Pope beatifies 233 Spanish martyrs

VATICAN CITY (CNS)—Pope John Paul II beatified 233 martyrs of religious persecution in 1930s Spain, entrusting to their intercession an end to the country’s modern-day version of terrorism.

As 30,000 mostly Spanish pilgrims in St. Peter’s Square interrupted him with sustained applause March 11, the pope said terrorism is “the enemy of humanity” and an inherently losing tactic.

“Terrorism is born of hate and in turn feeds it; it is radically unjust and increases the situations of injustice; and it seriously offends against God and the dignity and rights of persons,” he said. “Therefore, no cause or ideology can justify it,” he said.

Basque terrorists in northern Spain have killed some 800 people in their three-decade campaign for a separate homeland. The latest victim, a 25-year-old university student, died March 9 in a car bomb attack near San Sebastian.

The martyrs recognized at the March 11 ceremony—the largest beatification ever—included priests, nuns and lay men and women who were killed between 1936 and 1939 in Spain’s civil war.

Though they died at the hands of military, nuns of a period of civil conflict, the pope said the martyrs were targeted solely for their religious beliefs.

“Terrorism is struck where it hurts the most, it attacks the foundations of society,” he said. “The newly beatified are shown to be examples, they are heroes of human dignity and rights of persons,” he said.

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The martyrs, who ran St. Augustine Home for the Aged in Indianapolis, averaged a shortfall of $151,332 each month to care for their 92 residents.

Often, there’s not enough money to cover the payroll. As the lack of money continues, the sisters said they do as their foundress, Blessed Jeanne Jugan, taught them more than a century ago. They go to the chapel, tell Jesus they’re problems and leave it there.

“If they speak of a resident who has passed away, they say, ‘She or he is in heaven now,’ and they talk about their current residents as friends.”

Sister Marie Jeanne Ranallo kindly served lunch, one resident chimes, “Nothing beats this place.”

A home where money is always running short, good cheer and hospitality are the surplus the sisters and staff expect.

“If they speak of a resident who has passed away, they say, ‘She or he is in heaven now,’ ” said Mother Charles.

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Jeanne Jugan climbed with Marie Jeanne shows a picture of the crude woman into her home in 1839. Of the Cross—brought a sick elderly who took the religious name, Sister Mary French peasant woman, Jeanne Jugan—She also refers to how the model of hosp- beatified by Pope John Paul II in 1982.

You need to say, ‘God, I need you.’ ”

The action was the beginning of an The order has changed little since the Founded when Blessed Jeanne Jugan

Marie Jeanne Ranallo

Marie Jeanne is also taking a computer class. Mother Charles said their foundress would approve of the new technology, such as the cell phone.

“Be at his service, even the unknown man.”

The order was the beginning of an order that now has homes for the elderly in 30 countries around the world. Walking through the home, Sister Marie Jeanne shows a picture of the crude wooden stairs Jeanne Jugan climbed with the blind elderly woman on her back. The stairs, barely the width of a shoe, led to Jeanne Jugan’s top-floor apartment. A dangling rope was the only means of support. The sisters no longer carry patients on their backs, but they haven’t lost the persevering spirit of an order that deals with the challenge of finding money every day. While the sisters keep a small savings account, most of it is used immediately to pay the bills. Sister Marie Jeanne said her title of director of development is “just a fancy title for begging.”

She’s also had to change the way she approaches businesses.

I used to be able to walk into any downtown office,” Sister Marie Jeanne said. “But now I’m stopped by the security guard, and if I don’t know someone I won’t even get past the elevator.”

Previously, the sisters could also approach business owners more easily. As smaller businesses dwindled and more corporations are formed, the sisters found it harder to ask for donations, mainly because the people running the businesses aren’t the owners and can only give a personal amount. The sisters have also begun mass mailing solicitations for funds.

While the sisters continually need money, they make sure their order’s morals and values are upheld. Mother Charles tells the story of being asked to sell a corner portion of their lot. The money was good, but the proposal wasn’t, and she turned it down.

“The person said, ‘Well, I thought you needed the money,’” she said. “I did, but then we would have to put up with what was on that property, and it was an unsuitable situation.”

The sisters base their existence on faith. They spend 3½ hours in prayer daily, which consists of the Liturgy of the Hours, 30 minutes of adoration, daily Mass and praying the rosary. Documented throughout the years of their order are stories of when the sisters were destitute and didn’t have enough food for their residents. A prayer to St. Joseph, who has been adopted as the order’s special protector, or a visit to the chapel always ends, they say, with their needs met.

For example, in the early 1900s, the sisters ran out of potatoes, and the stores didn’t have any. A prayer to St. Joseph brought 10 150-pound bags of choice potatoes unexpectedly to their door.

In 1852, one of the convents in France needed a monstrance but had no money. They prayed to St. Joseph and on the eve of his feast, a young lady brought them a silver one. The sisters can also look to their current situation to see how God has favored them, they said.

Sister Jeanne tells the story of smelling smoke last Thanksgiving Eve. Normally, she would not have smelled it because the apartment where the stove was left on was far down the hall.

“Everything happened at just the right time,” she said.

“God allowed that to show us how much he protected us,” said Sister Marie Jeanne. “It could have been a catastrophe.” A fire was prevented and the only harm done was damp belongings from the sprinkler system. The residents said they wouldn’t want to live anywhere else.

Bill Meyer, 97, came to the home with his wife 12 years ago when they ran through their savings paying for her medical expenses. His wife has since passed away, but Meyer said he doesn’t plan on leaving to live with his children because the sisters treat him so well.

“This is heaven on earth,” he said. The sisters smile and state that it’s the residents that make their job easy.

“You receive a lot from the residents,” said Sister Katherine Fairbairn, who has served at the home for two years. “They have so much wisdom and experience, and you get to see their faith.”

Little Sister of the Poor Celestine Meade serves birthday cake to resident Mary Sykes at St. Augustine Home for the Aged in Indianapolis. The sisters rely totally on charity for support.

Little Sister of the Poor Marie Jeanne Ranallo helps Harriet Kleykine during lunch. When speaking about their ministry, the sisters always talk about preserving the dignity of those they serve.
Monk teaches bread making on PBS series

By Mary Ann Wyand

Benedictine Father Dominic Garramone wants people to break bread with him—and not just at Mass. The monk from St. Bede Abbey in Peru, Ill., is the host of a popular public television series called “Baking Bread with Father Dominic.” The 13-part cooking show is “devoted to the art and heart that go into baking bread,” and is broadcast on more than 200 PBS stations throughout the United States. (Check local PBS listings.)

Making homemade bread isn’t hard, Father Dominic explained during a program about mixing and kneading basic bread doughs.

“Even if you’ve never tried baking bread before,” he emphasized, “it’s as simple as mixing flour, yeast and water. Just have fun and don’t be afraid of the learning process. Remember, it’s bread. It’s going to forgive you.”

Clearly an extrovert, the high-energy priest is as comfortable in front of a television camera as he is in the kitchen and at the altar. He wears a brown monk’s robe and black Converse high-top athletic shoes that are sometimes dusted with flour when he bakes bread in the monastery kitchen or on the studio set at KETC, the PBS station in St. Louis.

When “Baking Bread with Father Dominic” first aired on public television in 1999, the series made “an instant connection with viewers across the country,” said Matt Andrews, KETC’s director of sales and marketing.

The series’ Web site, www.breaking-bread.com, receives more than 200,000 hits each month from people who love “Father Dom” as much as they love his bread recipes.

Father Dominic teaches viewers how to make a variety of breads, including multi-grain and ethnic recipes, as well as scones, muffins, doughnuts, coffee cake, pretzels, pizza and other baked goods.

One program addressed baking with flour alternatives for people who have celiac disease and are allergic to gluten in bread. Another episode, titled “Kids in the Kitchen,” showed how children can learn to bake safe recipes.

“Bread making should be a relaxing, social and spiritual activity. When I’m baking in the kitchen, there’s always a subtext of the Eucharist and an undercurrent of Scripture—the multiplication of the loaves or the unleavened bread of Passover or the bread of life discourse in the Gospel of John. Those kinds of things are running through my mind whenever I’m baking, and it gives the action a certain sacramentality,” Father Dominic said.

Bread obviously plays an important role in both the Jewish and Christian traditions. Father Dominic said, citing the Sabbath bread and unleavened bread of the Passover in the Jewish tradition and the unleavened bread of the Eucharist first broken by Jesus at the Last Supper that is central to Christianity. The Lord’s Prayer mentions bread as a symbol—“Give us this day our daily bread”—in petition to God.

“Even if you’ve never tried baking bread before,” he emphasized, “it’s as simple as mixing flour, yeast and water. Just have fun and don’t be afraid of the learning process. Remember, it’s bread. It’s going to forgive you.”

One of the reasons why I agreed to do a television program is because people don’t really have a sense of contemporary monasticism,” Father Dominic said during an interview to promote the show. “I thought this might be my only chance to present a wide, wide audience with a look at a 21st-century monk and to be able to share our values to an audience that otherwise might not tune in.

“It’s an opportunity for me to talk about the things that are important to me in monastic tradition—things that I would talk about in a pulpit—in a context that is non-threatening to people,” he said. “I’m very careful on camera not to preach or proselytize. When I make references to the Scriptures, I try to make them respectful of the Hebrow tradition as well as the Catholic and Christian traditions. I want the show to be educational, but at the same time I do share a spiritual message. I talk about spiritual values on the program, and people respond to that.”

The Rule of St. Benedict, which forms the Benedictine tradition, emphasizes the sacramentality of everyday life, Father Dominic said. “I think bread baking is an extremely spiritual activity. When I’m baking in the kitchen, there’s always a subtext of the Eucharist and an undercurrent of Scripture—the multiplication of the loaves or the unleavened bread of Passover or the bread of life discourse in the Gospel of John. Those kinds of things are running through my mind whenever I’m baking, and it gives the action a certain sacramentality.”

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“Even if you’ve never tried baking bread before,” he emphasized, “it’s as simple as mixing flour, yeast and water. Just have fun and don’t be afraid of the learning process. Remember, it’s bread. It’s going to forgive you.”

“The process of mixing, kneading, shaping, baking and sharing each loaf of bread with others awakens our senses, nourishes our souls and invites companionship,” he said. “In fact, the Latin translation of the word ‘companionship’ is literally ‘with bread.’”

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Editorial

What happened to Catholic Ireland?

S

sure, ’tis bad news indeed that must be reported this St. Paddy’s Day about the terrible things that have happened in Ireland. It’s sad to say, but that great country that for centuries pre- served the Catholic faith—indeed, sent so many of its sons and daughters to leadership positions in the United States—is no longer the same.

From all reports, within one genera tion Ireland seems to have gone from being the most Catholic country in the world to a virtually anti-Catholic country today. The whole Catholic culture that once existed seems to have done so about face. Today the secular media there delight in publishing sometimes-absurd allegations about sexual relations among priests and religious, churches nearly empty and vocations to the priesthood and religious life have dried up.

Some of what has happened in Ireland is reported by Mary Kenny in her book Goodbye to Catholic Ireland: How the Irish Lost the Civilization It Created (Templegate, $20). She writes that weekly Mass attendance there—which was nearly 100 percent only a couple decades ago—has plummeted to 8 per cent in one county and 25 percent throughout the country among the young.

“In the Dublin media,” she writes, “it is a distinct disgrace to be known to be an observant Catholic.” She says that “political correctness” in Ireland has come to mean opposition to the Catholic Church.

This is the country that overwhelm ingly welcomed Pope John Paul II when he visited in 1979, just prior to his first visit to the United States. Phoenix Park was packed with more than a million people for his Mass. It’s a country where devotion to the saints and Celtic spirituality flourished.

A priest from Galway, visiting in the United States, sums up what has happened in Ireland in one word: prosperity. Business magazines report on the eco nomic revolution that has occurred in Ireland at the same time as the decline in religious fervor. Materialism invaded the green island along with economic pros perity.

Religious vocations have declined precipitously. As recently as two decades ago, Ireland had more than enough priests, and they regularly left Ireland to come to the United States and elsewhere in the world. The Church in the United States would be much different were it not for such men as Archbishops John England, John Hughes, John Ireland and so many other great priests and patrons of Irish descent.

Today, though, the Irish seminaries are nearly empty. Because of Ireland’s prosperity, young men do not see the priesthood as a way to escape the drudgery of poverty as many of their ancestors undoubtedly did.

The priest from Galway admits, though, that Church officials in Ireland have themselves caused much of the problem. In the past decade, there have been some sexual scandals among the clergy, beginning in 1992 with revela tions about a bishop’s affair with a woman. These, combined with exposés of nuns treating children cruelly, have conditioned the Irish to believe the more absurd the exposure, the more likely it is true.

The priest is quick to point out, though, that Ireland is no worse than most of the other countries in Europe. Mass attendance in Ireland, he points out, is still better than it is in England, France, Italy and other countries in Europe.

Mary Kenny agrees. In her book, she acknowledges that the secularization of the Irish culture was part of a worldwide trend that affected Ireland later than it did other countries because Ireland’s prosperity came later. However, she maintains, what is different in Ireland today is the belief that whatever is wrong in contemporary Irish society can be blamed on the Catholic Church rather than on secularization.

Here is a new challenge for Americans of Irish descent. The people of their ancestral homes need prayers more than ever. Pray for St. Patrick’s intercession, and that of SS. Brigid and Columba (Ireland’s other patron saints) as well, to reconvert the country that St. Patrick first converted back in the fifth century.

—John F. Fink

Evangelization must focus on person of Jesus Christ

A

nnually in the United States more than 160,000 people are received into the Catholic Church at the Solemn Easter Vigil. They are prepared through the process titled “Rite of Christian Initiation of Adults.” Our Archdiocese receives somewhere between 1,200 to 1,300 new members each year. Last year, we received the fourth largest number in the United States, more than 1,400 (e.g., more than the Archdiocese of New York).

New members who have not been baptized—called catechumens—are received the sacraments of baptism, confirmation and Eucharist at the Easter Vigil. New members who have been baptized in another faith—or candidates—receive the sacraments of confirmation and Eucharist.

Catechumens and candidates make a formal profession of faith in the rite of reception. At the beginning of Lent, new catechumens and candidates are endorsed publicly in the Rite of Election, a joy ous celebration that marks the cathe dral. Because of increasing numbers, we now have four rites of election at the cathedral. On average in the United States, the number of new cate chumens has been increasing by 10 percent annually. The number of candidates has been increasing by 15 percent. Numbers for our archdio cese at least match the U.S. average.

While numbers are not everything, they tell us that people are seeking God and want to do so in our Church. The numbers also speak of the impor tance of evangelization.

At the conclusion of the Great Jubilee 2000, Pope John Paul II addressed an apostolic letter—Novo Millennio Ineunte—to all members of the Church. In the letter, he outlines the agenda for the beginning of the third millennium of Christianity. Reflecting on the Holy Year 2000, he wrote, “I thought of its celebration as a providential opportunity during which the Church, 35 years after the Second Vatican Ecumenical Council, would examine how far she had renewed herself, in order to be able to take up her evangelizing mission with fresh enthusiasm.”

“Dear Brothers and Sisters, it is especially necessary for us to direct our thoughts to the future which lies before us … Often during these months we have looked toward the new millennium which is beginning, as we lived this year not only as a remembrance of the past, but also as a prophecy of the future. We now need to profit from the grace received by putting it into practice in resolu tions and guidelines for action. This is a task I wish to invite all the local churches to undertake. In each of them, gathered around their bishop, as they listen to the word and ‘break bread’ in brotherhood, the one holy Catholic Church of Jesus Christ is truly present and operative … Now is the time for each local church to renew its fervor and find fresh enthusiasm for its spiritual and pastoral responsibilities, by reflecting on what the Holy Spirit has been saying to the People of God in this special year of grace, and indeed in the longer span of time from the Second Vatican Council to the Great Jubilee …”

The pope’s letter proposes evange lization as the focus of our agenda as we begin a new Christian millennium. By God’s providence, our archdie cesan agenda mirrors this focus. Last Sept. 16, in the context of our “Catechesis in the Spirit of Hope: the Great Jubilee,” we launched in prayer the third phase of the Journey of Hope 2001, namely evangelization.

Confirmation was chosen as the centerpiece of our observance to raise awareness that evangelization is a common baptismal call and the gifts of the Holy Spirit received in confirm ation empower us for this mission. Pope John Paul makes an important point about evangelization in Part II of his letter, under the heading “A face to contemplate”:

“... We wish to see Jesus” (Jn 12:21). This request, addressed to the apostle Philip by some Greeks who had made a pilgrimage to Jerusalem for the Passover, echoes spiritually in our cars too during this Jubilee Year. Like those pilgrims of 2000 years ago, the men and women of the Church—other unself con sciously—ask believers not only to ‘speak’ of Christ, but in a certain sense to “show” him to them. And is it not the Church’s task to reflect the light of Christ in every historical period, to make his face shine also before the whole world? How often those who listen to the word and ‘break bread’ in brotherhood, the one holy Catholic Church of Jesus Christ are truly present and operative."

Archbishop Buechlein’s intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God’s call to priesthood and religious life.
La evangelización se debe enfocar en la persona de Jesucristo.

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimón del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.
A panel discussion to learn the truth about drugs and alcohol will be held at 7 p.m. March 27 at Roncalli High School, 3300 Prague Road, in Indianapolis. Panel members include an addiction counselor from St. Francis Hospital, an Indiana State Police officer and a representative from Alcoholics Anonymous. For more information, call 317-787-8277.

The Congregation of the Sisters of the Third Order of St. Francis of Oldenburg will host a concert by the Russian Archiglas Choir at 7 p.m. March 20 in the main chapel. The choir is from St. Petersburg, Russia, and is touring the United States as part of a cultural exchange. For more information, call 812-933-6476.

Holy Trinity Church in Indianapolis will host its Spring Bazaar on March 24. Orders for the Bazaar will be taken. The price is $14 per loaf. To order, call 317-636-8874 or 317-634-2289.

A “Journey Through the Old Testament” class will be held from 7 p.m. to 8:30 p.m. on Thursdays from March 15 through June 21 at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis. Servants of the Gospel of Life Sister Diane Carollo, director of pro-life activities for the Archdiocese of Indianapolis, will teach the classes. To register, call 317-543-4921.

The Msgr. Raymond Bosler Lecture Series will be held from 7 p.m. to 8:30 p.m. March 20 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. John F. Fink, editor emeritus of The Criterion, will discuss “Vatican II: A Look Forward and Backward.” Fink is also the author of several books. The lecture is free and open to the public. Refreshments will be provided. For more information, call Darcy Troville at 317-635-2021.

Members of Indiana’s religious congregations are invited to attend “2001—A Faith Odyssey: Mobilizing the Faith Community for Positive Youth Development.” The free workshop is scheduled from 9:30 a.m. to noon March 24 at the Christamore House, 502 N. Tremont St., in Indianapolis. The Indiana Youth Institute will present the workshop. For more information, call 800-343-7060.

Mount Saint Francis Retreat Center will have a benefit night at the Derby Dinner Playhouse April 2. Tickets are $30 for the performance of the musical Children of Eden. For more information, call 812-288-8281.

Roncalli High School students in Indianapolis will perform the musical West Side Story at 7 p.m. March 22 and March 23 at 3 p.m. March 25. For more information, call 317-787-8277.

Single Catholic women, ages 20 to 40, who want to learn about religious life are invited to attend a Beneditine Life Weekend March 23-25 at Monastery Immaculate Conception in Ferdinand. The weekend will focus on the theme, “Lector Divina: Prayer of a Monastic Heart.” Participants will have the opportunity to share in the prayer and community life of the Sisters of St. Benedict. They will also meet other women who are considering religious life. The weekend gives women the chance to experience monastic life without the pressure of making a decision to enter a religious community. There is no charge for the program. For more information, call 800-738-9999.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis and Marian College in Indianapolis will present an adult education series exploring sections of the Catechism of the Catholic Church. Sessions will be held at St. Gabriel Parish for six weeks from 7:45 p.m. to 9 p.m. on Fridays. The series continues through April 6. Sessions are free and open to the public. Topics are “The Fourth and Fifth Commandments” by Francisca Sister Norma Rocklage, March 23; “The Sixth and Ninth Commandments: Loving One’s Neighbors” by Donna Proctor, March 30; and “The Seventh, Eighth and Tenth Commandments: Honesty in Thought, Word and Deed” by Andrew Hoffman, April 6. For more information, call 317-291-7014.

A six-week Divorce and Beyond Program begins March 18 at St. Lawrence Parish in Lawrenceburg. The topics for discussion are the process of divorce, self-image, stress, anger, blame, guilt and loneliness. For more information, call Benedictine Sister Mary Cecile Deken at 812-537-1112.

Mount Saint Francis Retreat Center in Mount St. Francis is offering a women’s retreat on “The Gospel Call to the Kingdom.” It begins with check-in between 7 p.m. and 8 p.m. March 23 and ends around 1:30 p.m. March 24. For more information, call 317-923-8817.

The 57th annual TRIAM concert will be held at the Scottish Rite Cathedral at 7:30 p.m. March 24 and 2 p.m. March 25. Admission is $6. The TRIAM is presented by The Colombians of the Knights of Columbus, the Indianapolis Maurener and the Maur Catholic. The theme will be “Hotray for Hollywood,” which features music from the movies. For more information, call Larry Litrltmul at 317-925-45190.

A one-act play, The Last Supper, will be presented at 7:30 p.m. March 31 and April 1 in the Oldenburg Academy Auditorium. Members of St. John, St. Magdalen and St. Maurice parishes will present the play. The play will also be performed at 7:30 p.m. April 5 at St. John Parish in Osgood.

Stillpoint, a musical group of the Sisters of St. Benedict of Ferdinand, will perform a Lentent concert of contemporary sacred music at 3 p.m. March 25 in the monastery church. The concert will feature handbells and spiritual songs composed by members of Stillpoint. The concert is open to the public.

Rebecca Childers, a member of Our Lady of Lourdes Parish in Indianapolis, was recently reappointed to a consecutive three-year-term on the Citizens Police Complaint Board by Mayor Bart Peterson. She was also elected to serve as president for a second consecutive year by the CPCB members. The Complaint Board reviews complaints of misconduct against IPD officers. Childers has been instrumental in drafting proposed changes to the ordinance that governs the CPCB, and also promoted the inception of an information brochure which is now available. The overall goal of the CPCB is to enhance community/police relations and civilian review.

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Check It Out . . .
break of violence “can’t happen” on their own school grounds.
Just last year, Sister Mary Angela said, “Catholic schools are safer, in my opinion, but they still have troubled kids.”

Leonard DeFiore, president of the National Catholic Educational Association, agreed.

“Catholic schools aren’t immune from the individual difficulties of our era,” he said, “but their students are exposed to more resources to cope with life’s difficulties.”

Sister Mary Angela added that she has found that Catholic school teachers tend to be more willing to report kids who give warning signs.

“Forget confidentiality!” she advises teachers. “My cardinal rule is to take every comment seriously.”

That message also comes through in the “The Safe School Initiative,” issued last fall by the U.S. Secret Service National Threat Assessment Center in collaboration with the U.S. Department of Justice in Washington and the National Institute of Justice.

The organizations began to take a closer look at school violence after the 1999 school shooting at Columbine High School in Littleton, Colo., that killed 13 people. The study examined 37 school shootings that have taken place since 1974 and looked for potential patterns.

But the study found no single profile of a school shooter, since all the attackers have ranged in age, ethnic background and family situations, and varied from the isolated to the popular student.

But what does stand out, glaringly, is that in more than three-fourths of the shootings studied, the attacker had told someone, and often more than one person, what he planned to do in advance.

Such was the case with Charles “Andy” Williams, who allegedly shot fellow students at Santana High School March 5. According to news accounts, he told at least 20 other students and an adult of his intentions.

“People didn’t take him seriously,” Mary Angela said.

The Secret Service study also points out that in more than two-thirds of the shootings, the attackers felt bullied.

Another study, released March 8 by the Kaiser Family Foundation, said three-fourths of preteens surveyed say bullying and teasing occur at their schools.

Judy Gibbons, a psychology professor at St. Louis University and interim chair of the school’s psychology department, told CNS that there are methods that work to reduce bullying in schools.

More school districts are now implementing anti-bullying programs that she said are “effective in reducing the number of kids being picked on.”

“It’s a new way to learn,” she said. “Instead of competing, kids work together in groups and reduce their biases to each other.”

Being picked on was something that friends said happened to Williams in California. It may also have been a factor in the Bishop Neumann shooting where the alleged shooter, Elizabeth Bush, reportedly had clashes with students who were picking on some of the school outcasts.

Bush’s lawyer said in a March 8 interview with Reuters that his client is “someone who has vehemently championed the cause of the underdog,” and had recently confronted students over what she felt was their mistreatment of an Asian student.

Attempts to do something about the age-old problem of bullying, the Colorado Legislature is working on a bill that would require the state’s school districts to implement some kind of anti-bullying plan.

But all the programs and legislation will not provide the ultimate answers, according to Alan Demmitt, associate professor of counseling education at the University of Dayton.

He said the school shootings in early March did not serve as a “wake-up call” because they’ve been happening far too frequently.

“It’s a continual problem,” he said, “and we still haven’t figured out how to respond.”

The Colorado case for the Propagation of the Faith the sum of __________________ for its work with the poor in our missions at home and abroad.

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Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

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We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

Parental Guidance
Percent of parents who say they have done the following in regard to school violence...

Supervised children’s activities more closely 44%

Spoken to children about not making fun of unpopular students or groups 80%

Taken steps to find out about security measures at child’s school 57%

Source: Gallup/Jul. 2000
WASHINGTON, D.C. (Zenit)—Will the Bush administration fund scientific research using stem cells from human embryos?

U.S. Health and Human Services Secretary Tommy G. Thompson is at the center of an argument on the matter, and last week he announced the appointment of a panel of researchers to advise him on the issue.

This news came during a speech given by Thompson in Milwaukee, according to the city’s Journal Sentinel newspaper March 5. Thompson also said his department would still receive applications for stem cell research grants until the March 15 deadline set by the Clinton administration. The agency, however, will not decide whether to issue the grants until after the legal issues at stake are reviewed.

Some researchers believe that fetal stem cells have the potential to cure many diseases. They hope that pluripotent stem cells can grow into body organs, nerves, tissue and blood vessels. But because these cells are harvested from aborted fetuses and unwanted embryos from fertility clinics, pro-life groups want a ban on the use of government funds for research using stem cells.

In the past, President George W. Bush declared his opposition to stem cell research. During the election campaign, he maintained he would block federal funds for this research. At a Jan. 26 press conference, Bush reasserted his opposition to federal funding of research involving stem cells derived from discarded fetuses, but he did not commit himself to a ban.

Thompson counts himself as an abortion foe, but in the past has praised research using stem cells, the Los Angeles Times reported March 1.

Congress has approved legislation prohibiting the use of government money for research involving destruction of human embryos. But the Clinton administration decided that research on stem cells was not prohibited, so long as researchers themselves did not destroy the embryos. Thus, they could conduct research on cells taken from embryos that privately funded researchers had destroyed.

Groups involved in the debate over stem cells have been sending letters to Bush, hoping to influence his decision. The Washington Post reported Feb. 22 that 80 Nobel Prize laureates signed a letter to the president, urging him to not block federal money for research.

Given the great therapeutic promise of stem cell research, say the laureates, it would be tragic to waste this opportunity to pursue work that could potentially alleviate human suffering.

Among the signatories are James Watson, Nobel in 1962 for co-discovering, with Francis Crick, the structure of DNA; molecular biologist Hamilton O. Smith, a key figure in the genome mapping effort by Celera Genomics; and Edward Lewis, a California Institute of Technology biologist on embryo development.

“Criticism of the Nobel laureates’ letter came from Dr. David Prentice, professor of life sciences at Indiana State University and an adjunct professor of medical and molecular genetics at the Indiana University School of Medicine, in an interview published Feb. 26 by the ‘National Review Online.’

Prentice explained that there are alternatives to using cells from embryos, namely, adult stem cells from a person’s own organs. Another source of stem cells is the small amount of blood left in an umbilical cord after it is detached from an infant. In the ‘last two years,’ Prentice said, ‘we’ve gone from thinking that we had very few stem cells in our bodies, to recognizing that many, perhaps most, organs maintain a reservoir of these cells.’

He also pointed out that an advantage of using one’s own adult stem cells is that there will be no transplant rejection. On the contrary, patients who use the stem cells of an embryo will require drugs for the rest of their lives to prevent rejection of the tissue. The only way to avoid this would be to use the patient’s own nucleus, which has already been harvested, to control rejection of fetal stem cells and to prohibit research involving fetal stem cells.

The Feb 23 letter, signed by foundation president Robert A. Petitt, affirmed the recent work has been done by researchers who have derived from fetal tissue are disappointing. It is apparent, however, that several stem cells from adult tissue and from cord blood are free of ethical taint.

Groups involved in the debate over stem cells have been sending letters to Bush, hoping to influence his decision. That day, The New York Times reported on a letter published in the March 1 issue of the Journal of Medicine that contained several problems in using fetal cells. That day, The New York Times reported on a letter published in the March 1 issue of the Journal of Medicine that contained several problems in using fetal cells. That day, The New York Times reported on a letter published in the March 1 issue of the Journal of Medicine that contained several problems in using fetal cells.
Spiritual direction benefits prayer life

By Father Richard Rice, S.J.

Sharon joined me for spiritual direction three years ago, seeking a prayer life that would connect her to the living God and lead her beyond the recitation of prayers.

I introduced Sharon to imaginative contemplation, a form of prayer deep in Catholic tradition in which one reads a Gospel passage again and again, then places oneself in the scene.

Now she has a close relationship with Jesus that has affected her whole life.

Dave came to spiritual direction wanting to harness his mind and listen more while praying. I suggested centering prayer, repeating a word or phrase and letting it enter one more deeply.

He now prays this way twice daily and credits centering prayer for a new depth of friendship with God, himself and others.

Mark does an examination of conscience twice each day around this question: Where was the mystery of God most evident this morning or this afternoon? He then gives thanks for whatever awareness he is blessed with.

Father Tim finds the prayer of the Church a significant way to hold the people of his parish up to God each day.

Mary Ellen has rediscovered the rosary by meditating briefly on each of the mysteries and then on each of the beads. She finds the scriptural rosary profoundly nourishing.

Many of us grew up with The Baltimore Catechism notion of prayer as “the lifting up of our minds and hearts to God.” That was fine as far as it went, but it was a half-truth. It emphasized our initiative in prayer.

The new Catechism of the Catholic Church has corrected that with its remarkable Part 4 on Christian Prayer. Early in the section appear the words: “Prayer is the encounter of God’s thirst with ours. God thirsts that we may thirst for him.” Our God is thirsty for us. That is overwhelming when we begin to realize the implications.

All prayer is at God’s initiative. As Paul writes, “We do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings” (Romans 8:26).

God longs to be in union with us, but God has to see us as we are and where we are, not where we are not. God converses differently with each person.

A major duty of a spiritual director is to bring a person a working knowledge and experience of varied prayer forms.

Another duty is to listen until the director can confirm the person’s way of praying or suggest a new way that might discourage the person from a rut or be more true to the person’s own individuality.

The major hurdle in prayer is to get beyond oneself and beyond simply “saying prayers,” which can invite the attempt to control God, and to begin “being at prayer,” which is to be in responsive conversation with our God.

That is both inviting and terrifying.

One has to give up control to be at prayer. Any form of prayer that invites that letting go is the right form of prayer for a person.

At this point in Lent, it is appropriate to evaluate the prayer we have committed to during this season. Is it helping us receive our lives better as a gift from our gracious, merciful God? Is it opening our eyes to others as our sisters and brothers?

If the answer to both questions is “yes,” then we are most likely true to the prayer the Spirit is inviting us to this Lent. If not, we should at least question our prayer of the season. Jesus just might be waiting for us and beckoning us onward.

By Father Lawrence Mick, S.J.

The eucharistic liturgy is the greatest prayer

The liturgy is prayer.

There is no greater prayer than the Eucharist itself. All parts of the Mass are prayer—not just the words that sound like prayers, but the songs and actions, too.

But Christians need to pray at other times when they are not at Mass. For such prayer, the liturgy of the sacraments serves as a guide.

Our tradition speaks of four basic types of prayer: praise, thanksgiving, petition and sorrow. The liturgy teaches us all four of these types of prayer.

1. The word “eucharist” means thanksgiving, and this suggests that prayer of gratitude may be the most basic prayer for Christians.

We turn to God in prayer because God has blessed us so abundantly. Our gratitude is expressed in the Mass primarily in the great Eucharistic Prayer. This prayer gives God thanks for all the favors bestowed on us, especially through the life, death and resurrection of Jesus Christ.

Regular participation in this great prayer can teach us to live always with an attitude of gratitude.

2. The liturgy also invites us to praise God simply because God is God.

Many hymns used today offer such praise to God, as do the Glory to God and the Holy, Holy, Holy of the Mass. These songs of praise can remind us that our private prayers should also include some time for pure praise of God’s awe-some majesty. Prayer of praise indicates that we know our place before God.

3. Probably our most common type of prayer is prayer of petition.

We are always in need, and we turn to God for what we need. Though there is a danger that such prayer can be too self-centered, it is surely appropriate to express our dependence on God and our trust in divine providence.

Numerous prayers in the Mass are prayers of petition. Most obvious is the Prayer of the Faithful or General Intercessions. Christians share Christ’s mission, interceding for the salvation of all people.

4. The final type of prayer, prayer of sorrow or repentance, also involves a request to God.

Besides acknowledging our shame and sorrow, prayer of repentance seeks God’s forgiveness. We can pray this prayer confidently because God has promised to forgive us whenever we repent.

In sacramental liturgy, prayer of repen-
tance is expressed most fully in the sacrament of penance, but several Mass prayers remind us of our need for God’s mercy, such as the Penitential Rite, the Lord’s Prayer, the Lamb of God and the Lord. I Am Not Worthy.

If we want to learn to pray, there is no better teacher than the liturgy.

By Fr. Lawrence E. Mick

Scripture enhances prayers

This Week’s Question

What is your favorite form of private prayer? Why?

“My favorite form of private prayer is reflection on the Sunday Scripture readings. I find a lot of life there and a lot of understanding of the people of God.” (Tim Maroney, Havre, Mont.)

“Our bishop puts out a little book for the various times of the year, like Advent and Lent. I like it. It helps me to think and focus on the season.” (Kathy Michalik, Linwood, Mich.)

“I like just talking to God in a conversational manner because I know God understands everything I say, and God’s answers are simple enough for me to under-

stand.” (Sister Annette Langenderfer, O.S.F., Tiffin, Evangelia, Ind.)

“The Liturgy of the Hours. I like it because it keeps me on track daily. It keeps me in touch with the universal Church, and I love the Psalms.” (Mary Anne Mayberry, Fairmont, Minn.)

Lend Us Your Voice

An upcoming edition asks: How do you witness to faith? Why do you call this witnessing?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †
Biographies of St. Jerome usually begin by saying that he was the most learned biblical scholar of the fourth century. He was the author of the Vulgate, the Latin translation of the Scriptures that the Council of Trent decreed the Catholic Church should use. By the authentic text used by the Church. He is one of the four original doctors of the Church.

But Jerome was also the most con- tinually outspoken of all the doctors of the Church, a fearless critic of other Christians with whom he disagreed—including, for a time, St. Augustine. He was quick to get angry and just as quick to feel remorse afterward. Some paint- ings of Jerome show him striking his breast with a stone, which prompted one pope to remark, “You do well to carry that stone, for without it, the Church would never have canonized you.”

Eusebius Hieronymus Sophonius (Jerome’s full name) was born about the year 342 at Stridon, Italy. He was sent to Rome to receive his education at a time when learning was more widespread than at any other period of the world. He arrived in Antioch, Syria, about the year 374.

Later, he then withdrew into the wilderness of Calabria, about 50 miles from Antioch, where he lived as a hermit for seven years. But he was not content with solitude and austerity. When he left the desert, he was ordained a priest and moved to Constantinople, where he stayed three years. He wrote several letters to and from Jerome there. He received some monasticism from some of Rome’s noblest women. He also managed to make ene- mies with his outspokenness.

Pope Damasus asked Jerome to prepare a revised text, based on the original Greek, of the Latin New Testament. He also revised the Latin psalter. In his spare time, he fostered a movement of asceti- cism among some of Rome’s noble women. He also managed to make ene- mies with his outspokenness.

After Pope Damasus died in 384, Jerome decided it was better for him to return to the East. He went first to Cyprus, then to Antioch, and finally to Bethlehem. He spent many years in the cave where Jesus was born. He founded a monastery for men and three houses of communities of women, one for other priests, one for a school, and a hospice for pilgrims.

Jerome spent the rest of his life in Bethel. Here he worked from 390 to 410. He finally translated the Bible into Latin, work that he had begun in Rome. After translating the New Testament from the Greek, he translated the Old Testament from the Hebrew.

But he did more than translate the Bible. Among other things, he wrote commentaries on the Old and New Testaments, a large number of letters (published in three volumes) and a vari- ety of controversial treatises on heresies that kept popping up. Jerome could not keep silent about controversial religious issues.

St. Jerome died on Sept. 30, 420. The Church celebrates his feast on Sept. 30. (John F. Eink’s new two-volume book, The Doctors of the Church, is available from Alba House publishers.)

Cynthia Dewes

The Irish: twinkling and smiling

Cynthia Dewes would never have canonized you.”

That stone, for without it, the Church would never have canonized you.”

For an any human person, it all begins with family. Our social doctrine points to family as the centerofpiece of society. That is why Catholic social action always will work to promote family stability and to defend the family against any potentially destructive forces.

By association with others in a family, the human being begins the process of socialization. That process continues on through school and into the adult stages of life. It continues by association with others in social institutions that fos- ter growth, protect dignity and promote the common good.

This is how human persons achieve their true freedom. In relationships with oth- ers, in companionship with others.

How many times have you heard the words “family” and “socius” in the Gospel of St. John and the St. John’s Bible? Of the 51 times, the writer felt compelled to explain that Jesus was breaking new ground in meet- ing people on their own level.

And many divisions Jesus wanted to close. Association brings people together. By association, individu- als combine into groups, share common interests, shared time. The path to a fuller life is fore- closured.

Catholic social teaching has a nice link at this juncture with Catholic sacramental theology. Association relates to compani- onship, and companionship, in the Catholic view, relates to Eucharist. Eucharist is a bread-breaking ritual. Those words are the same word that socius means in Latin. The word socius means “companion.”

This Catholic social principle of associ- ation can be a powerful force in removing some of the destructive forces that divide people. It can help to bring unity to the family, to eliminate negative doing, to make full use of the talents of the family, to defend the family against any potentially destructive forces.

Association in relationships with others, in companionship with others.

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The first reading for this Lenten week-end is from the Book of Exodus. As its name implies, Exodus deals with the flight of the Hebrews from Egypt, where they were slaves, and their long and weary pas-sage toward the Promised Land. This weekend’s reading is not a story about this flight. However, it is intimately connected with this flight, the greatest experience of the ethnic and religious formation of the peo-ple. It is a story about Moses. Moses is the greatest of all the Hebrew leaders and prophets. God gave the law to Moses, and Moses interpreted the law. He communicated with God directly. He was God’s chosen representative. Under-standingly, he was a person of such unique importance in the history of God’s people. This weekend’s story is about God call-ing Moses to be the leader of the people. The imagery is simple because it is repeated elsewhere in the Scriptures. God appears as fire, just as at Mount Horeb. However, the fire does not consume. It symbolizes the fact that God is eternal and self-sufficient. His fire needs no earthly fuel. It is ongoing. Secondly, the creation of fire appears as fire, just as at Pentecost. Theophany. The bush—lives. It is God—in this case, the bush—lives. It is good. It is a symbol of God. Created by God. Supposing the second reading is the First Epistle to the Corinthians. Modern Bibles contain two epistles to the Corinthians written by Paul. Scholars suggest that once there were more. Indeed, it is only reasonable to assume that there were more, or indeed many more, Pauline writings that have been lost. Since the two epistles to Corinth, each fairly extensive in length, are available in modern Bibles, the teaching of Paul is much contained in these writings to the Corinthian Christians. Paul was a Jew learned in the religious traditions of his people. He knew very well the importance of Moses in this tradition. This weekend’s reading from First Corinthians builds upon this sense of the role of Moses. In this reading, Paul makes several points. God provided for the people as they wandered across the desert in their flight from Egypt. He gave them food and drink.

**The Sunday Readings**

**Daily Readings**

**Sunday, March 18, 2001**

- Exodus 3:1-6a, 13-15
- 1 Corinthians 10:1-6, 10-12

**The Sunday Readings**

**Question Corner/Fr. John Dietzen**

**Fasting, Abstinence are Church traditions**

Why does the Church insist so much on abstaining from meat on days of abstinence? My friends were discussing this on Ash Wednesday, an abstinence day. We all agreed this is no special penance on our part. We can avoid fish and some friends even like cheese dishes, at least as much as meat. How did these “meatless” rules begin? (Nebraska)

Interestingly, considering the importance occasional abstinence from meat has in the tradition of Christian spirituality, there’s precious little information on why this should be so. What we do have, however, is curiously fascinating. Among the Jews, a tradition of abstention from meat and other foods existed long before Christianity. We find evidence of this in several biblical passages such as the story of Daniel and his friends, who rejected meat offered to them by the king and chose to stick with vegetables (Dn 1:8-16).

Their reasons, it is apparent, went beyond their desire to please Jewish laws concerning “unclean” food. At least in that circumstance, they wanted to avoid meat and perhaps other foods as well. From the beginning, it seems, Christians embraced some forms of abstinence (avoiding certain kinds of food), along with fasting (limiting the amount of food) as an ascetical practice. It was not that meat, or any other creature, was bad and to be avoided. Rather, the purpose was, among other intentions, to do penance to show volun-tarily in the sufferings of Christ and to assure control over the use of these goods so that they would not benefit to control us. A St. Augustine (bishop in North Africa from 396 to 430) put it in a homily for the second Sunday of Lent, “We keep from wines and meats, which we have enjoyed the whole year, so that at least for these few days we may live more in the Lord.”

In addition, there has been through the centuries a sense that meat, being a richer and more nourishing food, can expose us more easily to “temptations of the flesh”—not only sexual but all disor-dered tendencies that can arise from our bodies. One widely used modern moral theol-ogy text held, for example, that the Church wishes to help control these strong desires by prohibiting at times those things which taste and nourish better, and which arouse the body to vehement temptations” (Noldin-Schmitt, “De Praeceptis,” 676).

The writings of St. Thomas Aquinas are frequently like a breath of fresh air in such matters. Though he wrote more than 700 years ago, his explanations add a more theological and liturgical flavor. He repeats the theories just men-tioned, but he also asks himself the same question you ask. Some people enjoy fish as well as animal meat, he says. Therefore, if we’re going to abstain for reasons of desire and enjoy-ment, either forbid both fish and meat or neither of them. His response: In its rules on absti-nence, the Church tries to deal with what generally happens in daily life. Since meat is commonly more delightful than fish, even though some think other-wise, the Church focuses its attention more on the meat (Summa Theologiae, II-II, 147-48).

Finally, in the same place, Thomas Aquinas reminds us of a particularly specific reason why Lenten good works, self-denial, and even prayers are not ends in themselves, nor are they a means for us to “feel good” if we perse-vere in whatever resolutions we set for ourselves. He observes Lenten abstinence, he says, “both for the imitation of Christ, and to dispose ourselves for a more earnest and reverent celebration of the mysteries of our redemption” during Holy Week and Easter.

It is worth remembering those words each day as we live out our Lent.

(a free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions for this column may be sent to: Fastings@earthlink.net. For the same address or e-mail in care of dietze-ten@aol.com.)

**Wednesday, March 21**

**Deuteronomy** 5:9-

Psalm 147:12-13, 15-16, 19-20

Matthew 5:17-19

**Thursday, March 22**

Jeremiah 7:23-28

Psalm 95:1-2, 6-9

Luke 11:14-23

**Friday, March 23**

Toribio de Mogrovejo, bishop

Hosanna 14:2-10

Psalm 81:6-11b, 14, 17

Mark 12:28-34

**Saturday, March 24**

Hosanna 6:1-6

Psalm 51:3-4, 18-21b

Luke 18:9-14

**Sunday, March 25**

Fourth Sunday of Lent

Joshua 5:9a, 10-12

Psalm 34:2-7

2 Corinthians 5:17-21


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**Question Corner/Fr. John Dietzen**

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Luke 18:9-14
Groundbreaking set for new Woods Day Care, Preschool

By Mary Ann Wyand

Fifteen years ago, Providence Sister Ann Brendan Burget celebrated St. Patrick’s Day with Holy Cross Central School kindergartners by walking with her students in the annual St. Patrick’s Day parade in downtown Indianapolis. This year, Sister Ann Brendan will celebrate the Irish holiday as she looks forward to the groundbreaking ceremony for the new Woods Day Care and Preschool which is scheduled on April 8 at Saint Mary-of-the-Woods.

Next month, after four years of fund raising, the Woods Day Care and Preschool board of directors and administrators will break ground on a new $1.2 million facility on property along MMS and Associates is designing the new facility which is expected to be completed early next year. Steve Arnold of Providence and land owned by the Sisters of Providence and land owned by the Congregation will help make this dream a reality.

The new facility is expected to be completed early next year. Steve Arnold of MMS and Associates is designing the new day care and preschool facility, and CDI is the general contractor for the project. The Woods Day Care and Preschool opened in 1987 in a classroom building at Saint Mary-of-the-Woods College. Its mission on April 8 for a new $1.2 million child-care facility at Saint Mary-of-the-Woods.

The facility will meet all federal and state requirements for child care. Architectural plans will include an indoor playground inside a large atrium, a lunchroom/library, an infant care room, five classrooms and administrative offices. Separate, fenced outdoor play-grounds will be provided for children in several age groups.

More than $1 million has been raised for the project, said Ann Ryan, a day care board member and chair of the development committee, but an additional $150,000 still is needed for construction costs and another $100,000 is needed to purchase furnishings and educational materials.

Ryan and Sister Ann Brendan praised the donors who have generously supported the project, and asked for continued support as the fundraising efforts continue this spring.

The new facility will accommodate 96 children, including infants, which Sister Ann Brendan said is a critical need in the Terre Haute and West Terre Haute communities. “This is a dream come true,” Sister Ann Brendan said. “We have as many as 100 children on a waiting list, and our new 14,000-square-foot building will enable us to meet the needs of the community by providing quality care and education for years to come. We’re extremely grateful to the Sisters of Providence.”

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Speaker assesses ups, downs of history of women in the Church

CHICAGO (CNS)—Opening a consultation with 150 women in diocesan leadership posts, a former official of the U.S. bishops’ conference reviewed the history of “high ascents and steep declines” that marked the bishops’ efforts to approve a pastoral letter on women.

The March 11 talk by Dolores R. Leckey, former executive director of the bishops’ Secretariat for Family, Laity, Women and Youth and now a senior fellow at the Woodstock Theological Center, also addressed other key issues affecting women in the 19th and 20th centuries and the role that the Catholic Church played in them.

The gathering at Chicago’s Drake Hotel brought together top women leaders in U.S. dioceses at the invitation of the bishops’ Committee for Women in Society and in the Church. The theme of the three-day consultation was “Hear, Listen, Affirm: The Voices of Women.”

Suzanne Magnant, archdiocesan chancellor, participated in the conference.

Leckey centered her keynote talk on the image of a bridge, lined with statues of those who have been important to the progress of women in the Church. From that bridge, she said, one can see some of the past and some of what lies ahead.

But one’s views of those and other perspectives can vary, she said, according to where one stands on the bridge.

“During the ‘first wave of reform’ when women sought the vote at the end of the Civil War, ‘the Catholic story line in this was, shall we say, a bit uneven,’ ” she said.

Although some bishops supported giving women the vote, others opposed it, she said. It wasn’t until the issue came up again after World War I that the bishops agreed that “women in the voting booth would raise the level of civil discourse” inagreed that “women in the voting booth again after World War I that the bishops

The next big issue was the Equal Rights Amendment, first proposed in 1918 and opposed by the National Council of Catholic Women, which was started by the bishops at around the same time, Leckey said. Other Catholic groups supported it, however.

When Cardinal Dennis Dougherty of Philadelphia wrote in a 1945 letter to the National Women’s Party that he favored the ERA, Leckey said, “it made it easier for Catholic women to reconcile feminism and their faith.”

When the ERA was brought to the fore again in more modern times, it fell to the bishops’ Committee on Women in Society and in the Church to take up the matter, Leckey said.

The then-ad hoc committee was chaired by Bishop Michael F. McAuliffe of Jefferson City, Mo., now retired, who “never expected nor intended” to be chairman of that committee but was recruited by the late Cardinal Joseph L. Bernardin after he volunteered to head the vocation committee.

Growing up in a family with six sons and no daughters, Bishop McAuliffe “knew he didn’t know much about women,” Leckey said, but he set out to really hear women’s voices.

One of the committee’s first actions under Bishop McAuliffe was a 1978 recommendation that the Administrative Committee support the ERA, because the committee on women was “convinced you could separate the ERA and the abortion issue,” Leckey said. That recommendation was unanimously rejected by the Administrative Committee.

In its next project was a series of three structured dialogues over one-and-a-half years with the Women’s Ordination Conference. The committee issued a final report on that dialogue, but the Administrative Committee denied permission for publishing that report, Leckey said.

Bishop Joseph L. Imesch of Duluth, Ill., then took over the committee and began what Leckey called “a project full of high ascents and steep declines”—the bishops’ pastoral letter on women that took nine years and was eventually defeated by the full body of bishops.

Bishop Imesch and his key collaborators on the pastoral—Sister Mariella Frye, a Mission Helper of the Sacred Heart, and lay theologian Susan Muto—“gave themselves to a difficult cause and for a very long time,” Leckey said.

Despite the pastoral’s defeat, the action items that were passed have borne fruit in various meetings held and documents approved since then, Leckey said.

In looking at women in the Church today, “we are nowhere near the end of the bridge,” she added. “Bishop McAuliffe’s words—‘We learn to trust by doing’—are very present to me as I continue to take one step at a time.”

Archbishop John G. Vlazny of Portland, Ore., current chairman of the committee, welcomed the women leaders to the Chicago gathering, saying he hoped they would find by meeting with their peers the same support he gets from the twice-yearly meetings of U.S. bishops.

But the main goals of the consultation, he said, were to “hear and reflect critically on the experiences of women in the trenches’ and to obtain their views on various issues of interest to the Church at large.”

Alicia Alvarez, director of Christian formation in the Diocese of Lubbock, Texas, and Bonnie Lemelle Abadie, director of the Catechetical Center in the Archdiocese of San Antonio, Texas, talk at the opening session of a national consultation on women in the Church and society in Chicago March 11.
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Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to The Criterion.

**Batesville Deanery**
- March 21, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
- March 22, 7 p.m. for St. Martin, Yorkville, and St. Paul, New Alise, at St. Paul, New Alise
- March 27, 7 p.m. at St. Peter, Franklin County
- April 1, 2 p.m. at St. Denis, Millhousen
- April 5, 7 p.m. at St. Lawrence, Lawrenceburg
- April 6, 7 p.m. at St. Mary, Greensburg

**Bloomington Deanery**
- March 18, 1:30 p.m. at St. Anne, New Castle
- March 22, 7 p.m. at St. Mary, Rushville
- March 25, 11:30 a.m. at St. Rose, Knightstown
- March 26, 7 p.m. at Holy Guardian Angels, Cedar Grove
- March 29, 7 p.m. at St. Michael, Brookville
- March 31, noon at St. Mary, Richmond
- April 2, 7 p.m. at St. Elizabeth, Cambridge City

**Indianapolis East Deanery**
- March 22, 7 p.m. at Our Lady of Lourdes
- March 26, 7:30 p.m. at Holy Cross, SS. Peter and Paul Cathedral and St. Mary at St. Mary
- March 27, 7 p.m. for Holy Cross, SS. Peter and Paul Cathedral and St. Mary at St. Mary
- March 29, 7 p.m. at St. Michael, Brookville
- March 31, noon at St. Mary, Richmond
- April 1, 2 p.m. at St. Benedict, Terre Haute

**Indianapolis South Deanery**
- March 21, 7 p.m. at St. Roch
- March 25, 7 p.m. for Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick at Sacred Heart
- March 26, 7:30 p.m. at St. Mark
- March 27, 7 p.m. at Holy Name, Beech Grove
- March 27, 7 p.m. at SS. Francis and Clare, Greenwood
- March 29, 7 p.m. at St. Ann
- April 8, 4 p.m. at St. Jude

**Indianaopolis West Deanery**
- March 17, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
- March 21, 7 p.m. at St. Michael, Brookville
- March 25, 4 p.m. at St. Joseph, Corydon
- March 28, 7 p.m. for Sacred Heart, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville
- April 1, 7 p.m. at St. Joseph Hill, Sellersburg
- April 1, 7 p.m. at St. Mary, Lanesville
- April 4, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
- April 5, 7 p.m. at St. Paul, Sellersburg

**Seymour Deanery**
- March 16, 7 p.m. at American Martyrs, Scottsburg
- March 21, 7 p.m. at St. Patrick, Salem
- March 22, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
- March 25, 7 p.m. for St. Ambrose, Seymour, and Our Lady of Providence, Brownstown, at St. Ambrose, Seymour
- March 25, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
- March 29, 7 p.m. at St. Peter, Franklin County
- April 3, 7:30 p.m. at St. Joseph, Jennings County
- April 5, 7 p.m. at St. Bartholomew, Columbus

**Terre Haute Deanery**
- March 21, 6:30 p.m. at St. Mary Village, St. Mary-of-the-Woods
- March 22, 7 p.m. at Holy Rosary, Seelyville
- March 25, 7 p.m. at St. Joseph, Rockville
- April 3, 1:30 p.m. at Sacred Heart, Terre Haute
- April 5, 7:30 p.m. at St. Benedict, Terre Haute
- April 8, 7 p.m. at St. Patrick, Terre Haute
- April 9, 7:30 p.m. at St. Margaret Mary, Terre Haute

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**Lenten Dining Guide**

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**Mariner's Platter** $7.99

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Des Ryan honored for work against the death penalty

By Margaret Nelson

M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), was named Indiana Abolitionist of the Year by Amnesty International during a ceremony at the Statehouse on March 7. Ryan has served as director of ICC for 21 years—and another five on its staff. In 1999, his efforts helped obtain a state Senate committee hearing for the abolition of capital punishment.

Last year, his talks with Gov. Frank O’Bannon resulted in the current Criminal Justice Reform Committee that will discuss capital punishment over the next 18 months. Once the hearings are complete, ICC will discuss the death penalty with legislators. The ICC also has an Indiana Catholic Action Network of 5,000 parishioners who contact legislators about human rights issues the staff compiles which human rights issues the staff will discuss with legislators. The ICC also has an Indiana Catholic Action Network of 5,000 parishioners who contact legislators about human rights issues the staff compiles which human rights issues the staff will discuss with legislators. The ICC also has an Indiana Catholic Action Network of 5,000 parishioners who contact legislators about human rights issues the staff compiles which human rights issues the staff will discuss with legislators. The ICC also has an Indiana Catholic Action Network of 5,000 parishioners who contact legislators about human rights issues the staff compiles which human rights issues the staff will discuss with legislators. The ICC also has an Indiana Catholic Action Network of 5,000 parishioners who contact legislators about human rights issues the staff compiles which human rights issues the staff will discuss with legislators.

In accepting the award, Ryan said, “I am honored, not only for myself, but for the Indiana Catholic Conference.” He noted that the conference framed objections to capital punishment in 1972 that are still used today, including words used by Cardinal Francis E. George during his recent talk in Evansville opposing the death penalty. “Any need-less, purposeless taking of human life is an affront to all of life. Even the most wretched and unfortunate human being has a life which must be regarded as inviolable.”

Larry Landis, Indiana Public Defender Counsel, and Robert DelConno, manager of the National Council on Crime and Delinquency, said, “I find myself an accomplice of the state-supported tak-
D’Amico said, “As citizens of the U.S., it is your duty and your right to tell how you feel about capital punishment.”

Andrew Borland, attorney and friend of Death Row inmate Obadyah Ben-Yisrayl, showed the contrast between a photo of his client and the witness composite drawing, as well as other discrepancies that led to his conviction. Artists Rae Wirvoet and Klaas Wert presented a painting to Ryan. The event was sponsored by Amnesty International, Black Cross Prisoner Support Group, Bloomington Coalition to Abolish the Death Penalty, Indiana Citizens to Abolish Capital Punishment and North Meadow Circle of Friends.

Kelley D’Amico and Ann Marie Laake, Amnesty International student activists, came to the program from Penn High School in Mishawaka.

Irish

Molly Coleman and Cassidy Kelty show their Irish pride during the annual St. Patrick’s Day Parade in Washington on March 11—the weekend before the Irish saint’s actual feast on March 17. Both girls and their families attend Catholic parishes in Virginia.

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Inf of human life.”

Two members of the Indiana House of Representatives, William Crawford of Indianapolis and Vernon Smith of Gary, offered words of support for Ryan between votes in the House.

Rep. Crawford called Ryan “the strongest supporter leading the fight when this [the Statehouse] was a place of total darkness. …The constitution says our penal system should be based on reformation and not vindictive justice.”

Rep. Smith commended Ryan for “being in the forefront of confronting societal issues, and his earnest efforts toward reform in this arena.”

Kelley D’Amico and Ann Marie Laake, Amnesty International student activists, came to the program from Penn High School in Mishawaka.
Blessed Sacrament Chapel. SS Peter and Paul Cathedral, 1347 N. Meridian St. Indianapolis. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

March 16-17 St. Michael Parish, 3354 W. 30th St., Indianapolis. Saint Meinrad School of Theology, “Exploring Our Catholic Faith” workshop. Fri. 7-9:30 p.m. Sat. 9 a.m.-noon and 1-4 p.m., $50, less for seniors. Registration: 317-955-6451.

March 17 Cardinal Ritter High School, 3409 W. 30th St., Indianapolis. Parents’ Club. St. Patrick’s Day dance, doors open 6:30 p.m., dinner 7-8 p.m., dance 8 p.m.-midnight, $15 per person. Information: 317-624-8333.

St. Patrick Church, 950 Prospect St., Indianapolis. Mass, 6 p.m. followed by traditional Irish meal, adults $5, children $2.50.

March 18 Primo South, 2615 E. National Rd. Fish fry, 4:30-7:30 p.m., adults $6, children $3.50 and under, under 5 free. Information: 812-364-7379.

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


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


March 18-20 St. Malachy Church, 326 N. Green Street, Brownsburg. Mission, “Are You Making Time for God?” Father Jim Farrell, 7 p.m., free-will offering.

St. Michael Church, 11400 Farmers Lane NE, Bradford. Parish mission, Benedictine Father Jeremy King, 7 p.m. Information: 317-846-6734.


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St. Joseph Parish, 113 S. 5th

St. Thomas More Parish, 6801 W. 38th St., Indianapolis. Fish fry, 4:30-7:30 p.m., adults $6, children’s menu available.

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By Mary Ann Wyand

As The Criterion goes to press, Indiana Death Row inmate Gerald Wayne Bivins is scheduled to become the eighth man executed by the state since 1981 if his execution by lethal injection takes place on March 14 at the Indiana State Prison in Michigan City.

His execution could be stayed by a federal court, but Bivins said he will not seek review in federal court, will not ask that court to stay his execution, and will not seek clemency from Indiana Gov. Frank O’Bannon.

Bivins was sentenced to death for the 1991 robbery and murder of the Rev. William Radcliffe at a rest stop along I-65 near Lebanon.

On March 9, Archbishop Daniel M. Buechlein sent a letter to Gov. O’Bannon asking for clemency for Bivins.

“The Roman Catholic Church believes the state’s killing of Mr. Bivins would be morally wrong,” Archbishop Buechlein said in the letter. “Our beliefs against the death penalty are founded on the idea that because each person has been touched by the Creator, each life is sacred and each person is of inestimable worth.

“As Catholics, we believe that relying on the death penalty as a form of punishment shows disrespect for the dignity of human life,” the archbishop said. “We—for the state is acting in the name of all of us—cannot defend life by taking another life. Violence just begets more violence.”

Archbishop Buechlein also offered his prayers for the victim, the Rev. William Radcliffe, and for his family.

“We recognize the importance of justly punishing people who commit crimes,” the archbishop said, “but we believe the appropriate punishment for Mr. Bivins would be life imprisonment without the possibility of parole.”

Archbishop Buechlein said during the past year he visited federal Death Row inmates at the U.S. Penitentiary in Terre Haute and “saw the work of the Holy Spirit in them. Every person deserves the time and opportunity to be redeemed.”

St. Susanna parishioner Karen Burkhart of Plainfield, Indiana death penalty abolition coordinator for Amnesty International, said during a speech at the Indiana Statehouse on March 13 that, “The tragic murder of Rev. Radcliffe was an appalling crime. However, further killing only undermines the humanity and dignity of all Indiana citizens. The death penalty is a symptom of the culture of violence, not a solution to it.”

Last year, Burkhart said, Gov. O’Bannon asked the Criminal Law Study Commission to investigate the death penalty, but no report has been issued.

“The commission has yet to answer most of the questions raised by the governor, including questions concerning racial bias, fairness, protection of the innocent and cost,” she said. “It is unconscionable to allow the execution to proceed with questions about the death penalty under study and in question. The least Gov. O’Bannon can do is stay Mr. Bivins’ execution until the study commission has completed its report.” †


Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week before publication to be sure date of death, Oblituaries of any nature including relatives and religious sisters serving our archdiocese are listed elsewhere in The Criterion. List names and brothers are included here, unless the obituary for the religious sisters archdiocese or have other connections to it.


BLANDFORD, Sr. Mary Cela. 90, St. Louis, Batesville, Feb. 21. Amary of seven.

Bendf, John F., 86, Our Lady of Lourdes, Indianapolis, Feb. 26 at Saint Mary-of-the-Woods.†


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THANKS St. Jude & Sacred Heart for my prayers granted too.

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Elementary School Principal

St. Agnes Catholic School
Louisville, Kentucky

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Full-timeání• Social Ministry Director

The Cathedral of the Christ the King, located in a neighborhood area in Lexington, Kentucky, seeks a qualified individual for the newly created position of Social Responsibility Director. As part of a 10 member staff serving a parish of 1600 families and a parish elementary school, this individual will be responsible for coordination and evaluation of the Cathedral’s developing parish social responsibility programs. The individual must be a Roman Catholic in good standing and have experience in pastoral, social action, community work, and missiology. The ideal candidate must possess a solid knowledge of pastoral, theological, and social action programs. This position is a full-time position and involves the development and implementation of social justice programs and initiatives. This position is a responsible member of The Cathedral of the Christ the King. Attn: Chair SRC

Other responsibilities include: overseeing and providing resources to the outreach programs of the Cathedral and the local Catholic community, including those addressing poverty, social justice, and community development.

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Full-time position Director of Music/Liturgy Coordinator

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

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EOE
U.S.

Miami Archdiocese gives $350,000 in quake relief to El Salvador

MIA(M)I (CNS)—The Miami Archdiocese has donated $350,000 in earthquake relief funds to the Church in El Salvador. Most of the money will go for construction of temporary housing, said Auxiliary Bishop Thomas G. Wenski of Miami. About one-sixth of the population was left homeless, Bishop Wenski said after a March 4-6 trip to deliver the funds to Caritas, the Salvadoran bishops’ agency. A series of earthquakes in January and February left more than 1,300 people dead and destroyed more than 315,000 homes in the Central American country with a population of 6 million. “It will be a Herculean task to rebuild,” said Bishop Wenski. He said that temporary housing will be built before the rainy season starts in May.

Pax Christi USA names new national coordinator

ERIE, Pa. (CNS)—The national council of Pax Christi USA, the national Catholic peace movement, has selected David A. Robinson as its new national coordinator. Robinson, who has worked at the Pax Christi USA national office in Erie for 10 years, will succeed Nancy Small on Aug. 6, following Pax Christi USA’s national assembly in Memphis, Tenn., Aug. 3-5. Robinson has held several key positions at the national office, including coordinating and directing programs since 1993. He also coordinated the organization’s young adult outreach and conscientious objection work, coordinated local and regional group development and served as editor of the Catholic Peace Voice, Pax Christi USA’s quarterly newspaper.

Catholic-values investment firm, Aquinas Funds, ranks high

DALLAS (CNS)—Aquinas Fund Growth ranked first among all religious-based mutual funds in its five-year return rate, according to a report by a leading financial analyst. In a report on performance through the end of 2000, Wiesenberger, a fund-tracking division of the global company Thomson Financial, placed all four Aquinas Funds among the top 15 in the category. Also prominent in the top 15 were seven Lutheran Brotherhood funds. The Dallas-based Aquinas Funds group describes itself as “America’s first Catholic values mutual funds.” The Wiesenberger report said the Aquinas Fund Growth, formerly called the Aquinas Equity Growth Fund, topped the list in five-year returns at 19.65 percent per year. It ranked third in three-year returns at 15.49 percent.

Task force to look at ways to strengthen Erie’s Catholic schools

ERIE, Pa. (CNS)—Bishop Donald W. Trautman of Erie gave a panel of educators charged with making Catholic elementary schools in Erie viable for the next 10 to 20 years commandments. First, he said, Catholic education is not for the elite, and second, the diocese will continue to offer its faith tradition and values to both Catholics and non-Catholics. “We want to serve all of God’s people,” Bishop Trautman said. During a February meeting, the bishop announced that a 10-member Blue Ribbon Task Force would be studying Catholic elementary schools in Erie, especially in the central city, as declining enrollments and higher costs threaten their viability.

News Briefs

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World

Catholic, Anglican bishops in Guyana urge peaceful elections

GEORGETOWN, Guyana (CNS)—Catholic and Anglican bishops of Guyana issued a joint letter appealing for peace in the run-up to general and regional elections March 19. The call comes in the light of increasing incidents of election-related violence. “The recently reported incidents of violence committed at public meetings do not look promising at this stage of the campaign for national and regional elections,” Catholic Bishop Benedict Singh of Georgetown and Anglican Bishop Randolph George wrote in their joint letter. In early March, three government ministers were stoned when they held a public meeting in an area thought to be an opposition stronghold. Political parties reported that their activists have been beaten and attacked in clashes with supporters of opposing parties. One recent death was attributed to political motives.

People

San Antonio archbishop has multiple bypass surgery

SAN ANTONIO (CNS)—Archbishop Patrick F. Flores of San Antonio was reported recovering well after bypass surgery on his main heart artery and six others March 11. Dr. Javier Marcos, a cardiovascular surgeon, said the four-and-a-half-hour open-heart operation was “very, very successful.” Archbishop Flores is expected to return to the Santa Rosa Hospital for tests because he was suffering chest pains and breathing difficulties the previous week. He was originally scheduled for surgery Friday, March 9, but delayed them until Sunday because of his suffering.

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The position requires outstanding communication and customer skills, knowledge of development software and office procedures, and attention to detail. Please send resume and salary history, in confidence to: Ed Isakson Director, Human Resources Archdiocese of Indianapolis P.O. Box 1410 Indianapolis, IN 46206-2264 fax: (317) 261-3389 e-mail: vikasok@archindy.org Equal Opportunity Employer

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Part-time Director

Meridian Hills Cooperative Nursery School seeks a part-time director to facilitate the educational experience of parents, teachers, and children. The part-time director would work with a population of approximately 88 families and five teachers about 10-15 hours per week. Interested applicants should have experience with a cooperative nursery school, and should understand developmentally appropriate teaching for young children, as defined by NAECY. Please send resumes to:

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Principal

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Joe Peters Director of Catholic Education Archdiocese of Indianapolis P.O. Box 1410 Indianapolis, IN 46206 This position will be filled in April.

Director of Office of Religious Education Diocese of Joliet, Illinois

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

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

Director of Office of Religious Education Diocese of Joliet, Illinois

Call for Information or Application, Contact

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