New liturgy instruction focuses on maintaining unity in the Church

WASHINGTON (CNS)—The long-awaited Vatican instruction on abuses in the liturgy largely reaffirmed existing rules and made only a couple of new ones. The document, titled Redemptorism Sacramentum ("The Sacrament of Redemption"), was issued on April 23 by the Vatican Congregation for Divine Worship and the Sacraments.

The subtitle describes the instruction more fully: "On Certain Matters to Be Observed or to Be Avoided Regarding the Most Holy Eucharist.

"In some places the perpetration of liturgical abuses has become almost habitual, a fact which obviously cannot be allowed and must cease," it says. It says Church norms in such matters must be followed to ensure reverence for the Eucharist and to maintain unity in the Church.

In a brief statement released in Washington, Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, said, "The congregation has provided us with a carefully developed tool to foster the authentic celebration of the Mass."

He noted that the Second Vatican Council 40 years ago called the celebration of the Eucharist "the source and summit" of the entire Christian life.

"There is no more important work than the care and attention that we give to the sacred liturgy," he said. "Fidelity to the liturgy, as given to us by the Church, is fidelity to Christ."

A provision in the new instruction likely to cause discussion within U.S. parishes and liturgy offices, unless resolved soon, was a paragraph saying that "the pouring of the Blood of Christ after the consecration from one vessel to another is completely to be avoided." The solution it offers when Communion is given under both kinds is to distribute wine among the chalices during the preparation of the gifts, instead of just before Communion, when it has already been consecrated.

Father Ronald Krisman, a former executive director of the U.S. bishops' Secretariat for Liturgy, said U.S. particular law, approved by the Vatican in 2002, calls for distribution of consecrated wine among the chalices to be used for giving Communion at the time of the breaking of the bread, just before Communion.

When an approved law or an instruction of the Vatican Congregation for Divine Worship and the Discipline of the Sacraments is called, it is a document meant for the universal Church; it is not meant only for the Church in the United States.

It specifically indicates how the Eucharist may be appropriately celebrated, and it addresses abuses that may or may not occur in the U.S. In fact, I would be astonished to find that some of the abuses are actually happening in the Archdiocese of Indianapolis.

New instruction will help further unity of worship throughout the Church

The first thing we need to realize about the new instruction on the Holy Eucharist is that it is a document aimed at furthering our understanding of what our public worship is an action of the entire Church and that, because we are one Body, the entire Church needs to celebrate the eucharistic mystery united in our actions as well as in our hearts.

I am asking our Office of Worship, our priests and liturgy committees to take time over the next few months to study this instruction and, if necessary, to make any adjustments to our worship that may be called for.

—Most Rev. Daniel M. Buechlein, O.S.B.

Facing evil and turmoil in the world with prayer bolstered Father Larry Borders' faith journey

(Editors note: In the weeks leading up to his death on March 27, Father Larry Borders expressed his desire to share the lessons of his life and his dying, and his journey to becoming Catholic and eventually a priest. Father Borders was pastor of St. Maurice Parish in Napoleon and sacred to the Conception Parish in Millhouseon and St. Denis Parish in Jennings County.)

NAPOLEON—It is January 1979. A violent revolution has toppled the government of the Shah, the ruler of Iran. Although it is still several months before the American embassy and 52 hostages along with it would be seized, thousands of foreigners are seeking a quick exit from the country. Among them is Larry Borders, an American without a passport.

He had arrived shortly before the revolution to teach English as a second language at an Iranian air force base in Isfahan, a large city several hours south of the capital, Tehran.

Soon after entering the country, he had handed over his passport to allow government officials to place a visa in it. However, the government fell before the passport was returned to him.

Now, gathered together with many other Americans, he nervously wondered what was going to happen to him. He didn't have a passport. He was a man without a country.

Borders had arrived in Iran after travel-ing to becoming Catholic and eventually a priest. Father Borders was pastor of St. Maurice Parish in Napoleon and sacred to the Conception Parish in Millhouseon and St. Denis Parish in Jennings County.)

Facing evil and turmoil in the world with prayer bolstered Father Larry Borders' faith journey

By Sean Gallagher

National conference challenges black Catholics to transform parishes

By Mary Ann Wyand

Presentations on “The Evolving Face of Leadership Among Black Catholics” inspired enthusiastic discussions about parish governance, evangelization, stewardship, youth and young adult ministry, pro-life efforts and other Church issues during the National Black Catholic Convocation held on April 18-22 at the Embassy Suites Hotel in downtown Indianapolis.

The leadership theme also challenged more than 200 participants to take what they learned at the convocation and work to transform U.S. parishes into more vibrant faith communities with greater involvement by black Catholics.

Keynote addresses and workshops ranged from “The State of Black Catholics in the Church in the USA” to “Jesus, the Perfect Leader” and “A Priestless Parish: Is It Our Future, Is It Our Death?”

Other sessions explored “Pastoral Councils: Leading and Guiding Into a Fantastic Future from Membership to Discipleship” and “Stewardship: Creating the Climate for Stewardship to Be Successful,” which examined how to move people toward tithing.

Bishop John H. Ricard of Pensacola-Tallahassee, Fla., the president of the National Black Catholic Congress board of trustees, concelebrated the opening liturgy with Archbishop Daniel M. Buechlein on April 19 at SS. Peter and Paul Cathedral in Indianapolis.

Citing the Gospel reading for Sunday, April 25, in his homily, Bishop Ricard told the gathering that John’s account of the Eucharist “is a document meant for the universal Church; it is not meant only for the Church in the United States.

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Borders had arrived in Iran after traveling for several months across Western Europe and Asia. His ports of call read like a map of the political, ethnic and religious turmoil of the late 1970s: England, Spain, Hong Kong, Malaysia, India and Sri Lanka.

And just as the revolutions and conflicts of that time period still affect us now, so Borders’ own experiences during
Pope John Paul II names Father Paul Koetter a monsignor

By Sean Gallagher

“Everyone who exalts himself will be humbled, but the one who humbles himself will be exalted” (Lk 14:11).

Father Koetter, pastor of St. Monica Parish in Indianapolis, exemplifies these words of Jesus, and last week Pope John Paul II conferred upon him the honorary title of monsignor.

The investiture of Father Koetter as a monsignor will occur at 7 p.m. on June 28 at St. Monica Church. Archbishop Daniel M. Buechlein will preside at the celebration of evening prayer at which the investiture will occur.

“Father Koetter said the honor is as much an act of appreciation for the person with whom he has ministered as it is for himself. “It’s a recognition of all the people that I’ve worked with over the years,” Father Koetter said. “All ministry is done in the context of the community. I’ve had to rely on a lot of help for what I’ve done. I continue to be surrounded by other great ministers.”

“Father Koetter looked to his ability to work with others as a reason for his honor. “He challenges me. He challenges us with what it means to be a priest,” Father Koetter said. “Anyone who challenges me to continue to be a generous pastor.” †

Holy Angels Parish in Indianapolis, is celebrating his 40th anniversary of ordination this year.

Father Carlton Bever, pastor of St. Philip Neri Parish in Indianapolis and special minister to those with HIV/AIDS in the archdiocese, is celebrating his 30th anniversary of ordination with a reception with parishioners on June 5. Msgr. John Vaccarro, pastor of Our Lady of the Greenwood Parish in Greenwood, is celebrating his 40th anniversary of ordination this month.

Several archdiocesan priests to celebrate milestones

Several archdiocesan priests will be celebrating major anniversaries of their ordination this year. These milestones recall for them and for the archdiocesan community their commitment to the priestly ministry of Jesus Christ.

“My simple message is one of congratulations and thank you to our priests for faithful and generous service to God and the people of God,” said Archbishop Daniel M. Buechlein. “I also thank God for his generous grace that enables us priests to serve.”

Msgr. Anthony M. Buechlein is also celebrating his 40th anniversary of ordination this year. He was ordained on May 3, 1964, as a member of the Benedictine community of Saint Meinrad Archabbey.

“I find it difficult to believe that I have been a priest for 40 years. It is an extraordinary gift and blessing to have been called by Christ through the Church,” said Msgr. Buechlein.

Much has changed in the world and in our Church since 1964.”

The archbishop said that prayer, and in particular the prayers of those who have gone before him in death, have been central to supporting his ministry.

“I know that it is because of the prayers of so many people that I am able to serve,” he said.

In addition to receiving a personal note of congratulations from the archbishop, many of the priests will be celebrating with their parish communities. For more information about their anniversary celebrations, call the individual parishes.

Msgr. Louis Marchino, who is retired, is celebrating his 65th anniversary of ordination this year.

Father Richard Mueller, who is retired, is celebrating his 60th anniversary of ordination this year.

Father John Hartzer, pastor of St. Lawrence Parish in Lawrenceburg, will celebrate his 75th birthday and 50th anniversary of ordination with a Mass at his parish at noon EDT on May 2, with a reception following 5 p.m. in the school.

Father Hartz was born on May 7, 1929, and was ordained to the priesthood on May 3, 1954. He was named the assistant pastor of Holy Trinity Parish in Indianapolis in 1963. He became the assistant pastor of St. Gabriel Parish in Connersville in 1970, then in 1972 was made co-pastor of St. Mark the Evangelist Parish in Indianapolis. Father Hartz became the pastor of Holy Trinity Parish in Indianapolis in 1978, then in 1981, when the pastor of St. Lawrence Parish in Lawrenceburg in 1993. His appointment there was renewed in 1999.

Father Paul Landwerden, administrator of St. Vincent de Paul Parish in Shelby County, will celebrate his 10th anniversary of ordination with a Mass at his parish at 2 p.m. on May 2. An invitation-only reception will follow.

Father Landwerden was born on Jan. 28, 1928, was ordained to the priesthood on May 3, 1954, and in 1965 and 1967 was the assistant pastor of St. Andrew Parish in Richmond. He was named the assistant pastor of St. Ambrose Parish in Richmond in 1966. He was named the administrator of St. Mary Parish in Mitchell and administrator of Our Lord Jesus Christ the King Parish in 1968. He was named pastor of Holy Trinity Parish in Indianapolis in 1970, then became pastor of St. Thomas More Parish in Mooresville in 1976. In 1982, he became pastor of St. Gabriel Parish in Indianapolis, and in 1996 became pastor of St. Vincent de Paul Parish in Shelby County. He was named dean pro tem of the Batesville Deanery in 2001, and was named administrator of his parish in 2003.

Father Richard Terrill, who is retired, is celebrating his 50th anniversary of ordination.

Father Terrill was born on May 2, 1920, and ordained on May 3, 1954. He first became the assistant pastor of the former Holy Trinity Parish in New Albany. In 1956, he was named the assistant pastor of St. Christopher Parish in Indianapolis, and in 1961 became the assistant pastor of Holy Cross Parish in Indianapolis as well as a school administrator. In 1974, he became pastor of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in 1971. Father Terrill was named pastor of St. Nicholas Parish in Ripley County in 1978, where he stayed until he retired in 1990. He currently lives in New Albany.

Father Paul Dede, pastor of St. Jude the Apostle Parish in Spencer, is celebrating his 40th anniversary of ordination this year. He was named pastor of the parish in 1956 and is currently the spiritual director for Mary’s King’s Village in Paoli.

By Brandon A. Evans

The archdiocese has a number of priests celebrating major anniversaries this year.

Several archdiocesan priests will be observing Father Koetter.

Father Koetter was recognized by the Holy Father for his diligence as vicar for ministry personnel for many years.”

Archbishop Buechlein said, “and for his previous dedication as vocations director of the archdiocese. He will be greatly missed around the archdiocese.

Father Koetter also served the archdiocese for 10 years as vocations director from 1993-97. Archbishop Buechlein, who nominated Father Koetter for this honor, noted that the broad context of ministries when explain-}

...
Kevin Caspersen was recently hired as the new president of Father Thomas Seccina Memorial High School in Indianapolis.

By Brandon A. Evans

Kevin Caspersen

Caspersen will also be in Indianapolis to celebrate with Seccina its 50th anniversary Spring Finale Mass at 1 p.m. on May 6. He said that he was impressed with what he found when he visited Seccina.

There’s a great commitment to Seccina,” he said. “They just need someone to tell that story to the wider community.”

He spent six years as the principal of Reicher Catholic High School, and in that time oversaw major renovations, the creation of a new lay board, and leaving as a new performance arts center and chapel are being finished—and both are already paid for with money that was raised.

Having overcome many of the challenges there, Caspersen said that he sees his new post at Seccina as another call to service.

Rick Ruhl, principal of Seccina, said that he and the staff are excited to have Caspersen coming to the school.

Annette “Mickey” Lentz, executive director of Catholic education, said that he was impressed with what he found when he visited Seccina.

He has a strong sense of Catholic identity,” he said. “Catholic education has reaffirmed my commitment to the ministry of Catholic education.”

She attended many good sessions and listened to some very engaging speakers. She made a presentation about CARE (Careful and Responsible Endowments) as part of the SPICE Program. She presented with Bernadette Paradise, associate director of schools and urban education for Project EXCEED, and Connie Zittnan, principal of St. Andrew & St. Rita Catholic Academy in Indianapolis.

By Brandon A. Evans

Kevin Caspersen

Archdiocesan educators make several presentations at national conference

Representatives of the Archdiocese of Indianapolis were asked to make five presentations during the annual National Catholic Education Association (NCEA) Convention in Boston.

The event took place from April 13-16, and several members of the archdiocese were able to attend. Among them was Annette “Mickey” Lentz, executive director of Catholic education.

“The NCEA Convention is always a great experience for me,” Lentz said. “It reaffirms my commitment to the ministry of Catholic education.”

She attended many good sessions and workshops, and said that the keynote addresses were challenging.

But what made the event special was the chance that archdiocesan educators had to share their expertise. Archdiocesan representatives gave presentations about Project EXCEED, developing classroom Web sites, business development, standards and accountability, and the SPICE (Selected Programs for Improving Catholic Education) Program.

“It was a powerful moment for me as a leader in Catholic education,” Lentz said. She made a presentation about CARE (Careful and Responsible Endowments) as part of the SPICE Program. She presented with Bernadette Paradise, associate director of schools and urban education for Project EXCEED, and Connie Zittnan, principal of St. Andrew & St. Rita Catholic Academy in Indianapolis.

“Our presentation shared what the archdiocese has done to financially support our urban schools through endowments,” Lentz said, “and we also included the CHORCE Charitable Trust which gives scholarships to students to attend public schools if the family lives in the [Indianapolis Public School] district and qualifies for assistance.”

“The staff as well as our other teachers did a fantastic job. We are noted for our forward-thinking initiatives and programs here in the archdiocese,” she said.

Joseph Peters, associate executive director of Catholic education, said that he was proud of the archdiocese’s presenters and the programs that they represented.

He attended a session about standards for Catholic identity, at the National Catholic Education Association’s annual convention in Boston on April 15.

Nearly 18,000 teachers and administrators representing more than 1,000 schools attended the national convention.

David Woolard, principal of Cathedral High School, said it was a great opportunity to share their

By Brandon A. Evans

Cathedral High School wins national award for Catholic identity

Cathedral High School in Indianapolis recently became one of 12 Catholic schools in the nation recognized by Today’s Catholic Teacher magazine.

The school was presented with the Catholic Schools for Tomorrow Award, in the category of Promoting Catholic identity, at the National Catholic Education Association’s annual convention in Boston on April 15.

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Upcoming Events

May 10 Archbishop’s Day of Reflection

Seats are still available

Call today to reserve your seats for this prayerful day!

June 11–13 Nationally known author Paula D’Arcy

“The First Fire”

We will work toward growing in greater awareness of love and community and invite that awareness into our everyday lives

June 18 Reflection Day on Prayer

Fr. James M. Farrell (repeat June 9th program)

June 20–25 Retreat for Women Religious

Fr. Keith Hosey and Sr. Maureen “Mo” Mangen

“We invite you to a renewed...”

Fatima Retreat House

Call today to reserve your seats for this prayerful day!
Moving beyond the Passion

Many hours were spent this past Lent discussing The Passion of the Christ, a film by the actor-director Mel Gibson that portrays the Passion and death of Jesus Christ in excruciating detail. Many diverse religious groups (Protestants, Catholics and Jews) saw the film and expressed widely divergent opinions about its religious significance. Some saw it as a profound statement of faith. Others feared that it would enflame anti-Semitic (and, therefore, un-Christian) attitudes and behaviors. Critics also weighed in on the film’s artistic value, and they disagreed across a wide spectrum of critical opinion. Many wrongly predicted that the film would be a “flash in the pan” with appeal only to a limited number of conservative Catholics and evangelical Protestants. Others were convinced that the film would stand out strong, because of special-interest groups, but that it would never appeal to the mass audience necessary for a sustained, financial success. Most have been proved wrong about the film’s commercial success, but many still debate its artistic merit. Whatever the actual case may be, and time alone will tell, the important thing is that Lent 2004 is history. The Easter Triduum has been, and will again be, celebrated with joyous exuberance! The Church’s active remembrance of the Lord’s Passion and death has once again been succeeded by the experience of the Resurrection and the hope that is to be fulfilled at Pentecost. Once again, the Church reminds us that the brutal suffering and death freely chosen by Jesus as he endured the Way of the Cross was not an end in itself. It was a doorway to new life and a hope-filled sign of his coming again in glory. It is time to move beyond the Passion. Not that we should ever forget what the Lord endured for our sakes. No, it is important to remember the Cross. (That’s why the crucifix is Church’s most dominant religious symbol.) But unless we move beyond the Passion, we remain powerless to do the Lord’s will—like the disciples locked in the upper room, impotent and afraid. We Christians are not supposed to fixate on the Passion. Empowered by the Holy Spirit, we are being sent to the ends of the Earth, a people entrusted with a profound mission, to proclaim the Risen Christ and to bring healing, hope and consolation to people throughout the world.

Letters to the Editor

Suggestions for further reading about evolution

Regarding the recent articles in The Criterion about evolution:

Perhaps it’s time to begin looking at evolution and the “rules” of the Holy Spirit in it with awareness of our growing consciousness. Let’s come more aware of our sacred functions relational to all that is—our material manifestations of the divine in all of us. If so, then it’s time to let go or get beyond an anthropomorphic “male only” image of a creator. There may be something even more all encompassing than a traditional sense of the holy and the part in it.

Two outstanding resources for enriching one’s perceptions of evolution are Why God Won’t Go Away: Brain Science and the Biology of Belief by Daniel K. R. Berg, M.D., and Eugene D’Aquili, M.D., and Evolution’s Arrow: The Direction and the Future of Humanity by John Polkinghorne. These texts bring light and hope to our evolutionary process.

Letter from readers is published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of ideas and the unbridled expression of opinion among the People of God” (Comunicato e Progresso, 116). While letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expessed and temperate in tone. Editors must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit let-
ters from readers as necessary based on space limitations, pastorial sensitivity and content (including spelling and grammar). In other words, negative opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Correspondents with a mailing address in New York (Civil Liberties) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: “Letters to the Editor,” The Criterion, Box 1717, New York, N.Y. 10026. Readers with access to e-mail may send letters to criterion@archbnyc.com.

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Be Our Guest/Douglas W. Kmiec

Driving faith out of public life

“Despotism may be able to do without faith, but freedom cannot,” said Alexis de Tocqueville, an early observer of American democracy. This remains true. Yet today many professing faithful are laboring aggressively to reduce faith’s public influence.

Consider two recent legal developments on opposite ends of the country. In California, Catholic Charities was told by the California Supreme Court that many state and local government entities were not tightening their permissible compromises on the contraceptives mandate. The California Supreme Court did not want to reduce faith’s public influence. In fact, it recognized that the California Supreme Court did not want to reduce faith’s public influence. The California Supreme Court did not want to reduce faith’s public influence.

Faced with this decision, the Salvation Army that many state and local government entities were not tightening their permissible compromises on the contraceptives mandate. Indeed, it is only with the help of the Salvation Army that state and local government entities are not tightening their permissible compromises on the contraceptives mandate.

The Salvation Army’s reward? It is now the target of a multicount lawsuit brought by a group calling itself “New York Civil Liberties Union contending that the Salvation Army’s overt Christianity constitutes a “hostile work environment”—the elements of hostility apparently being occasioned, voluntary prayers at staff meetings, notices of religious services on the company bulletin board and personnel practices that inquire whether a person is of good character and of faith—any faith.

The charitable good works of Catholic Charities and the Salvation Army should be lauded and facilitated, not irritated. Both organizations are enormously successful at what they do. Like the Catholic Church, the Salvation Army subscribes to an understanding of human freedom that is not merely license. Authentic freedom is seen by the Salvation Army as the Creator, reflecting a desire to build up life, not destroy it. For this reason, and from Scripture, these two noble friends in faith consistently have taught that certain behaviors do not conform to God’s will for society: homosexual practice, abortion, premarital and extramarital sexual relationships, and drug use. Is there a possibility the Salvation Army might think otherwise?

In praising the young America of the 1840s, de Tocqueville himself asked, “How could society escape destruction if, when political ties are relaxed, moral ties are not tightened?”. Of course, it cannot, and to that end, both the Catholic Church and the Salvation Army are working for religious organizations such as Catholic Charities and the Salvation Army to be true to themselves only obstacles that fact.

Douglas W. Kmiec, the dean of the Columbus School of Law at The Catholic University of America in Washington, is a columnist for Catholic News Service.™
Parroquia la vocación es la responsabilidad de todos

E l Domingo del Buen Pastor, el cuarto domingo de la temporada de Pascua, es tradicionalmente designado el Día Mundial de la Oración por las Vocaciones. Ciertamente esta invitación cuenta como una de las más importantes de nuestra Iglesia ya que toca su propia esencia. En lo particular, considero que nuestros jóvenes, como los maestros, los médicos y enfermeras, los profesionales de la salud, los abogados y líderes de negocios en sus años de adulto, y a quienes les gustaría ver como hombres y mujeres religiosos en sus escuelas y hospitales, sirviendo en instituciones para los pobres. Y la pregunta crucial: ¿a quiénes les gustaría ver como sus sacerdotes?

El punto es que necesitamos líderes cristianos sólidos en nuestro futuro. Lo que subyace es que definitivamente necesitamos sacerdotes y religiosos consagrados en nuestro futuro. Le recuerdo a nuestra Iglesia joven “que puede tratarse de ti”. Así mismo, es importante distinguir que carrera y vocación no significan lo mismo. Nosotros tenemos una carrera. Nosotros somos lo que nuestro país nos dicta. La vocación apostólica constituye el ministerio central de nuestra Iglesia. Y todos nosotros, laicos, religiosos y clérigos, tenemos un papel en ese ministerio.

El desafío de promover las vocaciones hoy en día es mayor que en cualquier otra época. La creciente cultura profundamente secularizada, al menos en el mundo occidental, Dios y religión, y el cristianismo en particular, son considerados irrelevantes y obstrucciones de libertades de la sociedad. En la sociedad, muchos se sienten incómodos al pensar que Dios pudo haber intervenido en los procesos biológicos y físicos de nuestro mundo. Existe una noción general de que todo lo que pasa puede explicarse únicamente en términos mundanos. Sin embargo, paradójicamente también existe un anhelo generalizado por la espiritualidad. Existe un anhelo por la esperanza que sólo puede florecer en la fe en el Dios vivo. Nunca antes la fe en Dios fue tan real pero a la vez tan amoral. Cuando pienso en nuestros seminaristas y los jóvenes que contemplan su vocación al sacerdocio, me siento alentado. La calidad de estas personas, su generosidad y entusiasmo son signos de la gracia de Dios en acción. Resulta recompensador observar su deseo de caminar contra la corriente de nuestra cultura secular que promete un mundo de esperanza para un futuro que no puede cumplirse. Cuando hablo con los jóvenes y jóvenes adultos me encuentro con esto mismo. La sed de buscar sentido y participación en una vida de fe dinámica en nuestra Iglesia, es prometedora. El número de jóvenes que participan en nuestros programas está creciendo. La participación constante de jóvenes en la Theology on Tap programas es muy prometedor. Las vocaciones en nuestro calendario en el futuro son tan importantes como en cualquier otro tiempo.

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Las vocaciones es responsabilidad de todos

Prayer for vocations is everybody's responsibility
Fatima Retreat House, 3553 E. 56th St., in Indianapolis, is offering several retreats. There will be a reflection day titled “Two New Moments of Grace: A Reflection on Meeting the Counter-Cultural Challenge of the Call to Holiness in Our Day” from 10 a.m. to 3 p.m. on May 10. Archbishop Daniel M. Buechlein will be the presenter. The cost is $30 per person and includes lunch. There will be an “Annual Reflection Day on Prayer” from 9 a.m. to 4 p.m. on June 9. Father James Farrell, pastor of St. Barnabas Parish in Indianapolis, will present the day of reflection, which will be repeated on June 18. The focus will be on a renewal of the commitment to pray, as well as to deepen one’s spiritual life and friendship with God. The cost is $30 per person and includes lunch. There will be a weekend retreat for women titled “First Fire” on June 11-13. Author Paula D’Arcy will present the retreat, which will focus on making women more aware of the Kingdom within and how to be guided more by its presence. There will be stories, directed times of reflection, video clips and times of silence. The cost of the retreat is $165. There will be a retreat for women religious titled “Living in the Now in the Presence of God” on June 20-25. Father Keith Hosey and Sister of the Precious Blood Maureen Mangen, co-directors of the John XXIII Center in Hartford City, Ind., in the Diocese of Lafayette, will lead the retreat, which will help participants center on the presence and the presence of God, as well as to reduce stressful thinking about the future and heal the past. There will be a weekend retreat for men and women titled “The Lord’s Prayer” on Aug. 6-8. John Shea, theologian and writer, will present the retreat, which will, through personal and Gospel storytelling, explore the Lord’s Prayer as a framework for our daily lives. The cost is $180 per person or $310 per married couple. For more information, call the retreat house at 317-545-7681.

Saint Meinrad Archabbey in St. Meinrad will offer a weekend retreat titled “Aging Gracefully: A Retreat for 60s and Over” on June 18-20 at the guesthouse. Benedictine Father Noël Mueller will present the retreat, which will focus on how best to allow God’s grace to enhance each person’s senior years. The retreat will address how a more intense prayer life can bring blessings to those years. There will be a midweek retreat titled “Monastic Practices: Drawing Everyday Wisdom from the Monastic Life” on May 11-13. Benedictine Brother John Mark Falkenhain, a licensed clinical psychologist, will explain the monastic life and how some of its practices are helpful for all people. There will be silence, prayer, work, simplicity, solitude and celebration. For more information, or to register, call the guest house at 812-545-7681 or 800-581-6905, or e-mail meunster@saintmeinrad.edu or log on to www.saintmeinrad.edu/abbey.

Holy Name of Jesus School, 21 N. 17th Ave., in Beech Grove, will present “Musicale 04” at 7:30 p.m. on May 7 in the Jerry Craney Performance Center. The school’s fifth-, sixth-, seventh- and eighth-grade classes will present the evening of song and dance, and will be accompanied by the Alum Band. Tickets may be purchased at the door and are $2 per person or $5 per family. For more information, call the school at 317-784-9078.

The 10th annual Cardinal Ritter Race Night Party will be held at 6 p.m. on May 26 at Primo West Banquet Center, 2353 Hadley Road, in Plainfield. The event helps fund student scholarships and financial aid at Cardinal Ritter Jr./Sr. High School. Tickets are $50 per person and tables of eight are available for $450. Guests must be at least 21 years old to attend. For more information, call 317-927-7825. †

Joe and Bonnie Huber, members of St. John the Baptist Parish in Starlight, will celebrate their 50th wedding anniversary on May 8 with a renewal of vows at their parish and a garden party afterward. The couple was married on May 1, 1954, at St. John the Baptist Church. They have five children: Beverly Engleman, Kim Kaiser, Charles, Joe Jr. and Lewis Huber. They also have 12 grandchildren. †

The Grants section is for Catholic institutions that have received notable grants for any aspect of their ministry.

Parish staff and parish members from around the archdiocese are also encouraged to include in any group of pictures of events that may be of interest to our readers, along with a caption describing the picture. Often, parish groups have events that our staff cannot be present to cover, such as a special fundraiser or a Catholic school event. Photos should feature action or interaction, rather than posed pictures or large group photos, and should be well-lighted and in focus. In those cases, people may either mail in pictures, or e-mail them digitally for us to consider as a “stand alone” picture. These pictures usually appear on this page. For digital pictures, the file should be at least 250 KB (kilobytes) to be a high enough resolution to use.

The deadline for any submission to page 6 is 10 a.m. on the Monday of the week of publication (The Criterion publishes on Fridays). In the event that Monday is a holiday, the deadline is 10 a.m. on the previous Thursday. For more information, or to send announcements or pictures, contact Brandon Evans at 317-236-1577, or 800-382-9883, ext. 1577, or e-mail bevans@archindy.org, or mail to P.O. Box 1717, Indianapolis, IN 46206-1717. †

Each week, this page features several sections that anyone may make a submission to, free of charge.

The Check It Out section features announcements for events that have a general interest, and almost every event is open to all people. Representatives of any parish, school, Catholic hospital or Catholic organization may send in event they wish to see promoted. Available space and other considerations usually limit the amount of announcements that we can publish. In some cases, a non-Catholic organization that is promoting an event of interest to Catholics or in line with the mission of the Church will also receive space in this section.

The VIPs section is generally reserved for people that VIPs . . .

huge group photos, and should be well-lighted and in focus. In those cases, people may either mail in pictures, or e-mail them digitally for use. These pictures usually appear on this page. For digital pictures, the file should be at least 250 KB (kilobytes) to be a high enough resolution to use.

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Hipwell, of Schenectady, N.Y., recalled Borders, who resides in Ripley County, up to his death. Perhaps this is one reason why Father of God in prayer is often indescribable. The union that could be described as mystical. The soul between the believer and God, a 16th-century Spanish Carmelite described called “the interior castle.”

In both cases, it was prayer that aided Father Borders became familiar with the writings of St. Teresa only 15 years later during his priestly formation. During his time in Iran, the only weapon that he had at his disposal for his protection was prayer. And it created for him a fortress of grace that the weapons of his enemies could not breach. “In Iran, it was the rosary and the cross that helped me get through some nights,” Father Borders recalled. Ironical has been that some people would think were accidents or bad happenings. He recalled how his experience was new for Father Borders. He was faced with a bayonet at the end of his gun, ‘Here is your passport. Have a nice trip.” Father Borders recalled. “We were put on a bus and each section of the rosary. Still, the prayers that he did offer were the traditional prayers connected with the rosary. And it created for him a fortress of grace that the weapons of his enemies could not breach. “In Iran, it was the rosary and the cross that helped me get through some nights,” Father Borders recalled. Ironically, the time he was not yet Catholic. He entered into full communion with the Church less than a year after his experiences in Iran. But at the time, he did not know all of the traditional prayers connected with the rosary. Still, the prayers that he did offer served as channels of God’s peace for him in the midst of a time of terror.

 borders speaking about his time in Iran only in the faintest of details. Father Donald Schmidlin, who received Father Borders into the Church after his return to America and whom Father Borders described as accompanying him “almost every step of the way” in his journey to the priesthood, spoke recently about the possible reasons for his friend’s privacy and his later desire to share of himself more openly. “I think that Larry was really a rather private person until this cancer got him,” Father Schmidlin said. “Then more and more, he shared more of himself. He had made up his mind precisely to show people how to die as a Christian. “Once he made up his mind to do this, he wanted to die publicly. When you’re reduced to that, you’re reduced to allowing people to help you with the most basic things. It allowed him to open his very soul. He felt very safe.”

Father Borders’ experience of being safe near the end of his life might seem to contrast sharply with the danger that he faced in Iran. And yet he described his time there as his “beginning of entering into… the interior castle.”

Such an intensely personal experience of God in prayer is often indescribable. Perhaps this is one reason why Father Borders only chose to speak openly about his experiences in Iran in the days leading up to his death. His only surviving sibling, Sherrill Borders, who resides in Ripley County, has no memory of his brother speaking to him about it. A close friend, Matthew Hipwell, of Schenectady, N.Y., recalled Father Borders speaking about his time in Iran only in the faintest of details. Father Donald Schmidlin, who received Father Borders into the Church after his return to America and whom Father Borders described as accompanying him “almost every step of the way” in his journey to the priesthood, spoke recently about the possible reasons for his friend’s privacy and his later desire to share of himself more openly. “I think that Larry was really a rather private person until this cancer got him,” Father Schmidlin said. “Then more and more, he shared more of himself. He had made up his mind precisely to show people how to die as a Christian. “Once he made up his mind to do this, he wanted to die publicly. When you’re reduced to that, you’re reduced to allowing people to help you with the most basic things. It allowed him to open his very soul. He felt very safe.”

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In addition to the rosary and the cross that helped him get through such nights of terror, Father Borders also focused on forgiving those who threatened him. “I surrendered to that great mystery, ‘Forgive and you shall be forgiven’ became almost like a mantra to me,” Father Borders said. “If I gave out forgiven-ness and love, it was going to be returned, no matter how bad that enemy was.”

These ways of him entering into the interior castle through prayer while in Iran seemed to have also helped him in the months of his struggle with cancer. “I’ve been going over my life and saying, ‘Thank you, Lord,’ even for things that some people would think were accidents or bad happenings,” Father Borders said. “I see them as a lesson.”

And yet he did experience times when all forms of prayer were difficult. This was especially true in the days in the hospital following his recovery from surgery last fall. He recalled how his experience was similar to that of the late Cardinal Joseph Bernardin, who, like Father Borders, also died of cancer. In his book, The Gift of Peace, Cardinal Bernardin advised his readers to pray while they were healthy because it can be physically and psychologically difficult to pray when they are sick. “My prayer was dry in the hospital. Silent prayer just didn’t seem satisfying at all,” Father Borders said. “I didn’t want to. That’s where I totally agree with Cardinal Bernardin. I didn’t want to pray.”

But despite these troubling experiences, Father Borders recalled that he never questioned his faith in God. “Although the prayer was dry—sometimes it wouldn’t come at all—there was a sense of surrender to a great mystery that transcended even my greatest doubts about God,” Father Borders said. Indeed, facing the physical evil of cancer was the occasion for Father Borders to make an enormous act of faith. “I surrendered to that great mystery, that mystery of God that is beyond all understanding,” Father Borders said. “Our human understanding has its limits. To surrender to that is a big step of faith, a leap of faith.”

But making such a leap of faith was not new for Father Borders. He was faced with it in his time in Iran when his only recourse for peace of mind was prayer. He placed his trust in God then, and he did so again when faced with the cancer that soon was to end his life. In both cases, it was prayer that aided his belief, his trust in God. Both circumstances were opportunities for him to enter more deeply into the interior castle where he found union with God.
In addition to crimes against the sacrament, the instruction singles out more than 25 abuses as "grave matters" that threaten "the validity and dignity" of the Eucharist itself. These include using as matter for the Eucharist anything other than unadulterated grape wine and wheat hosts without additions "such as fruit or sugar or honey." Only vessels that meet Church norms of quality can be used to hold the Eucharist.

It is forbidden to use unapproved eucharistic prayers, to alter the approved ones, or for anyone other than the priest to receive any part of the eucharistic prayer.

Mass is not to be inserted "into the setting of a common meal" or immediately preceded a meal in the same location with no clear break between the two.

Mass can never be celebrated in a non-Christian temple or sacred place.

The instruction requires priests and deacons to wear the proper Mass vestments and forbids laity to "assume the role or vesture" of clergy. It says laicized priests are barred from celebrating Mass.

When the Eucharist is exposed for adoration, "it must never be left unattended," the instruction says.

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The instruction also covers many abuses to be avoided or practices to be preserved which do not fall in the category of elements threatening the very dignity or validity of the Eucharist. But it says abuses in those areas as well are not to be considered of little account, but are to be carefully avoided and corrected.

Cardinal Francis Arinze, prefect of the Congregation of Divine Worship and the Sacraments, said practices that violate the Church’s norms cannot be taken lightly, since the Mass and Eucharist are so important to the Church.

The instruction praises the use of boys to serve at the altar, noting a connection between such service and priestly vocations, but it also confirms that girls and women may be altar servers wherever the local bishop allows it.

The instruction reaffirms Church rules that only the laetare ministers of holy Communion; and it insists that lay people deputized to assist in distributing Communion must be called "extraordinary ministers of holy Communion." It rejects substituting "special" for "extraordinary" or "Eucharist" for "holy Communion" in that phrase.

Document lists 28 grave abuses against Eucharist

WASHINGTON (CNS)—In an instruction warning against a wide range of abuses against the Eucharist, the Vatican Congregation for Divine Worship and the Sacraments singled out 28 “grave matters” which put "at risk the validity and dignity of the most holy Eucharist." The 65-page instruction, titled Redemptionis Sacramentum ("The Sacrament of Redemption"), was approved by Pope John Paul II and released in several languages at the Vatican on April 23.

It seeks to promote reverent celebration of the Mass and devotion to the Eucharist in accord with the Church’s liturgical norms. Its concerns range from avoiding such crimes as blasphemy and desecration of the Eucharist to assuring that the liturgical roles of priests and laity are kept clearly distinct and that priests wear the proper vestments when celebrating Mass.

In a short chapter near the end titled “Remedies,” the instruction distinguishes among:
- Graviora delicta—especially grave crimes against the Eucharist that are treated as crimes in Church law with serious ecclesiastical penalties attached. Only the Vatican Congregation for the Doctrine of the Faith can try such cases.
- Other abuses described in the instruction which do not pose a direct threat to the dignity or validity of the Eucharist but nevertheless “are not to be considered of little account, but are to be carefully avoided and corrected.”

In almost every place that the instruction lists an abuse the Church regards as particularly grave to the point that it harms the Eucharist’s dignity or validity, it uses terminology such as "illicit," "grave abuse," “altogether forbidden,” “not to be tolerated,” “not permissible” or "reprohibited.”

The abuses condemned as especially serious range from using forbidden materials for eucharistic bread or wine to laicized priests celebrating Mass, from changing the officially approved words of the eucharistic prayers to celebrating Mass in a non-Christian temple or shrine.

"Paragraph 49, which was included among the 28 singled out as references to serious abuses, makes no mention of any illicit, reproposed or abusive practice that is not allowed. It simply offers advice that it is "appropriate" to include some parts from the fraction of the large eucharistic bread in the distribution of Communion to the faithful and adds that ordinarily "small hosts required for the fraction ought customarily to be used for the most part" for distributing Communion to the faithful.

Here are the other 27 actions or practices highlighted by the instruction as grave abuses:
- Using any grain other than wheat for the host, or introducing other substances such as "fruit or sugar or honey" into the bread for the hosts—a "grave abuse."
- Using anything other than wine made of fermented grape juice and "pure and incorrupt, not mixed with other substances," in the chalice. “Other drinks of any kind ... do not constitute valid matter.”
- Using any eucharistic prayer not in the Roman Missal or not approved by the Holy See for use where the Mass is being celebrated; or making any changes in the text of that prayer.
- Recitation of any part of the eucharistic prayer by...
A world-renowned classical vocal group will bring Byzantine and Slavic chants to life in “Music for the Fall of Constantinople,” at 7 p.m., Friday, May 21 at SS. Peter & Paul Cathedral, 1347 N. Meridian St.

The group, Portland, Ore.-based Cappella Romana, a vocal chamber touring ensemble of 9 singers, will perform in Indianapolis as part of the Holy Trinity Greek Orthodox Church Cultural Series and the Bloomington Early Music Festival.

Most recently, Cappella Romana performed on the world stage, as part of the Byzantine Festival in London, which included distinguished guests such as His Royal Highness The Duke of Kent, Sir John Tavener and the Ambassador of Greece to Great Britain. The group also performed at the Metropolitan Museum of Art in New York, as part of the international exhibition, “Byzantium: Faith and Power.”

Tickets are $25 for adults and $15 for students. They may be purchased by either calling the Arts’ Garden at (317) 624-2563 or visiting http://www.blemf.org. Group packages for 10 tickets and more are available.

Founded in 1991, Cappella Romana is a vocal chamber ensemble dedicated to combining passion and scholarship in its continuing exploration of musical traditions of the East and West, with emphasis on early and contemporary music. Its name derives from the medieval concept of the Roman inhabited world, or oikoumene, including the ‘Old’ Rome and Western Europe, the ‘New Rome’ of Constantinople, the ‘Third Rome,’ of Moscow and the commonwealth of Slavic and Syriac countries. For more information on Cappella Romana, visit http://www.cappellaromana.org.
**CONFERENCE**

(by Brandon A. Evans)

Three times (6:21-11:9) is also “our mission as disciples of Christ.” Jesus calls African-American Catholics to greater Church leadership in parishes and dioceses, he said, from the ordained to the laity to those in religious life.

“As Jesus said in the Gospels, we have to put new wine in new wineskins,” Bishop Ricard said. “We have to remake ourselves so we will be clothed in Christ.”

Reminding the delegates that “Jesus stands for the truth,” Bishop Ricard said, “the reason he came, the reason he came into the world, was to be witness to the truth. But because he bore witness to the truth, because he spoke the truth, he was destroyed.”

“Just be very, very careful in speaking the truth,” Father Patric, who served as the liturgy’s Celebrant, said when he spoke to the truth and to this nation. “But, the other side of speaking the truth, do you think we would be here today if Martin Luther King had not spoken the truth? Would I be wearing this (bishop’s ring) if he had not spoken? The truth will destroy, but the truth will also set you free.”

If black Catholics are going to be disciples of Jesus and prepare the next leaders of the Church, he said, “we’re going to have to be renewed … to be transformed.”

“Like Peter, come to the Sea and Fish with Jesus in the truth. God needs people like you who are able to stand up for truth and goodness. If you’re not able to stand up for truth, you know very well that our community has one foot in the netherworld.”

Blessed Mother Teresa of Calcutta once said the hunger in America is different from the hunger in India or Africa, Bishop Ricard said, because “it is a hunger for love, a hunger of the soul.”

People’s spirits need to be fed, he said, but we can only feed others if we also have been fed.

“God may be able to use us if we’re fully fed ourselves,” he said. “He wants to feed his Church, and to bring his joy, his peace, his light and his love to the world.”

Msgr. Ray East, director of the Office of Black Catholics in Washington, led the praise and worship during a revival at St. Rita Church in Indianapolis on April 20 at St. Rita Church in Indianapolis.

The session was based on Ezekiel’s vision of dry bones that are brought to life by God (Ez 3:7-14).

“What God wants to do is change the lyrics of your life,” Father Smith said.

“We need to take the time to listen to the Word. … We need to talk about leadership. We need to talk about teen pregnancy and abortion. We need to talk about sex, money, drugs, alcohol, and to say ‘Jesus was tempted too. Look how he handled it. This is how you can lead a Christ-centered life among all that madness.’”

Washington said other AACYAN programs focus on how “The Just Do It,” which borrows from the Nike slogan “Just Do It,” and “Can You Hear Me Now?” as a spin-off of the Verizon Wireless advertising campaign to remind young adults to listen for a call from Jesus.

“We’re looking to growing the faith among young adults,” she said. “This is really what we call a retention effort. It’s evangelization of those young adults who are already members of the Church but need to be more involved in their faith. We haven’t even gotten to the point where we can think about how to bring other young adults into the Church. We’re busy focusing on how we can maintain [active participation of] those young adults who are already Catholic.”

**Revival focuses on need to reach out to young people**

By Mary Ann Wyand

An hour of praise and worship and nearly two-hour revival energized National Black Catholic Convocation participants on April 20 at St. Rita Church in Indianapolis.

During the revival, Father Patrick Smith, pastor of St. Teresa of Avila Parish in Washington, D.C., challenged black Catholics to grow in faith and to reach out to young people who desperately need to hear about the Good News of Jesus Christ.

His talk was based on Ezekiel’s vision of dry bones that are brought to life by God (Ez 3:7-14).

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“We need to take the time to listen to the Word. … We need to talk about leadership. We need to talk about teen pregnancy and abortion, stuff we don’t talk a whole lot about sometimes,” he said. “But, realistically, why talk about the teen pregnancy rate or the abortion rate or the divorce rate or the illiteracy rate or the teacher turnover rate in inner-city schools or the crime rate or the homicide rate or the unemployment rate? Why talk about all that if there is no solution? Unless we bring this stuff into the light, we’ll never be healed of it. Things change when they get brought into the light. But I think we’re just basically afraid.”

“God brings life to dry bones, he said, referring to Ezekiel.

“He wants you to see just what it looks like when he’s not present,” Father Smith said. “He wants you to see that the mess as it really is. He wants you to know that you can’t fix it yourself. … I can’t revive anybody. That’s not my job. It’s God’s job. Your job is to say the truth. But because he bore witness to the truth, because he spoke the truth, he was destroyed.”

**Sociologist gives a snapshot of black Catholics in U.S.**

The National Black Catholic Convocation, focused this year especially on leadership, opened with a snapshot of the 10,000 young people who were registered for the National Catholic Youth Conference last November in Indianapolis. The liturgy was led by St. Rita parishioner Lynne Plummer, 22 at the Embassy Suites in Indianapolis.

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The first keynote address came from Msgr. East, who emphasized the need for young Catholics to speak the truth to the world and to this nation.

“Fighting Temptations” is the topic of our Bible study for the Easter season. It’s a way to hone in on how young people are tempted by materialism, money, sex, drugs and alcohol, and to say ‘Jesus was tempted too. Look how he handled it. This is how you can lead a Christ-centered life among all that madness.’”

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Deacon from Portland says ‘falling in love with Jesus’ will lead to evangelization

By Sean Gallagher

Opening up others to the work of the Holy Spirit and leading them to a greater sharing in the life of the Blessed Trinity is at the heart of the work of evangelization.

This was the primary message that Deacon Harold Burke-Sivers of the Archdiocese of Portland, Ore., delivered to the participants attending the National Black Catholic Convocation last week at the Embassy Suites Hotel in Indianapolis.

Basing his remarks on Pope John Paul II’s 2001 apostolic letter Novo Millennio Ineunte (“At the Beginning of the New Millennium”) in which the Holy Father exhorts the faithful to continue the Church’s work of evangelization, Burke-Sivers enthusiastically called his listeners to take up this call.

He did this in the context, however, of lamenting the fact that so many people have walked away from a faith that they never knew in the first place, a faith that calls them to “fall in love with Jesus Christ.

“The goal and purpose of our spiritual life is to seek union with the Father in love,” Burke-Sivers said, “through a deepening and strengthening of our relationship with Jesus Christ. So the key is falling in love with Jesus Christ.”

He asserted that we come into contact with this love powerfully in the Eucharist and stated that if Catholics truly understood the power of the love in that sacrament, they would never walk away from the faith.

But he pointed out that this does happen and it is up to practicing Catholics to show those who walk away the power of God’s love for us.

Burke-Sivers told his audience that they never knew in the first place, a faith that calls them to “fall in love with Jesus Christ.”

He did this in the context, however, of lamenting the fact that so many people have walked away from a faith that they never knew in the first place, a faith that calls them to “fall in love with Jesus Christ.”

Burke-Sivers told his audience that

By Brandon A. Evans

Alex Jones lit up the room as he talked about leadership at the National Black Catholic Convocation on April 19 in Indianapolis.

“Good leadership leads the way to God,” he said. “It leads those who may not want to go where they need to go.”

Jones certainly knows about doing that. After he became the founder and leader of Maranatha Christian Church, he began to be attracted to the Catholic faith. After a two-year journey, he joined the Church—and took 54 members of his congregation with him.

Jones is currently in his fourth year at Sacred Heart Major Seminary in the Archdiocese of Portland, Ore., and is employed by the Archdiocese of Detroit as the associate director of an evangelization project for the inner city of Detroit.

He is married and has three children and seven grandchildren.

But, by his own admission, Jones also MapS (Masters of Arts in Pastoral Studies) Program, and is employed by the Archdiocese of Detroit as the associate director of an evangelization project for the inner city of Detroit.

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By his own admission, Jones also
Denying Communion on abortion is last resort, Bishop Gregory says

ROME (CNS) — Denying Communion to a politician who supports legalized abortion must be the last resort in a process to convince the politician to uphold traditional Church teaching, said the president of the U.S. bishops’ conference.

“In the nature of the Church, the imposition of sanctions always has the final response, not the first response, nor the second nor maybe even the 10th,” the conference president, Bishop Wilton D. Gregory of Belleville, Ill., told Catholic News Service.

The bishop spoke to CNS in Rome on April 23, the same day the bishops’ conference in Washington released a statement he made regarding Catholics in political life.


The document reaffirmed Church teaching that a Catholic, in a situation of serious sin, must go to confession before approaching the Eucharist.

Cardinal Arinze was asked explicitly whether that meant Sen. John F. Kerry, the probable Democratic nominee for U.S. president and a supporter of legalized abortion, should be denied Communion unless he goes to confession and repents for his position.

“Certainly the Church is clear,” Cardinal Arinze answered. “The Church exists in the United States. There are bishops there, let them interpret it.”

However, when asked more generally if a priest should refuse Communion to a politician who is “unambiguously pro-abortion,” Cardinal Arinze said, “Yes.”

“If the person should not receive Communion, then he should not be given it,” the cardinal said.

Cardinal Arinze’s response to the specific question about Kerry, Bishop Gregory’s statement said, “Each diocesan bishop has the right and the duty to address such issues of serious pastoral concern as he judges best in his local Church, in accord with pastoral and canonical norms.”

At the same time, he wrote, the U.S. Bishops have established a task force “to discuss issues with regard to the participation of Catholics in political life, including receipt of the sacraments, in the cases of those whose political advocacy is in direct contradiction to Church teaching.”

In the CNS interview, Bishop Gregory said it would be difficult to answer the hypothetical question of what he would do in the unlikely event that John Kerry showed up at a Mass he was celebrating.

“One thing I would do,” he said, “would be to preach on the sinfulness and sanctity of human life because it would be a great opportunity to proclaim clearly and in a public way what the Church teaches.”

When asked if he would give Kerry Communion, Bishop Gregory said, “No, as a bishop, the first thing I have to do is teach. I have to teach the truth.”

Bishop Gregory said U.S. Bishops’ task force studying the question of Catholics in political life would try “to offer some options and a perspective to bishops so that we can respond with a certain degree of unanimity.”

Bishops in other individual dioceses still will need to determine how to handle particular cases in their own dioceses.

“Teaching the doctrine of the Church faithfully and truthfully is not an option. Bishops must do it,” he said.

But we must do it — as St. Augustine says — we must “‘abhor the sin but not the sinner,’” Bishop Gregory said.†
We owe it to God to take care of the gift of our health

By Fr. W. Thomas Faucher

Forty years ago, a seminary rector stood in front of a group of students and stated with authority and determination that it was a moral obligation for future priests to take care of themselves, to care for their health and to view their bodies as gifts from God.

I was in the classroom that day and remember the passion in his presentation. It was a surprise, then, a few years later in a different seminary, when I heard another professor state, with equal authority and determination, that one of the great sinfulness temptations that seminarians and priests faced was to be too concerned about one’s body and health.

The body was only a container for the soul, he said, and the health of the soul should be the only real concern.

What I did not know then, but eventually learned, is that these two points of view have deep roots in Christian tradition, going back even to the writings of the Church Fathers.

There is an old heresy called Manicheanism, which—in its most simple form—says that everything spiritual is good and everything physical is bad. There has always been a current of this kind of thinking in Christianity.

For the Church, the physical is not bad, but paying too much attention to the body might make us pay too little attention to our spiritual lives.

Theologically, this has always been referred to as the body vs. spirit controversy. Finding the right balance between those two points of view never has been easy, and in today’s world it is very difficult.

My grandparents and even my parents lived in a world where leisure time was an unknown luxury. They worked hard and lived hard. The idea of taking care of themselves didn’t make much sense because they had families to take care of. It was a world without jogging, workouts or diet foods.

Most of the world still lives like that, and many people who live in such a world die young.

Today we have leisure time, diet food and a constant barrage of advertising telling us that our physical beauty and physical health should be a high—or even the highest—priority.

Our instincts tell us there is some truth in these messages, but some falsehood as well. To sort this out, we need a good spiritual foundation, and the only foundation capable of sustaining us in our modern world is the foundation of gratitude to God.

Gratitude is a spiritual bedrock. It gives us our starting point, which is to thank God for the gift of life and for all that flows from the gift of life.

Gratitude puts us who we are and who God is in the correct relationship. It puts our spiritual life, our physical existence, our bodies, our talents and our responsibilities in an understandable order.

Once we see our bodies, once we see our physical reality as a gift from God, we begin to see how and why we would care for that body as part of our spiritual life. We cut through the body vs. spirit dichotomy and begin to live our lives in ways in which there is no conflict, but rather a unity, between body and spirit.

With gratitude as the spiritual base, questions about how much attention should be paid to physical health take on new meaning.

Are we taking care of a gift God has given to us? Do we have the right to misuse or abuse this gift?

Equally important is the challenge to recognize that body worship or excessive attention to our bodies fails to keep God in the picture as the generous source of our physical reality. There is the risk of obsessive and spiritual consequences in this area as well.

It is good to remember that there is a connection between our physical and mental health. If we misuse our bodies through harmful or obsessive abuses, the effects of that misuse could show up in our emotional health.

The spirituality of gratitude is best expressed in the eschatological prayers of the Mass, the prayer which includes the words of institution of the Eucharist. Reading through those prayers daily begins to teach us where everything comes from and how everything fits together.

That’s what we need to hear and practice.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.)

Discussion Point

This Week’s Question

Do you ever meditate or pray while running, walking or exercising in other ways?

“I went to a retreat focusing on prayer. We actually practiced the idea of praying while walking, and I have made an effort to incorporate this teaching into my daily life.” (Jeffrey Couse, Washington, Ind.)

“I run early in the morning. When I run alone, I pray and have a discussion with God about what I am supposed to be doing with my life. I am still amazed each day that I run at the beauty of the earth. I feel privileged to be able to experience this quiet beauty with God.” (Margaret Capozzola, Delmar, N.Y.)

“I usually say private prayers and read from the Magnificat on the treadmill and say my rosary while walking in the neighborhood.” (Mary Ann Rosenzweig, Albany, N.Y.)

“I meditate during walking. I think about the day I am having, and the good things that have happened in my life, and give thanks.” (Bud Sullivan, Fort Edward, N.Y.)

“I say my prayers while I walk, and I go walking five days a week.” (Shirley Williams, Greybull, Wyo.)

Lend Us Your Voice

An upcoming edition asks: What makes their freedom so important to people? What do they want to be free from or free for?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-11000.
The life of Father Isaac Hecker (III)

Many people are surprised to find that their lives change dramatically and for-ever once they have children. There's a profound song about a dad who never had time for his son, only to find the son had no time for him when he was old. The relationship of parents and children can be bittersweet when either side fails to truly love the other.

Love is the crux of the matter.

Love is the heart of any home, whether it's with kids, without kids or with only a single person living in it. In fact, it may not resemble in any way except love the idealized homes we see on television (“Goodnight, John Boy Walton”).

My childhood home was neat, clean and quiet since only my parents and I lived there. We ate meals together in a pleasant life, but it sure was different from my cousins' home, where I loved to visit because there was a lot of activity. My childhood home was neat, clean and quiet since only my parents and I lived there. We ate meals together in a pleasant life, but it sure was different from my cousins' home, where I loved to visit because there was a lot of activity.

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Home is where the loving heart lives.
The Sunday Readings

Sunday, May 2, 2004

**Acts of the Apostles** 13:14, 43-52
**Romans** 7:9, 14b-17
**John 10:27-30**


This theological lesson in this connection is that the salvation achieved by Jesus did not end with the Lord’s Ascension into heaven, the first event reported in Acts. Indeed, through the Apostles, Christ’s power, presence, mercy and love continue to move through the world of humans, bringing forgiveness for sins, strength in discipleship and grace.

In this week’s reading, this process is underway. Paul, called by the risen Lord to be an Apostle, and Paul’s own ministry, confirms this. The Lord did not compare us to lions or foxes or eagles. Instead, Jesus compared us to the most vulnerable and defenseless of animals with which residents of first-century Palestine would have been familiar.

Finally, Jesus proclaims, “The Father and I are one.” Jesus is God. Although beloved and redeemed, we simply are as vulnerable as sheep.

**Reflection**

For several weeks, in its Liturgies of Mary’s journey toward the path given, not frolicking lambs on verdant fields, not chicks bursting forth from fragile eggs, but Jesus as Lord. For several weeks, the Church joyfully declared No fact is greater in revealing the Lord’s identity. Not to be understood absolutely and perfectly sealed the Lord’s work of salvation.

In the second reading this weekend, the Church repeats its unqualified trust in Jesus as Lord. It reaffirms this belief as it presents this reading from John’s Gospel. It continues its Easter proclamation.

The first reading, from the Acts of the Apostles, forcefully tells us that the Resurrection, and Christ’s other deeds of mercy, did not come to earth at Bethlehem and end with the Ascension. Indeed, they live anew in the visible acts and audible teachings of the Apostles and their successors through the centuries. Through the Apostles, we today encounter the Lord Jesus, the Son of God, the Risen, as immediately as did those who lived 20 centuries ago in Roman Palestine.

**My Journey to God**

**Easter**

Not chicks bursting forth from fragile shells; Not bunny eggs hidden nearby; Not frolicking lambs on verdant fields, Not blooming spring flowers or blue sky.

Not Easter yet; but Spring is directing Faith’s journey toward the path given, Which leads to the tomb

And the Angel who said: “He is not here. He is Risen.”

By Anita Lane Kaiser

(St. Roch parishioner Anita Lane Kaiser of Indianapolis died on April 14. She was 92. Shortly before her hospitalization on April 6, she mailed this poem to The Criterion. Her youngest son, Bob Kaiser, told her that the poem was scheduled for publication in the “My Journey to God” column, and she smiled and said, “Terrific.” Her son said that was the last word she spoke before her death. Kaiser said “this Easter poem has been in worldwide circulation since the mid-1990s and has been recognized by many as the poem that directs us back to fundamental elements of Easter: It is certainly the greatest testimony to her faith and relationship with Christ, our Lord and Savior.”)

**Readers may submit prose or poetry for faith column**

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the “My Journey to God” column. Several selections are also appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to My Journey to God, The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to criterion@archindy.org.

**Fourth Sunday of Easter/Mgr. Owen F. Campion**

**Daily Readings**

**Monday, May 3**

Philip and James, Apostles
1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

**Tuesday, May 4**

Acts 11:19-26
Psalm 87:1-7
John 10:22-30

**Wednesday, May 5**

Acts 12:24-15:3a
Psalm 67:2-3, 5-6, 8
John 14:4-50

**Thursday, May 6**

Acts 13:13-25
Psalm 89:2-3, 21-22, 25, 27
John 13:16-20

**Friday, May 7**

Acts 13:26-33
Psalm 2:6-11
John 14:1-6

**Saturday, May 8**

Acts 14:44-52
Psalm 98:1-4
John 14:7-14

**Sunday, May 9**

Fifth Sunday of Easter
Acts 14:21-27
Psalm 145:8-13
Revelation 21:1-5a
John 13:31-33a, 34-35

**Question Corner/ Fr. John Dietzen**

**The Holy Land village of Ain Karem is near Jerusalem**

Q: I am searching for information about a village in the Holy Land called Ein Karem. I am Lebanese American, and our family name is similar. We’ve been told that it comes from that little town, where supposedly the visitation of Mary to Elizabeth took place. We would be grateful for any information that you can give us. (Ohio)

A: Ain Karem (the name means spring of the vineyard) is a lovely village about five miles from Jerusalem, surrounded for thousands of years by olive trees and vineyards.

Since the time of St. Helena in the fourth century, tradition has identified it as the home of Zechariah and Elizabeth, and the birthplace of John the Baptist. It would thus have been Mary’s destination when she “set out and traveled to the hill country of Judah, where she entered the house of Zechariah and greeted Elizabeth” (Lk 1:39-40).

For centuries, the town was mostly Arab, predominantly Muslim, and about 10 percent Christian. It has changed dramatically, however, in the last two generations.

Since 1948, it has been part of the Palestinian territory occupied by Israel, and the population is mostly Jewish. However, some monasteries and convents still exist there.

The ancient Church of the Visitation was totally rebuilt during the last century. This church, along with the Church of St. John the Baptist, are two jewels of the Holy Land.

More information than you will want to absorb is available by doing an Internet Google search for “Ain Karem.”

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Q: At my parish before Easter, we have five priests stationed in different locations for the sacrament of penance. After some Scripture, prayers and music, people line up by each priest to confess their sins and receive absolution. Since there is such a shortage of priests, why can’t one priest give a general absolution to everyone? (Iowa)

A: The Catholic Church’s Rite of Penance provides three forms for ministering and receiving this sacrament. The first form is the one-on-one encounter with the priest, which was the exclusive form that most of us older Catholics grew up with. The second is the form you describe. The ritual prescribes a ceremony of Scripture readings, homily, examination of conscience and prayers, and usually some music, with all penitents present and participating.

The third form was to recruit a sufficient number of priests from the surrounding area, who provide opportunity for individual absolution and reconciliation.

This way of celebrating the sacrament of penance is common and popular in many parishes today.

Among other advantages, as the official ritual notes, it emphasizes the fact that none of our sins are “private.” They all involve other people. In fact, they involve the whole Church community in some way. Admitting our sins and asking absolution together emphasize that critical aspect of sin and forgiveness.

The third official form for the rite of penance is the one you suggest. All of the first part of the ceremony remains, but—after the opening prayer explanations—one priest administers absolution to everyone at the same time.

By Church regulations, this third rite of penance may now be used only on certain very limited occasions, which are to be determined, if necessary, by the bishop of the diocese.

(Q&A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father John Dietzen, Box 323, Peoria, IL 61611. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jfdietzen@aol.com)
The Active List

The Criterion, Friday, April 30, 2004

The Criterion welcomes announcements of archdiocesan Church and parish activities for “The Active List.” Please be brief—listing, date, event, sponsor, cost and time. Include a phone number for verification. Answer phone will be taken by telephone. Notices must be in our office by 5 p.m. Thursday 1 week in advance of (friday) publication: The Criterion, The Active List, 1400 N. Meridian St. (handicap access), P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax), mklein@archindy.org (e-mail).

April 30-May 1
St. Boniface Church, 315 N. 9th St., Lafayette, Ind. (Diocese of Lafayette), Marian Conference, $22 includes lunch on Sat. Registration: 765-742-5063.

April 30-May 2
Mount Saint Francis Retreat Center, Floyd County, Seneca. Retreat. Information: 812-923-8817 or e-mail mtstfran@cris.com

Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad, IN. Women’s weekend retreat, “Lessons Woman Taught Me!” Benedictine Father Eric Lis, presenter. Information: 812-855-2922 or e-mail wmeinrad@smainmkt.edu


May 1

Knights of Columbus, Grand Hall, 511 S. Ohio St., Indianapolis. “Adoption, Business and Threads That Bind Us.” Information: 317-822-0433.

Michaela Farm, Oldenburg, Nature Hike, 8:11 a.m. Information: 812-933-0661.

May 2

Mary’s King’s Village Schoenstatt Retreat Center, 511 E. Thompson Road, Mooresville, IN. Weekend retreat, “Mini-retreat, Names,” Registration: 317-788-7581 or www.benedictins.org

May 3-7

May 7-8
Oldenburg Franciscan Home, session 4, 7-8:30 p.m. Information: 812-934-2475.

May 8
Mount Saint Francis Retreat Center, Floyd County, “Daughters of Charity Day Retreat,” Information: 812-855-9233 or e-mail cfr@smainmkt.edu

Mary 9
St. Mary Church, 317 N. New Jersey St., Indianapolis. Young Adult Mass, 5 p.m., reception following. Information: 317-855-1100.

St. Martin Parish, 8404 Yorkridge Road, Guifford. Mother’s Day Brunch, 8 a.m.-12:30 p.m., Brunch donation.


May 10
St. Bridge Church, 400 E. Vite St., Liberty. Healing Mass, reconciliation, 7-9 p.m. Information: 765-825-7087.

Greenwood Community Center, 100 Sirina Ave., Greenwood. St. Francis Hospital & Health Centers, “I’m Too Busy to Relax,” seminar for mothers and daughters, 7 p.m. Registration: 317-856-5865.

May 11
St. Martin Parish, 12516 N. Meridian St., Carmel, Ind. (Diocese of Lafayette). St. Augustine Guild. “Creekside Flowers,” luncheon and style show, 11:30 a.m.-2:30 p.m, $25 per person. Information: 317-843-0524.

May 12

Father Thomas Szecsei Memorial High School, gymnasium, 5006 Northland Ave., Indianapolis. 50th Anniversary Spring Fundraiser, 1 p.m., Information: 317-363-6777.


Saint Meinrad Archabbey, 100 Hill Dr., St. Meinrad, IN. Weekend retreat, “A Catholic Identity: The Role of Young Adults in Today’s Church–A Retreat for Teens in their 20’s, 30’s and 40’s,” Benedictine Brother Anthony Vinson, presenter. Information: www.saintmeinrad.org or wmeinrad@smainmkt.edu

Mount Saint Francis Retreat Center, Floyd County, Women’s Retreat, “Taking Care of Me” tips, health information, 10 a.m.-2 p.m., $10 per person. Information: 317-831-4142.

Wednesday
Sundays
Holy Rosary Church, 520 St. Andrew the Apostle Parish, Indianapolis. Triduum Mass, 9:30 a.m. Information: 317-636-4478.

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

Christ the King Church, 1827 Kessler Blvd., E. Dr., Indianapolis. Marian Movement of Priests, prayer cession for priests, 3:45 a.m. Information: 317-271-8016.

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., Greenwood. Marian Movement of Priests, prayer cession for priests, 3:45 a.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., Indianapolis. Rosary group, prayers for priests and religious, 9 a.m. Information: 317-257-5400.

Confraternity House of Prayer, 3601 N. 46th St., Indianapolis. Monday prayer group, 7-9 p.m. Information: 317-543-0154.

Tuesday

SS. Francis and Clare Church, 5901 Olive Branch Road, Greenwood, Mass. 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., and Sunday Divine Mercy Chaplet, 11 a.m. Benediction, 8 p.m. Information: 317-859-0800.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis. Young adult Bible study, 6:15-7:30 p.m. Information: 317-362-9349.

St. Thomas Aquinas Church, 6209 Central Ave., Indianapolis. Marian Movement of Priests, prayer cession for priests, 5:30-6:30 p.m. Information: 317-634-9294.
Saturdays

Christ for Women (abortion clinic), 3067 W. 16th St., Indianapolis. Pro-life rosary, 9:30 a.m.
Holy Rosary Church, 520 Stevens St., Portland, Indianapolis. Tid- line Mass, 9 a.m.
St. Patrick Church, 950 Prospect St., Indianapolis. Mass in English, 9 a.m.
St. Joseph Church, 2605 St. Joe Road W., Sellersburg. “Be Not Afraid,” holy hour, 10:30-4:30 p.m. Monthly

First Sundays
Futine Knights of Columbus, 1080 N. Post Road, Indianapolis. Eucharist, 1 p.m. Information: 317-638-8416.

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, 1354 W. 30th St., Indianapolis. Confes- sion, 6:45 p.m. Benediction of the Blessed Sacrament for voca- tions, 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.
Brebeuf Jesuit Preparatory School, 2800 W. 96th St., Indianapolis. Indiana Autism and Spectrum Club meeting, 7-9 p.m., child care provided. Information: 317-485-7295.

First Fridays
St. Vincent de Paul Church, 1723 “T” St. Bedford. Exposition of the Blessed Sacrament after 8:30 a.m. Mass—9 a.m. Sat. morn- ing, reconciliation, Fri.-4:45 p.m., Sat. 8-9 a.m., “Children of Hope” program, holy hour for children. Information: 912-277-8539.
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, Brooklyn. Exposition of the Blessed Sacrament after 8 a.m. until Communion ser- vice, 1 p.m.
Holy Guardian Angels Church, 405 U.S. 52, Cedar Grove. Eucharistic adoration after 8 a.m. Mass-5 p.m.
SS. Francis and Clare Church, 5910 Olive Branch Road, Greenwood. Mass, 8 a.m., adora- tion, 8:30 a.m.-5 p.m., Sacred Heart Chapel, 8:30 a.m., Divine Mercy Chapel, 3 p.m. Information: 317-859-4673.
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 ser- vice.
Holy Rosary Church, 520 Stev- ens St., Indianapolis. Adoration of the Blessed Sacrament after 9:45 a.m. Mass—9 a.m. Saturday. Information: 317-636-4478.
Our Lady of Lourdes Church, 3333 E. Washington St., Indianapolis. Exposure of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Joseph Church, 1375 S. Mck- ley Ave., Indianapolis. Adora- tion of the Blessed Sacrament, 4 p.m., rosary, 5 p.m. Benedic- tion, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.
St. Rita Church, 1733 Dr. An- drew J. Brown Ave., Indianapolis. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.
Sacred Heart of Jesus Church, 1530 Union St., Indianapolis. Adoration of the Blessed Sacra- ment, 7:30-10:30 a.m. Informa- tion: 317-638-5551.
Our Lady of Perpetual Help Church, 1752 Schelter Lane, New Albany. Adoration con- cluding with confessions at 6 p.m. Benediction, 6:45 p.m.
St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adora- tion, 9 a.m.-4:45 p.m. Benedic- tion, 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, 7:30 a.m. sacrament of reconcili- ation, rosary, meditations fol- lowing Mass.
Holy Angels Church, 740 W. 20th St., Indianapolis. Exposi- tion of the Blessed Sacrament, 11 a.m.-noon.
St. Therese of the Infant Jesus (Little Flower’s) Church, Chapel, 4720 E. 13th St., Indianapolis. Apostolate of Fatima holy hour, 2 p.m.
St. Anthony Church, 379 N. War- man Ave., Indianapolis. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Mass, 8:35 a.m. Information: 317-831-4142.
Nicholas Church, 6641 E. St. Nicholas Dr., Sunman. Mass, praise and worship, 8 a.m. SACRED gathering in the school.
Second Mondays
Church at Mount St. Francis. Holy hour for vocations to priest- hood and religious life, 7 p.m. Second Thursdays
Second Saturdays
St. Luke Church, 7757 Holliday Dr. E., Indianapolis. Holy hour for priestly and religious voca- tions, 7 p.m.
Second Saturdays
St. Agnes Parish, Brown County Public Library, Nashville, Brown County Widow Support Group, 3 p.m. Informa- tion and directions: 812-938- 2778 or 812-988-4429.
Third Sundays
Christ the King Church, 1827 Kessler Blvd., E. Dr. Indianapolis. Exposition of the Blessed Sacrament, 2 p.m.-7 p.m. Mon- day, rosary, 8 p.m. Open until midnight.
Saint Mary-of-the-Woods, Church of the Immaculate Con- concepcion, St. Mary-of-the- Woods, Mass, 10 a.m., sign- ified.
Third Mondays
Third Tuesdays
St. Francis Medical Clinic, 110 N. 17th Ave., Suite 300, Beech Grove. Chronic pain support group, 7-8 p.m. Information: 317-831-1177.
Third Wednesdays
Holy Name Church, 69 N. 17th Ave., Beech Grove. Holy hour and rosary, 8 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. Infor- mation: 317-784-1102.
Calvary Mausoleum Chapel, 435 Troy Ave., Indianapolis. Mass, 2 p.m.
Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9601 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. Mckley Ave., Indianapolis. Adoration of Blessed Sacrament, 11 a.m.-7 p.m. Mass, 5:45 p.m. Information: 317-244-9002.
St. Thomas More Church, 1200 N. Indiana St., Mooresville. Prayers for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.
Third Fridays
Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing ser- vice, 7 p.m.
Third Saturdays
St. Michael the Archangel Church, 1354 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), 3067 W. 16th St., Indian- apolis, for rosary, return to church for Benediction.

The Actively List, continued from page 17

In your mind, you’re the same person you’ve always been. Ready to walk, run, play and compete like you always have. It’s your body that won’t cooperate. Maybe it’s an old sports injury. Or a recent fall. Or even arthritis. There are hundreds of reasons you may not be as active as you used to be. Fortunately, there’s one place you can count on to help. The Center for Joint Replacement Surgery at St. Francis Hospital & Health Centers, Beech Grove and Indianapolis.

The Center is part of a complete program providing expert diagnosis and treatment of orthopedic injuries and arthritis. Here, you’ll experience quality care from orthopedic specialists who are leaders in the field of hip and knee replacement surgery as well as state-of-the-art joint restoration. You’ll also enjoy the comfort and security of private rooms, along with the support of an entire team committed to doing everything they can to help you regain your strength, and re-energize your life.

Inpired to learn more? For information on our comprehensive Orthopedics program, including the Center for Joint Replacement Surgery, call (317) 782-7979.
Great-grandmother of nine.


DANIELS, Richard T., 86. St. Theresa, Indianapolis, April 19. Father of Mary Ann Huffman and Julia Sam Boska.

DAGGERS, Aline, 83, Good Shepherd, Indianapolis, April 15.

BRINKER, Angusta (Bova), 93, St. Roch, Indianapolis, April 1. Sister of Sarah Vittullo and Sam Bova.


BRADY, James, 80, St. Paul X, Indianapolis, April 20. Great-grandfather of one.


DREWING, Joseph W., 85. St. Matthews, Indianapolis, April 19. Father of Mary Ann Huffman and Julia Sam Boska.


DANIELS, Richard T., 86. St. Theresa, Indianapolis, April 19. Father of Mary Ann Huffman and Julia Sam Boska.

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BRINKER, Angusta (Bova), 93, St. Roch, Indianapolis, April 1. Sister of Sarah Vittullo and Sam Bova.
he had wondered for a long time what God’s love for us was really like. He explained that he gained a profound insight into it during the birth of his first child. 

She was not breathing when she was born and, at the same time, the medical professionals could not stop his wife’s hemorrhage. 

After his wife was stabilized, the two of them went to the neonatal intensive care unit to hold their daughter for the first time. 

His wife, sitting in a wheelchair, was the first to hold her. Then it was his turn. “I never knew what God’s love must be like for us until I held that child in my arms for the first time,” Burke-Sivers said. “I thought in that moment that God loves me infinitely more than I’m loving this child right now. That’s the closest I’ve ever felt to what God’s love must be like.” 

Burke-Sivers explained that the life of the Trinity is what works in our world, drawing us closer to God in our life, here and now, in the particular events of our lives. 

“We open their minds and their hearts so that they’re willing to receive the presence of the Holy Spirit, who leads them closer to Jesus,” Burke-Sivers said. “Jesus leads us to the Father, who gives us the Holy Spirit, who leads us closer to Jesus, who leads us closer to the Father.”

In the end, Burke-Sivers invited his lis- 
teners to look at the particular events of their lives and their relationships with oth-
ers as opportunities that the Holy Spirit gives them to share the life of God with others. 

“They are the Holy Spirit gives us opportuni-
ties, opens doors so that we can put our 
foot in it,” Burke-Sivers said. “Give the people the Word, and let the Holy Spirit do the rest. That’s what it means to be a disciple.” ♦
Taking care of you and your family is a full-time job. We'll be with you every step of the way.

ADVANTAGE Health Solutions provides health care benefits to more than 65,000 Hoosiers. We work proactively to deliver quality services to our members. We offer a network of more than 6,000 physicians with predictable costs, unique wellness programs, and affordable co-pays. To learn more, talk to your employer or visit www.advantageplan.com.

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