Letting go of the hate

By Mary Ann Wyand

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

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

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

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

Finally, Welch said, he decided to visit the bombing site again and spend some time in reflection by what is now called the Survivor's Tree, an elm tree that his daughter loved which somehow was not damaged in the explosion that destroyed the federal building nearby.

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

And then, Welch said, he realized that only forgiveness leads to reconciliation and healing. That realization led him to speak out against the death penalty during more than 1,500 speeches in the United States and in other countries. "I finally figured out that if we were to execute either one [Timothy McVeigh or Terry Nichols], that would be an act of vengeance and rage," Welch said, "and vengeance and rage are the very reasons that Julie and the 167 others were killed."

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

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

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

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

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

Welch said he also felt he should have forgiven, but "I am white," said Gooch, who is African-American, "but a small part of me is Hispanic, African-American or Asian-American."
FORGIVE
continued from page 1
visit McViegh’s father, Bill, at his home in western New York in September of 1999. “I knew that I needed to go tell that man that I didn’t hold him or his family responsible,” Welch said. “I can go all over the country and to Europe and Africa, and can brag on Julie and tell you all the wonderful things she did. But every single mom- ing, Bill McViegh has to face the reality that his son is a convicted killer. What I found that Saturday morning in western New York was a bigger victim of the Oklahoma City bomb.”

Welch talked with Bill McViegh and his daughter, Jennifer, for an hour and a half that day, and the men have become friends. “While we were talking, I caught myself looking at a picture of Tim on the wall,” Welch said. “I know I looked at it way too many times, and I started feeling self- conscious. So finally I said, ‘What a good-looking kid!’ Bill looked up at the wall, then he looked at me and he said, ‘That’s Tim’s high school graduation pic- ture.’ I could see a tear in his eye. At that moment, I could see the love a father has for his son.”

Welch said he and Jennifer cried too, and he told her, “Honey, the three of us are in this for the rest of our lives, but we can make the most of it. I don’t want your brother to die, and I’ll do everything that I can to prevent it.”

After leaving the McViegh house, Welch said he sobbed for a half an hour. Then he realized that he had never felt closer to God than he did at that moment. “I don’t know where I’m going to be on May 16,” he said. “I will not be in- volved in any kind of demonstration. I will not hold a can- dle light for public demonstration pur- poses. I may light a candle privately.”

Several months ago, Welch said, he agreed to appear on a television news pro- gram after Timothy McViegh’s execution and now regrets that decision. Welch said he believes McViegh is suicidal, and that’s how he drove a rental truck with a 5,000- pound homemade bomb from Kansas to Oklahoma City in April of 1995, then waived his legal appeals process last December. In keeping with his promise to Bill and Jennifer, McViegh, Welch joined Paul Stevens, another father whose daughter was murdered, to present eight programs titled “Two Fathers: Stones of Rage, Reconciliation and the Death Penalty” last week in Terre Haute.

Formerly of Washington, Ind., Stevens now lives in Kentucky and ministers to practices and studies on lay ministry to facilitate spiritual formation tools.
One speaker, Susan Weber, a consul- tant, will discuss a study she conducted on lay ministry for the five dioceses of Indiana. Her study looked at what helps or hinders the spiritual formation of lay ministers.
Often the problem is that many people in ministry have difficulty finding time for prayer, retreats and spiritual for- mation programs while working and maintaining a family life, said Suzanne Magnant, chancellor and secretary for lay ministry and pastoral services for the

SYMPOSIUM
continued from page 1
lay ministers who cannot go back to school for formal training due to family circumstances, money or time. The Archdiocese Lay Ministry Formation Program has three parts: academic, spiri- tual and pastoral skills. However, those in charge of helping lay ministers want to make sure they have more than academic preparation.

“We have several workshops for spiri- tual formation but we want to find out what pieces in that program to put where,” said Benedictine Father Bede Cisco, direc- tor of Indianapolis programs for Saint Meinrad and a member of the task force that helped organize the symposium. The symposium brings together nationally known lay ministers to discuss the religious experience of lay ministers, an overview of factors affecting spiritual

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

Archdiocese of Indianapolis.
“Lay ministry is a vocation to serve the people of God through the ministries of the Church,” Magnant said. “Lay minis- ters need spiritual formation, pastoral skills and theological education in order to serve the people of God well.”

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

Death Row inmate at the Kentucky State Prison in Eddyville.
Stevens began his prison ministry 15 years ago as a tribute to the memory of his daughter, Cindy, who was killed by an abusive man while babysitting for his children. Due to a court error, the man was only sen- tenced to manslaughter for her death and received a seven-year sentence.
At first, Stevens said, he was filled with anger, which intensified after the verdict. He decided to move to Kentucky with his wife, Ruth, and their children to start a new life together there.
After reflecting on Scripture passages and participating in a Cursillo weekend, he later was able to forgive his daughter’s murderer.

“During that three-day retreat, I was able to get rid of all the hate and come up with forgiveness,” he said. “I can only say that the Lord was helping me to get over that time of despair.”
Wherever Stevens goes, he carries a picture of Cindy in a Bible given to him by prisoners. He even let a Death Row inmate pray with her rosary, and the man held it in his hand during his execu- tion.
“There’s an alternative to the death penalty,” Stevens said told the sisters and stu- dents. “It’s life in prison without parole. What we’ve really got to do is start look- ing at ourselves. Are we looking at the death penalty [as a solution] because we’ve got too much hate in ourselves?”

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Page 2 The Criterion Friday, March 23, 2001
By Mary Ann Wyand

Leon Romero just moved to Indianapolis from Tlaxcala, Mexico.

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

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

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

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

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

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

This is the seventh year that St. Philip Neri Parish has taken the Gospel message to symbolize each day of Lent—at least thirty crosses to Rita Kreich’s home for the prayer service on March 18. Other parishioners (at left) carry crosses to Rita Kreich’s home for the prayer service.

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

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

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

Parishioner Pat Rogester loves the Lenten prayer service.

“We need this in the neighborhood,” she said. “It’s been a real good proclamation of Lent—that we’re here and that there is a lot of Christian love here.”

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Catholics for a Free Choice isn't Catholic

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

What's going on here?

Church. And, yet, there is an organization? Or how about Catholics for a Free Choice, which is anxious to be seen as a good definition of Catholics for a Free Choice—an organization with a lower name "Catholic." In fact, there are literally hundreds of organizations (many of them churches) that call themselves Catholic even though they have no formal affiliation with the Roman Catholic Church. The difference is that most of these organizations maintain a lower profile than Catholics for a Free Choice, which is anxious to be seen as a legitimate organization within the Catholic Church—indeed in spite of the fact in 1993 the Administrative Committee of the National Conference of Catholic Bishops made it quite clear that CFCC "merits no recognition as a Catholic organization" and "its purposes and activities definitely contradict essential teachings of the Catholic faith."

Interestingly, a recent article by Francis J. Butler, president of Foundations and Donors Interested in Catholic Activities (FADICA), reported in the bimonthly magazine Philanthropy that major funding for Catholics for a Free Choice is provided by foundations with no connection to the Catholic Church and, in fact, no stated interest in religion as such. According to Butler, secular foundations such as Ford, MacArthur, Rockefeller, Public Welfare, Hewlett, Ford, and Butcher "show that they only use for religious belief is as a wedge—a means to advance an ideological agenda under the guise of religious dissent." We think this is a pretty good definition of Catholics for a Free Choice—an organization that is advancing an ideological agenda under the guise of religious dissent.

What is the ideological agenda of Catholics for a Free Choice? Some would say it is religious intolerance or intolerant religious beliefs. Others might argue that CFCC's efforts to promote its pro-choice agenda in Latin America represent a form of cultural neo-colonialism designed to export the secular humanism of its funders to cultures that are historically Catholic. Whatever conclusion is drawn from the decidedly non-Catholic activities and interests of this organization, one thing should be perfectly clear to any one who has eyes to see or ears to hear. Catholics for a Free Choice isn't Catholic.

Daniel Conway

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

Editorial

Seeking the Face of the Lord

Let's talk about patrons of hope

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

St. Joseph is a patron of hope. Let me explain. Joseph enabled Jesus and Mary to accomplish their roles in the story of our redemption. He did so in trying times and without knowing how things would turn out. Besides providing a livelihood for Mary and Joseph, he was a carpenter, we know he led his Saviour to Egypt, and when there seemed to be little hope for the Church in the dire circumstances. Simon Bruté excelled, even catching the attention of the Almighty. What a wonderful thought.

Pilgrimage of the treacherous Herod in order to save his spouse and the Child Jesus was a frightful, faith-testing experience for Joseph. Even he, the foster father of the Saviour and true spouse of Mary ever-Virgin, experienced the unsettling reality that what happens in life is ultimately in God's control, not our own. Humbly and with hope he guided the hand of the Almighty, not knowing how things would turn out. I made that connection to St. Joseph while reading the biography of Bishop Simon Bruté de Remur, who as bishop of Vincennes and the founding bishop of the Catholic Church in Indiana. I had forgotten that Simon Bruté's youth was spent in the upheaval of the French Revolution and the persecutions of the clergy in France. A significant number of Bruté's priest-mentors were victims of the guillotine. Seminaries had been closed. His family and friends opposed his pursuit of the priesthood under such dire circumstances. Simon Bruté had to rely on the practicality of the practicalities of medicine in which he excelled, even catching the attention of Napoleon. There seemed to be little hope for the Church in the world. Yet, at great sacrifice, Bruté was open to the call of God and pursued a vocation to the priesthood. No one would have been able to predict that some day he would be the founding bishop of a diocese in the New World. Bishop Simon Bruté is a patron of hope in our own land. His life, too, bears testimony that God is in charge and that we can rely on the providence according to his own good plan.

Patrons of hope are on my mind these days. I have written before of the 25 schools and organizations that major funding for the Archdiocese of Guadalajara, Mexico, which were executed because they were priests between 1910 and 1938. I mentioned before that it was hard to be able to predict that by the year 2000 there would be more than 1,000 diocesan priests in the Archdiocese of Guadalajara that the religious houses would be full as well.

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

Like St. Joseph, sometimes we are asked to expect that Jesus will be the one who will bear the cross for us. The divine guidance and guidance in our life. Bishop Simon Bruté courageously pursued his vocation; he courageously left France to serve the missions of the New World; he courageously obeyed God's call to found a missionary Church in a place that was not called by his own land. His life, too, bears testimony that God is in charge and that we can rely on the providence according to his own good plan.

Let's talk about patrons of hope.

†

Patron of hope: Simon Bruté of the Archdiocese of Indianapolis.

Buscando la Cara del Señor

N

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

San José es un patrono de la esperanza. Permitanme explicar. José permi-

tó a María y a Jesús lograr sus roles en la historia de nuestra expulsión. Él lo hizo en los tiempos difíciles y sin saber cómo terminarían las cosas.

Aparentemente fue un simple carpintero para María y Jesús, sabe-
mos cómo él guió a su Salvador y a María huyendo como refugiados hacia Egipto. Él hizo lo que tenía que hacer. Él obviamente mantuvo su fe en que Dios se encargará.

El Padre Benedictino Donald Walpole, un monje de la cabecera de St. Meinrad, en Indiana, ha escrito en un libro que presenta esta hazaña. Jesús y María están montados en un burro guizado por José. Jesús está agarrando uno de los dedos de José con su manito. La leyenda en el mural dice “La mano del humilde José guía aquella del Todopoderoso”. ¡Que maravilloso pensamiento!

Huir del traidor Herodes para salvar a su esposa y al Niño Jesús fue una experiencia temerosa y una prueba para la fe. Y aquí es un detalle significante de la vida de Jesús que después de los días oscuros y después de las consecuencias de la Revolución Francesa, así como en México, jóvenes valientes acaban de hacer el llamado de Dios para continuar con el plan de Dios sin saber cómo terminarían las cosas. Dios es nuestro proveedor. Así como San José, algunas veces esperamos que Jesús tome un dedo de nosotros, pero en realidad, Jesús y María, con su fe, continuaron con el ministerio de Jesús en medio de las adversidades y con esperanza él guió el camino de los sacerdotes, sin saber cómo terminarían las cosas.

Yo me conecté con San José mientras leía la biografía del obispo Simón Brùté de Remur. Él hizo lo que tenía que hacer. Él dio todo lo que tenía, pero su esperanza y fe, y con confianza se movió hacia aquellos sacerdotes y religiosos que no tuvieron oportunidad en aquellos días. Yo pienso en aquellos que han sido incluso en México, y he escrito en el libro “El camino de los sacerdotes y religiosos en la arquidiócesis de Guadalajara y que las casas de religiosos también estaban llenas.

Muchas veces me monto ha peña-

sar de los sacerdotes, pero en realidad, mi mente se mueve hacia aquellos sacerdotes y religiosos que no tuvieron oportunidad en aquellos días. Yo pienso en aquellos que han sido incluso en México, y he escrito en el libro “El camino de los sacerdotes y religiosos en la arquidiócesis de Guadalajara y que las casas de religiosos también estaban llenas.

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Morat Peter's position misstated in editorial on House Bill 1574

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

Mayor Peterson has taken his support for House Bill 1574 because it gives local communities flexibility in determining how to pay for the escalating costs of public safety services. The problem is particular-

ly acute in Indianapolis, where our current system of paying for these services from our property taxes creates an unfair burden for Center City taxpayers because of the diminishing tax base and large num-

ber of tax-exempt property. House Bill 1574 would give the City Council a tool in determining best how to come up with the funding necessary to protect all of Indianapolis. The bill itself, however, does not create a fee or taxes on church proper-

ties. That would require action by the Indiana City-County Council and approval by the mayor. Mayor Peterson has expressed his opposition to this option and he vowed to veto any effort to add a fee on churches or places of worship. These are the facts concerning this piece of legislation. While it is clear that Mayor Peterson agrees with Mr. Bruns that we shouldn’t charge a fee to any place of worship, that fact does not diminish the mayor’s disappointment in Mr. Bruns’ failure to perform the basic tenets of good journalism and good decision making.

Michael O’Connor, Indianapolis

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

Mayor Peter’s letter to Archbishop Buechlein:

I have some confusion concerning a piece of legislation that is being considered by the Indiana General Assembly. That legislation would grant city councils the authority to pass a public safety fee to replace the current system of paying for some of the services through our property taxes. I have stated my support for that type of legisla-

tion because it makes sense for the City of Indianapolis to consider different ways to pay for our costs of providing essential public safety services from a dwindling source of revenue. Some have suggested that this could result in a tax or fee charged to churches and other places of worship. Let me assure you that I would oppose any effort by our City-County Council to tax or charge additional fees to places of worship.

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

Bart Peterson

Mayor of Indianapolis

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s com-

mitment to “the responsible exchange of freely-voiced ideas and good decision-making.” Letters will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including length, etc.).

Letters to the Editor

Dear Mr. Peterson,

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

For doing such an outstanding job with the Criterion, communicating our expansive and diverse archdiocese.

Vicki Mansfield, Indianapolis

Response:

The official “Sacramental/Liturgical Policies of the Archdiocese of Indians-

nis deal with intimation and other community practices in section 9520.1: “Archdiocesan Liturgical Policies”, which states that communicants may be permitted to use the eucharistic bread and drinking from the cup “if the bishop deems it appropriate.” The archdiocese has a strong commitment to the Eucharist, and the communicant’s right to receive the Eucharist is a basic principle of the Church.

Charles Gardner

(Gardner is secretary for spiritual life and worship for the archdiocese.)
by members of Stillpoint. The concert is hand bells and spiritual songs composed of St. Benedict of Ferdinand, will perform at Fatima Retreat House in Indianapolis. The program is for couples suffering pain and disillusionment in their marriage, even those already separated or divorced. It is open to couples of all faiths. For more information, call 317-236-1586 or 800-382-9836 or contact the Retrouvaille hotline at 317-738-1448.

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

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

Openings . . .

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

Stillpoint, a musical group of the Sisters of St. Benedict of Ferdinand, will perform a Lenten concert of contemporary sacred music at 1:30 p.m. on March 25 in the Church Is the Same and How It Is Different Indianapolis. The topic, “How the Catholic Church Is the Same and How It Is Different from Other Churches,” will be presented by Msgr. Joseph Schaeckel, pastor, or Priestly Fraternity of St. Peter Father Dennis Duvelius, associate pastor. There is a free-will offering for food. To register, call the parish office at 317-636-4478.

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

Awards . . .

Recipient of the Roncalli High School Alumni Association South Deeney Recognition Awards are: Honorary Alumni, Father Gerald Krokhoff and Bob Kirkhoff; Alum of the Year, Charles Lauck; Pope John XXIII Honoree, Anne Armbuster; 40-Year Honorees, Providence Sister Regina Norris, St. Jude, and Kathy Fleming, Our Lady of the Greenwood; 30-Year Honorees, John Wirtz, Roncalli High School, and Nancy Bemis, Roncalli High School; 20-Year Honorees, Barbara Krukkeberg, Our Lady of the Greenwood; William Carey, Holy Name; Joanne Cuchchi, St. Mark; Jill Schultz, St. Jude; Bob Krokhoff, Roncalli High School; and Mary Brown, Roncalli High School; and Retirees Lois Weilhammer, Nativity; Jeannie Schott, St. Mark; Phyllis Alpert, St. Mark; Milly Laker Brehob, St. Jude; Carolyn DeHoff, Central Catholic; and Ed Nunggrass, Central Catholic.

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

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

History lesson

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

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

How do we know whether a prayer is answered? Every prayer is really a response to God’s initiative. With his personal and gracious presence, God listens and answers to our past prayers? How do we know that our prayers are answered? How do we know whether a prayer is answered? Every prayer is really a response to God’s initiative. With his personal and gracious presence, God listens and answers. After every prayer, we can thank God for his listening. How do we know that our prayers are answered? God is able to accomplish far more than all we ask or imagine by the power within us. In St. Paul’s letter to the Christians at Ephesus, I found a stronghold for my prayer life.


Prayer aids discernment

This Week’s Question

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

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

Therefore, let us not give up the habit of prayer, but let us draw near to God with a sincere heart and truly contrite spirit. (Lk 3:20-21)

Music by Fr. Eugene LaVerdiere, S.S.S.

How do we know that our prayers are answered? Every prayer is really a response to God’s initiative. With his personal and gracious presence, God listens and answers. After every prayer, we can thank God for his listening. How do we know that our prayers are answered? God is able to accomplish far more than all we ask or imagine by the power within us. In St. Paul’s letter to the Christians at Ephesus, I found a stronghold for my prayer life. Paul prays in Chapter 3 that may we have the strength to comprehend with all the holy ones what is the breadth and length and height and depth of God’s love. Paul reminds us that God is “able to accomplish far more than all we ask or imagine by the power within us.” There is a pervasive hunger for Spirit in today’s society. We seek security amid forces we know we cannot control. We must remember that the same power Paul proclaimed is fast at work in our lives. (Patricia Kobielus Thompson, a certified hospice nurse, recently completed a doctorate in theology with a focus on spirituality and health care.)

Tune of the Week

“Time awakens knowledge of God’s presence in our lives”

By Patricia Kobielus Thompson

“The silence scares me to death!” Coming from a young priest friend, those words conveyed a feeling common to many who sit before God, wanting to hear God’s Word in their lives.

Our personal method of prayer evolves through the intertwining of our own family history with the Spirit diligently working in our hearts. Faith development may not come through rigorous training. Far from it! The ambiance of our homes lays the groundwork for our earliest years. Even the most subtle of hints imprints itself on our souls without words: a familial ritual of prayer, participation in the Eucharist, the faith of our closest family members. We are, at first, passive recipients. But time’s passage can bring a conscious awakening to the presence of God in our lives.

We are gifted with a knowledge that we have been led, powerfully, at all points of our personal development, whether we realize it at each of those points or not. But how do we cope with the deafening silence and move more confidently forward in our spiritual quest? The questions we have for God are both subtle and colossal. They come at breaking points in our lives when we are stripped bare of external props and stand naked before God.

Lend Us Your Voice

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

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.†
St. Augustine is considered the greatest of the Fathers and doctors of the Church. He enjoyed a virtual lifelong theological interest in the Catholic Church until his death in 430. After leaving Aquinas in the 13th century. Still today, Augustinian studies are maintained at the Catechism of the Catholic Church and the Church of God. Readings far more often than any other ecclesiastical writer.

Cornucopia/Cynthia Dewes

Infertility is one of those subjects which seem to purely hypothetical. That's because during our baby boom years, most of the people we knew had no such problem. In fact, most of us couldn't stop having babies. But, however, because we're always hearing about a new technology, we have a dilemma. There's in vitro fertilization and sperm banks and cloning, among other things. The idea now is not so much to prevent or stop having babies, as it was in the days of abstinence and the rhythm method, but just to get them.

While, however, most of us in those ancient times were taking our temperatures and counting days, there were a few couples among us who just couldn't seem to get pregnant. And, even though secretly we may have envied our caretakers, kids, less existence just a tiny bit, we sympathy with them.

They were especially sorry for one couple we knew because they were people who would have been superior parents. They were lovely and kind to us, but they enjoyed spending time with kids and they had the material means to raise them without a struggle. Whenever we visited these people, their children like an affectionate aunt and uncle. It could have been a universal, just to get them, a problem, but since this is a poor substitute for having one's own flesh-and-blood children, but not our friends. Nor their nieces and nephews.

Several years later, in 386, Augustine was ordained a priest in 391 and moved to Hippo. In 395, he was consecrated coadjutor bishop and became bishop of Hippo when he was 41. He was bishop for almost 35 years, during which he continued his writing and preaching. And he also established a monastic community for all the priests, deacons and sub-deacons who lived with him in the episcopal residence. He founded a community of women religious, which he called the Cassian community. As a Church against the heresies of his day. He wrote, especially, a number of books during many years on his more important works. In 426, he went into semi-retirement so he could concentrate on his writing.

Augustine was born in 354 in Tagaste, North Africa. When he was 16, he was sent to Carthage (in modern Tunisia) to study. There he became interested in philosophy. The philosophy he became attracted to, was Manichaeism, which Augustine found in the two most famous books), to commentaries of the Fathers and doctors of the Church.

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

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The Sunday Readings

Sunday, March 25, 2001

- Joshua 5:9a, 10-12
- 2 Corinthians 5:17-21

The Book of Joshua provides this weekend’s first biblical reading. Joshua succeeded Moses as the leader of God’s people, but he had been with Moses and the people as they wandered for forty long across the Sinai Peninsula in search of the Promised Land. The book in the Bible that bears the name of Joshua deals with the long journey and especially with its climax. This weekend’s passage has the people, with Joshua, encamped at the very edge of the land “flowing with milk and honey,” the land that God had promised them.

Their camp, impressively, was near what today is called the West Bank, near the ancient town of Jericho that still is a community. Unable to find sufficient food in the desert, they were sustained by manna, or food from the sky, sent by God.

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

The ancient Hebrews, and the contemplat- potencies of Jesus for that matter, had another interpretation. Nature belongs to God. He is the Creator and sustainer. He faced their greatest need for food was proof enough for them that God pro- vided for them. He did not have to act in strange and otherworldly ways in their mind to show divine power.

When the people had crossed the Promised Land, with its fertility and abundance, they could harvest their own food. They no longer had need of manna. St. Paul’s Second Epistle to the Corinthians supplies this Liturgy of the Word with its second reading. Throughout his epistles, Paul consistently is dramatic and powerful in his ability to express great meaning. His ability especially shines when he speaks tently is dramatic and powerful in his

Finally, as we approach the close of Lent, just a few weeks hence, the Church presents the thrilling story of the Prodigal. However we sin, where we stray in our sinfulness, we are still of God’s love never ends and is never qualified. If we return to God, as Lent urges, we are returned with a welcome of absolute forgiveness and love. Our home awaits us, the Church excitedly announces. Rejoice! God loves us! God forgives us—for everything—if only we turn in love to him.

Question Corner/Fr. John Dietzen

Church encourages donation of organs

In reference to your column concern- ing the status of the human body after death, please explain the acceptability of disturbing the deceased body through organ harvest- ing.

Sharing organs of deceased relatives with people still living who need those organs is approved and advocated often in Catholic circles today, including recommendations by the pope himself. The tradition and present teaching of the Catholic Church strongly support the principle and practice of giving an organ of one’s body to another. This is true even when the donor is alive as, for example, when one family member gives one of his or her kidneys to a brother or sister. Even more, it is an act of charity to allow a living person to enjoy a healthier or longer life by receiving a heart or an eye or other body part from one who has died.

Your comment about your wife’s past generosity is worth thinking about. Over a lifetime of love and sacrifice, we all in one way or another give our lives to other people. If something has been ours can still do good for someone else after we are gone?

Pope John Paul II repeated this posi- tion last year, speaking of shortag- es of donor organs for patients awaiting trans- plants. He said it is a matter of Christian generosity.

“Non solutio” will be forthcoming with- out a renewed sense of human solidarity,” the pope said, based on Christ’s example, which can be “imagine men and women to make great sacrifices in the service of others” (address of April 30, 1990).

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

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

The tradition is to first write to discuss plans for organ donation with loved ones beforehand. Among other things, it allows choices, prevents future confusion, and lets you know the personal wishes of the spouse or other family member who has died, which is, of course, an important moral concern.

What is the Catholic Church’s pres- ent teaching about the Shroud of Turin? Is it now accepted as the cloth in which Jesus was wrapped after the Crucifixion? (Florida)

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

The Archdiocese of Turin has pos- sessed the Shroud for centuries. In 1898, officials there authorized a carbon-dating of the cloth by three scientific laborato- ries, working independently. The tests indicated a 95 percent cer- tainty that the Shroud was made between the years 1250 and 1390. These findings have been disputed by other experts, but the Catholic Church has not shifted its position on the ori- gin or age of the shroud.

A (free brochure in English or Spanish answering questions that Catholics ask about baptism and sponsors is available by sending a stamped and self- addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61615. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jfdietzen@aol.com.)
Priest studies in Mexico to serve Hispanics

By Mary Ann Wyand

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

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

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

Archbishop Buechlein lived at a semi-nary in Guadalajara for a month, and Father Beever stayed with his sister, Tracy Beever Solis, who moved to Mexico more than 15 years ago. As pastor of St. Philip Neri Parish in Indianapolis, Father Beever knew that he had to improve his language skills to serve many Hispanic parishioners.

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

His eight-week sabbatical was made possible by the archdiocese, which funds priestly formation programs. Father Robert Mazzola assisted with Masses and sacramental duties at the near-east side parish in his absence.

“To keep in touch with parishioners, Father Beever sent e-mail letters for publication in the parish bulletin each week. “Hola de La Ciudad de Guadalajara. (Hello from Guadalajara) Lots of adventures so far,” he wrote in his first letter. “Went to Tala this past Sunday to the family ranch (my brother-in-law raises ostriches to sell for the meat). We went horseback riding in the mountains for a couple hours … what a beautiful country. Later, we went to Mass at the church in Tala. It was packed. They have eight to 10 Masses each Sunday … all full.”

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

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

In his final letter, he sounded homesick. “Well, by the time you read this, Spanish class will be over, although I’m never really going to be done studying Spanish. I intend to continue after my return. It has really been a rough six weeks. Spanish words and sentences are a lot longer than ours. The other day, while reading the daily paper, I noticed one sentence was about five inches long and probably about 10 of our sentences. I really have to pay close attention to what I hear and/or read. Have missed you all a lot and am looking forward to bringing back with you soon.”

Back home in Indiana, Father Beever said he smiled when parishioners told him, “I hope you enjoyed your vacation.” “It was not a vacation,” he said. “It was exhausting. It was emotionally draining, physically draining and mentally draining. I was glad to come home. I’m sure Archbishop Daniel would tell you the same thing. But it was a great experience.”

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Now I will be able to say Mass in Spanish because I’ll have the [liturgy] books to read,” Father Beever said. “But the key to all that is understanding the Spanish language. The things that helped me were a good knowledge and foundation in the English language and, amazingly, all those years that I studied Latin helped me immensely. It’s a romance language based on Latin. It’s very similar.

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

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Pope ordains nine new bishops, including two North Americans

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

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

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

The pope ordained six other new bishops March 19:

- Italian Archbishop Fernando Filoni, 54, nuncio to Iraq and Jordan.
- Polish Archbishop Henryk Nowacki, 54, nuncio to Slovakia.
- Italian Archbishop Domenico Sorrentino, 54, prelate of the Sanctuary of Our Lady of Pompei.
- Polish Bishop Tomasz Peta, 49, apostolic administrator of Astana, Kazakhstan.
- Italian Bishop Marcelo Sanchez Sorondo, 58, chancellor of the Pontifical Academy of Sciences and the Pontifical Academy of Social Sciences.

The pope ordained nine new bishops, including two North Americans
Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to The Criterion.

**Batesville Deanery**
- March 27, 7 p.m. at St. Peter, Franklin County
- April 1, 7 p.m. at St. Denis, Millhousen
- April 5, 7 p.m. at St. Maurice, Napoleon
- April 6, 7 p.m. at St. Mary, Greensburg

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

**Indianapolis East Deanery**
- March 26, 7 p.m. at St. Simon the Apostle
- March 27, 7 p.m. for Holy Cross, SS. Peter and Paul Cathedral and St. Mary at St. Mary
- March 29, 1 p.m. at St. Philip Neri
- March 29, 7 p.m. at Little Flower
- April 2, 7 p.m. at St. Rita

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

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

**Indianapolis West Deanery**
- March 26, 7 p.m. at Holy Name, Beech Grove
- March 29, 7 p.m. at Holy Angels
- April 2, 7 p.m. at St. Anthony

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

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

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

Lenten penance services are set around the archdiocese.
North Vernon student’s ‘cheesy’ poem wins in national contest

By Jennifer Del Vechio

You could say that fifth-grader Eric Chandler is the “big cheese” at St. Mary School in North Vernon. After all, his love of cheese is what earned him $2,600 and a trip to California.

Chandler, who attends St. Denis Church in Jennings County, won a Kraft cheese contest that sent him to Kraft’s “Be a Cheesillionaire” contest at Hollywood’s El Capitain Theatre earlier this month. While he didn’t win there, Chandler said the first win was a surprise and worth the effort.

Chandler found the contest on a Kraft product package. He then came up with 10 reasons that he made into a poem about why he likes Kraft cheese:

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for “The Active List.” Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. Notices must be in our office by 10 a.m. Monday of the week of (Friday) publication: The Criterion, The Active List, 1400 N. Meridian St., Indianapolis, Mass. 8:10 p.m. Scripture discussion, 12-6-13, 1 p.m. Information: 317-635-2021.

March 28
Knights of Columbus Hall, 225 E. Market St., Jeffersonville. Daughters of Isabella, Our Lady of Guadalupe, Circle 95, card party. 7 p.m., admission $2. Information: 502-327-7438.

Holy Rosary Church, 520 Stevens St., Indianapolis. “Spirituality and Spaghetti,” adult religious education, “How the Catholic Church Is the Same and How It Is Different From Other Churches,” 6 p.m., free-will offering. Information: 317-666-4778.

St. John the Evangelist Rectory, 126 W. Georgia St., Indianapolis. Mass. 12:10 p.m. Scripture discussion, 12-6-13, 1 p.m. Information: 317-635-2021.

Holy Rosary Church, 520 Stevens St., Indianapolis. “Spirituality and Spaghetti,” adult religious education, “How the Catholic Church Is the Same and How It Is Different From Other Churches,” 6 p.m., free-will offering. Information: 317-666-4778.

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


March 31-April 1
Oldenburg Academy, 1 Twister Circle, Oldenburg. One-act play. “The Last Supper.” 7:30 p.m.

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

St. Nicholas Parish Hall, 4641 E. St. Nicholas Dr., Sunman. Breakfast, proceeds to mission group trip to South Dakota, 7 a.m.-noon, free-will offering.

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

April 5
Hartman Hall, Holy Name Parish, 21 N. 7th Ave., Beech Grove. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m.

April 6
Little Floral Society Hall, 1404 N. Bosart Ave., Indianapolis. Spring card party luncheon, $6, 10 a.m.-2 p.m. Reservations: 317-357-3121 or 317-359-5171.

April 8
St. John Church, 331 S. Buckeye St., Osgood. One-act play. “The Last Supper.” 7:30 p.m.

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


Weekly

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

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Eligible participants will be compensated $100 upon completion of the study.

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The Active List, continued from page 14

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March 23 – 31

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WOOMEN

announced for page 19

“I am middle-aged, between 50 and 60 years old, se-
soned, experienced, in the prime of my life and extremely
well-educated,” said a woman of her audience.

Gooch got a chuckle from her recognition of an au-
tor she had heard. “I am always trying to show up for every-
thing.”

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

But she also said she sometimes witnessed “sexist decisions, attitudes or comments” and sometimes found
that “the comments of men are often taken more seri-
ously” than the comments of women.

“When decisions are made before I come to the meet-
ing” or “When I learn things in public that I should have
known in advance,” she said, “it’s like a bucket of ice
thrown in my face.”

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

The Criterion  Friday, March 23, 2001

**only other woman on the faculty came to truly know the priest faculty member because they all “worked
together and played together.”**

But unless Church employees relate to one another beyond the basic ethic, “we know each other simply as
functionaries,” said Sister Bernadette, who is a member of the Congregation of the Sisters of St. Louis. That situa-
tion, she said, can present a major obstacle to collabora-
tive efforts.

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

“As women, we have no decision-making power in the
Church,” she said. “We need to make decisions. We can’t
have any say, because we are not there.”

She suggested seminars include specific time in diocesan
offices to help candidates for the priesthood become “comfortable with working with women as supervisors.”

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Speaker: Jim Sorg, Certified Senior Advisor, Sorg Financial Services
Guest Speaker: Steve Schankerman

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- LONG TERM CARE:
- MEDICAID, MEDICARE, AND INCOME TAX ADVANTAGES
- FIVE MOST IMPORTANT DOCUMENTS TO HAVE
- CAN YOU PROTECT ASSETS AGAINST MEDICAID SPEND-DOWN?
- The dangers of cohabitation.
- Five most important documents to have
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Baltimore (Zenit)—Steve and Terrie Nelson never
planned to “live in sin.”

They grew up in the same Baltimore parish, St. Thomas
More, attended the same high school seniors and all through college.

After graduation, they moved back with their parents and
plunged into their new careers, Terrie in nursing and Steve in computers.

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

Steve agreed.

They rented an apartment and thus joined the more than
5 million American couples, according to the U.S. Census
Bureau, who cohabit, that is, live together in a sexual rela-
tionship outside of marriage. “It was mostly for conveni-
ence,” said Steve, in an article in the National Catholic
Register.

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

“Has anyone ever heard of it?” he asked. “Did it come up with the
roommate scene since college, suggested they move in together.

The deacon, Rev. Mgr. Victor Galeone, who had recently finished a set of parish guide-
lines for cohabiting couples seeking marriage.

“In those days the news of marriage was the deacon...”

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

There are those who disagree with Msgr. Galeone’s and
Deacon Mann’s position—and, indeed, with the magis-
terium’s—that cohabitation is intrinsically evil. Secular
marriage specialists often claim cohabitation can be, and
often is, helpful. In fact, they say, with the 50 percent
divorce rate, it’s a popular assumption that “a trial mar-
riage” makes good sense.

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

“Cohabiting is far from harmless,” said Msgr. Galeone.

“It was an emotional time, remembers Terrie. “It’s a shock
to live together first tend to have more moderate views about
the dangers of cohabitation, but also its grave sociological risks. The couple
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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week prior to publication. We reserve the right to limit the number of obituaries of archdiocesan priests and religious, the number of names on an archdiocese or have other relatives included here. If you need assistance in writing an obituary, please contact the archdiocese.


Meyer, Mary Katherine (O'Donnell), 95, St. Barnabas, Indianapolis, March 17. Sister of Frank, Robert and John O'Donnell. Aunt of several.


RICKS, Richard, 64, Mary, March 2. Husband of Carol V. Richard of Tracy and Richard Ricks.


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


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**News briefs**

**U.S.**

**Catholic University wins Division III basketball championship**

SALEM, Va. (CNS)—The Catholic University of America won the NCAA Division III national championship in men’s basketball March 17, defeating William Paterson University of New Jersey. The basketball program in Division I, like Duke, Kentucky or Georgetown, Division III schools offer no athletic scholarships, play in much smaller arenas and receive little or no television revenue. But Division III still has a national championship tournament and a Final Four weekend, held this year in Salem in southwest Virginia. Catholic University in 1998 and 1999 advanced to the final 16 of the tournament, and last year made the final eight before this year’s triumph.

**Milwaukee archdiocese developing programs for Hispanic influx**

MILWAUKEE (CNS)—It wasn’t so long ago that some one searching for a Mass in Spanish in the Milwaukee Archdiocese would have few options, most of them congregated on Milwaukee’s south side or near north-south side. Today, masses in Spanish are regularly offered in each of the archdiocese’s 10 counties, indicating the ever-growing Hispanic presence in Wisconsin. From 1990 to 2000, the number of Hispanics in the archdiocese increased from 71,456 to 134,358, according to statistics compiled by the archdiocesan Office of Parish Planning and Collaboration. Hispanics in Wisconsin increased 40.2%, accounting for 2.6 percent of the state’s population.

**Philadelphia Archdiocese plans to revitalize neighborhoods**

PHILADELPHIA (CNS)—“There is Hope” is painted in bold letters on the side of a soon-to-be-demolished theater in Philadelphia’s Kensington neighborhood. Once called the Starlight Theater, it served as the backdrop to a news conference in January 1999 called by Philadelphia Cardinal Anthony J. Bevilacqua announcing that an archdiocesan initiative aimed at bringing hope to the city’s neighborhoods. “Even within the most troubled communities in our city there are many reasons to hope,” he said in announcing the formation of a new archdiocesan Office for Community Development.

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

MANTICCA, Calif. (CNS)—The Vatican’s first revision in 25 years of the General Instruction of the Roman Missal, a handbook for priests that serves as a guide to the liturgy, was part of the consensus reached at a recent international assembly in Rome.

**Cardinal hails Pope John Paul’s establishment of World Youth Days**

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

**Holy See decrees Italian threat to cut power to Vatican Radio**

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

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

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

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Diocese of Joliet, Illinois

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Diocese of Joliet, Illinois

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Masters in Religious Education or equivalent, experience in parish religious education leadership, wide experience in parishes with familiarity with Religious Education Office Mission.

**For information or application, contact**

Michael A. Svach, Director of Personnel
402 S. Independence Blvd., Romeoville, IL 60446-2264
Ph 815-834-4077 – E-mail msvach@dioceseofjoliet.org

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St. Maria Goretti Catholic School, located in Westfield, IN, is currently seeking applicants for primary, intermediate and middle school teachers for the 2001-2002 school year. Our school serves 650 students in K-8th grade, and has a total enrollment of 400 children.

We seek candidates that can contribute to our positive, spiritual, educational, and social environment. Qualified applicants will hold current IN teaching license and Bachelor's degree in Education. Experience is preferred. Applicants are encouraged to email a current resume and letter of interest to medflinger@quest.net or mail to:

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