued in the combat against the devil and the quest for salvation.

This earthy, pragmatic approach to the spiritual life put primary emphasis on the Church's role of mediation, and it greatly enhanced the pope's role. This, in turn, led to a twofold tension which would put its stamp on the new millennium.

First, there were increasing power struggles between the pope and the emperor for control of appointments of Church positions; these struggles were played out in relations between the hierarchy and ruling classes everywhere.

On the other hand, the increased power of the papacy antagonized the Eastern patriarchs and sharpened differences between the two traditions, culminating in the formal separation in 1054 between Rome and Constantinople.

These events could not be foreseen in the year 1000. What most people realized was that Christian civilization had survived an enormous threat and was experiencing a resurgence or renewal.

There was every reason to be optimistic about the future as the new millennium arrived. †



St. Stephen of Hungary

CNS photo

### Discussion Point

## Try to see Christ in all people

### This Week's Question

What would you hope Christians living centuries from now will remember about the Christians of the 20th century?

"That we tried to see Christ in all people, that we tried to be kind and considerate people." (Josie Doucett, Brighton, Mich.)

"That we kept our faith and trust in God—that we knew we couldn't do it by ourselves and that we believed nothing is a lost cause with God." (Pauline Gerken, Houston, Texas)

"That we were still Christian." (Father Daryl Rybicki, South Bend, Ind.)

"I hope they'll remember the good works of the missionaries, for example, and the good works that people did. ... I hope they remember the good instead of the bad." (Jann Foti, Phillipsburg, N.J.)

### Lend Us Your Voice

An upcoming edition asks: What is the difference between "change" and "progress" in society? What is a sign of progress?

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



CNS photo illustration

## Perspectives

From the Editor Emeritus/John F. Fink

## More questions about the Mass

As I explained last week, I recently received an e-mail message asking me questions about the Mass. Here are more:



*What parts of the Mass can be changed? Is it permissible to ad-lib? Is it OK for the priest or people to make up prayers in the Mass?*

The Sacramentary, the presider's book, contains the various approved entrance songs, prayers, prefaces and Eucharistic Prayers, including special texts for various commemorations and intentions. There should be very little ad-libbing. People in the congregation may be asked to express their special intentions during the Prayer of the Faithful prior to the Offertory, and parts of the Offertory can at times be changed or omitted, but the Eucharistic Prayer should not be changed.

*What about the children's liturgy? Is it OK for the children to be separated from the rest of the people during Mass? What about the parents who join the children?*

In some parishes the youngest children leave the church with special catechists during the Liturgy of the Word and return for the Eucharistic Liturgy. This is done so the children can hear the readings at the level of their mentality and spiritual growth. This is usually for children who are young enough that they would not yet be bound to attend Sunday Mass. If it is necessary for some parents to accompany the children, I think they should at least read the scriptural readings privately.

*How are the readings of the Mass deter-*

*mined for Sunday Masses? For weekday Masses? For special Masses?*

These are approved by liturgical and catechetical experts in the Vatican's Congregation for the Sacraments and Divine Worship and published in the Lectionary. There is a three-year cycle of readings for Sundays and solemn feasts, a two-year cycle for weekdays, and a one-year cycle for the feasts of saints. For Sunday Masses, there is usually a common theme between the first reading from the Old Testament and the third reading from one of the Gospels, while the second reading is from the New Testament (letters, Acts of the Apostles or Revelation). There are two readings for weekday Masses. Between the readings, psalm verses are sung or recited.

*Why are there different creeds? What is different about them? Which one best states what we believe? Why do we say the Nicene Creed at Mass?*

Creeds are formal statements of Christian doctrine. The classical creeds are the Apostles' Creed and the Creed of Nicaea-Constantinople (commonly called the Nicene Creed). The Apostles' Creed is less sophisticated than the Nicene Creed and is often used in children's liturgies. It reflects the teachings of the apostles but originated in the second century. The Nicene Creed contains the doctrinal teachings of the Council of Nicaea (325) and the Council of Constantinople (381), which refuted the doctrinal errors of Arianism. The Nicene Creed is said during Sunday Masses and on other special occasions but usually not during weekday Masses.

More questions next week. †

Cornucopia/Cynthia Dewes

## Honoring moms we have known

This weekend, we single out mothers for honor and attention. There are several reasons for this, including true love and respect for our moms, filial guilt, or hype by florists and candy manufacturers. Whatever the reason, here it is.

While most mothers are the unsung heroines of our lives, some have become (in)famous beyond their own family circles. We think of Ma Barker, devoted to her sons but a bad role model, or Eleanor Roosevelt, an iffy mom but a good role model for everyone else.

Some mothers get that way by accidents of biology, while others think of their motherhood as a joy, if not a vocation. The Church honors one particular mother as the first among saints of God, calling her "blessed." Unfortunately, other organizations consider the condition of motherhood as an unwanted growth which must be purged from the body.

There are fads in motherhood, too. Today we have the Soccer Mom. This woman's main duties are driving a car, arranging schedules, power shopping, and planning low-fat, low-sodium meals to be eaten thawed, cooked ahead, or out. She is a master (mistress?) of technology and compartmentalization.

On the other hand, 19th century moms were homebodies. They had to be, since raising kids was a time-consuming, labor-intensive and even harrowing experience. Besides, cars and electricity hadn't been invented. They cleaned up kinds of dirt not seen since in the modern world, pre-

pared everything they ate from scratch, and still managed to teach their children manners, respect for God, reading and writing. Whew!

Sometimes we have a sentimental idea of mothers as sweet, conventional and kind. And there's another cliché about mothers as domineering or smothering. We hear about moms who supposedly sit home eating chocolates and watching TV, or moms who hung out gold stars for soldier sons and took over the welding jobs in WWII.

The mom I knew and loved best in all the world was many of those things and more. She was tough, sensitive, funny, interesting, bright, and sometimes scary. She could drive a car long before most women could, and she sang beautifully, played the piano, cooked the most wonderful food, painted watercolors and talked baby talk to pets.

She told me often that she loved me, and I knew without doubt that she did. Hugging and kissing were frequent, but there was also yelling and pursuit with a fly swatter on occasion. She was good to my friends, expected me to do well whatever I decided to do, and respected my conversion to the Catholic Church. She was good to her son-in-law and memorable as a grandmother.

Somehow, most mothers have always risen to their task, which may involve poverty, illness, and grief. But that's because they stand *in loco parentis* for the unseen God we love and obey. They represent the best, so they make it easier for us to be faithful. †

(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

## What the Bible really says about ...

"The Bible says you should not drink alcohol."



"The Bible says that people who trust in God's protection should not go to the doctor."

"The Bible says there is nothing wrong in owning slaves."

Every one of these statements has, at one time or another, been presented as biblical teaching.

If one is to interpret Scripture accurately, one must be familiar with its contents and observe some basic principles.

Caution must be taken not to interpret a biblical passage out of context. Almost any position, regardless of how absurd, can find biblical support if Scripture is quoted out of context. "There is no God," the author seems to say in Psalm 14. However, in its proper context the Psalm reads: "The fool says in his heart, 'There is no God.'"

Different books of the Bible sometimes present different positions on a given topic. The morality of drinking alcohol is a classic example. "Take no wine or strong drink," Samson's mother is told.

On the other hand, Jesus changed water into wine at a wedding reception in Cana. During the last supper, Jesus gave a cup of wine to his disciples and commanded them to drink from it. The author of the First Letter to Timothy counseled those under his care to "take a little wine for the good of your stomach."

The teachings of the New Testament supersede those of the Old. In Leviticus, one finds, "an eye for an eye and a tooth for a tooth." Jesus, however, commanded his disciples to "offer no resistance to injury" and to "turn the other cheek." The New Testament does not contradict the Old, rather it fulfills it.

Using common sense is of the utmost importance in coming to a valid interpretation of Scripture. Doctors, nurses and other medical personnel can act as tools in the hand of God to restore health. Taking advantage of modern medicine does *not* go against the teachings of Scripture.

Priority must be given to biblical teaching that is consistent throughout Scripture. For example, God is all loving, forgiving and compassionate. Everyone is made in the divine image and therefore worthy of respect. Any interpretation of the Bible that contradicts one of these basic teachings is invalid. Every unchristian type of behavior is absolutely contradictory to the teachings of the Bible. That includes slavery, persecution and the taking of innocent life.

The Bible was not composed just to satisfy human curiosity. Rather, Scripture was composed to reveal to us everything we need to know about our salvation.

Therefore, in our quest to discover the meaning of a particular passage, we should begin by asking: "What does it tell me about salvation?"

The correct interpretation of Scripture presupposes a familiarity with the contents of the Bible, both the Old Testament and the New. Old Testament symbolism, vocabulary and themes are often found in the New Testament writings.

As a result, the more one knows about the Old Testament, the better one can understand what the New Testament has to say about Jesus and his followers.

History informs us that one's understanding of the Bible can have a profound influence on the way one lives and treats others. Sometimes it is even a matter of life and death. †

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

Be Our Guest/Shirley Vogler Meister

## About Mother: platitudes and truths

Upstate New York writer Joanne

Seltzer, has a 10-poem series, "A Place for Mother," in *When I Am An Old Woman I Shall Wear Purple* (Papier-Mache Press). I admire all these poems, but it is the seventh that struck me the most:



## Platitudes

*Mother is with God.*

*Mother is at rest.*

*Mother is with Dad.*

*Mother was ready to go.*

*Mother has paid her dues.*

*Mother is still with us.*

*Mother loved life.*

*Mother lived a full life.*

*Time heals all wounds.*

*You will mourn Mother the rest of your life.*

Seltzer's series moves from the self-debates when finding help for an ailing mother to the struggles after making caregiving decisions to eventually finding oneself in the same shoes. The poet does this with sensitivity and wit. Yet, the key attribute of her entire work is the reality.

Although "Platitudes" tells exactly what others say to us—and what we say to ourselves—from my perspective, each line is real.

My mother died three years ago while

my husband and I and another couple were on a winter photo shoot in the Yellowstone National Park area. A couple nights before we received the sad news, I had a dream in which I frantically looked for Mom in a large mansion with many rooms, reminiscent of Jn 14:2. She finally approached me with a reassuring embrace. Wordlessly, she asked why I was worrying. I awoke undisturbed. During a harrowing morning trip to the airport in a blizzard, I had another peaceful sign when the gray clouds parted momentarily to show a vivid oval of blue, one of Mom's favorite colors.

Yes, mother is with God. She is at rest. She is also with Dad. Seltzer's lines are true, especially the last two: "You will mourn Mother the rest of your life." Only "Time heals all wounds" is suspect. However, the pain does lessen when I put my grief-energy into living life to the fullest instead, as Mom would've wanted.

When adults find themselves orphaned, some become depressed, because their own mortality is brought to the forefront. We can circumvent this by recalling happy times and anticipating the happiness ahead when we're with loved ones in eternity. That way (borrowing a line from Seltzer's last poem in her series), "Mother would be proud of you." †

(Editor's Note: Shirley and Paul Meister—and their friends, Jan and Jim Stueve, who accompanied them on the Yellowstone winter adventure—are members of Christ the King Parish, Indianapolis. All are adult orphans. Shirley also has a poem, "The Coming of Winter," in *When I Am An Old Woman I Shall Wear Purple*.)

Sixth Sunday of Easter/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, May 9, 1999

- Acts of the Apostles 8:5-8, 14-17
- 1 Peter 3:15-18
- John 14:15-21

The Acts of the Apostles once more furnishes the first reading for an Eastertime weekend.



Surrounding the story is the atmosphere then being encountered by the apostles. They faced hostility in Jerusalem. Many people saw them as undermining the religion given by God. For those who had neither

known nor understood Jesus, references to the Lord were very troubling.

First of all, Jesus seemed very much to claim a nearness to, if not identity with, God. In pious minds, this was idolatry. The central fact revealed by God was that God is one. If Jesus were God, then this revelation seemingly had been discounted.

Then, Jesus had died as a traitor to the Roman state. It was hardly that the Jews of the time in Jerusalem rallied around the Roman conquest and occupation. But, they well knew the penalties for opposing the Romans, even for whispering against the Romans.

In a word, Jesus was an embarrassment. Much more, Jesus drew the annoyance of the almighty and very vengeful Romans.

Philip, mentioned first in this reading, had left Jerusalem and the people's ill will there. He went to Samaria. There he preached about Jesus.

To confirm his own place as a representative of the Lord, he performed miracles. Indeed, he even expelled "unclean spirits" or devils.

Learning about Philip's days in Samaria, the apostles sent Peter and John to follow him in that part of the Holy

Land. Through them, in visible actions, the Holy Spirit came to the Samaritans.

For the second reading this weekend, the Church presents the First Epistle of Peter.

This reading is a great testimony to the Lord. It recognizes Jesus as Redeemer. Importantly also, written as it was to believers, it declares that Christ is in the hearts of those who believe and who truly love God.

As its third reading, the Liturgy of the Word provides the magnificent Gospel of St. John.

At all places, this Gospel is a masterpiece both of literary effort and theology. However, nothing in the Gospel surpasses in these regards the splendid section from which this passage is drawn.

Jesus looks ahead to the time after Ascension. Surely the apostles are apprehensive. They know their own limitations. They know the Lord's wisdom and strength. They fear losing Jesus.

Reassuringly, Jesus tells the Twelve that the Paraclete will come. (Paraclete means the Holy Spirit. The term derives from the Greek, *parakletos*, or advocate.)

Jesus explains and stresses identity with God, the loving and almighty Father. That person who loves Jesus loves God, and is loved by God in return.

## Reflection

On Thursday the Church will celebrate the Ascension of the Lord. It was an event very important in the minds of the early Christians. Surely, and understandably, they longed for the days when Jesus visibly was with them.

Christians today may experience the same longing. Life can at times be quite threatening and lonely. While the Feast of the Ascension will underscore the divine reality of Jesus, it also will call attention to the fact that we easily may see ourselves as alone.

## Daily Readings

Monday, May 10

Acts 16:11-15  
Psalm 149:1-6a, 9b  
John 15:26 - 16:4a

Tuesday, May 11

Acts 16:22-34  
Psalm 138:1-3, 7c-8  
John 16:5-11

Wednesday, May 12

Nereus and Achilleus, martyrs  
Pancras, martyr  
Acts 17:15, 22 - 18:1  
Psalm 148:1-2, 11-14  
John 16:12-15

Thursday, May 13

The Ascension of the Lord  
Acts 1:1-11  
Psalm 47:2-3, 6-9  
Ephesians 1:17-23  
Matthew 28:16-20

Friday, May 14

Matthias, apostle  
Acts 1:15-17, 20-26  
Psalm 113:1-8  
John 15:9-17

Saturday, May 15

Isidore the Farmer,  
married man  
Acts 18:23-28  
Psalm 47:2-3, 8-10  
John 16:23b-28

Sunday, May 16

Seventh Sunday of Easter  
Acts 1:12-14  
Psalm 27:1, 4, 7-8a  
1 Peter 4:13-16  
John 17:1-11a

The Church reassures us. We are not alone. If we love the Lord, then we are in God's love. We are with God.

The second reading, from First Peter, emphasizes for us once again that in Jesus we are redeemed. We are reconciled with God. We possess everlasting life.

Then, the Church provides us with a glimpse of the reality so well described in the Acts of the Apostles. Through and in the Church, Jesus still is visible.

As did the Lord, the Church looks far and wide, with love, upon all. In the Church, still following the apostles who faithfully followed Jesus, the Church exercises the very power of the Savior. No power, not even that of the devil, stands above it.

We are not alone. God is with us. Jesus is with us. He is visible in the Church, in its sacraments, its words, and its deeds of charity. †

Question Corner/Fr. John Dietzen

## Part of the creation story may refer to the Trinity

**Q**In the story of creation, God says: "Let us make man in our image and likeness" (Gn 1:26). What does the "us" and "our" mean? (Missouri)



**A**Several possibilities have been offered. It could simply be an example of what is called the majestic plural. Kings and other

high officials still sometimes refer to themselves as "we."

The Old Testament indicates that Hebrew religious thought was accustomed to the notion of some heavenly assembly (angels?) with whom God consulted before making decisions on important actions. See, for example, Isaiah 6:8; 1 Kings 22:19; and Genesis 3:22, among others. That could be another explanation.

A few commentators have suggested the passage may involve some allusion, however remote and primitive, that God's own being contains a kind of plurality, an intimation of the Trinity. Little, if any, foundation for that theory is available from the Bible.

**Q**A friend of mine, in his early 30s, decided to change his sexuality from male to female.

Can a woman be trapped in a man's body, or vice versa? How does the Church look upon this kind of sex change? (Ohio)

**A**Your question is an enormously complicated one and allows for no simple or absolute answer. It is possible, however, to point out some factors involved in this kind of process, which is inevitably terribly tortuous and painful for the individual and everyone else involved.

First, let's suppose we're dealing with a

reasonably normal person whose male or female identity is well established emotionally, physically and psychologically, in relationship both with himself and others. For such a person to attempt a sex change, even to whatever degree might be possible, would be a gross abuse of his or her person and morally wrong.

Few, if any, cases like this are that clear cut. In my counseling experiences with people wrestling with this decision, it has become apparent to me that an individual can possess a clear genetic sexual individuality (male or female chromosomes), as well as major physical male or female sex characteristics, and still suffer from a confused, if not clearly opposite, sense of personal sexual identity.

The complex system of internal secretions (hormones) which interact from one organ or gland to another is subject to all sorts of imbalance. If extensive enough, it may cause serious difficulties, even insuperable obstacles, in an individual's ability to function in his or her "proper" sex-related activities.

Many other factors must be considered. Relatively new surgical procedures are available to deal in some way with these kinds of anomalies in men and women.

There's room for considerable question in many cases, however, as to just how much "sex change" is really involved. More importantly, procedures are increasingly accessible to deal with such physical abnormalities by therapy far less drastic and radical than surgery.

Many of these extreme "therapies" must include sufficient weighing of the moral implications for both the individual and society. At the very least, it is safe to say that it is too soon, and far too many variables are involved, to conclude at this point that every operation or therapeutic procedure labeled a "sex change" is automatically morally wrong. †

## My Journey to God

### What Has Our Nation Come To?

What has our nation come to? Colorado, Paducah, Oregon, and several other school shootings. Children killing children because of skin color, religion, petty high school status, because no one cared for their acceptance, because we are too busy with our trivial affairs, with hatred and headlines, that we cannot see those who are drowning inside themselves, calling out for help, for love. We turn our backs, leave them to find a tragic substitute for human kindness in guns and bitter, deadly prejudices. It is hard for me to be proud to be an American when Americans cannot even respect the precious lives of other Americans, who become the innocent victims of pent-up rage and a twisted, materialistic society. We are all victims. We are all suffering. And we have all lost a part of ourselves inside this madness. How fragile are our little worlds that they can come crashing down around us by the hands and triggers of someone else.



CNS photo

How do we keep fear from paralyzing our existence, which we have already seen can be thrown so quickly out of orbit? What will tomorrow bring, as someone else's hatred builds? Tomorrow, the madness may be in my school. Does anyone even wonder just what has our nation come to?

By Kellie Farnsworth

(Kellie Farnsworth is a member of St. Patrick Parish in Terre Haute and is a junior at Terre Haute North High School. She wrote this poem in memory of all those who died in Littleton, Colo., on April 20, "the ones I never knew but will never forget.")

# Rust feels call to help unborn

St. Mary, Greensburg, parishioner volunteers as a pro-life sidewalk counselor outside Indianapolis abortion clinics

By Michelle McAuliffe and Marsha Black

GREENSBURG—St. Mary parishioner Robert Rust of Greensburg carries lots of photographs of children in his wallet.

They are poignant reminders of the preborn babies he helped save by standing outside Indianapolis abortion clinics and begging for their lives.

Little René, Kenny and Cassandra are alive today because Rust was able to counsel their mothers outside abortion clinics and convince them to choose life.

Countless other children also enjoy the gift of life due to Rust's pro-life efforts over the past 14 years. Since 1984, he has volunteered as a pro-life sidewalk counselor outside abortion clinics in central Indiana.

"I certainly don't like to stand outside abortuaries in sleet, snow, rain or sometimes even in danger," Rust said, "but I don't want babies to die alone with no one to care about them or pray for them."

A graduate of the University of Notre Dame School of Journalism, Rust until recently was part-owner of the Rust Wholesale Co. in Greensburg. He relinquished his business responsibilities there, and now volunteers for Truth and Compassion Ministries, a pro-life sidewalk counseling ministry.

Two years ago, Rust and St. Lawrence parishioner Tom Pottratz of Indianapolis worked with the archdiocesan Office of Pro-Life Activities to bring the Helpers of God's Precious Infants ministry to this archdiocese with a monthly liturgy and rosary for life on the third Saturday of the month at St. Andrew the Apostle Church in Indianapolis.

Founded by Msgr. Philip J. Reilly of Brooklyn, N.Y., the pro-life ministry begins with Mass, continues with prayers on the joyful, sorrowful and glorious mysteries of the rosary during a procession to an abortion clinic and outside the clinic, and concludes with Benediction at the church.

"A year ago last spring, Bob told me that the Helpers of God's Precious Infants ministry had been successful in Cincinnati, and he thought we should start it in Indianapolis," Pottratz said. "We met with Father Vincent Lampert [former director of the archdiocesan pro-life office], and Bob presented a most convincing case for it. He was a catalyst in getting it started here, and it's been quite successful."

Rust's longtime dedication to the pro-life movement is "inspirational," Pottratz said. "I have never seen his commitment to life—his total commitment of perseverance, patience, love and prayer—waver at all."

The archdiocesan response to the Helpers' ministry has been remarkable, Pottratz said, and its focus on prayer has inspired hundreds of pro-life volunteers to pray outside abortion clinics.

That's quite a contrast from the level of pro-life volunteerism Rust said he saw in 1984, the first year he prayed outside an abortion clinic with a group of people concerned about pro-life issues. The next week, when he returned to the clinic, only one other person joined him.

Rust said the experience reminded him of a Biblical passage, Mt 9:37-38: "The harvest is indeed great, but the laborers are few. Pray, therefore, to the Lord of the harvest to send forth laborers into the harvest."

"God really had to shape me up," Rust said with a grin. "I was arrested in 1985 and charged with trespassing outside an abortion clinic. I felt alone and scared, and I had no attorney. It was a frightening experience, but God's inspiring words in James 1:2-4 came fully alive for me—to count it joy to pass through the trial as it leads to endurance of your faith. Truly it strengthened me for continuing to see women's and others' hearts changed and babies' lives saved."

By 1989, Rust said, he began to feel a reluctance to go to work. He wondered why. Rust Wholesale was a profitable company. He had always enjoyed seeing it grow, but the feeling persisted. He decided to sell his interest in the company and "spend more time with the preborn children being aborted."

After making this decision, Rust said he felt at peace. "I have the heart to do this, the heart for God and my country," he said. "The Lord's command in Proverbs 24:11 ('Rescue those being dragged to their death') impressed my deepest consciousness."

The same night, Rust said, he was awakened from a deep sleep at about midnight. A clear and certain message seemed to permeate his whole being: "I want you to be with my babies who are dying in Indianapolis."

Rust explained that trying to persuade women to turn away from the certain death of their preborn children is not easy, and that people frequenting the abortion clinics taunt and sometimes threaten him.

On one occasion, he said, a man threatened him, then changed his mind and left with the young woman he brought to the clinic.

Although this pro-life work is discouraging at times, Rust said hope lives in the fight to restore value to human life.

During 1997, Rust said, 120 women turned away from the Clinic for Women on the Indianapolis east side and decided to save their unborn children. That number is up



Photo by Mary Ann Wyand

St. Michael parishioner Mary Scheidler of Indianapolis and St. Mary parishioner Robert Rust of Greensburg pray the rosary and volunteer as pro-life sidewalk counselors outside abortion clinics to help women choose life for their babies.

from 93 babies "saved" there in 1996.

Each week, he said, between 100 and 120 abortions are performed at five Indianapolis-area abortion clinics.

Rust said he believes all abortions produce ongoing consequences.

When the rights of the preborn are violated, he explained, the rights of the handicapped, as well as aging and unproductive people, are also endangered because

See RUST, page 15

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# Catholic Choir concert celebrates seasons

By Mary Ann Barothy

The sound of sacred music performed by the Catholic Choir of Indianapolis on April 16, and again on April 18, resounded from the chapel and through the halls of Brebeuf Jesuit Preparatory School in Indianapolis during both Journey III concerts.

Aficionados of sacred music were treated to a spiritual musical banquet that spanned the Church year. The choir sang a variety of sacred and patriotic numbers under the direction of Benjamin Del Vecchio of Indianapolis, founding musical director of the choir, accompanied by Amy Eggleston, also of Indianapolis.

St. Luke parishioner John Leppert of Indianapolis, the narrator, welcomed the audience to the Catholic Choir's third annual Journey Concert. He noted that Del Vecchio selected the "Seasons of the Liturgical Year" as the theme for the program. Selections were intended to remind audience members of the calendar seasons as well as the seasons of their own lives.

As the Church year begins in anticipation of the

arrival of the Messiah, songs of celebration characterized the opening music. Mendelssohn's "Behold a Star from Jacob Shining" was part of that group.

Leppert noted that "the music sung by early Christians was regarded as personal prayer, such as plain chant with a single melody, like "Pange Lingua."

Repertoire included "Worthy Is the Lamb that Was Slain" (Messiah), representing the Lenten season, and Schubert's "The Lord Is My Shepherd," depicting ordinary time, the summer of life.

The audience enjoyed the opportunity to join in song with the choir on some familiar hymns. The Marian hymns "Salve Regina" and Verdi's "Ave Maria," rarely heard in eucharistic liturgies today, were enhanced by an encore of Schubert's "Ave Maria."

In closing, Leppert thanked audience members for helping keep sacred music "alive" through their support of the Catholic Choir's Journey Concert series.

"There is no place in Indianapolis to hear what you have heard today," he said. "There is no other choral group whose mission it is to preserve and perform our

musical heritage. We are grateful for your support and encouragement."

Leppert asked the audience to join the choir in singing the final songs, "God Bless America" and "Battle Hymn."

A rousing, standing ovation closed both the Friday evening and Sunday matinee concerts.

"The archdiocese is blessed to have this choir that sings sacred classical music," Indianapolis resident Jim Wernsing said. "This music is prayer."

St. Luke parishioner Dorothy Wodraska of Indianapolis said "sacred music is so important to our heritage. We have such a long tradition and beautiful history, of which music is a vital part. This is something we need to preserve for our children."

Del Vecchio said he is "pleased that, with the Catholic Choir of Indianapolis, we can continue to provide people with the opportunity to hear this beautiful liturgical, sacred, classical music in its proper setting."

Plans already are underway for the choir's Journey Concert IV to be presented with orchestral accompaniment next spring on April 28 and April 30 at SS. Peter and Paul Cathedral. Included in this repertoire will be Vivaldi's "Gloria" and Verdi's "Te Deum."

The Catholic Choir of Indianapolis is a not-for-profit corporation formed in 1996 and dedicated to the preservation and performance of classical liturgical music. The choir is comprised of singers from central Indiana who represent Catholic and other religious denominations.

Rehearsals are scheduled at 7 p.m. on Wednesdays at the Knights of Columbus Hall at 71st Street and Keystone Avenue. Visitors and prospective members are always welcome, Del Vecchio said. Persons interested in joining the choir may call 317-216-5588 for more information.

(Mary Ann Barothy is a member of Christ the King Parish in Indianapolis.)

## RUST

continued from page 14

life is no longer sacred to abortion advocates.

Statistics indicate a higher suicide rate among women who have abortions, he said, because "these mothers realize they have consented to the unthinkable murder of their own child."

One woman Rust spoke to about her abortion said she experiences depression every year on the date her child should have been born.

Rust cited an essay titled "Abortion and the Conscience of a Nation," in which former President Ronald Reagan wrote, "We will never recognize the true value of our own lives until we affirm the value in the life of others. ..."

By sharing talents and resources, Rust said, concerned Americans can stop the continuing tragedy of abortion.

He suggested the following ways to support the sanctity and dignity of life: giving one hour a month to pray

outside an abortion clinic; offering prayers and fasting in your own home or church; writing letters in support of life issues to government officials; and donating money or baby clothes to Birthline, a Catholic Social Services agency, or to Crisis Pregnancy Centers in central and southern Indiana.

(For information about Truth and Compassion Ministries, Inc., write to P.O. Box 2071, Columbus, Ind. 47202, or call 812-379-1122. For information about the Helpers of God's Precious Infants Ministry, call the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, ext. 1569. Michelle McAuliffe and Marsha Black of Greensburg are correspondents for The Criterion.)

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# Archdiocesan schools still tops in ISTEP+

Test results show significant educational progress by students in Catholic schools

For the 10th year, students in archdiocesan schools have come out ahead of public schools in the Indiana Statewide Testing for Education Progress (ISTEP).

Though archdiocesan students' scores are above the state mean and median scores at all grade levels, the differences are more dramatic at the secondary level.

Beginning in March of 1996, ISTEP+ was administered—a more comprehensive assessment containing short essay questions and arithmetic problems. Since that year, the test has been administered in the fall.

The grades tested are 3, 6, 8 and 10. Remediation is not mandatory and is handled during the school year.

The grade 10 ISTEP+ was the 1998 Graduation Qualifying Examination, known as the "gateway exam" for graduation. Those who did not reach standards at the first testing will have four additional opportunities to pass the exam.

The results are released to the schools as norm-referenced (students' performance measured with other students or schools with other schools) or criterion-based (against standards to be reached). The norm-based scores are median normal curve equivalents (MDNCEs), representing the average student.

In the archdiocese, 83 percent of 10th grade students performed above the standard set in English/language arts, and 79 percent showed mastery of ninth grade essential skills in mathematics.

This may be compared to Indiana high school sophomores tested last September, where 72 percent showed mastery of

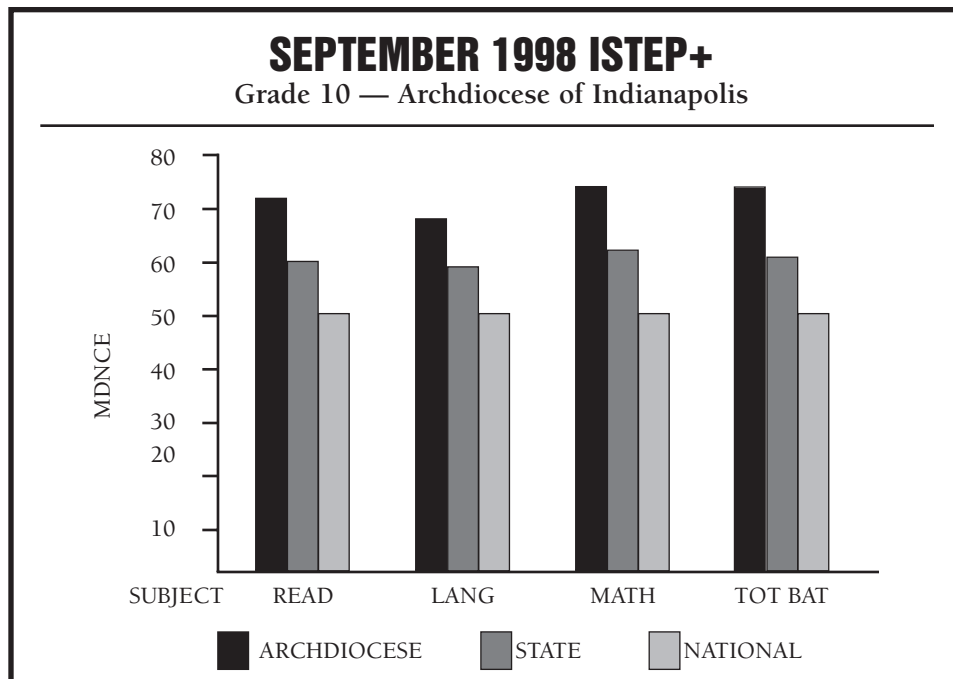
ninth-grade essential skills in English/language arts and 59 percent showed mastery in essential mathematics skills.

Seventy-one percent of third grade students in archdiocesan schools met the standards on both of these portions of the examination, while 58 percent of state students met the standards.

At the sixth grade level, 70 percent of archdiocesan students reached criteria on both, compared to 50 percent of students in state schools.

Archdiocesan eighth-graders met the standards on both portions 76 percent of the time compared to 57 percent of eighth-grade students in the state schools.

The ISTEP+ was designed primarily to gauge performance of individual students and to pinpoint areas that need attention, as well as areas of strength. Office of Catholic Education staff members warn that scores can be misused when comparisons are made in performances of schools. †



The most dramatic differences in ISTEP+ results are at the higher grade levels. Here, the normal curve equivalencies (NCEs) on the 10th grade test level of the archdiocesan and state schools are compared to the national norm rank of 50 (shown at right in each category) for reading, language, math and total batteries.

## PRAYER

continued from page 3

11:30 a.m. eucharistic liturgy, she said, so Stewardship Commission members chose the Hail Mary as the designated prayer and selected a May prayer date to honor the Blessed Virgin.

"World events influenced the activity to focus on peace," Galley said. "Initially, it was the crisis in Kosovo and then the events in Littleton, Colo., that made the peace intention a strong need."

Stewardship Commission chair Greg Vargo of Indianapolis said, "Stewardship is usually defined as the giving of one's time, talent and treasure back to God as the first fruits of the gifts that he has generously bestowed on us.

"For several years, St. Matthew has added prayer to that definition," Vargo said. "We believe that the giving of ourselves through our efforts in prayer can have a significant impact on our lives, our parish and our community. In fact, it is a necessity that we pray in order to be disciples of Christ."

Citing the U.S. bishops' pastoral letter

on stewardship, Vargo said, "It is especially challenging for a parish stewardship committee to educate parishioners in understanding what it means to change our lives and to become better Christians through the sharing of our gifts.

"By focusing a significant portion of our stewardship campaign on the prayer aspects of stewardship," he said, "we are hoping to bring about the conversion and change of heart described in the bishops' pastoral. The 'Drop Everything and Pray!' event is a concrete way to elevate our awareness that prayer should be a part of our daily lives." †



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# St. Michael students celebrate their talents

*'Use Our Different Gifts Week' helped students explore their God-given abilities*

By Carita Girman

"We are to use our different gifts in accordance with the grace that God has given us" (Rom 12:6).

This Scripture passage was the inspiration for the annual "Use Our Different Gifts Week" April 12-16 at St. Michael School in Indianapolis.

Events that week were designed to help students explore the special gifts they received from God and learn how to put those gifts to good use.

Former Indianapolis Colts wide receiver Bill Brooks, now director of community development and player relations for the National Football League team, spoke to the students April 12 about the importance of planning their lives like a train trip: staying on the track, using the gifts God has given them, enjoying the journey and helping others.

Brooks told the students his priorities

in life are God, family and career—in that order.

On April 13, kindergarten through third-grade students heard short presentations from speakers about eight different careers. They enjoyed a variety of experiences ranging from examining a police car, viewing how potato chips are made, studying the inside of a golf ball and listening to each other's heartbeats.

Students in grades four through eight were able to choose three of 11 career presentations scheduled April 14.

In response to a question about why he chose to be a psychotherapist, one of the presenters, Dr. David Blumenthal of Fishers, replied that he did not choose his career and that the course of his life is a blessing from God.

Other presenters agreed that God knows best how to use the gifts he has given people.

On April 15, St. Michael's all-school



Submitted photo

St. Michael School students get a close-up look inside an Indianapolis Police Department patrol car during a career program April 13 at the Indianapolis West Deanery grade school. The program was part of the school's observance of "Use Our Different Gifts Week."

Mass centered on the theme of using the different gifts God has given us. In the first reading, the students heard the advice that, "Each one, as a good manager of God's different gifts, must use for the good of others the special gift he has received from God (1 Pt 4:10).

After Mass, Indianapolis Fire Department Chief Keith Smith talked to the students about the importance of education and hard work in using God-given talents.

On April 16, a group of priests and religious addressed the students about religious vocations.

Speakers included Franciscan Sister Norma Rocklage of Marian College; Little Sister of the Poor Marie Jean Ranallo of St. Augustine Home for the Aged; Benedictine Sister Joan Marie Massura from Our Lady of Grace Monastery in Beech Grove; Christian Community Sister Michelle Faltus from the archdiocesan Office of Catholic Education; Father Tony Volz, pastor of St. Michael Parish; Father Joseph Moriarty, archdiocesan vocations director;

Father Stan Pondo, associate pastor of St. Malachy Parish in Brownsburg; and Father Glenn O'Connor, pastor of St. Ann and St. Joseph parishes in Indianapolis.

The speakers explained in personal ways exactly what they do as priests or religious and why they chose to serve God in a religious vocation.

To culminate the "Use Our Different Gifts Week," students shared their gifts and special abilities during the school's annual Talent Show on April 16.

Throughout the week, teachers made use of career books, videos and lesson plans and distributed vocation prayer cards.

During the special observance, and throughout the remainder of the year, St. Michael students will take to heart a New Testament message from St. Paul to the Ephesians: "Make good use of every opportunity you have ... try to find out what the Lord wants you to do" (Eph 5:15-17). †

(Carita Girman is a member of St. Michael Parish in Indianapolis.)

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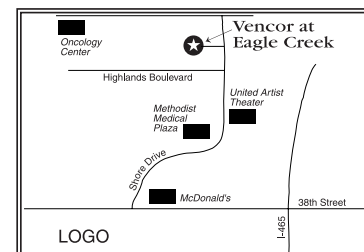
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## Serra Club vocations essay

# It takes faith, courage to answer God's call

By Kelly Tharp

In today's world, the need for vocations is great. There are not as many people choosing religious life as there has been in the past. As the Catholic Church moves toward the third millennium, what will it take for a man or woman to answer the call to serve the Church?



The most important requirement is the call from Christ to serve

his Church through a religious life. Not everyone is called to serve God in this way. Some are called to be parents, or to serve God in other ways in life.

Those who are called to be religious must be open to hearing God's voice. They must have the desire to serve others. They must have received the virtues of faith, hope and love from the Holy Spirit. They must be strong enough to lead and humble enough to follow where God leads them. They must be willing to sacrifice their time, talent and treasure to the whole community of God. They must have determination to follow in Christ's footsteps when the world isn't always interested. They must be deter-

mined to bring Christ's love to all. They must be willing to find Christ in all.

People seeking religious life must be committed to Jesus and the community ... even when things get tough. They must be willing to live a simple life. They won't have a lot of material things on earth. They will have a big reward in heaven. It takes courage to become a religious.

It is important for the Church community to support those in religious life by prayer, kindness and sharing their love. Those who become sisters, brothers and priests need our support to help them do a good job.

There are many requirements to enter

and live the religious life—commitment, determination, dedication, willingness to live a simple life and, most of all, the calling of the Lord to religious life. There are many special people who are loving, sharing and kind. They have what it takes to be a religious. We need to pray for them to help them answer their special call. †

*(Kelly Tharp is a member of St. Michael Parish in Indianapolis and is a freshman at Cardinal Ritter High School. Her essay earned the first-place award in the ninth grade division of the Indianapolis Serra Club's essay contest to promote vocations to the priesthood and religious life.)*

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**Serra Club vocations essay**

# A priest preaches and teaches the Gospels

By Jenny Bryant

Once upon a time, an alien ship was investigating life on Earth.



The aliens read in their database that a priest on Earth is defined as "a clergyman in certain Christian churches, especially the Roman Catholic Church."

They also found that Richard Whately, the archbishop of Dublin, had said, "Preach not because you have to say something, but because you have something to say."

The aliens were confused and wanted to know what a priest actually was. They decided to send six explorers to find out more about priests.

The first alien went to a church service, where he saw a priest talking and making motions to many people. The people all sat very patient and attentive.

He decided that priests must be very good performers to be able to captivate an audience so well. He also noticed that the people were calling the priest "Father," which made the alien think that priests must be very respected.

The next alien went to a baptism, where he saw all of the love and gentleness the priest showed while holding the baby.

He decided that priests must be very loving and gentle creatures.

Another alien came to a food shelter, where a priest was distributing food to needy people and thanking others for contributing. The priest seemed much more concerned that these poor people had something to eat than for himself.

This alien thought that priests must be very giving and selfless.

One of the aliens went to a monastery, where a man studying to be a priest was reading in a room filled with books. The man studied intently, well into the night, without rest.

This alien decided that priests must be very wise and knowledgeable men.

The fifth alien investigator found a priest explaining the Eucharist to some seventh-grade students. The students seemed confused at first but, with great patience and time, the students' questions were all answered, and they seemed to understand.

The alien decided that priests must be teachers.

The last alien watched a meeting of a priest with an elderly lady who was crying. He watched as the priest held the lady's hands and talked to her, which seemed to make her feel better.

He decided that priests must be magical people.

The six aliens then met to discuss just what a priest was. Arguments broke out between the explorers. They believed their own information was the correct descrip-

tion of a priest.

After many disagreements, the smallest and quietest alien spoke up and said, "Don't you see? We each only saw part of what a priest needs to be, and is. A priest must be all of these things. He speaks through God to his Church."

The other aliens thought about this and, after a few minutes, knew that all of their descriptions were really true of priests. †

*(Jenny Bryant is a member of St. Pius X Parish in Indianapolis and is an eighth-grader at St. Pius X School. Her essay was chosen as the first-place winner in the eighth-grade division of the Indianapolis Serra Club's essay contest to promote vocations to the priesthood and religious life.)*

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## Serra Club vocations essay

# Priests and religious serve God and others

By Shauna Pauszek

Today's world is a very insensitive place. Many people put their morals and values behind them to go along with the "in" crowd. If we are to truly live for Christ, we must put the "in" crowd behind and remember he gave us the world and that we should respect it.

A person who considers leading their life as a priest or religious is truly a respectable person. They must be determined and confident—determined to carry God's message to all the ends of the earth and confident that they will succeed in doing so.

It takes an extreme appreciation for God's word and a tremendous amount of encouragement from family and friends.

In a world where most virtues are forgotten, one must remember patience, one of the most important virtues. Those choosing to go on this spiritual journey must remember that "good things come to those who wait."

However, above all those qualities, the most important quality one must have to be a religious leader is a strong, unfailing love for God and a strong desire to help others.

All these qualities point to God. First Corinthians 9:25 states, "Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever." This

verse means that those of us who play the game of life may only do it for a reward, but Christians do it to get an everlasting reward: heaven.

If more people joined the ministry, then more people would become Christians. If more people were Christians, more would have everlasting life. That's quite an accomplishment in today's world. †

(Shauna Pauszek is a member of St. Matthew Parish in Indianapolis and is a seventh-grader at St. Matthew School. She is the recipient of the first-place award for the seventh-grade division of the Indianapolis Serra Club's essay contest to promote vocations to the priesthood and religious life.)

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# Events for Holy Year 2000 emphasize prayer

VATICAN CITY (CNS)—To emphasize that the heart of the Holy Year 2000 is prayer, the Vatican has published a special Holy Year Mass, prayer and hymn.

The three texts underline the themes of the jubilee year: the birth of Christ, reconciliation and peace, concern for the poor, evangelization and a new understanding of history, said Archbishop Crescenzo Sepe, secretary of the Vatican's jubilee planning committee.

He also announced an essay and poetry contest about the jubilee for young people aged 7-18. Winners in three age groups will be honored personally by Pope John Paul II, and the Vatican will cover the costs of a weeklong stay in Rome for them and two members of their families.

The official hymn, Archbishop Sepe said at an April 30 press conference, was chosen from dozens submitted in an international competition. "Christ Yesterday, Christ Today" was composed by Brother Jean-Paul Lecot, a member of

the Missionaries of the Immaculate Conception and director of music at the Shrine of Our Lady of Lourdes, France, with lyrics by Jacqueline Frederic Frie.

Vatican officials published the French text of the hymn, but did not play the song because, they said, final orchestration has not been completed.

Archbishop Sepe said the music and French text would be sent to every bishops' conference in the hope that they would oversee the adaptation of the text into their own language.

"The most important thing is that the rhythm be respected" so at international Holy Year gatherings it can be sung simultaneously in various languages, he said.

The Vatican also released a special prayer for the jubilee year written by Pope John Paul.

Published only in Italian, the prayer praises God for his infinite love and offers thanks for the gift of Jesus

who came to live on earth and journey through time with all men and women.

"Through your grace, Oh Father, the jubilee year is a time of profound conversion and of joyous return to you; it is a time of reconciliation between people and of renewed agreement among nations," the prayer said. It is a "time when the roar of weapons gives way to songs of peace."

The prayer also includes a request that God grant the grace of Christian unity and help Christians improve their dialogues with other religions.

The text of the Holy Year Mass was written in cooperation with the Congregation for Divine Worship and the Sacraments and has been published in eight languages, including English. Two separate sets of prayers and a variety of appropriate Scripture readings are included in the text of the Mass, which may be used for special Holy Year celebrations. †



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## 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.

### May 7-8

St. Rita Parish women offer "Sister to Sister" celebration, Friday, 7 p.m., speakers Virginia Wesley and Anna Singer Marie Crider. Reception to follow. Saturday, 9 a.m. Mass, talk by Jina Hitchens and Rev. Emma Forman, followed by lunch. Reservations: 317-543-4828.

Secena Memorial High School students present "Oklahoma" in the school gymnasium at 8 p.m. Tickets \$5, seniors \$3. Information: 356-6377, ext. 131.

Bishop Chatard High School, Indianapolis, drama department presentations, "Celebration of the Arts," in the school cafeteria from 5 p.m.—7 p.m. Juried art show, jazz band and hors d'oeuvres. Free admission. Spring musical, "Clue," immediately following in the gymnasium. Admission \$5. Information: 317-251-1451.

St. Andrew Parish, Indianapolis, spring rummage sale in church basement. Friday,

8 a.m.—6 p.m.; Saturday (\$1 bag day), 8 a.m.—noon.

### May 7

Catholic Charismatic Renewal of Central Indiana will gather for praise and worship at 7 p.m., followed by Mass, at St. Augustine Home Chapel, Indianapolis, 2345 W. 86th St. Information: 317-927-6900.

### May 8

St. Michael School, Indianapolis, 3352 W. 30th St., holds annual garage sale, 8 a.m.—2 p.m., school cafeteria. Sponsors, St. Michael PTA.

### May 9

Saint Meinrad Archabbey pilgrimages to honor Our Blessed Mother at the Monte Cassino Shrine begin at 2 p.m. (CDT). Benedictine Father Edward Linton will discuss "Mary, Seer of Miracles." One-hour service at the shrine, located one mile east of the archabbey on State Road 62. Information: 812-357-6585.

Mary's Rexville Schoenstatt, "Matrimony, the Sacrament of Fidelity and Procreation," talk by Father Hardon at 2:30 p.m., Mass at 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551.

### May 11

The Confraternity of Christian Mothers hosts Candlelight Vigil and Living Rosary at the walking track across from St. Anthony Church, Morris, 7 p.m.

Ave Maria Guild meets at 12:30 p.m., St. Paul Hermitage, Beech Grove.

Christ the King Parish, Indianapolis, 1827 Kessler Blvd. E. Dr., presentation on "Mary, Mother of God and Our Mother" from 7 p.m.—8:30 p.m. Child care available. Information: 253-7469.

### May 14

Ave Maria Guild will have a rummage sale, 8:30 a.m.—2 p.m. at St. Paul Hermitage,

501 N. 17th Ave., Beech Grove.

### Recurring

#### Daily

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

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

#### Weekly

#### Sundays

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

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

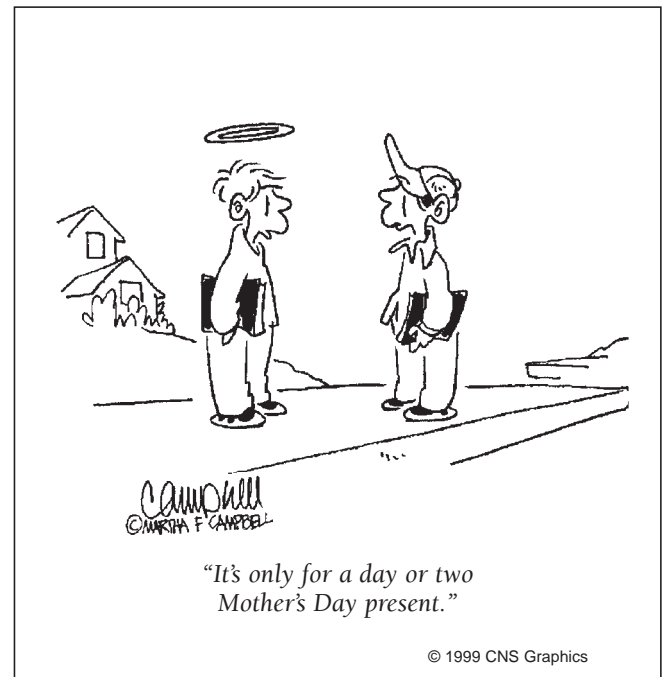
St. Anthony Church, 379 N. Warman, Indianapolis, rosary and Benediction for vocations, 2 p.m.

#### 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, Greenwood, 335 S. Meridian St., 7 p.m. for rosary and Chaplet of Divine Mercy.



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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 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.

—See ACTIVE LIST, page 27

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**The Active List, continued from page 26**

Information: 317-852-3195.

**Fridays**

St. Susanna Church, Plainfield, 1210 E. Main St., 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 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.

**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: 317-887-9388.

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

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

**Third Thursdays**

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass, 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 Office of Pro-Life Activities and St. Andrew Church, 3922 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., for

rosary, return to St. Andrew for Benediction.

**Bingos**

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael Parish, 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 Parish, 6:30 p.m.; St. Roch Parish at 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 Parish, Indianapolis, 6:30 p.m.; Holy Name Parish, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose Parish, 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.

**Around the archdiocese**

INDIANAPOLIS—The Indianapolis chapter of the Knights of Columbus recently donated and distributed 600 Catholic Bibles to the patient rooms at St. Vincent Hospital and Health Care Center.

The purchase of the Bibles was made possible by donations from various councils served by the chapter.

Joan Bumpus, director of pastoral care at St. Vincent, said the hospital staff appreciates the Knights' generous offer to help meet the spiritual needs of patients and families.

Hospital volunteers helped the Knights of Columbus distribute the Catholic Bibles to patient rooms on May 1.

INDIANAPOLIS—Disalced Carmelite Sisters Martha-Marie Campbell, Terese Boersig and Joanne Dewald from the Monastery of the Resurrection were among religious from the archdiocese who joined women and men from 22 states and two foreign countries for an international vocations workshop April 18-22 at Kordes Enrichment Center in Ferdinand.

Participants in the five-

day workshop explored ways in which religious communities can invite new members and increase vocations awareness among their communities.

"Awakening: A Rebirth of Enthusiasm in Vocations" was the title of the conference offered by the Sisters of St. Benedict of Ferdinand for vocation directors, members of leadership teams, development directors, com-

munication directors and others interested in fostering vocations to the religious life.

A capacity gathering of 110 participants came from Ireland, Canada, Maine, Massachusetts, Wisconsin, South Dakota, Washington, California, Texas, Oklahoma, Louisiana and New York as well as from Indiana and other Midwestern states. †



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**New Charitable Gift Annuities' Rates To Drop July 1, 1999**

On July 1, 1999, the Catholic Community Foundation will pay a slightly lower return on new charitable gift annuities. The change will bring the foundation's rates in line with rates recommended by the American Council on Gift Annuities.

**A 61-year-old donor, who establishes a gift annuity now, receives a rate of 7.0%. On July 1, that rate will decrease to 6.7%. A 72-year-old donor establishing a gift annuity now receives a rate of 7.9%. After July 1, that donor will receive a rate of 7.7%. There is no change in rates for persons 84 years of age or older.**

OUR PRESENT ANNUITANTS WILL CONTINUE TO RECEIVE THE RATE OF RETURN AGREED UPON WHEN THEY ESTABLISHED THEIR ANNUITIES.

The Catholic Community Foundation has offered gift annuities to support the Archdiocese of Indianapolis and its parishes, schools and agencies, since 1990. In return for a gift of cash, securities or other assets, the foundation agrees to pay the annuitant a specified income for life. At the donor's death, the foundation transfers the money from the annuity directly to the donor's chosen beneficiary.

For more information, please contact Sandra M. Behringer, Director of Gift Planning, Office of Stewardship and Development, 317-236-1427 in Indianapolis or 1-800-382-9836, ext. 1427.

# Archbishop says Church in Haiti needs help

NEW YORK (CNS)—The Church in Haiti is working to serve an impoverished population in a situation where “we don’t see change,” the coadjutor archbishop of Port-au-Prince reported in a New York interview last week.

Archbishop Joseph Serge Miot said many outside groups have visited Haiti and promised to give help when it developed more political stability.

He expressed hope that stability would be achieved after the elections that are supposed to be held later this year. Although no date has been set, he was optimistic “the situation will become better” after the elections.

Currently, constitutional processes have been suspended and President René Preval is ruling with a nine-member council rather than the legislature, the archbishop said.

Archbishop Miot came to New York to participate in the annual Mass at St. Patrick’s Cathedral for Pierre Toussaint on May 2, and to speak at the Toussaint Guild luncheon after the liturgy.

Toussaint was born a slave in Haiti in 1766. He was brought by his owner to New York and later freed. He gave generously to the Church and needy individuals, including the widow of his owner, from funds he earned as a hairdresser.

The Archdiocese of New York is supporting Toussaint’s cause for canonization, and in 1990 had his remains transferred from the burial grounds of Old St. Patrick’s Cathedral to the crypt of the present cathedral, where he is the only lay person interred.

At the Mass, Pierre Toussaint medallions were awarded to Naomi McDowell-Byrd, who has been

active in the work of the archdiocesan Office of Black Ministry, and to Cardinal John J. O’Connor.

Irish Christian Brother Tyrone Davis, director of the Office of Black Ministry, said the award was given to the cardinal at the suggestion of Ellen Tarry, the author of a book on Toussaint.

Tarry said the cause of Toussaint, initiated by the late Cardinal Terence Cooke of New York, had stalled until it was resurrected by Cardinal O’Connor, according to Brother Davis. Toussaint was declared venerable in 1996.

In an interview April 30, Archbishop Miot said Toussaint had not been well-known in Haiti, but steps were now being taken to give Haitians more information about him.

The archbishop was accompanied by Salesian Father Elder Hyppolite, whom he had appointed as promoter of devotion to Toussaint and promoter of the causes of three other Haitians.

Archbishop Miot was appointed coadjutor archbishop of the Haitian capital in 1997, with full authority, to resolve an unusual situation that arose as a result of political tensions and left Archbishop François-Wolff Ligondé unable to function.

The coadjutor said Archbishop Ligonde remains active in such programs as catechetics, and was expected to retain the title of archbishop of Port-au-Prince until he reaches retirement age of 75 in 2003.

While in New York, Archbishop Miot met with Mary Healey Sedutto, director of the archdiocesan health program, to discuss drawing all the Church-related health programs of Haiti into a cooperative network.

He said the Church was also reorganizing its literacy program and undertaking other efforts to help overcome the “misery” in which large numbers of Haitians were living.

Catholic Relief Services is also helping with a feeding program, he said. And he reported on a meeting the previous week with bishops of the Dominican Republic about developing the area along the border between the two countries.

Archbishop Miot said poor Haitians from the countryside continued to pour into the capital, but that they did not find jobs and lived in misery.

Even the thugs who supported the rule of the Duvaliers, known as the *tontons macoutes*, are suffering, he said, and the political leadership has the challenge of integrating them into national society.

Also now living in misery, the archbishop reported, is Jean-Claude Duvalier, known as Baby Doc, who succeeded his father, François Duvalier, Papa Doc, as president in 1971 and was forced into exile in France in 1986.

The archbishop said Duvalier’s wife had left him, taking the children, and the Haitian government had blocked his access to bank funds.

Archbishop Miot said Jean-Bertrand Aristide, the former priest who was president from 1991-96, was active in Haitian life but “doesn’t speak very much.” †



Venerable Pierre Toussaint

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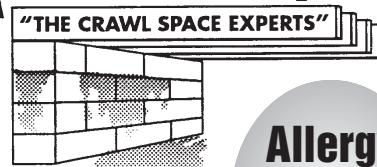
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# Rest in peace

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.

**BURNELL, Marion**, 60, St. Michael, Greenfield, April 7. Mother of George Burnell, Debbie Arnold, Diane Kindell. Sister of Ralph Bucata, Joan Kendall, Carol Bucata. Grandmother of three.

**CASTULIK, Major John**, 58, Holy Spirit, Indianapolis, April 22. Husband of Jean G. Castulik. Father of Katy Bauerle, Lisa McEntire, Joe Castulik. Son of Katherine Castulik. Brother of Nanka Harrell, Kateri Pisarkowitz. Grandfather of seven.

**COSTELLE, Richard J. Sr.**, 57, St. Joseph Hill, Sellersburg, April 25. Husband of Doris Costelle. Father of Richard Jr., Gary, Douglas, and Karen Costelle, Kelly McCutcheon. Brother of Joseph Jr., Robert and Kenneth Costelle, Geraldine Taylor, Bernice Beavin, Verna Carr. Grandfather of four.

**DAVIS, Katherine H.**, 67, St. Anne, New Castle, April 27. Wife of Robert D. Davis. Mother of Robert M. Davis, James E. Davis, Thomas W. Davis.

## Providence Sister Loretta Therese O'Leary was 94

Providence Sister Loretta Therese O'Leary died in Karcher Hall at Saint Mary-of-the-Woods on April 24. She was 94.

A funeral Mass was celebrated at the Church of the Immaculate Conception on April 27.

Born Mary Hilda O'Leary, she entered the congregation of the Sisters of Providence in 1920, professed first vows in 1923 and final vows in 1928.

Sister Loretta Therese taught at St. Agnes Academy in Indianapolis, a high school in Fort Wayne and other Providence-staffed schools in the District of Columbia, Illinois and Massachusetts.

For 23 years, she was a council member in the general administration of the Sisters of Providence. †

Grandmother of seven. Great-grandmother of two.

**DUDLEY, Mildred L.**, 78, St. Peter, Brookville, April 17. Mother of Ronald and John Dudley, Janet Wesseler, Cheryl Wilhelm. Sister of Carl McHugh, Lee Ziolkowski, Lena Bender. Grandmother of 17. Great-grandmother of 20.

**DWYER, Mary Helen**, 85, Good Shepherd, Indianapolis, April 20. Mother of Rosemary Haas, Michael and Robert Dwyer, Kathleen Hahn. Grandmother of 11. Great-grandmother of four.

**GARCIA, Mary Alice**, 55, St. Michael, Greenfield, April 9. Wife of Armando Garcia. Mother of Rebecca and Armando Garcia, Jr., Connie Hermann, Veronica Gerbers. Sister of Pedro, Paul and Ruby Hernandez, Mary Torres, Josephine Laguna. Grandmother of six.

**HARDEN, Florence A.**, 95, Sacred Heart, Terre Haute, April 18. Mother of Dolores J. Cox. Sister of Mary Taylor. Grandmother of three.

**HEEKE, Robert J.**, 84, Sacred Heart, Indianapolis, April 5. Husband of Rita Hoffman. Father of Sharon Kennedy, Judith Pihlak, Nancy Roberts. Grandfather of six. Great-grandfather of one.

**HELD, Patricia A.**, 57, St. Joan of Arc, Indianapolis, April 21. Wife of Robert C. Held. Daughter of Francis and

Henrietta Grannan. Sister of Fred, Richard and Thomas Grannan, Francie Hinds.

**LEFFLER, Aaron G.**, 77, St. Mary, Greensburg, May 1. Husband of Edith Leffler. Father of Roseaaron Buening, Rick Leffler. Brother of Yuma Beard. Grandfather of seven. Great-grandfather of seven.

**MAUER, Cora**, 89, Our Lady of the Greenwood, Greenwood, May 1. Sister of Sarah Moeller.

**MEIER Joseph**, 86, St. Michael, Greenfield, March 7. Father of William, James and John Meier. Grandfather of 11. Great-grandfather of nine.

**MOORE, Anna Barbara**, 88, St. Augustine, Jeffersonville, April 18. Mother of John P. Moore, Dorothy Ann Liddick, Geraldine D. Stepro, Thelma J. Donnelly. Sister of Clarence W. Graf, Sr. Grandmother of 12. Great-grandmother of 24. Great-grandmother of one.

**MORRIS, John H.**, 26, Holy Name, Beech Grove, April 15. Father of Aylssa and Gabriella Morris. Son of Edward H. and Judith K. Grant. Brother of Melissa Work, Nicole Burton. Grandson of John H. Fischer.

**O'DONNELL, Raymond**, 83, St. Gabriel, Connersville, April 23. Husband of Doris O'Donnell. Father of Ray O'Donnell, Mary Ann Holbrook. Grandfather of seven. Great-grandfather of five.

**SCHNIPPEL, Elmer M.**, 80, St. Simon the Apostle, Indianapolis, April 21. Father of Veronica Schnippel-Hunt. Brother of Edna Wood.

**SIMMERMEYER, Marion C.**, 62, St. Peter, Brookville, April 24. Wife of Art Simmermeyer.

Mother of Don Simmermeyer, Dianne Werner. Sister of Clifford Kunke, Marcella Schwegman. Grandmother of five.

**SIMON, Philip Joseph**, 9, St. John, Osgood, April 25. Son of Randal and Rita Simon. Brother of Jeremy and Carrie Simon. Grandson of Arthur and Dolores Simon.

**SMITH, Virginia F.**, 84, Prince of Peace, Madison, April 21. Mother of Carol Hardy, Charles Smith. Sister of John Burkhardt, Helen Nixon. Grandmother of 10. Great-grandmother of 19.

**SMITH, William**, 64, St. Michael, Greenfield, April 18. Husband of Anita Smith. Father of Steven and Phillip Smith, Cindy Wigger, Linda Mabee, Nyla Staples. Brother of Mary Ruth Wilkerson, Alice Steckel. Grandfather of 10.

**TEMPLE, Isidore J.**, 82, St. Mary, New Albany, April 29. Husband of Hazel Tempel. Stepfather of Joyce Hazel, Patsy O'Brian. Brother of Alvin Temple, Alice Behrendt, Dorothy Coleman. Grandfather of four.

**TOLER, Mary F.**, 88, Good Shepherd, Indianapolis, April 19. Mother of Terry, William and Jerry Toler. Sister of Anna Marie Cropper, Maxine Cammach, Edith Lahey. Grandmother of eight. Great-grandmother of eight.

**VOLPP, Martha J.**, 98, Our Lady of the Greenwood, Greenwood, April 21. Aunt of several.

**WEBER, Amelia M.**, 80, St. Martin, Yorkville, April 26. Sister of Nick and Sylvester Riehle, Mary Forthofer, Anna Fette, Coletta Weber, Viola Hountz, Romilda Hosing, Marcella Hartman, Mathilda Moore. Aunt of 76. †

# Pope John Paul II enters 'Top 10' list

VATICAN CITY (CNS)—Marking another milestone in a historic papacy, Pope John Paul II entered the "Top 10" list of longest pontificates in April.

The list is compiled without St. Peter, the first pope, because there is no exact record of the length of his papacy. Tradition holds that St. Peter was pope for perhaps as long as 34 years.

At 20 years and five months, Pope John Paul's papacy became the 10th longest in history on April 3, displacing that of Pope Leo III, who reigned from 795 to 816.

Pope John Paul was 58 years old when elected in October 1978.

By the end of 1999, he will have moved into the number 7 spot on the "Top 10" list, surpassing Popes Sylvester I, Urban VIII and Leo the Great.

The Church has had 264 popes, and the longest certain pontificate was the 31-year reign of Pope Pius IX, who was elected in 1846 and died in 1878. †

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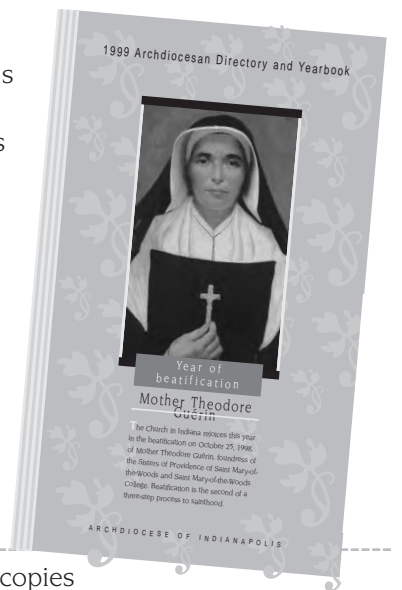
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# News briefs

## U.S.

### Congress urged to stand firm against human embryo experiments

WASHINGTON (CNS)—Congress must not allow its ban on federal funding for human embryo experiments to be circumvented by a “morally and legally deficient” interpretation from the Department of Health and Human Services, a Catholic pro-life spokeswoman said. Gail Quinn, executive director of the U.S. bishops’ Secretariat for Pro-Life Activities, criticized the interpretation in an April 28 letter to all members of Congress. Quinn said the National Institutes of Health, which is part of HHS, was preparing draft guidelines for research that requires the lethal harvesting of stem cells from human embryos, despite the ban on federal funding for human embryo experiments that has been in each Labor/HHS appropriations bill since 1995.

### Michigan defeats bill on reinstating the death penalty

LANSING, Mich. (CNS)—The Michigan House has rejected a measure calling for a public vote on reinstating capital punishment for the first time since 1846. On a voice vote April 21, the House rejected an attempt to put a measure on the November 2000 ballot asking voters to reverse the state’s constitutional ban on capital punishment. Michigan’s Catholic Conference had called for the resolution to be rejected.

### Bill to ban partial-birth abortion in Oregon stalls in committee

SALEM, Ore. (CNS)—A bill to outlaw partial-birth abortion in Oregon stalled in a legislative committee. The bill was the subject of one hearing in April in the House Judiciary

Committee on Criminal Law. Republican House leaders said the proposal was not a priority. The bill, sponsored by Republican Betsy Close of Albany, would make partial-birth abortion a crime, labeling it “partial-birth infanticide” and levying homicide penalties.

## WORLD

### In message to U.N. head, pope urges return to dialogue on Kosovo

VATICAN CITY (CNS)—Only a patient and realistic dialogue in a climate free from bombings and the forced expulsion of civilians will bring peace to Yugoslavia, Pope John Paul II said. “The spiral of hatred and violence cannot be stopped except with the force of brotherhood, law and justice,” the pope said in a message to Kofi Annan, secretary-general of the United Nations. The pope offered his prayers for the success of Annan’s late-April visit to European capitals and to Moscow in an attempt to reactivate a dialogue on the crisis in the Kosovo region of Yugoslavia.

### CAFOD official warns of East Timor violence, urges U.N. presence

LONDON (CNS)—A British Catholic aid agency official warned violence in East Timor may escalate and urged U.N. forces to intervene in the troubled territory. Steve Alston, Asia Program Officer for the Catholic Fund for Overseas Development, the official aid agency of the Catholic Bishops’ Conference of England and Wales, returned to the United Kingdom following a two-week visit to East Timor and Indonesia, and said he was shocked by violence in the region.

### Pope’s visit to Romania may renew Catholic-Orthodox ties

BUCHAREST, Romania (CNS)—A senior Romanian government official said Pope John Paul II’s May 7-9 visit will herald a “new phase” in ties between the Catholic and

Orthodox churches. He said the trip, the first by a reigning pontiff to a predominantly Orthodox country, was made possible by Pope John Paul’s bridge-building efforts with the Orthodox, as well as by the “elasticity” of Romanian Orthodox leaders. “This is certainly a historic first,” said Foreign Minister Andrei Plesu. “I’m convinced the visit will open a new phase in reconciliation between Catholics and Orthodox.”

## PEOPLE

### Retired Detroit priest publishes book of priestly recollections

DETROIT (CNS)—The experience and wisdom of senior priests in the Archdiocese of Detroit inspired retired Father Edward Scheuerman to compile their thoughts in a book, “Recollections of Vocation and Priestly Ministry.” Several years ago, when Father Scheuerman moved to the Senior Clergy Village in Livonia, he experienced a renewed sense of brotherhood among his fellow priests. “I heard a lot of interesting stories with wisdom and experience,” he told *The Michigan Catholic*. “I thought, ‘Too bad all would be lost.’”

### Irish rock star Sinead O’Connor is ‘ordained’ a ‘priest’ in France

DUBLIN, Ireland (CNS)—The Irish rock star formerly known as Sinead O’Connor now calls herself Mother Bernadette Marie. O’Connor claims to be the “first ever Latin Tridentine woman priest” following her “ordination” in Lourdes, France, by an excommunicated Irish “bishop.” The Catholic Press and Information Office simply stated: “There is no such thing as a Catholic woman priest.” Bishop Michael Cox, who performed the “ordination” at Lourdes, is a member of the Palmar de Troya sect, which is not recognized by Rome. The sect does not recognize the reforms of the Second Vatican Council and celebrates the Latin-language Tridentine Mass, which Vatican II replaced with the order of the Mass celebrated worldwide in the vernacular.

(These briefs were compiled by Catholic News Service.)

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### Campus Minister

Lafayette Central Catholic Jr.-Sr. High School is seeking a practicing Roman Catholic with, or willingness to work towards a master’s degree in religious education, or related field with 2-3 years experience in teaching and/or youth ministry. A dynamic individual that will design and develop new programs, teach religion, facilitate a student service program, organize and implement a vocation awareness program and address new tasks or duties as needed. Candidates must have excellent verbal, written and interpersonal skills, especially with youth. The ability to maintain confidentiality and handle conflict is a must. The position requires administrative skills to assist the faculty, staff and board of trustees. Interested persons should reply by May 28, 1999, to Central Catholic Jr.-Sr. High School, c/o David L. Worland, 2410 S. Ninth Street, Lafayette, IN 47905-2499.

### Organist/Accompanist

Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 2327 E. 10th Street, Indianapolis, IN 46201. 317-636-9017. E-mail: [E10umc@integrityonline32.com](mailto:E10umc@integrityonline32.com).

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**Principal - Elementary School**

St. Ambrose School, Seymour, Indiana, is seeking qualified applicants for the position of elementary school principal. Applicants should be practicing Catholics, having good leadership skills and possessing an administrator's license. This is an opportunity for the right person willing to work with the strategic planning we have just undertaken. Applicants should direct inquiries to: Mrs. Annette "Mickey" Lentz, Archdiocese of Indianapolis, Office of Catholic Education, 1400 N. Meridian, Indianapolis, IN 46202-2367 or phone 317-236-1438.

**Director of Religious Education**

St. Gabriel Parish is seeking a director of religious education with well-developed leadership, communication and interpersonal skills.

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Please send résumé to: St. Gabriel Parish, c/o DRE Position, 6000 West 34th St., Indianapolis, IN 46224.

Deadline is May 18, 1999.

**Business Manager**

St. Malachy Parish in Brownsburg, Indiana, is seeking a full-time business manager to be an administrator in support of the pastor's responsibilities to the parish. This administrator will be a steward of physical, financial and personnel resources of the parish and will enable the other ministries to function effectively.

Candidates must make themselves familiar with the norms of Canon Law regarding the temporal goods of the Church, have a strong working knowledge of accounting principles and practices, have good interpersonal communication skills, be well organized and self motivated.

A college degree in a related field and/or 5 to 10 years business experience is required.

Interested candidates should send résumés to Father Dan Staublin at St. Malachy Parish, 326 N. Green Street, Brownsburg, IN 46112. Position available July 1, 1999.

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Positions Available

**Director of Religious Education**

Ss. Francis and Clare, a growing parish of 500 families in Greenwood is seeking an experienced, energetic person to serve as director of religious education. The successful candidate should be a practicing Catholic; have a minimum of three years experience as a director/coordinator of religious education; possess an MA degree in religious education or theology or in the process of pursuing a degree; or equivalent experience or degree in a related field; excellent administrative and communication skills. Proven managerial and organizational skills to successfully plan, organize and manage multiple programs to include budgeting and scheduling; demonstrated ability to recruit and support volunteer teachers; ability to work evenings and weekends. Applications should be received by May 15. Contact Ss. Francis and Clare Search Committee, 5901 Olive Branch Rd., Greenwood, IN 46143. Phone 317-859-4673. Fax 317-859-4678.

**Youth Ministry Coordinator**

St. Jude Catholic Church, Indianapolis, Indiana, a parish of approximately 1,700 families has a full-time position available for a youth ministry coordinator. Responsibilities include organizing and supporting a ministry for students in grades 7-12 that facilitates the response of the entire parish community to the needs of young people, and enables the sharing of the unique gifts of the youth with the parish and larger community.

Position opening: August or September; competitive salary and full benefits. Preferred qualifications include a bachelor's degree or related experience in youth ministry and completion of or willingness to complete youth ministry certification. Send résumé by May 28, 1999 to: Search Committee, c/o Peggy Clegg, St. Jude Church, 5353 McFarland Road, Indianapolis, IN 46227.

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