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Eucharist greatest gift Christ gave Church, pope says in encyclical

VATICAN CITY (CNS)—The Eucharist is the greatest gift Christ left his Church, a gift that makes the sacrifice of his life present for all time and gives strength and hope to the world, Pope John Paul II wrote in a new encyclical letter.

The pope said he issued the letter, his 14th encyclical, in the 25th year of his papacy as a sign of his gratitude and with the desire to share his faith in the sacrament.

The letter, *Ecclesia de Eucharistia*, on the Eucharist and its relationship to the Church, was published on April 17, Holy Thursday, and the pope signed a copy of the encyclical during the evening Mass of the Lord's Supper.

In the letter, the pope reaffirmed the traditional teaching of the Church on the real

presence of Christ in the Eucharist, on the need for validly ordained ministers for its celebration, and on the importance of following the Church's liturgical norms.

Pope John Paul said he had asked the Vatican offices responsible for sacraments and for doctrine "to prepare a more specific document, including prescriptions of a juridical nature," on the obligation to follow Church rules for the celebration of Mass and adoration of the Eucharist.

A publication date for the second document was not announced.

The 82-year-old pope also used the encyclical to express how important the Eucharist has been in his life and to offer a reflection on the Blessed Virgin Mary, "woman of the Eucharist."

From the day he was ordained in 1946, he said, as a priest, bishop, cardinal and pope, "I have been able to celebrate Holy Mass in chapels built along mountain paths, on lakeshores and seacoasts; I have celebrated it on altars built in stadiums and city squares."

Whether in a grand basilica or a small country church, the pope said, "the Eucharist is always in some way celebrated on the altar of the world. It unites heaven and earth. It embraces and permeates all creation."

Christ's sacrifice on the cross—his offering of love to God the Father—embraces and redeems all creation and offers it back to God, the pope said.

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Pope John Paul II signs his new encyclical, *Ecclesia de Eucharistia*, urging Catholics to strictly observe the traditional importance of the sacrament of the Eucharist.

Gift of 'Millennium Cross' inspires parish in its efforts to build a new church

By Mary Ann Wyand

TERRE HAUTE—St. Margaret Mary parishioners and visitors to the south side Terre Haute parish can reflect on the birth, crucifixion and resurrection of Christ by watching "The Cross of the Millennium" rotate on a lighted, moving pedestal in the church.

The unique spiritual gift from Dr. Primo and Sylvia Andres, longtime St. Margaret Mary parishioners, is a limited edition, one-third-life-size clear acrylic resin cross that was created by renowned American sculptor Frederick Elliott Hart, who designed the cross in 1992.

To form the sculpture, Hart made a complex mold with images of the Star of Bethlehem, Jesus crucified on the cross, and the resurrected Christ embedded inside it that appear to "melt" into one another as the cross is turned in a circle.

Hart, an Episcopalian who joined the Catholic Church during the 1970s, presented a limited edition, one-third-life-size "Cross of the Millennium" to Pope John Paul II at the Vatican in May 1997 to mark the upcoming millennium and the Holy Father's 50th anniversary of ordination to the priesthood.

During the private ceremony at the Vatican, the pope praised Hart's sculpture and said it "represents a profound theological statement for our day."

Hart also created the processional cross that was used by the pope for the 1979 papal Mass at the Mall in Washington, D.C., as well as many well-known public and private sculptures in the nation's capital and other cities. He died on Aug. 13, 1999, of lung cancer at the age of 56.

"It's quite an honor for St. Margaret



St. Margaret Mary parishioners Sylvia and Dr. Primo Andres of Terre Haute pose for a photograph by "The Cross of the Millennium" with Filipino Archbishop Diosdado A. Talamayan, second from left, of Tuguegarao City, Cagayan, Philippines, and Father Ronald Ashmore, St. Margaret Mary's pastor, on July 21, 2002, at the south side Terre Haute church. Primo and Sylvia Andres donated the acrylic sculpture to the parish as part of the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign.

Mary Parish to receive Hart's 'Cross of the Millennium,'" Father Ronald Ashmore, pastor, explained, especially since he was such a noteworthy artist and this religious sculpture also is on display at the Vatican.

"Good art has the ability to express mystery with different refractions of the presence of God," he said. "This sculpture is central to our faith because it is a cross, and it illustrates Christ's death and resurrection as well as the light of God and his glory. We can gaze at it to contemplate the presence of God and the central mystery of our faith, the dying and rising of the Lord. It's done in a

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This close-up view of "The Cross of the Millennium" shows Frederick Hart's depiction of the resurrection of Christ.

U.S.-Vatican relations not hurt over war, says U.S. ambassador

ROME (CNS)—U.S.-Vatican relations have not been hurt by differences over the war in Iraq, and the Vatican has pledged cooperation in the humanitarian and rebuilding phase to come, U.S. Ambassador to the Vatican Jim Nicholson said.

After a series of meetings at the Vatican in mid-April, the "wheels are turning" so that Church agencies can help bring immediate relief to Iraq and aid the recovery from decades of repressive rule, Nicholson said in an interview with Catholic News Service on April 17.

"Those discussions, I'm very happy to say, were very forward-looking, discussing ways we can work together to fulfill the goals we have, which are to free the people of Iraq and provide them with humanitarian assistance in the short term, and the means to live as a free, self-sufficient country," he said.

"There was no looking back in any of those conversations, by either party saying 'I told you so,'" he added.

Vatican officials, including Pope John Paul II, had argued before the war began that there was still room for a diplomatic solution to the crisis in Iraq.

Nicholson said the Bush administration respected the pope's views. But he noted that the pope had never ruled out war as a moral option in the face of evil, and said that Church teaching leaves it up to duly elected civil leaders to determine when that moment has come.

In the aftermath of the main military phase of the war, he said, he has heard no

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In good times and bad, hope is always present, Archbishop Buechlein says at Chrism Mass

By Jennifer Lindberg

Focusing on hope in the midst of Church struggles, the war in Iraq and individual challenges is the way to achieve spiritual joy amidst doubts and fears, Archbishop Daniel M. Buechlein told an overflow crowd during the annual Chrism Mass.

The April 15 Mass held at SS. Peter and

Paul Cathedral in Indianapolis brought about 950 people together from across the archdiocese, leaving standing room only and people sitting on the choir loft stairs and in the narthex.

The Chrism Mass has two purposes—the blessing of the oils used for the sacraments of baptism, confirmation and holy orders and the special significance of priests renewing their commitment to

priestly service.

Chrism oil is perfumed oil consecrated by the bishop. It signifies the gift of the Holy Spirit and the anointing highlights the name "Christian," which means "anointed" and derives from that of Christ himself whom God "anointed with the Holy Spirit" (*Catechism of the Catholic Church*, #1241 and #1289).

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EUCHARIST

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"The Church draws her life from Christ in the Eucharist; by him she is fed and by him she is enlightened," the pope wrote.

"This is no metaphorical food," he said. As the Gospel of John says, "My flesh is food indeed, and my blood is drink indeed."

Pope John Paul said the Second Vatican Council led to a "more conscious, active and fruitful participation" in the Mass, but at the same time, "some abuses have occurred, leading to confusion with regard to sound faith and Catholic doctrine concerning this wonderful sacrament."

In some places, he said, eucharistic adoration has almost disappeared, and some people focus so much on its character as a "fraternal banquet" that they

forget its sacrificial meaning.

The Mass, the pope said, "makes Christ's one, definitive redemptive sacrifice present in time" and allows people of all times to participate in it as if they had been in Jerusalem with Jesus.

"The Eucharist is too great a gift to tolerate ambiguity and deprecation," he said. Faithful observance of liturgical norms is "a guarantee of our love for Jesus Christ in the Blessed Sacrament."

While the pope said he has seen firsthand how beautifully local language, customs and culture can be incorporated into the Mass, creativity has sometimes been overemphasized.

"Liturgy is never anyone's private property, be it of the celebrant or of the community in which the mysteries are celebrated," he said.

The Eucharist and the Church are so

intimately connected, the pope said, that those who share the Eucharist must share the Church's faith in the real presence of Christ and acknowledge the unity of faith as passed on and protected by the pope and the bishops in unity with him.

Regular eucharistic sharing with other Christians is a hope to be prayed for and a goal to work toward, but it is not a step on the way toward Christian unity, he said.

"If this treasure is not to be squandered, we need to respect the demands which derive from its being the sacrament of communion in faith and in apostolic succession," the pope wrote.

Pope John Paul reaffirmed Church teaching that those who have committed a serious sin must go to confession before receiving Communion, but he also said people who are indifferent to the suffering of the poor are not worthy to partake of the sacrament.

In a chapter on the Blessed Virgin Mary and the Eucharist, Pope John Paul described Jesus' mother as "the first tabernacle in history," the vessel "in which the Son of God, still invisible to our human gaze, allowed himself to be adored by Elizabeth" as the pregnant Mary visited her cousin.

Mary's "yes" to the Incarnation and believers' "Amen" to receiving Christ in the Eucharist are analogous, he said.

The Gospels do not mention Mary as being with the disciples at the Last Supper, he said, but "Mary must have been present at the eucharistic celebrations of the first generation of Christians."

"For Mary, receiving the Eucharist must have somehow meant welcoming once more into her womb that heart which had beat in unison with hers and reliving what she had experienced at the foot of the cross," the pope wrote. †

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translucent media that reflects light and draws us into the mystery of God."

Father Ashmore said Primo and Sylvia Andres purchased the cross as a gift to the parish in response to the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign, which addressed St. Margaret Mary's need to build a larger church, a school and other parish facilities at a new south side location.

St. Margaret Mary pastoral associate Jerry Moorman said the cross is "such a striking piece, and such a statement of faith, that I think people will be inspired by it and inspired to work even harder to construct a new church to house it."

The Terre Haute cardiologist and nurse, who are natives of the Philippines and have been parishioners for 23 years, presented it to St. Margaret Mary Parish at Easter last year. They also gave the parish a smaller replica of the cross.

"We've always followed Frederick Hart's work," Primo Andres said, "and we've always wanted to acquire a piece of his art. When I learned that the Holy Father had received a copy of this sculpture, I decided that it was the piece I'd like to have."

"Since [St. Margaret Mary Parish and the Archdiocese of Indianapolis] are moving the parish property, Sylvia and I thought it would be a nice centerpiece for the new church," he said. "When Hart died, I kind of panicked because I knew that his pieces may become very difficult to acquire, but we were able to purchase a copy of the cross."

The millennium cross "would be beautiful to have in our home," Sylvia Andres said, "but we wanted to share it with other parishioners. We thought it would be the perfect gift for the parish because of the plans to build a new church. You can even see the nails in the image of the crucified Christ."

Also in response to the Legacy of Hope campaign, Dr. Ted and Cathy Lim and Drs. Ramon and Zenaida Contreras, Filipinos who have been parishioners for two decades, donated half of the 20-acre



Pope John Paul II accepts a replica of "The Cross of the Millennium" from noted American sculptor Frederick E. Hart during a private ceremony in May 1997 at the Vatican. The Holy Father said the sculpture "represents a profound theological statement for our day." Hart, who was Catholic, died in August 1999. He also created the sculpture titled "Three Soldiers" for the Vietnam Veterans Memorial in Washington, D.C.

parcel of land needed on the south side for construction of the new parish campus.

Architectural plans for a new church and school on the 20-acre site will be directed by John Byers Associates of Bloomington, the project architect, Father Ashmore said. The developers and the city of Terre Haute will be working together to create access roads to the parish property and residential neighborhood that will be developed around it.

"When Father John Dede was getting ready to retire seven years ago, St. Margaret Mary parishioners began pastoral planning in order to describe parish life for a new pastor," he said. "When I came six years ago, we continued another year of pastoral planning."

"What became evident was that the things that the parish desired to do in terms of worship, religious education and social life could not be done adequately in the facilities that we have," he said. "We like our church. It's a good environment for worship, but our facility is not adequate or big enough for our needs."

"We have 375 households and we're still growing, and we don't have a facility where the whole parish, or even a large

part of the parish, can gather at the same time," Father Ashmore said. "The most that we can accommodate is 80 people in Dede Hall, and that's inadequate. We have to rent the hall at St. Georges Syrian Orthodox Church for parish functions."

Because St. Margaret Mary has outgrown its current facilities, he said, "the vision of the parish moving south within our geographic area was approved by Archbishop [Daniel M.] Buechlein five years ago. The archbishop approved the vision, and now we can continue to work on the funding and the other details."

By relocating to an area south of Interstate 70 and east of Highway 41, Father Ashmore said, St. Margaret Mary Parish will be able to better serve more south side Catholics and continue to grow as a community of faith.

The parish boundaries are Washington Street on the north, Riley Road on the east, the Vigo County line and border of the Evansville Diocese on the south, and the Wabash River on the west.

"The gift of this land to the parish, through the Legacy of Hope campaign, is a concrete expression of our faith that has led us to take the step of moving further south so we can adequately continue the ministries given to us as the south side parish of Terre Haute," Father Ashmore said. "The new parish property will be bounded by individual residences and an apartment complex on the west leading out to Highway 41. It's good for us to be there with that residential development taking place, and it will be good for the neighborhood that we're there, too."

Dr. Zenaida Contreras said she and her husband, Ramon, are glad to have the parish move to their neighborhood.

"I think we are going to get more parishioners with a new church and school," she said. "A lot of people around the area are really looking forward to the school. With the new facilities for meetings and gatherings, we will be able to know each other better and we'll have more to offer to our teen-agers." †

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A Promise to Keep program prepares for 10th year

By Mary Ann Wyand

First of two parts

A Promise to Keep: God's Gift of Human Sexuality, the archdiocesan Office of Catholic Education's peer mentor chastity program, begins its 10th year in the fall.

During the 2002-03 school year, more than 350 teen-age peer mentors presented the Church-approved, abstinence-only curriculum at parish grade schools and religious education classes in six of the 11 deaneries in central and southern Indiana.

Their age-appropriate chastity education presentations reached about 4,000 sixth-, seventh- and eighth-grade students throughout the archdiocese.

"I have chosen to live a chaste life because I want to share a love with my husband that I have not shared with anyone else," Roncalli High School senior Amanda Klaiber, a member of St. Mark Parish in Indianapolis, said recently about her decision to be A Promise to Keep peer mentor.

"There is no stereotype of what a virgin looks like because everyone is different," Amanda said. "We are all using our gifts and talents from God to be a mentor to our peers and encourage them to make a promise to keep."

Margaret Hendricks, assistant coordinator for adolescent growth programs for the Office of Catholic Education and coordinator of the A Promise to Keep program, said she believes the archdiocese's peer mentor ministry, created by author and developer Eve Jackson in 1994, has been blessed by God because early adolescents eagerly embrace the Church's abstinence message and look forward to

being peer mentors in high school.

"The program has grown from the Catholic grade schools and religious education classes in the four Indianapolis deaneries to include the grade schools and religious education programs in the Batesville and New Albany deaneries," Hendricks said. "This spring, we are inviting the other five deaneries and four Indiana dioceses to become involved in the program. The goal is to offer the curriculum in every Catholic school and parish religious education program in the archdiocese."

Hendricks said Seymour Deanery parishes offer the Peers Educating Peers About Positive Values curriculum, the secular version of the A Promise to Keep program, which is coordinated by Eve Jackson.

During the past nine years, Hendricks said, there have been "a little more than 6,000 peer mentors for the A Promise to Keep and Peers Educating Peers programs."

Last year, the first set of sixth-graders who participated in the A Promise to Keep program graduated from high school, she said. "Many of those teenagers who received the curriculum in junior high school became peer mentors in high school. That speaks volumes about the impact of the program. The first high school peer mentors have graduated from college, and several of those students are now teaching in Catholic schools."

Hendricks volunteered to train A Promise to Keep peer mentors from Roncalli High School for the pilot program in the Indianapolis South Deanery in 1994 and later was hired by the archdiocese to help Jackson coordinate the curriculum. She became the full-time coordinator last year when Jackson accepted full-time responsibility for the secular version of the curriculum. Sylvia Brunette is the part-time coordinator for the Indianapolis North Deanery and Yvonne Ray is the part-time coordinator for the New Albany Deanery.

Recent grants for the curriculum have come from St. Vincent Hospital in Indianapolis and *Our Sunday Visitor* in Huntington, Ind.

"What pleases me is that, when I look back at those early peer mentors, I know they were strong and confident in their beliefs and commitment to chastity," Hendricks said. "And when I look at the peer mentors today, I am even more encouraged because they went through the program as early adolescents and have a better understanding of abstinence as it relates to respect, equality and social justice. They see it in terms of helping improve young people's lives and contributing toward God-centered marriages."

Curriculum addresses friendship, peer pressure, media influences, consequences,

Photos by Mary Ann Wyand



Above, Archbishop Daniel M. Buechlein talks with students from Cardinal Ritter High School in Indianapolis during an April 10 recognition luncheon for A Promise to Keep peer mentors at the Archbishop O'Meara Catholic Center in Indianapolis.



Left, Elise and Joel Vestal of Denver share their faith and their love story of abstinence until marriage during the recognition luncheon. She is Eve Jackson's daughter. They told the high school peer mentors that "God loves you, and by doing the right thing you will be blessed far more than you can ever imagine."



Bishop Chatard High School senior Ryan Funk of Immaculate Heart of Mary Parish in Indianapolis was among the peer mentors who spoke at the recognition luncheon.

moral choices, assertiveness training, health risks, love versus infatuation and financial responsibilities of parenthood, she said. "This year, we are piloting a new session called 'Linking Sex and Drugs' that focuses on the interconnectedness of at-risk behaviors. But it's not just health education. It's religious education, and that faith component in the curriculum makes all the difference. It's really a wonderful program, but it's the peer mentors that make it so successful."

The A Promise to Keep sessions for high school students, presented by teachers, are called "Guard Your Heart," "The Difference Between Males and Females," "Sexually Transmitted Diseases" and "Marriage: A Goal Worth Waiting For."

Again this year, Archbishop Daniel M. Buechlein joined the peer mentors at the annual A Promise to Keep recognition luncheon on April 10 at the Archbishop O'Meara Catholic Center in Indianapolis to offer his thanks for their outstanding volunteer ministry.

"I want to say how important I think you all are and how much I admire you for what you are doing," Archbishop Buechlein told the youth. "In standing up and bearing witness to the importance of

chaste abstinence, what you are doing is offering other people, who probably don't think about those things very much, a pathway to true personal freedom. You're giving a gift that is going to keep on giving to the folks to whom you witness, and I really appreciate that. Certainly God blesses you for that."

By promoting abstinence to younger students, the archbishop said, high school peer mentors are strengthening their own convictions about the importance of living God-centered lives.

"It's really great to see how many young people value chastity," he said, "and are doing what you're doing to help others."

During his visit to Rome this week, Archbishop Buechlein delivered a scrapbook that Hendricks prepared about the archdiocese's A Promise to Keep peer ministry for Pope John Paul II.

Hendricks said her "heart's desire is to be able to tell the peer mentors at the luncheon next year that the Holy Father knows about their ministry and has prayed for them."

(Next week: *Peers Educating Peers About Positive Values.*) †

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Editorial

Companions on the journey

Alleluia!
Last weekend, during the celebration of the great Three Days, the Triduum, the Church in southern and central Indiana welcomed more than 800 new Catholics.

In the early fifth century, St. Augustine, the bishop of Hippo in North Africa, welcomed the new Catholics of his diocese as "little children in Christ ... the new offspring of the Church, gifts of the Father and proof of the Church's fruitfulness ... my joy and my crown."

We can say the same about the new Catholics of the Archdiocese of Indianapolis: Welcome! You are our joy. You are confirmation that our Church is vibrant and growing. You are certainly God's gifts to us.

While you may feel as if you have "arrived," we want to assure you that you have just begun the journey. But we also want to assure you that you now have family members who will share that journey with you.

Together, we will laugh and celebrate. Together, we will cry and mourn. We'll be there for each other—to urge each other on when the going gets tough, to help each other up when we stumble and fall, to be companions on

the journey, people who break bread together. (The word *companion* comes from the Latin meaning to share *bread with*.)

Another fifth century saint, Pope Leo the Great, told his people that in the sharing of the consecrated bread and wine of the Eucharist, we are "filled and inebriated with the Lord himself. For the effect," Leo said, "of our sharing in the body and blood of Christ is to change us into what we receive. As we have died with him, and have been buried and raised to life with him, so we bear him within us, both in body and in spirit, in everything we do."

Augustine reminded his new Catholics that even though they were still on pilgrimage, "he to whom your steps are directed is himself the sure and certain way for you: Jesus Christ, who for our sake became man."

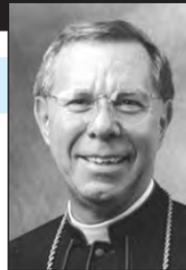
These are encouraging words for all Catholics because none of us—old or new—ever arrives at the true destination of our lives until we arrive home with God.

In this Easter season, may we become dedicated and committed disciples of the Risen One who will lead us home to the Father.

— William R. Bruns

Seeking the Face of the Lord

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



The importance of catechesis in our Church's mission

At the Easter Vigil, hundreds of new Catholics were received into our Church, a welcome sign of hope for our time. These people are truly committed to our faith.

Indeed, most spent at least the better part of a year in faithful preparation and formation before receiving the Easter sacraments. They have taken their catechesis seriously, and we have much to learn from their dedication and fervor. Their example of commitment might well be a stimulant for us longtime Catholics to learn more about our faith and the meaning of being Catholic.

Eight of my 16 years as a bishop have been intensely dedicated to our Church's mission of catechesis. For eight years, I was chairman of the U.S. bishops' committee in charge of overseeing and implementing the *Catechism of the Catholic Church*. In that capacity, I oversaw the drafting of a national adult catechism, a work that is about to be completed.

Last November, I was elected chairman of a new standing committee on catechesis for our national bishops' conference. These responsibilities mean extra work in addition to my pastoral ministry in the archdiocese, which I willingly accept because of the importance of catechesis in our Church's mission.

Recently, I was also appointed to chair a committee of bishops to help our U.S. bishops discern the urgent challenges facing our ministry as bishops, possibly addressing them in a future plenary council. In response to a national survey, at the top of the priorities cited by the bishops was the need for catechesis, including the need to address the decline in the sacramental practice of our faith.

I was not surprised. Incidentally, the other two top priorities the bishops listed were "the identity and spirituality of priests and bishops" and "the role of the laity in a secular milieu."

In my early years as bishop, I became keenly aware that two generations of our Catholics had been "shortchanged" in religious education. I have felt badly about that, and I welcome the opportunity to help reverse the situation. In my new capacity as chairman of the USCCB committee on catechesis, along with Canadian and Latin American counterparts, I co-hosted the first-ever Inter-American Symposium on Catechesis and Evangelization in Miami at the end of February.

Cardinal Dario Castrillon Hoyos, Vatican Prefect of the Congregation for the Clergy, which oversees the

Church's universal mission of catechesis and evangelization, attended and addressed this historic gathering of catechists and evangelizers from the Americas. He gave us a straightforward message.

Two stark statements struck me. He said we modern Christians are engaged in "a battle for the soul of the modern world." And he said: "What happens here [at this conference of the Americas], in large part, will determine the future of the Church."

He affirmed the need for our Church to use every method at our disposal, from the Internet to television. He also cautioned that we must not resort to diluting the Christian message in order to make it palatable and that we must always keep Christ at the center. He reminded us that it is "quite easy to seek a respectable accommodation with the world. Our good intentions alone can take us far afield and lead us to every sort of error." Perhaps these are the hazards that misled our efforts in religious education in the recent past.

The cardinal encouraged catechists to give priority to the needs of adults in religious formation and knowledge of the faith. He urged us to address the needs of adults in our modern world, people who are profoundly aware of their personal freedom, certain of their own intelligence, who demand answers to their questions, yet find comfort in "natural religiosity" and an "elemental philosophy of life." He said today's missionaries must have the courage to evangelize and catechize in the "concrete jungles" of modern cities, amid the intellectual elites "who exalt science and technology and vigorously oppose the Gospel message."

Yet, the cardinal insisted that catechists preach the Gospel with the convincing simplicity of the early Christians by words and deeds that overcame the intellectual objections of the Greeks and the paganism of Rome. He reminded us that catechists must be rooted in Christ and bound to the magisterium of the Church. "Christianity, after all, is not just a cultural tradition, nor merely coherent doctrine or philosophy of life, but a vital and personal encounter with Christ."

I join the cardinal in reminding all Catholics that we need to do as the early Christians did. We need to give witness among our brothers and sisters that Christ our Lord has risen. For we have received the same news. We need not be afraid, as individuals, to speak this message of hope. Our catechetical programs can help us. †



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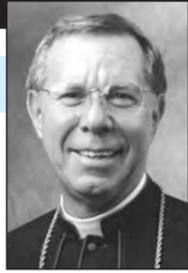


Archbishop Buechlein's intention for vocations for April

Priests: that they may joyfully and faithfully live out their priestly promises and encourage other men to embrace God's call to the priesthood.

Buscando la Cara del Señor

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



La importancia de la catequesis en la misión de nuestra Iglesia

En la Vigilia de Pascua nuestra iglesia recibió cientos de nuevos católicos, un símbolo de bienvenida a la esperanza en nuestros tiempos. Estas personas están verdaderamente comprometidas con nuestra fe.

De hecho, la mayoría pasó al menos una buena parte del año en ferviente preparación y formación antes de recibir los sacramentos pascuales. Han tomado su catequesis muy en serio y tenemos mucho que aprender de su dedicación y fervor. El ejemplo de su compromiso podría muy bien servir como estímulo para aquellos que hemos sido católicos por muchos años, para aprender más sobre nuestra fe y el significado de ser católicos.

Ocho de mis dieciséis años como arzobispo han estado dedicados intensamente a la misión de catequesis de nuestra Iglesia. Durante ocho años fui director del comité de obispos estadounidenses encargado de supervisar e implementar *El Catecismo de la Iglesia Católica*. En el ejercicio de mis funciones supervisé la elaboración de un proyecto de catecismo nacional para adultos, el cual está a punto de culminar.

En noviembre del año pasado fui elegido director de un comité recientemente creado de catequesis para nuestra conferencia nacional de obispos. Estas responsabilidades suponen trabajo adicional a mi ministerio pastoral en la arquidiócesis, las cuales he aceptado voluntariamente debido a la importancia de la catequesis en la misión de nuestra Iglesia.

Recientemente también fui designado para presidir un comité de obispos estadounidenses para ayudarles a discernir los retos urgentes que enfrenta nuestro ministerio como obispos, con la posibilidad de dirigirme a ellos en un concilio plenario en el futuro. En respuesta a una encuesta nacional, los obispos citaron entre sus prioridades la necesidad de catequesis, incluyendo la necesidad de enfrentar el descenso de la práctica sacramental de nuestra fe.

No me sorprendió. Incidentalmente las siguientes dos prioridades que los arzobispos mencionaron fueron "la identidad y la espiritualidad de sacerdotes y obispos", y "el papel de los laicos en un entorno secular."

En mis primeros años como obispo me percaté claramente de, en cuanto a la educación religiosa, habían ocurrido "pocos cambios" durante dos generaciones católicas. Me sentí muy mal por ello y recibí con agrado la oportunidad de ayudar a revertir la situación. En mi nuevo cargo como director del comité de la USCCB sobre catequesis, junto con mis homólogos canadienses y latinoamericanos, copatrociné el primer Simposio Interamericano de Catequesis y Evangelización en Miami, a finales de febrero.

El cardenal Dario Castrillón Hoyos, Prefecto Vaticano de la Congregación para el Clero que supervisa la misión de

catequesis y evangelización universal de la Iglesia, asistió y dirigió esta histórica reunión de catequistas y evangelizadores de América. Nos transmitió un mensaje muy claro.

Me impresionaron dos aseveraciones muy duras. Aseguró que los cristianos modernos estamos comprometidos en "una batalla por el alma del mundo moderno". Y dijo: "Lo que ocurre aquí (en esta conferencia de América), en gran parte, determinará el futuro de la Iglesia."

Afirmó la necesidad que tiene nuestra Iglesia de utilizar cualquier método a su disposición, desde Internet hasta la televisión. También advirtió que no debemos recurrir a diluir el mensaje cristiano para hacerlo más apetecible y que debemos siempre mantener a Cristo como norte. Nos recordó que es "bastante fácil buscar un acuerdo conveniente con el mundo. Nuestras buenas intenciones por sí mismas nos pueden apartar del camino y conducirnos a cometer todo tipo de errores." Tal vez, estos son los peligros que han guiado equivocadamente nuestros esfuerzos en la educación religiosa en el pasado reciente.

El cardenal invitó a los catequistas a dar prioridad a las necesidades de los adultos en la formación religiosa y el conocimiento de la fe. Nos exhortó a abordar las necesidades de los adultos en nuestro mundo moderno, personas que están claramente conscientes de su libertad personal, seguros de su propia inteligencia, que buscan respuestas a sus preguntas, pero que aun así encuentran consuelo en su "religiosidad natural" y en una filosofía elemental de la vida. Comentó que los misioneros de hoy en día deben poseer el coraje de evangelizar y catequizar en las junglas de concreto de las ciudades modernas entre las elites intelectuales "quienes exaltan la ciencia y la tecnología y se oponen denodadamente al mensaje del Evangelio."

A pesar de ello, el cardenal insistió en que los catequistas predicaran el evangelio con la simplicidad convincente de los primeros cristianos, que con palabras y obras que vencían las objeciones intelectuales de los griegos y el paganismo de los romanos. Nos recordó que los catequistas deben afianzarse en Cristo y adherirse al ministerio de la Iglesia. "Después de todo, el cristianismo no es solamente una tradición cultural, una mera doctrina coherente o una filosofía de vida, sino un encuentro personal con Cristo."

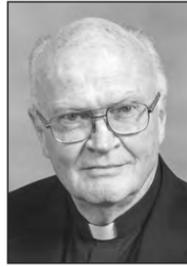
Me uno al cardenal al recordar a todos los católicos que necesitamos hacer lo que los primeros cristianos hicieron. Necesitamos dar testimonio entre nuestros hermanos que Cristo nuestro Señor ha resucitado. Porque también nosotros hemos recibido la buena nueva. No debemos sentir temor de transmitir este mensaje de esperanza. Nuestros programas catequéticos nos podrán ayudar. †

Traducido por: Language Training Center, Indianapolis

Looking Around/Fr. William J. Byron, S.J.

The little-known Archdiocese for the Military Services, U.S.A.

Few American Catholics know anything at all about the Archdiocese for the Military Services.



Geographically the largest in the Church, this archdiocese is responsible for the spiritual and sacramental needs of 1.4 million Catholics (and their families) in the armed forces as well as for Catholics in Veterans Affairs hospitals and for U.S. government civilians working overseas.

The Archdiocese for the Military Services serves military personnel and families at 220 installations in 29 countries, patients in 172 veteran hospitals and federal employees posted in 134 foreign countries.

Full-time priest chaplains assigned to this archdiocese are on loan from 142 U.S. dioceses and 44 religious communities. At the moment, there are 370 priests on active duty with the Army, Navy, Air Force, Marines and Coast Guard. Another 480 priests serve part time in the reserves and National Guard. There are 91 fulltime priest chaplains and 41 part-timers in Veteran hospitals.

Leading this worldwide effort is 64-year-old Archbishop Edwin F. O'Brien, a New Yorker who was an Army paratrooper chaplain before becoming secretary to Cardinal John J. O'Connor and later rector of New York's Dunwoodie Seminary and then the North American College in Rome.

Archbishop O'Brien's mission is to foster a sense of unity among his clergy and their lay associates, and a sense of caring that one would expect to find in a "local Church," a typical homeland diocese, while "fully responding to the unique demands of a globally dispersed community of the faithful."

Being transnational, without any territorial boundaries, the archdiocese wants those it serves to think of themselves as Catholics of this archdiocese, just as Seattle Catholics or Chicago Catholics think of themselves as bonded by local geographic ties. The compellingly

Catholic mission of this unique diocese reflects the reach that Christ had in mind when he commissioned his disciples to "teach all nations."

There is an AMS chancery office in rented space across Michigan Avenue from The Catholic University of America in Washington, D.C. Like any chancery office, this one keeps sacramental records, has a marriage tribunal, an office of evangelization and pastoral service, and the usual administrative services. Unlike any other chancery anywhere, this one sends its archbishop and his three auxiliary bishops all over the world for confirmations and other pastoral services.

Three priests mind the chancery. One of them is chancellor (chief operating officer), assisted by a lay vice chancellor who happens to be a retired Navy admiral serving as an unpaid volunteer. Twenty-one lay staff members round out the team. By any ecclesiastical efficiency ratio, this is a very lean operation.

This archdiocese needs priests, money and patience.

Archbishop O'Brien knows that he cannot create priests and is well aware that the men he wants are just the kind of priests so badly needed in their home priest-poor dioceses. So, several months ago, he brought a few dozen Catholic servicemen into Washington for a weekend retreat to begin discerning whether God might be calling them to priesthood. Several acknowledged that the reason they came was the debt they owed to chaplains who had been there for them in recent years.

Money will come more easily once this vast archdiocese begins to think of itself as a "local Church." A strategic planning group of retired military officers gathers for an early morning bi-monthly strategic planning session to help Archbishop O'Brien locate the resources he needs.

And patience? The archbishop has earned enough frequent-flyer miles to demonstrate his capacity to wait without complaining. God will provide, he says.

(Jesuit Father William J. Byron is a columnist for Catholic News Service.) †



Chaplain Notes

- ✓ Army Chaplain Corps was founded in 1775 by the Continental Congress.
- ✓ 200 have been killed in battle while serving Army men and women.
- ✓ Five have received the military's highest distinction, the Medal of Honor.
- ✓ They are noncombatants and do not carry arms.
- ✓ Under the Geneva Convention, chaplains may not be taken as prisoners of war.
- ✓ Military chaplains come from Christian, Muslim and Jewish faiths.

Source: U.S. Army

© 2003 CNS Graphics

La intención del Arzobispo Buechlein para vocaciones en abril
Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Check It Out . . .

The Knights of Columbus will sponsor their **45th annual Spring Concert** at 8 p.m. on May 2 at 511 E. Thompson Road, in Indianapolis. Performing at the concert will be the Columbians, the Indianapolis Mannechor and the Murat Chanters. All are all welcome and the event is free. For more information, call Eckstein Shoes at 317-786-7086.

Good Shepherd Parish, 1109 E. Cameron St., in Indianapolis, will offer a **10th anniversary mission** conducted by Conventual Franciscan Father Donald Blaeser. The mission will be at 4:30 p.m. on May 4 and at 7 p.m. on May 5-7. Father Donald will preside at the weekend Masses on May 3-4. Also, the parish will sponsor a **10th anniversary banquet** at Primo South, 2615 National Ave, in Indianapolis, at 6 p.m. on May 4. The cost is \$15 for adults (age 13 and over). For more information about either event, call 317-783-3158.

Marian College, 3200 Cold Spring Road, in Indianapolis, is hosting a **free information session on parish nursing** from 9:30 a.m. to 11:30 a.m. on May 3 at St. Francis Hall. It will be an opportunity to put faith into practice as a nurse in a parish community. Some of the topics covered will be the role and functions of the parish nurse and how to get started in the faith community. Marian College also has a parish nursing course that is offered over six Saturdays. For more information or to register, call 317-955-6132.

The fifth annual **Special Religious Education Archdiocesan Liturgy (SPRED)** will take place at 3 p.m. on April 27 in SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. Msgr. Joseph F. Schaedel, vicar general, will preside at the Mass for participants of SPRED, their families and catechists. A reception will follow. All are welcome. For more information, call the SPRED office at 317-367-0592.

Roncalli High School will host **"Red Carpet Rebellion: A Night of 1,000 Stars"** at 6 p.m. on May 3. Rebellion is the school's annual fundraising event designed to provide an opportunity for the Roncalli extended family to come together in celebration and to raise money for financial assistance for Roncalli students. The evening consists of a dinner, and a live and silent auction. The cost is \$50 per person. Corporate sponsorship is available for \$1,200 per table of 10. For more information, call Kim Slimak at the high school at

317-787-8277, ext. 239.

St. Philip Neri Parish, 550 N. Rural St., in Indianapolis, is hosting its **13th annual Walk, Run and Pray-a-Thon** on April 27. There will be an English Mass at 10 a.m. and an Hispanic Mass at 11:30 a.m. as well as an hour of prayer from 12:30 p.m. to 1:30 p.m. From 11:30 a.m. to 1 p.m., there will be a school open house. The 5K run begins at noon at Brookside Park, and the 5K walk begins at 12:15 p.m. in the parish parking lot. There will be a pitch-in luncheon at the gymnasium at 1 p.m., complete with music and entertainment. Registration begins at 11 a.m. for walkers in the parish community room and for runners at the Brookside Park swimming pool parking lot. For more information, call the parish office at 317-631-8746.

There will be an **Earth Day celebration** at Saint Mary-of-the-Woods from 11 a.m. to 3 p.m. on April 26 sponsored by the White Violet Center for Eco-Justice, a ministry of the Sisters of Providence. Featured will be animals, birds, plants, food, displays, an obstacle course, trolley rides, tours, baked goods, plants, pottery and educational programs. A **Peace Pole** will be dedicated at 6 p.m. in front of the Church of the Immaculate Conception. For more information, call 812-535-3131 or log on to www.whiteviolet.org.

Pilgrimages to the **Monte Cassino Shrine** to honor the Blessed Virgin Mary are scheduled for the four Sundays in May at Saint Meinrad in St. Meinrad. Each pilgrimage begins at 2 p.m. CDT with an opening hymn and a short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The public is invited. On May 4, Benedictine Father Anselm Russell will present "Mary, Model of the Virtues." On May 11, Benedictine Father Godfrey Mullen will present "Mary, Guest at the Wedding Feast." On May 18, Benedictine Father Julian Peters will present "*Mulier Fortis*—No Timid Woman." On May 25, Benedictine Brother Gabriel Hodges will present "Mary, Gazing on the Face of Jesus." The Monte Cassino Shrine is located one mile east of the archabbey on State Highway 62. For more information on the Monte Cassino pilgrimages, call Saint Meinrad at 812-357-6501 during business hours.

"Rise to the Challenge: End World Hunger," Bread for

the World's 2003 offering of letters legislative campaign workshop, will be held from 7 p.m. to 9 p.m. on April 30 at the Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., in Terre Haute. Registration is requested by April 25. For more information, call 812-232-8400 or e-mail thdeanery@aol.com.

First Saturday Devotions will be held at 10 a.m. on May 3 at Ubelhor Ridge, located between State Highway 37 and State Highway 145 in Perry County on State Highway 62. Services will begin with a walking rosary followed by Mass at 11:30 a.m. Benedictine Brother Maurus Zoeller will speak at 1 p.m. about Pope John Paul II's letter on the rosary. Individuals and families are encouraged to bring a picnic lunch. The day is sponsored by St. Joseph's Holy Family Inc. in conjunction with Catholic Charities of the Tell City Deanery. For more information, call the Tell City Catholic Charities office at 812-547-6414.

If you or someone you know has experienced relationship abuse, help is available from **Breaking Free**. Breaking Free offers support groups for survivors of domestic violence who reside in Indianapolis and surrounding counties. The location of support groups is confidential, and support groups are available for Spanish-speaking individuals. Call Breaking Free's new telephone assistance line Monday through Friday, 9 a.m. to 5 p.m., at 888-254-8988 for more information. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Bulletproof Monk (MGM)
Rated **A-III (Adults)** because of recurring violence, minimal profanities and a few crude expressions.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the Motion Picture Association of America (MPAA).

Chasing Papi (Fox)
Rated **A-III (Adults)** because of some mild sexual humor.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

Holes (Disney)
Rated **A-II (Adults and Adolescents)** because of brief violence and a crass expression.
Rated **PG (Parental Guidance Suggested)** by the MPAA.

Malibu's Most Wanted (Warner Bros.)
Rated **A-III (Adults)** because of an instance of rough language, recurring obscenities and lewd sexual humor and violence.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA.

A Mighty Wind (Warner Bros.)
Rated **A-II (Adults and Adolescents)** because of some sex-related humor.
Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13)** by the MPAA. †



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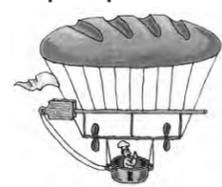
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New stations are dedicated at Our Lady of Peace Cemetery

By Mary Ann Wyand

During a solemn Good Friday ceremony, Msgr. Joseph F. Schaedel, vicar general, blessed and dedicated 14 new Stations of the Cross in the chapel at Our Lady of Peace Cemetery in Indianapolis then led about 130 people on an outdoor Way of the Cross in remembrance of Christ's crucifixion.

"The Stations of the Cross are made so that a person journeys from station to station," Msgr. Schaedel said after the conclusion of the Way of the Cross. "Originally, the stations were quite a distance apart, and people would travel from church to church to pray."

Noting that it's nice to have outdoor Stations of the Cross available for prayer, Msgr. Schaedel said the Way of the Cross at Our Lady of Peace Cemetery is about a quarter of a mile long, which is historically accurate.

"The original journey of Jesus was just

about a quarter of a mile from the place where he was condemned up to Mount Calvary," he said. "I especially think it's nice when people can come and pray the stations alone, and take their time and meditate and pray for their loved ones that are buried here at the cemetery."

The vicar general said the Archdiocese of Indianapolis is trying to enhance all of the Catholic cemeteries with sacramentals—pictures, statues, stations and other symbols of the Catholic faith—to help people feel connected to the Communion of Saints.

"It's wonderfully generous of these people to dedicate the indoor stations in the chapel in memory of their loved ones," Msgr. Schaedel said. "I think that people who wish to pray in all kinds of weather will benefit from being able to do that in the place where their loved ones are buried."

During the dedication service in the chapel, the vicar general led prayers for the faithful departed and especially for the deceased members of families present for the ceremony.

Don Masten, cemetery manager and family service adviser for Our Lady of Peace Cemetery, said the north side Catholic cemetery is open from 8 a.m. until 7 p.m. seven days a week and people are welcome to pray the indoor or outdoor Stations of the Cross there.

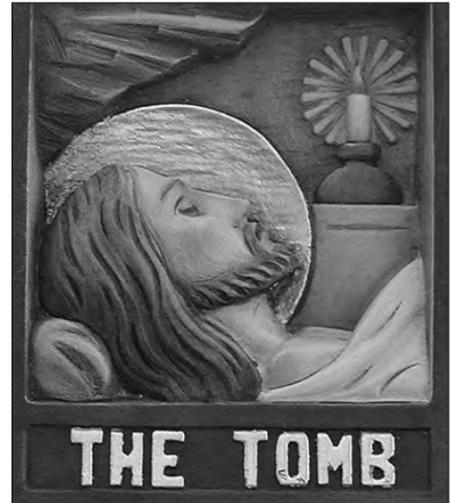
Assisting Msgr. Schaedel with the ceremony were 15 members of the Bishop Chatard Assembly of the Fourth Degree Knights of Columbus in Indianapolis.

Jerry Erlenbaugh, a 40-year member of the Knights of Columbus and former master, carried the crucifix during the Way of the Cross.

"I'm honored to carry it," Erlenbaugh said. "It's heavy, though. I'm proud to help with Masses and charity work."

Erlenbaugh said 40 members of the Bishop Chatard Assembly of the Knights of Columbus assisted with the downtown Way of the Cross, a Good Friday tradition in Indianapolis which dates back to 1941

Photos by Mary Ann Wyand



These images of Jesus dying on the cross and his body laid to rest in the tomb are among 14 new Stations of the Cross from Italy that were dedicated by Msgr. Joseph F. Schaedel, vicar general, on Good Friday in the chapel at Our Lady of Peace Cemetery in Indianapolis.



Jerry Erlenbaugh, a member of the Bishop Chatard Assembly of the Fourth Degree Knights of Columbus, carries the crucifix during an outdoor Way of the Cross on Good Friday at Our Lady of Peace Cemetery in Indianapolis.



Members of the Bishop Chatard Assembly of the Fourth Degree Knights of Columbus in Indianapolis assist Msgr. Schaedel with the blessing and dedication of the new Stations of the Cross on April 18 in the cemetery chapel at 9001 N. Haverstick Road.

and the start of World War II.

"There were about 100,000 people present for the first Way of the Cross in downtown Indianapolis in 1941," he said. "It's been going continuously ever since."

Mike Rielage, commander of the color guard for the Bishop Chatard Assembly of the Knights of Columbus, said their service to the Church for the Way of the Cross is "one of the greatest honors for us because we can be visible as Catholics honoring Christ on Good Friday."

Rielage said the Knights of Columbus honor guard is proof that "patriotism and

being a good Catholic are not incompatible."

He said he loves marching in parades and participating in ceremonies because the knights' presence in their formal uniforms honors God.

"Hopefully, we contribute to the dignity of the ceremony," Rielage said. "Today, we also helped Msgr. Schaedel as servers. We're glad to help the priests in parishes and assist with first Masses for new ordinands. We also help with wakes and special [funeral] ceremonies for our own knights." †



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CHRISM

continued from page 1

The oils are distributed to representatives from each parish at the Mass. Often, the oil is displayed in special cases and glass bottles in the parish until it is needed for liturgical use.

The archbishop said this Lent has been a long one for a variety of reasons, such as the war, terrorism and the clergy sex-abuse scandal in the Church.

Reiterating his heartfelt apology he made at last year's Chrism Mass to the victims of abuse by priests, the archbishop said the apology and his pledge to protect children is fortified even more by the charter embraced by the U.S. bishops that outlines specific ways to protect children and deal with abusive priests.

Telling the more than 100 priests present that the bishops had mishandled the sexual abuse crisis, the archbishop asked them to turn their feelings of sorrow, embarrassment and shame "for the few who had fallen." over to the healing power of Christ.

"This week, let's embrace the mystery of the cross even more fervently," the archbishop said. "Let's affirm our determination to give our lives to the service of God and the People of God ...

"Be not afraid," he continued. "We can be ministers of hope because of Jesus. Be

not afraid."

He echoed the Holy Father's words that tells priests that among the joys, anxieties, sufferings and hopes of the ministry, "the priest learns to put his trust in the final victory of love, thanks to the unfailing action of the Spirit who, despite the limitations of men and institutions, leads the Church to live the mystery of unity and truth in its fullness."

The archbishop said his main goal was to preach a Gospel of hope to all gathered for the Mass.

Calling to mind that baptism initiates Christians as people of hope, he made special recognition of the catechumens who receive the holy oil of baptism at the Easter Vigil, which symbolically anoints them as people of hope.

"Sisters and bros, the anointing of our baptism is our spiritual birthright, and it is the basis of our Christian hope in good times and in bad," the archbishop said.

Signs of hope are prevalent, the archbishop said, from the large crowd in attendance to the eight priests ordained last June and the nine new seminarians this year. Also, two priests will be ordained in June.

When the priests were about to renew their commitment to priestly service, the archbishop asked those present to call to mind a priest who had helped them in difficult moments. Later, the priests in attendance were given a standing ova-



Archbishop Daniel M. Buechlein prays over the oil to be consecrated during the Chrism Mass on April 15 at SS. Peter and Paul Cathedral in Indianapolis. Seminarian Shaun Whittington holds the ritual book for the archbishop.

tion.

The archbishop also asked those present to remember the symbolism of what the consecrated oils represent in the Church as a way to remember how we are united in the Church.

"We share a common starting point in our journey of faith—our anointing in baptism," the archbishop said. "Ours is a

call to respond to the passionate love of Jesus himself wherever we are on life's journey. Jesus alone is our hope. In our respective vocations, living our faith in the twists and turns of our day-to-day life, as people of hope we respond to Christ's awesome love for us ... together, joyfully and confidently we carry on his mission. Please God, may it be so." †

WAR

continued from page 1

recriminations from Vatican officials, and said Church leaders seem to appreciate U.S. efforts to avoid unwanted consequences for the Iraqi people and the region.

"I think the Vatican is very respectful of the sensitivity that we have shown to civilian casualties, and the restraint that has been exercised by the coalition," Nicholson said. The ambassador said his own view was that the performance of the U.S. military in Iraq was "nothing short of extraordinary" and that the number of civilian casualties was "relatively small."

Nicholson said the episodes of unrest and disorder in some Iraqi cities following the collapse of Saddam Hussein's regime were unfortunate but understandable. He said he thinks the Vatican understands that any negative repercussions should be seen in the context of the United States "liberating a country that has been in the jaws

of a murderous tyrant for decades."

He said the Vatican has emphasized that the United Nations should have a key role in postwar Iraq and that it should remain an important organization for international peacemaking and peacekeeping.

That is not in conflict with President Bush's view that the United Nations should have a "vital role" in Iraq's future, Nicholson said. The Bush administration, however, has stressed a U.N. humanitarian role in Iraq, not a political one.

Nicholson said one issue that keeps coming up in his discussion with the Vatican is the Israeli-Palestinian conflict, which he said is a "grievous concern" at the Holy See.

He said it was an important development when President Bush said recently that he planned to focus new diplomatic energy on helping to end that conflict. Nicholson said he thinks Vatican officials generally trust the president to do what he says, and "they now know this is a very high priority of ... his administration." †



"I feel so blessed to live at Marquette Manor where our chapel is located just downstairs."
Ellen Kerrigan, Marquette Manor resident since 1997

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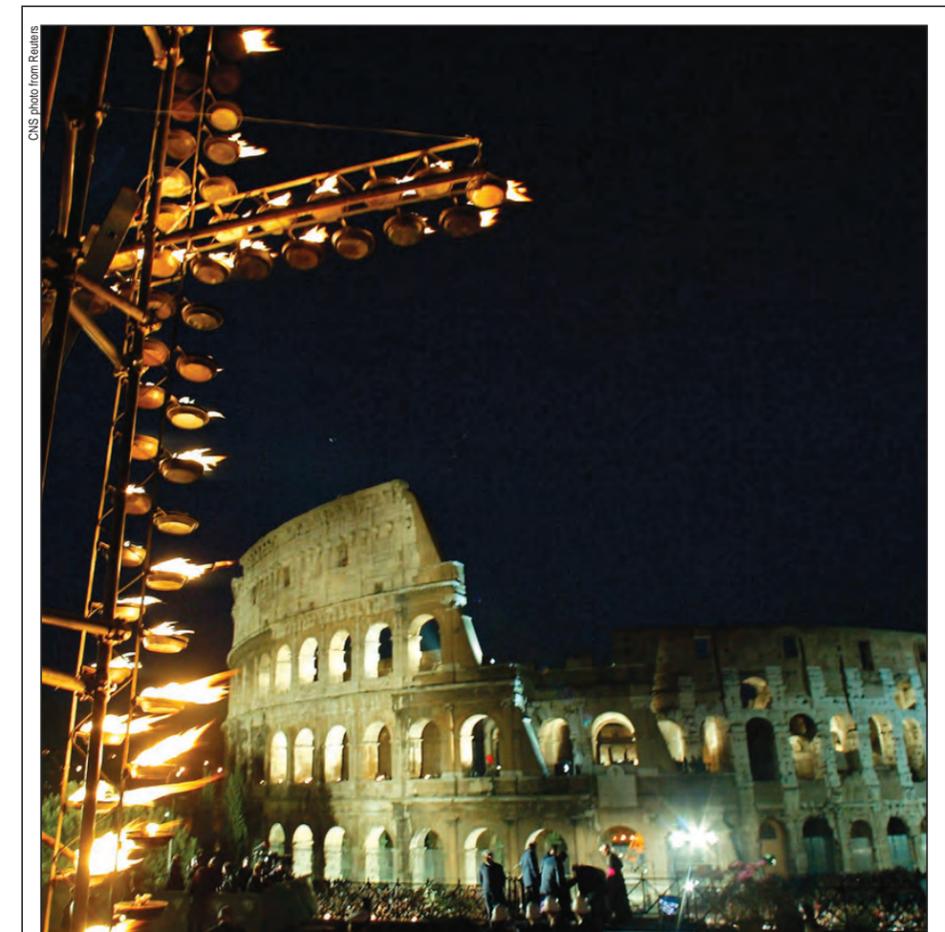
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Good Friday

A cross lighted by a flame stands above Rome's Colosseum during the Way of the Cross on Good Friday on April 18. Pope John Paul II traditionally observes the Good Friday stations at the ancient Roman monument.

FaithAlive!

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Internet has become vital tool for evangelization

By Lino Rulli

Surprisingly, the Catholic Church does an amazingly “hip” job evangelizing on the World Wide Web.

And because of its ever-increasing impact on our world, the Internet has become an essential tool in the Church’s mission of evangelization.

In the 15th century, Johannes Gutenberg invented the printing press. What Gutenberg’s invention did for putting the Bible in people’s hands, the Internet can do for putting the Catholic faith in people’s lives.

A vast number of encyclicals, early Christian writings and other Church documents are available to read on the Internet.

Presuming that you don’t have lots of “free” time, you don’t want to spend countless hours searching for religious Web sites.

The Vatican Web site (www.vatican.va) is a popular address, and the U.S. bishops have their own site (www.usccb.com) as well.

But beyond that, if you’re looking for sites that come with the imprimatur of your local bishop, the choice gets limited quickly. But that isn’t to say there aren’t tremendous places to get Catholic teachings online.

The cleverly named www.catholic.com offers lots of information about Catholicism. Another Web site for a wealth of Church information is www.ewtn.com. Even if you don’t watch their TV network, their question and answer session on faith is always worth reading.

Why are these Web sites spreading the Gospel online?

Let’s say you’ve got a question about Catholicism. Maybe you feel that, after all those years in Catholic schools, you should know it already. Or maybe you’re embarrassed to admit to your parish priest that you’re questioning your faith. Whatever the situation, the beauty of the Internet is its anonymity.

When it comes to faith, someone can ask a question anonymously and get a straightforward answer.

Likewise, the Internet can become the “church” for the unchurched. Someone who may never set foot in a Catholic church can easily surf onto a Catholic Web site and be enriched. Suddenly, it’s not just preaching to the choir. It’s reaching into people’s homes and businesses and meeting them where they are!

I’ve worked in the Catholic Internet field for about five years, and in that time I’ve been amazed at how God works through us, and sometimes even in spite of us.

Several years ago, a woman e-mailed the Catholic Internet site that I work for with a question.

“I’m not Catholic,” she wrote, “but my biggest problem with Catholicism is why women can’t be ordained priests in the Catholic Church.”

We answered her question, apparently well enough that she wanted us to answer more questions about the faith. So we answered those as best as we could.

Months went by like this, with the woman asking questions about Mary, purgatory and so on. Then one day she sent an e-mail stating that she had decided to become Catholic and would join a parish Rite of Christian Initiation of Adults process. The Internet—and most important, God’s grace—had helped her come to the Catholic Church. God touched her, and continues to touch millions of people online.

St. Francis of Assisi is credited with saying, “Preach the Gospel at all times; use words if necessary.”

With the Internet, words are necessary. And they can be very effective.

(Lino Rulli is the host, producer, caterer and webmaster for “Generation Cross,” a cable TV show produced at St. Olaf Parish in Minneapolis, Minn.) †



In the 15th century, Johannes Gutenberg invented the printing press. What Gutenberg’s invention did for putting the Bible in people’s hands, the Internet can do for putting the Catholic faith in people’s lives. The Church is reaching out to people through the use of new technologies.

Internet resources enhance faith formation

By Daniel S. Mulhall

The Internet provides wonderful resources for growing in faith.

Type “catholic” into an Internet search engine and you’ll be directed to more than 7.2 million sites where the term “Catholic” is found. Type in “spirituality” and almost 3 million sites are at your fingertips from almost all religious persuasions.

The Web site www.catholic-usa.com provides a one-stop link to 5,930 official Catholic sites.

If you’re new to the World Wide Web, you should be aware that not every site calling itself “Catholic” deserves the title.

Official Catholic Web sites are offered by the Vatican, the U.S. bishops, dioceses, parishes, Catholic colleges and

universities, and religious communities.

There are many other sites run by publishers, individuals and groups, but some wish to push their own theological or political agendas. It pays to use caution when searching the Web.

To read the Bible, log on to www.usccb.org/nab/index.htm, the home of the U.S. Conference of Catholic Bishops’ *New American Bible*. I go to this site for the daily liturgical readings proclaimed at Mass. It’s an easy way to pray with the Church throughout the world!

For topics on spirituality, access www.jesuit.ie/prayer. This Web site is hosted by the Irish Jesuits. Each day, it provides a different, guided, six-step prayer journey based upon the Spiritual Exercises of St. Ignatius Loyola for personal reflection and contemplative

prayer.

For theological references, log on to www.shc.edu/theolibrary, hosted by Spring Hill College in Mobile, Ala., for a link to many Church documents organized under general headings.

For justice and peace topics, access www.ipj-ppj.org, the site for the Institute for Peace and Justice in St. Louis, Mo., which provides resources to think and pray about world situations.

The Internet is a source for wonderful spirituality resources, but be critical of what you read and look carefully for the name of the sponsoring person or group.

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

Discussion Point

Parishes use Web for outreach

This Week’s Question

As a pastor, parish staff or committee member, how has the Internet helped you to communicate with the people you serve?

“Students away at college are able to communicate with the parish [SS. Peter and Paul Parish in Waterbury, Conn.] easily.” (Jean Benjamin, Waterbury, Conn.)

“Our bulletin [for St. Andrew Parish in Orlando, Fla.] is on our Web site, and questions that come in via e-mail can be answered quickly. Similarly, we can receive information quickly from our various committees.” (Beth Enos, Orlando, Fla.)

“Phone-tag has essentially gone away, and more and

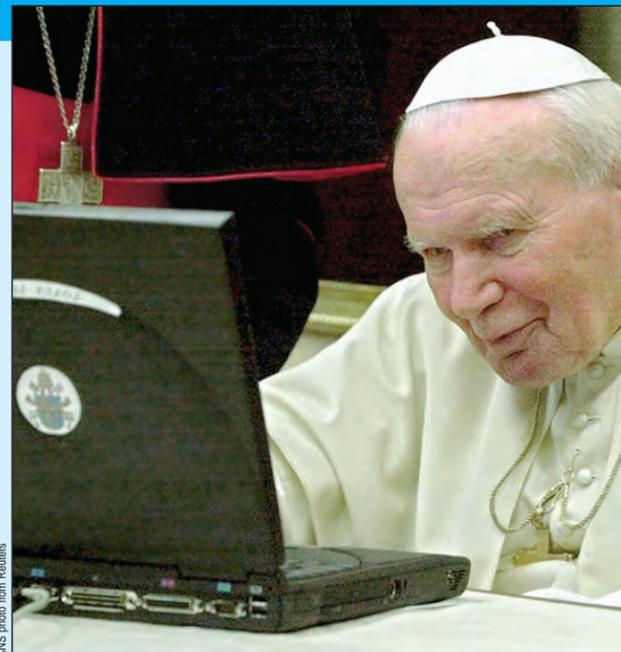
more people are taking advantage of our online bulletin [for St. John Parish in Westminster, Md.]” (Msgr. Arthur Valenzano, Westminster, Md.)

“It saves time. It speeds exchanges. For example, we [Holy Spirit Parish in St. Paul, Minn.] are currently in a job search situation, and e-mail aids the process. It’s been invaluable for communicating with our school parents.” (Joy Biedrzcki, St. Paul, Minn.)

Lend Us Your Voice

An upcoming edition asks: How would you respond to someone who claimed that faith has little to do with “real life” experiences?

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



CNS photo from Reuters

From the Editor Emeritus/John F. Fink

Important events: Investiture Controversy

Twenty-sixth in a series

In 1122, the Concordat of Worms resolved the Investiture Controversy. That's the 26th on my list of the 50 greatest events in Catholic history.



What on earth (I can hear most of my readers saying) was the Investiture Controversy? It's the name given to the long-running conflict between secular rulers

and popes over the right to invest members of the hierarchy, mainly bishops and abbots, with their rings and staffs. Kings and emperors in the 10th to 12th centuries claimed that right and insisted that Church leaders pay them personal homage before they could be consecrated.

This was called lay investiture. An important part of the feudal system was the lord's right to appoint men to ecclesiastical offices. This made bishops, abbots and parish priests subject to almost unlimited lay control. This led to abuses. Spiritual offices were bestowed on the overlord's

favorites, usually family members, without regard to religious qualifications and sometimes in return for financial payment.

Lay investiture came to be recognized as the root cause of many abuses in the Church. Popes, especially the great Gregory VII, began to fight back. As part of the Gregorian Reform named after him, he condemned lay investiture at the Synod of Rome in 1075. In England, Anselm's difficulties with kings William Rufus and Henry I stemmed from Anselm's refusal to acknowledge the right of lay investiture.

(I have reluctantly had to relegate to my list of the 100 greatest events in Catholic history—rather than the 50 greatest—the Gregorian Reform, Pope Gregory VII's clashes with Emperor Henry IV of Germany and Anselm's conflicts with the kings of England. I'm sure many historians would disagree with that decision.)

As the 12th century began, the issue escalated when Emperor Henry V entered Rome in 1105 and kept Pope Paschal II a prisoner for two months. At the end of the two months, the pope conceded Henry's right to invest bishops and abbots and to give his consent to bishops before their consecration. (Later, Pope Paschal was so

ashamed at what he had done that he considered abdicating.)

After Pope Paschal died in 1118, his successor, Pope Gelasius II, refused to grant Henry V the right of investiture. Henry thereupon repudiated the pope and appointed another prelate as pope. Gelasius excommunicated Henry.

Gelasius died in 1119 and was succeeded by Pope Callistus II. He and Emperor Henry finally came to an understanding at Worms. Known as the *Pactum Calixtinum*, the Concordat of Worms was a compromise but basically a victory for the pope.

It drew a distinction between spiritual and temporal rights, established the principle that ecclesiastical jurisdiction comes from the Church alone, and abolished the control of ecclesiastical offices and benefices by laymen. The emperor received the right of investing prelates with the scepter, symbol of temporal authority, but renounced the right of investiture with ring and crosier, symbols of spiritual authority.

Despite the agreement, secular interference would continue, especially in England and France, as we will see later in this series. †

Cornucopia/Cynthia Dewes

The widening Easter cycles of life

They say what goes around comes around, and never more so than in the repeating cycles of life. We seem to experience births, graduations, birthdays, marriages and even deaths in a kind of ripple effect.



Babies, unaware that they are the guests of honor, are feted just for appearing on Earth. As they mature, they enjoy birthday parties, coming-of-age and school ceremonies, taking their first job, marrying and starting the baby thing all over again.

Eventually, as a generational group, they see the same cycles being experienced by their children and grandchildren. During the same time, they also pass through the stage of caring for aged parents and seeing them pass away.

This journey, from birthday parties at the zoo to family reunions at wakes, adds rich dimensions to the fullness of a life. And it's always a delight as it ripples outward.

When we're being confirmed or graduating from high school, our friends and

cousins are doing the same. We go on to college or jobs together, date about the same length of time, and marry within a few years of each other.

We experience a rash of wedding showers to attend, and scheduling machinations to be "best men" or "maids of honor" for our pals just as our own relationships are becoming more complicated. We are busy and usually broke.

As adults, we're amused to see patterns in our lives repeated in those of our children. We remember fondly how it was to "fly up" to Girl Scouts or to prepare a racer for the Soapbox Derby. We see the same anxiety we felt when we took our finals, and the same hopeful joy at graduation.

We notice the faith we grew into now appearing in our children. Their dependence upon us seems to be combined with a conviction that God will help and take care of them. Their empathy and moral sense has grown beyond baby narcissism, and they actually make sensible, virtuous decisions. Maybe, not quite as often as we'd like.

When the kids marry, we see ourselves when we bought the first home, made friends as a couple and learned to live within our means rather than depending

on the folks to bail us out. At the same time, our friends' children are also graduating, marrying and having babies.

We have a breather until lo!, the next generation, composed of our grandchildren and those of friends and relatives, begin to enter the same cycles. We must decide all over again what to choose as an appropriate gift for someone living in this time, not ours. Still, Crock-Pots and baby clothes are almost always safe.

Lately, much to our surprise and delight, we've entered a new cycle in which the young are once again doing what the young do: graduating, marrying, having babies. Now we're going to weddings and dancing to hip hop music rather than standards such as "Tenderly." We're purchasing exercise equipment rather than wristwatches for graduates, yogurt machines rather than sterling flatware for newlyweds, and car seats instead of playpens for new babies.

Joyously, the cycles of life continue. It's enough to make you want to live forever! And, isn't that the promise of Easter?

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

Faithful Lines/Shirley Vogler Meister

Keeping a good balance in our lives

"God gave us eternal life, and this life is in his Son" (I Jn 5:11).



Henry David Thoreau wrote, "The price of anything is the amount of life you exchange for it."

Although unaware at the time, I first learned this as a young girl when my mother temporarily

took a job to supplement my father's income when he had a medical crisis. She spent the time she normally gave to home and family to help the budget. I learned to do some of her chores.

I baby-sat, proofread for a newspaper, worked for a printer and toiled in a shoe factory. I learned the value of money and the value of time when I began paying high school expenses as well as clothes and recreational costs. My hard-earned money could provide frivolities or necessities or a proper balance of the two.

Despite making mistakes, this was good preparation for the future.

As time flies by quickly, we all surely understand well what Thoreau's words mean. I've loved exchanging parts of my life with my husband, three daughters, two grandsons, extended family, friends, colleagues and readers of my work. However, now in middle age, I've become more discriminating as to what I choose to do and how much time I spend on choices.

I also understand what I could've done better years ago, yet I can't waste time on regrets either. There's still more to accomplish but, compared to my past, there's less life left to exchange.

One day, after musing over all this, I then critiqued dozens of poems as possibilities for a book, *Norma's Garden*, to be published by the Central Indiana Writer's Association. The following poem especially spoke to me. It's published here with permission from the Rev. Samuel F. Pugh, a retired Disciples of Christ minister, a writer and poet, and a former editor. Although he'll be 99 years old in June, he

is still not only writing, but continues to spend his time as a volunteer in the day care center of Robin Run Village, where he lives. His poem made me smile. I think Thoreau would've smiled, too.

Spendthrift

Count not my life by summers
Nor winters nor by springs,
But list my age by autumns
with its gay colorings.

Count not my wealth in dollars,
Nor bank accounts at all;
But know me by the riches
of flame-hued hills in fall.

Say not I was a spendthrift,
With luxuries galore;
Just say I squandered autumns
And wanted many more.

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

Faith and Family/Sean Gallagher

Easter is a season, not just a day

The Easter baskets will soon be stored away along with the plastic eggs discovered during Easter egg hunts. The artificial grass is a thing of the past. The jellybeans, chocolate rabbits and peeps found last Sunday morning have been duly eaten, their wrappers carefully thrown away.



Throughout the six weeks of Lent, stores were filled with signs advertising the coming of Easter. Now that we have begun to celebrate it, the signs have been taken down and replaced with advertisements for merchandise to be bought for Mother's Day.

It would seem that the culture and society in which we live is more interested in experiencing the anticipation of a holiday than in actually celebrating the holiday itself. Perhaps that is because we are not as interested in the meaning of holidays as we are in simply the trappings that go along with them, trappings that, of course, have to be bought. I mean, how long can one really commemorate M&Ms that have special Easter colors?

On the other hand, the celebration of the conquering of death through our Lord Jesus Christ's resurrection simply cannot be bound within a 24-hour day. His rising from the tomb is the axis around which the life of the Church and of all Catholic families has revolved for 2,000 years. And we will only come to experience the fullness of the meaning of this event at the end of the world.

With this in mind, the Church has chosen to celebrate the joy of Easter for a full 50 days. For centuries, the Church in her liturgical life has set the season of Easter apart in distinctive ways. The alleluias that were so prominently absent during Lent cannot be avoided during Easter. The first reading at our Sunday Masses are taken from the Acts of the Apostles instead of the Old Testament so that we can remember how the first followers of Jesus proclaimed the joy of the Resurrection.

If Easter is celebrated as a season in the Church at large, we must also do this in our families, in the domestic Church. But in order for us to do this, we do not necessarily have to do a lot of new things around the home. I think that if we merely change some of the things that we ordinarily do to fit the season, the joy of Easter will be revealed to all who enter our homes.

For example, many families pray the traditional Catholic blessing before meals, the one that begins, "Bless us, O Lord, ..." I would suggest that, throughout the season of Easter, families begin it first with the words, "He is risen! He is risen indeed!"

The member of the family who leads the prayer could say the first part while the rest of the family could respond with the second. Likewise, at the conclusion of the prayer during the season of Easter, don't just say "Amen." Instead, say, "Amen. Alleluia!"

Families who pray the rosary together could also focus on the glorious mysteries and even intersperse alleluias after the various prayers.

Through these and other simple ways, our families can celebrate the joy of the season of Easter for a full 50 days, long after all of the candy has been eaten and the decorations put away for another year.

(Sean Gallagher is director of religious education at St. Joseph Parish in Shelbyville.) †

Second Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 27, 2003

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

As is so often the case in the Easter season, the Acts of the Apostles furnishes the Liturgy of the Word with its first reading.



Acts claims to be, and scholars assume it to be, the work of the Evangelist who penned St. Luke's Gospel. In fact, Acts may properly be seen as a continuation of

the story presented in Luke's Gospel. The Gospel closes with the Ascension of Jesus.

Acts begins at this point, then traces for some years the progress of the infant Church and the plight of its first members. In the process, it provides a fascinating insight into the formation of the Church's structure as well as a powerful lesson in the basic beliefs that so compelled absolute loyalty and devotion from the early Christians whom Acts praises.

In modern Bibles, St. John's Gospel is placed between the Gospel of Luke and Acts. For this reason, this strong message of continuity between Jesus and the early Church is obscured or even lost as the faithful today read the New Testament.

Certainly, the Church officials who selected these readings for the liturgies following Easter knew well the reality offered by this bond between Luke's Gospel and Acts. It is, more broadly, a bond between Jesus and the Apostles and the ongoing, living community formed by those who love the Lord.

This weekend's reading from Acts describes the early Church. Its members were "of one heart and one mind." Love and common adherence to the Lord were central to their lives.

The Apostles bore witness to the Resurrection of Jesus. They had been the Lord's special followers and students, whom Jesus commissioned to continue the work of salvation. They literally had seen the Risen Lord.

The first Christians revered the Apostles. Love within the community and care for others, in the model of Jesus, were more than platitudes or ideals. The early Christians assisted the poor. Indeed, they sold their property or houses and donated the proceeds to assist the needy.

St. John's First Epistle supplies the second reading.

It defines the Christian as this definition was understood in the first century.

Each believer fully gave self in love to God, through trust and faith in Jesus. As a result of this commitment, and of the Lord's redeeming acts, each Christian was a child of God. This term meant much more than merely earthly creation. It meant eternal life. Baptism in water symbolizes this absolute commitment.

The Gospel reading for this weekend is from St. John's Gospel.

It is a Resurrection Narrative, and it is a story with which most Christians are quite familiar. As risen to a new and eternal life, no longer confined by earthly space and circumstance, Jesus passes through locked doors to encounter the Apostles. Standing before them as the Redeemer and the victor over death and evil, the Lord sends them into the world.

Of the 11 surviving Apostles present at this moment, apparently only one was absent. It was Thomas, the twin. Thomas would not believe the story the others told him about this meeting with Jesus.

Then Jesus appeared again. He showed Thomas that the Resurrection had occurred. Overwhelmed, utterly convinced, Thomas saluted Jesus as Lord and as God.

The Lord then gave the Apostles the greatest of divine power. He empowered them to forgive sins.

Reflection

In the Easter Vigil, and on Easter, the Church celebrated the Lord's Resurrection in the most magnificent of its rituals. Without any question, these two great moments are the most awesome occasions of worship in the entire Catholic year.

Almost immediately, as in this weekend's readings, the Church calls its people to have faith and to rejoice. Resurrection and redemption in Jesus are not memories to be commemorated.

The Resurrection occurred in time and place, but it transformed the world. For those who willingly turn to Jesus, life is forever changed. It is eternal. Whatever the crosses that people may carry, if they are one with Christ then they will share everlasting life.

The Apostles, and the community that they formed, the Church, provide the path to salvation.

These Apostles, and those who have succeeded them through the centuries, have the power that is the most certain conqueror of sin. They forgive sins. This forgiveness, and the means to attain it, are the Lord's loving gifts. Thus, we celebrate. Christ lives! He lives here and now! †

Daily Readings

Monday, April 28

Peter Chanel, priest and martyr

Louis Mary de Montfort, priest

Acts 4:23-31

Psalms 2:1-9

John 3:1-8

Psalms 34:2, 9, 17-20

John 3:31-36

Friday, May 2

Athanasius, bishop and doctor of the Church

Acts 5:34-42

Psalms 27:1, 4, 13-14

John 6:1-15

Tuesday, April 29

Catherine of Siena, virgin and doctor of the Church

Acts 4:32-37

Psalms 93:1-2, 5

John 3:7b-15

Saturday, May 3

Philip and James, Apostles

1 Corinthians 15:1-8

Psalms 19:2-5

John 14:6-14

Wednesday, April 30

Pius V, pope

Acts 5:17-26

Psalms 34:2-9

John 3:16-21

Sunday, May 4

Third Sunday of Easter

Acts 3:13-15, 17-19

Psalms 4:2, 4, 7-9

1 John 2:1-5a

Luke 24:35-48

Thursday, May 1

Joseph the Worker

Acts 5:27-33

Question Corner/Fr. John Dietzen

Catholics believe the fullest aids to salvation are found in our Church

Members of our parish monthly study group are puzzled by two columns



you wrote last year concerning salvation outside the Catholic Church.

You quoted the *Catechism of the Catholic Church* that people who live good lives according to their consciences can be saved. And you quoted

Pope John Paul II that people, apparently including Catholics, have the right to change to another religion.

We basically agree. But if that is true, how do we explain that one religion, or no religion, is not just as good as another, and it doesn't make any difference what we believe? (New York)

Let's review first exactly what the Catholic Church teaches today. As Catholics, we believe that the fullest abundance of those aids to salvation intended by Jesus Christ—the sacraments and other liturgical worship, unity of faith, and communion of prayer and teaching—are found in our Church.

However, both Vatican Council II (in the "Constitution of the Church," #14) and the *Catechism of the Catholic Church* (#846) teach clearly that salvation is available to other people, including those who are not Christian.

Both of these sources put it this way. Whoever, "knowing that the Catholic Church was made necessary by God, through Jesus Christ, would refuse to enter her or to remain in her, could not be saved."

In other words, whoever believes in conscience that he or she has a duty before God to join or remain in the Catholic Church must do so. Obviously, people who are not Catholic generally have no sense of such a responsibility to be part of the Catholic Church. With God's saving grace, salvation is, we believe, open to them.

In his message for the World Day of Peace on Jan. 1, 1999, Pope John Paul II specifically applied this principle also to people who change religions.

In the section on the right to religious freedom, which he called the heart of human rights, he taught that "no one can be compelled to accept a particular religion, whatever the circumstances or motives."

The inviolability of religious freedom, he continued, "is such that individuals must be recognized as having the right even to change their religion if their conscience so demands. People are obliged to follow their conscience in all circumstances and cannot be forced to act against it."

To answer your question then, as the Church perceives it, freedom of religion and conscience is based on the rights and dignity of the human person, not on an assumed parity of religions or indifference to the often contradictory beliefs of various religions and cultures.

As Pope Paul VI pointed out, in commenting on the Vatican II "Declaration on Religious Freedom," the council does not found this freedom on the fact that all religions and teachings have more or less equal value. It is based rather, he said, "on the dignity of the human person, which demands that he not be subjected to external limitations which tend to constrain the conscience in its search for the true religion or in adhering to it" (1976 address to the College of Cardinals and Roman prelatore).

Thus, the freedom of conscience, which the Catholic Church defends, does not derive from a notion that all beliefs are equally good and true, so it doesn't make any difference what you believe. Such an attitude, widely held as it may be today, is not sensible or rational.

My extravagant son gave me a rosary with gold beads, a gold chain and a gold crucifix. Since it's very expensive, I'm afraid to take it out of the house. Could I have this blessed rosary broken into nine segments for my sons and daughters as some form of jewelry? (Florida)

There is nothing wrong or irreverent in what you propose. Blessed articles should be treated devoutly, of course, but when they lose their identity they are no longer considered blessed.

Most Catholics gradually accumulate more religious articles than they know what to do with. Some can be given away.

When they become unusable, however, it is normally proper that statues be broken, blessed pictures burned or torn, and crosses broken before discarding them.

When you disassemble your rosary, it loses its blessing as a rosary. But the necklaces or other pieces of jewelry that you make from its parts may be blessed when you are finished. †

My Journey to God

Easter Light

There is no understanding this ever raging urge to enter fully into the holy sacrament of giving.

Be still and listen for the voice that speaks of living and receiving more than human hope can comprehend.

Alleluia, Christ is risen as He said.

By Helen F. Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)



CNS photo from KNA

The Active List

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

April 21-June 6

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Vespers, daily, 5 p.m. Information: 317-546-4065.

April 23-May 1

St. Barnabas Church, 8300 Rahke Road, **Indianapolis**. World Peace Novena, Mass, 7 p.m. (except Sat. and Sun.), novena prayers, 7:30 p.m. Information: 317-882-0019.

April 25

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-767-2775 or e-mail civitasdei_indy@catholicexchange.com.

St. Therese of the Infant Jesus (Little Flower) Parish, social hall, 1401 N. Bosart Ave., **Indianapolis**. Spring luncheon and card party, 11:30 a.m., \$7 per person, sponsored by Little Flower Ladies Club. Information

and reservations: 317-357-3121 or 317-259-5717.

Marian College, St. Francis Hall, Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, praise and worship, music, healing prayers, teachings, quiet times, Scriptures, fellowship and refreshments, 7-8:30 p.m. Information: 317-927-6900.

April 26

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Garlic mustard pull, bring gloves and lunch, drinks provided, 9 a.m. Information: 317-955-6028.

Saint Mary-of-the-Woods, White Violet Center for Eco-Justice, **St. Mary-of-the-Woods**. Earth Day celebration, 11 a.m.-3 p.m., exhibits, crafts, booths, entertainment, music, poetry performance, live bird show, refreshments, no admission fee. Information: 812-535-3131, ext. 543, or www.whiteviolet.org.

St. Maurice Parish, parish hall,

State Road 229, **Napoleon**. Spring smorgasbord, 4:30-7:30 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

Church of the Epiphany, 914 Old Harolds Creek Road, **Louisville, Ky.** Catholic Single Adults Club, Mass, 5:15 p.m., Singles Symposium, 7:30 p.m., youth center building. Information and directions: 812-284-4349.

St. Rita Parish, gymnasium, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Dinner, silent auction, live auction and entertainment, 7 p.m., \$30 per person. Information or reservations: 317-632-9349.

April 27

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Fifth annual archdiocesan Special Religious Education (SPRED) liturgy, 3 p.m., reception to follow. Information: 317-377-0592.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1 p.m., \$3 per person. Information: 317-247-9422.

Steak and Ale Restaurant, Southern Plaza, **Indianapolis**. Catholic Widowed Organization, April social and birthday party, 2 p.m. Information and reservations: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596, or 317-547-5255.

St. Gabriel Church, 232 W. 9th St., **Connersville**. Divine Mercy Sunday, 1-3 p.m., exposition of the Blessed Sacrament, private prayers, Divine Mercy Chaplet, procession, reflection on Divine Mercy, Benediction. Information: 765-825-3362.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Divine Mercy Sunday, confessions, 2 p.m., Divine Mercy Chaplet, 3 p.m., blessing of the congregation, Mass.

Mary's King's Village Schoenstatt, **Rexville** (located on 925

South, .8 mile east of 421 South, 12 miles south of Versailles), Divine Mercy Sunday, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

April 28

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles), "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

April 29

Sacred Heart Parish, 1840 E. Eighth St., **Jeffersonville**. Catechist Evening of Reflection, 6:30-9:30 p.m. Information: 812-282-0423.

April 30

Saint Mary-of-the-Woods College, 132 Hulman Hall, **St. Mary-of-the-Woods**. Annual Nightlight at The Woods, 6:30 p.m., no charge.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Rise to the Challenge: End World Hunger," workshop, 7-9 p.m. Information: 812-232-8400 or thdeanery@aol.com.

May 1

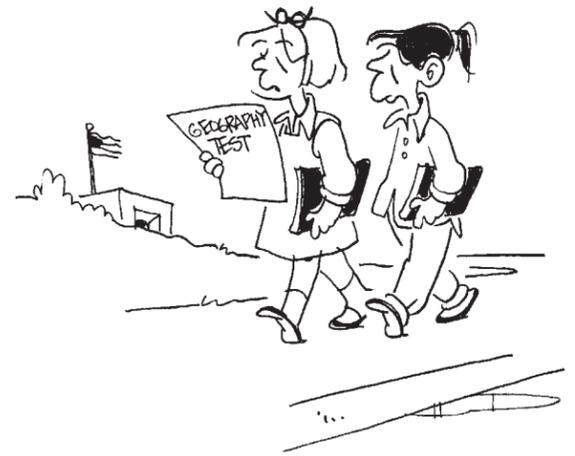
St. Simon the Apostle Parish, 8155 Oaklondon Road, **Indianapolis**. Informal listening session and update of the Catholic faith, six-week series, 7-8:30 p.m. Information: 317-826-6000, ext. 5.

May 2

Knights of Columbus, 511 E. Thompson Road, **Indianapolis**. The Ambassadors, 45th annual spring concert, 8 p.m., no admission charge. Information: 317-786-7086.

May 2-3

Belzer Middle School, 7500 E. 56th St., **Indianapolis**. Seccina



"Turns out the major export of Easter Island is not Easter eggs."

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Memorial High School student production of *The Wizard of Oz*, 7:30 p.m., tickets \$8 each. Information: 317-356-6377.

May 2-4

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 couple. Information: 317-545-7681.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand**. Retreat for women, "The Quilts of Our Lives: The Fabrics and Threads That Connect Us," \$140 per person. Information: www.thedome.org/kordes.

Mount Saint Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. 12-step Serenity Retreat (AA/Al-Anon). Information: 812-923-8817 or e-mail mtfran@cris.com.

May 3

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Senior sister Mass and breakfast, 9 a.m. Reservations: 317-543-4828.

Marian College, St. Francis Hall, 3200 Cold Spring Road., **Indianapolis**. Parish nursing information session, 9:30-11:30 a.m. Information: 317-955-6132.

Ubelhor Ridge, Highway 37 and Highway 145, **Perry County**, Highway 62. First Sat. devotions, 10 a.m., walking rosary, 11:30 a.m., Mass, 1 p.m.,

presenter, Benedictine Brother Maurus Zoeller.

May 3-4

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, "Fundamental Moral Theology," session 1, 8:30 a.m.-4:15 p.m. Information: 812-357-6692 or 800-634-6723.

May 3-7

Good Shepherd Church, 1109 E. Cameron St., **Indianapolis**. 10th Anniversary Mission, Franciscan Father Donald Blaeser, Sun., 4:30 p.m., Mon.-Wed., 7 p.m. Information: 317-783-3158.

May 4

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples, 2-6 p.m., \$30 couple. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Primo Banquet Hall and Conference Center, 2615 National Ave., **Indianapolis**. Good Shepherd Parish, 10th Anniversary Banquet, 6 p.m., \$15 adults (13 and over). Information and reservations: 317-783-3158.

Montage at Allison Pointe, 8580 Allison Pointe Blvd., **Indianapolis**. Gennesaret Free Clinic benefit, Art for Beds IV, 4-7 p.m., \$50 per person. Information: 317-262-5645.

—See ACTIVE LIST, page 13

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The Active List, continued from page 12

Saint Meinrad Archabbey, **St. Meinrad**, one mile east of the Archabbey on Highway 62. Monte Cassino pilgrimage, "Mary, Model of the Virtues," Benedictine Father Anselm Russell, 2 p.m. CST. Information: www.saintmeinrad.edu/news/.

May 5

Holy Rosary Parish, Parish Council Room, 520 Stevens St., **Indianapolis**. "Reading the Bible with Understanding from Beginning to End," Mass, 5:45 p.m., class, 6:30-7:45 p.m. Information: 317-236-1521 or e-mail dearollo@archindy.org.

Monthly

First Sundays

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental 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., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 p.m., reconciliation, 4-6 p.m.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. until Communion service, 1 p.m.

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

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**.

Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart or Jesus Church, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration concluding with confessions at 6 p.m. Benediction, 6:45 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions, Mass, sacrament of reconciliation, rosary, meditations, 8 a.m.

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

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-4142.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then

SACRED gathering in the school.

Second Mondays

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

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. 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 Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Childcare available. Information: 317-236-1586.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFar-

land Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

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

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's Pregnancy and Adoption Services, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing

service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., Indianapolis, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m. Information: 317-831-4142.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †

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Rest in peace

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

ANDERSON, Mary Frances, 58, St. Anthony, Indianapolis, April 10. Daughter of Mary Anderson. Sister of Penny Brown, Vickie, Clifford, Donald and Steven Anderson.

BORTON, Bernice M., 95, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 7. Mother of Catherine

Doyle, Alice Gehringer and Carol Stuckey. Grandmother of 26. Great-grandmother of 25.

COLYER, Regina, 38, St. Mary of the Immaculate Conception, Aurora, March 12. Wife of Mark Colyer. Mother of Tessa Marie and Joseph Lee Colyer. Daughter of Joseph and Vivian Costanzo. Sister of Renee Cole and Mary Ingalls.

DUPONT, Edward, 89, St. Paul, Tell City, March 30. Husband of Juanita Dupont. Father of Donna Butler, Dennis and Frank Dupont. Stepfather of Edward and Roy Daum. Brother of John and Raphael Dupont. Grandfather of 13. Great-grandfather of six.

FARRELL, Teresa Lynn, 31,

St. Vincent de Paul, Bedford, April 8. Mother of Devin Farrell. Daughter of Michael and Patricia Farrell. Sister of Chris Farrell. Granddaughter of Rachel Banks. Step-granddaughter of Mary Taylor.

FREELAND, Walter L. "Tom," 47, St. Gabriel, Connersville, April 14. Husband of Sinda M. (Spivey) Freeland. Father of Danielle Wood. Stepfather of Nicka Pumphrey, Brandon Phillips, Melody Spivey, Devin Tibbot and Anthony Freeman. Brother of Roberta Campbell, Barbara Ferguson, Elizabeth Miller and Patricia Peters.

GUERRERO, Michelle, infant, St. Bartholomew, Columbus, April 8. Daughter of Gerardo Guerrero and Irma Rodriguez. Sister of Juleysi Guerrero. Granddaughter of Estela Belmontes, Gerardo Escobedo, Alejo and Irma Rodriguez. Great-granddaughter of Manuela and Eleverio

Zamora, Socorro Escobedo and Vincente Rodriguez.

KERNS, William Ernest, 76, St. Bartholomew, Columbus, April 6. Father of Sharon Meltzer, Karen Tejera, David, Ernie III, John and Paul Kerns. Grandfather of eight.

KINSEL, LaDonna Jean, 70, St. Bartholomew, Columbus, April 8. Wife of David J. Kinsel. Mother of Terri Jones, Lawrence Schryer, Sheryl Vance, Rebecca and Joseph Evans. Sister of Michael Wriighthouse. Grandmother of 15. Great-grandmother of 21.

KREUTZJANS, Mildred C., 86, St. Anne, Jennings County, March 23. Sister of Marcella Magateaux, Al, Edward, George, Joseph and Sylvester Kreutzjans.

KRUSE, John Richard, 91, St. Paul, Tell City, April 6. Husband of Dorothy (Heitkemper), Kruse. Father of Phyllis Ferguson, Dee Kiel and

Mary Jo Voges. Grandfather of 12. Great-grandfather of eight.

LEMAIRE, Archie William "Bill", 35, St. Paul, Tell City, April 2. Father of Isaac and Jacob Lemaire. Son of Janet Lemaire. Brother of Susie James, Cathy Leclere and Barbara Williams.

MILLER, Shirley A., 67, St. Mary-of-the-Knobs, Floyd's Knobs, April 10. Wife of Melbert Miller. Sister of Rea James and David Bright. Aunt of several.

MOORMAN, Raymond B. "Dutch," 85, St. Mary-of-the-Rock, Batesville, April 15. Brother of Mary Rennekamp and Sylvester Moorman. Uncle of several.

MOTTAU, David F., 62, St. Michael the Archangel, Indianapolis, March 31. Husband of Shelia Mottau. Father of Marian, Michelle, Christian, David, Mark and Matthew Mottau. Brother of

Mary Lou, Edward, Gerard and Robert Mottau. Grandfather of six. Great-grandfather of four.

MULLIS, Jack Bernard, 56, St. Paul, Tell City, April 8. Husband of Kathleen Mullis. Father of Sandy Blan, Lisa Kellems, Debra and Chad Mullis. Grandfather of five.

NOBBE, Mary Louise (Welch), 82, St. Gabriel, Connersville, April 12. Mother of Beth Anne Moore, Kathy Shepherd, Marilyn, Anthony, Donald, Mark and Melvin Nobbe. Sister of Eva Wright and Martha "Sue" Vaughn. Grandmother of 15. Great-grandmother of two.

NUNIER, Kay, 52, St. Michael, Brookville, April 1. Wife of John Nunier. Mother of Krista McKinney, Kathy Murray, Mary and Ryan Nunier. Daughter of Thomas Hacker and Doty Kees. Sister of Noreen Northness. Grandmother of five. †

Bishop John R. Sheets served in Fort Wayne-South Bend Diocese

Bishop John R. Sheets, a Jesuit priest and retired auxiliary bishop of the Diocese of Fort Wayne-South Bend, died on April 16 in Milwaukee. He was 80.

The Mass of Christian Burial was celebrated on April 22 at Gesu Church in Milwaukee. Burial followed in the Jesuit section at Calvary Cemetery in Milwaukee.

A memorial Mass will be

held at St. Matthew Cathedral in South Bend, Ind., in the near future.

Bishop Sheets is the second retired auxiliary bishop of the Fort Wayne-South Bend Diocese to die this year. Bishop Joseph R. Crowley died on Feb. 4 in South Bend.

Bishop Sheets was ordained auxiliary bishop on June 25, 1991, at St. Matthew Cathedral in South Bend, where he served

as rector. He retired on Sept. 21, 1997, and returned to the Jesuit community at Creighton University in Omaha, Neb. He recently moved to a Jesuit community in Milwaukee.

Born in 1922 in Omaha, John R. Sheets entered the Society of Jesus on Aug. 7, 1940, at St. Stanislaus Seminary in Florissant, Mo., a suburb of St. Louis. He was ordained a priest of the Jesuits' Wisconsin Province on June 17, 1953, and made his final profession of vows on Aug. 15, 1957.

He earned bachelor's degrees in the arts and philosophy at St. Louis University, a licentiate in theology at St. Mary's Jesuit School of Theology in St. Mary's, Kan., and a doctorate in theology, studying under Jesuit Father Karl Rahner, a celebrated Jesuit theologian, at the

University of Innsbruck in Austria.

An outstanding theologian himself, Bishop Sheets taught theology at Marquette University in Milwaukee and was instrumental in initiating a doctoral program in theology there. He served on the Marquette University board of trustees for 10 years.

He taught theology and was chairman of the Department of Theology at Creighton University. He also founded the internationally acclaimed summer master's program in Christian spirituality at Creighton. He later directed the graduate program there and was awarded an honorary doctor of divinity degree from Creighton.

During a 1982 sabbatical in Africa, he did pastoral work in Rwanda, Kenya and Uganda.

The following year, he taught a semester at Sogang University in Seoul, Korea, a Jesuit university founded in 1957. Fluent in Spanish, he also served two summers in the missions in Honduras.

Bishop Sheets was editor and chairman of the board of the English edition of the theological periodical *Communio: International Catholic Review*.

His articles appeared in a variety of publications, and he

was the author of three books. He presented retreats, days of recollection and seminars for priests, religious and laity throughout the United States.

He was a member of the Catholic Theological Society, Catholic Commission on Intellectual and Cultural Affairs, and U.S. bishops' Committee on Doctrine. He also served as a consultant to the bishops' Committee on Priestly Formation. †

Benedictine Sister Julia Goebel was former prioress at Ferdinand

Benedictine Sister Julia Goebel, 89, former prioress of the Monastery Immaculate Conception in Ferdinand, Ind., died on April 16 in the monastery infirmary.

The Mass of Christian Burial was celebrated on April 22 in the monastery church. Burial followed in the monastery cemetery.

The former Albina Goebel was born on Jan. 12, 1914, in Posey County, Ind. She entered the Sisters of St. Benedict at Ferdinand in 1929 from St. Philip Parish and made her first profession of vows in 1931 and her final profession of vows in 1935. She celebrated 70 years of religious profession in 2001.

She served as prioress of Monastery Immaculate Conception in Ferdinand from 1961-73. She led the religious community through major changes in the Church and in society during the 1960s and early 1970s.

During that time, the religious community sent its first missionaries to Latin America, establishing a mission in Bogota, Colombia, followed by missions in Guatemala and

Peru.

The sisters also began a foundation at Holy Spirit Monastery in Grand Terrace, Calif., during those years and established Queen of Peace Monastery in Belcourt, N.D., as an independent monastery.

As prioress, Sister Julia directed the construction of three buildings on the monastery campus: Kordes Hall, a residential hall for St. Benedict College students, which currently serves as Kordes Retreat Center; Benet Hall, a residence for the sisters; and Madonna Hall, a residential hall for Academy Immaculate Conception/Marian Heights Academy students.

Under Sister Julia's leadership, the religious community also built and operated St. Joseph Hospital, formerly Stork Memorial Hospital, in Huntington, Ind.

In 1970, the community closed St. Benedict College.

Sister Julia began teaching in 1932 at the former St. Paul School in Tell City. She served as teacher and principal at St. Joseph School in Evansville, Ind., and St. Mary School in Huntington. She also served as director of the sisters in initial formation at the monastery from 1953-61. From 1973-76, she was assistant director of development at the former Academy Immaculate Conception/Marian Heights Academy in Ferdinand.

Beginning in 1976, she served in ministry to the sick and other supportive services at the monastery. Since 1996, she had resided in the monastery infirmary and served in the ministry of prayer until her death.

She is survived by a brother, Aloysius Goebel of Evansville, Ind., as well as nieces and nephews. †

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News briefs

U.S.

Priest on Bush panel praises parish role in Hispanics' education

WASHINGTON (CNS)—Catholic parishes play an important role in narrowing the education gap between Hispanic youths and the rest of U.S. society, said Father Jose Hoyos, a member of President Bush's Advisory Commission on Educational Excellence for Hispanic Americans. Churches are influential in convincing Hispanic youths and their parents of the need for a good education and for learning English well, he said in an April 16 telephone interview. Father Hoyos, a priest of the Diocese of Arlington, Va., was commenting on the advisory commission's final report, which cited statistics showing that Hispanic educational levels are well below the national average. "Hispanic families are Church-

oriented. Children listen to priests," said Father Hoyos, pastor of Holy Family Parish in Dale City, Va. "Most of the kids who come to the Church for advice are the best students." Churches start programs, build up Hispanic self-esteem and help inform Hispanics about available educational opportunities, said the priest.

Cardinal works to restore nation's first Catholic cathedral

BALTIMORE (CNS)—By the time the Basilica of the Assumption, the nation's oldest Catholic cathedral, turns 200 in 2006, Cardinal William H. Keeler of Baltimore wants it restored to its original magnificence—and more. "This is the most precious property of the Catholic Church in the United States," the cardinal told Catholic News Service. Not only is it the mother church of U.S. Catholicism and a masterpiece of neoclassical architecture, but it has world importance as a symbol of religious liberty, he said. "The first place in the English-speaking world that had religious freedom by law was Maryland," Cardinal Keeler said, referring to the Maryland Charter under which the English colony was started in 1634 and the Toleration Act of 1639 adopted by the colony's

assembly. When Pope John Paul II endorsed the basilica restoration effort during an audience in Rome in 2001, he described the historic shrine as "a worldwide symbol of religious freedom."

WORLD

At Vatican, U.S. official discusses ways Catholic charities can help

VATICAN CITY (CNS)—Tommy G. Thompson, the U.S. secretary of health and human services, attended Holy Week services at the Vatican and held meetings to explore ways Catholic charities and the U.S. government could cooperate in health-care projects around the world. Thompson was in Rome for the April 17 signing of a cooperative agreement with the Italian health ministry before flying to Afghanistan for the Easter Sunday dedication of a Kabul maternity and neonatal clinic. Speaking on April 18 to representatives of the Catholic press, Thompson said his goal was to promote better health care around the world, and greater cooperation between the U.S. government and the Catholic Church would be a step toward the goal. †

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