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NCEA convention draws more than 12,000 educators

MILWAUKEE (CNS)—More than 12,000 Catholic educators spent their Easter vacation in Milwaukee learning how they could do their jobs better.

Teachers and administrators from across the country, including 40 educators from the Archdiocese of Indianapolis, who attended the annual National Catholic Educational Association's annual convention April 17-20, picked up everything from new teaching exercises to broad concepts of Catholic education and innovative ways to raise money.

The four days of workshops and gen-

eral sessions began with a keynote address by Milwaukee Archbishop Rembert G. Weakland, who urged the educators to think globally and to form students as leaders who would see beyond their own culture.

He warned that too often "people outside the United States see globalization as Americanization."

To counter this perception, he said, Catholic school students must learn "to critique profoundly where we live," and understand that the United States might not have all the answers.

He urged educators to continue to form the moral, intellectual, spiritual and social dimensions of their students, as a way to stand apart from the ever-growing secularism in society.

"Secularism is proposed as a solution," Archbishop Weakland said, and many believe religion should be kept quiet because of the perceived divisiveness it creates, but "we have to learn how the values of every religion contribute" to the good of all.

"The world needs us," he said of the Catholic perspective on the many neces-

sary aspects of education.

He praised Catholic schools for their emphasis on virtues like discipline, respect and loyalty, which he said make their students more than just "brain people."

The archbishop also briefly touched on the issue of school choice, which was the focus of a daylong symposium at the convention.

"If I have been an advocate of school vouchers, it is because they give poor parents a more level playing field in selecting

See EDUCATION, page 9

Teachers and students work to overcome language differences

By Jennifer Del Vecchio

St. Philip Neri School has successfully met daunting challenges in the past, such as financial troubles that nearly forced its closure, but the latest test may be the most difficult yet.

Teachers at the Indianapolis school are working to meet the needs of a changing student population that speaks little or no English.

Few places in the archdiocese illustrate the rapidly growing Hispanic population like St. Philip Neri School does. A third of the school's 207 students are Hispanic, compared to 13 percent a year ago.

"We are trying to get a grant to offer Spanish classes for the staff," said Catherine Spencer, principal of the near-east side school. "But this is happening so fast."

This year, Spencer hired a Hispanic resource teacher to help students learn English. Teachers have also attended basic Spanish classes at Indiana University Purdue University Indianapolis, but it will take much more training before they speak Spanish fluently.

Despite dwindling financial resources, the school continues its commitment to educate all children regardless of income.

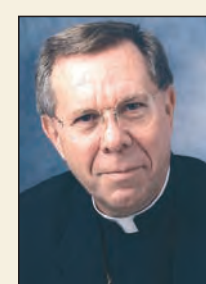
Built 81 years ago, the school needs
See HISPANIC, page 2



Parents and students at St. Philip Neri School in Indianapolis point to the town they are from in Mexico. The majority of students at the school are from Tala, Mexico, as the school's reputation is spreading by word of mouth through residents who are coming from there to settle in the U.S. Pictured is Yolanda Garcia, (center), a parent of a kindergarten student, and Willie Aleman, a first-grader at the school. One of Garcia's friends, Carmen, is pictured on the left.

Archbishop calls for day of prayer on May 15

On May 15 and 16, a great deal of focus will be placed on the execution



of Timothy McVeigh and on the victims of the violence in Oklahoma City in April 1995.

I call on all Catholics and all people of good will to join me in

observing Tuesday, May 15, as a special "Day of Prayer for Peace and for an End to Violence" in our country and throughout the world. I invite all priests and other pastoral leaders to include this special prayer intention in their celebrations of the Eucharist and other forms of group prayer on that day. I also invite those who would like to join in prayer to gather at SS. Peter and Paul Cathedral in Indianapolis for the celebration of Evening Prayer at 7:30 p.m.

Finally, even if you are not able to join in gathering at your parish or at the cathedral on May 15, I encourage you to set aside some time on that day to pray for victims of violence in all its forms and for a renewed respect for the precious gift of life. †

+ Daniel M. Buechlein, A

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Canadian archbishop calls for rights before profits

QUEBEC (CNS)—To the standing ovation of some 2,000 international delegates, Archbishop Maurice Couture of Quebec renewed the Canadian bishops' call for a more equitable distribution of wealth in the Americas and called on transnational corporations to put human rights and dignity before profits.

"I share your faith in equality for all people in all countries and for the smaller countries of the hemisphere," Archbishop Couture told the representatives of a broad section of civic organizations from throughout the Americas, gathered at the People's Summit, organized as a parallel event to the official Summit of the Americas.

In the packed tent erected especially for the event, the archbishop said that the People's Summit and the official Summit of the Americas reminded him of the 1997 Synod of Bishops for America, which

See SUMMIT, page 10



Anti-globalization protesters face off against a line of police near the site of the Summit of the Americas in Quebec April 22. A Canadian nun who participated in peaceful protests at the summit said the demonstrators were seeking trade that is fair, not free.

HISPANIC

continued from page 1

work. On the list are technology needs, renovated bathrooms, re-bricking the school and renovations to classroom ceilings.

There's also professional development needs for teachers and staff, and money to retain quality teachers.

The changing demographics at St. Philip Neri School reflect the growing Hispanic population in the state. The 2000 census reported 214,536 Hispanics in the state and 33,290 Hispanics in Marion County. The 1990 census reported 98,788 Hispanics living in the state and 8,450 in Marion County.

The strain that the staff and teachers feel while trying to help students learn English hasn't diminished the caring attitude and warm welcome Hispanic students and parents said they receive.

At a recent meeting of Hispanic families at the school, parents talked about the difficulties they and their children face because they speak little English, but the parents said they are committed to the school.

St. Philip Neri has become the school where many Hispanic families in the inner city of Indianapolis send their children, because most came here from the same town in Mexico.

"It's spreading by word of mouth," said Estela Reyes, the Hispanic resource teacher, who is from Mexico.

The students come from Tala, Mexico, a town of about 45,000 people that is 45 minutes west of Guadalajara.

Reyes, who has children at the school, said she decided to send her children to St. Philip Neri because they receive a lot

of attention and support from teachers.

"My son's friend first came here," she said. "He told [his mother] that this felt like home. That he was comfortable here."

Father Carlton Beaver, pastor of St. Philip Neri, has spent time in Tala. He described the area as rural with a sugar cane factory that employs many residents. English is hardly ever spoken there, he said.

With the new Hispanic families, St. Philip has found itself welcoming a second wave of immigrants to its school in the past century.

Thirteen Irish immigrant families started the parish in 1909 and the Irish tradition continued for years.

Now, "the parish is changing from an Irish background to a Hispanic background," said Father Beaver.

The majority of the Hispanic population is in the younger grades. Half of the first grade class is Hispanic and 75 percent of the pre-kindergarten class is Hispanic.

Most of the students at St. Philip Neri are also considered low income, with 158 of the 207 students qualifying for free or reduced price lunches.

Some of the Hispanic students at St. Philip Neri have been in U.S. schools before coming to Indianapolis, but most were in California schools where report cards and homework were written in Spanish. Spencer said the students and parents never learned English.

"This is total immersion here," she said.

While the younger students catch on quickly, older students are struggling.

Josue Morello is a seventh-grader who can't speak English. He arrived from Mexico in November.

In a translated interview, Josue said the hardest adjustment has been learning English.

Josue lives with his older brother, and the rest of his family is still in Mexico.

Josue said he wants to learn English, stay in the U.S. and become an architect.

To learn the language, his books are first- and second-grade literature books, although his academic courses are still at the seventh-grade level.

"It's hard," he said.

But he doesn't want to be anywhere



Estela Reyes, the Hispanic resource teacher, helps Josue Morello, a seventh grade student, learn English at St. Philip Neri School in Indianapolis. The school has seen rapid growth of students who don't know English. Last year, 13 percent of the school population was Hispanic. It's jumped to 33 percent this year.

else, he said.

"You have to make a big effort to learn," Josue said. "I feel comfortable here."

He said he prays a lot to Our Lady of Guadalupe.

The school isn't only dealing with a language barrier, but also cultural differences.

For example, first Communion was a lesson in Hispanic culture for the staff, Spencer said.

The dresses worn by the girls are longer and more elaborate than some American first Communion dresses. The boys wear an emblem on their suit, like a badge of honor, for making their first Communion.

Also, the children's godparents walk up the aisle with them, instead of the parents to receive first Communion.

The school has tried to incorporate celebrations that center on Our Lady of Guadalupe—a special devotion that many Hispanics have to the Virgin Mary.

The growth in Hispanic students is only one challenge the school has faced over the years.

In the 1970s, the school's neighborhood began to change.

Father Beaver said the neighborhood went from an "upper middle class family base to a lower income, blue collar neighborhood."

Today, many families work two jobs to send their children to St. Philip Neri School. However, the school doesn't turn anyone away because of money and most families receive some type of financial assistance, Father Beaver said.

Despite the changes, alumni have remained faithful to the parish and school. Many who moved away from the neighbor-

hood still come to Mass at the parish.

The biggest witness to the parishioner's faith came in 1991 when financial difficulties almost closed the school. But Father Glenn O'Connor, the former pastor, established an annual "Walk, Run, Pray-A-Thon," to keep the school open.

On June 23, 1991, the gym was filled with walkers and runners and the church was filled with those keeping a five-hour prayer vigil. By the end of the day, more than \$150,000 had been raised to keep the school open. The 11th annual "Walk, Run, Pray-A-Thon" will be April 29.

"There's a very faithful presence there," Father O'Connor said. "They wanted to keep the school presence in this neighborhood and as a service to these people."

While the cultural influence has shifted from Irish to Hispanic, the school still retains some of its old history.

An antique grandfather clock hangs in the school office, a vestige of the days when the Sisters of Providence operated the school. Attached to the clock is a series of buttons that used to ring a buzzer in the classrooms alerting students to say certain prayers, said Judy McFadden, dean of students.

She graduated from the school in 1957, when there were 800 students. Today, there are 207.

As McFadden talked about the sisters and the prayers they used to recite, teachers in the office listened intently.

One teacher nodded her head and said, "We need those prayers today."

Then it was back to the classrooms, where the teachers worked to teach students who may or may not understand them. †

St. Philip fund-raiser

St. Philip Neri's 11th annual "Walk, Run, Pray-A-Thon" will be held April 29 to raise needed funds for the school.

Registration is from 9 a.m. to 11 a.m. with a pitch-in luncheon afterward. A Kidsfest will be held from 5:30 p.m. to 8 p.m. April 27 for a celebration of family.

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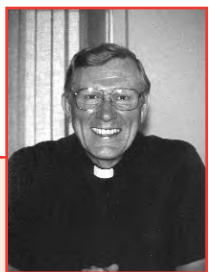
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Conference on Christian initiation to be held in Indianapolis

By Jennifer Del Vecchio

Helping parish leaders meet the challenges of teaching people about the Church is the focus of a national three-day institute.

"A Focus on Initiation: Precatechumenate Institute" will be held June 14-16 at Fatima Retreat House in Indianapolis. The registration deadline is May 13.

The institute will provide parish leaders who teach the Rite of Christian Initiation of Adults with a deeper understanding of the intent and activities of the precatechumenate period, said Karen Oddi, associate director of faith formation for the Archdiocese of Indianapolis.

"The inquiry period is a challenging time," Oddi said.

"People come in at different levels. It's a skill to meet the individual needs of these people, and a period of evangelization. It's about good first impressions."

A nationally recognized team of leaders will guide participants in examining the various dimensions of evangelization during the precatechumenate and exploring the art of storytelling and listening. Storytelling is important in the initiation process because people come with their own stories and background about what prompted them to inquire about the Catholic Church, Oddi said.

"It's a skill to take stories and connect them to Church teaching and the tradition of community," Oddi said.

Oddi said the Christian initiation process is not only a program of instruction, but also one about welcoming

people and a "gradual assimilation of Church teaching."

The institute also will help teachers learn to make connections between the inquirer's story, the story of Jesus Christ and the faith community. It is designed for people with any level of experience with the Christian initiation process and includes separate tracks for beginners in initiation ministry.

The archdiocese and the North American Forum on the Catechumenate are sponsoring the three-day event.

The cost is \$170 per person, but there is a discounted rate for parish teams of five or more people. To register or for more information, call Ann McGuire at the Office of Catholic Education at 317-236-1432 or 800-382-9836, ext. 1448. †

Part of highway to be named for Mother Theodore Guérin

By Mary Ann Wyand

A section of U.S. Highway 150 near Saint Mary-of-the-Woods College and the motherhouse of the Sisters of Providence will be named in honor of Blessed Mother Theodore Guérin, foundress of the order.

The honorary designation is the result of a resolution approved by the Indiana House of Representatives last month during the first regular session of the 112th General Assembly.

State representatives adopted House Resolution No. 31, urging the Indiana Department of Transportation to name part of the highway for Mother Theodore, by voice vote on March 12.

The resolution was sponsored by Rep. John Gregg of Sandborn, Speaker of the House, and Reps. F. Dale Grubb of Covington, Clyde Kersey of Terre Haute and Vern Tincher of Riley.

Kathy Noland, director of communications and legislative affairs for the state Department of Transportation, said the signage will be installed along the highway this summer.

Noland said state highways are most frequently named in honor of war veterans and people who made significant civic contributions in Indiana. She said this is the first time that a Catholic woman religious has been honored in this way.

This honor for Mother Theodore recognizes that "she was beatified by the pope in 1998," Gregg said. "I think with all that the Sisters of Providence have done in our area as a result of Blessed Mother Theodore coming to our area, and with the college there, the very least that we can do is name [part of] that highway after a person who made such a great contribution to the Wabash Valley and western Indiana."

He said the designation also honors the Sisters of Providence for their "strong characteristics of mercy and justice."

House Resolution No. 31 calls attention to Blessed Mother Theodore's historic contributions to the state after she "came to pioneer Indiana from her native country France in 1840 with five other sisters at the request of the bishop of Vincennes to teach the children of pioneers and establish a home for the Sisters of Providence northwest of Terre Haute."

The resolution also honors Mother Theodore for establishing "a school for girls that would eventually become Saint Mary-of-the-Woods College, the oldest Catholic liberal arts college for women in the United States," as well as other Catholic schools throughout Indiana.

It also commends the Sisters of Providence for their commitment to "living the virtues of love, mercy and justice," and for their ministries of "adult education, medical assistance, home rehabilitation and food service programs for the underprivileged."

Providence Sister Diane Ris, the congregation's general superior, said "Blessed Mother Theodore Guérin gave herself fully in providing quality education and establishing schools all over Indiana. To receive this resolution from the Indiana General Assembly, honoring Mother Theodore's contributions to education across the state, is deeply appreciated by the Sisters of Providence." †

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For the May retreat, directors will be Marilyn Kaiser; Fr. Bernie Head; David De Marco, SJ; Debbie Conley, LCM; Pat Brockman, OSU; Al Bischoff, SJ; and Dick Anderson, SJ.


For the June retreat, directors will be Ed Pigott, SJ; Ginger Holstein; Judy Hipkind; Marilyn Kaiser; Lou Lipps, SJ; Laurie Cassidy; and Dick Anderson, SJ.

For the July retreat, directors will be Ephrem Thomas, SJ; Tonie Purcell, OSB; Helen O'Brien, OSU; Marilyn Kaiser, Bill Creed, SJ; Laurie Cassidy; and Pat Brockman, OSU. The fee for the full retreat is \$350.

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Editorial

Guiding principles for health care reform

In a recent article in *America*, Father Michael D. Place, president and chief executive officer of the Catholic Health Association of the United States (CHA), described his organization's commitment to health care reform.

According to Father Place, nearly 43 million Americans, including many children and older people, are uninsured. By default, 15 percent of the population of the United States is denied the basic right to health care every day.

The Catholic Health Association has proposed eight guiding principles for health care reform. As outlined by Father Place, these principles call for a health care system that:

- Makes health care available to all, regardless of employment, age, income or health status;
- Makes a defined set of basic benefits available to all;
- Shares responsibility for health among all—individuals, families, health care providers, employers and government;
- Bases health care spending on appropriate and efficient use of resources;
- Shares responsibility for financing among government, employers and individuals;

- Promotes the continuous improvement of health care services;
 - Encourages effective participation in decision making by patients and their families;
 - Pursues a sequential strategy for gradual transformation of the health care system to accomplish the ultimate goal of universal coverage.
- Church teaching on human life and dignity makes it abundantly clear that concern for the basic health and safety of others is not optional for Christians. In fact, compassionate care for the health of all (regardless of economic, social or political status) is the consistent example of Jesus throughout the Gospels.

The Criterion supports these "guiding principles." We strongly encourage our readers to contact elected officials at the local, state and federal levels to advocate for the gradual implementation of appropriate and effective health care reform.

— Daniel Conway

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

Seeking the Face of the Lord

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



Desire for televised execution shows moral decline

Do you find it worrisome that a lot of people favor the public television broadcast of the execution of Timothy McVeigh?

Clearly, for many, the motive is revenge. It is not surprising that some who lost loved ones because of the heinous McVeigh crime feel so inclined, but it is still worrisome. Is there a growing fever for revenge that signals a reversion to the days of public lynching, as some commentators remark?

I am even more dismayed to hear that other people would want to watch the televised execution because they see it as "reality" TV. Is public execution joining the arena of public entertainment? I for one fear that the media frenzy surrounding the approach of the McVeigh execution signals a continuing loss of civility in our culture, not to mention the moral decline which it unveils.

I remember once hearing Pope John Paul II remark that he feared for America's soul because of our apparently growing preoccupation with the dark side of life; he was referring to a kind of prurient interest of the public in the personal foibles and sins of public officials or personalities who are often the subject of investigative reporting that reaches beyond information that "the public has a right to know."

I am not surprised to see that others share a healthy concern about the current trend of TV "reality" shows like "Survivor" and "Temptation Island."

A few weeks ago, Dr. Drew Pinsky, a physician and contributing editor to *USA Weekend* (March 23-25), argued that TV shows like "Survivor" might corrupt our character and culture. He said the networks and viewers need to exercise some discipline. He wrote: "When I hear people talk about the most recent crop of TV 'reality' shows—'Survivor,' 'Temptation Island'—I think of social critic Christopher Lasch's book *The Culture of Narcissism*. Astutely, almost clairvoyantly, Lasch predicted that people would become increasingly self-absorbed, less able to empathize with one another. But I doubt he even imagined it would go this far. One recent offering included videotape of spouses caught cheating. What next, gladiator fighting?"

He writes, "Because we don't empathize adequately with others, we don't mind seeing them taken advantage of and betrayed." The doctor describes the problem as inadequate intellectual and emotional development which hinders the moral development of adults. Instead of distin-

guishing right from wrong, he says, "We opt for experiences that arouse us and provide relief in the moment—like watching titillating TV shows—ultimately reinforcing our deficient emotional world."

I was impressed to find the above commentary in a secular magazine, that is, until I discovered in the by-line that the author co-hosts the TV show "Loveline"! I was amazed that he would not perceive the "inadequate attachment," emotional immaturity and lack of moral development that is signaled on the show which he co-hosts. I am not one who watches "Loveline," but I know enough to know that it is simply another genre of "reality" TV.

Dr. Pinsky makes three suggestions for producers and viewers: "First, if television can be such a force for ill, it has to be equally as strong a positive force. I call on the people who work in TV to use their wonderful abilities to create shows that would not just hold up a mirror to societal ills, but confront them and move things in a different direction. Second, we should discipline our viewing to prevent unhealthy programs from succeeding. Finally, parents must do their job. We need to instill empathy in our kids so they don't grow up interested in this kind of television in the first place."

I agree with the doctor's suggestions, but that would mean the elimination of the show that he co-hosts as well.

What does it mean "to empathize"? Webster's dictionary defines empathy as "the identification with or vicarious experiencing of the feelings, thoughts, etc. of another."

Other people in this world, whether next-door neighbors or unknown strangers, are not simply objects to be used for my entertainment or profit or, for that matter, for me to reject or dispose of as I will. All people have "feelings, thoughts, etc." It is wrong to entertain oneself with the foibles or misfortunes or horrors experienced by fellow human persons. It is wrong to exploit people for profit.

A vestige of original sin is a tendency in every human person to be selfish, which is a tendency to see oneself as the center of all reality without responsibility for other members of our human family. To yield to that tendency is to sin.

Jesus taught us to love God above all else and our neighbor as ourselves. We all know the dictum, "Do unto others as you would have them do unto you." It is a matter of human decency. †

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Archbishop Buechlein's intention for vocations for May

Seminarians: that they will be faithful to prayer and study, and persevere in their desire to serve God and the Church as priests.

Buscando la Cara del Señor

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



El deseo por una ejecución televisada, muestra la decadencia de la moral

¿Le preocupa a usted el que tantas personas estén a favor de la transmisión por la televisión pública de la ejecución de Timothy McVeigh?

Evidentemente, para muchos, el motivo es venganza. No es sorprendente que para aquellos quienes perdieron a un ser querido debido al horroroso crimen de McVeigh se sientan un poco inclinados, pero sigue siendo motivo de preocupación. ¿Existe una creciente sed de venganza que señala un regreso a los días de los linchamientos públicos, como señalan algunos comentaristas?

Me siento aun más desanimado al escuchar que otras personas desearían mirar la ejecución televisada, porque ellos lo ven como televisión “verdadera”. ¿Estará uniéndose la ejecución pública a la arena de entretenimiento público? Yo temo que el frenesí de los medios de comunicación que rodean la ejecución de McVeigh, señala una pérdida continua de educación en nuestra cultura, sin mencionar la decadente moral que revela.

Recuerdo haber escuchado al Papa Juan Pablo II comentar una vez que él temía por el alma de América debido a nuestra creciente preocupación por el lado oscuro de la vida; él se refería a un tipo de interés lascivo del público en las debilidades personales y los pecados de los oficiales públicos o personalidades que son a menudo sujetos de investigación, reportando hechos que van más allá del “derecho a saber del público”.

No me sorprende ver que otros compartan una saludable preocupación sobre la tendencia actual de programas de televisión “verdadera” como “Survivor” y “Temptation Island”.

Hace algunas semanas, el Dr. Drew Pinsky, médico y editor colaborador de la revista *USA Weekend*. (edición del 23-25 de marzo), argumentó que programas de televisión como “Survivor” pueden corromper nuestro carácter y cultura. Él dijo que las redes y los espectadores necesitan ejercer un poco de disciplina. Él escribió: “Cuando escucho a las personas hablar sobre lo más recientes programas “verdaderos”, como “Survivor” y “Temptation Island”, pienso en el libro del crítico social Christopher Lasch *The Culture of Narcissism (La Cultura de Narcisismo)*. Lasch predijo inteligentemente, de una manera casi clarividente, que las personas se volverían cada vez más absortas en sí mismas, menos capaces de sentir empatía los unos con los otros. Pero yo dudo que él haya imaginado que esto iría tan lejos. Un ejemplo reciente incluía un vídeo de esposos capturados siendo infieles. ¿Qué viene después, lucha de gladiadores?”

Él escribe, “porque nosotros no sentimos adecuada empatía por los otros, no nos preocupa ver que tomen ventaja y que traicionen a los demás”. El doctor describe el problema como inadecuado desarrollo intelectual y emocional que impide el desarrollo moral de adultos. En lugar de distinguir lo bueno de lo malo, él dice,

“nosotros optamos por experiencias que nos emocionen y provean alivio en el momento, como mirando programas emocionantes, que acaban por reforzar nuestro deficiente mundo emocional”.

¿Me impresionó encontrar el comentario anterior en una revista secular, es decir, hasta que descubrí en el pie de página que el autor es uno de los presentadores del programa de televisión “Loveline”? Yo estaba asombrado de que él no percibiera el “lazo inadecuado”, la inmadurez emocional y la falta de desarrollo moral que es señalado en el programa que él presenta. Yo no soy de los que ven “Loveline”, pero conozco lo suficiente para saber que simplemente es otro género de televisión “verdadera”.

El Dr. Pinsky hace tres sugerencias para los productores y los espectadores: “Primero, si la televisión puede tener semejante fuerza para lo malo, tiene que tener igual fuerza positiva. Pido a las personas que trabajan en la televisión para que usen sus maravillosas habilidades para crear programas que no sólo sostengan un espejo a la maldad social, pero les confronten y muevan las cosas en una dirección diferente. Segundo, debemos disciplinar nuestros hábitos televisivos para prevenir que programas no saludables tengan éxito. Finalmente, los padres deben hacer su trabajo. Necesitamos inculcar empatía en nuestros niños para que ellos no crezcan interesados en primer lugar en este tipo de televisión”.

Yo estoy de acuerdo con las sugerencias del doctor, pero esto también significaría la eliminación del programa que él patrocina.

¿Qué significa “sentir empatía?” El diccionario Webster define la empatía como “la identificación con o la vicaria experimentación de los sentimientos, pensamientos, etc., de los demás”.

Otras personas en este mundo, así sean los vecinos de al lado o extraños desconocidos, no son simplemente objetos a ser usados para mi entretenimiento o ganancia o, para este propósito, para mí, para rechazar o disponer según mi voluntad. Todas las personas tienen “sentimientos, pensamientos, lo que sea”. Es equivoco entretenerse a sí mismo con las debilidades o infortunios o los horrores experimentados por otros seres humanos. Es incorrecto aprovecharse de las personas para obtener ganancias.

Existe un rastro en cada ser humano del pecado original, el ser egoísta, lo cual es la tendencia de verse a uno mismo como el centro de toda la realidad sin responsabilidades por los otros miembros de nuestra familia humana. Rendirse ante esa tendencia es pecar.

Jesús nos enseñó a amar a Dios sobre todas las cosas y a nuestros vecinos como a nosotros mismos. Todos nosotros conocemos el dicho “Haz a los otros como te gustaría que te hicieran a ti mismo”. Es cuestión de decencia humana. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Who's in charge of the eucharistic liturgy?

In 1965, after the Second Vatican Council, the Holy Sacrifice of the Mass was still a holy sacrifice. The language for us changed to English, the music was very reverent and usually in English, the host was still unleavened bread, the parishioners knelt during the consecration and elevation of the host before Communion. Why have so many changes been allowed that detract from the Mass?

Now it seems the priests are puppets of the liturgy or music ministers, whomever and whatever they might be. The choir tries to entertain and not assist the congregation. The people stand during the sacred elevation of the host before Communion. The bread for holy Communion may be made of things that must be chewed to swallow. The priest and congregation are hand-waved to stand, kneel, sit, join in the singing, or to do whatever the liturgy minister may have dreamed up. The music can be accompanied with anything from clapping, swaying and shouting.

The church is now considered an assembly hall or auditorium since the holy Eucharist has been moved outside the main body of the church. Anyone wishing to pray quietly in the church before Mass might need ear plugs to muffle the community talking and laughing. It is still God's house and should not be an auditorium.

Since moving back to Indianapolis three years ago, we have been to five churches and we have encountered so many changes that we feel too many good things have been cast aside. Reverence in church and during the Holy Sacrifice of the Mass needs to return.

I believe the solutions to the problems lie with the archbishop and the priests. They need to get back in control of the rubrics of the Mass and return to the days of reverence in God's house and during the Mass and holy Eucharist. Liturgy ministers should be of assistance but never in charge.

Anthony Svarczkopf, Indianapolis

Pro-life comprises multiple issues

Kudos to Mary Ann Wyand for her article on pro-life in the March 30 issue.

Pro-life goes way beyond even the unplanned pregnancy, including the quality of life for children in homes with parents who neglect or abuse them, and the care for those with disabilities or aging

adults. It would be nice to see our Church address these issues with fervor and dedication—for our whole faith community womb to tomb.

Having worked professionally with children who are victims of abuse and neglect, I wonder why we as a Church are not providing more support to parents who find themselves in situations where they are not prepared or committed to being parents of love, valuing the child's life beyond birth or even as they reach the trying years.

Or as a faith community, why do we close our eyes to the needs and dignity of those with disabilities or who are aging. It seems our Church leaders may want to or should become more vocal on a monthly or weekly basis about these issues connected with pro-life, encouraging and facilitating action in their individual parishes for all who need their sanctity of life protected.

Finally, we need to be more proactive about the choices birthparents have regarding an unplanned pregnancy—adoption (either agency or privately designated) or the support they can receive through institutions or their families.

Why don't we see more articles praising the parents who are able to put their child's life and welfare before their own desires and emotions? These parents have a far greater sense of commitment to their unplanned and unborn child in choosing adoption for their children.

Let's work to change the perceptions and heartless comments that these parents endure. Comments like, “How could you give your baby away?”

These parents don't give their children away, they give their children parents and families for a lifetime. They love their children more than most of us can imagine. Let's praise them on a regular basis for their giving life to their children and other families.

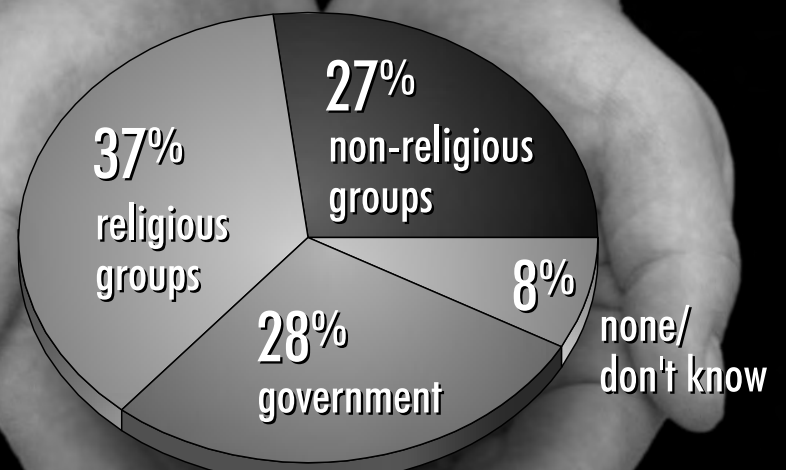
Would you be so kind as to print more articles on these most important issues? I thank you in advance for raising the awareness of this most precious topic.

Lynn Ripberger, Fairland

(We really do try to cover the broad spectrum of pro-life issues and activities that Catholics and our society are—or should be—dealing with. We'll never have enough space in the newspaper to do the job as well as it should be done, but we will continue to give it our best shot. Thank you for your suggestions. —WRB)

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Check It Out . . .

Saint Meinrad Archabbey's pilgrimages to honor the Blessed Mother at the **Monte Cassino Shrine** are scheduled on four Sundays in May. The pilgrimages begin at 2 p.m. 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. Dates and speakers for the pilgrimages are:

- May 6—Benedictine Father Columba Kelly, "Mary, Model of Our Resurrected Hope."
- May 13—Benedictine Brother Jesse Gunter, "Mary, Model of Motherhood."
- May 20—Benedictine Father Simeon Daly, "Mary, an Extraordinary, Ordinary Woman."
- May 27—Benedictine Father Kurt Stasiak,

"Mary, One Who Trusted in the Lord." The public is invited. The Monte Cassino Shrine is located one mile east of the archabbey on Highway 62. For more information, call 812-357-6585 or 812-357-6501.

The first meeting for Rachel's Companions, a **post-abortion support group**, will be held from 7 p.m. to 9 p.m. April 30. The weekly sessions will meet through July 9. For more information on this spiritual support group and its location, contact Servants of the Gospel of Life Sister Diane Carollo at 317-235-1521. All calls are confidential.

Marian College's Performing Arts Department will present the Arthur Miller play "**Death of a Salesman**" at 8 p.m.

April 27-29 at the Peine Arena Theatre on the campus at 3200 Cold Spring Road in Indianapolis. Tickets are \$8 for general admission and \$5 for students and senior citizens. For more information or reservations, call 317-955-6387.

Tours of the new Holy Cross School, 125 N. Oriental St., in Indianapolis will be held in conjunction with the school's **annual chili supper**. The chili supper and an auction will be held from 5 p.m. to 10 p.m. May 5 in the school's Kelley Gym. Admission is \$5 for adults and \$2 for children. Children age 2 and under are free. Tours of the new school and the old school will also be conducted. For more information, call 317-637-2620.

Informative inquiry nights for **spiritual direction and the spiritual direction internship program** offered by the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove will begin at 7 p.m. May 3 at the center. For more information, call 317-788-7581.

A **luncheon and fashion show** to benefit St. Augustine Home for the Aged in Indianapolis will be held May 2 at the Ritz Charles, 12156 N. Meridian St., in Carmel. The social begins at 11 a.m., with the style show at noon and the luncheon afterward. The cost is \$20 per person. For more information, call 317-253-5931.

Holy Angels Church, 740 W. 28th St., in Indianapolis will host a **City-Wide Tailgate Flea Market and Fish Fry** from 8 a.m. to 6 p.m. May 5. The rain date is May 12. The cost to rent booth space is \$25. For more information, call 317-926-3324.

The annual archdiocesan **SPRED liturgy** will be held at 3 p.m. May 20 at St. Malachy Church, 326 N. Green St., in

Brownsburg with Msgr. Joseph Schaedel, vicar general of the archdiocese, presiding. SPRED is for persons with special needs and others whose lives are touched by youths or adults with disabilities. For more information, call 317-377-0592.

A woman's **Monastic Live-In** will be offered June 8-14 by the Sisters of St. Benedict of Our Lady of Grace Monastery, 1402 Southern Ave., in Beech Grove. The weekend is for women ages 19-40. For more information, call 317-787-3287.

Roman Catholic Home Educators of Indiana is sponsoring the "Get the Faith Catholic 2001 Curriculum Fair and Conference" from 8 a.m. to 5 p.m. May 12 at the Hamilton County 4-H Exhibition Center in Noblesville. The conference will feature Franciscan Father John Grigus from Marytown, Stephen Bertucci from *Classical Homeschooling* magazine, Dr. Peter Redpath from St. John's University and Andrew Pudewa from the Institute for Excellence in Writing. Catholic curriculum vendors and college representatives will be present. For more information, call 317-849-9821.

A **charity sale** to benefit Catholic Social Services will be held from 10 a.m. to 9 p.m. May 4 at the Parisian store at Circle Center Mall in downtown Indianapolis. A second charity sale is scheduled from 6 a.m. to 10 a.m. May 5 at the Parisian store at Keystone at the Crossing on the north side of Indianapolis. Tickets are \$5 and entitle shoppers to receive 20 percent off merchandise. The event includes a continental breakfast and door prizes, including a \$500 shopping spree. Proceeds benefit Adult Day Services, a Catholic Social Services program in the Archdiocese of Indianapolis. For more information, call Valerie Sperka at 317-592-4072. †

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Serra Club vocations essay

God calls people to choose religious vocations every day

By Christine Wernert

Every person on the earth is a sinner. We have all sinned sometime in our life. And each time we sin, it seems like a Dark Cloud slowly covers the Sun, our source of eternal happiness.



Christine Wernert

The only way to get out of the misery, sadness and oppression that the Dark Cloud forces upon us is to acknowledge our wrongdoings and ask for forgiveness. And when we are forgiven, it

seems as though a whole new world is created! The Sun overpowers the Dark Cloud, and a world of joy, sunshine and love jumps onto us and hugs us tightly! We feel like an entire new person in an entire new life!

This feeling of being a totally new person is the most extraordinary experience! And people get this experience every day! How? Through the works of priests, sisters and brothers, people on a day-to-day basis are renewed with God. Priests hear confessions daily, and people are given a fresh start, a new life. Brothers and sisters all over the world change peoples' lives through their actions and prayers, giving new life. Lots of people have been drawn to Christ by the works of people in the religious life.

Lots of young people, however, seem to get caught up in the world today. Not

a whole lot of them feel a call to enter the religious life. How can we get more young men and women to represent God here on earth and give new life to people?

I believe in the miracle of prayer. Incredible events have happened because of prayers, and no one should underestimate its power. I feel certain that Our Shepherd would never lead his flock among wolves. He calls people every day to join the religious life.

Followers of Christ need to continue to pray for an increase of vocations for this special life. I myself have felt a calling to the religious life. I often attend Holy Hour, a prayer service that

is directed toward the increase of religious vocations. Every time I leave the service, I feel more and more certain that God wants me to answer his call.

Another tool to increase vocations is the influence of other people. Priests, parents and friends should never put down a calling to the religious life. Instead, moral support and encouragement should be given on a day-to-day basis.

I feel like the Lord really wants me to follow through when someone expresses his or her approval to me to answer my call. As someone who is interested in the calling God has sent, I feel like prayers and support are the two ways for

a calling for this vocation to be followed through.

As followers of Christ, we must pray for these individuals to answer their call and we must continue to support those who are interested. For their call is special, and could change the life of one, two or a thousand people into a new life in Christ.

(Christine Wernert is an eighth-grade student at St. Luke School in Indianapolis and is a member of St. Luke Parish. She is one of two winners in the eighth-grade division of the Indianapolis Serra Club's vocations essay contest.) †

We need men and women to help carry on the faith

By Erin Thomas

When the thought about priests and nuns enters my mind, a lot of ideas and beliefs run through my head.



Erin Thomas

As a child, priests and nuns were always those people that wore black, carried a cross and a Bible, and went around blessing people all the time. But as I grew, so did my knowledge of the Church. Through my studies at school and what

I've learned at Mass, I've come to realize just how important those men and

women in black are.

Without those that have dedicated their lives to Christ, our Catholic faith and beliefs would not be as strong as they are today.

Because of priests and nuns, our Church has been able to retain some of the same traditions that it had when the Church was first established.

But, in today's world, it seems that fewer and fewer people are choosing to follow that religious path. Because they play such a pivotal role, it is imperative that we have strong and faithful leaders to fill those now empty shoes.

Priests and nuns are so highly looked to for advice and guidance that the role they take on is inevitably a difficult one. It is hard for onlookers to understand that without these important people, our Church and all that we have come to be

as a religion will slowly but surely deteriorate. These holy men and women are in need of honest and dedicated followers to step up and take the leadership of such a highly demanding job.

With the loss of priests and nuns occurring every day, it seems probable that the Church will soon run out of people to complete tasks like giving the Eucharist, sharing the Mass, and even joining two people in marriage. It is sad to see that we live in a world that will no longer provide its future with those strong men and women in black.

(Erin Thomas is a junior at Cathedral High School in Indianapolis and is a member of St. Matthew Parish in Indianapolis. She is one of two winners in the junior division of the Indianapolis Serra Club's vocations essay contest.) †

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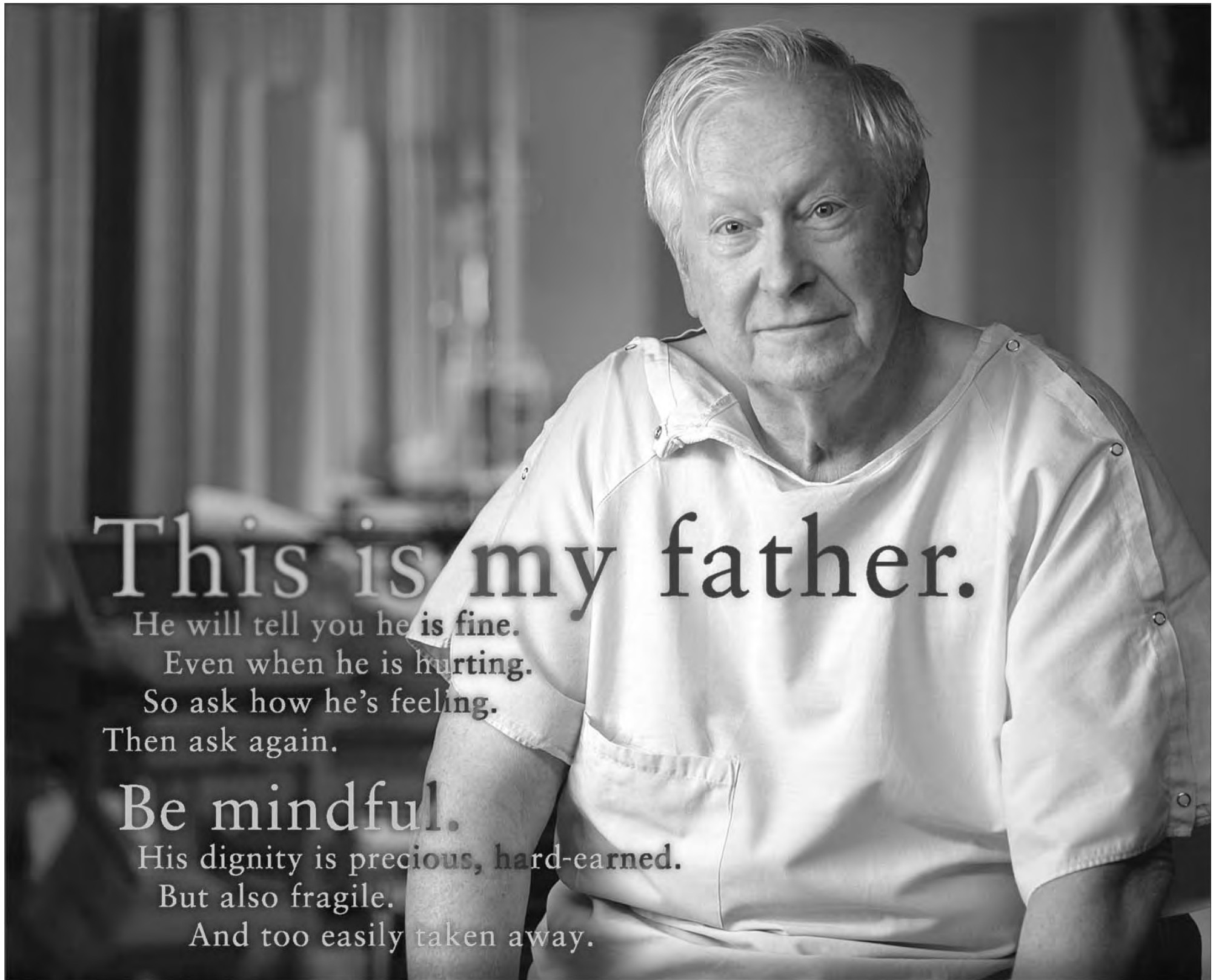
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THE SPIRIT OF CARING IS A PROMISE KEPT

EDUCATION

continued from page 1

a good education for their children," he said. "Moreover, we Catholics have a good track record in being able to help the poor."

The April 19 keynote speaker, Howard Fuller, likewise praised school-choice initiatives, describing them as "a critical weapon in the arsenal that is needed to achieve effective education for all our children, particularly for our poorest children of color."

Fuller, who is founder and director of the Institute for the Transformation of Learning at Milwaukee's Marquette University, was superintendent of Milwaukee Public Schools from 1991 to 1995.

In 1990, Wisconsin was the first state to offer a publicly-funded, school-choice program for children of low-income urban families. And since 1998, eligible families have been able to use state-funded vouchers to send their children to religious schools. About 40 percent of Milwaukee's 9,638 choice students attend Catholic schools in the city.

Fuller said Catholics are often needlessly defensive or apologetic about including their schools in a choice program.

But, as he sees it, "Why apologize for wanting to save something that serves people well?"

The convention's closing speaker,

Benedictine Sister Joan Chittister, stirred controversy among a few Church officials even before her appearance in Milwaukee.

When the NCEA announced its choice of the well-known spiritual writer and lecturer as a keynote, Church officials in the dioceses of Peoria, Ill., and Pittsburgh cited objections to her writings critical of Church teaching on the ordination of women, homosexuality and other issues, and announced they would not allocate diocesan funds to pay for their teachers to attend the convention.

Sister Joan acknowledged some rare nervousness April 20 in front of the crowd of educators, but told them she was "really happy" to be there and "even happier that you're here."

She urged the teachers and school administrators to become consummate questioners and to recognize that the "courage to question the seemingly unquestionable is the essence of spiritual leadership."

Sister Joan, who holds the Bruggeman chair of ecumenical theology at Jesuit-run Xavier University in Cincinnati, encouraged the educators to pass on this notion of questioning to their students.

"Teach them to question," she said. "Teach them to think."

She also told the educators to teach their students not to despair when looking at the future of women's roles in the Church.

"The disciples who were with Jesus didn't want him talking to women either,"

she said. "Like Jesus, teach them to silence the silencing."

In the hundreds of workshops during the convention, teachers also were encouraged to think about new ways to present poetry and math problems, as well as ways to help today's youth navigate through issues of sexuality, self-esteem and peer pressure.

During one workshop, Maureen Blum, principal of Our Lady of the Lake Elementary School in Seattle, said her school participated in a bullying prevention pilot program after one student had yelled out that he "wanted to kill everyone in his class."

In the aftermath of recent school shootings, Blum said, "our eyes have to be open to students who don't think they belong."

The school came up with a definition of bullying and followed a curriculum that included videos such as "How To Enter a Peer Group," "How To Make a Friend" and "What To Do When Someone Is Bullying You."

At the end of the lessons, students signed an anti-bullying pledge.

Blum told her Catholic school colleagues that she was convinced the message was getting through when she recently overheard a student on the playground tell another student: "That is bullying. If you do not stop, I am getting an adult."

At an April 18 workshop on "To Play as Jesus Did: Athletics and the Gospel Mission

of the Catholic School," Augustinian Father Richard J. McGrath told his audience why he is convinced that Catholic schools benefit in many ways by having successful athletic programs.

The priest, who is the author of a book about athletic programs in Catholic schools, said those benefits include positive name recognition in the community, more opportunities for students and parents to participate in Catholic education, and development of student-athletes' talents.

In the NCEA convention's exhibit hall, surrounded by exhibitors touting high-tech computer software and the latest religious textbooks, Jim Shanley was offering a nostalgic product with an updated twist: saint trading cards.

Holy cards, long used in Catholic schools as rewards, are still good incentives for elementary-age students, who also like to collect and trade such items among friends, said Shanley, father of six and founder of the family-run, Virginia-based Holy Traders.

"Holy cards were originally used to plant the seed of a religious vocation, and they still can do that. But you even hope that perhaps the cards instill a good virtue or make a child want to emulate a saint," he said.

The cards come in sets of 20 to 24, and cost \$9.95 per package. Shanley said since he began business in 1994, he's probably sold more than 100,000 sets. †

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Ana Villada squeezes between the bars of a barricade to get a glimpse of Mexican President Vicente Fox in Ottawa April 19. Fox was in Canada to attend the Summit of the Americas in Quebec.

SUMMIT

continued from page 1

brought together Catholic bishops of 35 American countries.

"The bishops of the South begged their colleagues from the North to help them to stop the negative effects of globalization," the archbishop said April 19. "In the name of the 12 million Catholics in Quebec, in solidarity with the bishops of the Americas, I felt it was my duty to take this responsibility seriously."

The archbishop reaffirmed that the Church calls for an economic order in which equitable distribution of wealth, and the rights of women, children and individuals, must come before companies' profits, and sent a verbal message to the 34 heads of state who were about to address economic integration issues at the Summit of the Americas.

"Do not abdicate your responsibility as elected heads of state to uphold citizens' fundamental rights. Resist the very powerful lobby of companies who maintain that the creation of greater wealth will eventually trickle down to the poor," Archbishop Couture said.

"To create wealth is one thing—to share it out equitably is another," he said.

Archbishop Couture noted that the inevitable trend of globalization also has its advantages. He called on delegates to use this trend to the advantage of the poor of the world.

"Let's globalize solidarity," the archbishop said. He was greeted by a standing ovation and several minutes worth of chants of "So-so Solidarity!"

The parallel summit, a follow-up to the first held in 1999 in Santiago, Chile, set out to express popular opposition to a proposed Free Trade Area of the Americas. Former U.S. President Bill Clinton initially launched plans for a vast free trade zone stretching from Alaska to Chile at a 1994 summit of hemispheric leaders in Miami.

The Canadian bishops sent a strong message of support to the People's Summit April 4, expressing serious concerns about the negative economic effects the new free-trade area could have on the poor of the Americas.

People's Summit organizers initially declined to have Archbishop Couture address the April 17 opening ceremony.

Andre Leclerc, a staff member of the Federation of Quebec Workers and a member of the organizing committee of the People's Summit, confirmed to local newspaper *Le Soleil* that two of the approximately 60 Canadian groups involved objected to the archbishop's participation in the People's Summit because of the Church's pro-life stand on abortion and because of the Quebec Church's position advocating religious instruction in the school curriculum, recently outlawed by new legislation.

Two of the summit's organizers, Common Frontiers and the Quebec Network on Hemispheric Integration, claim that an intercontinental trade agreement based on the North American Free Trade Agreement would erode the national sovereignty of the countries of the Americas.

The People's Summit's final declaration expressed the participating organizations' fears that an intercontinental agreement would put investors' rights first, eroding governments' capacity to fulfill their obligations to guarantee citizens' basic rights to food, security, health, education, housing and other essentials.

In its final declaration, the People's Summit called on the hemisphere's governments to hold national referendums on any eventual hemispheric free trade agreement before ratifying it. †

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Stem-cell research must not harm life

By Fr. Kevin FitzGerald, S.J.

Health care is a great opportunity to share the gifts of love and healing that God generously has shared with us.

Hence, the Roman Catholic tradition always encourages us to use our gifts of wisdom and compassion to create new methods for bringing healing to those in need.

One area of recent medical research has raised new hope for treating serious illnesses resulting from the death or deterioration of cells and tissues required for good health.

These illnesses include neurological disorders such as Parkinson's and Alzheimer's, as well as tragic injuries such as paralysis caused by damage to a person's brain or nervous tissue.

The basis for this new hope is a new understanding of human stem cells.

The normal function of stem cells is to produce new cells and to replace cells lost through the natural processes of cellular aging and death.

From the time a human being begins as a fertilized egg, that human being grows and develops by cells continually dividing to make more cells. Early in our development, when we are embryos, the function of most of the cells is primarily to divide and rapidly make more cells.

Embryonic stem cells have not yet become any particular type of cell, such as muscle or nerve. So embryonic stem cells are thought to be capable of becoming any type of cell in the body.

As a human being continues to develop

as a fetus, infant, child and adult, the number of cells in the body increases. During these later stages, most of the cells stop dividing and take on specific duties and become brain cells, liver cells, skin cells, etc. However, some cells keep their ability to divide and replace other cells lost due to damage or normal aging. These stem cells generally are called "adult" stem cells.

Until the past few years, adult stem cells were thought to be found only in certain tissues such as blood and skin, and to have only the capacity to replace cells of the particular tissue within which they were situated.

Recent research now indicates that adult stem cells are present in many, if not almost all, tissues of the body, including the brain. In addition, adult stem cells are not limited to replacing cells from only the type of tissue in which they are found.

Since during embryonic development embryonic stem cells become all the different types of cells in the body, researchers speculate that it should be possible, eventually, to direct embryonic stem cells to produce whichever kind of cell is needed.

But there are scientific and ethical troubles with embryonic stem-cell research.

One scientific obstacle is the problem of controlling the development of the embryonic stem cells. Since these cells have such a great ability to make more cells of any kind, it is important that researchers know that no uncontrolled



The Church's call to defend human life in all its stages does not mean that all stem-cell research must be rejected. Research on adult stem cells should be encouraged as scientists seek cures for Alzheimer's, Parkinson's and other diseases, as well as ways to reverse traumatic injuries.

embryonic stem cells are being implanted into a person.

An embryonic stem cell that has not been converted into the type of tissue desired could cause significant harm to a patient by making the wrong kind of cells in the treated tissue or by growing out of control and creating a tumor.

Much research on embryonic stem cells is still required to ensure the safety of these proposed treatments. This research itself raises a moral issue.

The key moral obstacle to embryonic stem cell research is that currently the only way embryonic stem cells are obtained is by destroying an embryo. Unlike tissue or organ transplantation, where organs are removed after a person's death, embryonic stem cells are not harvested after the embryo has died. The procedure for removing stem cells from the embryo destroys the embryo.

The Roman Catholic tradition teaches that healing is a gift to make available to all. It is not acceptable that healing of some people should come at the cost of others' lives—no matter their state in life.

In response to this teaching, some argue that frozen "spare" embryos, left over from "in vitro" fertilization treat-

ments and not likely ever to be used to produce a pregnancy, might justifiably be destroyed to get embryonic stem cells. However, in the Catholic tradition no human life is considered "spare."

We do not consider it appropriate to take organs from dying patients or Death Row prisoners before they have died in order to increase someone else's chances for healing or cure.

This defense of human life does not mean that all stem-cell research must be rejected. Research on adult stem cells should be encouraged, especially in light of the new results indicating its amazing promise for treatment and cure.

For example, abundant blood stem cells may be able to replace lost brain cells or liver cells and vice versa.

The future of medical advances can be one of great hope. The Catholic tradition encourages us to pursue the avenues of medical research that are respectful of human life in all its stages and bring God's healing to all in need.

(Jesuit Father Kevin FitzGerald, a geneticist and bioethicist, is an associate professor at the Neiswanger Institute for Bioethics and Health Policy at Loyola University of Chicago.) †

Medical research can create challenging moral issues

By Fr. W. Thomas Faucher

Sometimes medical science does things that are obviously good. But, as with some research into embryonic stem cells and genetic engineering, medical science also can be incredibly frightening.

Those of us who are not scientists have to remember that scientific research—based on objective and rigorous devotion to factual data—is carried out by fallible human beings.

What we nonscientists want is some way of knowing that medical researchers always are looking at the widest possible picture of human life. We know the fact that something is possible does not mean that it ought to be done. We want to know

that scientists know that, too.

We regular people know that the means do not justify the ends. That is true in our lives, and it is true in medical research.

I am proud that our Catholic heritage has promoted an open, honest dialogue between theology and science. That dialogue has to continue and grow.

We want diseases to be conquered and suffering to end, but we also want that accomplished with a true respect for life—from the moment of conception to the moment of death—not by immoral means.

(Father W. Thomas Faucher is a priest of the Diocese of Boise, Idaho, on assignment in the Diocese of Baker, Ore.) †

Discussion Point

Advice, prayer aid discernment

This Week's Question

How do you proceed—whom do you consult, what do you read or do—when you face a perplexing moral decision?

"Without question, I would seek the counsel of a close personal friend of mine who is a priest. He is a wonderful confidant and the person I turn to whenever I have difficult decisions to deal with." (Jim Yerkovich, Salt Lake City, Utah)

"I usually worry first. Then I consult my friends, several of whom are Church professionals. I would probably read up on the issue, possibly go to the Internet, just do some research. I also pray." (Hilda Lethe, Tigard, Ore.)

"I've been a parish priest for 37 years. I deal with decisions at the parish level. What I do is speak with my parishioners and the parish council. I speak with other priests. I pray intermittently over the decision. I seek feedback from the parish." (Father Jim Bream, Watertown, S.D.)

Lend Us Your Voice

An upcoming edition asks: Name something that you greatly value now, but didn't value nearly as much 10, 15 or 25 years ago. What brought this about?

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



From the Editor Emeritus/John F. Fink

Church doctors: John Damascene, Peter Damian

(Fifteenth in a series)

St. John of Damascus, also known as St. John Damascene, is the last of the



Fathers and doctors of the Church from the East. He was born in Damascus in 675. The Muslims ruled Syria at the time, but treated the Christians well.

John served a Muslim caliph as chief of the revenue department and representative of the Christian community. After the caliph died, John entered the Monastery of St. Sabas near Jerusalem. He composed hymns and wrote 150 books on theology, religious education, philosophy and biographies. *On the Orthodox Faith*, a summary of the teachings of the Greek Fathers of the Church, ranks in importance in the Eastern Church with St. Thomas Aquinas's *Summa Theologia* in the West.

John was involved in one of the disputes within the Church in the eighth century—iconoclasm. Icons are painted representations of Christ, the Blessed Virgin or

another saint. They were, and are, venerated in Eastern Churches where they take the place of statues, which are venerated in the Western Church.

In 726, Byzantine Emperor Leo III issued an edict in which he declared that icons were idolatrous, and he ordered them to be destroyed. Thus began what was called the Iconoclastic Controversy, from a Greek word meaning "image-breaking."

John wrote three spirited defenses of the veneration of icons. He made the now-classic distinction between adoration and worship given only to God and honor and veneration given to creatures, and he said that, in cherishing icons, Christians were not worshipping or venerating the images themselves but those who were pictured.

His tracts against iconoclasm were widely circulated and became well known, infuriating the emperor. Fortunately for John, the emperor could not do anything about it because John was protected inside Muslim territory.

John died in 749. Pope Leo XIII proclaimed him a doctor of the Church in 1890. The Church celebrates his feast on Dec. 4.

Peter Damian was born at Ravenna,

Italy in 1007. He joined the Benedictines of the reform of St. Romuald at Fonte Avellana. When the abbot died in 1043, Peter succeeded him and proved to be a well-loved superior. His emphasis was the need for reform in the Church during an era when the Church was badly in need of reformation.

Peter wrote books and many letters, 170 of which still exist. We also have 53 of his sermons and seven biographies, including one of St. Romuald. It was for these writings that Pope Leo XII declared him a doctor of the Church in 1828.

He became one of the principal advisers to Popes Leo IX and Victor II. In 1057, Pope Stephen IX appointed him the cardinal-bishop of Ostia.

Pope Alexander II allowed him to resign that post out of respect for all Peter had done for the Church and the papacy, reserving the right to call upon him from time to time, which he did.

Peter died in 1072. The Church celebrates his feast on Feb. 21.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from *Alba House publishers*.) †

The Yardstick/
Msgr. George G. Higgins

A battle with words about words

On Saturdays, *The New York Times* in a special section called "Arts and Ideas"



runs an extended review—part essay and part interview with the author—of a book which for one reason or another merits special coverage.

The March 31 essay-interview featured an offbeat book, *The Dictionary of Dangerous Words*, compiled by Digby Anderson, director of a London public-policy organization called the Social Affairs Institute.

In the *Times* essay, Anderson comes through as a cumudgeonly cultural-political conservative who thinks the changed meaning of some 200 familiar words analyzed by 50 contributors to his anthology reflects a loosening of standards, a weakening of moral fiber, an evasion of personal responsibility, a love of government regulation and a tendency to cover up unpleasant realities.

Anderson's cultural-political conservatism is shared by the director of the Manhattan Institute, who, when he introduced Anderson at a New York lecture, complained that "many words have been hijacked by the political left to advance their agenda."

Anderson is especially offended by the damage allegedly done by the "left" to the word *compassion*. In the past, he says, this word meant an emotion of fellow-feeling toward others and the acts of generosity prompted by such an emotion. Today, he charges, the word has been depersonalized—now implying support of the welfare state and manifested through the payment of taxes "so that what to some appears the acceptance of a tax burden is turned into the practice of socially applauded virtue."

Neither Anderson nor his host at the Manhattan Institute identified those on the "left" who, in their view, brought us to such a sorry pass.

It is clear to me, however, that the people Anderson and the director of the Manhattan Institute are criticizing do not take their lead from Catholic social teaching. I think any fair reading of Catholic social teaching supports the notion—so abhorrent to Anderson—that paying fair taxes is indeed a virtue and one that should be "socially applauded."

There is obviously room for honest disagreement about the definition of fair taxes. My own definition is reflected in the 1986 U.S. bishops' pastoral on Catholic social teaching and the U.S. economy, *Economic Justice for All*. The pertinent section of the pastoral can be summarized briefly as follows:

The tax system should be continually evaluated in terms of its impact on the poor. This evaluation should be guided by three principles.

First, the tax system should raise adequate revenues to pay for the public needs of society, especially to meet the basic needs of the poor.

Second, it should be structured according to the principle of progressivity so that those with relatively greater financial resources pay a higher rate of taxation.

Third, families below the official poverty line should not be required to pay income taxes.

Anderson and the director of the Manhattan Institute may or may not agree with the bishops on this subject, but I hope that they will not charge that the bishops are "leftists" who have hijacked the word *compassion* to advance their own political agenda.

(Msgr. George Higgins is a regular columnist for *Catholic News Service*.) †

Cornucopia/Cynthia Dewes

When truth is better than fiction

Everyone I know loves the TV show, "West Wing." It's all about what goes on



in that part of the White House where the president and his minions operate the executive branch of our federal government.

Almost every character in it is thrilled to be in the center of national and international action, but more than that they're supposed to be truly interested in serving the people. They believe in the American experiment, the American dream, and they work to accomplish it.

It's true, once in a while one of the characters is overcome by self-importance or a tiny bit of political greed or some other manifestation of feet of clay. But most of the time, without being sickening, the show manages to pull off the patriotism, human nobility and desire for service, which inspires the viewers.

Martin Sheen, a well-known political liberal who plays the liberal Democratic president, jokes that his character is too conservative for his own taste. But, just in case conservatives might be offended by

the tone of the show, there is also a Republican character in the mix.

She is young and pretty, funny and charming, and she articulates the conservative position extremely well. She is as charming on one side as the president and his (wo)men are on the other. No one is offended, the producers hope, so the premise of the show works. It's really "our government at work," for a change.

As much as we love the show, many of us admit to a bit of cynicism about the way the president and his staff are depicted. We've seen too much impeachment, self-aggrandizement, pork barrel legislation, vote stealing and other scummy behavior to accept the notion of nobility in government. But wait.

Recently I toured the Indiana Statehouse with a group of women from my area. We were given an interesting tour of the building, including sitting in the Indiana Supreme Court room and visiting the office of the lieutenant governor, one of the most elegant rooms there. The building's history was proudly displayed and explained.

We also sat in on a committee meeting of the state House of Representatives. Our representative hosted us at lunch, where we were instructed in how legislation is

passed, and talked to a state senator about current bills. Later we visited the Senate during the third reading of laws to be passed, amended or dumped.

Here, as in the TV show, the people we met, both those in positions of power and those who were hired or volunteer aides, impressed us as sincere in their efforts to serve the people. They spoke with regret of partisanship, which sometimes gets in the way of seeking the best possible result in legislation.

If we were cynical when we came, we were certainly relieved when we left to realize that most of our elected state representatives seem to be as idealistic as we are about our government. They want the American experiment to continue and flourish, and they try hard to make that happen.

If that attitude is filtering up to the federal level as well, maybe "West Wing" isn't so far off the truth. Maybe we can actually hope for more, and be proud of what we're doing as a nation. Maybe we can be Easter people in more ways than one.

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

Faithful Lines/Shirley Vogler Meister

Morphing messes into springlike freshness

With the coming of spring, the Midwest enjoys the greening and freshening of the "great outdoors." For many of us, spring also inspires renewal of our "great indoors."



Windows are opened, curtains and hard surfaces washed, floors polished, carpets cleaned, yards tidied, and cut flowers

brought inside. Once, that was almost a ritual for many of us. Some families often make pre-holiday periods the time to clean, while others use year-round rotating-chores or once-over-lightly methods, waiting for a better time to be thorough.

"Cleaning your house while your children are still growing is like clearing the sidewalks before it's stopped snowing," a joke claims; but that's procrastination, too. When my daughters were girls, one of my oft-heard lines was, "Your room

looks like a tornado hit it." Now I echo it to myself and my spouse. How can only two of us create such clutter?

A friend observed this about self-made messes: "Our stuff is all there somewhere—and probably in good shape. With a tornado, possessions may end up in a tree, on a neighbor's lawn, or in places where we'll never see them again. And having too many clothes is great insurance: You'll always be able to dig up something to wear" (unless one's size has changed, of course).

Last year, the same friend also shared this from a July 12 *Chicago Tribune* article ("Cleaning your house ... organizing your life" by Susan DeBow): "What started out as treasures morphed into junk." Why don't we instead morph our messes into order?

Another friend once shared tips on de-junking one's life. For instance, *today* is always the best time to start the cleaning process; don't wait until being forced to do it because of controlling circumstances. De-junking is also a way of

purging anger, but don't throw away what belongs to others without permission—unless the person is dead. And de-junking is a good delaying tactic for when we're trying to put off something else we can't face.

Spring cleaning, however, applies to more than our physical world. Let's try to de-junk and keep order in our spiritual side, too. How many of us came through the Lenten season as cleansed as we'd hoped to be for the Easter season? Surely, God watched some of us "running toward Easter, stumbling through Lent ..."—as Sandra Marek Behringer observed in her beautiful poem in *The Criterion's* March 30 "My Journey to God." We get sidetracked easily.

It's never too late to purge the mess from our inner life, for we are "temples of the Holy Spirit." Our temple-houses are worth freshening any time.

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

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 29, 2001

- Acts of the Apostles 5:27-32, 40-41
- Revelation 5:11-14
- John 21:1-19

The Acts of the Apostles once again supplies an Easter weekend with its first reading. In this case, the apostles stand before the high priest, who questions them about their beliefs. Jewish authorities had two reasons to confront the apostles in such a way.

First, they felt a solemn obligation before God to contradict any religious position that seemingly opposed the ancient Revelation from God through Moses and the prophets. Judaism at the time was anything but monolithic. Various sects and subdivisions had ideas of their own. The authorities had good reason to fear that the fabric of true Revelation was in danger.

Second, the Jews lived in an uneasy truce with the Romans. Being subject to the pagan Romans, with what the Jews saw as moral outrages all around them, was an outrage that few could endure.

Yet Rome was supreme. It possessed the means to crush any uprising, and the Jews knew that the Romans had such resources. The Jews also knew that the Romans would use these resources without the slightest hesitation to subdue an insurrection.

These fears about Roman revenge were not misplaced. In the 60s A.D., the Jews indeed rose against Rome. The Romans mercilessly dealt with this rebellion. The high priest mentioned in this reading hardly knew that these terrifying events lay in wait for the Jewish people, but he knew very well that Rome would meet any opposition with unspeakable brutality and finality.

A disturbing reality at the time was the fact that people from what today would be called extremist political groups were in the company of Jesus. They favored open confrontation with Rome. The high priest knew what such a confrontation would bring, so he feared these groups. Therefore, the apostles stood before him with two strikes against them.

Important in this reading, as in almost all the other readings after Easter, is the prominence of Peter. Invariably, Peter speaks for all the apostles. His place among them is unmistakable.

The Book of Revelation provides the second reading. It is a proclamation of the glory and identity of Jesus.

No other book in the New Testament, and few books in the Old Testament, rival Revelation, or the Apocalypse, for its

virtually overwhelming use of symbolism and imagery.

For example, in this reading, present before God are the angels, all living creatures and the elders. No one is excluded. They acclaim the "Lamb," a symbol for Jesus. Lambs were sacrificial victims in the temple. The image occurs in the Old Testament.

All these angels and beings prostrate themselves before God. Today we understand this gesture to represent supreme homage, but when Revelation was composed prostration had a further meaning. It was the gesture shown when the Roman emperor appeared on the scene.

God is the true emperor. The story, occurring as it did in the last quarter of the first century A.D., repeats the fact that serious tension existed between Christians and Romans, specifically in their understanding of divinity. The emperors, of course, claimed to be gods.

St. John's Gospel furnishes the last reading.

The sequence of the story is self-evident. The message is evident when the circumstances of very early Christianity are considered. Life within the Christian community was not as tranquil as it was assumed to be by people today. Paul's epistles allude to differences and disputes, some apparently very deep.

The evangelists had the task of imparting the true message of Jesus. The apostles were those whom Jesus selected, and prepared, to transmit this message. They alone could be trusted.

This passage reaffirms the apostles. They saw Jesus in a unique way. They were alone with Jesus, for instance, when this event happened.

Here again, as with the first reading, Peter is significant. Here, the Gospel reassures its readers that indeed Peter can be trusted even though he denied the Lord three times on Good Friday.

In this reading, on three occasions Peter declares his love for Jesus, each statement a veto of his earlier denial.

Reflection

Again and again throughout this season, the Church tells us that the Lord is risen. The Book of Revelation magnificently catches the mood, and thought, of the Church as it proclaims to us once more the marvel of the Resurrection.

Jesus is God. No earthly power can eclipse Jesus. He is due the most intense of homage.

The Resurrection, however, was not an event that came and went. Jesus lives in our midst, in this first new year of the new millennium of Christianity, in 2001. He lives with us in the truth of the Gospel, and in the sacramental touch upon each of us by

Daily Readings

Monday, April 30

Pius V, pope
Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, May 1

Joseph the Worker
Acts 7:51-8:1a
Psalm 31:3cd-4, 6ab, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, May 2

Athanasius, bishop and doctor of the Church
Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, May 3

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

Friday, May 4

Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, May 5

Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, May 6

Fourth Sunday of Easter
Acts 13:14, 43-52
Psalm 100:1-2, 3, 5
Revelation 7:9, 14b-17
John 10:27-30



The Acts of the Apostles once again supplies an Easter weekend with its first reading. In this case, the apostles stand before the high priest, who questions them about their beliefs. Jewish authorities had two reasons to confront the apostles in such a way.

First, they felt a solemn obligation before God to contra-

dict any religious position that seemingly opposed the ancient Revelation from God through Moses and the prophets. Judaism at the time was anything but monolithic. Various sects and subdivisions had ideas of their own. The authorities had good reason to fear that the fabric of true Revelation was in danger.

Second, the Jews lived in an uneasy truce with the Romans. Being subject to the pagan Romans, with what the Jews saw as moral outrages all around them, was an outrage that few could endure.

Yet Rome was supreme. It possessed the means to crush any uprising, and the Jews knew that the Romans had such resources. The Jews also knew that the Romans would use these resources without the slightest hesitation to subdue an insurrection.

These fears about Roman revenge were not misplaced. In the 60s A.D., the Jews indeed rose against Rome. The Romans mercilessly dealt with this rebellion. The high priest mentioned in this reading hardly knew that these terrifying events lay in wait for the Jewish people, but he knew very well that Rome would meet any opposition with unspeakable brutality and finality.

A disturbing reality at the time was the fact that people from what today would be called extremist political groups were in the company of Jesus. They favored open confrontation with Rome. The high priest knew what such a confrontation would bring, so he feared these groups. Therefore, the apostles stood before him with two strikes against them.

Important in this reading, as in almost all the other readings after Easter, is the prominence of Peter. Invariably, Peter speaks for all the apostles. His place among them is unmistakable.

The Book of Revelation provides the second reading. It is a proclamation of the glory and identity of Jesus.

No other book in the New Testament, and few books in the Old Testament, rival Revelation, or the Apocalypse, for its

virtually overwhelming use of symbolism and imagery.

For example, in this reading, present before God are the angels, all living creatures and the elders. No one is excluded. They acclaim the "Lamb," a symbol for Jesus. Lambs were sacrificial victims in the temple. The image occurs in the Old Testament.

All these angels and beings prostrate themselves before God. Today we understand this gesture to represent supreme homage, but when Revelation was composed prostration had a further meaning. It was the gesture shown when the Roman emperor appeared on the scene.

God is the true emperor. The story, occurring as it did in the last quarter of the first century A.D., repeats the fact that serious tension existed between Christians and Romans, specifically in their understanding of divinity. The emperors, of course, claimed to be gods.

St. John's Gospel furnishes the last reading.

The sequence of the story is self-evident. The message is evident when the circumstances of very early Christianity are considered. Life within the Christian community was not as tranquil as it was assumed to be by people today. Paul's epistles allude to differences and disputes, some apparently very deep.

The evangelists had the task of imparting the true message of Jesus. The apostles were those whom Jesus selected, and prepared, to transmit this message. They alone could be trusted.

This passage reaffirms the apostles. They saw Jesus in a unique way. They were alone with Jesus, for instance, when this event happened.

Here again, as with the first reading, Peter is significant. Here, the Gospel reassures its readers that indeed Peter can be trusted even though he denied the Lord three times on Good Friday.

In this reading, on three occasions Peter declares his love for Jesus, each statement a veto of his earlier denial.

Reflection

Again and again throughout this season, the Church tells us that the Lord is risen. The Book of Revelation magnificently catches the mood, and thought, of the Church as it proclaims to us once more the marvel of the Resurrection.

Jesus is God. No earthly power can eclipse Jesus. He is due the most intense of homage.

The Resurrection, however, was not an event that came and went. Jesus lives in our midst, in this first new year of the new millennium of Christianity, in 2001. He lives with us in the truth of the Gospel, and in the sacramental touch upon each of us by

which we encounter Jesus and receive from this meeting the life of God itself.

We can have no better representatives of Jesus than the apostles. They knew the Lord and the Lord's message as no other people knew them.

Peter was their leader, their common voice. It was a role that he held not only on

the shore of the Sea of Galilee, when this incident occurred, but perhaps years later when Peter and the apostles stood before the high priest.

The Church is telling us that Peter still speaks, and he still speaks on behalf of the apostles. Their words offer us the way to salvation. †

Question Corner/Fr. John Dietzen

Children should respect widow's good example

Q My parents were married 45 years when my dad died several years ago. My mom is doing all right with a pension and lots of activities.



She has met a wonderful man, a widower, who wants to marry her. However, if they marry, she will lose her monthly pension. If he dies, she would be left with nothing.

We have suggested that they just live together, but she has had a long Catholic education and thinks that is sinful.

If God is a loving God, I believe he would want them to share companionship for the rest of their days. She won't ask this question of her priest. Will you give us an answer? (Michigan)

A I believe the important answer is the one that your mother is giving. It's her life and her conscience, and she is responsible for it. To try to push her into something that is against what she is convinced God wants is obviously not good or loving.

I must say that I agree with her. Maybe she feels that, even though she is old, she still has obligations of good example to display what she knows are right values and ideals. She doesn't want to undo in these final years what I'm sure she has been trying to teach her family throughout her life.

I've known many people who do what you are suggesting. If they have any strong spiritual background, however, they're not awfully happy with their decision—and are even less so as time goes on.

Since you ask for it, my advice is to support her in doing everything possible with her friend. They can make life much more enjoyable and good for each other without giving in to what you are urging.

Q There are strong theories today that intelligent life exists in other galaxies

of the universe. With the trillions of stars, there must be more life out there somewhere.

What does the Church say about this? Have there been Adams and Eves in other places? Or are we the only place with human life? (Maryland)

A About the only claim we can make for sure about such matters is that nothing in Catholic faith would deny the possibility of rational, conscious creatures in other parts of the cosmos.

God's creative imagination and power is certainly not exhausted by the human lives we experience on this Earth. There could easily be countless life forms with the capacity to know and relate to the Creator in a conscious way.

Considering the exuberant generosity with which God lavishes life of all kinds on the world around us, we might be excused for strongly suspecting that this divine extravagance isn't limited to our time and place.

Beyond that, however, any theory about whether or how that extraterrestrial life might happen is, at least as of now, pure conjecture.

Some contend it is typical human arrogance even to question the existence of other intelligent life. We cannot be, they claim, the only fish in such a big pond.

However, it seems to me that this viewpoint is not a strong argument. It pretends to know more about what God expects and receives from creation than we will probably ever know this side of eternity.

(A free brochure answering questions that Catholics ask about ecumenism, intercommunion and other ways of sharing with people of other faiths is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

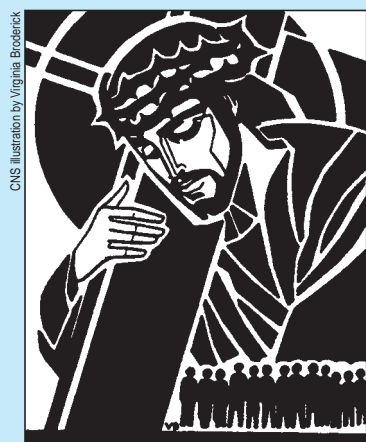
My Journey to God

Divinity Dissolved

The Prince of Darkness
Cleverly contrives
To release vitriolic messages
In cho-co-lot disguise.
These aphrodisiac bon-bons
Are smilingly dispensed
By a pagan priestess
Taunting penitents—
Until glutted and disgusting
They lie sated in the street,
While up above the hue and cry
The Cross of Christ
Shouts "Mortify!"

By Margaret McClelland

(Margaret McClelland is a member of St. Luke Parish in Indianapolis.)



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 27
St. Luke Church, 7575 Holliday Dr., **Indianapolis**. Catholic Choir of Indianapolis, concert, "The Mass Through the Millennia," 7:30 p.m., tickets \$10. Reservations and information: 317-634-4356 weekdays or 317-255-3953 weekends.

April 28
St. Maurice Church, 8874 Harrison St., **Napoleon**. Spring smorgasbord, 4:30-7:30 p.m., adults \$6, children 6-12 \$3, children 3-5 \$1.50.

St. Anthony Parish Center, 379 N. Warman Ave., **Indianapolis**. Rummage sale, 9 a.m.-3 p.m.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. City-wide tailgate flea market and fish fry, 8 a.m.-6 p.m., space rental \$25. Information: 317-926-3324.

St. Luke Church, 7575 Holliday Dr., **Indianapolis**. Marian Movement of Priests Cenacle Day, "Marian Consecration," presented by Bob and Mary McAuliff, volunteer staff members of Marian Movement of Priests in Minneapolis, Minn. Cenacle begins at 8:15

a.m. with Mass and ends at 4 p.m. Information: 317-259-4373 or 317-875-0878.

April 29
St. Luke Church, 7575 Holliday Dr., **Indianapolis**. Catholic Choir of Indianapolis, concert, "The Mass Through the Millennia," 3 p.m., tickets \$10. Reservations and information: 317-634-4356 weekdays or 317-255-3953 weekends.

St. Pius Church, Hwy. 66, **Troy**. Chicken and dumpling dinner, tours of church, noon-3 p.m. Information: 812-547-3471.

Mary's King's Village Schoenstatt Center (12 miles south of Versailles, **Rexville**). .8 miles east of 421 South, on 925 South), Schoenstatt Holy Hour, 2:30 p.m., talk on "The Wonder of Our Sexuality and Christian Marriage," Mass with Father Elmer Burwinkel, 3:30 p.m. Information: 812-689-3551 or eburwink@seidata.com.

St. Philip Neri Parish, 550 N. Rural St., **Indianapolis**. "Walk, Run, Pray-A-Thon," registration 9-11 a.m., Mass 10 a.m., run begins 11:30 a.m., walk begins 11:45 a.m., hour of

prayer 11:30 a.m.-12:30 p.m. Information: 317-631-8746.

Saint Mary-of-the-Woods College, **Saint Mary-of-the-Woods**. High school showcase, creative writing, music, theater and visual arts, 1-3 p.m., reception following, free and open to public.

April 30
St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Catholics Returning Home, second in a series, 7:30-9 p.m., babysitting available. Information: 317-293-0463.

St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Bible study, "The Church Is Born" (Acts 105), "Pentecost," Information: 317-462-5010.

May 2
Ritz Charles, 12156 N. Meridian St., **Carmel**. St. Augustine Guild, luncheon fashion show, 11 a.m. social, noon style show followed by luncheon, \$20 per person. Reservations: 317-253-5931.

May 3
St. Lawrence Parish, social room, 6944 E. 46th St., **Indianapolis**. "Journey Through the Old Testament," 13-week course by Servants of the Gospel of Life Sister Diane Carollo. "From Judgeship to Monarchy," 7-8:30 p.m. Information and registrations: 317-543-4921.

St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Bible study, "The Church Is Born" (Acts 105), "Pentecost,"

Information: 317-462-5010.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Spiritual Direction Inquiry Night, 7 p.m. Information: 317-788-7581.

May 4
St. Luke Church, 7575 Holliday Drive, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, teaching 7 p.m. followed by praise, worship and Mass. Information: 317-927-6900 days or 817-846-2245 evenings.

May 5
St. Lawrence School, cafeteria, 6944 E. 46th St., **Indianapolis**. Evening of fun, adults and junior and senior high school students with special needs, 6-8:30 p.m. R.S.V.P.: 317-577-8289.

May 5-6
Michaela Farm, 3127 N. State Rd. 229, **Oldenburg**. Farm's Benefit Sale, proceeds to the Sisters of St. Francis, institutional distributor company merchandise, 8 a.m.-4 p.m. Information: 812-934-4844.

May 6
Memorial High School, 1500 Lincoln Ave., **Evansville**. St. Joseph of Medaille Sister Helen Prejean, second of a series, "The Death Penalty and the Common Good," 1 p.m., free admission. Information: 812-424-5536.

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Wholehog sausage and pancake breakfast, 7:30 a.m.-noon (slow time), freewill offering.

May 9
St. Anthony of Padua Church, 4773 E. Morris Church St., **Morris**. Confraternity of Christian Mothers, living rosary candlelight service, 7:30 p.m.

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays
Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle

Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Tuesdays
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

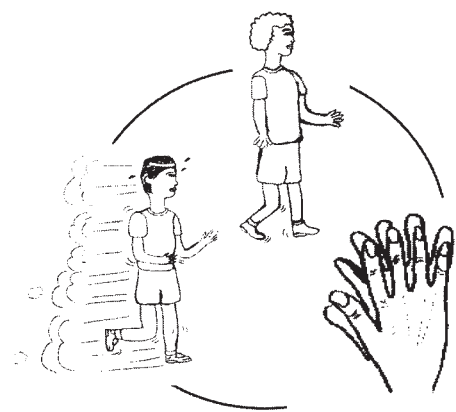
Wednesdays
Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors

—See ACTIVE LIST, page 15

St. Philip Neri Walk, Run, Pray-A-Thon



Sunday, April 29, 2001

9-11:30 a.m.
Registration for Walkers

10-11:30 a.m.
Registration for Runners

10 a.m.
Bilingual Mass

11 a.m.-noon
School Open House

11:30-12:30 p.m.
Hour of Prayer

11:30 a.m.
5K Run begins at Brookside Park

11:45 a.m.
5K Walk begins

12:30 p.m.
Pitch-In Luncheon

Kick-off celebration on Friday, April 27:
KIDSFEST
A Celebration of Family
5:00-8:00 p.m.
Bring your family for the evening to enjoy games, booths, food, garage sale and community!

Join us for this 11th Annual School fundraiser!
Call St. Philip Neri at 317-631-8746 to make a donation or to pre-register

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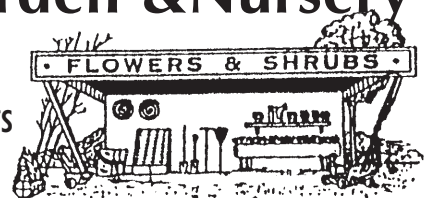


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The Active List, continued from page 14

of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

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

Fridays

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Lenten Friday rosary and Stations of the Cross, 7 p.m.

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

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

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

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays

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

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

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

Monthly

First Sundays

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

Fatima K of C, 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 Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

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

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

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

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Exposition of Blessed

Sacrament after 8 a.m. Mass-noon communion service.

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

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

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.

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

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**.

Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

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

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

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

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

Fourth Saturdays

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

St. Boniface Catholic Women's Conference

St. Boniface Catholic Church
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Saturday May 19, 2001



Guest Speaker: Dr. Delores Bernadette Grier, Vice Chancellor of the Archdiocese of New York for Community Relations. Appointed by Cardinal O'Connor, Dr. Grier has a great love for the Blessed Mother, a strong devotion to the Blessed Sacrament, and is a staunch defender of the Gospel of Life. Come hear this dynamic defender of the Catholic faith and a strong advocate of the women's role in the Church.

Mass: 8:00 a.m.
Registration and talks from 9:00 a.m. to 1:30 p.m.
Rosary, Exposition and Adoration and Confessions at 1:30 p.m.
Lunch will be provided for those women who register by noon on May 16
Women are asked to bring a baby item to benefit Matrix and LifeCare Crisis Pregnancy Centers.
Suggested donation for the retreat: \$15.
To register call Judy Watson at 765-448-6306 or email stmax1917@aol.com or mail to St. Boniface Catholic Church, 318 North Ninth St. Lafayette, IN 47904

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Our Lady of Guadalupe image coming to archdiocese

By Mary Ann Wyand

The official missionary image of Our Lady of Guadalupe—a photographic replica of the Marian image that miraculously appeared on Blessed Juan Diego's tilma in 1531 and is now on display at the basilica in Mexico City—will again be taken to parishes and other locations in central and southeastern Indiana during May.

The missionary image of Mary was first brought to the Archdiocese of Indianapolis last November by members of St. Bartholomew Parish in Columbus.

St. John the Baptist parishioner Karen Guilford of Dover is coordinating the schedule for the missionary image throughout May. About 25 volunteers are

helping with transportation of the image and other arrangements.

"Everyone wanted her to come to this area to all of our country churches," Guilford said, "so when so many people asked, I said, 'Yes, let's do this.'"

Guilford said she feels like Elizabeth, who is quoted in the Bible as saying, "How is it that the mother of my Lord should come to visit me?"

"I'm kind of awestruck by this," Guilford said. "It seems that the Blessed Mother has chosen to come to this area for the entire month. May 3 is the National Day of Prayer to pray for our country, and Mary is the patroness of the Americas."

On that day, she said, the missionary image will be at a person's home for a

prayer service.

In April of 1991, the bishops of Mexico prayed that the missionary image would "be well received in all of the Americas and supported in her mission to end abortion and convert millions," according to literature about the missionary image.

Pope John Paul II recognized the role of Our Lady of Guadalupe in furthering evangelization when he said the shrine in Mexico City would be a center "from which the light of the Gospel of Christ will shine out over the whole world by means of the miraculous image of his mother."

The schedule for liturgies and prayer services with the missionary image includes the following dates and locations, listed by Eastern Standard Time:

- April 29—St. John Church, 9995 E. Base Rd., Enochsburg, near Greensburg, beginning with 8 a.m. Mass and continuing with the rosary and veneration until 5 p.m.
- April 30—St. John Church, Enochsburg, veneration and prayers from 9 a.m. until 3 p.m.
- May 1—St. Anne Church, 5267 N. Hamburg Rd., Hamburg, near Oldenburg, beginning with 8 a.m. Mass and continuing with veneration during the day and during the Confraternity of Christian Mothers meeting at 7 p.m.
- May 2—St. Peter Church, Franklin County, 1207 E. Rd., Brookville, veneration from 2 p.m. until 6 p.m., with

- May 5—St. Louis Church, 13 St. Louis Pl., Batesville, 6 p.m. Mass.
 - May 6—St. Louis Church, Batesville, beginning with 6:30 a.m. Mass, and continuing with 8 a.m. Mass, 9:30 a.m. Mass, 11 a.m. Mass, followed by veneration until 1 p.m., and 5 p.m. Mass in Spanish, followed by veneration.
 - May 7—St. Louis Church, Batesville, beginning with 6:30 a.m. Mass and continuing with 8 a.m. Mass, followed by presentations all day for St. Louis School students.
 - May 19—St. Andrew the Apostle Church, 4052 E. 38th St., Indianapolis, 8:30 a.m. Mass as part of the monthly pro-life ministry of the archdiocesan Helpers of God's Precious Infants, followed by rosary procession to the nearby Clinic for Women for prayers to end abortion, then rosary procession back to the church for Benediction.
 - May 19—Our Lady of Guadalupe Convent, 8300 Roy Rd., Indianapolis, veneration from 11 a.m. until 2 p.m.
 - May 19—Holy Rosary Church, 520 Stevens St., Indianapolis, 4:30 p.m. Mass followed by a prayer service.
 - May 20—Holy Rosary Church, Indianapolis, 10 a.m. Mass in Latin and 12:15 p.m. Mass in English, followed by a prayer service.
- Other archdiocesan locations for the missionary image of Our Lady of Guadalupe will be announced next week. †

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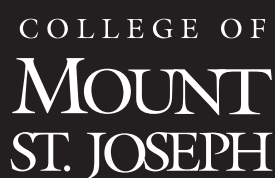
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Rest in peace

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.

ACTON, John "Jack," 82, St. Michael, Greenfield, April 8. Husband of Mary Alice Acton. Father of Jeanne Dalzell, Margaret Faubion, Bridget Harness, Mary Beth Vahle and John Acton. Brother of Edward and Richard Acton. Grandfather of 16. Great-grandfather of seven.

BARRETT, Raymond J., Sr., 77, St. Joseph, Shelbyville, April 12. Father of Kathleen, Michael and Raymond Barrett Jr. Brother of Mary Alice Colosimo. Step-grandfather of two. Step-great-grandfather of four.

BEARD, Joseph B., 63, Holy Spirit, Indianapolis, April 9. Husband of Judith Beard. Father of Cathy McAtee, David and Thomas Beard. Brother of Mary Agnes Ruhl. Grandfather of five.

BESSLER, Clem, 85, Holy Family, Oldenburg, April 16. Husband of Alvina (Ritzi) Bessler. Father of Janie Obermeyer, Phyllis Quiroz, Sandra Werner, Bonnie and Michael Bessler. Brother of Margie Bessler, Ruth Bretnitz, Leona Kellerman and Alfrieda Spiegel. Grandfather of nine.

Great-grandfather of four.

BRANDENBURG, Mildred, 87, Holy Family, April 11. Mother of Judy Hendel, Richard, Robert and William Brandenburg. Sister of Juanita Hunt and James Dwyer. Grandmother of eight. Great-grandmother of six.

BROECKER, Ruth W., 88, St. Mary, New Albany, April 15. Sister of Mary Rita McCormick.

CHARCAP, Victor M., 72, St. Lawrence, April 13. Father of Carolina Dalla Porta, Maria Rumpel, Lily Stockton and Martin Charcap. Brother of Roger Charcap. Grandfather of nine.

DUNHAM, Joseph Phillip, 37, Christ the King, Indianapolis, April 2. Son of Betty and Phillip Dunham. Brother of Judy Eppich, Christine Hegbee, Dr. Debbie Kercheval, Jeanne, Dan, David and Mark Dunham.

EDER, Harold Louis, Sr., 81, St. Mary, North Vernon, April 11. Husband of Victoria Eder. Father of Teresa Branham, Vickie Ernstes, Dorothy, Andy, Frank, Harold Jr., Louis II, Tom and Tony Eder. Brother of Robert Eder. Grandfather of 35. Great-grandfather of 25.

ELLIS, Rady M., 92, St. Michael, Brookville, April 9. Mother of Joan Davis, Janet Geis, Angela Linkel, Drusilla Ruf, Mary Thomas, Elizabeth Umfleet, David, Richard and William Ellis. Sister of Belle Lakes and Denver Blake. Grandmother of 35.

Great-grandmother of 39. Great-grandmother of one.

FIELD, Thomas Eugene, 87, St. Bernadette, Indianapolis, April 10. Husband of Virginia (Shepard) Field. Father of Peggy Howard, Judy Robinson and Thomas Field. Brother of Evelyn Hostetler and Rosemary Kline. Grandfather of eight. Great-grandfather of 11.

FOISY, Virginia (Woods), 75, Wife of Oscar Foisy. Mother of Jim and Thomas Foisy. Grandmother of four.

GALLAGHER, Barbara L., 77, St. Rose of Lima, Franklin, April 14.

HARTMAN, Herman J., 90, Our Lady of Perpetual Help, New Albany, April 10. Uncle of several.

HOFFMAN, Alice (Sullivan), 81, St. Lawrence, Indianapolis, April 8. Mother of Dennis Hoffman. Sister of James Sullivan.

HURM, Hugo J., 88, St. Boniface, Fulda, April 15. Father of Becky Bazan, Linda Goeltz, Judy Gutierrez, David, Greg and Stanley Hurm. Brother of Adolph and Pius Hurm. Grandfather of six. Great-grandfather of nine.

INMAN, Marguerite "Peggy," 78, St. Mary, North Vernon, April 15. Mother of Andrea Brackett, Jenny Hildreth, Marguerite Purnell, Stephanie Vruwink, Jeff, John and Tarquin Inman. Grandmother of 19. Great-grandmother of seven.

JACOB, Joseph F., 95, St. Boniface, Fulda, April 16. Father of Viola Elmer, Hilda Hopf, Clarence and Daniel Jacob. Grandfather of 18. Great-grandfather of 43. Great-grandfather of one.

KARP, Joseph, Sr., 85, St. Anne, New Castle, April 18. Father of Barbara, Edward, John and Joseph Karp. Grandfather of six.

LAGADON, Maria (Benigno), 76, St. Monica, Indianapolis, April 13. Mother of Linda Lagadon-Billings and P. Ben Lagadon.

LASLEY, Betty Lou (Mitchell), 73, St. Andrew, Indianapolis, April 7. Mother of Charles and Theodore Lasley. Sister of Utonia Martin and William Mitchell. Grandmother of two.

LEWIS, James N., 83, St. Lawrence, Indianapolis, April 11. Father of Dennis Lewis. Brother of Norma Lewis. Grandfather of two.

MOORMAN, Joan Douglass, 75, St. Rita, Indianapolis, April 10. Mother of Donna, Christopher, Gregory, Ernest, Thomas and Mark Moorman. Grandmother of 11. Great-grandmother of two.

NAYLOR, Mary Agnes, 80, St. Mary-of-the-Knobs, Floyds Knobs, April 18. Mother of Mary Ann Andres and Richard Naylor. Grandmother of two.

NEADERHISER, Monica C. (Stevens), 37, St. Michael, Indianapolis. Wife of Eddie Neaderhiser. Daughter of Sylvia (Konescnik) and Joseph F. Stevens Sr. Sister of Veronica Dolan, Cecelia Kiley, Bernadette Snyder and Joseph Stevens Jr.

PATTERSON, Robert W., 76, Holy Name, Beech Grove, April 1. Husband of Maggie (Cermack) Patterson. Father of Mary Rivet, Michele and Jeffrey Patterson. Grandfather of five.

SAUER, Roberta M. (Alerding) Sauer, 81, Holy Name, Beech Grove, April 7. Mother of Mary Ann Wilsbacher and Dr. John Sauer. Sister of Cecilia Gartelman and Virginia Scanlon. Grandmother of six. Great-grandmother of three.

SCHAEFER, Robert J., 74, Christ the King, Indianapolis, April 10. Husband of Joan (Hogan) Schaefer. Father of Carol Hancey, Barbara Nichols, Diane, Robert, Thomas and William Schaefer. Grandfather of six.

SCHUMACHER, Louis, 85, St. Michael, Indianapolis, April 4. Husband of Sophia Schumacher. Father of Mary Lou Harman, Rosalie Heck and Albert Schumacher. Brother of Rita and Paul Schumacher.

SHILLINGTON, Frances M., 79, Holy Trinity, Indianapolis, April 9. Wife of Joseph Shillington. Mother of Jerry Shillington. Sister of Mary Linder and Molly Schmitt. Grandmother of two.

SHOEMAKER, Richard, 65, St. Mary, Richmond, April 13. Husband of Marilyn Shoemaker. Father of Marianne Kuntz, Jeff, Richard and Ron Shoemaker. Half-brother of Ray Simmermeyer. Grandfather of four.

SMITH, Albert H., 74, Holy Spirit, Indianapolis, April 8. Husband of Jeanne (Kemmerle) Smith. Father of Maureen Bard, Lorraine Khen and Jeanne Muzzillo. Grandfather of 10. Great-grandfather of six.

SORRELL, Martha A., 91, St. Gabriel, Connersville, April 10. Mother of Janet Amrhein, Mary Ann Harlan, Patricia Howard, Amelia Isaacs,

Betty Werner, Donald, Melvin and William Sorrell. Sister of Anthony, Fred and Henry Schmidt. Grandmother of 33. Great-grandmother of 64.

SPITZNAGEL, Ronald A., 40, St. Augustine, Jeffersonville, April 15. Husband of Janet Spitznagel. Father of Aaron Spitznagel. Son of Dora Spitznagel. Brother of Kenneth, Martin, Matthew, Randall and Robert Spitznagel.

TEIPEN, Clarence "Dan," 78, St. Barnabas, Indianapolis, April 11. Husband of Millie Teipen. Father of Carla Kittler, Andrea Long, Betsy Robbins, Ann, Lisa, Margy and Michael Teipen. Stepfather of Sandra Heeter, Constance Kunze, Heather and Larry Wilson. Brother of Mary Lou Dunlop, Joann Murphy, Dolores and Providence Sister Maxine Teipen. Grandfather of 14. Step-grandfather of eight.

WARD, Overa Catherine (Harris), 84, St. Thomas Aquinas, Indianapolis, April 17. Wife of Marion Ward. Mother of Lindsey White, Kayla and Marc Ward. Sister of Audrey Dison, Bonnie Malone, Mattie Taylor and Azel Harris. Grandmother of three.

WESSELER, Gertrude A. (Southwood), 83, St. Mary, Greensburg, April 13. Wife of Edward Wessler. Mother of Judith Ann Greenlee, Doris Mae Maudlin and Joan Springmeier. Sister of Edith Ruth. Grandmother of 13. Great-grandmother of nine.

WILLITS, Timothy X., 38, St. Michael, Greenfield, March 25. Husband of Paula Willits. Father of Brad and Mallory Willits. Son of Judy and Bob Willits. †

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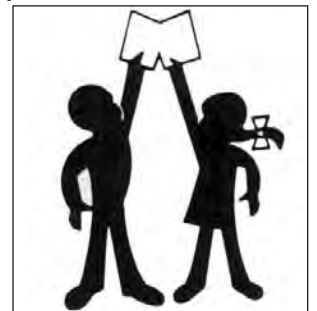
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Youth Ministry
St. Jude Catholic Church, Indianapolis, Indiana, a parish of 1,800+ families, seeks a qualified individual for the position of Director/Coordinator of Youth Ministry. Responsibilities include organizing and supporting a ministry for students in grades 7-12 that facilitates the response of the entire parish community to the needs of young people and enables the sharing of the unique gifts of the youth with the parish and larger community.
Position opening immediately, competitive salary and full benefits. The ideal candidate will be a practicing Roman Catholic with a B.S. or M.S. degree or related experience in youth ministry and completion of or willingness to complete youth ministry certification. Send résumé by May 11 to:
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c/o Peggy Clegg
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Director of Worship
St. Margaret Mary Catholic Church, a community of 1950 families, is seeking a Director of Worship. This is a full time staff position with primary responsibilities of discerning parish worship and prayer needs and providing quality liturgical celebrations and sacramental services.
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Three Ferdinand Benedictines to celebrate golden jubilees

Three Benedictine sisters of Monastery Immaculate Conception in Ferdinand will celebrate the 50th anniversary of their religious profession on May 6.

The jubilarians are Benedictine Sisters Joanna Trainer, Lorraine DeVault and Mary Dominic Frederick.

Benedictine Father Tobias Colgan will preside at the eucharistic celebration at 10:30 a.m. in the monastery church, and Benedictine Sister Eileen Reckelhoff will offer a reflection.

A reception for relatives and friends of the jubilarians will be held from 2 p.m. to 4:30 p.m. at the monastery.

A native of Evansville, Sister Joanna entered the monastery from St. Anthony Parish in 1949. She made her first profession of vows in 1951 and her final profession in 1954.

Beginning in 1952, Sister Joanna taught at Christ the King School in Indianapolis, at St. Philip School in Posey County and at five schools in Evansville.

Sister Joanna was one of the founding members of Our Lady of Grace Monastery in Beech Grove in 1960. She later returned to the



Sr. Joanna Trainer

Ferdinand monastery.

She helped establish the House of Bread and Peace ministry in Evansville in 1984 and still serves as its director.

Sister Lorraine, a native of Loogootee, entered the monastery from St. John Parish in 1949. She made her first profession of vows in 1951 and her final profession in 1954.

Beginning in 1952, Sister Lorraine taught at Christ the King School, Holy Rosary School and St. Benedict School, all in Evansville, as well as at Holy Family School in Jasper and St. Matthew School in Mount Vernon.

She served as principal at St. Joseph School in Evansville, Holy Family School in Jasper and St. James School in Haubstadt.

Sister Lorraine also was secretary for the Sisters of Charity of Nazareth regional office in Louisville, Ky., and for St. Mary Parish in Mitchell.

At the monastery, she worked in the development office and served as an administrative secretary. Since 1998, she has been working in supportive services at the monastery.



Sr. Lorraine DeVault

Sister Mary Dominic, a native of Louisville, entered the monastery from St. Anthony Parish in Jeffersonville—presently located in Clarksville—in 1949. She made her



Sr. Mary Dominic Frederick

first profession of vows in 1951 and her final profession in 1954.

Beginning in 1952, Sister Mary Dominic taught at St. Theresa School and Mater Dei High School in Evansville, SS. Peter and Paul School in Haubstadt and St. Ferdinand High School in Ferdinand.

Sister Mary Dominic also taught and served as principal at Academy Immaculate Conception/Marian Heights Academy in Ferdinand from 1967 to 1993, except for one year when she was a visiting supervisor at Marymount School in England.

She currently serves as archivist at the monastery. Currently, 227 religious women are members of the Sisters of St. Benedict of Ferdinand. They minister in the areas of education, pastoral care, parish ministry, health care, counseling, social services, spirituality and retreat programs, and mission work. They serve in four states and in three foreign countries. †

News briefs

U.S.

Hispanic growth causing adaptations in youth ministry

WASHINGTON (CNS)—The mushrooming U.S. Hispanic Catholic population is causing changes in youth ministry as parishes and dioceses begin tailoring efforts to attract Hispanics not fitting the mold of traditional programs. So, in the Diocese of El Paso, Texas, Church officials have an outreach program to gang members which includes placing ex-members at risk in families living in other dioceses. In the Washington Archdiocese, Hispanic youth leaders go door-to-door three times a year to let young people know where they can attend Masses in Spanish and about programs geared for them. In the Boston Archdiocese, Orlando Vargas arrived from the Dominican Republic 22 years ago and found no programs in Spanish so began forming his own. Now the 36-year-old is a full-time, salaried archdiocesan Hispanic youth official. These examples show a Church reaching out to attract the youths and young adults of the fast growing segment of the Catholic population.

Mom pulls no punches touting the 'abstinence advantage'

SACRAMENTO, Calif. (CNS)—The Loretto High School gymnasium bleachers in Sacramento rocked as every one of its 467 students gave a standing ovation to a speaker who had just delivered a knockout message with the power of a heavyweight champion. The speaker was Pam Stenzel, who makes it her business to travel worldwide challenging teens to choose "the abstinence advantage." A Minnesota mother of three, Stenzel began her talks to Minneapolis youths in 1989 after serving as director of the Alpha Women's Center, a crisis pregnancy center. Today she speaks to more than 500,000 young people annually. Stenzel tells teens that, when it comes

to issues related to sex, they are facing consequences that youths in previous generations couldn't begin to imagine. Teens in 2001, she cautioned, are living at a time when sexually transmitted diseases are running rampant, sterility, infertility and abortion rates are up, and marriages are falling apart.

WORLD

Guyana's bishops say nation is in 'state of shock' after violence

GEORGETOWN, Guyana (CNS)—Catholic and Anglican bishops described their nation as being "in a state of shock" following post-election violence that included attacks on church buildings. "The political leaders and others who encourage subtly destructive action and racist remarks on television must take a large share of responsibility for what has happened to date and which now has our people living in a state of tension," said Catholic Bishop Benedict Singh and Anglican Bishop Randolph George in a joint statement. The bishops called on the two main political leaders to urge their supporters to respect the rights of their fellow Guyanese of whatever race or religious background. Widespread arson and racial attacks have been a prominent part of the social unrest that erupted after general elections in March.

Pope meets Lebanese prime minister, calls for Mideast peace

VATICAN CITY (CNS)—Just two weeks before he is scheduled to visit Syria, Pope John Paul II met at the Vatican with Lebanese Prime Minister Rafik Hariri and repeated his call for a negotiated peace in the Middle East. Pope John Paul met the Lebanese leader April 23 at the Vatican. The pope's arrival in Syria, which has troops occupying parts of Lebanon, is scheduled May 5 as part of a pilgrimage in the footsteps of St. Paul. "The situation in Lebanon and the dramatic situation in the Middle East were the principal themes of the meeting," said Joaquin Navarro-Valls, Vatican spokesman. Hariri and the pope spoke privately for about 15 minutes, before the Lebanese leader introduced his family and 11 government ministers to Pope

John Paul. Hariri then held talks with the Vatican's secretary of state, Cardinal Angelo Sodano.

Vatican official to visit Moscow to mark Church's re-emergence

VATICAN CITY (CNS)—A top Vatican official will travel to Moscow in May to mark the 10th anniversary of the Latin-rite Church's re-emergence in Russia after the fall of communism. The Vatican said Archbishop Jean-Louis Tauran, an assistant secretary of state, would be Pope John Paul II's special representative at the celebrations, scheduled May 25-27. The celebrations will focus on the reorganization of the Latin Church in the Russian federation, the Vatican said. After the fall of communism, the Latin Church regained the legal right to operate in Russia and has been slowly rebuilding its pastoral structures and places of worship. The Vatican did not say whether Archbishop Tauran would meet with Orthodox officials while in Moscow.

PEOPLE

Pope Paul VI planned U.S.-backed peace mission to Vietnam in 1960s

VATICAN CITY (CNS)—With U.S. backing, Pope Paul VI planned a peace mission to Vietnam at the height of the 1961-1975 war, but canceled it when North Vietnamese communist leaders said he would be unwelcome. In a 1968 letter to President Lyndon B. Johnson published by the U.S. State Department, Pope Paul said he had decided against a single stop in southern Vietnam because, rather than advancing peace, a limited visit "might even aggravate the situation." The State Department published the papal letter April 16 along with 12 other diplomatic dispatches, personal letters and memoranda that relate to the Vatican dating from 1965 to 1968. †

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Classified Directory, continued from page 18

Positions Available

Academic Year 2001-2002

Cardinal Ritter High School is accepting applications for the following positions for academic year 2001-2002:

- Athletic Director
- Boys Varsity Basketball Coach
- English Teacher
- Math Teacher
- Theology Teacher

Applications should submit a cover letter, résumé, and references to:

Mrs. Jo Hoy, principal
Cardinal Ritter High School
3360 W. 30th Street
Indianapolis, IN 46222

Youth Ministry Coordinator

Saint Mary Navilleton Parish, a rural parish of approximately 400 families located in Southern Indiana, is seeking a part-time Youth Ministry Coordinator to foster the spiritual growth of each young person and draw young people to responsible participation in the life, mission and ministries of the faith community. The position requires a practicing Catholic who has previous experience working with youth and a good understanding of Catholic Theology. A Bachelor's degree in a related field and certification in youth ministry are preferred.

Please send résumé to:

Rev. Tony Hubler
St. Mary Navilleton Parish
7500 Navilleton Road
Floyds Knobs, IN 47119
812-923-5419 or 812-923-7213

The deadline for submitting résumés is May 15, 2001

Elementary School Principal

Thomas Merton Academy, Louisville, KY, seeks a gifted and energetic School Principal. Thomas Merton Academy serving 2 parishes has a student population of 200 in grades K-8. Our school is fully accredited in the State of Kentucky and is part of the Archdiocese of Louisville. Applicant must be a practicing Catholic and fully qualified. Diocesan salary scale.

Replies and résumés should be addressed to:

Search Committee
Guardian Angels Parish
6000 Preston Highway
Louisville, KY 40219

Tel: (502) 968-5421 Fax: (502) 962-1080

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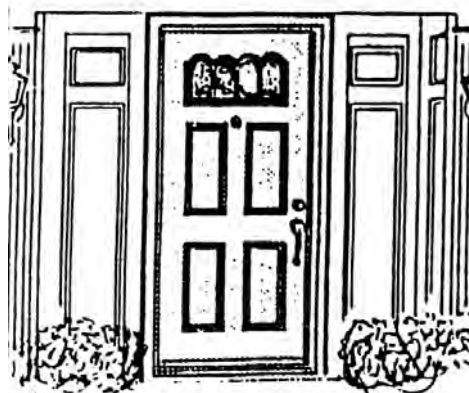
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