President Bush, cardinals, officially open pope's cultural center

WASHINGTON (CNS)—Seven cardinals, led by President Bush, presided over the March 22 ceremony and ribbon-cutting that marked the grand opening of the Pope John Paul II Cultural Center in Washington.

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dent of the center dedicated to the Catholic faith, told test audiences that 1,200 guests in a huge tent on the grounds of the museum that the pope insisted be located in Washington instead of any of several other suggested sites, including Warsaw or Krakow as Poland.

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SAINT MEINRAD—Benedictine Brother Kim Malloy sits at the far end of the choir when the monks at Saint Meinrad Archabbey gather to pray four times a day for Mass and the Liturgy of the Hours. As sacristan, he’s important to the liturgy.

“The simplest expression of faith by fol-
lowers of St. Benedict is ora et labora—
pray and work. And the monks consider public prayer the work of God.

Creativity is basic to all of Brother Kim’s work—in arranging transportation for the other monks and taking charge of the vestry—as well as his work in the sacristy.

The Muncie native, whose family lives in New Castle, does more than keep the liturgical garments clean, pressed and ready for the priest cele-
brants. He fashion new of the vestments himself, sometimes even weaving the fabric he uses.

For Saint Meinrad’s international cele-
bation of its patron’s 1,200th birthday last July, Brother Kim made four new chasubles (for Mass), seven copes (for prayer services) and two dalmatics (for deacons). Once, he made a cope, stole and miter (headpiece for the abbot or bishop’s staff).

The sacristy has dozens of drawers and closets. Besides the sets of chas-
ubles and copes in green, violet, red,
white and gold—colors for all the liturgi-
cal seasons of the Church—the room con-
tains some old ornate vestments and gar-
ments. The oldest is an 1883 chasuble
from St. Gallen, a monastery in Switzer-
land.

The oldest Our Lady of Einsiedeln
dress in the sacristy is for a former statue. For the present statue, Brother Kim has made a violet dress for Holy Week and a gold one for major feasts days. A gift to the Indiana monastery by its Swiss mother-
house in 1954 for the 100th anniversary of the founding of Saint Meinrad Archabbey, the statue is a replica of the original one at the Church of Maria Einsiedeln in Switzerland.

Brother Kim shows visitors the old satin gloves and stockings worn by the abbots. They are rarely worn now, although Archabbott Lambert Reilly wore the gloves one cold day last year when he was using a metal crozier (the abbot or bishop’s staff).

Brother Kim, who has been the sac-
ristan for the past 15 years, scour shops in nearby cities for fabric to make the vestments, not looking at the usual bro-
cade liturgical designs. He has innova-
tive ways of making his trims—
even flocking designs on velvet.

His other jobs include arranging trans-
portation for the monks who travel to give

Brother Kim is the sacristan for the past 15 years. He said that “some negative situations” should not obscure the “often-heroic faith-
fulness of the great majority of men and
women religious and priests.”

He said the problem “is restricted to a limited geographical area,” which he did not identify, and said the Vatican was addressing it through the “dual approach of formation of persons and of solving individual cases.”

His statement came in apparent response to a mid-March article in the National Catholic Reporter, a U.S. weekly, which asserted that sexual abuse of religious

Students in the archdiocese excel on ISTEP

By Jennifer Del Vecchio

How is Catholic education working? It’s a popular question as educators and parents sort through test scores, ask ques-
tions about student achievement, and dis-
cuss the need for holding schools accountable.

One main area of emphasis for parents and educators is the results of the Indiana Statewide Testing for Educational Progress test (TESTP) that is given each year to students in grades 3, 6, 8 and 10.

The test indicates how well students
know their essential skills—such as math
and language arts.

Students who don’t pass the test, or
score above state standards set by the
Indiana Department of Education, will
need remediation. There are 71 schools in
the archdiocese.

While the most recent scores for the
archdiocese are impressive—Catholic stu-
dents are well above state standards
in math and language arts—Catholic educa-
tors will tell you that Catholic schools vis-
ited about more than test scores.

They are also about individual student
improvement, parental involvement and a faith-based commitment to educate every student regardless of race or income, edu-
cators said.

In all grade levels, Catholic students fared better than their public school peers.

For example, 70 percent of third-
graders were above standards in both
math and language arts, compared to
56 percent of third-graders in public schools in the state.

In the sixth grade, 70 percent of stu-
dents were above standards, compared to
Eighth Grade

How one archdiocesan school boosted its ISTEP scores

By Jennifer Del Vechio

Cardinal Ritter High School in Indianapolis had 96 percent of students meet or exceed state standards in language arts and 91 percent in math. Indiana Math.

The scores also tell educators that stu-
dent improvement on ISTEP scores.

For sixth grade, 552 out of 1,850 stu-
dents did not meet the standards. In eighth grade, 278 out of 1,466 students did not meet the standards, and 187 out of 1,338 students did not meet the standards in grade 10.

Individual schools are responsible for

their remediation efforts. Unlike public schools, which receive state-funded dollars for remediation, Catholic schools do not. That means teach-
ers and principals have to find their own ways of remediating students, Costello said.

Nearly all archdiocesan high school students pass graduation exam

By Jennifer Del Vechio

Students at St. Pius X School in Indianapolis are setting record jumps in student improvement on ISTEP scores.

After a school-wide initiative to bolster ISTEP scores by looking at what grade level specific essential skills are being taught and how those skills are being taught, teachers are seeing 100 percent of the students meeting state standards in numerous areas.

For example, 67 percent of the students when they were sixth-graders had mastered one of the language arts skills. This year as eighth-graders, 100 percent of those same students met the state standard for the same skill.

Using the same group of students in math, as sixth-graders, 39 percent of them met the state standard for estimation skills, but as eighth-graders 96 percent met or exceeded the standard.

The plan, implemented in 1999, started as a way to make sure students weren’t only getting good marks on the ISTEP test, but also were improving individually, said Sandi Patel, the school’s principal. At a faculty meeting, Patel placed all the students who didn’t have a 70 plus on a checklist and then passed to state standards on poster boards taped to the wall.

The goal was to decide at what grade level each essential skill was being taught and at what level of mastery.

The posts stayed up for one week as teachers brainstormed and kept adding ideas to them.

“We could see across the board where we were teaching things and where we were just introducing those things instead of teaching them in-depth,” Patel said.

In addition, teachers were required to conduct monthly reflections on how students received the lessons and what needed chang-
ing if students weren’t learning the lesson.

However, the new emphasis was also balanced with incorporating the Catholic model of asking: “What would Jesus do?”

Patel said teachers asked themselves how they could change their lessons while still incorporating lessons of service.

In second grade, teachers learned students were not using their rulers correctly. The class had a bake sale for their sister school in El Salvador. Students had to measure ingredients to bake cookies and other items, but also learned how to give away the money they raised for a good cause, she said.

In junior high, the measurement lesson was reinforced as students measured the hallways and playgrounds around school.

“We’ve had great conversations about the class this,” Patel said: “We were willing to make the changes and any change is difficult, but we realized children and their success were at stake.”

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Individual schools are responsible for their remediation efforts. Unlike public schools, which receive state-funded dollars for remediation, Catholic schools do not. That means teachers and principals have to find their own ways of remediating students, Costello said.

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By Jennifer Del Vechio

The majority of sophomores across the archdiocese passed the Graduation Qualifying Exam.

Eighty-six percent of Catholic students were above standards on the statewide test that is part of the Indiana Statewide Testing for Educational Progress. That compares to 59 percent of public school students.

Students must pass the test to receive a high school diploma.

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That means teachers and principals have to find their own ways of remediating students, Costello said.

The scores also tell educators that student improvement on ISTEP scores.
Indianapolis conference begins exploring needs of lay ministers

By Jennifer Del Vechio

The first national symposium aimed at defining how the Catholic Church is dealing with the pressures facing lay ecclesial ministers found that the discussion is just beginning.

Saint Meinrad School of Theology, which sponsored the symposium in Indianapolis March 22-24, brought more than 100 people from around the country, who are responsible for lay ecclesial ministry formation, to begin the discussion.

At issue is how to identify and meet the spiritual needs of lay ecclesial ministers—people who serve in various roles from youth ministers to pastoral associates.

In Indiana, lay ecclesial ministers are dealing with balancing family concerns, spiritual needs of lay ecclesial ministers—who are responsible for lay ecclesial ministry formation, and many as 15 hours per day, low pay and request, reported that many lay ecclesial ministers are dealing with long hours, as many as 15 hours per day, low pay and trying to create boundaries between parish ministry and family life.

A key observation in the study was that lay ecclesial ministers are struggling with defining who they are and how they fit within the Church. They also said that personal growth was very important and that instead of learning more things they wanted to grow spiritually, Weber reported.

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

Bishop Daniel M. Buechlein told the lay ministers that no matter what the status of the Church and the relationship of priests, “you have a rightful place and you’re claiming that rightful place as baptized Christians, and I thank you for that.”

He urged those at the symposium not to simply talk about Jesus, but to allow Jesus to be seen in their ministry.

“We need to show them by the way we live, the way we serve, the face of Jesus,” the archbishop said.

Another issue is defining spirituality.

“Spirituality is a dynamic thing,” said Katherine Meyer, a sociology professor at Ohio State University who has studied changes in the American Catholic Church from Vatican II to the present “We not

By Mary Ann Wyand

“Live baby, good. Dead baby, bad.” People say that abortion is a complicated issue, but it’s as simple as that, pro-life activist and author Janet Folger told more than 900 pro-life supporters during the 19th annual Celebrate Life dinner on March 20 at the Indiana Convention Center in Indianapolis.

“Are you going to be a light, even in a very dark place?” she said. “Prayer changes things. I believe that God had mercy on us [at the time the presidential election] and gave us another chance to see children protected in our lifetime.”

Supported by Right to Life of Indianapolis, the dinner raised funds for a variety of pro-life educational projects.

The event also honored St. Lawrence parishioner Tom Pottratz of Indianapolis, the recipient of the Charles E. Stimming Sr. Pro-Life Award for distinguished service to the cause of life, and U.S. Rep. Mike Pence of Indiana, elected last November to represent Indiana’s 2nd Congressional District, who received the organization’s Respect Life Award.

Folger is the director of the Center for Reclaiming America, an outreach of Coral Ridge Ministries to promote the Fort Wayne-South Bend diocese at its request, reported that many lay ecclesial ministers are dealing with long hours, as many as 15 hours per day, low pay and trying to create boundaries between parish ministry and family life.

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Pro-life speaker tells crowd to keep working to end abortion

By Mary Ann Wyand

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Folger is the director of the Center for Reclaiming America, an outreach of Coral Ridge Ministries to promote the Fort Lauderdale, Fla. She recently launched the “Yes, I Believe in God” campaign to empower students to proclaim their faith in Jesus. Before accepting that position, Folger was the legislative director for the Ohio Right to Life Society, where she successfully lobbied for passage of the Woman’s Right to Know Law and the nation’s first partial-birth abortion ban.

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“One of the things Christians are often
The Church is apostolic

E ach Sunday, when we recite the Creed, we say, “We believe in one, holy, catholic and apostolic Church.” What do we mean when we say the Church is “apostolic”? To say that the Church is apostolic is to point to the very special relationship Jesus had with his 12 apostles. Jesus had a very special place in his life for the Twelve. He used his few years on earth to establish his Church, the succession of the apostles. To the apostles, he gave the great commission: “Go therefore, and make disciples of all nations, baptiz- ing them in the name of the Father, and of the Son, and of the Holy Spirit, teach- ing them to observe all that I have com- mand ed” (Mt 28:19-20).

To say that our Church is “apostolic” is to say that we are connected with that chosen band of apostles, those hand-picked by the Lord Jesus. We pro- cess a continuity with the Church estab- lished by Jesus upon the firm founda- tion of the apostles.

It is possible to profess this continu- ous precisely through the practice of apostolic succession. For although the apostles had a cobbled role in having personally known Jesus and having been chosen to be witnesses of the Resurrection, the apostles would not live forever. So they appointed succes- sors. Through the ancient gesture of the laying on of hands and the calling forth of the Holy Spirit, the apostles ordained bishops to succeed to them in their mis- sion of teaching and shepherding the Church established by our Lord. We see this dynamic clearly at work in the Acts of the Apostles (cf. Acts 20: 28, in which St. Paul appoints overseers to guard and teach the Church at Ephesus. The Greek word for overseer is επίσκοπος [episkopos], from which is derived the English words episcope, episcopacy, and similar words meaning the rank of a bishop.)

To this day, the Church is guided by the bishops, the successors of the apostles, assisted by their priests, and in union with the Holy Father, the bishop of Rome, the successor of St. Peter, the apostolic whom Jesus himself named the head of the Church.

To profess that the Church is aposto- lice is to proclaim continuity with the Church established by Jesus, and conti- nuity with his teaching. Through the power of the Holy Spirit, our Church is kept free from error in matters of faith and morals. If we keep to the teachings of the Church, our apostolic duty may be for us, we will surely reach our goal in life: our salvation.

Finally, in our profession of faith, we are challenged to be apostolic. The word apostle means literally “one who is sent forth.” The Church as a whole is called and each Christian is individu- ally challenged to go forth into the world bearing the light of Christ. Each of us is called to make manifest in our daily living the call we have received by Jesus to serve others. And while we are to accomplish these tasks first within our families and within our parish, we are also expected to live out our call in the world—in the market- place, our businesses, our schools and in the political process. When we pro- fess our faith in a Church that is aposto- lical, we are reminded of the challenge of our faith to be apostles: those sent forth to do the work of Jesus.

What a privilege it is to be part of the one, holy, catholic and apostolic Church. What a privilege, and what an awesome responsibility.

— Father Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press Inc.)

R eding is always encouraged, but during Lent the monks at Saint Meinrad Archabbey are expected to choose a book for special reading. Among other spiritual practices, I have continued to follow that custom since becoming a bishop 14 years ago. It is not a Lenten penance for me, because I love to read and I always have one or two books in progress by my “reading chair.” In my stack of mail when I returned from Mexico in February was the book, Le Rêve du Rémis: First Bishop of Vincennes by Benedicite Sister Mary Salesia Goreder. It was published in 1931 and was sent to me by Benedicite Sister Carlita Koch, who is pastoral associate at St. Mary Parish in Merrillville. I decided this would be my “Lenten book” this year. I am glad I did, for I find that reacquainting myself with the life of our first bishop is fascinating and hope-filled.

For the moment, I simply want to reflect on our first bishop’s preoccu- pation with the needs of the youthful Church in the United States before becoming a missionary bishop in Indiana and Illinois. One of Father Bruté’s early and persistent preoccu- pations was the growth of the Church. Sister Mary Salesia fre- quently highlights this missionary spirit of Bruté. His true missionary spirit, she says, “reveals his heart to the people of the Catholic Church. Sister Mary Salesia fre- quently highlights this missionary spirit of Bruté. His true missionary spirit, she says, “reveals his heart to the people of the Catholic Church.” In my stack of mail when I returned from Mexico in February was the book, Le Rêve du Rémis: First Bishop of Vincennes by Benedicite Sister Mary Salesia Goreder. It was published in 1931 and was sent to me by Benedicite Sister Carlita Koch, who is pastoral associate at St. Mary Parish in Merrillville. I decided this would be my “Lenten book” this year. I am glad I did, for I find that reacquainting myself with the life of our first bishop is fascinating and hope-filled.

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

**Nuestro primer obispo es el buen modelo para nosotros**

Siempre se anima a la lectura a los monjes de la arcabazada de San Meinrad, pero durante la temporada de cuarentena, se espera que escuchen un libro de lectura especial. Juntamente con otras prácticas espirituales, y de lo que se continuó con esa costumbre desde que se convirtió en obispo hace 14 años. Para mí no es una penitencia, ya que amo leer y siempre tengo uno o dos libros en progreso en mi “silla de leer”. En mi pila de correspondencia cuando volví a una penitencia, ya que amo leer y particulares, yo he continuado con esa costumbre. (Págs. 93-94)

Por cierto, una de las características en este sacerdote misionero quien era, en efecto, principalmente un maestro de los seminaristas. Primero, él tenía el sentido de la necesidad para la evangelización. Segundo, él tenía una mayor visión de la Iglesia en los Estados Unidos. Tercero, él miraba hacia delante. Cuarto, él se dio cuenta que el trabajo de Dios necesitaría ser logrado poco a poco. Quinto, la escasez de sacerdotes misioneros y las dificultades del idioma y las diferencias culturales no le ocasionaban fijación sólo en los retos inmediatos sin esperanza para el futuro.

La dimensión del carácter y la gracia de nuestro primer sacerdote me impresiona, dando por sentado las grandes diferencias en la cultura americana desde los tempranos años 1800, encarnamos retos circunstanciales, esenciales que serán familiares para el misionero Simón Bruté. Recordemos que el joven Bruté fue testigo de la discontinuidad de la religión y de la Iglesia durante la Revolución Francesa y el mando de Napoleón en Francia, antes de venir al primitivo “nuevo mundo” donde la Iglesia estaba tratando de estabilizarse en circunstancias poco favorables. A pesar de la desalentadora aparición de las cosas en la cultura americana, Simón Bruté estaba más motivado que servir a nuestra Iglesia. Había por un par de semanas, los pastores y coordinadores de vida parroquial del Decanato de Batesville se recomendaron a la nuestra manera de servir a las necesidades de nuestras parroquias y las misiones en nuestras zonas de responsabilidad, necesitando visualizar cómo dirigir la realidad de que siete ocho de nuestros sacerdotes se jubilan el próximo mes de junio, y estamos ordenando a dos nuevos sacerdotes. La verdad es que el año que viene esperamos ordenar a ocho nuevos sacerdotes, pero aun así, para el futuro próximo, esas necesidades de la era deben ser atendidas.

El “silencio de poder” de nuestro primer obispo provoca un modelo para nuestra emulación. Él encaró el reto de encontrar la difícil realidad de su día “poco a poco” pero nunca de una manera a ciegas o sin esperanza. Él abrazó y la larga visión de la unidad de la Iglesia. Frequentemente cuando él se despertaba durante la noche, él rezaba ante el Santísimo Sacramento. Así que, él conocía su completa dependencia en la gracia de Dios para culminar el trabajo (Jos. 24:15). Nosotros debemos hacerlo mismo.

**Sentadores**

Ese era un reto muy grande debido a su lealtad a la tradición y hablar inglés. Por cierto, una de las principales razones de su misionería para tratar de disuadir su nombramiento como obispo de Vincennes era la gran dificultad que las personas tenían en entender su habla.

Yo quiero resaltar un par de características en este sacerdote misionero. Él tenía el sentido de la necesidad para la evangelización. Segundo, él tenía una mayor visión de la Iglesia en los Estados Unidos. Tercero, él miraba hacia delante. Cuarto, él se dio cuenta que el trabajo de Dios necesitaría ser logrado poco a poco. Quinto, la escasez de sacerdotes misioneros y las dificultades del idioma y las diferencias culturales no le ocasionaban fijación sólo en los retos inmediatos sin esperanza para el futuro.

**Sacerdotes**

De todas las características en este sacerdote misionero. Él tenía el sentido de la necesidad para la evangelización. Segundo, él tenía una mayor visión de la Iglesia en los Estados Unidos. Tercero, él miraba hacia delante. Cuarto, él se dio cuenta que el trabajo de Dios necesitaría ser logrado poco a poco. Quinto, la escasez de sacerdotes misioneros y las dificultades del idioma y las diferencias culturales no le ocasionaban fijación sólo en los retos inmediatos sin esperanza para el futuro.

**Nuestra emulación**

Él encaró el reto de encontrar la difícil realidad de su día “poco a poco” pero nunca de una manera a ciegas o sin esperanza. Él abrazó y la larga visión de la unidad de la Iglesia. Frequentemente cuando él se despertaba durante la noche, él rezaba ante el Santísimo Sacramento. Así que, él conocía su completa dependencia en la gracia de Dios para culminar el trabajo (Jos. 24:15). Nosotros debemos hacerlo mismo.

**Traducido por: Language Training Center, Indianapolis**

**Research for the Church/James D. Davidson**

Most Catholics know that John F. Kennedy was the first and only Catholic to be president of the United States. But do you know about the religious affiliation of the nation’s other presidents? How many and which ones, have been United Methodist or Baptist? What about other groups, such as Unitarians and Quakers; how many presidents have belonged to these religions?

Most of the nation’s 42 presidents have been lifelong members of one church. However, some have moved in and out of one faith but changed to another or drifted away from religion during their adult lives. Two famous examples are Thomas Jefferson, who was raised in the Episcopal Church but later claimed no specific denomination, and George W. Bush, who grew up in the Episcopal Church but has embraced the United Methodist affiliation of his wife, Laura. I will concentrate on religious affiliation that presidents claimed during their adult years (see box).

More than two-thirds of all U.S. presidents have belonged to three relatively small but highly influential Protestant denominations: Episcopal, Presbyterian and Congregational (now the United Church of Christ). There have been 11 Episcopal pres- idents, far more than any other religious faith group. Indeed, the Episcopal Church alone accounts for 26 percent of all presidents (including James Polk and Andrew Jackson). The United Methodist Church, James Madison, Monroe, William Henry Harrison, Franklin Delano Roosevelt, Gerald Ford, and George H. W. Bush. (Presbyterians rank second, with 14 percent of all presidents, including Andrew Jackson, James Buchanan, Grover Cleveland, Benjamin Harrison, Woodrow Wilson, and Dwight Eisenhower. There has been one Congregational/UCPC president: Calvin Coolidge.

Another 34 percent of U.S. presidents have belonged to other Protestant denominations. Twelve percent have been Methodist (including James Polk, Ulysses Grant, Rutherford B. Hayes, William McKinley and Calvin Coolidge). Seven percent have been Baptist: Warren Harding, Harry Truman, Jimmy Carter and Bill Clinton. Seven percent have been members of the Disciples of Christ (James Garfield, Lyndon B. Johnson and Ronald Reagan) and 5 percent have been Dutch Reformed (Martin Van Buren and Theodore Roosevelt).

Twenty percent of U.S. presidents have belonged to other religious groups or have claimed no particular Church. Ten percent have been Unitarian (John Adams, John Quincy Adams, Millard Fillmore and William Howard Taft). Seven percent have had no specific denomination (Thomas Jefferson, Abraham Lincoln and Andrew Johnson). Five percent have been Quakers (Herbert Hoover and Richard Nixon). John F. Kennedy was the lone Catholic. When we examine the religious affiliations of the first 14 presidents, the second 14, and the most recent 14, we find that there have been some important changes over time. Episcopalians, Presbyterians and Congregational/UCPC members accounted for 57 percent of the nation’s first 14 presidents, 36 percent of the second 14, and 36 percent of the latest 14. Thus, their access to the presidency declined in the 1800s but has increased since then. Other groups also account for a total of the U.S. presidents. Other groups accounted for 29 percent of the first 14 presidents, 21 percent of the second 14, and 21 percent of the last 14. Their access to the presidency has not changed dramati- cally and is small relative to their member- ships. Episcopalians, for example, currently constitute one-fourth of the U.S. popu- lation, but only one of the last 14 presi- dents has been Catholic.

*James D. Davidson is distinguished visit- ing professor of religious studies at the University of Dayton from January to May 2001. *
St. Gabriel Parish, 6000 W. 34th St., in Indianapolis will present a lecture on the Catechism of the Catholic Church, “The Seventh, Eighth and Tenth Commandments: Honesty in Thought, Word and Deed” by Andrew Hohman from 7:45 p.m. to 9 p.m. April 6. For more information, call 317-291-7014.

Vespers—or evening prayer—will be celebrated at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 5 p.m. April 8 and at 5 p.m. on Easter Sunday, April 15.

The Oldenburg Academy Alumnae Association is offering a time for reflection and seminars, beginning with registration at 8 a.m. March 31. The day ends with a liturgy at 4 p.m. The cost of $18 covers the day, including lunch. To register, send name, address and telephone number with check to: Oldenburg Academy Alumnae, P.O. Box 200, Oldenburg, IN 47036 or call Pam Scheele at 812-934-2433.

John XXIII Center in Hartford City will offer a retreat, “Aging to Saging II—A Time to Build A Legacy in our Wisdom Years.” The retreat, April 6-8, will talk about growing older and what gifts to leave to honor others, such as stories, messages, legal, forgiveness and how one hopes to be celebrated. The cost is $105 per person or $200 per couple. For more information, call 765-348-4008.

The Indianapolis Chapter of the Knights of Columbus is sponsoring the 6th annual “Outdoor Way of the Cross” at 12:15 p.m. April 13 at the American Legion Plaza located on North Street between Pennsylvania and Meridian streets in downtown Indianapolis.

Natural Family Planning couples that volunteer for the archdiocesan Office of Pro-Life Activities Speakers’ Bureau will meet from 10 a.m. until noon April 7 at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. Following the meeting, a eucharistic holy hour for life is scheduled from 1 p.m. to 2 p.m. For information about the meeting, speakers’ presentations essay contest.

Members of the Shamrock Sounds, a choir of fourth- and fifth-grade students at St. Patrick School in Terre Haute, entertain the Sisters of Providence with a St. Patrick’s Day program at St. Mary-of-the-Woods. Fifth-grade student Christopher Ray portrays St. Patrick and is surrounded by other choir members.
Reading Scripture is another way to pray

By Fr. Lawrence Bondl, C.S.P.

Having spent several decades meditating upon the Scriptures as a teacher and one who needed to pray personally, I am convinced that every moment spent reading the Bible quietly and reflectively is a moment of prayer.

From the beginning, Jesus’ followers built on the example of the master himself, who both taught his disciples to pray always for what they needed (Mt 6:5-13; 21:22; Lk 11:5-13) and spent hours alone in prayer (Mt 6:4-6; Lk 6:12).

Jesus prayed deeply in the Garden of Gethsemane on the night of his betrayal (Mt 26:36-46) and at great length for his disciples in his final prayer at the Last Supper (Jn 17). In both cases, he drew heavily on the prophetic message of the Scriptures to express his relationship with the Father. In intensely personal language, Jesus spoke to God of his mission as it was foretold in the Old Testament.

Jesus’ example taught us the foundational truth that all prayer is in some form a conversation between ourselves and God. This requires having a relationship with one another.

People who have never prayed or known much about God often turn automatically to prayer in times of trouble. Their prayer may be filled with words of pleading and begging in an extremely active way, perhaps accompanied by a feeling that the more words one uses, the more likely God is to hear.

But someone who prays regularly knows God’s presence in good times and bad, and has wrestled with the apparently wild gaps between the moments when God feels very close and those when he seems to be absent. In his deep desire for silence, prayer often lets words die away and simply reflects on the God we have come to know.

The more experience we have of God, the more our relationship becomes like that with our best friends: Neither needs to explain everything to the other in order to feel secure in the relationship.

Having said this, it should be clear why the Bible is an ideal medium of prayer. It is not just a book of information or moral persuasion; it is a story of a relationship between God and the human family—a relationship between God and us, that is.

The Bible is a passionate account of a lengthy friendship shared over many centuries, often filled with lively exchanges and animated conversation.

1. In the Bible, first of all, active communication occurs between God and our human family. This involves God’s call to us and our call—or our petitions—to God.

2. Second, we see also in the Bible that people meditate contemplatively upon the many faces of God’s goodness.

The Bible reflects on the beauty of the divine plan of creation and then turns naturally to contemplating the dignity and destiny of the human being.

The biblical story records the experience of people of faith, represented by Israel and the disciples of Jesus, who constantly seek the face of God and call to God.

(Ps 25:15; 27:4; 34:5).

But, at the same time, God is taking extraordinary initiatives to establish contact and to elicit our response.

Thus Exodus 19:4-5 can say: “I bore you on eagles’ wings and brought you to myself. Now therefore if you will obey my voice and keep my covenant, you shall be my own possession among all peoples.”

Reading and meditating on the Scriptures was the heart and soul of discipleship, as we can see in the story of the disciples of Jesus at Emmaus (Lk 24:13-35) or the exhortations of St. Paul on Scripture (1 Tm 3:16-17).

And it was no accident that the early Church gradually moved toward making the Psalms, rather than newly composed prayers or hymns, its official prayer by the end of the third century.

Why? Because instinctively the Church recognized that the Scriptures were the word of God from beginning to end, from the opening words of Creation that “God spoke” (Gen 1:3), to the prophetic books, to the Prologue to John’s Gospel, to Paul’s letters.

But the Psalms, above all, expressed the active prayer of petition of God side by side with the contemplation of God (e.g., in Psalms 7 and 8, or even with in the same Psalm—Psalms 104).

And, of course, the Scriptures were filled with the prayers of the great people called by God: Abraham, Moses, David, Jeremiah, Jesus and Paul.

We can cultivate a prayerful reading of Scripture by getting a good book on “Lectio Divina,” such as Thelma Hall’s Too Deep for Words, or on the meditative praying of the Psalms, such as Ronald Quilis’s The Psalms: Prayers of Many Moods (both from Paulist Press), or from such classical spiritual works as Thomas A. Kempis’ The Imitation of Christ.

(Paulist Father Laurence Bondl is the publisher of Paulist Press in Mahwah, N.J.)

Prayer requires both effort and skill

By Daniel S. Mulhall

People always have used tools to help them focus their attention on God: Catholics use a rosary. Buddhists have prayer wheels and Muslims turn toward Mecca, kneel on a prayer rug and make ritual gestures.

Five different types of tools—current Catholic resources for prayer—might be right for you.

1. Books about prayer—If you need help getting started with prayer, consider the book Beginning to Pray by Archbishop Anthony Bloom (Paulist Press). I would call it a modern classic.

2. Praying with the saints—Liguori Publications offers booklets featuring 15 days of prayer using the works of the saints, such as Thelma Hall’s “Icons” to pray is an ancient Catholic tradition, especially within the Eastern Catholic Churches. Icons are believed to open a window into the sacred. Mary, Mother of All Nations by Megan McKenna provides an easy entrance into this form of prayer, using icons created by artist William Hart McNichols.

4. Tapes and videos—Many people use audio and video tapes as resources for prayer. Some of the more popular tapes are by Clarettian Father John Hampsh (Claretian Tape Ministry). Servite Sister Joyce Rupp (Ave Maria Press) and Franciscan Father Richard Rohr (St. Anthony Messenger Press).

5. Internet—People also are turning to the Web for prayer resources. There are more than 1,000 Internet sites that focus on prayer. The Scripture readings for the month are listed at www.ncwbcsus.org/hab/index.htm.

No one prayer method or resource will work for you all the time. Don’t be afraid to try something. Like anything worth doing, prayer requires effort and a certain amount of skill. The proper tools, however, can aid this endeavor.

(Daniel S. Mulhall is assistant secretary for catechesis and inculturation in the U.S. Catholic Conference Department of Education.)

Discussion Point

Prayer challenges, inspires us

This Week’s Question

Share an insight—found in a book, heard during a seminar or told in a homily—that helped make prayer more meaningful for you.

“There is a prayer written by Thomas Merton, the essence of which is: ‘Lord, I don’t know if I am pleasing you, but I am hopeful that even in trying to please you, I am staying close to you.’” (Kathleen Parisio, Derby, Kan.)

“Several years ago, I went to a local chapel. One of the Franciscans there gave me a hollym on love. He was a big man, and he said that before going to the seminary he wanted to be a boxer. The juxtaposition of his size and his message impacted me, and his words on love have touched me ever since.” (Joan Dunton, Medford, Mass.)

“At Eucharist ... I realized that the words ‘body of Christ’ had the fuller meaning of myself as the body of Christ along with all who are God’s human family, and that I was saying ‘amen’ to the presence of Jesus not only in the eucharistic bread but also in all people.” (Lucille Castro, Tinton Falls, N.J.)

Lend Us Your Voice

An upcoming edition asks: How do you proceed—whom do you consult, what do you read or do—when you face a perplexing moral decision?

Cynthia Dewes

Cornucopia/Cynthia Dewes

Faithful Lines/Shirley Vogler Meister

Even Jesus wept: a quick look at tears

The Bottom Line/Antoinette Boscot
**My Journey to God**

Here we are again, Lord, running toward Easter, stumbling through Lent, your people intent on trying to be a little stronger, a little better, more willing to accept a loss or a cross without whimpering.

Lord, we pray for each other, especially those among us crushed by pain and loss, crosses that pin them helplessly against your heart, full of grief, unable to see where they are. Their Lent is so real, not the giving up of any foolish thing, but the giving in to your will, not the giving in to the hated oppressors who are full of grief, crushed by pain and loss, unable to see where they are. Their Lent is so real, the crosses that pin them helplessly across the sea, in the foreign land.

The rest of us would only seem to play at penance, but, Lord, our small gifts are gathered at a cost so they may be a little worthy.

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**Eucharist is reserved until the Easter Vigil**

Q

In our parish, we have what appears to be a local custom concerning adoration of the Blessed Sacrament before Easter.

Most of us recall that after Mass on Holy Thursday evening, adoration took place at what we called the altar of reposition until around midnight. After this, there was no adoration at this altar or any place else until the Easter Vigil. It was a beautiful way to be reminded of the depth period between our Lord's death and resurrection.

Here the repository is so arranged that adoration continues all day on Good Friday and Holy Saturday. Have the rules changed? Why must we always be so quick to compromise our traditions? (North Carolina)

A

No, there has been no change from the Sacred Triduum ceremonies that you remember. The Sacramentary (Mosaic) notes that after the transfer of the Eucharist to the place of reposition on Holy Thursday evening, people should be encouraged to continue adoration before the Blessed Sacrament for a suitable period during the night, “but there should be no solemn adoration after midnight.”

After Communion on Good Friday, the Sacramentary explains, the Eucharist is returned to its place outside the church. After Mass (in the sacristy or separate oratory) or, if circumstances require, in the tabernacle, before the Easter Vigil, “Communion may be given only as viaticum.” Openly, prayer is encouraged during these days, even in church. But by the Church’s ancient traditions and current rubrics, something special is happening in the Church’s life during these hours symbolized by the separation of the Eucharist from the church. Thus, the Eucharist is intended to be reserved after the Good Friday liturgy only for Communion to those who are dying, not for “solemi” or public adoration.

Q

My daughter’s morality teacher told me that if a woman cannot have children, she cannot marry in the Catholic Church or have her marriage blessed in the Church.

This upset many students. I can understand not blessing a marriage in which one of the partners does not want children. But why punish someone who may have already gone through a grueling disease or surgery, or has been born with a problem that makes her sterile? (Indiana)

A

For some reason, many Catholics and non-Catholics are confused about this area of Catholic teaching.

Our daughter’s teacher is mistaken. Sterility, the inability on either the man’s or woman’s part to have children, is no obstacle to marriage.

One would think a little looking around would prove that. Thousands of couples, for example, a man who produces no sperm, are married in the Catholic Church when they are long past child-bearing age.

Part of the problems may result from confusing sterility and impotence. Sterility is an obstacle in the natural internal processes of generation that prevents conception of a child.

A woman who has had a hysterectomy, for example, or a man who produces no sperm, is sterile in the legal sense of the word.

Impotence, on the other hand, is the physical inability to have sexual intercourse because of a physical or emotional defect in the man or woman.

Permanent and irreducible impotence is an impediment to marriage. Sterility is not.

As you note, an explicit intention not to have children is a different matter. In the teaching of our Church and (until recent times) in many civil law traditions, openness to the least possibility of children is an essential element of any valid marriage.

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**Daily Readings**

**Monday, April 2**

Francis of Paola, hermit

Daniel 13:1-9, 15-17, 19-30, 33-62

or Daniel 13:41c-62

Psalm 2:3-16

John 8:1-11

**Tuesday, April 3**

Numbers 21:4-9

Psalm 102:2-3, 16-21

John 8:20-31

**Wednesday, April 4**

Isidore of Seville, bishop and doctor of the Church

Daniel 3:14-20, 91-92, 95 (Response) Daniel 3:52-56

John 8:31-42

**Thursday, April 5**

Vincent Ferrer, priest

Genesis 17:3-9

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**The Sunday Readings**

**Sunday, April 1, 2001**

• Isaiah 43:16-21

• Philippians 3:8-14

• John 8:1-11

The Book of Isaiah provides the first biblical reading for this Lenten weekend. Here we see the author of the second part of the Book of Isaiah wrote these verses, God’s people were in very dire circumstances. Those who had survived the dismemberment of their home-land were exiles in Babylon. They were not slaves in the great Babylonian capital, but their plight was little better than that of slaves. They yearned to return to the land that God had given their forebears. This section of Isaiah vividly catches the mood of the people. The prophet assures his hearers that God in the end will right every wrong. Openings will be made in the sea, a pledge surely recalling the passage of the Hebrews through the Red Sea during the Exodus. Armies will protect the people. They will have nothing to fear. No one will be strong enough to threaten them. God will lead them home, to security, peace and life. For the second reading, the Church pre-sents the Epistle to the Philippians. Philippi was a moderately important city in the Roman Empire of the first century A.D. A Christian community existed there, and Paul was interested in it. This epistle is a great contribution to Christian theology in the depth and majesty of its treatment of Jesus. The reading this weekend is quite typical. The epistle proclaims that the Lord Jesus is the source of all life. Identifying with his life, we come to know God. God awaits us with love and forgive-ness. Our advocate is none other than Jesus, the Son of God, and the advocate long ago for the woman caught in adultery. Because of Jesus, we escaped death.†

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**The Criterion Friday, March 30, 2001**

**Eucharist is reserved until the Easter Vigil**

Q

My daughter’s morality teacher told me that if a woman cannot have children, she cannot marry in the Catholic Church or have her marriage blessed in the Church.

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retratns, workshops and missions or who take teaching assignments in other institutions. Many use monastery vehicles in their ministries as chaplains and pastors.

“I couldn’t keep track of all the cars without my computer,” said the monk, who also takes care of the upkeep, insurance and taxes for the 71 cars and 27 trucks that the monastery owns.

Brother Kim is also the vestryman, buying the things that the monks require for their personal needs. And he makes house assignments.

“There is not a whole lot of [free] time in my life,” said Brother Kim. He said he would rather weave than do anything else. He uses a computer-operated Dutch loom that a woman in Chicago left him in her will. For five years, a group of weavers from across the country has spent one week at Saint Meinrad.

“We spend the week sitting around and talking about weaving,” he said with a smile. (Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.)

Benedictine Brother Kim Malloy displays a chasuble he made for the apostolic nuncio to wear during the liturgical celebration for Saint Meinrad’s 1,200th birthday last July.

As sacristan, Brother Kim takes care of the vestments at the archabbey church, including some old vestments such as this one from Switzerland, which was made in the 19th century.

Are you 50 or older?

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- IN Presbyterian, Marion L. Magruder Hospital

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He said a culture of life must make the defense of the innocent a priority. He echoed the pope’s challenge to society to adopt a “culture of life,” which “is a well-coming culture, never excluding, never dividing, never despairing and always affirming the goodness of life in all its seasons.”

He said a culture of life must make room for “the stranger,” the sick, the aged and immigrants. “We must teach our children to be gentle with one another. We must defend in love the innocent child to be gentle with one another. We must defend in love the innocent child waiting to be born.”

The center’s directors say the new museum can accommodate 1,500 visitors a day; they hope to draw 500,000 people a year. It is open Tuesday through Sunday, 10 a.m. to 6 p.m. The 100,000 square-foot building on 12 acres near Catholic University cost $60 million, which was raised through private donations.

Its highlights include such features as a 75-foot gilded cross, 89 bronze casts of hands collected from the hands of the relatives visted by the pope and 38 works of art from the Vatican. It was designed by architect Leo A. Daly of Washington. Its exhibits were developed by Edwin Schlossberg Inc. of New York, the firm headed by the husband of Caroline Kennedy Schlossberg, the pope’s niece, Sen. Edward M. Kennedy, D-Mass., attended the dedication.

The grand opening program at the center grounds followed a celebration Mass at the nearby Basilica of the National Shrine of the Immaculate Conception. Several receptions and dinners to honor and thank the center’s planners, donors and supporters also were held.

The evening before, Bush hosted about 60 bishops and other Church leaders for a reception at the White House. He said the best way to honor the pope is “to take his teaching seriously, to listen to his words and put his words and teachings into action here in America.”

Bush thanked the bishops as among those “who inspire and teach love and compassion and hope,” and for their concern for the pope’s words and their suffering and as well as for “making sure every child is educated.” Among those attending the White House reception were Cardinal Szocka, Polish Cardinal Franciszek Macharski, Cardinal Maida, Boston Cardinal Bernard F. Law, Baltimore Cardinal William H. Keeler, retired Washington Cardinal James A. Hickey, Cardinal McCarrick, papal nuncio Archbishop Gabriel Montalvo, and Bishop Joseph A. Fiorenza of Galveston-Houston, who is president of the U.S. bishops’ conference.

Also attending the reception were major donors and other members of the founding trustees of the cultural center. Other Catholic leaders at the grand opening ceremonies included Bishop Wilton D. Gregory of Belleville, Ill., vice president of the U.S. bishops’ conference; Bishop Bernard J. Harrington of Winona, Minn., chairman of the grand opening committee; and Dominican Father J. Augustine Di Noia, founding director of the center’s intercultural forum. (Information about the Pope John Paul II Cultural Center is available at the Web site www.jp2cc.org, by calling 202-635-5400, or writing to the center at: 3900 Haverwood Rd., N.E., Washington, D.C. 20017-1553.)
The reports cited did not name alleged abusers or victims and only once named a country-specific incident: a bishop in Malawi who dismissed the leaders of a diocesan women's congregation in 1998 after they complained that 29 sisters had been impregnated by diocesan priests.

In a joint statement March 21, the two main associations of men and women religious—respectively, the Union of Superiors General and the International Union of Superiors General—underscored their awareness of the problem and said they were taking concrete steps to address it. Sister Rita Burley, superior general of the Handmaids of the Sacred Heart of Jesus and International Union of Superiors General president, said the steps included tougher standards for admission into religious life, a focus on human development in formation, and resolution of specific cases of abuse.

In a Vatican Radio interview, Sister Burley said her union had been examining the question for at least three years. The union's statement said the great majority of the Church's one million nuns and 200,000 religious men faithfully and courageously witness the Christian message, a reality "which often in today's world 'never makes news.'"

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A missionary priest in Tanzania told Catholic News Service that violations of celibacy vows, including consensual sex between priests and nuns, was so widespread that it shunted Vatican efforts in the mid-1990s to promote local candidates for bishops' nominations.

Part of the problem in Africa is the relatively high number of young unsupervised priests, who in the past would have had older Western missionaries as "mentors," a senior official of a missionary congregation said.

An African priest, Oblate Father Alexander Montanye, in the southern African country of Lesotho, said another difficulty was a slippage in sexual values caused by the gradual disintegration of traditional African societies.

"The society's values are changing so much, and the new vocations are coming out of that society," he said.

One African priest in Rome criticized the publication of the reports and said they seemed to take for granted that celibacy was unworkable in African cultures.

In addition, while individual cases might be true, the reports' failure to cite specific names or locations undermines their credibility and harms the reputation of the African Church in general, said Father John Egbulefu, a theology professor at Urbanian University.

Father Henk J.J. Bonke, procurator general of the Nigerian Missionaries of Africa, said sexual abuse of nuns by priests was not limited to Africa and even extended to the United States. He said several religious congregations had developed policies to guide investigations of alleged abuse.

**Nigerian priest criticizes reports of sexual abuse of nuns**

**ROME (CNS)—A Nigerian priest in Rome criticized the mid-March publication of reports of sexual abuse of nuns by priests mainly in Africa, as offensive and potentially damaging to the African Church.**

While individual cases cited might be true, the reports' failure to name abusers and victims—and often even countries—undermines their credibility and harms the reputation of the African Church in general, said Father John Egbulefu, a professor of dogmatic theology at Rome's Urbanian University.

Equally disturbing, the reports appeared to take for granted that celibacy is a failed project in African cultures, he said in a March 23 interview. A mid-March article in the National Catholic Reporter, a U.S. weekly, cited five confidential Church reports written between 1994 and 1998 by senior members of women's religious orders and a U.S. priest, that warned of sexual abuse of religious women, including rape.

The Vatican, in apparent response, acknowledged March 20 that it was aware of the problem and said it was working with bishops and religious orders to address it. Father Egbulefu said instances of clerical sexual misconduct in Africa should not come as a surprise, given that Christianity arrived just a century ago and that celibacy was not part of the culture.

He said he was personally aware of specific cases and had even recently confronted an African priest living outside his vows in Rome.

But the value of celibacy had already begun to take root in Africa, he said, and was faithfully lived by many African priests.

"It is not true that our continent is a place where people are incapable of living celibacy," he said.

"Celibacy has come to stay. It has been engrained into our culture. Look at me, I am 31 years old and there are many of my type who are virgins," he said.

Father Egbulefu said he thought the reports' authors unfairly singled out the African Church as a focus of sexual problems. The injustice was particularly grave, he said, because Africans have little voice on the international stage and no way to defend themselves.
in addition to being greeted with applause during the opening procession, Bishop Lori received a standing ovation after taking his seat in the cathedral. That seal had been vacant since Bishop Lori’s predecessor, then-Bishop Edward M. Egan, was transferred to head the Archdiocese of New York, last June. Diocesan faithful also welcomed the recently elevated Cardinal Egan with loud applause as he participated in the procession at the installation Mass.

In addition to Cardinal Egan, other prelates at the installation of Mass included Cardinal Bernard F. Law of Boston; Cardinal William W. Baum, the former archbishop of Washington who now heads the Apostolic Penitentiary at the Vatican; retired Cardinal James A. Hickey of Washington, and Cardinal Theodore E. McCarrick, the new archbishop of Washington.

Archbishop Gabriel Montalvo, the apostolic nuncio to the United States, read the proclamation from Pope John Paul II, naming Bishop Lori head of the Bridgeport Diocese.


D.C. [for the March for Life six years ago],” he said. “I know our cause will win. The first year, in 1996, we struggled to fill four buses with 185 students. Each year, it has continued to grow, and this last January more than 600 students, just from the Archdiocese of Indianapolis, traveled to Washington.

More than 300,000 people participated in the March for Life, Pottratz said, which has become a youth crusade. “Fully two-thirds of those 300,000 [marchers] were under 25 years of age,” he said. “The enthusiasm of these young people as they marched along Constitution Avenue, praying, singing and cheering for life, was truly awe-inspiring. We cannot fail to be heartened knowing that our youth have become aware of the fact that one-third of their generation has been destroyed by abortion. They now realize that and recognize the fact that they must be a part of the resurgence of awareness of the value of each human life. I tell the youth, ‘Don’t ever be afraid to stand up and defend life because truth and life will prevail.’”

In his videotaped acceptance speech joining the cardinals for the installation Mass were 45 bishops and hundreds of priests and deacons, including Archbishop Daniel M. Buechlein and Msgr. Joseph Schaeckel, archdiocesan vicar general.

At a press conference the evening before the installation, Bishop Lori noted “always wanted to be a priest.” The bishop credited Cardinal Hickey for teaching him to be thorough, and to center his life on prayer. “Cardinal Hickey taught me to be prayerful. No matter how challenging the day [was], the cardinal always began the day in prayer,” Bishop Lori said. †
only borrow different types of spirituality, but in one person’s lifetime there are shifts in a person’s spirituality. What does that mean for training and how do we teach when we view spirituality as a moving thing?"

For the participants, there were no easy answers. The symposium raised questions about how minorities were involved in the various surveys, and that the ages of the respondents didn’t give a clear indication of the younger lay ecclesial ministers who are taking Church jobs.

Others were concerned about how individualism was described when lay ecclesial ministers reported seeing their relationship as God and me, rather than a communal bonding as those in religious orders.

“There’s this consumer culture,” said Terrence Tilley, chair of religious studies for the University of Dayton. “There’s Zen one day, Benedictine the next, then Jesuit. Spirit and prayer is a practice and we’ve got some who consume and some who produce. I think the practice of spirituality is overlooked in a consumer society.”

Surveys also showed that lay ecclesial ministers are more active in their ritual work are important. Little importance was placed on confessions. But in one person’s lifetime there are shifts in a person’s spirituality. What does that mean by using terms, such as spirituality of a layperson is different from that of the clergy, professed religious and lay ecclesial ministers.

The surveys reported that lay ecclesial ministers said their most common practices are attending Mass weekly, and Bible and spiritual reading, said Jim Davidson, a distinguished visiting professor of religious studies at the University of Dayton, who conducted one of the surveys for Saint Meinrad in 2000.

He urged participants to reflect on what they mean by using terms, such as spirituality. One common thread running through the surveys was that lay ecclesial ministers’ spiritual practices vary, that they have little time to reflect on their spiritual lives and that married lay ecclesial ministers are concerned with balancing family and ministry roles.

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His survey, of people whose average age was 49 highlighted the fact that lay ecclesial ministers feel that their relationship with others and doing well in their work are important. However, the forms of prayer they take aren’t always traditional devotions, he said.

Little importance was placed on confession or traditional Catholic devotions such as the Liturgy of the Hours or the rosary, he said. Other findings showed that they felt nurtured by the Church but had no concern about the disappearance of long-held Catholic practices.

However, the disappearance of traditional practices wasn’t what many were concerned with younger students.

“The survey results aren’t bearing that out now,” said John Carano, director of campus ministry for the Diocese of St. John’s Seminary in Camarillo and the theologian for the Archdiocese of Los Angeles.

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While those attending were trying to figure out how to incorporate spiritual formation into learning programs, they also said it’s important to realize “spirituality isn’t a practice but an attitude of heart.”

“People need more time to learn practices and more prayers. They already do so much,” said Janet Schlicting, director of the graduate ministry program for lay students at Ursuline College in Cleveland. “What they need is to find out about themselves and self-awareness. When they are allowed in groups to talk and tell their stories with theological reflection, they grow in awareness.”

Other findings were that gender, Catholic school education, marital status and whether someone is born Catholic or raised as the faith is a little to do with producing different patterns of spirituality. Also, lay ecclesial ministers who are married are less likely to be attached to any one spirituality, unlike religious orders and single people, the surveys reported.

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**SYMPOSIUM continued from page 3**

Although research indicates there is a difference in practices of spirituality between laity and lay ministers, he doesn’t believe it is in the Church’s best interest to focus on that or to assume that the spirituality of a layperson is different.

“The symposium has focused on the difference of what a [lay ecclesial] minister is rather than commonalities they share with lay people and other ministers [especially the ordained],” said Downey, a professor of systematic theology and spirituality at St. John’s Seminary in Camarillo and the theologian for the Archdiocese of Los Angeles.

He urged participants to reflect on what they mean by using terms, such as spirituality.

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Lenten penance services are set around the archdiocese

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

**Batesville Deanery**
- April 1, 2 p.m. at St. Denis, Millhousen
- April 1, 4 p.m. at St. Maurice, Napoleon
- April 5, 7 p.m. at St. Lawrence, Lawrenceburg
- April 6, 7 p.m. at St. Mary, Greensburg

**Connersville Deanery**
- March 31, noon at St. Mary, Richmond
- April 2, 7 p.m. at St. Elizabeth, Cambridge City

**Indianapolis East Deanery**
- April 1, 4 p.m. at St. Bernadette
- Saturdays during Lent, 4-5 p.m. at St. Rita
- April 9, 7:30 p.m. at St. Lawrence

**Indianapolis North Deanery**
- April 8, 4 p.m. at St. Jude

**Indianapolis South Deanery**
- April 8, 2 p.m. at St. Anthony
- April 5, 7 p.m. at Holy Angels

**Indiana West Deanery**
- March 30, 7 p.m. at St. Thomas More, Mooresville
- April 1, 2 p.m. at Holy Trinity
- April 5, 7 p.m. at Holy Angels
- April 8, 2 p.m. at St. Anthony
- April 5, 7:30 p.m. at Our Lady of Perpetual Help, New Albany

**New Albany Deanery**
- 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, Floyd's Knobs
- April 5, 7 p.m. at St. Paul, Sellersburg
- April 5, 7 p.m. at St. Mary, Navilleton
- April 8, 7 p.m. at Holy Family, New Albany

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

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


Little Flower School, basement, 1401 N. Bosart St., Indianapolis. Fish fry, 4:30-8 p.m. dinner, 55 cents, children’s menu Mass 5:30 p.m. Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

Blessed Sacrament Chapel, 5828 N. Meridian St., Indianapolis. Adoration of the Blessed Sacrament, 9 a.m.-noon, 1-3 p.m., 5-9 p.m. followed by Benediction and Stations of the Cross.

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

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

April 1
Holy Spirit Church, 7243 E. 10th St., Indianapolis. Vespers, Benediction, Litanies reflection, “Self-Denial” Father Harry Tully, 7 p.m. Information: 317-351-1700.

St. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. Adoration, 24-hour holy hour, 6 p.m.-8 p.m. Information: 317-543-4923.

St. John the Evangelist Rectory, 126 W. Georgia St., Indianapolis. Mass, 12:10 p.m. Scripture discussion, 12:40-1:15 p.m. Information: 317-351-1935.

Holy Spirit Church, 7243 E. 10th St., Indianapolis. Fifth in series. Father John Maing, “The Passion and Death of Jesus,” 7:30-8:30 p.m. Information: 317-351-1700.

April 4
Holy Rosary Church, 520 Stevens St., Indianapolis. “Spirituality and Suffering,” adult religious education, “How the Catholic Church Is the Same and How It Is Different From Other Churches,” 6 p.m., free- will offering. Information: 317-636-4478.

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

April 5

St. John of the Cross Church, 1271 Convenient Ave., Indianapolis. Holy Mary Parish, Hartman Hall, 21 N. 76th Ave., Beech Grove. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. Ave Maria Guild, spring card party to benefit St. Paul Hermanite, 11 a.m.-3:30 p.m. salads, desserts and beverages available.

April 6
Little Flower Social Hall, 1404 N. Bosart Ave., Indianapolis. Spring card party lunch, 10 a.m.-2 p.m. Information: 317-357-3123 or 317-359-5717.

St. Augustine Home for the Aged, 2125 W. 38th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana, praise and worship, 7 p.m. Mass at 7:15 p.m. followed by healing service.

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

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

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


Weekly
Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine Mass, 10 a.m.

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

St. Joseph Church, 2005 S. Joe Road W., Sellersburg. “Be Not Afraid” holy hour, 6 a.m., confessions, Benediction.

Christ the King Church, 1827 Keseler Blvd. E., Indianapolis. Eucharistic Adoration of the Blessed Sacrament, Thursdays 7:30-9 p.m., reserved for world peace and the end of abortion.

St. Gabriel Church, 6000 W. 34th St., Indianapolis. Spanish Mass, 3 p.m.

Mondays
Our Lady of the Greenwood Church, 315 S. Meridian St., Greenwood. “Lenten Prayers,” 7 p.m.

St. Thomas More Church, 523 S. Merrill St., Fishersville. Rosary, 7:30 p.m.

Tuesdays
St. Joseph Church, 2605 St. Rd. W., Sellersburg. Shepherds of Christ prayer group, after 7 p.m. Mass.

Holy Name Parish, 93 S. 17th St., Beech Grove. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. Bible sharing, 7 p.m. Information: 317-238-5308.

Wednesdays
Divine Mercy Church, 3354 W. 30th St. (Indiana St. Michael Church), Indianapolis. Marian prayer group, after 7 p.m. Mass.

Information: 317-271-8016.

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

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

Immaculate Heart of Mary Church, 5062 Central Ave., Indianapolis. Monday Night of Recollection, Movement of Prayers prayer candle. 1 p.m. Information: 317-237-2266.

Thursdays
St. Lawrence Church, 6944 E. 46th St., Indianapolis. Adoration of the Blessed Sacrament, 7:30-9 p.m. Mass.

St. Mary Church, 415 E. Eighty-First St., New Albany. Shepherds of Christ prayer for lay and religious vocations, 7:30 p.m.

St. Malachi Church, 326 N. Green St., Brownwood, LaGrange, of the Hours, 7 p.m. Information: 317-582-3195.

Christ the King Chapel, 1827 Keseler Blvd. E., Indianapolis. Marian prayer group for priests, 5:30-6 a.m. Information: 317-268-5386.

Fatima K of C, 1404 N. 100 Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

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

Fridays
St. Joan of Arc Church, 4217 Central Ave., Indianapolis. Friday night Stations of the Cross, 7 p.m.

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

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

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

Christ the King Chapel, 1827 Keseler Blvd. E., Indianapolis. Marian prayer group for priests, 5:30-6:30 a.m.

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

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

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

Monthly
First Sundays
St. Paul Church, 218 Scheller Ave., Sellersburg. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1404 N. 100 Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Meridian St., Indianapolis. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays
Archbishop O’Meara Catholic Center, 1400 N. Meridian St., —See Active List, page 17

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The Active List

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

Current illness sufferers from cancer, heart disease, stroke, diabetes, AIDS or other terminal illnesses who wish to be included in “Spirituality and Spaghetti,” 10 a.m.-2 p.m. April 6. The event is free, but donations encouraged. Information: 317-824-1600.

Make check payable to Crisis Aid, Inc. Mail check and order form to: Crisis Aid, Inc., P.O. Box 1717, Indianapolis, IN 46206-1717.
Second Thursdays
Freodore Movement, Komoro
home, Indianapolis. Gathering,
7:30 p.m. Information: 317-257-
1073.

St. Luke Church, 7555 Holliday
Dr. E., Indianapolis. Holy hour
department and religious voca-
tions, 7 p.m.

Third Sundays
Mary’s Schoenstatt, Reville
(located on 925 South, 8 miles
east of 421 South, 12 miles
east of Versailles). Holy Hour,
2:30 p.m.; Mass, 3:30 p.m.
Father Elmer Burwinkel
Information: 812-699-3551. E-
table: cnbursvik@in-data.com.

Christ the King Church, 1827
Kessler Blvd. E. Dr., Indian-
apolis. Exposition of the
Blessed Sacrament, 2 p.m.
-7 a.m. (Monday), rosary, 8 p.m.
Open until midnight.

Third Mondays
St. Matthew Parish, 4100 E.
56th St., Indianapolis. Young
Widebound Group (boy archdio-
cesan Office for Youth and Family
Ministries), 7:30 p.m. Child care
available. Information: 317-236-
1586.

Third Wednesdays
St. Jude Church, 5353
McFarland Rd., Indianapolis.
Rosary, 11:55 a.m. Information:
317-783-1445.

Archbishop O’Mara Catholic
Center, 1400 N. Meridian St.,
Indianapolis. Catholic Widebound
Organization, 7-9 p.m. Information:
317-784-
1102.

Holy Family Parish, Main St.,
Oldenburg. Support group for
the widowed, 7 p.m. Infor-
mation: 812-934-2524.

Calvary Massalettes Chapel,
435 Troy Ave., Indianapolis.
Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum
Chapel, 9001 Harvestick Rd.,
Indianapolis. Mass, 2 p.m.

St. Elizabeth’s, 2500 Church-
an Ave., Indianapolis. Daughters
of Isabella, Madonna
Circle meeting, noon, dessert
and beverages served. Information:
317-849-5840.

Third Fridays
Benediction of the Blessed
Sacrament after 7 p.m.

Benediction in the school.

St. Peter Church, 1307 East Rd.,
Brookville. Exposition of the
Blessed Sacrament after 6 a.m. Mass
-then SACRED gathering in
the school.

Little Flower Chapel, 4720 E.
13th St., Indianapolis. Apostle of Fatima holy hour,
2 p.m.

Our Lady of the Greenwood
Church, 355 S. Meridian St.,
Greenwood. Devotions and
sacrament of reconciliation, after
8 a.m. Mass.

Holy Angels Church, 740 W.
28th St., Indianapolis. Exposition
of the Blessed Sacrament, 11 a.m.

St. Mary Church, 315 E. Eighth
St., New Albany. Eucharistic
adoration and confessions after
9 a.m. Mass.

Second Mondays
Church at Mount St. Francis.
Holy hour for vocations to
priesthood and religious life,
7 p.m.

Second Tuesdays
St. Paul Parish, 7200 Sarto
Dr., Indianapolis. Separated
and Divorced Catholics support
group, 7-9 p.m. Information:
317-578-8254.

The Active List, continued from page 16

Indianapolis. Guardian Angel
Guild board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W.
30th St., Indianapolis.
Confirmation, 6:45 p.m.
Benediction of the Blessed
Sacrament, 7:30 p.m.

St. Joseph Church, 2005 S. Joe
Rd. W., Sellersburg. Holy hour
for religious vocations,
Benediction and exposition of
the Blessed Sacrament after 7 p.m.
Mass.

First Fridays
Our Lady of Perpetual Help
Church, 1752 Scheller Lane,
New Albany. Adoration, conclu-
ding with confessions at
6 p.m. Benediction at 6:45 p.m.

Holy Guardian Angels Church,
405 U.S. 52, Cedar Grove.
Eucharistic adoration after
8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church,
5333 E. Washington St., Indian-
apolis. Exposition of the
Blessed Sacrament, 11 a.m.-noon.

First Saturdays
Commemoration of the CSV,
Greenwood. Devotions and
Communion service.

St. Peter Church, 1207 East Rd.,
Kessler Blvd. E. Dr., Indianapolis.
Benediction and exposition of
the Blessed Sacrament after 7 p.m.
Mass.

St. Matthew Parish, 4100 E.
56th St., Indianapolis. Young
Widebound Group (boy archdio-
cesan Office for Youth and Family
Ministries), 7:30 p.m. Child care
available. Information: 317-236-
1586.

St. Andrew Church, 4052 E.
38th St., Indianapolis. Mass and healing ser-
dices, 7 p.m. Information: 317-
386-0232.

First Sundays
Holy Hour for Life, 10:30-11:30
a.m.; faith sharing and Scripture
reflection, 11:30 a.m.-12:30 6.
Information: Servants of the
Gospel of Life Sister Diane
Carrollo, director of the arch-
diocesan Office of Pro-Life
Activities, 317-236-1521 or
800-382-9836, ext. 1521.

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Fire Glazed Spiral Sliced Ham
7 To 9-Pound Average

Spiral Ham Dinner
• 7 To 9-Pound Fire Glazed Spiral Sliced Ham
• 2-Pound Container of Sweet Potato Souffle
• 2-Pound Container Of Broccoli And Rice Casserole
• 12-Count Package Of Snowflake Rolls

Butterball Turkey Dinner
• 10 To 12-Pound Fully Cooked Butterball Turkey
• 2-Pound Cornbread Dressing
• 2-Pound Mashed Potatoes
• 1-Pound Turkey Giblet Gravy
• 1-Pound Cranberry Sauce
• 12-Count Snowflake Rolls
• 10-Inch Apple Or Dutch Apple Pie

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