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March 23, 2001

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## The first national Catholic lay ministry symposium is held in Indianapolis

By Jennifer Del Vecchio

The first national symposium to discuss the spiritual formation of lay ecclesial ministers is being held in Indianapolis this week.

Lay ministry leaders from across the country are attending the symposium, which runs March 22-24 at the Westin Hotel. Saint Meinrad School of Theology is hosting the conference.

The idea for a national symposium began when Dr. Dorothy LeBeau, lay formation dean for Saint Meinrad, began

hearing questions about how lay ecclesial ministers lived their spiritual lives and how the Church could help them with their spiritual formation needs.

"While we have the tradition of clerical and consecrated religious [spiritual formation], lay ministers don't have the same structure in their lives and support for that formation," LeBeau said.

The issue is important as more lay people take on responsibilities that used to be done only by priests or religious.

The symposium is aimed at people who have chosen lay ministry as a pro-

fession, such as youth ministers, music ministers or others in parish and outreach ministries.

There are at least 30,000 lay ecclesial ministers in the nation, LeBeau said.

At issue is how lay ministers form their spirituality and how colleges and certified diocesan programs can be designed to help them in their spiritual formation.

While it is a given that seminarians have spiritual formation classes, lay ministry also needs that component, LeBeau said.

"We've taken for granted that piece, but we are also forming people for ministry, and it should be part of the programs," she said.

The symposium will try to answer questions about how lay ministers pray, how they envision God and how they talk about their ministry, Le Beau said.

"We believe to be authentic ministers you need an authentic relationship with God," she said.

Many dioceses, including the Archdiocese of Indianapolis, have programs for **See SYMPOSIUM, page 2**

## Letting go of the hate

### Two men talk about how the murder of their daughters taught them to oppose capital punishment

By Mary Ann Wyand

**SAINT MARY-OF-THE-WOODS**—The execution of Timothy McVeigh on May 16 at the U.S. Penitentiary in Terre Haute "won't bring Julie Marie Welch back or any of the 167 others" killed in the April 19, 1995, bombing of the Alfred P. Murrah Federal Building in Oklahoma City, Bud Welch said.

"When we take Tim McVeigh out of his cage to kill him, we will end up with a staged political event," Welch said. "It will do nothing more or less for society, and it certainly won't bring me peace."

Welch talked with Providence sisters and Saint Mary-of-the-Woods College students during two speeches on March 15 at the congregation's motherhouse near Terre Haute about his spiritual journey since his daughter was killed in the bombing.

In the days, weeks and months after the bombing, Welch said, rage and grief nearly destroyed him. He started chain-smoking cigarettes and drinking heavily.

Finally, Welch said, he decided to visit the bombing site again and spend some time in reflection by what is now called the Survivor's Tree, an elm tree that his daughter

loved which somehow was not damaged in the explosion that destroyed the federal building nearby.

Grief-stricken, he asked himself, "What does Bud Welch need to do to move on?"

And then, Welch said, he realized that only forgiveness leads to reconciliation and healing.

That realization led him to speak out against the death penalty during more than 1,500 speeches in the United States and in other countries.

"I finally figured out that if we were to execute either one [Timothy McVeigh or Terry Nichols], that would be an act of vengeance and rage," Welch said, "and vengeance and rage are the very reasons that Julie and the 167 others were killed."

Welch's remarks echoed Pope John Paul II's Lenten message that "forgiveness is the only way to peace between peoples and nations."

When Welch talked about his daughter, he smiled and even laughed as he shared humorous memories of her faith-filled life and his pride about her work as a Spanish interpreter for the Social Security Administration.

"Julie was a daily communicant for the last few years of her life," he said. "On the morning of April 19, she went to a 7 a.m. Mass, then went to work at 8 a.m. at the Social Security Administration. The only thing that separated the Social Security waiting room from the Ryder Truck bomb was the sidewalk."

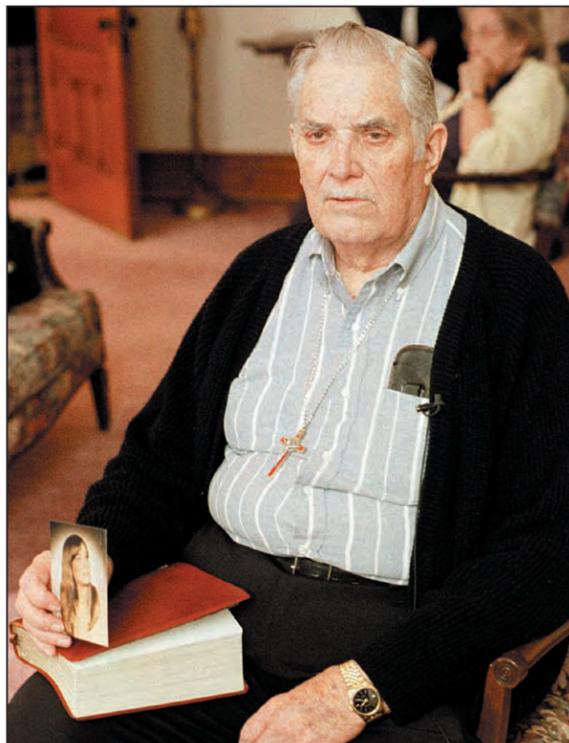
It took rescuers several days to find Julie's body in the rubble.

"A lot of people have asked me how I got through it, and it was prayer," Welch said. "Julie's favorite prayer was the Hail Mary, and I said a lot of Hail Marys, but I wasn't really praying. I was only saying the words. But I knew people all over the world were praying [for the bombing victims and their families]."

Welch said he also felt he should **See FORGIVE, page 2**

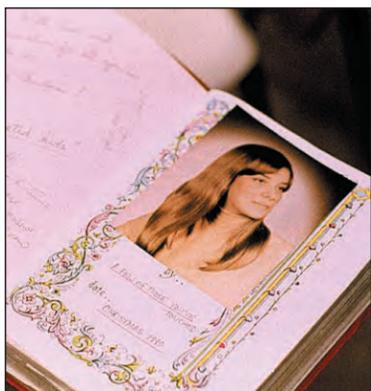


Photos by Mary Ann Wyand



Top, Bud Welch holds a picture of his daughter, Julie, which was taken shortly before she was killed in the April 19, 1995, bombing of the Alfred P. Murrah Building in Oklahoma City. Welch now campaigns for an end to the death penalty.

Bottom, "I really feel that Cindy's with me all the time," Paul Stevens said during a program titled "Two Fathers' Stories: Rage, Reconciliation and the Death Penalty" last week at Saint Mary-of-the-Woods.



Paul Stevens keeps a picture of his daughter, Cindy, inside his Bible, which he carries with him every day. Stevens has dedicated his prison ministry at the Kentucky State Prison in Eddyville to her memory. The Bible was a gift from inmates at the prison.

## Speaker discusses improving work between males and females in the Church

**CHICAGO (CNS)**—Improved collaboration among women and men in the Catholic Church must start with moving the site of decision-making out of the rectory or other locations closed to women, a speaker told a national gathering of women March 12.

Leodia "Lee" Gooch, program manager for evangelization and parish outreach in the Human Rights Office of the Archdiocese of St. Louis, spoke on the second day of a three-day meeting in Chicago.

The meeting was convened by the U.S. bishops' Committee on Women in Society and in the Church to consult with some 150 women holding diocesan leadership positions. Suzanne Magnant, chancellor of the Archdiocese of Indianapolis, attended the conference.

"When Catholic schools started getting lay teachers, the religious had to learn not to have a faculty meeting in the convent over breakfast," Gooch said. And as women received leadership posts in U.S. dioceses and parishes, "decisions no longer could be made at the dinner table at the rectory."

Much of Gooch's talk centered on the recent survey of women diocesan leaders on their positive and negative experiences in Church leadership and about what helps or hinders their contributions.

Gooch used the term "I" to describe the collective image of women in Church leadership that emerged from that survey.

"Mostly I am white," said Gooch, who is African-American, "but a small part of me is Hispanic, African-American or Asian-American."

**See WOMEN, page 16**

# FORGIVE

continued from page 1

visit McVeigh's father, Bill, at his home in western New York in September of 1998.

"I knew that I needed to go tell that man that I didn't hold him or his family responsible," Welch said. "I can go all over the country and to Europe and Africa, and can brag on Julie and tell you all the wonderful things that she did. But every single morning, Bill McVeigh has to face the reality that his son is a convicted killer. What I found that Saturday morning in western New York was a bigger victim of the Oklahoma City bombing."

Welch talked with Bill McVeigh and his daughter, Jennifer, for an hour and a half that day, and the men have become friends.

"While we were talking, I caught myself looking at a picture of Tim on the wall," Welch said. "I know I looked at it way too many times, and I started feeling self-conscious. So finally I said, 'What a good-looking kid!' Bill looked up at the wall, then he looked at me and he said, 'That's Tim's high school graduation picture.' I could see a tear in his eye. At that moment, I could see the love a father has for his son."

Welch said he and Jennifer cried too,

and he told her, "Honey, the three of us are in this for the rest of our lives, but we can make the most of it. I don't want your brother to die, and I'll do everything that I can to prevent it."

After leaving the McVeigh house, Welch said he sobbed for a half an hour. Then he realized that he had never felt closer to God than he did at that moment.

"I don't know where I'm going to be on May 16," he said. "I will not be involved in any kind of demonstration. I will not hold a sign. I will not have a candle lighted for public demonstration purposes. I may light a candle privately."

Several months ago, Welch said, he agreed to appear on a television news program after Timothy McVeigh's execution and now regrets that decision.

Welch said he believes McVeigh is suicidal, and that's why he drove a rental truck with a 5,000-pound homemade bomb from Kansas to Oklahoma City in

April of 1995, then waived his legal appeals process last December.

In keeping with his promise to Bill and Jennifer McVeigh, Welch joined Paul Stevens, another father whose daughter was murdered, to present eight programs titled "Two Fathers' Stories: Rage, Reconciliation and the Death Penalty" last week in Terre Haute.

Formerly of Washington, Ind., Stevens now lives in Kentucky and ministers to

**'I don't want your brother to die, and I'll do everything that I can to prevent it.'**

# SYMPOSIUM

continued from page 1

lay ministers who cannot go back to school for formal training due to family circumstances, money or time. The Archdiocese Lay Ministry Formation Program has three parts: academic, spiritual and pastoral skills.

However, those in charge of helping lay ministers want to make sure they

have more than academic preparation.

"We have several workshops for spiritual formation but we want to find out what pieces in that program to put emphasis on," said Benedictine Father Bede Cisco, director of Indianapolis programs for Saint Meinrad and a member of the task force that helped organize the symposium.

The symposium brings together nationally known speakers to discuss the religious experience of lay ministers, an overview of factors affecting spiritual



Paul Stevens (left) and Bud Welch listen as St. Joseph of Carondelet Sister Joan Lescinski, president of Saint Mary-of-the-Woods College, thanks them for sharing the stories of their journeys to forgiveness after their daughters were murdered.

Death Row inmates at the Kentucky State Prison in Eddyville.

Stevens began his prison ministry 15 years ago as a tribute to the memory of his daughter, Cindy, who was killed by an abusive man while babysitting for his children. Due to a court error, the man was only sentenced to manslaughter for her death and received a seven-year sentence.

At first, Stevens said, he was filled with anger, which intensified after the verdict. He decided to move to Kentucky with his wife, Ruth, and their children to start a new life together there.

After reflecting on Scripture passages and participating in a Cursillo weekend, he later was able to forgive his daughter's murderer.

"During that three-day retreat, I was able to get rid of all the hate and come up with forgiveness," he said. "I can only say that the Lord was helping me to get over that time of despair."

Wherever Stevens goes, he carries a picture of Cindy in a Bible given to him by prisoners. He even let a Death Row inmate pray with her rosary, and the man held it in his hand during his execution.

"There's an alternative to the death penalty," Stevens told the sisters and students. "It's life in prison without parole. What we've really got to do is start looking at ourselves. Are we looking at the death penalty [as a solution] because we've got too much hate in ourselves?" †

practices and studies on lay ministry to facilitate spiritual formation tools.

One speaker, Susan Weber, a consultant, will discuss a study she conducted on lay ministry for the five dioceses of Indiana. Her study looked at what helps or hinders the spiritual formation of lay ministers.

Often the problem is that many people in lay ministry have difficulty finding time for prayer, retreats and spiritual formation programs while working and maintaining a family life, said Suzanne Magnant, chancellor and secretary for lay ministry and pastoral services for the

Archdiocese of Indianapolis.

"Lay ministry is a vocation to serve the people of God through the ministries of the Church," Magnant said. "Lay ministers need spiritual formation, pastoral skills and theological education in order to serve the people of God well."

Seven bishops are expected to attend the symposium, including Indianapolis Archbishop Daniel M. Buechlein and Bishop Joseph Delaney of Fort Worth, Texas. Bishop Delaney is the chair of the subcommittee for lay ministry of the National Conference of Catholic Bishops. †

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# Lenten project reaches out to Hispanics

By Mary Ann Wyand

Leon Romero just moved to Indianapolis from Tlaxcala, Mexico.

Romero only speaks Spanish, but he has already found a church home at St. Philip Neri Parish in his near-east side neighborhood.

He was happy to discover that many Hispanic Catholics worship there at English and Spanish Masses, and the pastor, Father Carlton Beever, speaks Spanish, too.

Romero also was pleased to be invited to participate in a bilingual Lenten prayer service after Mass on March 18, and said he felt honored to carry a large cross in the procession to a parishioner's home.

Translating for Romero, St. Philip Neri parishioner José Rayos said, "He is very happy, very grateful, to be here. He would really like to participate in this parish because without Jesus Christ you cannot be happy."

Romero also was happy when Kathy Hodgson, faith formation coordinator for the parish, offered to provide a cross for his front yard soon.

"The cross is a sign that Jesus is present," Hodgson said. "It's also a reminder to us when we look at the cross that we're supposed to show Christ's love in the neighborhood. We're his hands."

This is the seventh year that St. Philip Neri Parish has taken the Gospel message of Christ to the streets during Lent by placing a large, wooden cross in a different parishioner's yard every week and blessing the cross during a brief prayer service.

The Lenten tradition has become so popular that this year Father Beever suggested that the parish place 40 crosses—to symbolize each day of Lent—at

parishioners' homes so more people could participate in the evangelization project.

"This tradition started when Father Michael O'Mara was pastor as an evangelization, witness and outreach," Father Beever said. "At a faith formation meeting, we were talking about Lent and I said maybe we could place 40 crosses in parishioners' yards and leave them there for the whole period of Lent. I thought if one cross is a witness in one yard, what if we had 40 crosses present in the whole neighborhood?"

The bilingual prayer service is also new this year, and Father Beever said it is helping unite the parish, affirm Hispanic Catholics and welcome new members.

"A lot of Hispanic people were particularly eager to have a cross in their yards," he said. "I think they see it as an external expression of their faith."

During the March 18 prayer service at parishioner Rita Kriech's home, four neighborhood children walked by and were curious enough to stop and listen to the prayers. "They're talking Spanish," one boy said.

Kriech has lived at the same address for 44 years, and has participated in the Lenten cross project twice. This year, she invited relatives from St. Rose of Lima Parish in Franklin to help carry crosses.

"It's wonderful that St. Philip is doing this," she said. "It makes me think more of Lent. We'll do more penance. I hope everybody that comes by sees the cross and realizes what it stands for."

Parishioner Pat Rogester loves the Lenten prayer services.

"We need this in the neighborhood," she said. "I think it's an excellent proclamation of Lent—that we're here and that there is a lot of Christian love here." †



St. Philip Neri parishioners José Rayos (above, left) and Jim Finney (right) talk with Leon Romero, who just moved to Indianapolis, before the Lenten prayer service on March 18. Other parishioners (at left) carry crosses to Rita Kriech's home for the prayer service. (See a related story on page 10 about Father Carlton Beever's recent studies in Mexico.)

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## Editorial

# Catholics for a Free Choice isn't Catholic

Suppose there were an organization called Catholics for Atheism. Would it be a Catholic organization? Or how about Catholics for Racism?

Obviously an organization cannot be Catholic if it is diametrically opposed to the teaching and practice of the Catholic Church. And, yet, there is an organization called Catholics for a Free Choice (CFFC), which describes itself as an independent nonprofit Catholic organization "working in the Catholic social justice tradition" that actively promotes abortion, contraception, voluntary sterilization and active dissent from the teachings of the Catholic Church in these and other areas.

What's going on here?

Unfortunately, the Catholic Church does not have exclusive rights to the name "Catholic." In fact, there are literally hundreds of organizations (many of them churches) that call themselves Catholic even though they have no formal affiliation with the Roman Catholic Church. The difference is that most of these organizations maintain a lower public profile than Catholics for a Free Choice, which is anxious to be seen as a legitimate organization within the Catholic Church—in spite of the fact that in 1993 the Administrative Committee of the National Conference of Catholic Bishops made it quite clear that CFFC "merits no recognition as a Catholic organization" and "its purposes and activities deliberately contradict essential teachings of the Catholic faith."

Interestingly, a recent article by Francis J. Butler, president of Foundations and Donors Interested in

Catholic Activities (FADICA), reported in the bimonthly magazine *Philanthropy* that major funding for Catholics for a Free Choice is provided by foundations with no connection to the Catholic Church and, in fact, no stated interest in religion as such.

According to Butler, secular foundations such as Ford, MacArthur, Rockefeller, Public Welfare, Hewlett, Packard and Buffet "show that their only use for religious belief is as a wedge—a means to advance an ideological agenda under the guise of religious dissent." We think this is a pretty good definition of Catholics for a Free Choice—an organization dedicated to advancing an ideological agenda under the guise of religious dissent.

What is the ideological agenda of Catholics for a Free Choice? Some would say it is religious intolerance or moral relativism or even "the culture of death." Others might argue that CFFC's efforts to promote its pro-choice agenda in Latin America represents a form of cultural neo-colonialism designed to export the secular humanism of its funders to cultures that are historically Catholic.

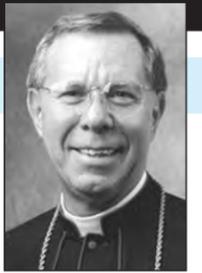
Whatever conclusion is drawn from the decidedly non-Catholic activities and interests of this organization, one thing should be perfectly clear to anyone who has eyes to see or ears to hear. Catholics for a Free Choice isn't Catholic.

— Daniel Conway

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

## Seeking the Face of the Lord

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



# Let's talk about patrons of hope

I can't let St. Joseph's Day go by without reflecting on his importance in Christian life. His unique, largely unsung role in the practicalities of making the Incarnation and all that ensued happen preoccupies my thoughts these days.

St. Joseph is a patron of hope. Let me explain. Joseph enabled Jesus and Mary to accomplish their roles in the story of our redemption. He did so in trying times and without knowing how things would turn out. Besides providing a livelihood for Mary and Jesus as a carpenter, we know he led his Savior and Mary in flight as refugees to Egypt. He did what he had to do. He obviously held on to his faith that God would take care of things.

Benedictine Father Donald Walpole, a monk of Saint Meinrad Archabbey, painted a mural that depicts this feat. Jesus and Mary are riding on a donkey led by Joseph; Jesus is grabbing onto one of Joseph's fingers with his tiny hand. The caption on the mural reads "The Hand of the Humble Joseph Guides that of the Almighty." What a wonderful thought!

Fleeing the treacherous Herod in order to save his spouse and the Child Jesus was a frightful, faith-testing experience for Joseph. Even he, the foster father of the Savior and true spouse of Mary ever-Virgin, experienced the unsettling reality that what happens in life is ultimately in God's control, not ours. Humbly and with hope he guided the hand of the Almighty, not knowing how things would turn out.

I made this connection to St. Joseph while reading the biography of Bishop Simon Bruté de Remur, who as bishop of Vincennes was the founding bishop of the Catholic Church in Indiana. I had forgotten that Simon Bruté's youth was spent in the upheaval of the French Revolution and the persecution of the clergy in France. A significant number of Bruté's priest-mentors were victims of the guillotine. Seminaries had been closed. His family and friends opposed his pursuit of the priesthood under such dire circumstances. Simon Bruté had every reason to pursue the career of medicine in which he excelled, even catching the attention of Napoleon. There seemed to be little hope for the Church in the world. Yet, at great sacrifice, Bruté was open to the call of God and pursued a vocation to the priest-

hood. No one would have been able to predict that some day he would be the founding bishop of a diocese in the New World. Bishop Simon Bruté is a patron of hope in our own land. His life, too, bears testimony that God is in charge and that with God all things are possible according to his own good plan.

Patrons of hope are on my mind these days. I have written before of the 25 priest-martyrs of Guadalajara, Mexico, who were executed because they were priests between 1910 and 1938. I mentioned before that, in 1938, absolutely no one would have been able to predict that by the year 2000 there would be more than 1,000 diocesan priests in the Archdiocese of Guadalajara and that the religious houses would be full as well.

More than a few times my mind has thought about those martyrs, but actually my mind moves more readily to those priests and religious who were not martyred in those days. I think of those who in great danger and steadfastness kept the faith and carried on the ministry when there seemed to be little hope and only hardship. Like Bishop Simon Bruté, who had little reason for hope in becoming a seminarian in the dark days and the aftermath of the French Revolution, so in Mexico, brave young people accepted the call of God to pursue God's plan not knowing how things would turn out. God is in charge and God provides.

Like St. Joseph, sometimes we are expected to let Jesus clutch a finger of our hand even as we pray fervently for divine grace, for divine guidance to lead us. Bishop Simon Bruté courageously pursued his vocation; he courageously left France to serve the missions of the New World; he courageously obeyed God's call to found a missionary Church in a place that would be called Indiana. He would not live long enough to see the fruitfulness of God's plan in this new territory. And those priests and religious (like Blessed Mother Theodore Guérin) who carried on after the missionary bishop deserve our reflection and admiration.

Like these unsung heroes of hope and those who followed the Mexican martyrs, hoping against hope, it is our turn to be confident of God's providence in our day. St. Joseph led the way because he believed that all things are possible with God. We can do no less! †

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

**Youth:** that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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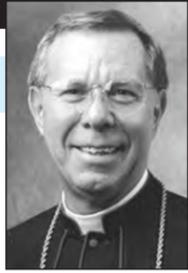
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## Buscando la Cara del Señor

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



# Hablemos de los patronos de la esperanza

**N**o puedo dejar que pase el día de San José sin reflejar su importancia en la vida Cristiana. Su único y silencioso rol en las practicas de la Encarnación y los resultados que sucedieron preocupan mis pensamientos en estos días.

San José es un patrono de la esperanza. Permítame explicar. José permitió a Jesús y María lograr sus roles en la historia de nuestra expiación. Él lo hizo en los tiempos difíciles y sin saber como terminarían las cosas. Aparte de proveer el sustento como carpintero para María y Jesús, sabemos como él guió a su Salvador y a María huyendo como refugiados hacia Egipto. Él hizo lo que tenía que hacer. Él obviamente mantuvo su fe en que Dios se encargaría de todo.

El Padre Benedictino Donald Walpole, un monje de la arcabadiá de St. Meinrad, pintó un mural que representa esta hazaña. Jesús y María están montados en un burro guiados por José. Jesús está agarrando uno de los dedos de José con su manito. La leyenda en el mural dice "La mano del humilde José guía aquella del Todopoderoso". ¡Que maravilloso pensamiento!

Huir del traidor Herodes para salvar a su esposa y al Niño Jesús fue una experiencia temerosa y una prueba para la fe de José. Aun él, el padre adoptivo del Salvador y verdadero esposo de María la siempre Virgen, experimentó la inquieta realidad que lo que sucede en la vida últimamente está bajo el control de Dios, y no el nuestro. Humildemente y con esperanza él guió la mano del Todopoderoso, sin saber como terminarían las cosas.

Yo me conecté con San José mientras leía la biografía del obispo Simón Bruté de Remur, quien como obispo de Vincennes fue el obispo fundador de la Iglesia Católica en Indiana. Había olvidado que Simón Bruté vivió su juventud en la convulsionada Revolución Francesa y la persecución del clero en Francia. Un significativo número de sacerdotes mentores fueron víctimas de la guillotina. Los seminarios habían sido cerrados. Su familia y amigos se oponían a su búsqueda del sacerdocio bajo esas horribles circunstancias. Simón Bruté tenía todo lo necesario para alcanzar una carrera en medicina, en la cual sobresalía, captando inclusive la atención de Napoleón. Parecía existir poca esperanza para la Iglesia en el mundo. Sin embargo, con un gran sacrificio, Bruté se mantuvo abierto al llamado de Dios y siguió su vocación al sacerdocio. Nadie hubiese podido predecir que algún día él sería el Obispo fundador de una Diócesis en el Nuevo Mundo. El Obispo Simón Bruté es un

patrono de la esperanza en nuestra tierra. Su vida, también fue testimonio de que Dios está a cargo y que con Dios todas las cosas son posibles de acuerdo a su buen plan.

Los patronos de la esperanza están en mi mente en estos días. Yo he escrito anteriormente sobre los 25 sacerdotes mártires de Guadalajara, México, quienes fueron ejecutados porque fueron sacerdotes entre los años 1910 y 1938. He mencionado anterior a eso que, en 1938 nadie hubiese sido capaz de predecir que por el año 2000 habría más de 1000 sacerdotes diocesanos en la archidiócesis de Guadalajara y que las casas de religiosos también estarían llenas.

Muchas veces mi mente ha pensado sobre esos mártires, pero en realidad mi mente se mueve hacia aquellos sacerdotes y religiosos que no fueron martirizados en aquellos días. Yo pienso en aquellos quienes bajo grandes peligros y con gran firmeza mantuvieron su fe y continuaron con el ministerio cuando parecía haber tan poca esperanza y únicamente penas. Así como el Obispo Simón Bruté quien tenía pocas esperanzas de poder convertirse en un seminarista en los días oscuros y después de las consecuencias de la Revolución Francesa, así que en México, jóvenes valientes aceptaron el llamado de Dios para continuar con el plan de Dios sin saber como terminarían las cosas. Dios está a cargo y Dios proveerá.

Así como San José, algunas veces esperamos que Jesús tome un dedo de nuestra mano, cuando rezamos fervientemente por la gracia divina y por la orientación divina para que nos guíe. El Obispo Simón Bruté valientemente siguió su vocación; dejó Francia para servir en las misiones del Nuevo Mundo; y obedeció el llamado de Dios para fundar un Iglesia Misionera en un lugar que sería llamado Indiana. Él no viviría lo suficiente para ver los frutos de los planes de Dios en este nuevo territorio. Y aquellos sacerdotes y religiosas (como la Bendita Madre Teodora Guérin) quien continuó después del misionero Obispo merece nuestra reflexión y admiración.

Así como estos desconocidos héroes de la esperanza y aquellos quienes siguieron a los mártires mexicanos, esperanzados en contra de la esperanza, hoy es nuestro turno de confiar en la providencia de Dios. San José guió el camino porque él creyó en que todas las cosas son posibles con Dios. ¡Nosotros no podemos hacer menos! †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Mayor Peterson's position misstated in editorial on House Bill 1574

In your editorial concerning House Bill 1574 (*The Criterion*, March 9), William Bruns inaccurately stated that Mayor Bart Peterson supported levying fees on churches and he made that statement after the mayor had made his position clear in a letter to Archbishop Buechlein, dated March 1, 2001 (see letter below).

Mayor Peterson has stated his support for House Bill 1574 because it gives local communities flexibility in determining how to pay for the escalating costs of public safety services. The problem is particularly acute in Indianapolis, where our current system of paying for these services from our property taxes creates an unfair burden for Center City taxpayers because of the diminishing tax base and large number of tax-exempt properties. House Bill 1574 would give the City County Council a tool in determining how best to come up with the funding necessary to protect all of Indianapolis. The bill itself, however, does not create a fee or taxes on church properties. That would require action by the Indianapolis City County Council and approval by the mayor. Mayor Peterson has expressed his opposition to this option and has vowed to veto any effort to assess a fee on churches or places of worship.

These are the facts concerning this piece of legislation. While it is clear that Mayor Peterson agrees with Mr. Bruns that we shouldn't charge a fee to any place of worship, that fact does not diminish my disappointment in Mr. Bruns' failure to perform the basic tenets of good journalism and good decision-making.

Michael O'Connor, Indianapolis

(O'Connor, a member of St. Patrick Parish in Indianapolis, is the chief deputy mayor of Indianapolis.)

### Mayor Peterson's letter to Archbishop Buechlein:

Recently there has been some confusion concerning a piece of legislation that is being considered by the Indiana General Assembly. That legislation, if passed, would grant city councils the authority to pass a public safety fee to replace the current method of paying for some of those services through our property taxes. I have stated my support for that type of legislation because it makes sense for the City of Indianapolis to consider different ways to pay for our costs of providing essential public safety services from a dwindling source of revenue.

Some have suggested that this could result in a tax or fee charged to churches and other places of worship. Let me assure you that I would oppose any effort by our City-County Council to tax or charge additional fees to places of worship.

I hope this clarifies my position on the issue. I look forward to working with you in the future as we build a world-class city together.

Bart Peterson  
Mayor of Indianapolis

### Response:

There seem to be fundamental misunderstandings between the archdiocese and the city's administration about the implications of House Bill 1574 for the Archdiocese of Indianapolis and the Catholic Church throughout the state.

What is missing in the mayor's letter to the archbishop is the sense that he understands that, for us, the issue is bigger than the city of Indianapolis.

As the archbishop pointed out in his subsequent response to the mayor, the Archdiocese of Indianapolis covers 38 counties and one township in central and southern Indiana, with a Catholic population of some 227,000. The archdiocese has 152 church buildings, but it also has many other Church-owned properties other than these "places of worship." There are six archdiocesan high schools, 64 elementary schools, a retreat house, Catholic Youth Organization facilities, rectories, convents, multipurpose buildings and numerous social services agencies, including two maternity homes, two emergency shelters, and a number of soup kitchens, food pantries and counseling centers. Each one of these entities could be affected by the passage and eventual implementation of House Bill 1574. Theoretically, every municipality in the state could implement the provisions of the bill.

Because the mayor continues to support House Bill 1574 even though he pledged to oppose the inclusion of "places of worship" if the bill were implemented in Indianapolis, we believe that we have no choice but to publicly oppose the legislation because of the Church's responsibilities throughout the entire archdiocese.

—WRB

### Policy on intinction

I recently listened to a discussion about intinction, with wide ranges of views regarding the matter. In checking the Catholic Encyclopedia, I found out that the archdiocese determines the matter at the local level, and would like to know our policy here.

Thanks for doing an outstanding job with *The Criterion*, communicating to our expansive and diverse archdiocese.

Vicki Mansfield, Indianapolis

### Response:

The official "Sacramental/Liturgical Policies of the Archdiocese of Indianapolis" deal with intinction and other communion practices in section 9520.1:

"At Eucharist, communion by eating the eucharistic bread and drinking from the cup is to be offered to the assembly when this can be done with reverence and there has been sufficient catechesis. Communion by intinction (the minister dipping the consecrated bread into the cup) is to be reserved for extraordinary circumstances since it removes the option of receiving communion in the hand. The dipping of the consecrated bread into the cup by the communicant is not to be practiced."

Charles Gardner

(Gardner is secretary for spiritual life and worship for the archdiocese.)

## Letters Policy

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

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

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

readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 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, IN 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

### Las intenciones vocacionales del Arzobispo Buechlein para marzo

**Los jóvenes:** que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

## Check It Out . . .

St. Joseph Parish, 1375 S. Mickley Ave., in Indianapolis invites all members of St. Joseph and St. Ann parishes and their friends and families to attend a **renewal** beginning on Palm Sunday, April 8, through April 11. Programs will be held from 7 p.m. to 8:30 p.m. each evening. The renewal will be led by Father Ralph Beiting, founder of the Christian Appalachian Project, and will focus on applying our faith to everyday life. Childcare and transportation will be provided. Dinner will be provided on Palm Sunday. Registration is required. To register, call the parish office at 317-244-9002.

A one-act play, "**The Last Supper**," will be presented at 7:30 p.m. on March 31 and April 1 in the Oldenburg Academy Auditorium. Members of St. John, St. Magdalen and St. Maurice parishes will present the play. The play will also be performed at 7:30 p.m. on April 8 at St. John Church in Osgood.

Stillpoint, a musical group of the Sisters of St. Benedict of Ferdinand, will perform a **Lenten concert** of contemporary sacred music at 2:30 p.m. on March 25 in the monastery church. The concert will feature hand bells and spiritual songs composed by members of Stillpoint. The concert is

open to the public.

Mount Saint Francis Retreat Center is offering a contemplative retreat, "**The Gospel Call to the Kingdom**," on April 6-8. The retreat begins with check-in between 7 p.m. and 8 p.m. and ends at 1 p.m. Sunday. For more information, call 812-923-8817.

A women's Lenten retreat, "**Journaling for Spiritual Growth**," will be offered April 6-8 at Fatima Retreat House in Indianapolis with Benedictine Father Noel Mueller. The retreat will help participants learn different forms of journaling to show how God is working in their life. The cost is \$125 per person. For more information, call 317-545-7681.

Saint Mary-of-the-Woods College will present information about "**Mounted Miracles**," a therapeutic horseback riding program for children and young adults with developmental needs. The program is designed for the certified occupational therapy assistant and will include information about the college's bachelor's degree program in this area. The cost is \$30. For more information, call 812-535-5149.

The Sisters of St. Joseph in Tipton have

launched a **new Website** which can be accessed at [www.sistersstjo-tipton.org](http://www.sistersstjo-tipton.org). The site includes information about individual sisters and a broad overview of their history and ministries.

Interested couples are invited to attend the **Retrouvaille Weekend** on April 27, 28 and 29 at Fatima Retreat House in Indianapolis. The program is for couples suffering pain and disillusionment in their marriage, even those already separated or divorced. It is open to couples of all faiths. For more information, call 317-236-1586 or 800-382-9836 or contact the Retrouvaille hotline at 317-738-1448.

The John XXIII Center in Hartford City is offering a healing workshop, "**Genuine Recovery**," on March 30-April 1. Dr. Miriam Burke will lead presentations on TheoPhostic Counseling. Theo (God) Phostic (light) counseling is a biblical approach in counseling. The event is open to everyone, especially those in ministry, spiritual direction, therapy and counseling. The cost is \$195 per person. For more information, call 765-348-4008.

The archdiocesan Office of Pro-Life Activities is sponsoring two new ministries to help women struggling with the aftermath of abortion. **Project Rachel** offers confidential, individual assistance to

women grieving after an abortion. **Rachel's Companions** is a confidential spiritual support group offering prayer, reflection and spiritual formation in a group setting. For more information about either abortion reconciliation program, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521. All calls are confidential.

**Spirituality and Spaghetti** will be held every Wednesday at 6 p.m. until April 11 at Holy Rosary Church, 520 Stevens St., in Indianapolis. The topic, "How the Catholic Church Is the Same and How It Is Different from Other Churches," will be presented by Msgr. Joseph Schaedel, pastor, or Priestly Fraternity of St. Peter Father Dennis Duvelius, associate pastor. There is a free-will offering for food. To register, call the parish office at 317-636-4478.

The 57th annual **TRIAD concert** will be held at the Scottish Rite Cathedral at 7:30 p.m. March 24 and 2 p.m. March 25. Admission is \$6. The TRIAD is presented by The Columbians of the Knights of Columbus, the Indianapolis Maennerchor, and the Murat Chanters. The theme will be "Hooray for Hollywood," which features music from the movies. For more information, call Larry Litzelman at 317-925-4190. †

## Awards . . .

Recipients of the Roncalli High School Alumni Association **South Deanery Recognition Awards** are: Honorary Alumni, Father Gerald Kirkhoff and Bob Kirkhoff; Alum of the Year, Charles Lauck; Pope John XXIII Honoree, Anne Armbruster; 40-Year Honorees, Providence Sister Regina Norris, St. Jude, and Kathy Fleming, Our Lady of the Greenwood; 30-Year Honorees, John Wirtz, Roncalli High School, and Nancy Bemis, Roncalli High School; 20-Year Honorees, Barbara Kruckeberg, Our Lady of the Greenwood; William Carey, Holy Name; Joanne Cauchi, St. Mark; Jill Schultz, St. Jude; Bob Kirkhoff, Roncalli High School, and Mary Brown, Roncalli High School; and Retirees Lois Weilhammer, Nativity; Jeanne Schott,

St. Mark; Phyllis Alpert, St. Mark; Milly Laker Brehob, St. Jude; Carolyn DeHoff, Central Catholic; and Ed Nutgrass, Central Catholic.

**Kyle Hagner**, a senior at Roncalli High School in Indianapolis, received the highest score in the school in the American Mathematics Competition. Other Roncalli winners at the grade 11 and grade 12 levels were **Stephanie Heath**, **Megan Pfarr** and **Matt Willsey**. The winner of the ninth- and 10th-grade competition was freshman **Rachael Horcher**.

**Christina Burgess**, a sixth-grade student at St. Andrew the Apostle School in Indianapolis, won first place in the Sertoma Freedom Essay Contest. †

## This Ad Is Camera Ready!

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## History lesson

Second-grade students at Christ the King School in Indianapolis completed a "Famous American Museum," historical project. Each student selected a famous person from history, researched the individual, created a costume and memorized a one-minute story of that person's life. They portrayed the famous American for parents, family members and other students. To hear the story, participants had to push a button for the famous American character to "come to life." Pictured left to right, Liam Welch and Gina Bidmead listen to Davy Crockett (Mason Craig) tell about his life.

## God initiates the process of prayer within us

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

How do we know whether a prayer is answered? How do we know whether God even listens to our prayer? From the beginning of history, our ancestors probably asked the same questions.

Actually, don't many of us tend to be fairly certain that God listens to our prayers of thanksgiving and our prayers of praise? What we may find ourselves wondering is whether God listens to our petitions for health, for peace in the world, for an abundant harvest.

What we are forgetting is that it is God who plants the seed of prayer in our hearts. When we pray, we think that the initiative comes from us. But it is God who initiates the process of prayer.

God is awesome. Comparing us with God, we are poor, lowly creatures—like tiny grains of sand in the desert. Thus, as human creatures, we pray with Psalm 8 to the Lord of the universe: "When I see your heavens, the work of your fingers, the moon and stars that you set in place, what are humans that you are mindful of them, mere mortals that you care for them?"

After contrasting ourselves to the heavens, Psalm 8 continues: "Yet you have made them [us] little less than a god, crowned them with glory and honor. You have given them rule over the works of your hands, put all things at their feet."

In the human family, every person is extremely precious to God. As creatures, who are also co-creators with God, "our Father" certainly listens to our prayers.

Sometimes, after pleading with God, if we are still very ill, hungry and thirsty, it is natural to wonder if God listens to our prayers: "Lord, you know that I am hungry! Listen to my prayer."

At times we are like Abraham, bargaining with God. Interceding for Sodom, Abraham talked with God: "Suppose there are 50 innocent people in the city, would you wipe out the place, rather than spare it for the sake of the 50 innocent people within it?"

God agreed to spare the city of Sodom for 50 innocent people. Abraham spoke again, lowering the number in stages from 50 to 10. The Lord replied, "For the sake of those 10, I will not destroy it." (See Gn 18:22-33.)

Similarly, we bargain for health, for peace on earth, particularly in troubled countries, or for divine protection, saying: "Lord, if I would get well, I will not eat meat on Lenten Fridays." Then, raising up the stakes gradually, we say: "I will go to Mass every day in Lent; I will

fast throughout the season; I will visit the sick; I will give alms to homeless people."

Or we may be like King David, praying for the forgiveness of sins. After the prophet Nathan spoke to David about his affair with Bathsheba, wife of Uriah the Hittite, David wrote Psalm 51. Today, we call this psalm in Latin "*Miserere*," that is, "Have Mercy."

In Psalm 51, David repeated a simple, eloquent prayer for forgiveness: "Have mercy on me, God, in your goodness; in your abundant compassion blot out my offense. Wash away all my guilt."

In the same psalm, David repeatedly acknowledged his guilt: "For I know my offense ... . Against you alone have I sinned; I have done such evil in your sight."

Throughout the centuries, Psalm 51 has been extremely popular. We know that God answered David's prayer at once while he was praying his "*Miserere*." But David loved this psalm throughout his life, plumbing deeper and deeper his guilt, his contrition, his sincerity and his relationship with God.

Think how today we repeat a simple prayer for forgiveness at the beginning of every Mass: "Lord, have mercy. Christ, have mercy. Lord, have mercy."

Jesus heard a divine voice in his baptism: "You are my beloved Son; with you I am well pleased" (Lk 3:22). We are eager for the same voice to come from heaven to assure that we are forgiven, at least that God loves us.

When we praise or thank God, we do not hesitate or wonder if, how or why God hears our prayers.

With the three men in the fiery furnace, when we are inviting the whole of the creation to give glory to the Lord, we know certainly that God hears our prayer: "Sun and moon, bless the Lord; praise and exalt him above all forever. Stars of heaven, bless the Lord" (Dn 3:62-63).

Every prayer is really a response to God's initiative. With his personal and gracious presence, he listens and answers. After every prayer, we can thank God for his listening. God responds to our prayer with what we really need, not what we think we need. And throughout our lives, God is present to us. God remembers us.

Are we present to God? Do we remember God? Do we remember God's answers to our past prayers?

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



How do we know that our prayers are answered? Every prayer is really a response to God's initiative. With his personal and gracious presence, God listens and answers. After every prayer, we can thank God for his listening.

## Time awakens knowledge of God's presence in our lives

By Patricia Kobiellus Thompson

"The silence scares me to death!"

Coming from a young priest friend, those words conveyed a feeling common to many who sit before God, wanting to hear God's Word in their lives.

Our personal method of prayer evolves through the intertwining of our own family history with the Spirit diligently working in our hearts. Faith development may not come through rigorous training. Far from it! The ambiance of our homes lays the groundwork from our earliest years.

Even the most subtle of hints imprints itself on our souls without words: a family ritual of prayer, participation in the Eucharist, the faith of our closest family members. We are, at first, passive recipients. But time's passage can bring a conscious awakening to the presence of God at work in our lives.

We are gifted with a knowledge that we have been led, powerfully, at all points of our personal development, whether we realized it at each of those points or not.

But how do we cope with the deafen-

ing silence and move confidently forward in our spiritual quest? The questions we have for God are both subtle and ferocious. They come at breaking points in our lives when we are stripped bare of external props and stand naked before God.

In St. Paul's letter to the Christians at Ephesus, I found a stronghold for my prayer life.

Paul prays in Chapter 3 that we may "have the strength to comprehend with all the holy ones what is the breadth and length and height and depth of God's love." Paul reminds us that God is "able to accomplish far more than all we ask or imagine by the power at work within us."

There is a pervasive hunger for Spirit in today's society. We seek security amid forces we know we cannot control. We must remember that the same power Paul proclaimed is fast at work in our lives.

(Patricia Kobiellus Thompson, a certified hospice nurse, recently completed a doctorate in theology with a focus on spirituality and health care.) †

### Discussion Point

## Prayer aids discernment

### This Week's Question

Describe a time when you felt that God responded to your prayer.

"I had a former catechumen call me. His mother was dying, and he didn't know what to do. I gave him some resource materials and prayed for direction for him regarding the taking away of her life-support systems. It helped him to be there for her as she died a peaceful death in his arms." (Cel Hope, Sheridan, Wyo.)

"I've been here [Immaculate Conception Parish] for only six months. I had to discern with my religious superiors about coming here. Do I really want to do

this? Is this God's will? I went into prayer ..., and I found the answer to be yes. I was very peaceful with the response." (Father John McSpirt, S.T., Camden, Miss.)

"I had surgery last year, and God helped me through that." (Richard Andrade, Santa Clara, Calif.)

### Lend Us Your Voice

An upcoming edition asks: What difficult moral decision confronted you in a health care matter?

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



From the Editor Emeritus/John F. Fink

## The Doctors of the Church: St. Augustine

(Tenth in a series)

St. Augustine is considered the greatest of the Fathers and doctors of the Church.



He enjoyed a virtual monopoly on theological thought in the Catholic Church until the time of St. Thomas Aquinas in the 13th century. Still today, Augustine is quoted in the *Catechism of the Catholic Church* and in the Office of

Readings far more often than any other ecclesiastical writer.

He wrote 113 books, 218 letters, and more than 500 sermons. His subject matter included everything from the psychological complexity of his *Confessions* to political insights in the *City of God* (his two most famous books), to commentaries on the feasts of saints, to treatises against the heresies of his day.

Augustine was born in 354 in Tagaste, North Africa. When he was 16, he was sent to Carthage (in modern Tunisia) to study. There he became interested in phi-

losophy. The philosophy he became attracted to, though, was Manichaeism, which taught that there are two eternal first principles: God, the cause of all good, and matter, the cause of all evil.

He also succumbed to the temptations of youth and took a mistress. He fathered a child whom he named Adeodatus (which means "Given by God") when he was 17.

After teaching rhetoric and grammar at Carthage, he went to Rome when he was 29 and from there to Milan. There he made the acquaintance of Ambrose, Milan's bishop, and began to listen to his eloquent sermons. He had a dramatic conversion, which he describes in his book *Confessions*. Ambrose baptized him in 387 along with Adeodatus, who was then 15.

Augustine returned to Tagaste, where he set up a kind of monastic community with friends, holding everything in common. He wrote and began to instruct others with his discourses and books. Adeodatus died when he was 17.

Augustine was ordained a priest in 391 and moved to Hippo. In 395, he was consecrated coadjutor bishop and became bishop of Hippo when he was 41. He was bishop for almost 35 years, during which he con-

tinued his writing and preaching. He also established a monastic community for all the priests, deacons and sub-deacons who lived with him in the episcopal residence.

He founded a community of women religious, with his sister Perpetua as its abbess. A letter he wrote to her, together with two sermons on the subject, comprised the *Rule of Saint Augustine* which became the basis for the constitutions of numerous religious orders.

During his years as bishop, Augustine found himself constantly defending the Church against the heresies of his day. He wrote carefully, sometimes spending many years on his more important works. In 426, he went into semi-retirement so he could concentrate on his writings.

In 428, the Vandals invaded Africa. They reached Hippo in May of 430 and began a siege that was to last for 14 months. Augustine died during the siege, on August 28, 430, in his 76th year.

The Church celebrates his feast on Aug. 28.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

Cornucopia/Cynthia Dewes

## You shouldn't try to fool Mother Nature

Infertility is one of those subjects which seems to me purely hypothetical. That's



because during our baby-making years most of the people we knew had no such problem. In fact, most of us couldn't stop having babies.

It seems as though we're always hearing about a new technological solution to this dilemma. There's *in vitro* fertilization and sperm banks and cloning, among other things. The idea now is not so much to prevent or space babies, as it was in the days of abstinence and the rhythm method, but just to get them.

However, while most of us in those ancient times were taking our temperatures and counting days, there were a few couples among us who just couldn't seem to get pregnant. And, even though secretly we may have envied their carefree, kidless existence just a tiny bit, we sympathized with them.

We were especially sorry for one couple we knew because they were people who would have been superior parents. They were loving and unselfish, they enjoyed spending time with kids and they had the material means to raise

them without a struggle.

Whenever we visited these people, they treated our children like an affectionate aunt and uncle who were genuinely interested in them, and the kids loved them in return. That relationship continues to this day. And, as the years went along, we discovered they were serving their nieces and nephews even better.

One of their nieces made an unwise marriage and was refused help by her parents, who took the you-made-your-bed-now-lie-in-it approach to the problem. The girl had an abusive husband and finally, after three kids and a sad, impoverished life, she got up the courage to leave him and get a divorce.

She was alone, uneducated and without many skills, so her aunt and uncle took her under their wing. They helped her find a job and a place to live, and then they funded her way through college. Last year, flanked by her proud teen-agers, the niece graduated with a professional degree.

Another set of this couple's nieces and nephews suffered from their parents' divorce and subsequent emotional havoc. But, our friends were with them at every important juncture in their growing up, often visiting them where they lived in Florida, telephoning and sending "care packages."

Now they are paying the same loving

attention to their grand-nieces and -nephews, still being the attentive parents and grandparents that some of these children really never had. People might say this is a poor substitute for having one's own flesh-and-blood children, but not our friends. Nor their nieces and nephews.

Last year, when the uncle turned 70, he ran in the Chicago Marathon. His wife showed me a photograph she'd taken of him at the finish line. He was resting, triumphant in a lawn chair surrounded by his many nieces and nephews who grinned, waving a large banner that said, "Congratulations, Bill!!" The uncle and his "kids" were so radiant with mutual respect and affection that it brought a lump to my throat.

Compare this to the strident urge to overturn infertility we see everywhere today. Compare it to the woman I heard on the radio who wanted to clone her dead child because she "couldn't stand the grief."

Then, think about those who accept what life hands them and get on with it. And how, in doing rather than in demanding, they bring nobility to themselves and to everyone around them.

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

Faithful Lines/Shirley Vogler Meister

## Erase embarrassment with closure and hope

As my husband, a business associate and I left a restaurant after lunch, we noticed a



small crowd gathered around a young woman who'd slipped off a curb. A policeman held her leg taut, and we could hear an ambulance approaching. Not long before that at a shopping center, I passed a group surrounding an elder-

woman whose leg was twisted under her. While others fetched her broken glasses and packages, a security officer used his mobile phone to summon help. That reminded me of how years before my mother-in-law broke her hip in a similar fall while shopping.

In all these cases, each accident victim smiled the same kind of brave but sheepish smile I remember so well on myself when I slipped on a ramp outside church and dam-

aged my foot. It's the embarrassed smile that says, "I wish I could disappear right now."

I've been a "fallen woman" a number of times through the years, and my embarrassment was far more acute than the pain from my injuries. Each time I survived an accident or illness, I learned once more that self-recrimination is counterproductive to getting well. No amount of should've-could've thoughts made me better.

In recent years, I learned from a convalescing priest the importance of something else—something he called "closure."

With tears and pain, he struggled with the smallest efforts, even the ability to hold his hands in prayer. Although embarrassed and frustrated, he accepted each difficulty bravely, doing the best he could, no matter how demeaning he perceived it to be. He then immediately put closure on that particular effort whether succeeding or not, and he moved on to the next challenge. He taught me the importance of closure in

everyday tasks while praising God in both the worst and the best of circumstances.

I've known other people like him, full of faith and hope and love in adversity, such as a brave Catholic in her 40s whose chronic illness eventually killed her but whose joyful spirit encouraged every life she touched; a Catholic teen who brought his magic talent to children despite his own fatal illness; the nun whose brittle bones caused her hip to break even before she hit pavement, but who thought only of others until her death.

I am fortunate to have known them and so many more. We can learn from such "fallen women and men" who rise above their suffering into the glory of God. If they can share the light of Christ in such circumstances, surely we can, too, in sickness and in health—and without embarrassment.

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

The Yardstick/

Msgr. George G. Higgins

## Falling on Constantine's Sword

Readers who think they will learn something significant about the present or the



future of the Church from *Constantine's Sword: The Church and the Jews*, by James Carroll (Houghton-Mifflin, 2001), are seriously misled.

While there is some good writing in the middle, the book, from a scholarly point of view, begins badly and ends badly. In both cases, the reason lies in injudicious reliance on one or two sources where the author needed to study many more.

In the book's early part, for example, Carroll allows the work of the Jesus Seminar (which doubts there is much, if anything, authentically historical about Jesus in the New Testament) to frame his understanding. Carroll's goal here is laudable. He wishes to cleanse Christian understanding of the New Testament of the barnacles of polemics encrusted onto it over the centuries, beginning, as Pope John Paul II has said, as early as the second-century Church fathers.

But one does not need to follow the destructive path of the Jesus Seminar to accomplish this goal, as anyone who has studied the works of the late renowned Scripture scholar Father Raymond Brown will know.

As for the middle of the book, its best part, Professor Robert Wilken's devastating critique in *Commonweal* (Jan. 26) exposes errors of historical fact and theological understanding too numerous to mention in a short column.

If Carroll's history is off, so must be his interpretation, which finds its novelistic climax in what he sees both as the Church's great moral failure during World War II and its continuing failure to confront its own sins in Vatican Council II and especially in the present (for him) failed pontificate.

According to Carroll, little has been done to implement in the Church's life the great vision of the council, certainly not in Jewish-Catholic relations. He seems unaware of the vast array of statements by the Vatican, by bishops' conferences and by local bishops throughout the world. It's as if the past 35 years of Catholic history never happened. Perhaps for him, to judge by the interwoven personal narration that mars the book, almost nothing has happened since shortly after the council, when he left the priesthood.

Carroll acknowledges briefly that there have been changes in Catholic textbooks, but he seems completely unaware of how profound those changes have been.

Philip Cunningham, whose 1992 doctoral dissertation for Boston College analyzed Catholic teaching materials, concluded that the ancient "teaching of contempt" could not be reconstructed today from post-Vatican II textbooks. Contrary to Carroll, the council's 1965 statement on the Jews has indeed been extremely effective in bringing about the change in Church teaching that it mandated. But Carroll seems to need Vatican II to have failed, since he desperately wants to call Vatican III.

He has five points on his agenda. The second and fourth would, indeed, take a council to achieve, since they involve drastically restructuring the Church itself. The first, third and fifth, which deal with Jewish-Christian relations, are already well on the way toward implementation and have been a formal part of the efforts of the U.S. bishops' Committee for Ecumenical and Interreligious Affairs since it was established by the bishops immediately after the council.

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

Fourth Sunday in Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 25, 2001

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21
- Luke 15:1-3, 11-32

The Book of Joshua provides this weekend's first biblical reading.



Joshua succeeded Moses as the leader of God's people, but he had been with Moses and the people as they wandered for so long across the Sinai Peninsula in search of the Promised Land.

The book in the Bible that bears the name of Joshua deals with the long journey and especially with its climax. This weekend's passage has the people, with Joshua, encamped at the very edge of the land "flowing with milk and honey," the land that God had promised them.

Their camp, incidentally, was near what today is called the West Bank, near the ancient town of Jericho that still is a community.

Unable to find sufficient food in the desert, they were sustained by manna, or food from the sky, sent by God.

Scholars today believe that this food was a sweet, sticky secretion of insects blown into the area by winds off the Mediterranean Sea. It had a natural explanation. In today's more limited, less theologically informed sense of miracles, the natural origin of the manna would be seen as eliminating any trace of divine action.

The ancient Hebrews, and the contemporaries of Jesus for that matter, had another interpretation. Nature belongs to God. He is the Creator and sustainer. He works through nature. The fact that the manna appeared precisely as the people faced their greatest need for food was proof enough for them that God provided for them. He did not have to act in strange and otherworldly ways in their mind to show divine power.

When the people found the Promised Land, with its fertility and abundance, they could harvest their own food. They no longer had need of manna.

St. Paul's Second Epistle to the Corinthians supplies this Liturgy of the Word with its second reading.

Throughout his epistles, Paul consistently is dramatic and powerful in his ability to express great meaning. His ability especially shines when he speaks about the transformation that Christian faith brings to a human soul.

Such is the case in this reading. Jesus is a new creation, Paul explains. The old order is gone. Everything is new!

All these marvels result from the redemption occurring in and by Jesus,

part of the divine plan of love and mercy.

The apostle notes that Christians are not passive, silent recipients of God's grace. Rather, divine grace enables and enlivens them. They are "ambassadors" of the Risen Lord. Literally, through them, salvation goes forward, reaching others, bringing others to God.

St. Luke's Gospel presents the beautiful story of the Prodigal, a story that is so dear to Christians. It appears only in Luke—nowhere else in the four Gospels.

It is filled with meaning. An echo of the story of Esau and Jacob in Genesis, and also the story of Joseph and his brothers in Genesis, the Gospel narrative introduces two brothers and a father.

First, it tells the story of the Prodigal. To modern, Western eyes, he may simply appear as a restless young man eager to sow wild oats. To those who first heard the story, he was a sinner of almost immeasurable guilt.

He abandoned his father, a fault that still today would shock Jews. He left not only his home, but also the Promised Land, the land given to his ancestors, and to him, by God. He went to live among pagans. He consorted with pagans. He squandered what he had, the product of his father's labors. At last, he was a servant not for humans, not even pagans, but of pigs, the unclean animals.

Regardless of all this, the father forgave him. The father's love was lavish and complete. He is not a father in middle age with limited experience, but rather a father of great wisdom and experience. He understands life. He understands God. The peevish brother does not possess this insight.

Important in the story are the symbols. The father vests the Prodigal in the costume of a gentleman. He receives a signet ring, the sign of identity with the family. He is given shoes, the mark of free people.

## Reflection

St. Paul's Second Epistle to the Corinthians catches the mood of this weekend. It is a mood of joy. Actually, it is still, in many circles, called "Laetare Sunday" from the Latin "*laetare*," meaning to rejoice. In the liturgy, the Entrance Rite begins with the Church's call to "Rejoice!"

Whatever our limitations, whatever our needs, we are a new creation if we are in Christ. Through Jesus, we possess not only power and wisdom, but also eternal life itself.

God provides for us. Once, the needy people of God relied upon manna, God's gift in the midst of their hunger. Now, we have no need for manna. We are offered the Eucharist, the very Body of Christ, nourishment for eternal life.

## Daily Readings

Monday, March 26

The Annunciation of the Lord  
Isaiah 7:10-14; 8:10  
Psalm 40:7-11  
Hebrews 10:4-10  
Luke 1:26-38

Tuesday, March 27

Ezekiel 47:1-9, 12  
Psalm 46:2-3, 5-6, 8-9  
John 5:1-16

Wednesday, March 28

Isaiah 49:8-15  
Psalm 145:8-9, 13c-14, 17-18  
John 5:17-30

Thursday, March 29

Exodus 32:7-14  
Psalm 106:19-23  
John 5:31-47

Friday, March 30

Wisdom 2:1a, 12-22  
Psalm 34:17-21, 23  
John 7:1-2, 10, 25-30

Saturday, March 31

Jeremiah 11:18-20  
Psalm 7:2-3, 9b-12  
John 7:40-53

Sunday, April 1

Fifth Sunday of Lent  
Isaiah 43:16-21  
Psalm 121:1-6  
Philippians 3:8-14  
John 8:1-11

Finally, as we approach the close of Lent in just a few weeks, the Church presents the thrilling story of the Prodigal. However we sin, wherever we stray in our sinfulness, we are still of God.

God's love never ends and is never

qualified. If we return to God, as Lent urges us, we return to a welcome of absolute forgiveness and love. Our home awaits us, the Church excitedly announces. Rejoice! God loves us! God forgives us—for everything—if only we turn in love to him. †

Question Corner/Fr. John Dietzen

## Church encourages donation of organs

**Q**In reference to your column concerning the status of the human body after death, please explain the acceptability of disturbing the deceased body through organ harvesting.

**A**Following my wife's death at Cabrini Hospital, I was asked to agree to an organ donation to another patient. I did not agree. Since then, I have wondered whether I allowed my sorrow to interfere with her lifetime of generosity. What do you think? (New York)

**A**Sharing organs of deceased relatives with people still living who need those organs is approved and advocated often in Catholic circles today, including recommendations by the pope himself.

The tradition and present teaching of the Catholic Church strongly support the principle and practice of giving an organ of one's body to another. This is true even when the donor is alive as, for example, when one family member gives one of his or her kidneys to a brother or sister.

Even more, it is an act of charity to allow a living person to enjoy a healthy or longer life by receiving a heart or an eye or other body part from one who has died.

Your comment about your wife's past generosity is worth thinking about. Over a lifetime of love and sacrifice, we all in one way or another give our lives to other people. If something that has been ours can still do good for someone else after we die, why not?

Pope John Paul II repeated this position some time ago, speaking of the shortage of donors for patients awaiting transplants. He said it is a matter of Christian generosity.

"No solution will be forthcoming without a renewed sense of human solidarity," the pope said, based on Christ's example, which can "inspire men and women to make great sacrifices in the service of others" (address of April 30, 1990).

A Uniform Donor Card providing for the gift of part of one's body to a living person who needs it, or all of one's body for education research, may be obtained from Living Bank, Box 6725, Houston, Texas 77265. The telephone number is 713-528-2971.

Many states now provide organ donor forms on the reverse side of, or attached to, driver's licenses. These forms must be filled out and signed.

Obviously, it is wise to discuss plans for organ donation with loved ones beforehand. Among other things, it allows those who are left behind to know the personal wishes of the spouse or other family member who has died, which is, of course, an important moral concern.

**Q**What is the Catholic Church's present teaching about the Shroud of Turin? Is it now accepted as the cloth in which Jesus was wrapped after the Crucifixion? (Florida)

**A**The so-called Shroud of Turin, which bears the image of a human person and is alleged by some to have been wrapped around the body of Our Lord, apparently came to Europe sometime during the Crusades.

The Archdiocese of Turin has possessed the shroud for centuries. In 1988, officials there authorized a carbon-dating of the cloth by three scientific laboratories, working independently.

The tests indicated a 95 percent certainty that the cloth was made between the years 1250 and 1390.

These findings have been disputed by certain other experts, but the Catholic Church has no official position on the origin or age of the shroud.

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

## My Journey to God

### Will You Pray for Me?

you walked up to me  
reached out  
asked me to pray for you

you opened yourself  
to another individual  
bared your fears  
showed your weaknesses  
unafraid

how strong you are  
how courageous  
to ask for help

to ask for prayer  
from ... me  
a stranger, really

just as your hand clasped mine  
your belief touched me  
deepened me

yes, yes, certainly I'll pray for you  
and please pray that  
I, too, can reach out  
to another and ask,  
"Will you pray for me?"

(Beth Schoentrup is a member of St. Joseph Parish in Shelbyville.)

# Priest studies in Mexico to serve Hispanics

By Mary Ann Wyand

He was a stranger in a strange land. Father Carlton Beever studied Spanish for more than a year before beginning a two-month cultural immersion sabbatical in Mexico in January, but he still felt lost during his first week in Guadalajara.

"At first, it was just overwhelming," he said. "Everybody was talking in Spanish, and I was the stranger, both in the house and also at the school. It was study, sleep and eat, in that order, for six weeks. I knew lots of words and had some basic understanding of the language, but I didn't know all the verbs—past, present and future—to be able to make sentences and converse in Spanish."

During January, both Archbishop Daniel M. Buechlein and Father Beever were living in Guadalajara and studying the language and culture to improve their ministry skills to Hispanic Catholics in the archdiocese.

Archbishop Buechlein lived at a seminary in Guadalajara for a month, and Father Beever stayed with his sister, Tracy Beever Solis, who moved to Mexico more than 15 years ago.

As pastor of St. Philip Neri Parish in Indianapolis, Father Beever knew that he had to improve his language skills to serve many Hispanic parishioners.

"It became obvious to me that if I was going to stay at the parish for any length of time, I needed to know Spanish," he said. "Before I went to Mexico, people who only spoke Spanish would come to church and I couldn't understand what they were saying."

His eight-week sabbatical was made possible by the archdiocese, which funds priestly formation programs. Father Robert Mazzola assisted with Masses and

sacramental duties at the near-east side parish in his absence.

To keep in touch with parishioners, Father Beever sent e-mail letters for publication in the parish bulletin each week.

"*Hola de La Ciudad de Guadalajara.* (Hello from Guadalajara.) Lots of adventures so far," he wrote in his first letter. "Went to Tala this past Sunday to the family ranch (my brother-in-law raises ostriches to sell for the meat). We went horseback riding in the mountains for a couple hours ... what a beautiful country. Later, we went to Mass at the church in Tala. It was packed. They have eight to 10 Masses each Sunday ... all full."

By the second week, Father Beever's letter reflected the challenges of studying a foreign language for six to eight hours a day. "Well, it feels like I've been here forever," he wrote. "But it's only two weeks. Spanish classes are going well, but this week I'm a little frustrated by it ... learning, but not knowing so much."

In early February, Father Beever felt more encouraged. "Spanish is coming together pretty well," he wrote. "It's amazing that I could pick up so much in such a short period of time. My sister, Tracy, and I went to Tonalá, a nearby town renowned for its artisans ... glass-blowing, ceramics, metals, candle-making, wood-carving, etc. It was unbelievable to see how such beautiful things are made out of next to nothing."

In his final letter, he sounded homesick. "Well, by the time you read this, Spanish class will be over, although I'm never really going to be done studying Spanish. I intend to continue after my return. It has really been a rough six weeks. Spanish words and sentences are a lot longer than ours. The other day, while reading the daily paper, I noticed one sen-



Just back from a cultural immersion sabbatical in Mexico, Father Carlton Beever talks with St. Philip Neri parishioner José Rayos (left) and Leon Romero, who recently moved to Indianapolis from Tlaxcala, Mexico, and is joining the near-east side parish. (See a related story on page 3.)

tence was about five inches long and probably about 10 of our sentences. I really have to pay close attention to what I hear and/or read. Have missed you all a lot and am looking forward to being back with you soon."

Back home in Indiana, Father Beever said he smiled when parishioners told him, "I hope you enjoyed your vacation."

"It was not a vacation," he said. "It was exhausting. It was emotionally draining, physically draining and mentally draining. I was glad to come home. I'm sure Archbishop Daniel would tell you the same thing. But it was a great experience."

"Now I will be able to say Mass in Spanish because I'll have the [liturgy] books to read," Father Beever said. "But

the key to all that is understanding the Spanish language. The things that helped me were a good knowledge and foundation in the English language and, amazingly, all those years that I studied Latin helped me immensely. It's a romance language based on Latin. It's very similar.

"When I first got there, I couldn't understand anybody," he said, smiling. "I didn't know how to get around the city of Guadalajara, which is huge. By week six, I could get on a bus or get a cab and go anywhere in the city. It was a sense of accomplishment to realize how much I learned in that brief period of time, but I'm going to have to study Spanish for the rest of my life." †

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# Pope ordains nine new bishops, including two North Americans

VATICAN CITY (CNS)—On the feast of St. Joseph, Pope John Paul II ordained nine new bishops, including two from North America, and told them to care for the Church as Joseph cared for Jesus.

Before the pope placed his hands on the heads of the new bishops March 19, he asked them to “care for the holy people of God with the love of a father.”

Among those kneeling before the pope in St. Peter’s Basilica were Archbishop Timothy P. Broglio, a 49-year-old native of Cleveland, appointed nuncio to the

Dominican Republic and apostolic delegate in Puerto Rico; and Bishop Marc Ouellet, 56, a native of Quebec, named secretary of the Pontifical Council for Promoting Christian Unity.

“If, at times, you should encounter difficulties and obstacles, do not hesitate to be willing to suffer with Christ for the good of his mystical body,” the pope said in his homily.

“The Lord, who will not fail to give you his grace, today consecrates you and sends you as apostles into the world,” he said. “Carry engraved on your hearts his words, ‘I am with you always,’ and do not fear.”

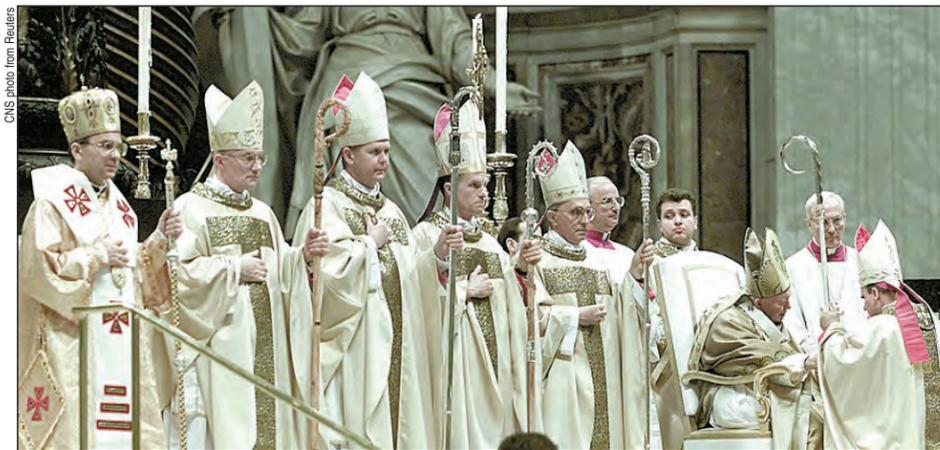
Pope John Paul told the new bishops to keep St. Joseph as a model for their ministry.

“He, a faithful and wise servant, accepted with obedient docility the will of the Lord, who entrusted to him his family on earth so that he would care for them with daily dedication,” the pope said.

While fulfilling the earthly role of being Jesus’ father, Joseph knew his place was “totally relative to that of God,” he said. Joseph, like every other person, was called to be a disciple of Christ, and he did so by watching over and providing for Jesus and the Blessed Virgin Mary.

The pope addressed each new bishop briefly in his homily, offering thanks for the service they have given in the past and prayers for their new ministries.

He thanked Archbishop Broglio, who had served as chief of staff to Cardinal Angelo Sodano, the Vatican secretary of state. He prayed that the new archbishop would be “a witness of the affection of the



Pope John Paul II presents a bishop’s staff to newly ordained Archbishop Domenico Sorrentino as five others stand by March 19. From left are Bishop Djura Dzudzar, Bishop Marc Ouellet, Bishop Tomasz Peta, Archbishop Timothy P. Broglio and Archbishop Fernando Filoni.

successor of Peter among the dear peoples” of the Dominican Republic and Puerto Rico, “at the doors of the American continent.”

The pope told Bishop Ouellet his new post at the council for Christian unity is one “of particular importance because of the very noble goal which inspires it and because of the renewed hopes which the celebration of the Jubilee Year raised in the souls of many Christians.”

Through 46-year-old Auxiliary Bishop Djura Dzudzar of Mukacheve, Ukraine, Pope John Paul said he wanted to send greetings to the entire Ukrainian nation, “a country which, God willing, I will have the joy of visiting soon.”

The pope is scheduled to visit Ukraine in late June.

The pope ordained six other new bishops March 19:

- Italian Archbishop Fernando Filoni, 54, nuncio to Iraq and Jordan.
- Polish Archbishop Henryk Nowacki, 54, nuncio to Slovakia.
- Italian Archbishop Domenico Sorrentino, 52, prelate of the Sanctuary of Our Lady of Pompei.
- Polish Bishop Tomasz Peta, 49, apostolic administrator of Astana, Kazakstan.
- Italian Bishop Marcelo Sanchez Sorondo, 58, chancellor of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences.
- Italian Bishop Giampaolo Crepaldi, 53, secretary of the Pontifical Council for Justice and Peace. †



Pope John Paul II ordains Msgr. Timothy P. Broglio an archbishop March 19. Archbishop Broglio, a native of Cleveland, was appointed nuncio to the Dominican Republic and apostolic delegate in Puerto Rico.



## Lenten Dining Guide





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# Lenten penance services are set around the archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to *The Criterion*.

## Batesville Deanery

March 27, 7 p.m. at St. Peter, Franklin County  
 April 1, 2 p.m. at St. Denis, Millhousen  
 April 1, 4 p.m. at St. Maurice, Napoleon  
 April 5, 7 p.m. at St. Lawrence, Lawrenceburg  
 April 6, 7 p.m. at St. Mary, Greensburg

## Connersville Deanery

March 25, 11:30 a.m. at St. Rose, Knightstown  
 March 26, 7 p.m. at Holy Guardian Angels, Cedar Grove  
 March 29, 7 p.m. at St. Michael, Brookville  
 March 31, noon at St. Mary, Richmond  
 April 2, 7 p.m. at St. Elizabeth, Cambridge City

## Indianapolis East Deanery

March 26, 7 p.m. at St. Simon the Apostle  
 March 27, 7 p.m. for Holy Cross, SS. Peter and Paul Cathedral and St. Mary at St. Mary  
 March 29, 1 p.m. at St. Philip Neri  
 March 29, 7 p.m. at Little Flower  
 April 1, 4 p.m. at St. Bernadette  
 Saturdays during Lent, 4-5 p.m. at St. Rita

## Indianapolis North Deanery

March 27, 7 p.m. at St. Pius X  
 March 27, 7:30 p.m. at St. Luke  
 March 28, 7 p.m. at St. Andrew the Apostle  
 March 28, 7 p.m. at St. Thomas Aquinas  
 April 9, 7:30 p.m. at St. Lawrence

## Indianapolis South Deanery

March 25, 3 p.m. for Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick at Sacred Heart  
 March 26, 7:30 p.m. at St. Mark

March 27, 7 p.m. at Holy Name, Beech Grove  
 March 27, 7 p.m. at SS. Francis and Clare, Greenwood  
 March 29, 7 p.m. at St. Ann  
 April 8, 4 p.m. at St. Jude

## Indianapolis West Deanery

March 26, 7:30 p.m. at St. Gabriel  
 March 28, 7 p.m. at St. Joseph  
 March 29, 7 p.m. for St. Malachy, Brownsburg; St. Susanna, Plainfield; and Mary, Queen of Peace, Danville, at Mary, Queen of Peace, Danville  
 March 30, 7 p.m. at St. Thomas More, Mooresville  
 April 1, 2 p.m. at Holy Trinity  
 April 5, 7 p.m. at Holy Angels  
 April 8, 2 p.m. at St. Anthony

## New Albany Deanery

March 25, 4 p.m. at St. Joseph, Corydon  
 March 28, 7 p.m. for Sacred Heart, Jeffersonville, and St. Augustine, Jeffersonville, at Sacred Heart, Jeffersonville  
 April 1, 7 p.m. at St. Joseph Hill, Sellersburg  
 April 1, 7 p.m. at St. Mary, Lanesville  
 April 4, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs  
 April 5, 7 p.m. at St. Paul, Sellersburg  
 April 5, 7 p.m. at St. Mary, Navilleton  
 April 5, 7:30 p.m. at Our Lady of Perpetual Help, New Albany  
 April 8, 7 p.m. at Holy Family, New Albany

## Seymour Deanery

March 25, 7 p.m. for St. Ambrose, Seymour, and Our Lady of Providence, Brownstown, at St. Ambrose, Seymour  
 March 25, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh  
 March 29, 7:30 p.m. at St. Ann, Jennings County

April 3, 7:30 p.m. at St. Joseph, Jennings County  
 April 5, 7 p.m. at St. Bartholomew, Columbus

## Terre Haute Deanery

March 25, 7 p.m. at St. Joseph, Rockville  
 April 3, 1:30 p.m. at Sacred Heart, Terre Haute  
 April 5, 7:30 p.m. at St. Benedict, Terre Haute  
 April 8, 6 p.m. at St. Patrick, Terre Haute  
 April 9, 7:30 p.m. at St. Margaret Mary, Terre Haute †

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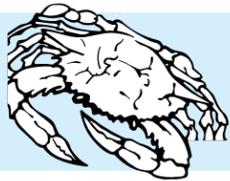


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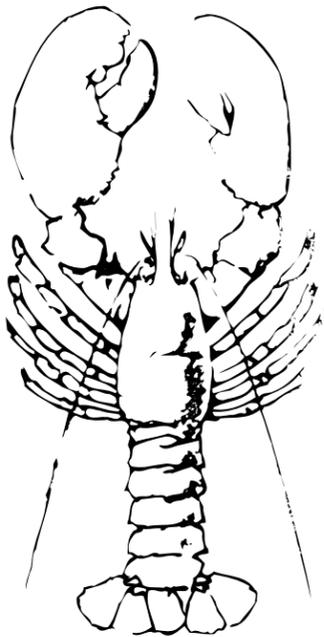


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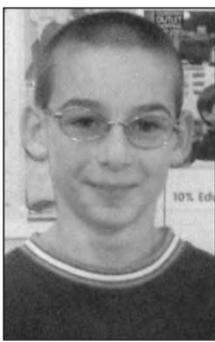
# North Vernon student's 'cheesy' poem wins in national contest

By Jennifer Del Vecchio

You could say that fifth-grader Eric Chandler is the "big cheese" at St. Mary School in North Vernon.

After all, his love of cheese is what earned him \$2,600 and a trip to California.

Chandler, who attends St. Denis Church in Jennings County, won a Kraft cheese contest that sent him to Kraft's "Be a Cheesillionaire" contest at Hollywood's El Capitan Theatre earlier



Eric Chandler

this month.

While he didn't win there, Chandler said the first win was a surprise and worth the effort.

Chandler found the contest on a Kraft product package. He then came up with 10 reasons that he

made into a poem about why he likes Kraft cheese:

*They unwrap really easy.  
Their taste is so cheesy.  
I like how they're square.  
With Kraft Singles on a sandwich, none can compare.  
They melt smooth and creamy.  
They make grilled cheese dreamy.*

*They get me my dairy.*

*They make my teeth strong—just ask the Tooth Fairy.*

*They make snacks healthy and fun.*

*With Kraft Singles, Mom's meals are # 1.*

Chandler said this was the first contest he had ever entered.

"I'd tell others to try it because you could actually win," he said. †

## Lenten Dining Guide—Continued

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## The Active List

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

### March 23

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, 5-7:30 p.m., pizza, fish and sandwiches, carryout available. Information: 317-291-7014.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Six-week adult education series, "Catechism of the Catholic Church," 7:45-9 p.m., no pre-registration required. Information: 317-291-7014.

Little Flower School, basement, 1401 N. Bosart St., **Indianapolis**. Fish fry, 4:30-8 p.m., dinner \$5, children's menu. Mass 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

Knights of Columbus, 511 E. Thompson Rd., **Indianapolis**. Catholic Widowed Organization, social, 5 p.m. Information: 317-784-4207.

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Rosary followed by Stations of the Cross, 7 p.m.

### March 24

St. Bernadette Church, 4838 Fletcher Ave., **Indianapolis**. Easter boutique and bake sale, 9 a.m.-4 p.m. Information: 317-356-5867.

Holy Trinity Church, 2618 W. St. Clair St., **Indianapolis**. Spring bazaar. Information: 317-636-8874 or 317-634-2289.

### March 25

St. Bernadette Church, 4838 Fletcher Ave., **Indianapolis**. Easter boutique and bake sale, 9 a.m.-4 p.m. Information: 317-356-5867.

St. Roch Parish Life Center, 3605 S. Meridian St., **Indianapolis**. Women's Club, dessert card party, 1:30 p.m. Information: 317-787-5602.

Father Hillman Hall, St. Andrew Parish, 235 S. 5th St., **Richmond**. Lenten day of reflection, registration 12:30 p.m., salad luncheon 1 p.m., presentation 2 p.m., Father

Kevin Morris, "Rocky Roads: Is There an Easy Path to Heaven?"

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Vespers (evening prayer) each Sunday through Easter, 5 p.m.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Vespers, Benediction, Lenten reflection, "Almsgiving," Father Joseph Riedman, 7 p.m. Information: 317-351-1701.

Mary's Schoenstatt, **Rexville**, (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Instrument Compartment," 2:30 p.m., followed by Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551.

### March 25-29

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mission, presenter, Father of Mercy David Wilton, 7 p.m. Transportation: 317-787-1944 or 317-783-4960.

### March 27

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten prayer program and Mass, 9 a.m.-3 p.m., no registration, free-will offering, bring "brown bag lunch." Information: 812-923-8817.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Fourth in series, Father John Maung, "The Passion and Death of Jesus," 7-8:30 p.m. Information: 317-351-1701.

St. John the Evangelist Rectory, 126 W. Georgia St., **Indianapolis**. Mass, 12:10 p.m., Scripture discussion, 12:40-1:15 p.m. Information: 317-635-2021.

### March 28

Knights of Columbus Hall, 225 E. Market St., **Jeffersonville**. Daughters of Isabella, Our Lady of Guadalupe, Circle 95, card party, 7 p.m., admission \$2.50 Information: 502-327-7438.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Spirituality and Spaghetti," adult religious education, "How the Catholic Church Is the Same and How It Is Different From Other Churches," 6 p.m., free-will offering. Information: 317-636-4478.

St. John the Evangelist, 126 W. Georgia St., **Indianapolis**. Lenten organ recital, 12:40 p.m. Information: 317-637-3941.

### March 29

St. Paul Parish, 814 Jefferson St., **Tell City**. Lenten theology night out, Franciscan Father Thomas Richstatter, "Journeying Through Baptism to Mature Adult Faith," \$7.50 dinner and presentation, registration 6 p.m., dinner 6:20 p.m. Reservations: 812-547-7994.

St. Lawrence Parish, social room, 6944 E. 46th St., **Indianapolis**. "Journey Through the Old Testament," 13-week course by Servants of the Gospel of Life Sister Diane



"If you gain the wisdom of Solomon, do you still have to go to school?"

Carollo. "The Primeval History," 7-8:30 p.m. Information and registrations: 317-543-4921.

### March 31-April 1

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. One-act play, "The Last Supper," 7:30 p.m.

### April 1

St. Francis Xavier Church, Hwy 31 and Hwy 160, **Henryville**. Smorgasbord, craft booth, 11 a.m.-1 p.m.

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Breakfast, proceeds to mission group trip to South Dakota, 7 a.m.-noon, free-will offering.

St. Mary Church, 415 E. 8th St., **New Albany**. Jerry Morin's concert and Medjugorje conversion story, 7-9 p.m., free-will offering. Information: 812-944-1942.

### April 5

Hartman Hall, Holy Name Parish, 21 N. 7th Ave., **Beech Grove**. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m.

### April 6

Little Flower Social Hall, 1404 N. Bosart Ave., **Indianapolis**. Spring card party luncheon, \$6, 10 a.m.-2 p.m. Reservations: 317-357-3121 or 317-359-5717.

### April 8

St. John Church, 331 S. Buckeye St., **Osgood**. One-act play, "The Last Supper," 7:30 p.m.

### Recurring

#### Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

### Weekly

#### Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**.

—See ACTIVE LIST, page 15

## Cold or Flu bugging you?

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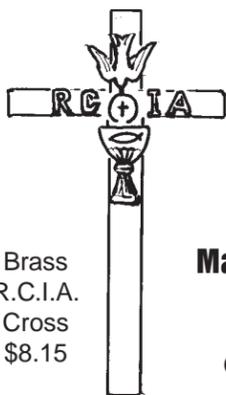
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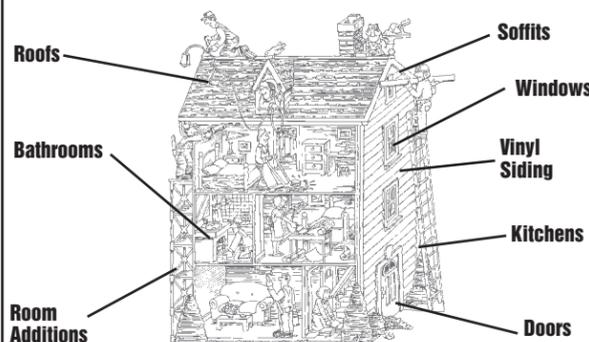
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Register online at [www.sistersofprovidence.org](http://www.sistersofprovidence.org).  
Or contact us for registration information:  
Phone: 1-800-860-1840, ext. 124  
E-mail: [bkuper@spsmw.org](mailto:bkuper@spsmw.org)

*inSPirations*

The Active List, continued from page 14

Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

**Mondays**

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

**Tuesdays**

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

**Wednesdays**

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

**Thursdays**

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

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

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

**Fridays**

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Lenten Friday rosary and

Stations of the Cross, 7 p.m.

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

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

**Saturdays**

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

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

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

**Monthly**

**Third Fridays**

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic

Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

**Third Saturdays**

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.;

walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction.

**Fourth Saturdays**

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**, Eucharistic

Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

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# WOMEN

continued from page 1

"I am middle-aged, between 50 and 60 years old, seasoned, experienced, in the prime of my life and extremely well-educated," she added.

Gooch got a chuckle of recognition from her audience when she said, "I'm always trying to show up for everything."

"My strongest affirmation," she said, "is when my ideas are acted upon and used."

But she also said she sometimes witnessed "sexist decisions, attitudes or comments" and sometimes found that "the comments of men are often taken more seriously" than those of women.

"When decisions are made before I come to the meeting" or "when I learn things in public that I should have known in advance," she said, "it's like a bucket of ice water thrown in my face."

It is important, Gooch added, to "wait until everyone is around the table before the discussion takes place."

But she warned women to be careful in picking their battles.

"No matter how much I lift my voice, I will not be heard if I am perceived as having a single issue that I will bring to the table in anger," she said.

Gooch also noted that men often interact among themselves "by bantering, teasing or putting each other down," which women do not want to join in or be subjected to.

"We don't want to be one of the guys," she said. "We want to be treated justly and with respect."

After small-group discussions, participants in the meeting reported on their own recommendations for improving Church collaboration.

"There needs to be more visible support [from the bishops] for the collaborative mode," said Sister Maria Iglesias, a Sister of Charity who was representing Las Hermanas, a Catholic Hispanic women's group. Annual presbyteral meetings in dioceses "should not be clergy only—ever," she added.

Sister Bernadette Murphy, director of the Secretariat for Educational and Formational Services in the Los Angeles Archdiocese, said that when she worked at St. John's Seminary in Camarillo, Calif., she and the

only other woman on the faculty came to truly know the priest faculty members because they all "worked together and played together."

But unless Church employees relate to one another beyond the basic work ethic, "we know each other simply as functionaries," said Sister Bernadette, who is a member of the Congregation of the Sisters of St. Louis. That situation, she said, can present a major obstacle to collaborative efforts.

Sister Catherine Kallhoff, a School Sister of Notre Dame who is director of total education in the Diocese of St. Cloud, Minn., said bluntly, "Canon law needs to be changed. It is used to keep women in their place."

"As women, we have no decision-making power," she said. "Men and women need to collaborate on this question and come to what is best for the Church."

Mary Ross Agosta, director of communications for the Archdiocese of Miami, said some young priests seem to have problems with women in diocesan leadership positions.

She suggested that seminaries include some sort of internship in diocesan offices to help candidates for the priesthood become "comfortable with working with women as supervisors." †

## Living together is not training for marriage, priest says

BALTIMORE (Zenit)—Steve and Terrie Nelson never planned to "live in sin."

They grew up in the same Baltimore parish, St. Thomas More, dated as high school seniors and all through college. After graduation, they moved back with their parents and plunged into their new careers, Terry in nursing and Steve in computers.

But after several months, things changed. Steve, stressed with living at home, wanted his own place but needed a roommate to share expenses. Terrie, fed up with the roommate scene since college, suggested they move in together. Steve agreed.

They rented an apartment and thus joined the more than 4 million American couples, according to the U.S. Census Bureau, who cohabit, that is, live together in a sexual rela-

tionship outside of marriage. "It was mostly for convenience," said Steve, in an article in the *National Catholic Register*.

When they went to their parish to register for the sacrament of marriage, the deacon who was helping them fill out forms noticed that they lived at the same address.

The deacon, Tom Mann, notified the pastor, Msgr. Victor Galeone, who had recently finished a set of parish guidelines for cohabiting couples seeking marriage.

"Cohabiting is far from harmless," said Msgr. Galeone. "Did you know that sociological studies show that living together before marriage increases the risk of divorce—by as much as 50 percent? Former cohabiters have higher levels of conflict, abuse and violence, plus overall lower levels of happiness." Cohabitation, he contends, is "training for divorce."

In his parish, he said, cohabiting couples who continue to live together must get married "in a small, quiet ceremony without flowers, music or gowns. Marriage is a couple's natural and canonical right, but unless they separate and live apart, there'll be no big traditional wedding. The big wedding would be a false sign."

When Deacon Mann broke the news to Terrie and Steve, Terrie cried. Mann explained not only the sinful nature of cohabitation, but also its grave sociological risks. The couple said they needed time to think. They left the deacon's office in stunned silence, carrying some literature about the dangers of cohabitation.

There are those who disagree with Msgr. Galeone's and Deacon Mann's position—and, indeed, with the magisterium's—that cohabitation is intrinsically harmful. Secular marriage specialists often claim cohabitation can be, and often is, helpful. In fact, they say, with the 50 percent divorce rate, it's a popular assumption that a "trial marriage" makes good sense.

So says Marshall Miller, who founded the national non-profit organization called the Alternatives to Marriage Project with his domestic partner, Dorian Solot. Their organization is located in Massachusetts.

"The vast majority of couples we've talked to," said Miller, "say that cohabitation was a really smart decision for them, for any number of reasons, including financial. ...

Living with someone is a way of getting to know what they are really like."

They did acknowledge that the research is against them, but they insist, "Research shows that those who choose not to live together first tend to have more conservative views and are less likely to see divorce as an option. Therefore, that group has a lower divorce rate as a result of their values, not because they didn't live together."

After their meeting with Deacon Mann, Steve and Terrie talked, wrestled with their consciences, and went over and over the literature he'd given them.

They surfed the Web and read recent sociological studies from several major secular universities, including "The Marriage Project" from Rutgers University in New Jersey.

The findings were dismal. Cohabiters who married had substantially more divorce, instability, conflict, violence—and the women and children were always on the losing end. The Rutgers' researchers concluded, "Living together is not a good way to prepare for marriage or to avoid divorce."

It was an emotional time, remembers Terrie. "It's a shock when you realize you're doing wrong, especially when you didn't think you were," she said.

It was the scholarly evidence that initially convinced Steve and Terrie; then prayer and Scripture study converted their hearts. Love for each other and the desire to help each other do the right thing made them separate and put their sexual relationship on hold.

Terrie moved back into her parents' home. "It was hard," she remembers, "really hard." Steve stayed at the apartment and the couple scooted their wedding date forward to May.

They spent five months living separately, going through marriage preparation, material on marital communication skills and a Pre-Cana weekend. They reflected, thought and dialogued more deeply than they'd ever done before, and explored their understanding of commitment, covenant and sacramental marriage.

"We ended up being glad we separated," Steve said. "Because it was during that time that we really became best friends and learned to be intimate in nonsexual ways."

They also discovered and fell in love with the Catholic view of sexuality and the necessity of marriage. Currently, they are using natural family planning.

After a slow start, the five months seemed to fly by. Then on May 26, 1990, Deacon Mann heard Steve and Terrie's exchange of vows and Msgr. Galeone celebrated their nuptial Mass in a fine traditional Catholic wedding—complete with all the lace and flowers. †

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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.

**HOUGHLIN, Mary Beulah**, 83, St. Mary, New Albany, March 11. Mother of Mary Frances Briles, James and Patrick Houghlin. Sister of Elnora Barker, Deanie Houser and Shirley King. Grandmother of 13. Great-grandmother of 10.

**HOUSTON, William E.**, 81, Sacred Heart of Jesus, Terre Haute, March 4. Father of Brent Houston. Brother of Phyllis Ave. Grandfather of several.

**HULL, Robert A.**, 78, Holy Spirit, Indianapolis, March 4. Brother of Frank Hull.

**HYDERKHAN, Lloyd**, 73, St. Michael, Greenfield, March 9. Husband of Florence Hyderkhan. Father of Donna Marshall, Mary Smith, Gabrielle Swartz, Christian, Lloyd, Sasha, Scott, Stewart and Yuri Hyderkhan.

**KENISON, Elnora L. (Frederick)**, 78, Our Lady of the Greenwood, Greenwood, March 10. Wife of John W. "Duke" Kenison. Mother of Donna Kozlowski, David and John Kenison Jr. Grandmother of six. Great-grandmother of four.

**KENNEY, John C.**, 70, Holy Spirit, Indianapolis, March 12. Husband of Mary (Deardorf) Kenney. Father of Anne, Mary, Susan, Teresa, James and Joseph Kenney. Brother of Dr. David Kenney. Grandfather of six.

**KLAES, Mary**, 75, St. Ambrose, Seymour, March 4. Wife of Marvin Klaes. Mother of Julie Bradley, Kathy Clark, Patti Hurley, Marian Lanham, Bill, Chris and Don Klaes. Sister of Florence Kelly and John Vance. Grandmother of 12. Great-grandmother of 2.

**KUNTZ, Claris "Pat" (Wilmer)**, 84, St. Mary, Greensburg, March 9. Mother of Marianna Beckett, Sherry Israel, Katie Ledford, Martha Sneed, Norbert and Casper Wilmer. Stepmother of Margaret Kroger and Rita

Veerkamp. Sister of Doris Harrison. Grandmother of 15. Step-grandmother of 16. Great-grandmother of 25. Step-grandmother of 22. Great-great-grandmother of several.

**LARISON, Joan O.**, 76, St. Joseph, Indianapolis, Jan. 26. Wife of Raymond W. Larison. Mother of David Larison. Grandmother of two. Great-grandmother of four.

**LITCHELL, Martha**, 80, St. Mary, Richmond, March 6. Sister of Mary Grillo, Marcia Fitzwater, Helen, Charles, Emmett, Joseph, Richard and Thomas Mitchell.

**MATTHEWS, Richard C.**, 53, St. Augustine, Jeffersonville, March 12. Husband of Ann Matthews. Father of Mandy and Brian Matthews. Son of Grace Wick. Brother of Janice Perry, Jeff, Jim, Ronnie and Steve Wick.

**MEYER, Emily K.**, 16, St. Maurice, St. Maurice, March 16. Daughter of Marlene and Dennis Meyer. Sister of Catherine, Nancy, Melanie, Paula and Al Meyer. Granddaughter of Loretta Nobbe, Marie and Victor Meyer.

**MOORE, Mary Katherine (O'Donnell)**, 88, St. Barnabas, Indianapolis, March 17. Sister of Fran Bourne, Loretta and John O'Donnell. Aunt of several.

**NEFF, Anne C.**, 94, St. Gabriel, Connerville, March 8. Mother of Karen Porter. Sister of Mae Horyn and Eleanor Parr. Grandmother of three.

**O'BRIEN, June**, 77, St. Vincent de Paul, Bedford, Feb. 26. Mother of Jeanna O'Brien. Grandmother of three.

**O'Neal, Blanche E.**, 80, St. Andrew, Indianapolis, March 3. Mother of Claudette Frazier and Regina Jones. Sister of Ethel Strickland. Grandmother of one.

**PADGETT, Anna Mary**, 99, St. Michael, Greenfield, March 11. Mother of Jean Gardner and Joseph Padgett. Grandmother of 21. Great-grandmother of 43.

**PETEH, Patricia J.**, 71, Little Flower, Indianapolis, March 3. Mother of Theresa Brommer, Michele Robinson and Maria Scarborough. Sister of Rita Dole, Michael and William Richey. Grandmother of two.

**PETERS, Dr. Elmer E.**, 85, St. Michael, Brookville, March 7. Husband of Agnes Peters. Father of Eleanor, Mary Susan, Andy, Dr. John, Nick and Joe Peters. Brother of Maryrose Truman. Grandfather of nine. Great-grandfather of one.

**PETRO, Robert Joseph**, 49, Holy Spirit, Indianapolis, March 3. Father of Nick Rusie, Kimberly, John, Kevin, Robert Jr. and Steven Petro. Brother of Diane Purcell and Michael Petro. Grandfather of six.

**POHLMAN, Eric J.**, 35, Prince of Peace, Madison, March 7. Husband of Melissa B. Pohlman. Father of Kirsten and Zachary Pohlman. Son of Carol and Dick Pohlman. Brother of Mary Ellen Lyons and Alice Wickman.

**RISCHE, Mary Francis (Miller)**, 75, Our Lady of the Greenwood, Greenwood, Jan. 28. Mother of Donna Corley, Linda Duke, Brenda Radefeld, Lynn Spivey and Hank Rische. Sister of Hazel Pate, Edward Miller, Nina and Peggy Everett. Grandmother of 12. Great-grandmother of 11.

**RISK, Richard**, 64, St. Mary, Rushville, March 2. Husband of Carolyn Risk. Father of Tracy and Richard Risk.

**ROHANA, Joseph**, 76, Christ the King, Indianapolis, March 2. Husband of Dalal Rohana. Father of Dr. Rudolph Rouhana, Dr. Marcel and Raymond Rohana. Brother of Rosette Arraja, Josephine Charles and Julia Kalil. Half-brother of Georgette, Noha, George, Tony and Victor Rohana. Grandfather of five.

**ROTHENBERGER, Donna Jeanne (Wank)**, 53, St. Monica, Indianapolis, March 6. Wife of

Donald Kim Rothenberger. Daughter of Ruth M. Wank.

**SARGENT, Philip M.**, 60, St. Gabriel, Connerville, March 4. Husband of Elaine (Pitsick) Sargent. Father of Kellie Drew and Scott Sargent. Grandfather of four. Brother of David and Harold Sargent. Half brother of Pearl Beuman and Pat Sargent.

**SEARS, Mitchell**, 17, Holy Name, Beech Grove, Feb. 20. Son of Cathy (Wright) and Eugene Sears. Brother of Nicole and Chris Long, Jessica, Jason and Michael Sears. Grandson of Mildred Morgan, Leslie Wright, Reva and Ernest Sears.

**SHARP, Betty J. (Feckar)**, 72, Our Lady of the Greenwood, Greenwood, Jan. 16. Mother of Kathleen Gibson, Judith Gordon, Carol Kirk, David, Martin, Richard and Thomas Sharp. Sister of Mary Rose Byrne, Rita Grady and Sister Charles Helene Feckar. Grandmother of 14. Great-grandmother of 10.

**SHIMER, Geneva**, 84, Christ the King, Indianapolis, March 7. Wife of Herbert Shimer. Mother of Pat Cripe, Sandra Schroder and Mary Agnes Woods. Sister of Louise O'Malley, Mabel Sharick and Frances Wolfe. Grandmother of three.

**SIMPSON, Sherry Rose**, 65, St. Anthony of Padua, Clarks-ville, March 6. Mother of Debra Harpenau, Gina and Leah Simpson. Sister of L. Patrick and Michael Millhollan. Grandmother of one.

**SNYDER, Irene**, 87, St. Michael, Cannelton, Dec. 30. Mother of Frances Masterson, Jane Scarbrough, James, John, Robert and Roy Snyder. Sister of Jean Roy. Grandmother of 13.

Great-grandmother of 26.

**SONS, Rose Ellen**, 73, St. Augustine, Jeffersonville, March 13. Wife of Johnnie L. Sons. Mother of Jeffrey and Timothy Sons. Sister of Betty Kornegy and Tom Stein. Grandmother of five.

**SPERKA, Alice D.**, 69, Our Lady of the Greenwood, Greenwood, Jan. 23. Wife of Louis P. Sperka. Mother of Valerie, Mark, Robert and Thomas Sperka. Sister of Anthony Darmofal. Grandmother of four.

**STANDIFORD, Dwight J.**, 77, Mary, Queen of Peace, Danville, Feb. 22. Husband of Helen Standiford. Father of Judy Albrecht, Joanne La Bounty, Cindy McCarthy, Jan Wall and John Standiford. Grandfather of seven. Great-grandfather of four.

**STEPHON, Louis R., Sr.**, 79, Holy Name, Beech Grove, Feb. 17. Husband of N. Jane (Holl) Stephon. Father of Julie Skibinski, Danny, Jack and Louis Stephon Jr. Brother of Ethel Borbas, Mary Feyti, Irene Hanna, Eleanor Shumate and John Stephon. Grandfather of nine.

**STOEN, Margie R.**, 76, St. Paul, Tell City, Dec. 26. Father of Sandy Daugherty, Jim, Larry, Skip and Ted Stoen. Sister of David and Richard Rausch. Grandmother of six.

**SULLIVAN, James J.**, 66, St. Jude, Indianapolis, Feb. 28. Father of Jamaica Austin, Jenni Cooper, Jacquelyn Wirey, Jason and Joseph Sullivan. Son of Louise (Habig) Sullivan. Brother of Maureen Golden, Lois Harmon, John and Michael Sullivan. Grandfather of six.

**TAYLOR, Mildred Frances (O'Neill)**, St. Benedict, Terre Haute, March 1. Mother of Patricia Cannon and Deborah Wolfley. Grandmother of six. Great-grandmother of nine.

**THERIAC, Mary Anita**, 54, St. Anthony of Padua, Clarksville, Jan. 31. Wife of Larry Theriac. Mother of Margie Banet, Julie Glinn, Bill and Marty Theriac. Sister of Patty Cardoso, Charlene Ettel, Betty Racippo, Kathleen and Richard Blum. Grandmother of five.

**WALTERMAN, Betty L.**, 71, St. Mary, Greensburg, March 2. Wife of Lowell E. Walterman. Mother of Rolanna Kathy Melcher and Max Walterman. Sister of Scott Vanderbur. Grandmother of 10. Great-grandmother of 10.

**WEBER, Thomas Joseph**, 60, St. Pius, Troy, Feb. 15. Husband of Mary F. (Raley) Weber. Father of Ellen Qvistgaard, Paul and Rick Weber. Brother of Elizabeth Cheaney and Elaine Schmits. Grandfather of four.

**WONDER, Patricia A.**, 52, Our Lady of the Greenwood, Greenwood, Feb. 20. Wife of Jeffry L. Wonder. Mother of Aaron and Colin Wonder. Sister of Daniel Chodzinski.

**WEIPER, Josephine**, 88, St. Anne, Hamburg, March 9. Aunt of several.

**WEWE, Catherine A.**, 91, St. Bridget, Liberty, March 8. Wife of Bernard Wewe. Mother of Donald Wewe. Grandmother of one.

**WYCOFF, Evelyn F.**, 81, Holy Spirit, Indianapolis, March 2. Sister of Hattie Mae Matthewson and Ralph Wycoff. Aunt of several. †

## David L. Gerwe was the first lay director of Catholic Social Services

David L. Gerwe, the first lay director of Catholic Social Services in Indianapolis, died on March 14 in Cincinnati. He was 64.

The funeral Mass was held on March 19 at St. Stephen Church in Cincinnati.

He lived in Saluda, N.C.

Gerwe earned a master's degree in public administration at Xavier University in

Cincinnati and a master's degree in social work at Loyola University. He served in the U.S. Army Reserve.

Survivors include his wife, Corinne McManus Gerwe; sons Scott, Gregg and Evan Gerwe; stepson Guy Adams; father, Louis J. Gerwe; brothers Gary, Bill and Joe Gerwe; and sisters Lyn Krauss and Louise Bruemmer. †

## Former State Rep. Richard D. Wathen died on March 14 in Dover, N.H.

Former State Rep. Richard B. Wathen, a native of Jeffersonville, died on March 14 in Dover, N.H. He was 83.

His funeral Mass was held on March 19 at St. Augustine Church in Jeffersonville.

Wathen represented Indiana's 71st District, which covers much of Clark County, from 1972 to 1990, when he retired from public service.

He graduated from Princeton University and the Indiana University School of Law, then enlisted in the U.S. Navy. After serving in World War II, he worked for the CIA for four years, then returned to Jeffersonville.

Survivors include his wife, Amelie Walmsley Wathen, and two sons, three stepdaughters and 13 grandchildren. †

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**Social Ministry Director**

The Cathedral of Christ the King, located in a neighborhood area in Lexington, Kentucky, seeks a qualified individual for the newly created position of Social Responsibility Director. As part of a 10 member staff serving a parish of 2800 families and a parish elementary school, this individual will be responsible for coordination and evaluation of the Cathedral's developing parish social responsibility programs. Applicant must be a Roman Catholic in good standing and have experience in parish or community social action work, strong communication, organizational, and pastoral skills, and knowledge of Catholic social teachings. Send résumé with your authorized list of personal references and comments concerning your accomplishments and personal vision of parish social mission to The Cathedral of Christ the King, Attn: Chair SRC Search, 299 Colony Blvd., Lexington, KY 40502, or e-mail to [bvruschell@aol.com](mailto:bvruschell@aol.com). Deadline: April 15.

**Part-Time Cook**

Fatima Retreat House, located at 5353 E. 56th Street, is seeking a part-time cook to help prepare buffet style meals for our guests. The position would be about 19 hours per week, with some weekend hours. Interested persons should call Jim Cardenas or Sharon Wagner at 317-545-7681 for more information.

**Administrative Assistant**

The Office for Youth and Family Ministries is seeking a full-time administrative assistant to assist the Associate Director of Youth Ministries with the operation and administration of the office. Duties include serving as receptionist, ordering supplies, preparing bank deposits and check requests, maintaining records and databases, coordinating volunteers, and administering the program details for local, regional and national youth events. The position requires previous administrative experience, computer software knowledge, bookkeeping skills, organizational ability, and communication skills. Some knowledge of youth ministry is a plus. Please send résumé and salary history, in confidence to:

Ed Isakson  
Director, Human Resources  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46206  
fax: (317) 261-3389  
e-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)  
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**Director of Music/Liturgy Coordinator**

An active parish of almost 1000 families, seeks a full-time Director of Music/Liturgy Coordinator to continue and develop music ministries and parish liturgical life. Responsibilities include: planning, coordinating and providing music for weekend liturgies and sacramental celebrations as well as seasonal celebrations; keyboard and choral skills are essential. Other responsibilities include: overseeing and working with coordinators of liturgical ministries, liturgy planning teams and art & environment committee. Requirements also include: thorough knowledge of Vatican II liturgical principles; ability to work collaboratively with parish staff and parishioners. Position opening: immediately; competitive salary and full benefits. Send résumé and references to:

**Search Committee**  
St. Anthony of Padua Parish  
316 North Sherwood Avenue  
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**Elementary School Principal**

Holy Name School invites qualified candidates to apply immediately for the position of principal. Our ideal candidate possesses excellent administrative and communication skills, the leadership and creativity to foster growth and continuous improvement, and the ability to establish high expectations for staff and 260 students in kindergarten through the eighth grade. Candidates must be practicing Catholics, have a valid teaching certificate, classroom teaching experience, and a degree in administration or pursuing such a degree. Please send inquiries by March 30 to:

Rita Parsons  
Archdiocese of Indianapolis  
Office of Catholic Education  
1400 N. Meridian St.  
Indianapolis, IN 46202  
(317) 236-1544

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# News briefs

## U.S.

### Catholic University wins Division III basketball championship

SALEM, Va. (CNS)—The Catholic University of America won the NCAA Division III national championship in men's basketball March 17, defeating William Paterson University 76-62. Unlike big-name basketball programs in Division I, like Duke, Kentucky or Georgetown, Division III schools offer no athletic scholarships, play in much smaller arenas and rarely if ever show up on live television. But Division III still has a national championship tournament and a Final Four weekend, held this year in Salem in southwest Virginia. Catholic University in 1998 and 1999 advanced to the final 16 of the tournament, and last year made the final eight before this year's triumph.

### Milwaukee archdiocese developing programs for Hispanic influx

MILWAUKEE (CNS)—It wasn't so long ago that someone searching for a Mass in Spanish in the Milwaukee Archdiocese would have few options, most of them congregated on Milwaukee's near-south side or near-north side. Today, Masses in Spanish are regularly offered in each of the archdiocese's 10 counties, indicating the ever-growing Hispanic presence in Wisconsin. From 1990 to 2000, the number of Hispanics in the archdiocese increased from 71,456 to 134,358, according to statistics compiled by the archdiocesan Office for Parish Planning and Collaboration. Hispanics in Wisconsin number 140,235, accounting for 2.6 percent of the state's population.

### Philadelphia Archdiocese plans to revitalize neighborhoods

PHILADELPHIA (CNS)—"There is Hope" is painted in bold letters on the side of a soon-to-be-demolished theater in Philadelphia's Kensington neighborhood. Once called the Starlight Theater, it served as the backdrop to a news conference on the playground of nearby Visitation B.V.M. Church, where Philadelphia Cardinal Anthony J. Bevilacqua announced a new archdiocesan initiative aimed at bringing hope to the city's neighborhoods. "Even within the most troubled communities in our city there are many reasons to hope," he said in announcing the formation of a new archdiocesan Office for Community Development.

### Updates for Mass is an opportunity to examine goals of liturgy

MANTECA, Calif. (CNS)—The Vatican's first revision in 25 years of the General Instruction of the Roman Missal gives Catholics an opportunity to take a new look at the liturgy and reforms initiated by the Second Vatican Council, said the U.S. bishops' top liturgy official. Father James P. Moroney, executive director of the U.S. bishops' Secretariat for Liturgy, discussed the revised rules in a February talk to about 1,000 participants at a Stockton diocesan liturgy workshop in Manteca. Stockton Bishop Stephen E. Blaire invited Father Moroney to give the workshop for laity and a session for priests as the first major events of the diocese's observance of 2001 as a "Year of Liturgical Catechesis."

### Marquette receives \$1 million to establish media ethics program

MILWAUKEE (CNS)—The Scripps Howard Foundation of Cincinnati has given \$1 million to Marquette University's College of Communication to establish the William R. Burleigh and E.W. Scripps professorship and the William R. Burleigh media ethics program. The purpose of the endowment is to establish and strengthen the study and practice of ethics in the communications industry and to enrich the academic and technical preparation of communications students and faculty. Burleigh is chairman and retired president and CEO of the E.W. Scripps Company, which was founded by E.W. Scripps in 1878. Burleigh earned a bachelor's degree from what was then called the College of Journalism at Marquette in 1957.

## WORLD

### Holy See decries Italian threat to cut power to Vatican Radio

VATICAN CITY (CNS)—The Holy See denounced a threat by Italy's environmental minister to cut off electricity to Vatican Radio over alleged electromagnetic pollution and said ongoing bilateral negotiations were the proper means to resolve the dispute. In a statement March 17, Joaquin Navarro-Valls, Vatican spokesman, called it "surprising" that an Italian government official spread misinformation and suggested "initiatives that are contrary to the spirit of negotiations." Willer Bordon, the environmental minister, said March 16 he would order the Italian electricity company to suspend service within 15 days if the radio's transmission antennae continued to violate Italy's very strict radiation standards.

### Pope urges Mideast bishops to keep Catholics from leaving

VATICAN CITY (CNS)—Pope John Paul II called for an immediate return to negotiations by Israelis and Palestinians and urged bishops from the Middle East to do all they can to keep Catholics from leaving the region. The pope said the combination of violence and economic hardship was continuing to threaten the historic presence of Christians in the Holy Land. He made the remarks in a speech March 17 to bishops of the Middle East, who were making their *ad limina* visits to the Vatican. The pope said the recent escalation of violence in the Holy Land had "sorely tested the hopes for peace."

### Cardinal hails Pope John Paul's establishment of World Youth Days

VATICAN CITY (CNS)—Pope John Paul II's institution of World Youth Days in 1985 was "one of the most prophetic decisions of his pontificate," said Cardinal J. Francis Stafford. Given the events' extraordinary success, today's Church leaders would do well to learn from the pope how to reach young people, said the U.S. prelate, president of the Pontifical Council for the Laity. Cardinal Stafford spoke March 16 at a Rome conference on World Youth Days sponsored by the Italian bishops' youth office and Regina Apostolorum university, run by the Legionaries of Christ.

### CRS sends food to thousands of displaced people in Sudan

NAIROBI, Kenya (CNS)—Catholic Relief Services Sudan sent food to thousands of displaced people in southern Sudan's Diocese of Rumbek after renewed fighting between government-backed soldiers and the Sudan Peoples' Liberation Army. Responding to an urgent appeal by Bishop Cesare Mazzolari of Rumbek for food, water and other relief supplies, in mid-March CRS Sudan delivered 60 tons of lentils, vegetable oil, bulgar wheat and other supplies to the Bahr el Ghazal region in the western part of southern Sudan, said David Snyder, media relations adviser with CRS, the U.S. bishops' international relief and development agency. The Sudan program is CRS' biggest project, with most of the funding coming from the U.S. Agency for International Development, he said.

### Balkan Catholic leaders pledge to work for democracy, pluralism

WARSAW, Poland (CNS)—Catholic Church leaders in the Balkans have agreed to work more closely for "democracy and pluralism" a decade after the outbreak of war in former Yugoslavia. A Church spokesman said they also would give greater support to Catholic charities operating in the region, whose "valuable work" was often ignored by the international community. In a statement, bishops' conference presidents from Albania, Bosnia, Croatia, Slovenia and Yugoslavia said they had debated how the Church could help build "just, stable and democratic societies" in the Balkans, while responding to current challenges facing local Catholic communities.

## PEOPLE

### Retired Cardinal Cassidy reviews decade of ecumenical progress

VATICAN CITY (CNS)—Australian Cardinal Edward I. Cassidy is ready to go home after 48 years abroad, but he will return to Australia having had experiences that at one time would have seemed a dream. The 76-year-old cardinal retired in early March after 11 years as president of the Pontifical Council for Promoting Christian Unity and as president of the Commission for Religious Relations with the Jews. In a mid-March interview, he said widespread participation in ecumenical celebrations during the Holy Year and Pope John Paul II's March 2000 visit to the Holy Land were "events that would have seemed our dreams" when he took over the office in 1989.

### Xavier vice president is named president of Marymount University

ARLINGTON, Va. (CNS)—James E. Bundschuh, vice president for academic affairs at Xavier University in Cincinnati, will become the fifth president of Marymount University in Arlington, effective July 1. Bundschuh, who is also a professor of chemistry at Xavier, succeeds Sister Eymard Gallagher, a member of the Religious of the Sacred Heart of Mary, who has served as Marymount's president since 1993. Bundschuh is the first lay president of Marymount. The university was founded by the Religious of the Sacred Heart of Mary in 1950 and its first four presidents have been members of that order. Bundschuh joined Xavier University as vice president for academic affairs in 1993. †

Classified Directory, continued from page 18

## Positions Available

### St. Maria Goretti School "Home of the Angels"

St. Maria Goretti Catholic School, located in Westfield, IN, is currently seeking applicants for primary, intermediate and middle school teachers for the 2001-2002 school year. Our school serves students in K-8th grade, and has a total enrollment of 400 children.

We seek candidates that can contribute to our positive, spiritual learning environment and energetic faculty team. Qualified applicants will hold a current IN teaching license and Bachelor's degree in Education. Experience is preferred. Applicants are encouraged to email a current résumé and letter of interest to meidlinger@iquest.net or mail to:

Principal  
St. Maria Goretti School  
17104 Springmill Road  
Westfield, IN 46074

### Director of Religious Education

St. Lawrence, an 1150+ families parish, seeks a practicing Roman Catholic who can work with the parish team. Responsibilities include: Parish Religious Education program K-8th grade, Children's Liturgy of the Word, St. Lawrence School sacramental preparation, Sunday children's pre-school, Confirmation Preparation, and Bible School. Degree in Religious Education or related field and/or appropriate experience. Competitive salary and diocesan benefits package. Position available in the summer of 2001. Send résumé by May 1st to:

Search Committee  
St. Lawrence Church  
1916 Meharry Street  
Lafayette, IN 47904



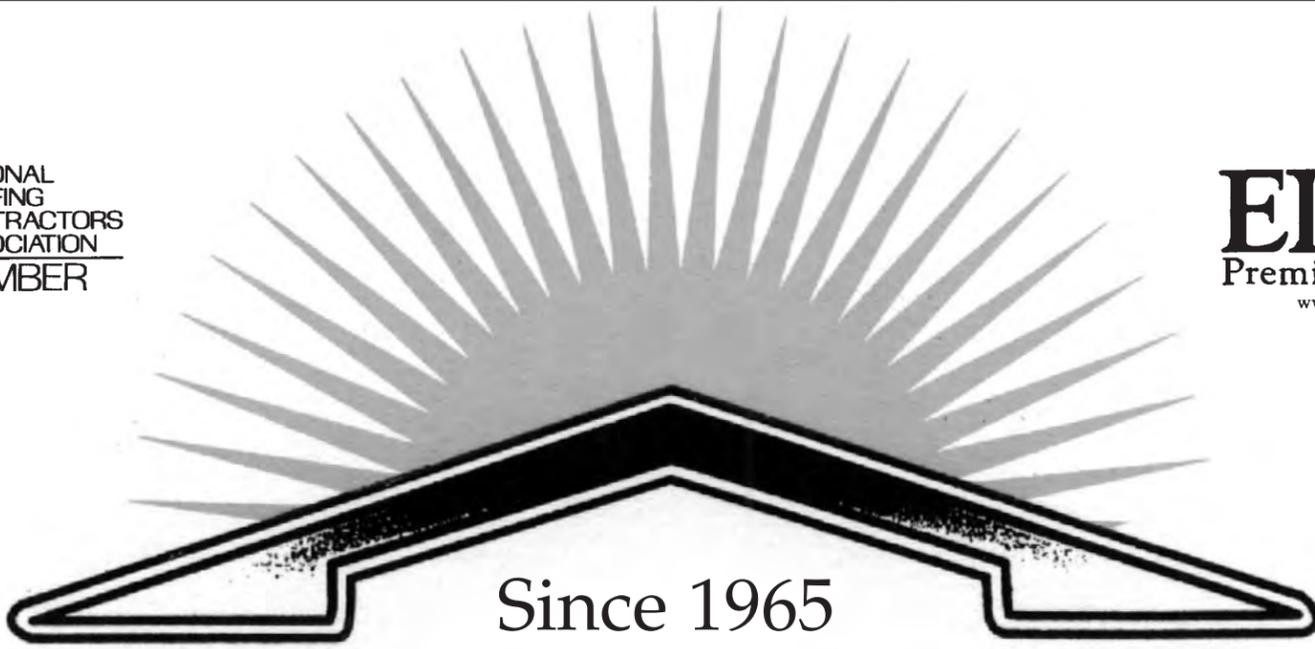
### Director of Office of Religious Education Diocese of Joliet, Illinois

**DESCRIPTION:** Serve as leader and facilitator of the entire Diocesan Religious Education Office, its mission and work to articulate that mission, goals and objectives of the Religious Education Office. Take an active role in determining the resources and services needed to assist the local Church in realizing these goals.

**QUALIFICATIONS:** Masters in Religious Education or equivalent, experience in parish religious education leadership, wide variety with familiarity with Religious Education Office Mission.

**FOR INFORMATION OR APPLICATION, CONTACT**  
Michael A. Svach, Director of Personnel  
402 S. Independence Blvd., Romeoville, IL 60446-2264  
Ph 815-834-4077 - E-mail msvach@dioceseofjoliet.org

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