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Parishes give \$42,000 to flood-relief fund

By Margaret Nelson

Donations are growing as victims cope with the aftermath of severe flooding in the southern and eastern areas of the archdiocese.

On Tuesday of Holy Week, the Catholic Charities Office received a \$19,000 check from the Mission Office. It represented donations from parishioners from throughout the archdiocese.

By Holy Thursday afternoon, the total donations were close to \$32,000, according to Sharon Donohue, administrative assistant of the archdiocesan Mission Office.

At press time that amount appears to be in excess of \$41,478! And Donohue expects more.

Archbishop Daniel M. Buechlein asked that all donations for flood relief be turned in to the Mission Office by the end of March.

Tom Gaybrick, director of Catholic Charities for the archdiocese said, "I am interested to know how much is available to distribute. I want to get the money in the hands of the people who need it."

Gaybrick said that those working with the flood victims are finding that "those who present themselves as having a need

are genuine. The money is going to people for whom it was intended."

Gaybrick said, "I want to thank the 40 parishes that participated. Some of them were within the flooded areas themselves. Some were mission churches. People responded generously. The pastors have been very, very good about the collection." In addition to the archdiocesan collection, \$10,000 is available from Catholic Charities USA. The national office sent \$10,000 to the archdiocese and to dioceses that suffered flood damage.

Last week, Catholic Charities distributed the funds it had received. Checks were sent to the New Albany Deanery in the amount of \$6,000; St. Vincent de Paul Society of St. Mary, Aurora, \$1,000; St. Vincent de Paul of Prince of Peace, Madison, and Most Sorrowful Mother, Vevay, \$1,500; and \$1,500 is reserved for the Tell City Deanery.

In some communities, the St. Vincent de Paul organization is the only presence available to help the victims, Gaybrick said.

Barbara Williams, director of Catholic Charities for the New Albany Deanery, sent letters to the pastors in the deanery to

See FLOOD, page 2

Support still necessary for bill banning partial-birth abortions

By Sue Hetzler

After a week of deadlock among state legislators, the proposed bill that would ban partial-birth abortions is back in motion and moving through committee hearings.

That movement, though, should not imply the measure will float through the upcoming voting process with ease. The fact that legislators reached a stalemate at all was a surprise to most, especially since the House and Senate had already passed their own versions of the bill with sizable majorities.

According to one legislator who described the bill last week as "dead in the water," the impasse was a direct result of "political maneuvering."

After hearing this news on Holy Thursday, Archbishop Daniel M. Buechlein immediately drafted a letter to house and senate party leaders pleading for a united effort in moving the partial-birth abortion ban forward to become law. In the letter, Archbishop Buechlein said the continued practice of partial-birth abortions not only raises serious moral, ethical and societal concerns, but it also undermines respect for all human life.

"Because of the magnitude and moral implications of the issue, it is my hope that it would not be lost in the shuffle of various political maneuvering or partisan differences," wrote the archbishop. "Keep in mind that the partial-birth abortion ban, in the form of two different bills, passed both houses by sizable majorities and has widespread public support, not only in our faith community and many other faith communities, but among the general public at large."

Archbishop Buechlein is also calling for widespread action among supporters of the bill. He hopes people will call or write their legislators, emphasizing strong approval for the ban. This can only provide greater assurance, he said, that the bill will be passed.

Partial-birth abortions and the gruesome details of how the procedure is carried out, has been the focus of considerable media attention during the weeks that followed President Bill Clinton's veto on the bill in April 1996. Current statistics show that 71 percent, or 7 in 10 of all Americans, support the ban.

The bill would outlaw the abortion method often referred to as "near infanticide" because of its cruel and unethical means of ending life. The procedure entails delivering all but the head of the unborn child, then pushing scissors into the base of the baby's skull and suctioning out the brains.

Abortion supporters contend that the procedure is done primarily to preserve the life or health of the mother. However, the mainstream medical community has stated there is no medical necessity for such a procedure.

"There are absolutely no obstetrical situations which require a partially delivered human fetus to be destroyed to preserve the life or health of the mother," stated Dr. Pamela Smith in a 1995 Senate hearing.

The National Conference of Catholic Bishops Secretariat for Pro-Life Activities has called the abortion method "an especially gratuitous form of killing, because they clearly go beyond terminating an unwanted pregnancy to guaranteeing the result of a dead child."



Church welcomes 1,100 new Catholics at Easter celebrations

Archbishop Daniel M. Buechlein baptizes William Johnson during the Easter Vigil at St. Peter and Paul Cathedral. Johnson is one of more than 1,100 men and women fully initiated into archdiocesan parishes since last Easter, most during liturgies last week on Holy Saturday. See editorials on p. 4 and partial listing of new members on p. 7.

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Relocated Simeon House to be blessed in June

By Cynthia Dewes

Simeon House II in Terre Haute might better be called Super Simeon House II these days, thanks to its recent move to a new home in Anthony Square.

The assisted living facility for low-income elderly people will serve more clients in "a lot more space for their private living," according to John Etling, director of Terre Haute Deanery Catholic Charities.

The new house includes 16 two-bedroom units to be shared by married couples, two men, or two women. "They must be matched up carefully," Etling said, not without humor.

Each unit contains a bathroom and a living area containing a sink and small refrigerator for preparing snacks. All

clients share public rooms such as the dining room, where three meals a day are served. There are two laundry rooms, an arts and crafts room, an elevator and a large chapel.

"It has a spacious feeling and is well-designed," Etling said. "Everyone thinks it's fabulous."

The Mother Theodore Corporation has contracted with Catholic Charities to furnish food, programs and housekeeping for Simeon II. The Pfister Corporation handles maintenance and marketing.

Anthony Square is built on the two square blocks formerly occupied by St. Anthony Hospital, which was later sold to Terre Haute Regional Hospital. Still later, the building was demolished and Regional Hospital was relocated.

The Anthony Square complex includes an apartment building containing 60 units for low-income elderly, and an outreach clinic run by Regional Hospital. The clinic is located in Simeon House II and is connected to the apartments by a walkway.

"There's a lot of nostalgia in this thing," Etling said. Many former graduates of St. Anthony's nursing school, doctors, medical personnel and patients remember the place fondly.

He said the house contains memorabilia from the old hospital, including ceramic floor tiles and the scroll design from the chapel.

Simeon House II was located for 14 years in a renovated convent at Sacred Heart Parish. When the parish school began to expand and needed more class-

room space, a decision was made to relocate. Simeon House I, located in another former convent at 1801 Poplar Street in St. Patrick Parish is also in the process of renovation. The house serves 14 residents and has been in operation for the past 18 years.

The genesis of the new Simeon House II was not without problems, Etling said. Just before it was to open in October 1996, someone set fire to it and work had to start over from scratch.

Simeon House II is a pilot project, he said. "There's no other facility in the state with this kind of cooperative venture between the not-for-profit and private sectors."

The dedication of the house is planned for June 13, the feast of St. Anthony of Padua.



Simeon House II, located in its new home at Anthony Square, is an assisted-living facility for low-income elderly. At its new location, the Catholic Charities home will be able to serve more clients.

FLOOD

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let them know that emergency assistance was available.

Williams said that Father Arthur Hapanowicz, of Utica, New York, sent \$400 to help the flood victims in Utica, Indiana. He told Williams that he hopes more support will be coming.

The priest sent a copy of what he wrote to the local New York paper, asking parishioners, as they celebrate Easter, to help in the process of the "resurrection" in Utica, Ind.

Williams said that Utica has the "greatest area of need" in the New Albany Deanery. She is working with two ministers there to identify those in need of help. "I'm trying to concentrate on the needs that are not being met otherwise," she said. The Red Cross is able to give the flood victims bedding and appliances.

"These people will not have their homes back together for months." She said it is fortunate that the warmer months are ahead.

"We are finding all kinds of problems. Fortunately, there is no major disease" from the standing water, Williams said. But people have had heart attacks from the stress of trying to get back into their homes. And some people have suffered mental breakdowns. Some of the older people are particularly upset about being out of their homes.

"People are just now starting to face the reality of what is happening to them. They are distraught. There is a lot of heartache," she said. "Some of them hate to leave their homes. Education is a major need now."

"We are trying to deal with their immediate needs," said Williams. "Some will never recover their peace of mind."

Williams said that she is glad that she is able to help people during this emergency. But she added, "I hope and pray that we don't have to go through this for another 60 years."

New Albany Deanery will also receive a portion of that archdiocesan check.

Gaybrick said that Catholic Charities is working with community agencies where they are in place. The Salvation Army has referred people to Williams in New Albany, for instance. She is also working with the Red Cross and a local program for the homeless.

Catholic Charities' efforts in the archdiocese are also linked with other churches and not-for-profit agencies, National Methodist Relief Agency, and the state and federal emergency management agencies.

"I've been impressed by the cooperation of all the different pieces of the relief efforts," said Gaybrick.

Official Appointment

Effective August 1, 1997

Rev. Stephen J. Banet, currently pastor of St. Bartholomew, Columbus, released from archdiocesan responsibilities to accept a five-year term to serve as pastor of Our Lady of Mercy Parish (English speaking) in Brussels, Belgium, and on the staff of the American College Seminary in Louvain, Belgium.

The above appointment is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

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Is there no hope in Lugbara?

By Father Jim Farrell
Fourth in a series

(In his last installment, Father Farrell described parish life in the Diocese of Arua and the "eucharistic starvation" faced by the people. This week he discusses the reality of poverty and violence.)

ARUA, UGANDA—On a continent with more than 50 countries and 3,000 ethnic groups and as many tribal languages, one can easily find striking and curious stories around language.

Here in Arua, Uganda, among the Lugbara people, I was struck by a comment made by a local priest who mentioned that there is no word in the Lugbara language for hope. It

seemed almost like a cruel slogan for a people steeped in poverty. There is no hope in Lugbara! In the past few weeks since I arrived, I have been constantly aware of the comprehensive nature of a poverty that leaves nothing untouched in daily living.

Before I came to Uganda, I saw poverty as something that was experienced by individuals and was sometimes evidenced in neighborhoods, but my visit to northern Uganda has made me see more clearly that poverty can undermine not just one part of the fabric of a society but that it can actually demolish the whole foundation upon which a society is built.

About a year ago, an ambush occurred on the road between Kampala and Arua. My host, Sherry Meyer, a lay missionary here, wrote about the ambush in one of her newsletters to family and friends. As she tells about the ambush, she outlines how the face of poverty was reflected in this experience. Here is an excerpt:

"On March 8 (1996), the rebels committed their worst act of violence ever. They surrounded and ambushed a convoy of buses and vehicles on the road between Kampala and Arua. At least 400 people were in that convoy. Some were shot. Some were taken by the rebels to carry what they had looted from the convoy. Some were wounded. Some ran into the

bush. All the buses and vehicles were burned with the dead and wounded inside.

"How many died? Impossible to tell because civil authorities have no way to be quickly alerted to the situation and no way to reach the site quickly.

"How many were wounded? In a poverty of health care systems, there are no nearby hospitals and no paramedic units to rush to the scene.

"How many are lost in the bush? How many died in the bush? With few roads and no directional signs, how can one find the way in unfamiliar land? Survivors who have found their way to places of safety cannot speak of the horrors they have seen and endured. Estimates are that at least 100 died.

"If 100 people were ambushed in the United States or another country in the Northern Hemisphere, the world would know by television or radio. But 100 people die violently in a small African country and the story makes no headlines.

"Poverty of communication. Relatives and friends have no idea if loved ones were even on the buses that were ambushed. They know not whether they are alive or dead or wounded or abducted by the rebels or roaming the bush. There is only one road between Kampala and Arua. All goods—essentials like salt and soap—come from Kampala. But traders who travel that road now risk their lives. Supplies run short in Arua. Prices skyrocket. The people of West Nile who suffer from these acts of terrorism don't know how to speak forcibly to the government that fails to protect them."

This excerpt begins to paint a picture of how the poverty of a nation is like an interstate highway with many exits. Each example of poverty leads to a whole world of diminished experiences or unavailable options. So where do you begin to change a nation that sees poverty at every turn? Do you build roads first, so that commerce can grow, supplies will be more easily available, prices will be contained? Do you improve the communication technology in the country or expand the availability of electricity? Do you build more schools to alleviate overcrowding? Do you remove all school fees so as to make education truly accessible to everyone?

This past Sunday we visited the parish

center at Ombaci, Uganda. The parish is still administered by the Comboni Missionaries.

On the road to Ombaci on Sunday January 26, as we drove through Arua town, my eyes tried to grasp again the decay of the buildings, the disorder along the road. I thought of abandoned parts of the center city of Indianapolis or Louisville. What does poverty look like? It looks like buildings that I think are vacant or ready to be demolished, and I find that they are being used. Poverty is inadequate roads and a bridge that was built by Americans years ago. The bridge, never maintained, looks shaky at best. You're never quite sure you will get across it. Will the tire get caught in that big hole at one end?

Poverty is people washing cars and bathing in the water that collects under the bridge. It is a makeshift roadside stand, smaller than a card table, where an adult or child is trying to make a quick shilling. It is heavy pedestrian traffic, mingling with lots of bicycles, some of which are loaded down with goods. Many of the walkers are women, loaded down themselves with pans on their heads and children on their backs.

Poverty is pedestrians and bikers eating dust every time a car or motorbike drives by. My own poverty becomes more clear as I see the chasm that exists between my own lifestyle and the one that surrounds me. I travel in a car, which immediately sets me apart. I'm not driving so I am even more conscious of the pedestrians and bikers we are passing. We are in one of a very few vehicles on the road. It is customary to honk frequently to warn the bikers that you are coming. I am very self-conscious as I ride along in the car. While it is simply a means for us to get to the parish where we will join in the Sunday Eucharist, I realize that some of the walkers and bikers we are passing will be joining us at the Eucharistic table. There I will feel at one with them, but here on the road, I have a different feeling. It is a feeling of real separation between the haves and the have nots. Images from the movie *The Ugly American* come to mind. Yes, suddenly I do believe, "The poor we will always have with us!" But I don't have to like it. And I still have to figure out what my response is to that reality.

I look out the car window, and I see a bore hole (water supply), and there are 20 or so women gathered with lots of 20-liter water containers to get their water for the day. They will carry their home on their heads. The men are not around. The water ought to be boiled to make it drinkable, but many of these folks do not have enough firewood to boil all their drinking water.

We arrive at Ombaci, a parish with 31 chapels and 50,000 parishioners. Two priests are assigned to this parish. In addition, the pastor mentions that he can get several priests who have teaching and administrative positions to help him on the weekends. All the chapels of the parish have Sunday Eucharist once a month.

He says the parish is not a burden because there is a large amount of involvement from parishioners. Each chapel has a catechist who runs the chapel with the chapel council. The chapel runs like a parish in the United States and the parish is almost like a diocese except without all the administrative offices. The pastor assigns and transfers the catechists. A portion of the Sunday offering at the chapels goes to the parish center. The catechist leads Sunday worship when no priest is available.

When we get out of the car at the parish center at Ombaci, we are greeted by two older women who are just coming out of church from the previous Mass. They both have crude walking sticks. One is simply a long piece of wood from a tree that has been cut and shaved, it is about the circumference of a baseball bat, but taller than she is. She is barefoot and limps along clinging to the pole. She is pleasant and cheerful, shaking our hands and welcoming us to her church. The other woman holds something about the size and shape of a saw. She uses it to steady herself as she walks.

Next: Mass and parish life at Ombaci.

(Father Jim Farrell is former pastor of Sacred Heart Parish in Jeffersonville and former dean of the New Albany Deanery. He is spending several months of his year-long sabbatical working in Uganda. The Criterion will print more articles by him as they are received.)

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Editorials

A season for rejoicing and for hope

Churches throughout central and southern Indiana were just a little bit more crowded last Sunday. It was Easter, the Lord's special day, and so we rejoiced and were glad to welcome back so many of our sisters and brothers!

During the Easter season we celebrate a single day that changed the course of human destiny—the day when the Lord Jesus, the obedient Son of the Father, rose triumphant from the tomb. This is the day when angels proclaimed the message that set fire to the hearts of the women who had come to prepare his body for burial. This is the day when Jesus proved once and for all that light is more powerful than darkness, that hope triumphs over despair, that love is stronger than death.

During this Easter season we celebrate the briefest of moments in human history—a single day when Jesus appeared to Mary Magdalene and looked at her tenderly and called her by name. This is the day when disciples, huddled with fear and shame in an upper room, were visited by the risen Jesus, who extended to them his peace and forgiveness and who inspired them to never again be afraid of professing their faith in him. This is also the day when Jesus appeared to his forlorn disciples on the road to Emmaus and spoke with them all about the Scriptures that were fulfilled through his death and showed himself as truly risen in the breaking of the bread.

During this Easter season we Christians everywhere remember that our identity is deeply rooted in the paschal mystery—the saving death and Resurrection of Jesus. In this season, we remember—more vividly than at any other time of the year—that we are not alone in the world, but that Jesus is with us, even until the end of time! And we rejoice in the gift of Jesus, risen from the dead and seated at the right hand of the Father, always interceding for his people, his body, his church.

At Easter time, we Catholics in southern and central Indiana rejoice in our many blessings, especially our newest members who, just last week, were baptized, confirmed and nourished by the Lord's body and blood. And we rejoice in all of our brothers and sisters who have accepted our archbishop's invitation to journey in hope toward the new millennium. Our archdiocesan church will be stronger and more dynamic because of the spiritual graces of this holy season.

As we journey through an everyday world that is marked with the tragedy of sin and despair, we find in the risen Lord Jesus the peace that our world cannot bring. Lost in a world in which so many people are misguided and confused in their values and priorities, we find in the risen Lord Jesus a sure and steady moral compass. Surrounded by a materialistic, consumer society, we find our greatest treasure in that which is far more precious than silver or gold, namely the love of our risen Lord Jesus, whose body and blood we receive in the Eucharist.

Not everyone who joined in our Easter celebration last Sunday was a believer. Many were unsure about the Christian faith and about their place in the community of believers. But, thanks be to God, the message was proclaimed to everyone. And through God's providence, warm hearts and welcome hands were extended to all.

Now it's up to us to carry the Easter message of hope to others. As an archdiocesan family, we must share our faith with one another and with all who long to hear the good news of Jesus' death and resurrection. We who have recognized the Lord's goodness and his power, his kindness and his forgiveness, must share our experience, strength and hope with others.

The risen Lord who walked with his friends on the road to Emmaus has promised us that we never have to be alone again. Let us turn to him this Easter season, and let's share our faith in him with everyone we meet on our lifelong journey of hope.

—Rev. Daniel J. Mahan

Welcome! And thank you

As in the ancient church, each Easter sees a great influx of new members. This year, the church in central and southern Indiana was again blessed with the addition of some 1,100 new Catholics—neophytes (newly baptized) and those who, baptized in another faith tradition, were received into the full communion of the Catholic Church. In addition, most parishes also saw fellow Catholics complete their initiations in the celebration of the sacrament of confirmation. (See page 7 for the first installment listing the names of all these "new" Catholics.)

To all of you, we extend the heartiest of welcomes! We rejoice that you are with "on the journey" to the kingdom and to the new millennium. If you haven't noticed yet, you'll soon discover that you're traveling with a mixed group of folks: rich and poor, black and white (and all the other colors found in God's beautiful rainbow of races), liberal and conservative, saints and sinners. We hope that you'll also find that one of the great strengths of the Catholic Church is

its catholicity—its mark of universal inclusiveness. Inherent in that universality is great diversity, which ironically is one of the church's biggest challenges because the Church of Jesus Christ is called to be one. (How do I learn to live with and love all those people who aren't like me?) But we wouldn't want it any other way (nor would the Lord who welcomes everyone into his love). So we welcome you to the church and to the challenge of being church.

In addition to bidding you welcome, we want to thank you.

In the late fourth century in a play on words, John Chrysostom, the bishop and patriarch of the Church of Constantinople described the neophytes (*neophytos*, or *new plants*, in Greek) as "new lights" (*neophotistos*) because he said they served as "stars on earth...in the full light of day" to symbolize the new light of Christ strongly shining forth at Easter time in the church.

So, thank you for your presence among us, a presence that serves not only as a powerful symbol of who we are but as a profound reminder of what we ought to be.

—William R. Bruns

Seeking the Face of the Lord

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



Our cultural gods: convenience, comfort, choice

It has become a tradition (in three short years!) that at seven in the morning on Holy Thursday I join students of Bishop Chatard High School for the praying of the sorrowful mysteries of the rosary. Again this year, some 30 young women and men showed up. Everyone participated in leading the prayers, and we were invited to offer particular petitions at the beginning of each decade.

Once more I came away inspired by our youth. They prayed with sincerity and openness. Their intentions were generous and not self-conscious or self-serving. It was also apparent that they have a clear and uncompromising respect for each other and all human life. I recognized that a good number in the group had participated in the anniversary "March for Life" in Washington, D.C., last January. Our youth are pro-life and have every right to expect the same of us.

In contrast, later on Holy Thursday, I received disappointing news about our state legislature. I was informed that the proposed house and senate bills to ban partial-birth abortions in Indiana, which had passed both houses with sizable majorities, were stymied if not "dead in the water." I was told the cause is "political maneuvering" or "partisan differences."

I wrote immediately to the party leaders of the House of Representatives and the Senate pleading that they come together to move the partial-birth abortion ban forward to become law. (See story, p. 1.) It is obvious to more than 71 percent (7 in 10) of all Americans that partial-birth abortions (in effect, infanticide) are grave moral and societal concerns that undermine respect for all human life. It is unconscionable that our state legislators would be unable to provide legislation to control this grave evil. I urge all our citizens to monitor this development carefully in the final weeks of the Indiana General Assembly. State leaders expect the archbishop and bishops to speak out and, sometimes, are unimpressed. Yours are the votes needed for elected office, and so, I urge you, please make your voices heard!

Over and over again these last few years, I have asked myself how our society, which is sophisticated and generous in so many ways, could succumb to a culture of death. A senior confrere and friend of mine at Saint Meinrad Archabbey, Father Eric Lies, O.S.B., is avidly pro-life and does

all he can from the monastery to address the grave problems we face in order to respect human life. Once in awhile Father Eric sends me a note to suggest ideas for my weekly column in *The Criterion*. Not long ago he suggested that I write about the three "gods" of contemporary culture: "convenience, comfort and choice." (He said pleasure might be a fourth.) He implies that these three "Cs" might underlie our society's penchant for the culture of death. I think Father Eric is right. Our Catholic community is not immune from these influences.

How else do we explain the numbers of Catholics who, we are told, favor abortion as a woman's personal choice rather than choosing to confront the hard truth that a conceived human being (called a fetus) also has rights and is unable to express that choice? How often are decisions in favor of contraception (rather than natural family planning) and abortion based upon convenience, comfort and choice? Rather than face the reality that human life is a gift and not an object of rights or choice, rather than face the fact that we are dealing with the dignity of human personhood and not some object that is to be either accepted or rejected, comfort, convenience and choice become the criteria for decision-making. Are not convenience, comfort and choice the ingredients of a contraceptive mentality in our contemporary society?

Some folks tell me, "It's easy for you to write the way you do. You don't live with the reality of raising a family in the circumstances of today." Yes, that is true. But it is also true that I have never said or written that it is easy to face the challenge of being consistently Christian parents in the circumstances of our day. I know it is hard, and I am sympathetic to the challenges. I also know it is very difficult for Catholics, single or married, even priests and bishops, to be counter-cultural. Yet we face the truth that living an authentic Christian life has not been easy in any age. I agree, it may be more difficult these days, but I also believe that God gives us the grace to face the challenges of our day.

The instinct of our youth, like the Bishop Chatard High School students, is on the mark. Our youth want, need and deserve the witness of moral courage from us older folks.

A View from the Center

Dan Conway

Will we really rise again on the last day?

In the Creed, we profess our faith in "the resurrection of the dead." For me, this is one of the most fascinating—even fantastic—claims that Christians make.

Do we seriously believe that every human being who ever lived will one day be recalled to life? And, do we really dare to hope that each one of us can be successfully reunited with those who have been cruelly separated from us in death?

Belief in the resurrection of the dead has always been fundamental to Christian faith. St. Paul, in his first letter to the Corinthians, made the important connection between the Resurrection of Jesus and the resurrection of all the dead. Responding to those members of the church in Corinth who questioned this radical belief, St. Paul said, "How can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our faith is in vain." (1Cor 15:12-13)

The *Catechism of the Catholic Church* says that "Hope in the bodily resurrection of the dead established itself as a consequence intrinsic to faith in God as creator of the whole man, soul and body." (#992) Christians reject any lasting division of body and soul (or of the material and spiritual realms). We refuse to let go of the idea that soul and body form an integral unity. And, so, we insist that the radical

separation that occurs in death is only temporary. The catechism says, "In death, the human body decays and the soul goes to meet God, while awaiting its reunion with its glorified body." (#997)

But how? This "how" is beyond our understanding, but we do get an insight into this mystery in the images of the risen Christ that are presented to us in the Scriptures. As the catechism points out, Christ was raised with his own body ("his own hands and his own feet") but his risen body was somehow different. (#999) After the Resurrection, Jesus' body is referred to as "glorious," "incorruptible" and "spiritual."

A spiritual body? Isn't that a contradiction in terms—like trying to imagine dry water? All images of the resurrected body defy imagination. They challenge us to look beyond our ordinary assumptions about human nature—and about the weakness and corruptibility of the flesh.

The *Catechism of the Catholic Church* suggests that we think about this mystery of our faith in connection with our participation in the Eucharist. Quoting Saint Irenaeus, the catechism says, "Just as bread that comes from the earth, after God's blessing has been invoked upon it, is no longer ordinary bread, but Eucharist, formed of two things, the one earthly and the other heavenly: so too our bodies, which partake of the Eucharist, are no longer corruptible, but possess the hope of resurrection." (#1000)

G. K. Chesterton once said, "As long as you have mystery you have health." The resurrection of the dead is a mystery that keeps hope alive even in the hopelessness of death. This "healthy hope" is what Easter is all about.



Stories, Good News, Fire/By Joe Folzenlogen

'We'd love to have you, but the classes don't start until September'

Whenever someone phones the Catholic Center and asks for information about joining the church, the call gets sent to me. I try to be very welcoming and encouraging, but I also tell the person that we bring people into the church through a parish faith community. I



ask where they live and refer them to a parish in that locale.

Recently I went through these steps only to have the person say, "But I've already called them, and the classes don't start until September. Is there any place where I could get started sooner?" Their question is one that has surfaced in several different ways during my time here as evangelization coordinator. It is one which we as a faith community need to wrestle with especially if we are going to respond to Archbishop Daniel's mandate to intensify our outreach to the unchurched during the course of our Journey of Hope 2001 process.

One of the most significant contributions of the Second Vatican Council has been the Rite of Christian Initiation of Adults, or the RCIA as it is usually called. This initiation process leads a person through a journey to membership in the church in the context of a small faith community where there is prayer, ritual, story-telling and faith-sharing as well as instruction. The term *class* fails to do justice to the richness of the experience for the participants as well as for their sponsors and team members.

Although a labor of love, the RCIA is a labor-intensive process. It takes a significant time commitment on the part of a number of people for a parish to have an effective adult initiation program. In

many places the practical pastoral realities have dictated following the pattern of the academic year. Their RCIA begins in September and concludes with "graduation" at the Easter Vigil.

There are many ways the "nine-month" model has served us well. But there are also some difficulties—the question I opened with being one of them. Jesus has used "the wind that blows where it will" as an image for the Holy Spirit. What do we do if the Spirit stirs interest in the church in March, but the classes don't start until September? Parishes that have asked people to wait have discovered that these people are often no longer to be found when September rolls around.

And so what can we do? In the Catholic Community of Richmond, the evangelization team invites people who have expressed interest to come to a monthly gathering that includes a social element as well as some prayer and sharing. Parishes like St. Matthew and Holy Spirit in Indianapolis have gone to a system in which the first stage of the initiation process, the inquiry phase, goes year round. St. Barnabas uses inquiry households. And there are even some places which have achieved the recommended format in which the entire RCIA is year-round.

So there are some individual ways of responding to inquirers. The challenge facing us in this archdiocese is to come up with a more consistent, broad-based ministry of welcoming and working with those interested in our faith community. Without that, any outreach to the unchurched would be self-defeating.

Do we set up year-round inquiry on deanery or cluster bases? If so, how do we connect people with the parish they will become part of? Could sponsors fill this linking role?

These are questions that we need to come to grips with and respond to if our outreach and welcoming ministries are to be effective.

From the Editor Emeritus

John F. Fink

Melkite is largest Catholic Church in Middle East

JERUSALEM—One of the most beautiful churches in Jerusalem is that of the Melkite Church. It was used for the closing service of the Week of Prayer for Christian Unity on January 26. It is richly decorated, with frescoes covering the walls and the ceiling. Our host for that service was



Archbishop Luthi Laham, the patriarchal vicar of the Melkite Church in Jerusalem. He displayed a pleasant personality as he spoke to us in Greek, Arabic, English, German and French. The church was packed, with many people standing.

We Westerners are accustomed to thinking about the Roman Catholic Church (or the Latin Rite) when we think of the Catholic Church, but here in the Holy Land the Melkite Church (also known as the Greek Catholic Church) is the largest Catholic Church. The Latin Catholic Church is smaller.

The name Melkite comes from the word *melek*, meaning *king* or *emperor*. It designates the churches that were faithful to the doctrine of the Council of Chalcedon (451), which had received support from the Eastern Roman Emperor Marcian, as opposed to those churches that followed the Patriarch of Constantinople in rejecting Chalcedon. That council stated that Christ had two natures, the divine and the human, in one person. Its opponents claimed that he had only one nature, the divine (different from the Arians who said that he was only human).

The Council of Chalcedon also divided up the five patriarchates of Christianity and decided which patriarchate was responsible for what. The five patriarchates were Rome, Constantinople, Alexandria, Antioch and Jerusalem. The Melkite Church today still represents the ancient patriarchates of Antioch, Alexandria and Jerusalem.

After Islam conquered all the lands of the Eastern Church in the seventh century, the Melkite Christians retained the Greek liturgy, but their language and culture became progressively Arabic. During disputes between the Eastern and Western churches, which led to the great rupture in 1054, the Melkites sided with Constantinople. However, communion with Rome was never broken. In 1724, the Melkite Church split, with two patriarchs being consecrated, one at Damascus and the other at Constantinople. Those who followed the Patriarch of Constantinople joined the Orthodox Church.

Today the Melkite patriarch resides in Damascus. There are three patriarchal dioceses: Damascus (the former Patriarchate of Antioch), Cairo (the former Patriarchate of Alexandria), and Jerusalem. A patriarchal vicar resides in each of these.

Through the centuries, Melkite Catholics have suffered numerous persecutions, from the Muslims, the Turks, and from Orthodox Christians. Today the Melkite Church claims about 1.5 million members, of whom about 835,000 are in the Middle East—mainly in Syria and Lebanon but about 70,000 in Palestine and Jordan. About 700,000 are in other parts of the world, including 125,000 in the United States and 560,000 in Latin America.

As in Orthodox churches, the Melkite liturgy is the Byzantine Rite, celebrated in Arabic and Greek. Leavened bread is used for the Eucharist. Married men may be ordained priests, but bishops are chosen from celibate monks. The sign of the cross is made from the right to the left, with three fingers in honor of the Trinity.

To the Editor

Found Cornucopia column 'hilarious'

Re: the "Cornucopia" column on celebrating St. Patrick's Day in America.

May I speak for those of us who found the column hilarious? I sent copies to friends of both Irish and Norwegian

descent who shared my reaction. We consider ourselves sensitive people who prefer to laugh rather than to find fault.

Maxine H. Martin
Plainfield



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Cornucopia / Cynthia Dewes

Energized to be Easter people

The kids are antsy, the dog is digging toward China in the flower beds, and we're experiencing strange urges, like cleaning the garage or studying obscure languages.



The neighbors are actually appearing outdoors for longer than quick trips to the mailbox, and students are daydreaming ever more clever escapes from work and duty. The voice of the turtle can be heard in our land and spring has sprung.

In other words, we're headed into one of those energized seasons that almost makes us forget the human condition. Lent is over, Christ has died and risen, and we have once again become an Easter people.

These are the heady times when we actually look forward to the family reunion in July. Never mind that last year three people got sick on a fringe cousin's potato salad, one aunt had a knock-down, drag-out fight with an uncle who was not even her husband, and Grandpa got bopped with

a frisbee. All we're thinking about is seeing the new babies and showing off the latest advances in Jello cuisine.

Moreover, Junior and Sis are eagerly signing up for soccer and baseball and swimming and whatever legal sport is offered. They've conveniently forgotten the pain involved in hanging in the outfield for hours while the coach sent the real athletes up to bat. Or that the hunky lifeguard at the pool systematically ignored their wet gurglings for help because he was busy resuscitating the new chick at the snack bar.

Other forward thinkers have fallen prey to seed catalogs and garden stores and are now setting forth to sow and reap just like in the illustrations. They seriously expect to produce succulent vegetables and fruits, not to mention spectacular flowers. Indeed, some will even press onward to canning and freezing and drying and pickling and Lord knows what.

Some have been so inspired by the glory of Easter that they have enrolled in ambitious liturgical projects, Bible study sessions and small group sharings. They've volun-

teered for parish ministries so diverse they never even existed 10 years ago. In fact, zealots must attend meetings day and night just to keep them straight.

Thanks to their Lenten reflections, many of the newly self-aware have taken up self-improvement bigtime in spiritual, emotional and physical dimensions. They are trying to unite their minds, bodies and souls into the kind of person even they could love. They're thinking whole, as in holistic.

Some of these Easter people are actually trying to behave like Christians.

They've taken Jesus at his word and found themselves freed by his sacrifice to be his sisters and brothers, indeed to act like sons and daughters of God.

They discover that there's time for everything in this world when it's time well spent. They keep mum cheerfully when Granny tells the same stories she told a week ago, and the week before that, and the year before that. And they listen when kids want to talk.

Easter people try not to be surly before their first cup of morning coffee, or to snarl at telephone solicitors. They are kind to the nervous, humble in the face of praise, and patient with those who might only be described as jerks.

Just as Jesus died once, for all, we must die to sin. We must change. As Easter people we can change ourselves and that, after all, is the only change possible.

Check It Out...

The archdiocesan HIV/AIDS Ministry with corporate sponsors, St. Vincent Hospital and St. Francis Hospital, will host a service of remembrance and presentation of new panels for "The Names Project AIDS Memorial Quilt," at 7 p.m., April 6 at SS. Peter and Paul Cathedral, 1347 N. Meridian St. For more information call 317-631-4006.

"Weaving the Fabric of Daily Family Life," a Reflection Monday for men and women, will be held April 21 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. David Bethuram, director of the archdiocesan Family Life Office is the presenter. The cost is \$20 payable by April 11. For more information call the retreat house at 317-545-7681.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, in New Albany, will host a parish mission April 13 through April 16, nightly at 7:30 p.m. Passionist Father Jim DeManuele will lead the mission. He was ordained in 1978. During the past 18 years, Father Jim has worked as an alcohol/drug counselor, a Newman Center chaplain, a teacher at Loyola University in Chicago and Spalding University in Louisville, and an associate pastor, lecturer, and an itinerant preacher. Babysitting will be provided. Those wishing further information may call Ron Robb at 812-944-1184.

Saint Meinrad Archabbey Library will

feature an exhibit of metal sculpture, "Thoughts in Metal," through April 28. The exhibit contains work by Michael L. Montgomery. The 16 metal sculptures are abstract, centering on serious and emotional thoughts. The exhibit is free. For more information call Barbara Crawford at 812-357-6501.

The Indiana State Fair Commission and Irish Community Group are contributing \$4,000 to three Indianapolis area food pantries, Meals on Wheels, and four archdiocesan high schools. The center-city food pantries operated by Holy Cross, St. Philip Neri and St. Patrick parishes in Indianapolis will each receive \$500 to assist the poor. Meals on Wheels will receive \$500 to for its financial assistance program to provide meals for elderly people who cannot afford this food delivery service. Cardinal Ritter, Bishop Chatard, Seecina Memorial, and Roncalli high schools will each receive \$500 gifts to create a book fund to assist needy families with book fees and tuition. The money came from the Irish Fest held last September at the Indiana State Fairgrounds in Indianapolis.

St. Rita Parish's Drill Team organization in Indianapolis is sponsoring "Showers of Fashions," a fashion show and salad spread in the school gym. The cost per adult is \$5 and \$3 for children ages six to 17. Children under five may attend free. Proceeds go to support the youth program.

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Sister Marian T. Kinney, S.P.
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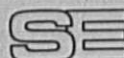
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1,100 celebrate Easter as 'new' Catholics

Compiled by Margaret Nelson

The Criterion welcomes the 1,100 "new" Catholics who have become full participants in the church since last Easter. Most of these received the sacraments during the Easter Vigil last Saturday.

Those listed here as catechumens are those who had never been baptized. They were baptized, confirmed, and received their First Eucharist this last year. Those listed as candidates are people who had previously been baptized in another Christian tradition. They were received into the full communion of the Catholic Church, were confirmed and received First Eucharist. Also listed as candidates are those Catholics who had never been confirmed and who completed their Christian initiation by being confirmed during the last year.

The names have been provided by religious education leaders. Most people are listed in the parishes where they received their religious education and the sacraments. Some may already be or soon will become registered members of other nearby parish communities.

The rest of the list will be included in next week's edition of *The Criterion*.

Batesville Deanery

St. Louis, Batesville: Danielle Goldsmith, Julie O'Brien (catechumens); Carrie McPherson, Jeffrey Nolting (candidates).

St. Mary, Greensburg: Holly Geis, Melissa Geis, Steve Herbert, Amber Hunt, Sheryl Kor, Cheri Maggard, Bambi Meyerrose, Melissa Meyerrose, Brian Stoneking (candidates).

St. Paul, New Alsace: Delvina Clayton and John Wells (catechumens).

St. John, Enochsburg: Becky Haunesy and Elizabeth Schwieler (candidate).

St. Lawrence, Lawrenceburg: Cindy Smith, Kenneth Roland, Verender Rawat, Jack Brandenburg, Gayle Stafford, Danielle Blanchard, Amanda Handermann, Shannon Fricker, Amber Dausch, Kaila Simpson (catechumens); Bill Spurlin, David Craig, Carey Bentle, Jenny Kisor (candidates).

St. John the Baptist, Osgood: April Miller and Jeff Davis (catechumens); Chester Lindewald and Patricia Herron (candidates).

Bloomington Deanery

St. Vincent de Paul, Bedford: Zack Haley, Patrick Howe, Sonya Jakub, Sam Kruse, Mark Kern (catechumens); David Anderson, Lindsey Brown, Larry Corps, Julia Curren, Michele Curren, Maria Griego, Elaina Holguin, Patrick Holguin, Joanna Howe, Jana Johnson, Scott Kaufman, Valerie Martinez, Vanessa Morales, Sharon Neff, Thom Robinson, Melissa Rojas, Greg Smith (St. Mary, Mitchell), Jaime Stark, Dinah Trinkle, James Trinkle (candidates).

St. Charles Borromeo, Bloomington: Stephen Anderson, Maxine Arellano, Stephen Galvin, Sue Lee, Kim Maryfield, Roger Maryfield, Todd Shaw, Shannon Threlkeld, Matthew Wildridge (catechumens); Heather Bennett, Todd Blessing, Cecily Crack, Dennis Deckard, Brandi Dollen, Vallie Eden, Virginia Edelen, Jammie Granger, Joseph Grant, Michelle Haltom, Andrew Herold, Sarah Herold, Daniel Key, Vicky Mote, Patricia Patrick, Darcey Perin, Linda Redding, Joyce Regester, Damon Smith, Dorothy Smith, David Sowder, William Starks, Roger Taake, Cheryl Thomas, Edward Wicker, Timothy Wildridge, John Wrasse (candidates).

St. Paul Catholic Center,

Bloomington: Brian Asher, Amy Becker, Julie Buegler, Renee Farmer, Sara Gutensohn, Henry Haryoro, Biran Hollars, Richie Hoyt, Jason Lee, Eric Ngouyassa, Heather Parker, Lori Reed, Jeong Weon Shin, Ivo Travnicek, Virginia Westerfield, Bonnie White, Brent Wilhelm (catechumens); Christopher Carrillo, Ray Cashman, Nichole Eckerle, Chuck Gifford, Lyndsey Hillis, Heather McCormack, Marilyn LaBarr, Audrey McCormack, Nancy Meyer, Karen Moran, Angela Papri, Corey Rusk, Jill Stoltz, Charlie Warthan, Jodi Wolff, Amy Acito, Chantel Campbell, Scott Campbell, Michelle Dominguez, Ignacio Estrada, Orisa Gourgel, Lisa Kasch, Ann Marie Kinnell, Kerry Kreczmer, Ben Nachtrieb, Christina Rella (candidates).

Our Lady of the Springs, French Lick: Judy A. Bauernfiend and John W. DeGraff, Jr. (catechumens).

St. Martin of Tours, Martinsville: Lisa Adams, James D. Summitt, Teresa Wiley, Tracy Jones (catechumens); Darlene Savage, Melinda Newman, James Summitt, Julie Gill, Sandy Summitt, Tim Gill, Danielle Gill (candidates).

Christ the King, Paoli: Joyce M. Hudson (catechumen); Diane R. Hernandez, Matthew L. Hernandez, Marc J. Kirwan (candidates).

St. Jude, Spencer: Samantha Whitaker and Leith Cowden (catechumens); Joseph Holden and Luke Ciskowski (candidates).

Connersville Deanery

St. Michael, Brookville: Heidi Kelley, Odis Glenn Reece, Angela Rosenberger (catechumens); Tammy Barnes (candidate).

Holy Guardian Angels, Cedar Grove: Dave Reed and Donna Allen

(catechumens) Margaret Lake (candidate).

St. Gabriel, Connersville: Cheryl Ann Helton, Travis M. Fink, Paula Jo Murray, Estes Oliver, Shirley Oliver, Katie Joan Russell, Randall L. Smith, Christin M. Templeton, Megan S. Templeton (catechumens); David Scott Hughes, Samuel Morris, Monica S. Ross, Patricia Lee Russell, Bradley Michael Seibt (candidates).

Holy Family, Richmond: Amy Shake, Phyllis Williamson, Rosie Juerling (catechumens); David Shake (candidate).

St. Andrew, Richmond: Amanda Scott (catechumen); Charles Brown, Christy Kitchel, Kris Karoly, Jason Svarczkopf, Tom Shearer, Cheryl Hill, Majory Gelbach, Allison Blanford (candidates).

St. Mary, Richmond: Wendi Reid, Jenny Stegall, Richard Woodruff, Mary May, David Burns, Sonya Sellers, Kendra Busby, Karah Perseponko, Brooke Perseponko (catechumens); Brian Emmons, Dawn Thompson, Laura Perseponko, Mike Perseponko, Mike Sharp, Melanie Aiken, Lindy Aiken, Jeanette Earlywine, Bruce Linginfelter (candidates).

St. Mary, Rushville: Dick Risk, Bud Allison, Chris Acton, Jeremy Allison, Dominick Clark, Jeremy Cain (catechumens); Juli Allison, Amy Green, Mike Bostic, Brad Tressler, Gina Clark, Joni Liesure (candidates).

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Enter the Church of the Nativity, which, standing in the center of Bethlehem, is one of the holiest sites for the Christian world perhaps "the earth's most sacred spot" as St. Jerome wrote.

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You will also visit Capernaum where Jesus settled after He left Nazareth, where He chose his first disciples from among the humble fishermen - Simon who was called Peter and his brother Andrew, as well as James and his brother John.

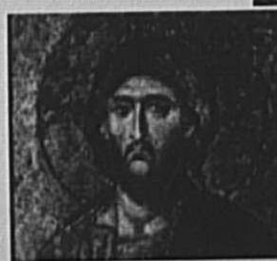
A short drive takes us to Tabgha where Jesus performed two miracles, the first was the Multiplication of Loaves and Fishes; the second event is the third appearance of Jesus after his death.

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The first station - The Praetorium, the second - Church of the Condemnation, Jesus is given the cross to carry; the third - Jesus falls under the weight of the cross; the fourth - Church of our Lady of Spasm, where Mary is believed to have spoken to Jesus; the fifth - Simon of Cyrene helps Jesus carry the cross; the sixth - Church of St. Veronica, where she wipes the face of the suffering Jesus with her veil; the seventh - Jesus falls for the second time; the eighth - Jesus talks to the women of Jerusalem; the ninth station - Jesus falls for the third time. The tenth and eleventh stations are inside the Church of the Holy Sepulchre, Golgotha is on the right at the top of a steep flight of steps. The twelfth is the Latin chapel with mosaics depicting Jesus being nailed to the cross. Between the two chapels of Golgotha is the altar of Our Lady of Dolours, the thirteenth station where Mary received the body of her son.

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Journey of Hope 2001

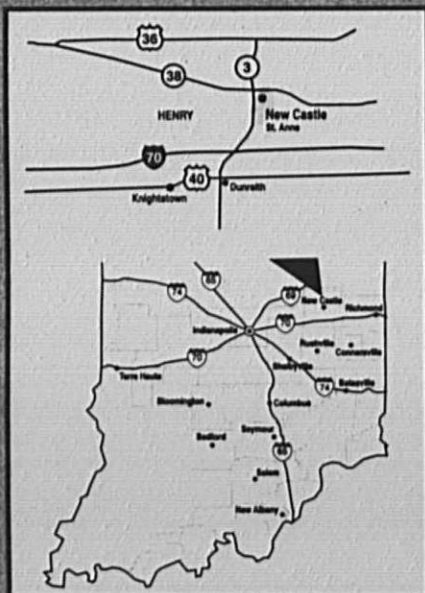
Connersville Deanery

St. Anne New Castle

By Susan Bierman

Fast facts:

St. Anne Parish in New Castle is one of nine parishes in the archdiocese whose day-to-day pastoral leader is a parish life coordinator.



Journey of Hope 2001

'Christ Renews His Parish' at St. Anne Parish in New Castle

What started out as a weekend retreat has evolved into something much more for several parishioners at St. Anne Parish in New Castle.

"I thought it would be confined to a two-day commitment," said St. Anne parishioner Ann McGlothlin, who attended the Christ Renews His Parish weekend retreat in February.

"The ramifications of the renewal are much larger than I anticipated," she said.

Franciscan Sister Shirley Gerth, parish life coordinator, first introduced Christ Renews His Parish to St. Anne parishioners when she came to the parish about two years ago.

"I think Christ Renews His Parish has brought excitement and life into the parish that has never been here before," Sister Shirley said.

McGlothlin, who has been a parishioner at St. Anne for 17 years, said she has never felt such enthusiasm in her parish—and she attributes it to Christ Renews His Parish. When Sister Shirley arrived at St. Anne she could not believe how many people in the parish didn't know one another.

"They didn't know each other's names," she said.

Sister Shirley said a lot of times, when people come to church and no one speaks to or knows them, they tend to quit coming to church—at least on a regular basis. She believes one of the positive benefits of the renewal is that it helps people expand the notion of church—that it isn't just a place to come, but a place where "their brothers and sisters are."

McGlothlin said that, even after being in the parish 17 years, there are people whose faces she knew, but not their names. However, after attending the retreat, things seemed to have changed for many parishioners.

"Once they made the retreat, all the avenues have opened up for them—and that's exciting," Sister Shirley said.

McGlothlin said the first Sunday after the retreat she was out of town visiting a friend and was unable to attend Mass at St. Anne. At a church meeting later that evening, people came up to her saying, "I missed you in church today."

"Nobody had ever said that to me. It really blew me away. I thought, 'wow!'" McGlothlin said.

Sister Shirley said that it is important for a parish to offer activities that support parishioners' getting to know one another.

"I think you have to keep working at that, but I think Christ Renews His Parish has been a factor with the parishioners' getting to know one another," she said.

The two-day spiritual renewal program, Christ Renews His Parish, is facilitated by parishioners who have previously attended the renewal. Men and women have separate retreats. The retreat features witness talks, table discussion pertaining to the witness talks, Scripture sharing, small group projects including skits and songs, group sharing, meditation, and the sacrament of reconciliation.

"I think the sacrament of reconciliation is the high point for some,"

Sister Shirley said. Some people had not participated in the sacrament for many years, she said.

Going into the retreat, McGlothlin said she did not know what to expect.

"I had no clue what was coming. I am not a 'skit and song' type of person," she said.

But after working with the other retreat participants, McGlothlin said a sense of trust developed.

"You get very close to the people because you share with them things about yourself that not a lot of people know," she said.

Sister Shirley said the retreat participants really hold sacred this trust they have with one another.



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"After people share their relationship with God with you, you really do feel you are standing on holy ground. You are standing on sacred ground, and you don't even think to go out and say anything about what was said," Sister Shirley said.

Parishioner John Hoy, who attended the first Christ Renews His Parish retreat two years ago, said he was not aware of the nature of the retreat other than he thought he would be devoting a weekend to his own spiritual growth.

"I attended the renewal by chance," he said.

Parishioner Janene Rowe, who also attended the renewal, said it is not an uncommon occurrence now for parish members to gather before and after Mass to visit and share fellowship.

"There is also a sense of family and belonging within the parish that goes beyond the place of worship," Rowe said.

Parishioner Michele Kountz said Christ Renews His Parish has made St. Anne's "warmer and fuller."

"I enjoy and look forward to going to St. Anne's now," she said.

St. Anne has so far hosted two Christ Renews His Parish retreats. The first year, to get the program started, it was facilitated by a team from Cleveland, Ohio. That year there were eight participants, who became the team for this year's retreat. This year's program was attended by 16 parishioners.

Sister Shirley explained that anyone who goes through the retreat has the opportunity to participate on the team for the following year's retreat. Fourteen people will be on next year's team.

Even though the retreat is nearly a year away, the team has already begun formation for the weekend. McGlothlin is its spiritual director. She believes preparing for next year's retreat is as much, if not more, of a spiritual renewal than the two-day initial retreat.

"The large part of my spiritual renewal is getting ready personally and as a team for the next retreat," she said.

McGlothlin said team preparation includes 12 formation meetings—one each month. The meetings include shared prayer, Scripture learning and witness talks. The witness talks are given by team members and are critiqued by the team.

"There is positive feedback and some negative criticism—but this helps improve the talks," Sister Shirley said.

McGlothlin said she is enjoying the formation process.

"I am 10 times more excited now about what I see and what I am anticipating happening than I was immediately coming out of the weekend," McGlothlin said.

Sister Shirley said spiritual renewal retreats will continue each year until everyone in the parish has had the

opportunity to participate. Then the renewals will cease for a few years and the cycle will restart.

"Like the title says, I would like to see it renew the parish—totally renew the parish," Sister Shirley said.

"After people share their God with you, you really do feel you are standing on holy ground."



Franciscan Sister Shirley Gerth (left) stands with Ann McGlothlin in front of St. Anne Parish Center in New Castle.

St. Anne Parish (1873)

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Number of Households: 312

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Priest Minister: Rev. Joseph F. Rautenberg
Priest Moderator: Rev. Stanley J. Herber, VF

Administrator of Religious Education:
Susan Yanos

Youth Ministry Coordinators: Lance and
Deanna Malott

Music Director: Rosemary Thomas
Parish Council Chair: Arlene Ayres
Administrative Assistant: Vicky Hatley

Masses:

Saturday Anticipation — 5:00 p.m.

Sunday — 8:30 a.m.

Holy Day — 5:30 p.m.

As part of a weekly series of deanery profiles, The Criterion will profile people or organizations from all parishes in the 11 deaneries of the archdiocese. A different deanery is profiled each month until every parish in every deanery has been covered.

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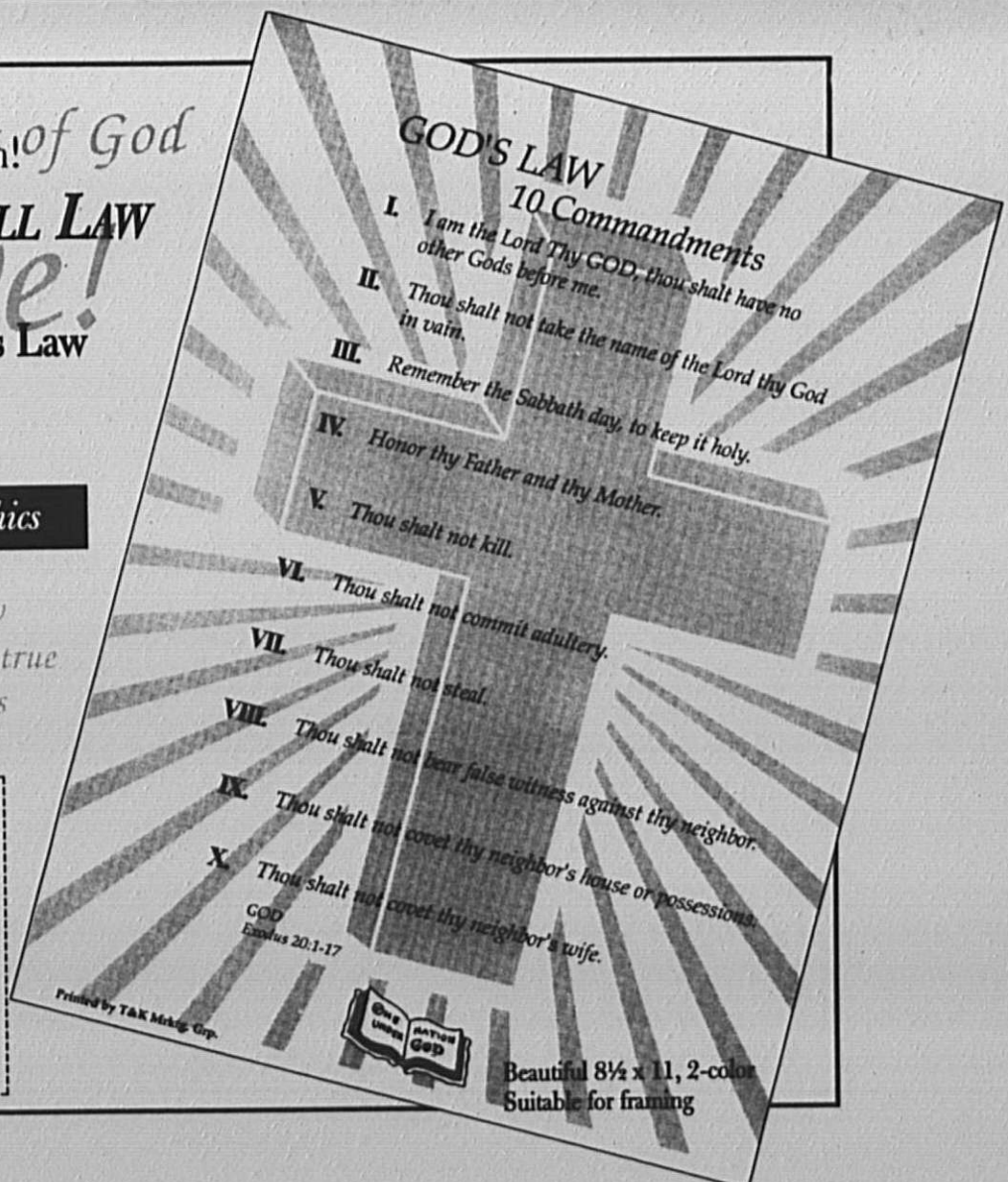
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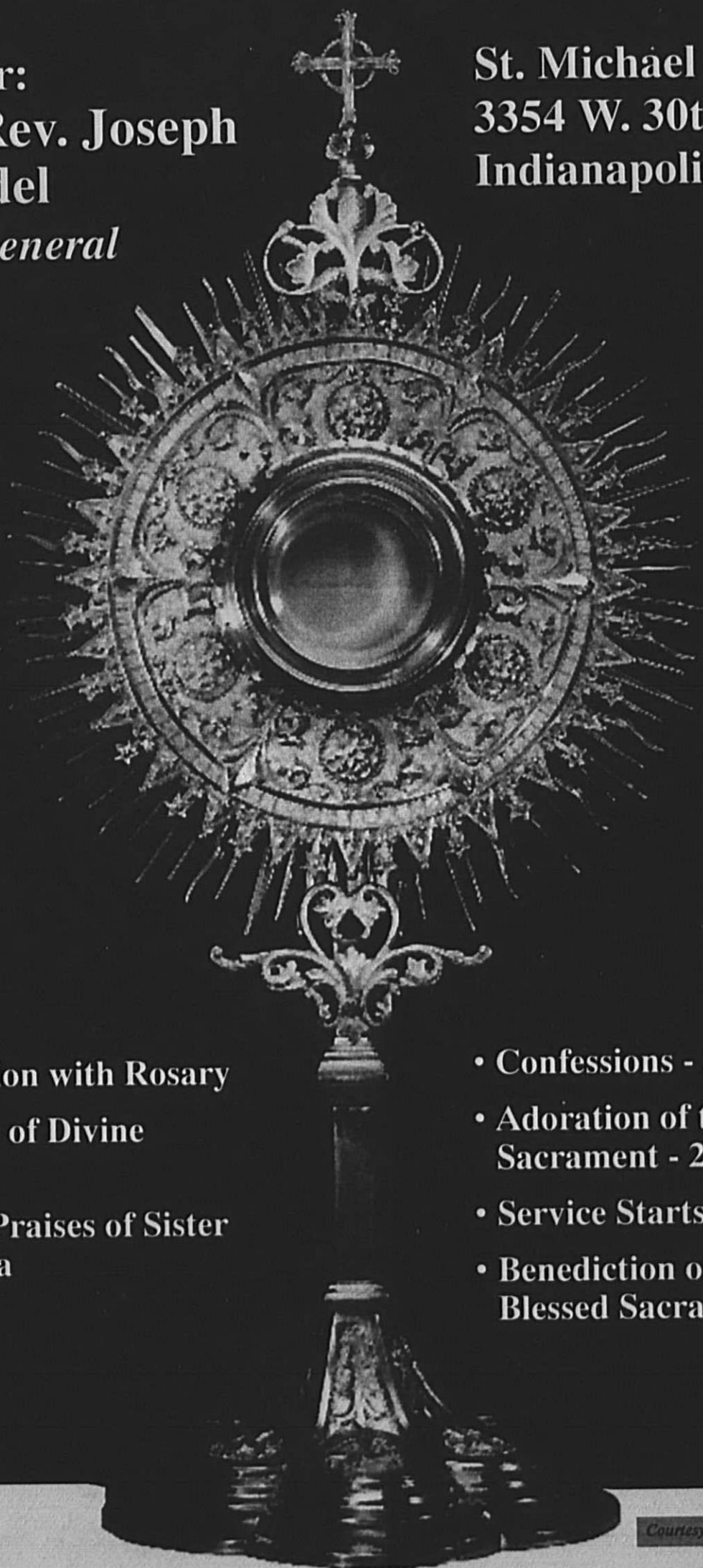


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- Procession with Rosary
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- Confessions - 2 p.m.
- Adoration of the Blessed Sacrament - 2 p.m.
- Service Starts - 3 p.m.
- Benediction of the Blessed Sacrament

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Faith Alive!

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Respect and flexibility foster communication, improve relationships

By Judy Esway

In the early years of our marriage, my husband and I argued a lot.

My biggest frustration was when he would simply walk out of the room just because I told him to leave me alone.

What was wrong with the man? I thought any male in his right mind knew that when a woman says, "Leave me alone," she means, "Give me a hug, tell me you love me, tell me everything will be all right."

I was shocked to discover that many people (of a certain gender) can't read between the lines. And my husband was equally shocked that anyone would expect that he could.

So, after we visited a counselor, I learned to say what I mean (which still seems silly to me), and he learned to rephrase it and say it back just to be safe. Simple too!

Once we learned a few basic techniques for communicating better, we were amazed, really, that they were so simple.

Anyone can master these techniques. It just takes a little practice.

But before I learned the "art"—it's really a "skill" of communication—here are some things I used to do. I don't recommend them, because they don't work and they always result in problems:

- Bringing up an "issue" with my husband on Super Bowl Sunday (which is so tempting).

- Making statements like, "You always exaggerate—always, always!"

- Saying, "If you don't change, I'm leaving you."

- Yelling at your teen-ager: "You took my car where? You're grounded for 10 years!" Careful now. Do you really want to feed your offspring when you're on Social Security?

- Bringing up the past: "I remember what you said to me in 1967. Did you think I'd forget?"

Now here are some suggestions that do work in a family's favor for fostering a better atmosphere for improved communication at home:

- Keep a sense of humor. A knock-down, drag-out fight today could end up

being a new family story told around the kitchen table for years to come.

- Be flexible. Perhaps the other person (or you) is not yet capable of making a major change. Have second and third options.

- Work on your own emotional and spiritual growth. We've heard it said a thousand times: "You can't change anybody. The only person you can change is yourself."

- Let the other person know you will not walk away from the relationship because you are committed to working it out. People can thrive in a relationship when the fear of abandonment is taken away.

- Respect the other person's opinions and feelings, even when they are different from yours. When we gasp or raise our eyebrows, we force others to tell us what they think we want to hear.

Learning about different personality types also can help family members learn to communicate better.

For example, extroverts think aloud, and introverts usually don't say anything until they have something to say. This can be extremely frustrating for both types of people. But when we realize that our brains are "wired" differently, then we can be more tolerant.

Yet even when we have new relationship information and have grown, we may still occasionally fall back to "earlier," less mature ways of behaving because we come to the relationship with separate pasts.

Our families of origin have influenced us, often in subtle, unconscious ways. We may have to take a serious look at how we learned to communicate in our childhood homes. If it wasn't healthy and nurturing communication, it may be time to learn better ways to relate to others.

- Finally, of course, forgiveness is everything at home.

Laugh and forgive, and let it go, just as God does with us. As believers, we are expected to do no less.

(Judy Esway is the author of *Real Life/Real Spirituality* (for Busy People Who Want to Pray) published by Twenty-Third Publications.)



One great family strength is the ability to come together in times of crisis. But when a family's usual ability to cope collapses, family members can't bring their individual strengths to bear on the situation because they are fighting with each other. In those situations, it's important to seek professional counseling to resolve relationship problems.

Sometimes people need to seek marriage or family counseling

By Fr. David K. O'Rourke, OP

What can you do when there is trouble in the family and the trouble gets so bad that family members can't talk about it?

That fairly common situation is one of the toughest problems families can face.

It is particularly difficult because when people are in trouble, the first place most turn for help is to the family.

But if the people they normally turn to for help are the ones they're having the problems with, then they're in a real bind.

One great family strength is the ability to come together in times of crisis. Every day I see ordinary families mustering the ability to handle unexpected crises, from sickness and death to troubles with the law to disabling emotional illnesses.

Families are our basic structure for dealing with trouble from the outside. But when the trouble is inside the family, the ability to muster needed strengths often is neutralized.

In such situations, I believe some help from an experienced counselor may be needed to get the family's wheels turning again.

When a family's usual ability to cope col-

lapses, family members can't bring their individual strengths to bear on the situation because they are fighting with each other.

This is where a professional counselor or person trained in ministry can help as a neutral third party. Actually, by doing very little, a third party can be very helpful.

The order of business is simple:

- First, it's necessary to get everyone's fingers off the panic button by setting a calmer tone and reassuring them that the family is going to survive.

- Second, it's important to help family members articulate what they already know: that they are frustrated, angry and disappointed.

- Then it's time to help family members agree on a way to handle the situation to best resolve the problem.

Ordinary trouble within a marriage and a family can become long-lasting and serious. But it need not damage family relationships. When the family system stops working, it's necessary to get help from a reliable outside resource.

(Dominican Father David O'Rourke lives at St. Mary Magdalen Church in Berkeley, Calif.)

Discussion Point

Simple ideas can work wonders

This Week's Question

What steps have you taken that improved communication at home?

"Because we're newly married, we merged our finances and needed to improve our communication about how much we were spending. I posted our bills that were due or upcoming and what paycheck they needed to come out of on our calendar wall in our music room. That way we both know how to gauge our spending. It works really well!" (Megan Tobin, New Orleans, La.)

"Taking time to eliminate distractions (by) turning off the TV or not answering the phone, and sitting down with family members to talk." (Dawn Giblin, Houston, Texas)

"Probably for my wife and myself it's been a common involvement in activities, whether at church or social

events. We each have our own interests, but it's important to remember our shared life through sharing our time together too." (Fred Shetz, The Woodlands, Texas)

"To reach out to my elderly parents, who live at a distance, I initiate weekly phone calls. I used to wait for them to call, but when I call them first, they look forward to the calls and feel my love for them more than before." (Barbara Lee, Milwaukee, Wis.)

Lend Us Your Voice

An upcoming edition asks: What have you learned—discovered—about life from someone who was dying?

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



Entertainment

Viewing with Arnold/James W. Arnold

Selena profiles life of the late Tejano singer

The zany and sometimes profound contradictions within popular culture are more apparent to outsiders and non-fans.



Consider Selena Quintanilla Perez, the Tejano singing star who is the subject of the new biopic *Selena*. (Tejano is a mix of pop and the polka-like beat of Tex-Mex country music.) Most

everybody knows about her. A hugely popular entertainer in the Southwest music culture, she was headed for crossover megastar status à la Whitney Houston when her life was cut short at age 23 by a bullet fired senselessly by an unstable female member of her entourage.

This \$20 million movie (a definite bargain by Hollywood standards) tells her story, with talented, beautiful Jennifer Lopez jump-starting her own already-rolling career in the charismatic title role. (She dances with zest, but lip-synchs the songs.)

But this is no mere biography recounting the details of an unfortunately brief

and conventional (for show biz) life.

Selena's musical father Abraham (always strong Edward James Olmos), a lover of doo-wop, starts a family band, and mom (stick-out performance by Constance Marie) and the kids go along. He's tyrannical, a perfectionist, but only a shadow of the dad in "Shine." Life is lived on a bus, traveling, with one-night stands and little money.

Daughter Selena shows prodigious talent, and the band finds success when she adds effervescent dancing and a Latin essence to her dad's square taste in music. (Happily, he liked "Over the Rainbow," which gives us an excuse to hear Selena sing it, poignantly, over the final credits.)

She falls for a "heavy metal" rock guitarist, but the family eventually approves. They make a hit record, their popularity spreads north and south of the border, and Selena wins a Grammy.

The difference is that Selena has become a sacred trust. There is a literal iconic flavor to Selena worship among her fans. A good family girl, Selena is wholesome even in her shrewdly sexy moves and halter tops and tight pants, and she is

capable of charming all ages and genders. Writer-director Gregory Nava, himself a major artist (*El Norte* and *My Family*), feels "magnified" just in doing the project and describes Selena as "a bright, shining, uplifting light."

Fair enough. Nobody wants to step on somebody else's legend-building, especially a positive, upbeat force like Selena. But it's interesting about the crossover between pop stars and saints, how they fill the icon gap in modern life. Even actress Lopez says Selena watches over her. "Selena's my guardian angel."

All this may just be appropriating religious rhetoric to express what Lopez-as-Selena herself says in the film after a concert: "I have a feeling my dreams are the same as all those people's. They are all centered on me."

If true, that doesn't have much to do with religion, but more (if we exclude fame and wealth) with hopes for a better life in this world. Pop stars displace as well as replace saints. Selena, either as person or myth, has no other obvious religious connection. In the movie, religion never comes up, except for a mention of being married in church. But the heroine makes a fine role model as a loving daughter and sister, yet also strong-willed and courageous in her career and marital choices.

Perhaps the best sequence is a remarkable, restaged 1992 concert in Monterey, Mexico, with 7,500 extras replacing the 125,000 actual attendees. There is a crush toward the stage, and only Selena's courage prevents catastrophe.



Actor Edward James Olmos and actress Jennifer Lopez star in *Selena*, based on the life of the young Tejano singer murdered in 1995.

Many reviewers have complained that the film is a pretty standard pop star biography. However, Nava's script gracefully explores not only the complexities of family but the ugliness of prejudice on both sides of the Rio Grande and Selena's success in breaking down barriers.

The performance footage is outstanding. It's not only flawlessly edited and dubbed, but sizzles with movement and excitement, both on stage and in the audience. It's all laid on a soundtrack of Selena's rich voice and the constant delighted (and frightening) roar of 1990s' pop live entertainment.

(Satisfactory for youth and adults.)
USCC classification: A-II, adults and adolescents.

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Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 6, 1997

- Acts of the Apostles 4:32-35
- 1 John 5:1-6
- John 20:19-31

The Acts of the Apostles is the source of this weekend's first reading.



At one time, the book of Acts very clearly was seen as virtually a continuation of St. Luke's Gospel. (Insertion of St. John's Gospel between the Gospel of Luke and Acts has blurred this unity.)

The ancient arrangement has a compelling ecclesiological point. The life of Jesus is continued in the church. The Lord ascended into heaven. However, the Lord still lives in the church.

This weekend's first reading well describes the lives and attitudes of the first Christians. They lived in a community. Each surrendered his or her personal possessions for the use of all.

These characteristics certainly were regarded by the church at the time, and thereafter, as ideals. They formed the basis for that which the church later came to offer as a singular and exemplary way of Christian living—the religious life.

Many Christians, of course, do not choose religious life. Nevertheless, the church offers the experience of the early Christians as the natural outgrowth of the Lord's teaching and as an example for all. Supplying the second reading is the First Epistle of John.

As so often is the case with writers of the Scriptures, the author of this epistle gives little indication of why or under what circumstances he wrote the work.

However, it is clear that faith in the message and in the person of Jesus was all important to the writer. He yearned to share his faith with a community which sur-

rounded him or in which he was interested.

The reading this weekend bears out this yearning. The text is strong and clear in its affirmation of Jesus. The epistle also insists that the Holy Spirit of God prompts faith. It also reminds its readers that to love God is to love God's children.

St. John's Gospel provides the last reading. The reading is abundant with meaning.

The reading presents two events in the lives of the apostles after the Resurrection of Jesus.

The first is the Risen Lord's appearance to the apostles when they were greatly afraid. In fact, they were gathered behind locked doors.

Jesus passed through these barriers. He stood in the midst of the apostles. The meaning is obvious. Earthly restraints mean nothing before the Lord. He is risen! In Jesus is the power of God.

In this meeting, Jesus also transfers to the apostles the power to forgive sins. Even to imply possession of such power was overwhelming for pious Jews such as the Eleven. To forgive sin was a prerogative solely of God. The prophets dared not assume such a privilege. The high priest never claimed such authority, nor did the great kings David and Solomon.

Yet it belonged to Jesus. In conveying this power to the apostles, Jesus specifically linked it with the Spirit of God. In exercising this power, the apostles then would act in God's name, but also with God's own omnipotent power.

In the second part, Jesus appears to Thomas, who had doubted the Resurrection. Thomas culminates the event with his salute to Jesus as "Lord and God." It underscores what previously was written.

Jesus then blesses all who believe but have not seen as Thomas saw.

Reflection

It is only a week after Easter, and the church already is teaching its powerful lesson. The Resurrection of Jesus is eternal in

Daily Readings

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

Tuesday, April 8
Acts 4:32-37
Psalm 93:1-2, 5
John 3:7b-15

Wednesday, April 9
Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 10
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 11
Stanislaus, bishop
and martyr
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 12
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, April 13
Acts 3:13-15, 17-19
Psalm 4:2, 4, 7-9
1 John 2:1-5a
Luke 24:35-48

its power and life-giving ability. It was not an event, however momentous, which came upon the series of human happenings and then passed into history. It is now—for us. It is for all time—for everyone.

To understand the message, it helps to know the meaning of the word "spirit." In the ancient Greek mind, "spirit" was the very embodiment of life itself. A person's absolute identity, indeed a person's very existence, was in that person's spirit.

The glory of the Resurrection for humankind is that the living Lord envelopes all who accept the Gospel with the Spirit of God. This Holy Spirit con-

sumes them with the holy life of God.

In this Spirit, all reality becomes obvious. Earthly possessions pass away. They are at our disposal to serve those great realities which never die, the realities of the Spirit.

The Lord encounters us still. He still refreshes us with God's life. He still gives us the life and strength of the Spirit. He comes to us through the church, built on the apostles, indeed built on the sinful Peter and the doubting Thomas, both of whom were exalted over their sins by their own faith and by God's merciful forgiveness.

Question Corner/ Fr. John Dietzen

Outstretched hands express love, reverence



A member of our parish tells us he has it on good authority that when Communion is received standing, liturgical law requires that one genuflect before receiving. That's news to me. I've only seen it done two or three times, but I said I would find out. Is that now a rule for going to Communion?

I don't know who his authority was supposed to be, but there is no such requirement.

The *General Instruction on the Roman Missal* says only that communicants should "make a suitable reverence" before responding "Amen" to the words "The body of Christ." It has the same notation twice (Sections 244 and 245). This reverence might be a genuflection or several other actions, such as a bow.

The point has been made, very fittingly I believe, that the most expressive act of reverence before Communion is the one the vast majority of people already use, which is holding out their hands.

Outstretched hands are a powerful symbol, for most of the human race, of nearly all those things we want to say to God as we come to receive the body of Christ.

Whether it's a child standing before his parents, a starving mother in Rwanda, or ourselves before the eucharistic Lord, open hands held out to someone express our desire and need for what that person has to give.

The open hands also proclaim other feelings in our hearts at that time: our

hunger and reverence for the gift we ask, our trust that the giver will give it, humility in acknowledging total dependence on what we will receive, praise and thanks for the generosity of the one who offers the gift, and much more.

As a priest, I admit to being deeply moved by this eloquent gesture every time I give Communion. It's hard to imagine any other action capable of carrying such a weight of spiritual meaning for approaching Communion. It is also unobtrusive.

Some may object that this sounds fine, but how many think of all this every time they receive the Eucharist?

It's true, of course, that we need to be always more conscious of why we do what we do. But one might make that same objection about a kiss or a hug. What husband and wife reflect consciously on the deep meanings of these actions every time they say hello or goodbye?

Whether they do or not, however, the meaning remains and inevitably achieves its effect when such acts are done in a context of love and devotion.

It's the same with open hands extended in prayer and hope. This nearly universal gesture in its own way accomplishes what it symbolizes: humbleness and hunger.

(A free brochure on ecumenism, including questions on inter-Communion and other ways of sharing worship with people of other faiths, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

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My Journey to God

A New Day

The semi-conscious urge to awaken besets me. Sleep takes command only momentarily, then my eyes open wide.

Standing at bedside, I stride toward the window. The blind is lifted, and I gaze down at the dew on the grass, and the leaves on the white birch tree rustling in the wind.

Hark! A new day!

Sleepily I stroll to the bathroom and make faces in the mirror, opening eyes with shaky fingers. I smile before the mirror, then brush my teeth.

Sleepy feelings have vanished. Again looking through the blind in the window, I see the bright red sun now peeking over the horizon.

Hark! A new day is dawning!

Dressing and grooming are always a chore for me, but anticipation of greeting my lovely overtakes and a happy husband descends the stairs.

Looking at her sitting in her wheelchair with her eyes closed and an afghan over her knees, I'm saddened but thankful that Alzheimer's disease has not fully consumed her.

A kiss on her cheek renews memories of our happy past.

A view from the large bow window reveals neighbors scurrying off to work in their cars, and children walking on the sidewalk on their way to school.



Hark! A new day is beginning!

The aroma of coffee perking, bacon sizzling and the smell of raisin toast from the kitchen renews my strength, and I refuse to succumb to unhappy thoughts.

I feel young again.

Hark! God has given us a beautiful new day!

By Michael Morgan

(Michael Morgan is a member of St. Charles Borromeo Parish in Bloomington. His wife, Alice, has been ill for seven years.)

The Active List

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

April 4

St. Mary Parish, New Albany, will hold exposition of the Blessed Sacrament, 9 p.m. - 1 a.m.

St. Joseph Parish, 2605 St. Joe Rd., West Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday vigil adoration from 7-8 p.m. All welcome.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion at 8 p.m. All welcome.

St. Thomas Parish, Fortville, will hold Mass, exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Council #191 of the Knights and Ladies of Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

Apostolate of Fatima will hold Holy Hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m. to noon. All welcome.

Holy Guardian Angels Church, Cedar Grove, will hold adoration of the Blessed Sacrament after 8 a.m. Mass until 5 p.m. All are welcome.

Catholic Charismatic Renewal of Central Indiana will gather at St. Monica Church, 6131 N. Michigan Rd., Indianapolis. Teaching will begin at 7 p.m., praise and worship at 7:30 p.m., followed by Mass and healing service. Information: 317-927-6900.

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7

a.m.-5:30 p.m. Mass. Benediction before Mass. Everyone welcome.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

Sacred Heart Church, 1530 Union Street, Indianapolis, will hold exposition of the Blessed Sacrament following 8 a.m. Mass and close with Benediction at 5:15 p.m.

April 4-6

Fatima Retreat House, 5353 E. 56th St. Indianapolis, will hold a Silent Retreat in the tradition of St. Ignatius for men and women. Fees and information: 317-545-7681.

April 4-13

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold an Intensive and Advanced Centering Prayer Retreat. Information, registration: 317-788-7581.

April 5

St. Paul School, New Alsace, will host an Alumni Reunion Dinner and Dance in the Parish Center, 9798 N. Dearborn Rd., Guilford, beginning with Mass at 5:30 p.m. Information, reservations: 812-623-2699; 317-888-2862.

Christ the King, Indianapolis, King's Singles will play volleyball at St. Lawrence. Meet at Christ the King at 6:15 p.m.

All Saints Catholic School will hold a Spring Raffle and Monte Carlo Night at St. Joseph Church, Elford Hall, 1401 S. Mickley Ave., Indianapolis, 6 - 11 p.m. Information: 317-636-3739.

A pro-life rosary will be prayed every Saturday at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis. All are welcome.

April 6

Divine Mercy Sunday will be celebrated at St. John the Baptist Church, Starlight, 8310 St. Johns Rd., Floyd's Knobs. Confessions at 2:15, Procession, Chaplet, Holy Mass to follow. Information: 812-948-2003; 812-952-3251.

St. Patrick Church, Terre Haute, will celebrate the Feast of Divine Mercy beginning with exposition of the Blessed Sacrament at 3 p.m., followed by the Way of the Cross and the Chaplet of Divine Mercy. Confessions begin at 3 p.m., Benediction at 5 p.m. Information: 812-234-6746

St. Francis Xavier Church, Hwy. 31 & Hwy. 160, Henryville, will hold a smorgasbord, craft fair and quilt raffle, 11 a.m. - 1:30 p.m. Adult tickets: \$5, children: \$3; under 5: free. Information: 812-256-3200

St. Michael Church, 3354 W. 30th St., Indianapolis, will present "Vessels of Mercy" at 2 p.m.

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m. All are invited.

St. Christopher Parish, Indianapolis, Singles & Friends is hosting morning coffee and donuts in the parish activity room 8:30 a.m., 10:30 a.m. Information: 317-879-8018.

A Schoenstatt Holy Hour and Mass beginning at 2:30 p.m. at Mary's Rexville Schoenstatt. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

St. Nicholas, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

St. Roch Church, 3600 S. Pennsylvania St., Indianapolis, will hold its 75th Anniversary Mass at 10:30 a.m. celebrated by Archbishop Daniel



"Remember when wearing a mantilla denoted reverence, and not a bad hair day?"

© 1997 CNS Graphics

April 8

St. Christopher Parish, Indianapolis, Singles & Friends will hold Movie Night Downtown. Information: 317-879-8018.

Marian College, 3200 Cold Spring Rd., Indianapolis, will hold a series of Mature Living Seminars from 10 a.m. - noon, in Room 251 of Marian Hall. Week four "Why Four Gospels?" presented by

—See ACTIVE LIST, page 15

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Gettysburg/Valley Forge... June 14 (9 days) ... Washington \$720.00

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Yellowstone... July 19 (12 days) ... our first national park \$895.00

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The Active List, continued from page 14

Franciscan Sister Barbara Leonhard. Information, registration: 317-955-6000.

The Ave Maria Guild will meet at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove at 12:30 p.m.

Our Lady of the Greenwood Marian Prayer Group will meet every Tuesday from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

April 9

The archdiocesan Family Life Office will present Natural Family Planning instruction every second Wednesday, 7:30

p.m., at the O'Meara Catholic Center, 1400 N. Meridian, Indianapolis. Fee: \$20. Information, registration: 317-236-1596.

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. All are welcome.

April 10

Saint Meinrad College, St. Meinrad, will present the 1997 Thomas Lecture "Created in our Own Image?: A Theological Reflection on the Future Developments in Human Genetics," by Dr. James J. Walter in the Newman

Conference Center at 8 p.m. Information 812-357-6501.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m. - 5:30 p.m. Mass. All are welcome.

April 10-11

The Catholic Choir of Indianapolis will present the Journey Concert, 1500 years of Evolution in Sacred Choral Music at St. Joan of Arc Church, 4217 N. Central Ave., Indianapolis at 7:30 p.m. Tickets: \$10. Information, tickets: 317-216-5588.

April 11

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction before Mass. Everyone welcome.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction before Mass. Everyone welcome.

The Couple to Couple League will hold a natural family plan-

ning class at 7 p.m. at Holy Name Church, Beech Grove. Information: 317-862-3848.

St. Christopher Parish, Indianapolis, Singles & Friends will attend Indianapolis Indians home opener at Victory Field. Information: 317-879-8018.

The Ave Maria Guild will have a rummage sale from 8:30 a.m. - 2:30 p.m., at St. Paul Heritage, 501, N. 17th Ave., Beech Grove.

April 11-12

Mt. St. Francis Retreat Center, 101 Anthony Dr., Mt. St. Francis, will hold a men's retreat "Images of Men in the Scriptures." Fees: resident: \$65; commuter: \$40. Information, registration: 812-923-8817.

April 12

Christ the King, Indianapolis, King's Singles will attend 8:30 a.m. Mass followed by breakfast and a trip to Lawrenceburg's casino. Information: 317-568-3892.

St. Bartholomew School, Columbus, will hold a spring auction, dinner and dance, 5-11 p.m., at the Donner Center, 22nd and Sycamore Streets, Columbus. Tickets: \$15. Information: 812-375-0923.

St. Christopher Parish, Indianapolis, Singles & Friends will attend Indianapolis Ice vs. Quebec hockey game. Meet at 6:30 p.m. Information: 317-879-8018.

A pro-life rosary will be prayed

every Saturday at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis. All are welcome.

April 11-13

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a TOBIT weekend sponsored by Central Indiana Marriage Encounter. Information, fee, registration: 317-897-2052

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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Youth News/Views

CYO launches chess league in archdiocese

By Mary Ann Wyand

It's fun, challenging and competitive. It's the new Catholic Youth Organization Chess League in the archdiocese.

Central Catholic School sixth-grader Michael Moran of Indianapolis participated in the Catholic Youth Organization's inaugural chess tournament on March 8 at the CYO Youth Center in Indianapolis and is looking forward to the start of CYO Chess League competition in the fall.

"I've played chess about two years," Michael said. "I learned the game from my dad. I've beat him two or three times."

Many of his friends at Central Catholic School play chess, Michael said. "I like to

play because it helps you learn patience and think better. I like how you can move the game pieces different ways than in other board games."

Plotting game strategy is fun, he said. "I like to use the four-move checkmate. It involves three game pieces... the pawn, bishop and queen."

CYO executive director Edward J. Tinder of Indianapolis said the tournament and league were created for youth who want to learn how to play chess, as well as for those students who already know how to play the game.

"It's a unique partnership between CYO and the schools," Tinder said, "because the chess club foundation is within the schools. We hope to serve a whole new group of kids with this new league. It's the perfect combination between an educational and social activity, and it's a great addition to our already diverse programming."

CYO sponsors a full slate of athletic leagues throughout the year, Tinder said, and also offers an annual science fair, hobby show, one-act play contest, music contest and summer camp.

"The new chess league is going to reach children with this particular interest that we may not have been serving otherwise," he said. "We think it's a great new relationship between CYO and the schools."

After watching the inaugural chess tournament for grade school and junior high school youth on March 8, Tinder said he is surprised that so many students play chess and are very good at the game.



St. Therese of the Infant Jesus, Little Flower parishioners Zach McCarty (left front) and Autumn Thompson (right, front) face off over a chess board during the Catholic Youth Organization's inaugural chess tournament on March 8 at the CYO Youth Center in Indianapolis.



Little Flower parishioner Jack Clark of Indianapolis contemplates his next move during the first CYO chess tournament on March 8.

"You could see the intensity in the children's eyes," he said. "It was the epitome of a friendly competition. Kids as young as second-graders through the eighth grade competed in the tournament. You could tell they had prepared for the competition. Chess requires problem solving and abstract reasoning, which from an educator's standpoint are going to increase the student's attention span."

CYO's inaugural chess tournament and new league are unique to this diocese, Tinder said. "I know of no other CYO organization that sponsors a chess tournament. We had a gym full of people at the first tournament. It was a lot bigger than we expected, so we definitely are meeting a community need."

Eighty students participated in the tournament last month, St. Gabriel parishioner Stan LaBuz of Indianapolis explained. He was the tournament director, and also worked with Betty Hutt and Steve Satterly at St. Gabriel School two years ago to ini-

tiate a chess club at that Indianapolis West Deanery parish.

"It was a team tournament, not an individual competition," LaBuz said. "We had teams from St. Gabriel, Central Catholic, St. Monica, St. Michael, St. Jude and Little Flower schools in Indianapolis and Our Lady of Mount Carmel School in Carmel (Diocese of Lafayette). The CYO tournament was an experiment to see what kind of response we would have, and it was surprising that so many schools had students who play chess so well."

LaBuz said the new CYO Chess League will supplement youth tournaments organized by Scholastic Chess of Indiana and the Indiana State Chess Association.

"Chess builds self-esteem and increases the level of concentration and length of attention span among participants," he said. "It's a great game. This new league is meant to encourage students who are learning the game of chess."

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

ANDRES, Betty Mae, 68, St. Anthony of Padua, Clarksville, Mar. 12. Wife of Harold Andres. Mother of Stephen, Phillip Andres, grandmother of six.

ANDRES, Leroy M., 82, St. Paul, Sellersburg, Mar. 17. Father of Janet Broadly, Joyce E. McCoy, Carolyn Thornton, brother of Hubert, Phillip Andres, Wilhelmina Beavin, Florence Renn, grandfather of seven, great-grandfather of three.

BECK, Frederick H., 86, St. Mary, Richmond, Mar. 13. Husband of Kathy (Cunningham) Beck. Father of Curt, Randy, Tom Beck, Statia Lontz, brother of Roberta Hopping, grandfather of five, great-grandfather of one, step-grandfather of five, step-great-grandfather of eight.

BIRCK, Marie A. (Battista), 83, St. Joan of Arc, Indianapolis, Mar. 27. Sister of Joseph Battista, Anita Meek, Antoinette Ashmore, aunt of one.

BOHNKE, Mary Helen, 91, Christ the King, Paoli, Mar. 25. Mother of Dick Bohnke, Bonnie Morris, grandmother of four, great-grandmother of four, great-great-grandmother of three.

CAITO, Mike F., 74, St. Jude, Indianapolis, Mar. 20. Father of John, Philip A., Michael E. Jr., Charles L., Frank S., Edward J. Caito, brother of Phil, Jr., August, Salvatore Caito, Magdalene, Mary Jane Caito, Angie Milto, grandfather of nine, great-grandfather of five.

CLARK, Carl Eugene, 59, Little Flower, Indianapolis, Mar. 16. Husband of Roseann E. Clark. Father of John C., Joseph E., James G., Mary Clarke, Martha A. Pfifer, brother of Rita Kriech, grandfather of six.

DEVILLEZ, Chester G., 74, St. Paul, Tell City, Mar. 20. Husband of Viola Schaefer Devillez. Father of Rebecca Cronin, grandfather of one.

GARVEY, Charles J., 78, St. Simon the Apostle, Indianapolis, Mar. 19. Husband of Betty (Fox) Garvey. Father of Mary Britton, grandfather of one, great-grandfather of one.

HARTLAGE, Nettie, 86, Prince of Peace, Madison. Mother of Margie A. Selig. Grandmother of two, aunt of several nieces.

HOWE, Loren H., 78, St. Augustine, Leopold, Mar. 12. Father of Loren A., Steven M. Howe, Velma Hubert, step-father of Danny, Greg Peter, Vicki Goffinet, brother of James Howe, Norma Lee Stephens, Wilma Koch, Mary Macchell, grandfather of seven, great-grandfather of four, step-grandfather of four.

JAMES, Mabel G. (Curl), 86, St. Michael, Cannelton, Mar. 10. Mother of Janice, Cletus C., Charles E., Delbert R., Donald L., Julius A., Jerry M., Larry D. James, Sharon Futrell, sister of Riley I. Curl, grandmother of 52, several great and great-grandchildren.

LEAHY, John Edward, 78, St. Matthew, Indianapolis. Husband of Mary Ann Leahy. Father of John Edward, Jr., Thomas D., Michael S., Gerald R., James K. Leahy, Katherine Hoefle, Margaret "Meg" Pike, Ann Court, Patricia Lucas, grandfather of 17, great-grandfather of one.

LOFTIN, Karri M., 18, St. Ann, Indianapolis, St. Ann,

Indianapolis, Mar. 22. Daughter of Brian and Michelle Loftin, sister of Briana Loftin, granddaughter of Bea Cain.

McFADDEN, Julia Rose, 86, St. Augustine, Jeffersonville, Mar. 18. Mother of Lois Marie Triplet, Marianne Sullivan, Karen Jean Sprigler, Paul Dennis, Lawrence Michael McFadden, sister of Paul Henley, Kathryn Conner, Pat Jenschke, grandmother of 21, great-grandmother of 38, great-great-grandmother of one.

MANNING, Mary A., 86, St. Joseph, Indianapolis, Mar. 24. Mother of Patricia Berger, Retta A. Gray, Mariella Sabotin, John W. Manning, sister of Carl W. Gribben, Vera A. Pein, Margaret C. Gribben, grandmother of 14, great-grandmother of several.

MILLER, Raymond "Chink", 80, St. Vincent, Bedford, Mar. 24. Husband of Mary L. (Graves) Miller. Father of Barbara Beaver, stepfather of Allene Hunter, Sue Ann Little, son of Mary M. Miller, brother of Geneva Brown, grandfather of five, great-grandfather of two, step-grandfather of seven, step-great-grandfather of 11.

NAMOVICH, Barney, 78, St. Mark, Indianapolis, Mar. 20. Husband of Martha Smilanic Namovich. Father of William, John, Dick Namovich, brother of Emily Adanik, Paul Noran, grandfather of eight, great-grandfather of two.

NOE, Omer Lee, 82, St. Michael, Brookville, Mar. 11. Husband of Helen (Seal) Noe. Father of Cheryl and Gary Noe, grandfather of four, uncle of one.

NOON, William "Bud", 92, St. Augustine, Jeffersonville, Mar. 17. Father of Martha L. Welden, Mary A. Backman, brother of Nellie M. Randall, Nola C. Sellmer, grandfather of two.

QUINLIN, Robert C., 79, St. Pius, Troy, Feb. 28. Father of Timothy M., Robert C., Jr. Quinlin, Carol Ann Flamion, Lana Peter, brother of Leonard, Francis Quinlin, Gladys Denu, Margaret Keller, Mary Evelyn Veigh, grandfather of five, great-grandfather of one.

POINTER, Melissa Lin, 19, St. Jude, Indianapolis, Mar. 24. Daughter of Oliver Gordon, Jr., Janet S. (Hazelett) Pointer, sister of Ryan Reach, granddaughter of Mary and John Hazelett, great-granddaughter of Opal Dailey.

RENN, Norbert J., 79, St. John the Baptist, Starlight, Mar. 24. Husband of Adelaide M. (Bowe) Renn. Father of George Stanley, Leslie, John, Randall, Carol Renn, Linda Hunter-Rothbauer, Charlotte Drake, Barbara Peay, Polly Franklin, Laura Bowlds, Joy Oglesby, Ethel Regan, Mary Leach, Alice Murley, grandfather of 33, great-grandfather of three.

ROBERSON, Clifford L., 74, St. Augustine, Leopold, Mar. 19. Husband of Judy Roberson. Father of Ramona, Allan, Jim Roberson, Sharon Myers, brother of Glen Roberson, Wilma Myler, Opal Hughes, Emogene Evans, grandfather of 10, great-grandfather of two, step-grandfather of two.

SHAUGHNESSY, Donald, Sr., 80, Sacred Heart, Indianapolis, Jan. 25. Husband of Emma (Powers) Shaughnessy. Father of Edward L., Donald J. Shaughnessy, Jr., Kathleen Shaughnessy-Hiser, Ellen Maria Callahan, stepfather of Jane Whisner, Anita Carney, Robert Powers, brother of Edward L., Regina Shaughnessy S.P., grandfather of 14, great-grandfather of two.

SPILLMAN, Jeanette C., 74, Holy Spirit, Indianapolis, Mar. 14. Mother of Michael, Mark, Tim Spillman, sister of Kay Heid, Ruth Marks, Winifred Messersmith, grandmother of six.

STOEN, Roger, 71, St. Paul, Tell City, Mar. 16. Husband of Margie Stoen. Father of Larry, Skip, Ted, Jim Stoen, Sandy Daugherty, brother of Helen Olson, Frances Curtis, Dorothy Barstead, Mary Marquard.

THOMAN, Steven Noerbert, 67, St. Christopher, Indianapolis, Mar. 16. Husband of Margaret Rosemary (Brinson) Thoman. Father of Keith Allen, Steven Elliott Thoman, Cheryl Ann Nelson, Christina M. Potts, brother of Bill Thoman, Phil Beyer, grandfather of 10.

TUMILTY, Rose M., 92, St. Mary, Greensburg, Mar. 26. Mother of John M., Thomas R., Linda, Sharon Tumilty, Betty Hamilton, Peggy Hash, Pat Upton, sister of Catherine Collins, Loretta Brown, grandmother of 14, great-grandmother of 29, great-great-grandmother of nine.

TURK, Phyllis, 74, St. Mary, Mitchel, Mar. 20. Wife of William Turk. Mother of Bill, Michael Turk, Lisa Baker, daughter of Gertrude Meyers,

sister of Betty Stevens, grandmother of nine, great-grandmother of one.

WALLACE, John G. "Jack", 68, Prince of Peace, Madison, Mar. 27. Husband of Mildred L. (Deputy) Wallace. Father of Mary Law, Jackie, John I. Wallace, grandfather of seven, uncle of three.

ZEIHER, Robert E., 75, Mary, Queen of Peace, Danville, Mar. 21. Husband of Margaret Zeiher. Father of Kristina Jones, R. Marianne, Richard M., William M., David M. Zeiher, brother of Loretta Webster, Mary Ann Neill, Judy Reynolds, Nancy Price, grandfather of 13.

ZUZOLO, Edward J., 68, St. Mary, Richmond, Mar. 15. Husband of Suzanne Zuzolo. Father of Gary, Patrick Zuzolo, Cathleen Straight, brother of Albert Zuzolo, Mary Jenkins, grandfather of four.

Providence Sister Mary Lourdes Mackey, 92, was music teacher

Providence Sister Mary Lourdes Mackey died on Mar. 24 at Saint Mary-of-the-Woods. She was 92.

A Mass of Christian Burial was celebrated at the Church of the Immaculate Conception there on March 26.

The former Mary Armella Mackey entered the congregation in 1929, professed first vows in 1932, and final vows in 1937.

Sister Mary Lourdes taught music at St. Agnes Academy in Indianapolis and at Saint Mary-of-the-Woods College. She was supervisor of music for the sisters for 29 years and the author of the elementary music series "To God Through Music." She also taught at schools in Illinois and Washington, D.C.

She is survived by several cousins, including Providence Sister Rosemary Mackey.

Providence Sister Dorothy Eileen Howard was nurse

Providence Sister Dorothy Eileen Howard died on Mar. 26 at Karcher Hall, Saint Mary-of-the-Woods. She was 86.

A Mass of Christian Burial was celebrated on April 1 at the Church of the Immaculate Conception there.

The former Dorothy Marie Howard entered the Sisters of Providence in 1933, professed first vows in 1936 and final vows in 1941.

Sister Dorothy was a registered nurse when she entered the community and ministered in the health care facilities for 33 years, serving for eight years as supervisor, administrator and director of nursing at Saint Mary-of-the-Woods.

She also served as a nurse in a Terre Haute doctor's office as well as ministering as a school nurse in Washington, D.C., and on the nursing staff of a convent in Quincy, Mass.

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Pilgrimage to new millennium a journey of conversion

Success will depend on how well people apply Gospel values to their own lives and move the Gospel message into society

WASHINGTON (CNS)—The pope has invited the church to step back from the busyness of life and make a pilgrimage to the Third Millennium, said the head of the U.S. bishops' office for millennium planning.

"The Holy Father is calling us to be in a different place in 2001 than we are in today," said Paul K. Henderson, executive director of the bishops' Secretariat for the Third Millennium and the Jubilee Year 2000.

Henderson addressed diocesan coordinators of pilgrimages and shrine directors at an annual workshop held recently at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Preparations for the jubilee year and new era involve looking at "what's happening in our lives," he said, "so when the year 2000 dawns on us, we have something to celebrate" and are "ready to enter into the Third Millennium as a different people."

Success will depend on how well people apply Gospel values to their own lives, he said, and then move the Gospel message into society.

"We need a sense of enthusiasm for the journey," he said. "The person we preach has to be Jesus Christ, and we have to preach and witness Christ with missionary zeal."

Henderson said the U.S. bishops have chosen a millennial focus for the next

five years. It's a quote from Pope John Paul II's 1994 apostolic letter *Tertio Millennio Adveniente* ("As the Third Millennium Draws Near"): "Open wide the doors to Christ."

He encouraged shrine and pilgrimage directors to use this image in their planning. "The beauty of the image is that faith is an invitation to open our hearts to Jesus Christ," he said. "When we open our hearts to Jesus Christ, don't we then begin to act in a different way?"

Henderson said Leviticus 25 lays out the Hebrew concept of jubilee year, "a year of favor from the Lord," when people were given the opportunity to start over.

He also recommended a book—*Proclaim Jubilee! A Spirituality for the Twenty-First Century*, by Maria Harris (Westminster John Knox Press)—in which the five principles of jubilee are given a modern context.

The precepts are:

- let the land lie fallow
- forgive debts
- let captives go free
- find out what belongs to whom and give it back
- and celebrate jubilee.

Diocesan pilgrimage directors are in a good position to help individuals, families and even parish councils, do something countercultural, Henderson said, by stepping back from busy schedules for "a time for prayer and right reflection."

In working with jubilee principles, he suggested, people will be looking at how they treat God's creation; how they practice reconciliation and forgive debts of all kinds; what personal hang-ups or baggage hold them captive; what gifts from God need to be given back; what things, including dignity, need to be returned to others; and how a hope-filled Christian people can lift the pessimism and discouragement of others.

It is important "to make these five precepts come alive in your program for the next few years," Henderson told workshop participants.

In one sense, he said, the pilgrimage becomes a catechetical process. He urged pilgrimage directors to make art and music part of their pilgrims' experiences, to "break open for people the rich history and tradition that we call our faith."

Henderson also said jubilee themes should be woven into what is already taking place and that ongoing programs should be evaluated for effectiveness.

Young adults, ages 20 to 30, represent a big challenge, he said, because "they no longer have the strong cultural and societal roots of Catholicism that past generations have had."

He said many are seeking spiritual roots but not necessarily organized religion, and they will need "different types of pilgrimages."

Henderson said a good strategy for the preparatory period is to identify a few "doable things." One that he suggested is going back and rediscovering the documents of the Second Vatican Council.

He also urged planners to focus on forgiveness and reconciliation. "How can we use the next few years to really think as a society about how we forgive and how we reconcile?" he asked, adding that such conversion must touch individuals, parishes, communities, church and society as a whole.

Historians say only one generation in 50 crosses into a new millennium, he noted. "In faith, can we believe that God... has given us a unique historical moment, a special graced opportunity?" he asked.

Fiscal Management Conference is April 19

An all-day Fiscal Management Conference will be held at the Archbishop O'Meara Catholic Center on April 19.

It's to help those working in the archdiocese learn more about financial management, accounting techniques, information systems, human resources issues and facilities management.

The keynote address will be given by Evansville Bishop Gerald A. Gettelfinger, former chancellor and vicar general of the Indianapolis Archdiocese.

Besides more than 20 workshops, progress reports will be given on the automated church system general ledger.

Those interested should call Lou Stenmoe at 317-236-7310 as soon as possible.

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Positions Available

Youth Minister Needed

St. Raphael, a large parish in the Louisville Highlands area, is seeking a youth minister to work with the young people of our parish. The individual will work with the Youth Commission to establish a total Youth Ministry program.

Send resume and qualifications by April 28 to Youth Minister Search Committee, St. Raphael Catholic Church, 2121 Lancashire Ave., Louisville, KY 40205.

Assistant Housekeeper (part-time)

Fatima Retreat House, located at 5353 East 56th Street, is seeking a part-time assistant housekeeper. This person will be responsible for assisting in maintaining the order and cleanliness of Fatima Retreat House to ensure an environment of comfort and convenience for both program participants and staff. Requirements include: a high school diploma or its equivalent; housekeeping experience is preferred. The hours will be about 18 hours per week including daytime, evening, and weekend hours.

Please send resume or letter of interest to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

Classified, continued

Positions Available

Dir. of Development & Stewardship

Active suburban parish of 1,100 households in Loveland, Ohio is seeking a full-time Development Director. Person hired will be responsible for communications and publications; implementing the parish/school strategic plan for development; public relations; fund raising activities; grant writing; business and community relations; the school's annual fund; and the parish's total stewardship process. Qualifications include a college degree or equivalent, good organizational skills, understanding of Catholic parish/school organization, and word processing ability. Salary based upon experience and qualifications. Send resume by April 15, 1997, to: Search Committee, St. Columban Church, 894 Oakland Rd., Loveland, OH 45140.

St. Luke Parish, Indianapolis, is seeking 1 or 2 persons to fill this role—the administration of CYO and adult programs.

Submit resume/letter of interest, by April 15, to: Ken Kern, 7620 Washington Blvd., Indianapolis, IN 46240. 317-253-1067.

Coordinator of Religious Education

Semi-rural, 780-family parish seeks a full-time coordinator for Total Faith Formation program. BS/BA related to religious education. Send resume to: CRE Search Committee, St. Michael's Parish, 519 Jefferson Blvd., Greenfield, IN 46140.

Campus Ministry

St. Joseph University Parish is seeking a pastoral associate to coordinate student programming in a parish-based campus ministry setting. The successful candidate will have a master's degree in theology, religious studies or related discipline, will be certified by the Catholic Campus Ministry Association or willing to seek certification, and will be willing to work in a team environment. Send letter of application, resume and three references to Fr. Martin Day, OFM Conv., St. Joseph University Parish, 113 S. 5th Street, Terre Haute, IN 47807.

Director of Religious Education

A growing parish of 1,100 plus households in suburban Cincinnati seeks a full-time Director of Religious Education, starting July, 1997. The parish has a total parish catechetical program which includes: Early Religious Education program of 180 children, preschool with 150 children, RCIA, many adult faith opportunities and an elementary school with an enrollment projection of 540 students in the coming year. Qualifications: MA in theology/religious education or the equivalent and/or Catechetical Leader Certification (DRE mode), 3 years of teaching experience and 1 year of paid administrative experience. Must be flexible and have good interpersonal and organizational skills. Send resume by April 30 to: DRE Search Committee, St. Columban Church, 894 Oakland Rd., Loveland, OH 45140.

Research Intern

Fatima Retreat House and the Benedict Inn Retreat and Conference Center are seeking a market research intern. This person will need a flexible schedule, computer skills, and knowledge of Catholic Church and ministry. An interest in research and marketing will be an asset. This is a one-year position paying \$7 to \$8 per hour part-time. Send a resume or letter detailing past work experiences and accomplishments by April 18 to: Search Committee, Fatima Retreat House, 5353 E. 56th Street, Indianapolis, IN 46226.

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Part-Time Cook

The Roman Catholic Archdiocese of Indianapolis is seeking a part-time cook for Fatima Retreat House. Responsibilities for this position include preparing meals on the weekends for program participants and staff.

Requirements for this position include knowledge of food planning, preparation, and nutrition and dietary standards; strong communication and interpersonal skills; excellent organizational ability; and ability to prioritize. Applicants must have a high school diploma or equivalent and have at least 1-2 years of experience in catering or food service.

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Little Corina lives in a small mountain town in Honduras. Her mother is blind and her father abandoned them. Your concern can make a difference in the lives of children like Corina.

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Through CFCA you sponsor a child for the amount you can afford. Ordinarily it takes \$20 a month to provide one poor child with the *life-changing* benefits of sponsorship. But if this is not possible for you, we invite you to sponsor at a level you can afford. CFCA will see to it from other donations and the tireless efforts of our missionary partners that *your child receives the same benefits as other sponsored children.*

Your sponsorship pledge helps provide a poor child at a Catholic mission site with nourishing food, medical care, the chance to go to school and hope for a brighter future. *You can literally change a life!*

And you can be assured your pledge has its greatest impact because our programs are directed by dedicated Catholic missionaries with a long-standing commitment to the people they serve.

To help build your relationship, you receive a picture of your child (updated yearly), information about your child's family and country, letters from your child and the CFCA newsletter. But *most important*, you'll receive the satisfaction of helping a poor child.

Please don't miss this opportunity to make a difference. *Become a sponsor for one poor child today!*



CFCA
Catholic
Child
Sponsorship

408

Yes, I'll help one child:

☐ Boy ☐ Girl ☐ Teenager ☐ Any in most need

My monthly pledge is:

☐ \$10 ☐ \$15 ☐ \$20 ☐ \$25 ☐ Other \$ _____

I'll contribute:

☐ monthly ☐ quarterly ☐ semi-annually ☐ annually

☐ Enclosed is my first contribution of \$ _____.

(Make check payable to CFCA.)

☐ I'd prefer to bill my first sponsorship payment to my credit card: ☐ VISA ☐ MC ☐ Discover

Card No. _____ Exp. Date _____

☐ I can't sponsor now, but here's my gift of \$ _____.

☐ Please send me more information about sponsorship.

FOUNDED AND DIRECTED BY CATHOLIC LAY PEOPLE

Name _____
(please print)

Address _____

City/State/Zip _____

Phone (____) _____

CRT 4/97

Send to:
**Christian Foundation for
Children and Aging (CFCA)**
One Elmwood Ave. / P.O. Box 3910
Kansas City, KS 66103-0910
or call toll-free 1-800-875-6564

Member: U.S. Catholic Mission Association, National Catholic
Development Conference, Catholic Network of Volunteer Service
Financial report available on request / Donations are U.S. tax-deductible