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U.S. Church leaders to meet in Rome on clergy sex abuse crisis

WASHINGTON (CNS)—The clergy sex abuse crisis in the U.S. Catholic Church took a new turn April 15 when it was revealed that the Vatican scheduled a Rome summit on the issue with U.S. cardinals and top officers of the bishops' conference.

They were to be in Rome April 22-25 to meet with Pope John Paul II and top Vatican officials.

The summit was called as Cardinal Bernard F. Law of Boston faced new calls to resign because of a loss of trust over his past reassignment of priests accused of sexual abuse of minors.

In a faxed letter to all his priests April 12, Cardinal Law said he did not intend to resign, but many observers did not take the letter as a final word on the topic. *The Boston Globe*, the city's leading daily, issued a second editorial call for the cardinal's resignation April 14.

Meanwhile, Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, told Catholic News Service at the end of a week of meetings in Rome that the pope "assured us of his willingness and desire to assist us in any way we find necessary."

He said that at a working lunch April 9

the pope was especially concerned with the spirit of U.S. Catholics in the face of the scandals, which have rocked the Boston Archdiocese and much of the nation for the past three months.

Interviewed in Rome April 13, Bishop Gregory said one of the key policy issues the U.S. bishops have yet to resolve is the question of reassignment of priests who have committed sexual abuse. The bishops "are not all on the same page" on that issue, he said, but he suspected there was growing sentiment toward permanently removing such priests from all forms of

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In a letter to priests dated April 12, Boston Cardinal Bernard F. Law said he will continue to serve as archbishop of Boston "as long as God gives me the opportunity."

Faith and hard work help two Indianapolis boys become Eagle Scouts

By Brandon A. Evans

Once an Eagle Scout, always an Eagle Scout.

Twins Scott and Aaron Strother, 16, parishioners at St. Jude Parish in Indianapolis, have sought the highest rank in the Boy Scouts for seven years, and having reached it understand that it is something that cannot be taken away.

Scott and Aaron had this level of leadership and responsibility bestowed upon them during a Mass on April 14 at St. Jude Church.

According to Phil Sturm, scoutmaster of Boy Scout Troop 108 in Indianapolis and a member of Holy Name Parish in Beech Grove, there are no ex-Eagle Scouts. An Eagle Scout is expected to live up to the ideals and principles of Scouting for the rest of his life.

Archbishop Daniel M. Buechlein said that to achieve such a rank takes discipline, skill and character. Like Catholicism, Scouting seeks to build virtue.

"What I like about these two gentlemen is that for them this achievement speaks very much to their faith," he said.

The archbishop is an Eagle Scout—something he became at about the same age as the Strother twins, except at that time he was a seminarian.

"[Scouting] was the vehicle in which I could experiment with my leadership abilities," he said. "It taught me to play fair in the arena of life."

Faith and God are important to Scott and Aaron. Aaron said that from the very beginning he prayed to God to make it to the Eagle Scout rank.



Scott (left) and Aaron Strother bring up the gifts at a Mass at St. Jude Parish in Indianapolis after receiving the rank of Eagle Scout. The brothers are followed by their grandparents, Bob and Ellen Strother, who have been Scott and Aaron's legal guardians after their mother's death more than a decade ago. The boys are sophomores at Southport High School in Indianapolis and have been involved in scouting for about seven years.

"I'd have to say that it took a lot of time and faith to believe that I could do this," Scott said.

Not only did the two Scouts present the gifts at the archdiocesan Chrism Mass on March 26 in uniform, they also had

part of their official Eagle Scout ceremony during a Mass on April 14.

It was there that they received their Eagle Scout ribbon, patch and badge. They also lit a series of candles and

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Parishes and schools receive Home Mission Fund grants

By Brandon A. Evans

Four parishes and six schools in the archdiocese have received several thousand dollars each in grants from the St. Francis Xavier Home Mission Fund.

The \$60,000 that was awarded has its source in the United Catholic Appeal and is intended for any parish or school that has a need for it.

Each parish in the archdiocese has a specific goal for the United Catholic Appeal based on the amounts of money they receive from Sunday and holy day collections. Whenever a parish exceeds their United Catholic Appeal goal, they can choose to direct some of the money raised to the St. Francis Xavier Home Mission Fund.

The money in the fund is then given to parishes in need. This happens twice each fiscal year.

The first allocation, made last summer, saw \$236,000 given to seven parishes and one school in the archdiocese.

Nearly two-thirds of this second allocation—which is intended to deal with short-term and unexpected needs—went to schools outside of Indianapolis.

St. Paul School in New Alsace received \$10,000 to help the school

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Mexican bishops discuss expanding rights

MEXICO CITY (CNS)—Mexican bishops discussed expanding religious rights when they met for five days outside Mexico City in early April.

The assembly, held in Cuautlan Izcalli, focused on the bishops' request for religious education in public schools if students' parents ask for it. The bishops also seek permission for religious control of radio and TV stations and the right to carry out religious services within the military.

The discussions were carried out in the context of the 10th anniversary of constitutional reforms that marked a major move forward for the Church within the

aggressively secular Mexican state. Among the reforms were the normalization of Mexico's relations with the Vatican after a 125-year break, the go-ahead for private religious education, and the formal recognition of the right of priests to celebrate Mass in public.

"The 1992 reforms made Mexico a more civilized country," said Archbishop Alberto Suarez Inda of Morelia at the beginning of the meeting. "But they are certainly perfectible."

Bishop Felipe Arizmendi Esquivel of San Cristobal de Las Casas stressed that the desire to have religious education in state schools should not be interpreted as

an attempt to gain undue influence.

"I want to say to the enemies of the Church and to the members of other faiths that they should not be frightened. We are defending the rights of everyone," said the bishop, whose Chiapas diocese has seen religious tension between Catholics and Protestants.

However, many Church observers said there was little support among the general public for such changes. Despite messages of support from small conservative religious groups, the bishops' assembly's attempt to spur debate failed to prompt a public reaction.

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ABUSE

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public ministry.

In a brief exchange two days later with CNS in Washington, he confirmed that the then-not-yet-announced summit in Rome was being called to address the issue of clergy sexual abuse.

The steady spread of the scandal beyond the Boston area continued in the first half of April. More bishops removed priests from posts while reassessing past sex abuse allegations against them. More prosecutors began asking dioceses for their records of past allegations. And hundreds of individuals came forward with new allegations that they had been sexually abused by a priest as a child.

In California, Los Angeles Cardinal Roger M. Mahony was cleared by police of an allegation by a woman with a history of mental illness that the cardinal may have molested her more than 30 years ago when she was in high school in Fresno. The claim about an alleged incident at the school was vague and police said interviews with former staff and students produced nothing to substantiate it. Cardinal Mahony denied ever molesting anyone.

New York Cardinal Edward M. Egan, former bishop of Bridgeport, Conn., came under new fire in mid-April over his handling of abuse cases during his time in Bridgeport in the 1990s. As Connecticut newspapers investigated details of those cases, they contended the cardinal protected priests and did not pursue allegations as vigorously as he should have.

In response to one news report, Bridgeport and New York Church officials issued a joint statement denying that the cardinal had known that a teen-age girl impregnated by a priest was still a minor under the state's statutory rape law when the sexual relationship began. In an April 14 editorial, the *Connecticut Post*,



Donna M. Morrissey (right), spokeswoman for the Archdiocese of Boston, faces the media at a press conference in Boston on April 12. Morrissey released Cardinal Bernard F. Law's letter stating his intention to remain archbishop of Boston despite growing criticism over his handling of priests accused of sexual abuse in the Boston Archdiocese.

Bridgeport's daily newspaper, said Cardinal Egan should resign.

Elsewhere around the nation:

- Bishop Thomas V. Daily of Brooklyn, N.Y., gave Brooklyn and Queens district attorneys files on 15 priests accused of sexual misconduct in the past, reversing his previous position against turning over such files. Law enforcement officials expected additional files to follow as the diocese worked through its records.
- In the neighboring Diocese of Rockville Centre, N.Y., the Suffolk County district attorney said he would convene a grand jury to probe the diocesan files of such

cases within his jurisdiction.

- One lawyer handling Boston sex abuse cases told reporters in mid-April that since January he has taken on 250 more cases of claims against Boston priests; two others said they have each taken on 100 new clients alleging abuse by Boston priests.
- Father Bryan M. Kuchar, 36, a St. Louis archdiocesan vocations official and associate at a South St. Louis parish, was arrested April 10 on six charges of statutory sodomy for alleged sexual assault on a 14-year-old boy in 1995.
- Viatorian Father Paul M. Desilets, 78, was indicted April 12 by a grand jury in Worcester County, Mass., on charges of molesting 18 boys while serving at a church in Bellingham between 1978 and 1984. Because he moved back to his native Canada in 1984, the usual statute of limitations for prosecuting such cases was stopped at that time, according to law enforcement officials.
- A Sonoma County, Calif., jury began deliberations April 12 in the seventh week of the criminal trial of Father Don Kimball, a long-suspended priest of

Santa Rosa, who is charged with raping a 14-year-old girl in 1977 and molesting a 13-year-old girl in 1981.

- The Rhode Island Supreme Court ruled April 12 that a man who says he was sexually abused as a child at a Catholic orphanage in the early 1980s cannot pursue his lawsuit for damages because the statute of limitations had run out before he filed the complaint.
- The head of the Wisconsin Chiefs of Police Association called April 12 for Church officials throughout the state to report immediately to law enforcers any clergy misconduct allegation that might be a crime.
- A Greensburg, Pa., diocesan review board looking into former sexual abuse allegations against eight priests decided at least two of the cases, both involving retired priests, presented enough evidence to warrant barring them from all public ministry.
- The Diocese of Joliet, Ill., removed two priests from hospital chaplaincies after reviewing the sexual abuse allegations against one and a criminal conviction of the other. †



Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, tapes an interview with Ellen McCloskey on April 15 at the bishops' conference headquarters in Washington. During the interview, to be posted on the USCCB Web site, Bishop Gregory discussed the growing sex abuse scandal in the U.S. Church.

MEXICO

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About 80 percent of Mexicans identify themselves as Catholics, but there is widespread concern rooted in the nation's turbulent history that mixing religion and politics automatically would bring trouble. This is perhaps most clearly demonstrated in the widespread aversion to public debate over even such basic moral-political issues as abortion laws.

In their final document, the bishops said they recognized the strength of the secular political tradition.

"We agree that the principle of the separation of Church and state should be maintained," the bishops said. "But separation does not mean subjection or confrontation. It should mean respect and collaboration, each in their own field."

The bishops also resolved to create a special commission to promote discussion of the issues raised, but several bishops said it was premature to estimate when new reforms might actually make it onto the political agenda.

Meanwhile, reporters—responding to reports of an increasing number of clergy sex abuse cases in the United States—focused on potential abuse within the Mexican Church, not on religious freedom. At almost every press conference, reporters bombarded the bishops with questions over whether there was evidence of child abuse and what the bishops planned to do about it.

The generally defensive answers only generated further controversy.

By the close of the assembly April 12, the bishops admitted there undoubtedly were cases of sexual abuse in the Mexican Church, but shied away from promising to present these to the authorities.

Archbishop Sergio Obeso Rivera of Jalapa said these issues should be addressed within the Church.

"Dirty laundry should be washed at home," he told a press conference.

Bishop Renato Ascencio Leon of Ciudad Juarez compared the hierarchy's position to a father who discovers criminals in his family.

"It's not our duty to hand over our sons to civil authorities. A father would never hand over his son," he said.

The media lambasted such comments.

An editorial in the newspaper *La Jornada* said the suggestion that the Church should avoid notifying prosecutors of crimes was "unacceptable, scandalous and probably criminal in itself."

"The bishops talk in the name of the Church, but the Church is the believers," said one broadcaster. "A crime is a crime is a crime and should be reported."

The head of the Mexican bishops' conference, Archbishop Luis Morales Reyes of San Luis Potosi, denied any intention to "cover up or give shelter to crimes." But by the end of the meeting, he said he was refusing to answer any more questions on this issue because such questions were motivated by "a desire to continue wounding this family." †

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4/19/02

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Two Indianapolis schools to consolidate some grades next year

By Jennifer Del Vecchio

St. Rita and St. Andrew the Apostle schools in Indianapolis are forming a partnership to create a "model concept school" to provide more resources for students for the next school year.

Under the new alliance, students in preschool and grades six through eight at St. Rita School, 1733 Dr. Andrew J. Brown Ave., will transfer to St. Andrew the Apostle School, 4052 E. 38th St., this fall.

Students in kindergarten through grade five will remain at St. Rita School. Teachers will either remain at St. Rita or go to St. Andrew or another Catholic school in the archdiocese.

School administrators said the new arrangement will provide the students with more technology and resources.

"This is a positive opportunity for St. Rita," said St. Rita Principal Bernadette Paradise. "This also allows for more in-depth planning."

At the request of Archbishop Daniel M. Buechlein, a task force was formed to explore ways the two schools could form a partnership that would benefit both school communities.

The partnership will lead to new and

innovative ways to deliver education, said Annette "Mickey" Lentz, secretary for Catholic education and faith formation for the archdiocese.

For example, St. Rita and St. Andrew schools will share a music, art and physical education teacher.

It also means that St. Andrew will add 60 new computers, giving each classroom three computers and a lab of 24 computers to serve the students.

This summer, teachers will attend staff development sessions that will focus on new technology in the classroom, said Connie Merski, principal of St. Andrew.

There also will be a focus on using that technology in reading, language arts and math classes.

"We are looking at best practices and strategies to teach our children," Merski said.

The goal is to become a "data driven school," she said, which will allow for more to be done with class assessments and standardized tests to help students learn on an individual basis.

Facility and enrollment issues spurred the changes to a partnership school.

An area of concern at St. Rita was that the facility was better suited to an elementary school curriculum, Paradise said.

St. Rita has open corridors with all the classrooms opening to the gymnasium where there are often shared activities for various age groups.

Once a student gets to middle school, the curriculum requires students to have specialized classes and they move from room to room.

"That movement from room to room with our open corridors is not as conducive to learning," Paradise said.

Also, enrollment in the middle school grades at St. Rita is low. The average class size is about eight children.

At St. Andrew, there are 13 students in sixth grade, 23 students in seventh grade and 20 students in eighth grade.

Merski anticipates that St. Andrew's enrollment will grow from the current 200 students to about 240 students.

While students at St. Rita are not required to go to St. Andrew in the new partnership, Paradise expects many will take advantage of the opportunity.

A model concept school means there will be "larger offerings and an enhanced curriculum," Merski said.

Merski said the idea is about "promoting the highest standards possible to prepare students for the future."

Lentz said it's also about being good

stewards of educational resources and responding to new challenges in education.

"Creating communities within the broader community can only enhance the educational opportunities for our children," Lentz said. "Having created a model school where education is delivered in new and exciting ways will improve learning at all levels. Given time, it will become a beacon of hope for these historic schools of our archdiocese."

Planning is on-going for the initial phase and will continue as goals for the model school concept are implemented through the year.

At St. Andrew, there are still questions, because the concept is new, but people are excited about it, Merski said.

At St. Rita, parishioners want to see success, but "most people, whenever there is change, wish that it could go back to the way it used to be," Paradise said.

Archbishop Buechlein said much prayer and discussion went into the decision.

"Change is always difficult, but when we work together, we can accomplish great things," the archbishop said in a letter to both school communities. "My thanks to all who have helped form this exciting future vision for St. Rita and St. Andrew schools." †

Catholic colleges in the archdiocese to set commencement dates

More than 400 students will graduate from Catholic colleges in the Archdiocese of Indianapolis in May.

Commencement information for the four colleges located in the archdiocese follows:

Marian College

A former chief political adviser and the current federal budget director is the commencement speaker at Marian College in Indianapolis.

Mitchell E. Daniels Jr., who was appointed director of the Office of Management and Budget by President George W. Bush, will speak during graduation ceremonies at 2 p.m. on May 11 at the Colonnade outside Allison Mansion on the Marian College campus. He will receive an honorary doctorate in public service.

The college will graduate 219 seniors. There also will be a Baccalaureate Mass at 10:15 a.m. in the Bishop Chartrand Memorial Chapel in Marian Hall. A buffet for graduates, family, staff and friends will follow. Reservations are required and can be made by calling 317-955-6000.

Daniels, a former senior vice president for Eli Lilly and Co. in Indianapolis, has a long history of political service. He worked with former President Ronald Reagan as chief political adviser and liaison to state and local officials. He also worked on the U.S. Senate campaign of William D. Ruckelshaus and former Indianapolis mayor Richard G. Lugar's re-election campaign. He was administrative assistant to Sen. Lugar in 1977 and executive director of the

Republican Senatorial Committee in 1983.

Daniels graduated from North Central High School in Indianapolis and attended Princeton University, Indiana University School of Law and the Georgetown University Law Center.

Saint Meinrad School of Theology

Bishop Daniel R. Jenky of Peoria, Ill., will be the commencement speaker at Saint Meinrad School of Theology on May 11.

The school, located in St. Meinrad, Ind., will graduate 37 students at 2 p.m. with either a master of divinity degree, a master of arts (Catholic thought and life) degree or a master of theological studies degree.

Pope John Paul II appointed Bishop Jenky to the Diocese of Peoria on Feb. 12. He is the diocese's eighth bishop.

Bishop Jenky, a Holy Cross priest, spent most of his adult life at the University of Notre Dame in various positions, such as associate director and director of campus ministry and instructor in theology for the university. He also was the rector of Sacred Heart Basilica, the university's main church.

In 1997, he was named auxiliary bishop in the Diocese of Fort Wayne-South Bend. As bishop of Peoria, he succeeded Archbishop John J. Myers, who was appointed to head the Archdiocese of Newark, N.J.

Saint Mary-of-the-Woods

The nation's oldest Catholic college for women will graduate more than 120 students from its campus-based, distance learn-

ing and graduate programs on May 11.

Events begin at 10:30 a.m. with a Baccalaureate Mass in the Church of the Immaculate Conception located on the campus in St. Mary-of-the-Woods, Ind., just west of Terre Haute.

At 2 p.m. in the Cecilian Auditorium of Music, Judge Barbara L. Brugnaux, of Vigo Superior Court Division 5 will present the commencement address. She will receive an honorary doctorate in humane letters.

Judge Brugnaux is a 1970 graduate of Saint Mary-of-the-Woods College. She was the first woman judge elected in the

Democratic race for Vigo County Court, Division 5.

Martin University

Martin University in Indianapolis will hold commencement ceremonies at 2 p.m. on May 5.

The university will have 37 graduates. A class representative, yet to be named, will speak at commencement ceremonies.

Benedictine Father Boniface Hardin, a monk from Saint Meinrad, founded the private non-denominational university in 1977. †



Rebels release priests

A representative of the Red Cross accompanies 11 kidnap victims, including Father Luis Teodoro Gonzalez (center) and another priest, as they are freed by their captors, the National Liberation Army, in the eastern Andes on April 10 in Colombia.

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Editorial

Truth doesn't depend upon the situation

What is truth?" That, of course, is the question Pontius Pilate asked Jesus when Jesus said that he had come into the world to testify to the truth. It appears, though, that Pilate isn't the only one who was confused about what truth is. Apparently so are most Americans.

We reported on Page One of our Feb. 22 issue that, according to surveys conducted by Barna Research, most Americans believe moral truth "always depends upon the situation" and they reject the idea of unchanging "moral absolutes." According to the poll results, this is true of the majority of people in all age categories.

A whopping 83 percent of teens said that moral truth always depends on the situation or circumstance. Young adults who believe that weren't far behind—75 percent. It was 55 percent for those aged 36-55 and 61 percent for those over 55. These people all seem to believe in relativism.

When asked how they base their ethical or moral choices, only 20 percent of teens said they did so on "principles or standards." The most common answer, 33 percent, was "whatever feels right or comfortable."

Contrary to what all these people think, there are moral absolutes. There is objective truth and it doesn't depend upon the situation.

Although we are saddened by the results of those polls, we aren't really surprised. As far back as 1993, Pope John Paul II noted what he called "a crisis of truth." To try to combat that crisis, he wrote his encyclical "*Veritatis Splendor*" ("The Splendor of Truth").

He showed that he understood the attitude of the majority of those polled when he wrote, "In contemporary moral thinking all discussions are closely related to one crucial issue: 'human freedom.' Today people have a strong sense of freedom, due to a heightened sense of the dignity of the human person and of his or her uniqueness. This is definitely a positive achievement of modern culture, but it is expressed sometimes in ways that diverge from

the truth about the human person as a creature in the image of God, ways that need to be corrected and purified in the light of faith" (No. 31).

Later he wrote, "Human persons are free. But their freedom is not unlimited; it must halt before the moral law given by God. Human freedom finds its fulfillment precisely in the acceptance of that law. God's law does not reduce or do away with human freedom; instead it protects and promotes that freedom."

We'd like to put a positive spin on the response of those surveyed who said they do "whatever feels right and comfortable." Perhaps, if given the choice, they would have said, "I follow my conscience." St. Bonaventure taught us, "Conscience is like God's herald and messenger. This is why conscience has binding force."

St. Paul taught the Romans, "They [the Gentiles] show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them" (Rom 2:15).

Pope John Paul echoes St. Paul: "Conscience is the application of the natural law to a particular case, an inner dictate for the individual, a summons to do what is good in a particular situation, respecting the universality of the law" (No. 59). We hope this is what the people meant when they said they would choose whatever feels right and comfortable in a given situation. If they have a rightly formed conscience and they follow it, they will feel right and comfortable.

Some acts, however, are intrinsically evil. In *Gaudium et Spes*, the Second Vatican Council listed a number of such acts, especially "whatever is hostile to life itself" (No. 27). And the *Catechism of the Catholic Church* teaches, "There are certain specific kinds of behavior that are always wrong to choose, because choosing them involves a disorder of the will, that is, a moral evil" (No. 1761).

Jesus said, "If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free" (Jn 8:31, 32).

— John F. Fink

Seeking the Face of the Lord

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



Preaching at Mass

Last week, I addressed the new United States norms concerning our posture when celebrating the Eucharist according to the "General Instruction of the new Roman Missal" that is soon to be promulgated.

This week another matter of local liturgical practice requires our attention. On Dec. 13, 2001, Bishop Wilton D. Gregory, president of the United States Conference of Catholic Bishops, signed a decree which is now in effect in all dioceses of the United States. The decree interprets Canon 766 of the general law of the Church and implements particular law concerning the preaching of the Word of God by lay people.

The decree reads: "If necessity requires it in certain circumstances or it seems useful in particular cases, the diocesan bishop can admit lay faithful to preach, to offer spiritual conferences or give instructions in churches, oratories or other sacred places within his diocese, when he judges it to be to the spiritual advantage of the faithful."

The law states further: "In providing for preaching by the lay faithful the diocesan bishop may never dispense from the norm which reserves the homily to the sacred ministers. Preaching by the lay faithful may not take place within the celebration of the Eucharist at the moment reserved for the homily."

In effect, the decree provides that non-ordained persons may preach at times other than "the moment of the homily" at the Eucharist. For example, non-ordained persons may preach at prayer services or paraliturgical devotions such as the Way of the Cross or other occasions.

In the past, I received inquiries asking if and when non-ordained persons who serve as Parish Life Coordinators (who oversee the day-to-day administration of parishes without a full-time pastor), or if and when "pastoral associates" who are involved in the pastoral leadership of a parish may preach.

Last summer, before the annual spring meeting of the bishops of our country, when this norm was debated and adopted, I had informed our pastoral leaders that while the homily must be preached by an ordained priest or deacon, on occasion a lay person may be invited to add his or her reflections to the homily. At the time, I did not foresee that the norm that we would adopt at the bishops' meeting would eliminate this possibility. I mention this so that you know that the practice of inviting reflections at the homily time was pursued in good

faith by some pastors, parish life coordinators and pastoral associates.

Clearly, according to the norm that now interprets Canon 766 for our country, this practice to invite lay people to preach during "the moment reserved for the homily" may not continue. I apologize for any confusion this may cause.

Why do we have the change brought about by this new decree? First of all, it is not for reasons some may think at first. I know that sometimes people wonder, is it because the bishops think non-ordained people are not as capable at preaching as ordained deacons or priests or bishops? In fact, we all know that some lay people are more talented public speakers than some priests. That's not the reason at all.

The real reason has to do with the theology of the sacrament of holy orders and its necessity for the very life of the Church. While the sacrament of baptism empowers all of us to embrace and live and proclaim the Word of God in our lives and as evangelizers, ordination confers on the deacon, priest or bishop the added charism, i.e. divine grace, to proclaim and interpret and teach the Word of God authoritatively.

In order not to blur the essential importance of this charism, the Church establishes that non-ordained persons should not preach during "the moment reserved for the homily."

I should add that "authoritatively" is not about political power or who is "better or worse" as is sometimes interpreted in our culture. Rather, it is about the charism in service of and stewardship for God's Word conferred by the sacrament of orders.

Some may recall that, in my 1998 summer series of articles in *The Criterion*, I wrote about ecclesial ministries and the nature of collaboration in ministry. At that time, I explained why the practice of non-ordained persons preaching the homily at Mass is not permitted for theological reasons and because the practice creates confusion concerning the roles in ecclesial ministry, particularly at Mass.

We need clarity about the diverse roles in ministry for theological reasons. Let's not forget that the Church is of divine institution; it is not merely a product of human history. And so evaluating ecclesial practices only from a political or sociological viewpoint doesn't work. Theology is important, particularly when it touches the very essence of the sacramental life of the Church. †

Archbishop Buechlein's intention for vocations for April

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



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Buscando la Cara del Señor

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



Predicando en la Misa

La semana pasada comenté sobre nuestra posición con relación a las nuevas normas de los Estados Unidos para la celebración de la Eucaristía en concordancia a la Instrucción General del nuevo Misal Romano que será promulgado muy pronto.

Esta semana llama nuestra atención otro punto de la costumbre litúrgica local. El 13 de diciembre del 2001, el Obispo Wilton D. Gregory, quien es el presidente de la Conferencia Católica de Obispos de los Estados Unidos, firmó un decreto que ya está en efecto en todas las Arquidiócesis de los Estados Unidos. El decreto interpreta el Canon 766 de la ley general de la Iglesia e implementa la ley particular en relación con la predicación de la Palabra de Dios por las personas laicas.

El decreto establece: "Si la necesidad así lo requiere bajo algunas circunstancias o parece útil en algunos casos en particular, el obispo diocesano puede admitir a un fiel laico el predicar, dar conferencias espirituales, o dar instrucciones en las iglesias, oratorios u otros lugares sagrados dentro de la Diócesis, cuando él juzgue que será en ventaja espiritual para los fieles".

La ley establece más adelante: "Aunque la predicación sea hecha por un laico fiel, el obispo diocesano siempre deberá decir la homilía, en consecuencia se reserva a los ministros sagrados la norma de administrar la homilía. La predicación por parte de un laico fiel no puede celebrarse durante la eucaristía en el momento reservado para la homilía".

De hecho el decreto provee que las personas no-ordenadas pueden predicar en la Eucaristía en otro momento distinto a la "homilía". Por ejemplo, personas no ordenadas pueden predicar en servicios de oración o en devociones para-litúrgicas tales como el Vía Crucis o en otras ocasiones.

En el pasado he recibido solicitudes preguntando si cuando las personas no-ordenadas que fungen como Coordinadoras de la Vida Parroquial (que presencia la administración diaria de las parroquias que no tienen un pastor a tiempo completo), o los "asociados pastorales" que están involucrados en el liderazgo pastoral de una parroquia pueden predicar.

El verano pasado, antes de la reunión anual de primavera de los obispos de nuestro país, cuando se debatió y se adoptó esta norma, informé a nuestros líderes pastorales que aunque la homilía debe ser predicada por un sacerdote ordenado o un diácono, en algunas ocasiones una persona laica puede ser invitada a añadir a la homilía su reflexión particular. En el momento que mencioné esto no preví que la norma que se adoptó en la reunión de los obispos eliminaría esta posibilidad. Lo menciono para que ustedes sepan que la práctica de invitar a reflexionar en la homilía fue empleada de buena fe por

algunos pastores, coordinadores de la vida parroquial y pastores asociados.

Claramente, de acuerdo con la norma que ahora interpreta el Canon 766 para nuestro país, esta costumbre de invitar a las personas laicas a predicar durante "el momento reservado para la homilía", puede que no continúe. Pido disculpas por cualquier confusión que esto pueda provocar.

¿Por qué el cambio a través de este nuevo decreto? Primero que nada, no es por las razones que algunos podamos pensar. Yo sé que algunas veces las personas se preguntan si es porque los obispos piensan que las personas no-ordenadas no son capaces de predicar como los diáconos o sacerdotes ordenados o los obispos. De hecho, todos sabemos que algunas personas laicas son oradores públicos más talentosas que algunos sacerdotes. Definitivamente ésa no es la razón, en lo absoluto.

La verdadera razón tiene que ver con la teología del Sacramento de los órdenes sagrados y es una necesidad para la vida misma de la Iglesia. Mientras el Sacramento del bautismo nos autoriza a abrazar, vivir y proclamar la Palabra de Dios en nuestras vidas, y como evangelizadores, la ordenación confiere al diácono, sacerdote u obispo el carisma añadido, por ejemplo la gracia divina para proclamar, interpretar y enseñar la Palabra de Dios con autoridad.

Para no eliminar la importancia esencial de este carisma la Iglesia establece que las personas que no están ordenadas no deben predicar durante "el momento reservado para la homilía".

Yo debo añadir que "autoritariamente" no es sobre poder político o quien es "mejor o peor" como se interpreta muchas veces en nuestra cultura. Es más sobre el servicio y mayordomía del carisma para la Palabra de Dios conferido por el Sacramento de la ordenación.

Algunos recordarán que en mi serie de artículos del *Criterion* del verano de 1998, escribí sobre los ministerios eclesiásticos y la naturaleza de la colaboración en el ministerio. En aquella oportunidad expliqué porqué no se permitía teológicamente la costumbre de la predicación por parte de personas no-ordenadas en la Misa y porqué las costumbres crean confusión en cuanto a los papeles en el ministerio eclesiástico, particularmente en la Misa.

Necesitamos claridad sobre las razones teológicas en los diversos papeles del ministerio. No olvidemos que la Iglesia es una institución divina. Y no un simple producto de la historia humana. Y evaluando las costumbres eclesiásticas solamente desde un punto de vista político o sociológico no funciona. La teología es importante, especialmente cuando toca la esencia de la vida sacramental de la Iglesia. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Let's encourage boys to be altar servers

Do we not encourage boys to be altar servers anymore? It doesn't seem so, at least not in my home parish as well as others we visit from time to time. It may be my imagination, but there appears to be fewer and fewer boys serving and more and more girls.

I don't have anything against the girls serving, I think it is great that they want to, but I believe boys should be encouraged to do so as well. When I was a boy, it was considered a great honor and privilege to be an altar boy (that was what we called them then). That was back in the Latin days and it was quite a task to learn all the Latin responses. The good sister that trained us made us be perfect in our responses before we were permitted to serve the first time and then only with an elder, experienced altar boy.

I think our pastor, Father John Patrick Hannon, at Sacred Heart Church in Louisville considered this one of the ways to encourage religious vocations, and he took every opportunity to do just that. I believe most every one of his altar boys gave that vocation some consideration during those early years. With the shortage of priests now existing and getting

worse, and since women, at the present time, are not eligible for ordination, we should take every opportunity to let boys see the benefits and blessings of the priesthood, and being chosen to be a server is one of those ways.

We here in southern Indiana as well as the Louisville area have another splendid opportunity if we would just use it. Saint Meinrad Archabbey and School of Theology is such a short distance away, and it would be a simple matter to arrange field trips there so that the boys could enjoy the rich experience of the priests and monks. Tours could be arranged as well as meetings with the monks and maybe seminarians to explain just what the priesthood and religious life means to them and why they are there. I believe the holiness that surrounds Saint Meinrad and other places such as Gethsemane might just have a lasting effect.

This would seem to be an excellent project for a Knights of Columbus council or men's club, etc., to encourage vocations.

Prayers and encouragement from parents and family would also be a big plus. My family was not so blessed, but I don't know of anything which would have made me prouder.

W.L. O'Bryan, New Albany

Research for the Church/James D. Davidson

Rethinking the government's poverty line and justice

In their 1986 pastoral letter "Economic Justice for All," the American bishops urged Catholics to think of poverty as a matter of economic justice, not just a matter of minimal subsistence. Defining poverty as "a lack of sufficient material resources required for a decent life," the bishops challenged us to think of poverty as a condition that deprives many Americans of the resources they need to live productive lives, provide for their families and participate in the life of their communities.

If we think of poverty in these terms, we might be dismayed to learn how the U.S. government measures poverty, what its poverty line means in real-life terms, and that its figures probably underestimate the actual amount of poverty in our society. Let me explain.

In the context of President Lyndon Johnson's War on Poverty, the government wanted to determine how much poverty there was in America. It adopted a formula consisting of two components: the cost of food and all other expenses (such as clothing, rent/mortgage, transportation, education, medical bills and entertainment).

When faced with a choice between four U.S. Department of Agriculture (USDA) food plans ("liberal," "moderate," "low cost" and an "economy" plan meant for "temporary or emergency use when funds are low"), the government chose the economy plan and calculated the cost of the items in that food plan. Using USDA estimates that families of three or more people spend about one-third of their income on food, the government multiplied the cost of the economy food plan by three (to cover the cost of other family expenses).

The result was a dollar figure that was known as the poverty threshold. The same formula has been used ever since. Each year, the threshold is adjusted to take into account increases in the cost of living. Thresholds are computed for unrelated individuals and families of different sizes.

In 2000, the poverty line for an individual was \$8,794; for a family of four, it was \$17,603. Here's what these amounts mean in real-life terms. A poor individual living

on \$8,794 has about \$24 a day to live on. Using the government's one-third/two-thirds formula, that amounts to \$8 per day to eat and \$16 a day for all other expenses. A poor family of four living on \$17,603 has about \$48 per day to live on (\$8 per day for food, \$32 for everything else).

Based on these figures, the government estimates that about 31 million individuals (11 percent of all Americans) are poor. About 6 million families, or nine percent of all families, are poor. All percentages are considerably higher for African-Americans and Hispanics than for whites and Asians.

In my view, there is a sizable gap between the Church's social teachings and the government's approach to poverty. The government's approach does not see poverty in relation to the overall distribution of the nation's social and economic resources (e.g., relative to the median income for individuals or families). Instead, it defines poverty in purely absolute terms (as the total number of dollars needed for minimal subsistence).

Instead of using a food plan that would provide an adequate diet over time, it relies on an economy plan that was meant for temporary or emergency purposes only. Although the average American family might spend one-third of its income on food, the average poor family spends a larger percentage of its income on food (in effect, it must "borrow" from the non-food portion of its budgets to feed its members).

Using pre-tax income, instead of after-tax income, as its standard, the poverty line does not make allowances for the dent that taxes put in low-income family incomes. Finally, although the government's measure adjusts for increases in the cost of living, it does not adjust for increases in the standard of living.

Thus, the government's official measure of poverty has several serious limitations. It is quite likely that other measures reflecting Catholic social principles would show there is considerably more poverty in our society than government figures indicate.

(James D. Davidson is professor of sociology at Purdue University. His latest book is *American Catholics: Gender, Generation, and Commitment*, published by Alta Mira Press in 2001.) †

La intención del Arzobispo Buechlein para vocaciones en abril

Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Check It Out . . .

Cardinal Ritter High School in Indianapolis will host its **eighth annual 500 Race Party** on May 22 at the Healthplex Sports Club, 3660 W. Guion Road, in Indianapolis. Doors open at 6 p.m. with a buffet dinner and silent auction. There will be a live auction at 7:30 p.m. Black and white attire is encouraged, and those attending must be 21 years old. The cost is \$50 per person or a table of 10 for \$400. Proceeds will provide scholarships and financial aid to students attending Cardinal Ritter High School. For more information, call the school's developmental office at 317-927-7825.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering several retreats this summer. **"Is the Fire in My Heart Still Burning?"** will be held from June 9-14 and is offered for women religious. Jesuit Father Tom Widner will host the retreat, which will be a time of rest and relaxation, as well as a time for participants to meet other women religious from around the Midwest. The cost for this retreat is \$300. The second retreat, **"Prayer Made Simple and Joyful,"** will be held from Aug. 9-11. It will be led by Father John Catoir, chairman of The Christophers and a Catholic News Service columnist for *The Criterion*. He will present a retreat that will focus on prayer as a means to obtain the joyful spirit that Christ came to bring us. This retreat costs \$165, or \$300 for a married couple. The third retreat is titled **"Pennies from Heaven"** and will take place from Aug. 16-18. The retreat will be led by Bishop Robert F. Morneau, auxiliary bishop of the Diocese of Green Bay, Wis. Bishop Morneau will discuss how to find the pennies of God's grace that he plants about our lives, how to be grateful for them and how to share them with others. The cost of this retreat is \$165 per person, or \$300 per married couple. For more information on these retreats, call the retreat house at 317-545-7681.

The Marian Center of Indianapolis will sponsor **"St. Joseph: His Work in the Church Yesterday and Today"** at 6:30 p.m. on May 1, the feast of St. Joseph the Worker, in the Chapel at Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis. There will be a Mass, followed by a talk by Msgr. Joseph F. Schaedel, vicar general. The evening is free, but a free-will

donation is appreciated. All are invited. For more information, call 317-924-3982.

St. Francis Hospital and Health Centers is looking for **graduates of the neonatal intensive care unit (NICU) or the St. Francis Special Care Nursery**, as it was known before 1995, for a May 11 reunion. All graduates and their parents are invited to attend the reunion from 10 a.m. to 2 p.m. at St. Francis Hospital, 8111 S. Emerson Ave., in Indianapolis. Attendees will be able to visit with former nurses, physicians and fellow graduates as well as participate in the St. Francis Family Festival, which will be held simultaneously. Those attending are asked to R.S.V.P. For more information or to R.S.V.P., call St. Francis Hospital at 317-782-7993. For more information about the Family Festival, call 317-782-7997.

Cathedral High School, 5225 E. 56th St., in Indianapolis, will present **"Starmites! A Superhero Musical Fantasy"** in its O'Malia Performing Arts Center. The musical will begin at 7:30 p.m. on April 18-21 and at 3 p.m. on April 21. Reserved seating is \$10 and general admission is \$7. For tickets, call 317-543-4942, ext. 380. For more information, call 317-542-1481, ext. 344.

Special Religious Education of the Archdiocese of Indianapolis (SPRED) is having an **archdiocesan liturgy** at 3 p.m. on April 28 at St. Andrew the Apostle Church, 3922 E. 38th St., in Indianapolis. All persons with developmental disabilities or other special needs, their families and other interested persons are invited to the liturgy. Msgr. Joseph F. Schaedel, vicar general, will preside. A number of SPRED participants will be presented for the sacraments of initiation. A reception immediately follows the liturgy. For more information, call SPRED at 317-377-0592.

The North American Conference of Separated and Divorced Catholics will present its **annual International Conference and Leadership Seminars** for 2001, titled "From Worry to Wonder: Dancing in God's Light," in June on the campus of the University of Notre Dame, in South Bend, Ind., in the Diocese of Fort Wayne/South Bend. The pre-conference leadership

seminars run from June 25-28. The topics are "Everything You've Always Wanted to Know about Divorce Ministry," "Ministering with Single-Parent Families" and "Living in God's Embrace," which is a ministry renewal seminar. The international conference runs from June 28-July 1. The conference highlights include keynote presentations by Father Richard Sparks, Father Joe Grizone and Dorothy Levesque, more than 25 workshops, a Friday night concert by Shellie Jacobs, a Saturday banquet and nightly socials. The North American Conference of Separated and Divorced Catholics is a nonprofit organization that has been creating a network of support for families experiencing separation and divorce since 1975. For more information, call the central office at 541-893-6089, or e-mail krista@nacsdc.org, or visit www.nacsdc.org.

The Saint Vincent de Paul Society is having an **Estate Sale** from 8 a.m. to 8 p.m. on May 2-3 at its distribution center, 1201 E. Maryland St., in Indianapolis. The sale will feature antiques, special event clothing, artwork and unique furniture, among other items. The funds generated by the sale are used to purchase high demand items for distribution to the needy. For more information, call the distribution center at 317-687-1006.

There will be an **Archdiocesan Youth Rally** from 1 p.m. to 7 p.m. on May 5 at Huber's Plantation Hall in Starlight. The theme is "Crossing the Road of Hope." There will be several seminars for the teen-agers to choose from. Late registrations will be accepted until April 22. For more information, call the Office for Youth and Family Ministries at 317-236-1596, or 317-236-1439, or 800-382-9836, ext. 1596 or ext. 1439.

The Marian College Alumni Chorale will perform during an 11 a.m. Mass on April 21 in the Marian Hall Chapel on the campus, located at 3200 Cold Spring Road in Indianapolis. All are invited. For more information, or to join the alumni choir, call the alumni office at 317-955-6245 or 317-955-6210, or e-mail alumni@marian.edu.

"Fiddler on the Roof" will be presented by Father Thomas Scecina Memorial High School students at 7:30 p.m. on April 26, 7:30 p.m. on April 27 and 2:30 p.m. on April 28 on the stage at Thomas Carr Howe Middle School, 4900 Julian Ave., in Indianapolis. Tickets will be sold at the door, and are \$8 for adults and \$6 for students. Scecina students will be admitted free when they present their school I.D. For more information, call the school office at 317-356-6377. †



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VIPs . . .



Robert and Marcia Page, members of Holy Name Parish in Beech Grove, will celebrate their 50th wedding anniversary on April 20 with a 1:30 p.m. Mass at their parish, followed by a reception. The couple was married on April 19, 1952 at Holy Name Church. They have five children: Deborah Rademacher, Brian, Jeffrey, Michael and Scott Page. They have 13 grandchildren and one great-grandchild. †

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

Changing Lanes (Paramount)
Rated **A-III (Adults)** because of brief violence, much menace and intermittent rough language with some profanity.
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Frailty (Lions Gate)
Rated **A-IV (Adults with Reservations)** because of intermittent violence including a suicide and some rough language.
Rated **R (Restricted)** by the MPAA.

The Sweetest Thing (Columbia)
Rated **O (Morally Offensive)** because of benign view of promiscuity, several explicit sexual situations and many gross references, partial nudity and recurring rough language.
Rated **R (Restricted)** by the MPAA. †

GRANTS

continued from page 1

offset a deficit in its budget. Diane Ravey, the principal, said that some registered students who had already been budgeted for did not return to the school, which put the school in need to make up for the lost income.

"We were really excited about it," she said. "We'll be able to pay the things that we need to pay."

Father Michael Shawe Memorial Jr./Sr. High School in Madison received \$8,000 for a new copying machine.

A repair to a water line left the pavement in front of the school at St. Andrew the Apostle Parish in Indianapolis needing repairs—along with several potholes that needed to be patched. They received \$5,000 to help pay for it.

St. Gabriel Parish in Indianapolis plans to use some of the \$5,000 it received to develop its Spanish-speaking ministry.

All this was made possible by the parishes that chose to give their surplus United Catholic Appeal dollars to the

Home Mission Fund.

Though all the money has not yet been collected from last year's United Catholic Appeal, 128 of the 151 participating parishes in the archdiocese made the commitment to designate some or all of their surplus to the Home Mission Fund. About 50 parishes are on target to have such a surplus.

Because of this generosity, the amount of money that will be given to needy parishes next year is projected to increase by 29 percent.

The number of applicants is going up as well. During the first allocation, there were 10 applicants and eight awards given. This time, there were 30 applicants and 10 awards given.

The deadline for applications for the next allocation is May 31. It is expected that more than \$300,000 will be distributed.

(For more information for parishes and schools that wish to apply for grant money from the St. Francis Xavier Home Mission Fund, call the Office of Stewardship and Development at 317-236-1425, or 800-382-9836, ext. 1425.) †

Catholic Campaign for Human Development grant deadline is May 10

By Brandon A. Evans

Opportunities to get seed money are springing up for grassroots organizations in the Archdiocese of Indianapolis.

May 10 is the local deadline for such groups to apply for grant money with the Catholic Campaign for Human Development (CCHD).

The archdiocese has been involved with the campaign since the 1970s. It is a national group that was started by the Catholic bishops of the United States.

"The purpose of the Catholic Campaign for Human Development is to empower people to help themselves," said Thomas Gaybrick, the local director of CCHD and the secretary for Catholic Charities and Family Ministries in the archdiocese. "The way that it does that most often is through the provision of seed money."

That seed money, given in the form of grants, is meant to help grassroots organizations get to their feet and begin the work of projects such as voter registration, community organizations and job training programs.

Each year, local dioceses have a collection for CCHD. Of that collection, the archdiocese keeps 25 percent and gives 75 percent to the national office, Gaybrick said.

The 25 percent kept by the archdiocese is used to fund groups that only need a maximum of \$5,000 in grant money. For example, last year about \$30,500 was available for local grants.

One of those recipients was the Citizen's Action Coalition Education Fund, headed by program director John Cardwell.

He said that the group received \$5,000 which will be used to help its ministry of securing help for those in the Indianapolis area who have had their heating turned off.

Cardwell said that this issue has become more pressing after the cold weather that the state was subjected to last year. His group is trying to develop a network of individuals and organizations that have the capacity to mobilize people on this and other issues.

The Citizen's Action Coalition Education Fund also works with other aspects of the community as well as with farming families.

"We think it's real, real important to work with local Churches and neighborhood groups ... to try to empower all

areas of our community," Cardwell said.

Mary Anne Schaefer, the program director of Catholic Social Service's Family Growth Program, said that the organization received \$5,000.

The program works on conflict resolution with area children, and the money has helped Schaefer and others be able to help children more effectively.

"It gave us the ability to go into the schools to do this with the kids," she said.

Since the fall, the program has visited three Catholic schools and one public school. It has served 643 children.

Schaefer said the Family Growth Program intends to apply for another grant in the coming year.

Groups that need a larger grant—one that is in the range of the tens of thousands of dollars—can apply for a national grant. The request first goes through the local committee, then through the archbishop, before it can go to the national committee for review.

Gaybrick said that the local committee carefully screens each group to make sure that none of their goals or operations come into direct conflict with the teaching of the Catholic Church or with the empowerment goals of the CCHD.

Some years, a diocese may get more grant money back for local organizations than it gave to the national group in the first place.

Last year, the archdiocese sent about \$91,600 to the national CCHD and received \$130,000 for four organizations. But that doesn't happen every year; the money goes where it is most needed.

"There are a lot of variables that can enter into this from year to year," Gaybrick said. Sometimes the archdiocese doesn't get any national grant applications. Sometimes those received are not accepted for various reasons. Other times they are turned down at the national level.

"The national [CCHD] tries very hard to be fair about all of this," he said.

If the archdiocese doesn't get any money back, Gaybrick does not consider it a failure. The money must have been needed somewhere else. The money that people gave in the archdiocese went toward the mission of the Church.

"It's a commitment on the part of the Catholic Church in the United States to help persons throughout all of the dioceses, to empower them and to help them find their way out of poverty," he said. †

St. Francis Xavier Home Mission Fund Grants

Awards granted from the St. Francis Xavier Home Mission Fund in Spring 2002:

- All Saints School, Indianapolis, \$5,000 for marketing for a year-round education program and for aid in completing the initial financial obligation to the Indianapolis Marion County Public Library Shared System.
- Father Michael Shawe Memorial Jr./Sr. High School, Madison, \$8,000 for the purchase of a new photocopier machine.
- Holy Angels School, Indianapolis, \$5,000 for tuition expenses.
- Holy Cross School, Indianapolis, \$5,000 for utilities.
- Our Lady of Lourdes Parish, Indianapolis, \$7,000 to supplement the salary of a business manager.
- St. Andrew the Apostle Parish, Indianapolis, \$5,000 for resurfacing the school entry over a new water line.
- St. Gabriel Parish, Indianapolis, \$5,000 for developing the parish's Spanish-speaking ministry.
- St. Paul's Elementary School, New Alsace, \$10,000 for unexpected tuition expenses.
- St. Rita Parish, Indianapolis, \$5,000 for parish expenses.
- St. Thomas Aquinas School, Indianapolis, \$5,000 for tuition expenses. †



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Assisted reproductive technology violates God's plan, ethicist says

By Mary Ann Wyand

Assisted reproductive technology is morally wrong because it uses human beings as a means to an end, Dr. Gary R. Wright told more than 100 pro-life supporters attending the final Lenten Pro-Life Speaker Series program on March 20 at Holy Rosary Parish in Indianapolis.

The physician ethicist at St. Vincent Hospitals and Health Services in Indianapolis said Catholic Church teachings oppose assisted reproductive technology because scientific efforts to manipulate conception do not respect the sanctity and dignity of life and God's unitive and procreative plan for marriage.

"The transmission of human life is an act of procreation that should be the result of personal and conscious acts" by husbands and wives, he said. "Sadly, Catholics are contracepting [practicing artificial birth control] and participating in in-vitro fertilization at about the same rate as the general public is right now."

Assisted reproductive technology is a completely unregulated, for-profit industry in the United States, he said, that generates about \$69 billion a year.

Bioethics discussions about assisted reproductive technology also have to encompass "contraception, sexuality and man's desire to control his own procreation," he said, "which is really the heart of the conflict that we have in today's society."

In addition to the "old-fashioned method of conception involving a man and woman and privacy," Dr. Wright said, scientific advancements now enable medical specialists to utilize a number of variations of assisted reproductive technology to help infertile couples conceive and bear children.

"The woman can have her eggs

fertilized by donor sperm," he said. "The woman can use a donor egg fertilized by a partner's sperm. The woman can carry an embryo made of a donor's egg that has been fertilized by another donor's sperm."

"The woman can receive donated embryos from a family that has successfully completed in-vitro fertilization and has donated extra embryos," he said. "This is often called embryo adoption. Some doctors like it because the infertile couple does not choose the egg or the sperm donors, so there are no accusations of genetic engineering in these cases."

"If the woman's ovaries and uterus aren't functioning, her partner's sperm can be injected into another woman to fertilize her eggs," he said, which is known as surrogate motherhood.

"The woman's eggs can be retrieved and inseminated with a partner's sperm," he said, "then transferred to the uterus of another woman who is considered to be a gestational surrogate. The couple can use donor eggs and donor sperm to create an embryo that is placed in the uterus of the gestational surrogate, and none of these people is genetically related to the child, so the birth is essentially considered an adoption."

In yet another variation of assisted reproductive technology, Dr. Wright said, "eggs from two different donors can be fertilized and the embryos transferred to the woman. If twins are born, the children could have different genetic mothers."

While the Church opposes assisted reproductive technology, he said, married couples can use some fertility drugs to enhance their ability to conceive children.

The Church opposes in-vitro fertilization, which involves "taking a donor egg, usually retrieved from the genetic mother, and collecting sperm from the genetic father," he said, "placing them in a petri

dish and creating embryos which will then be placed in the mother's uterus about four or five days after development."

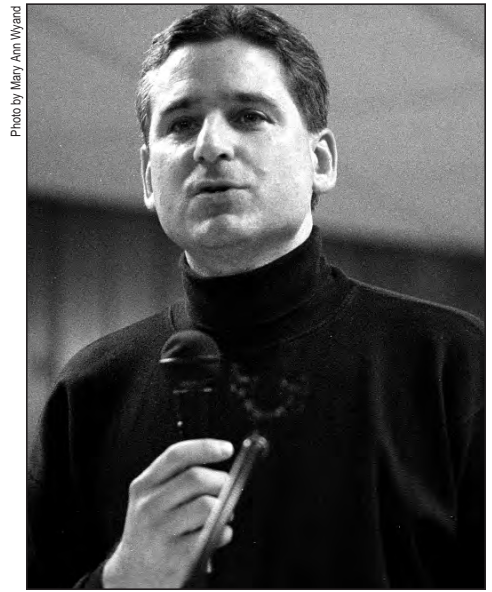
Ethical and legal issues related to in-vitro fertilization become even more complicated, he said, when couples elect to have some of the embryos frozen for future use.

"There are many legal issues surrounding this issue in the United States," Dr. Wright said. "To my knowledge, right now there have been seven precedent-setting cases in the United States [involving the custody of frozen embryos] and the embryos have either been recommended to be destroyed or, in one case, allowed to exist in perpetuity in a frozen state."

In contrast, he said, married couples that practice the Natural Family Planning method of monitoring ovulation, which is promoted by the Catholic Church, are respecting the sanctity and dignity of life, the gift of sexuality, and the God-given unitive and procreative aspects of marriage.

"The Church teaches us that we need to realize that every human being is created in God's image and is destined for union with God," Dr. Wright said. "The Church calls us to show the utmost respect for every human life from the moment of conception to natural death. The Church also has consistently rejected the [secular] suggestion that an embryo has no moral status."

Couples that practice in-vitro fertilization may not realize that extra embryos, which are frozen for future use, are not considered viable by infertility specialists after five years of storage, he said. "The average infertility specialist will not use an embryo that has been frozen for greater than five years because the success rate [for a live birth] drops dramatically."



Dr. Gary R. Wright, a physician ethicist at St. Vincent Hospitals and Health Services in Indianapolis, discusses ethical issues surrounding assisted reproductive technology. He is a member of Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese.

As a society, he said, "we are enamored with science and look to science to fulfill every medical cure for us. I think there is a good [ethical] foundation that should prevent science and scientists from using human beings as a means to an end. But we are a society that intensely respects autonomy and the autonomous right to do things like medical research, and big dollars are being spent [on research to cure diseases]."

The Catholic Church "mourns with those couples who yearn to biologically procreate," he said, but there are alternatives to assisted reproductive technology. Couples can experience social parenthood through adoption, foster parenting and helping care for nieces and nephews. †

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As Powell continues meetings, pope prays for peace in Holy Land

VATICAN CITY (CNS)—As U.S. Secretary of State Colin Powell continued his meetings with Israeli and Palestinian officials, Pope John Paul II prayed for the success of his mission and for an end to the suffering in the Holy Land.

At the end of an April 14 beatification Mass, Pope John Paul said Israelis and Palestinians had sent him appeals for prayers and assistance.

Speaking with great emphasis, the pope said, "I assure all of them of my spiritual and human solidarity."

The pope asked thousands of people in St. Peter's Square "to pray that the efforts under way to re-establish respect for persons and goods and to promote the development of a just and lasting peace would be crowned with success."

On April 15, the pontiff telephoned the Franciscan friars under siege in the Church of the Nativity compound in Bethlehem, West Bank. Some 200 Palestinians, many of them heavily armed, broke into the church April 2 and have been holed up in the compound ever since. The Israeli army had the entire complex surrounded and sealed off.

"The pope thanked us for the fidelity we have for the

holy shrine," said Franciscan Father Amjad Sabbara, who is at the convent. "He said some beautiful words and gave us courage."

Powell arrived in Israel April 11 and held meetings with Israeli Prime Minister Ariel Sharon, Palestinian leader Yasser Arafat and representatives of humanitarian agencies.

The secretary of state also met April 13 with religious leaders, including Latin Catholic Patriarch Michel Sabbah of Jerusalem and Father Giovanni Battistelli, head of the Franciscans in the Holy Land.

Patriarch Sabbah then flew to Rome for an April 15 meeting with Pope John Paul.

The Christian leaders told Powell they are concerned for the fate of Israelis and Palestinians now and in the future.

"We want security for the Israelis and justice and freedom for the Palestinians," they said in a letter to Powell.

The meeting included a discussion of the suffering of the Palestinian population under a two-week siege by the Israeli military and of the situation at the Church of the Nativity in Bethlehem.

The compound surrounding the church, which marks the site of Jesus' birth, is home to about 40 Franciscan friars and sisters as well as Armenian Orthodox and Greek Orthodox monks.

The Israeli Embassy to the Vatican said April 10 the Palestinians were using the friars as a "protective shield" in violation of international law, a "war crime" that endangered the lives of civilians.

A day earlier, Israeli President Moshe Katsav sent Pope John Paul a letter assuring him that the Israelis had no intention of damaging the church or harming the religious inside the compound.

However, on April 10 an Armenian monk, apparently mistaken for one of the Palestinians, was shot by an Israeli sniper. The army transported the monk to a local hospital.

A Palestinian inside the compound was shot April 13, said a Franciscan spokesman, Father David Jaeger. The wounded man was carried into the church, where he died.

The Israeli Defense Forces said the man was preparing to open fire on Israeli soldiers around the compound. The body, as well as that of another Palestinian killed earlier in the standoff, had not yet been evacuated.

However, two injured Palestinians were evacuated



Bethlehem's Church of the Nativity steeple towers above smoke from nearby explosions in Manger Square on April 15. Some 200 Palestinians remained in the church, while U.S. Secretary of State Colin Powell continued his efforts to broker a cease-fire between Israelis and Palestinians. Pope John Paul II prayed for the success of Powell's mission and an end to suffering in the Holy Land.



U.S. Secretary of State Colin Powell speaks at a news conference after meeting with President Emile Lahoud of Lebanon on April 15. Pope John Paul II prayed that Powell's mission would succeed and lead to the development of a "just and lasting peace."

from the church compound April 14, said Father Sabbara. In addition, the Israeli army allowed some medicine, water and supplies into the compound, he said.

The friar said the Franciscans inside the compound were "exhausted" but continued to pray "even more than before." He said that despite the shortage of food, they were "managing."

"We are prepared to do this. It is our sacrifice for the holy shrine and for peace," he said.

The curfew on Bethlehem was lifted for five hours on April 15 to allow residents to buy supplies. Bethlehem residents lined up at automatic teller machines to withdraw money and bought what little produce was available. Families who had been indoors for two weeks piled into cars and drove through the city, and parents took their young children for walks to nearby stores to buy chocolate and candy.

In Rome, the superior general of the Franciscans, Father Giacomo Bini, reiterated April 11 the Franciscans' position that the friars inside the Nativity complex "cannot be considered as hostages" since they have remained of their own free will, committed to continuing their work as custodians of Jesus' birthplace.

The Islamic-Catholic Liaison Committee, which works under the Pontifical Council for Interreligious Dialogue and the International Islamic Forum for Dialogue, issued a call for an immediate cease-fire and "the withdrawal of the war machine."

The statement, released April 15, said dialogue was the only way to bring peace to the Middle East and called on Christians and Muslims around the world to support all initiatives aimed at stopping the violence in the Holy Land.

"We appeal for respect for the sacred character of the holy places, whose indemnity should be guaranteed," said the statement signed by Bishop Michael Fitzgerald, secretary of the pontifical council, and Hamid al-Rifaie, president of the Islamic forum.

The statement also condemned the practice of withholding water, food and medical care as a weapon in the conflict.

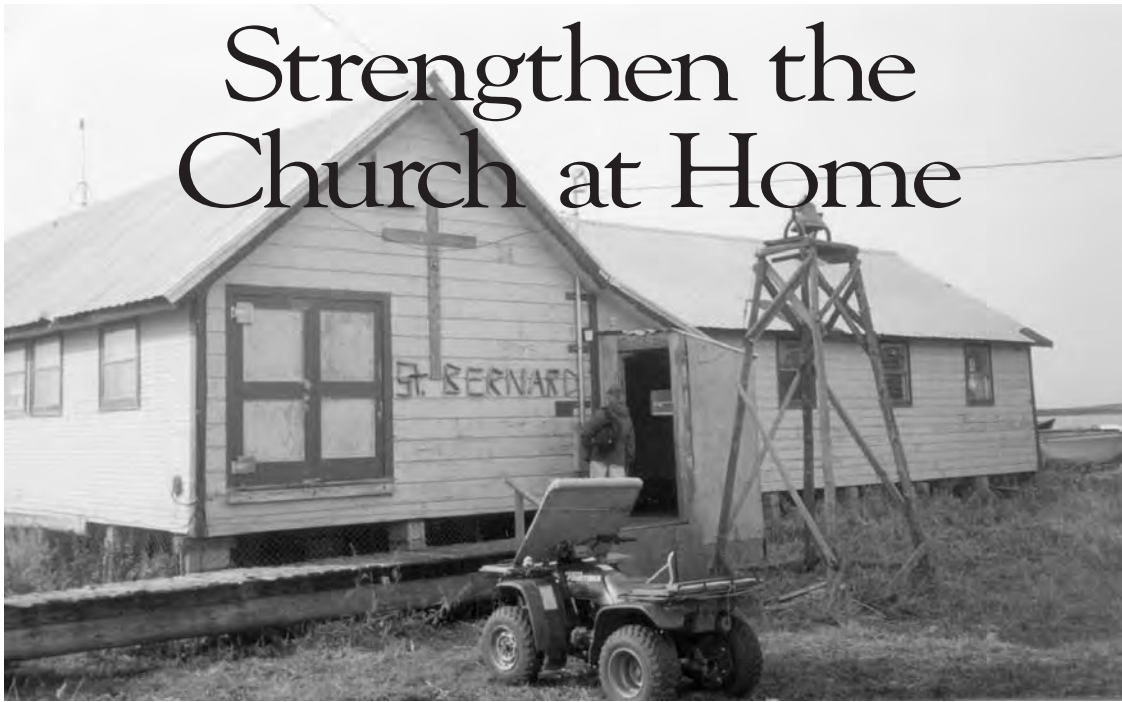
Speaking about religious intolerance at a Geneva meeting of the U.N. Human Rights Commission, a Vatican official said the sacred nature of holy sites, particularly in the Holy Land, always must be respected, especially in times of conflict.

"Disrespect for or misuse of these sites constitutes a violation of international norms as well as of bilateral agreements," said Archbishop Diarmuid Martin, Vatican representative to Geneva-based U.N. offices.

Respect for and unrestricted access to holy sites "is a precondition for fostering a climate of dialogue between religions in the Middle East in the service of peace," he said.

Meanwhile, Israeli Prime Minister Ariel Sharon reiterated that the only way out of the confrontation was for the Palestinian gunmen—whom Israelis say are responsible for a number of suicide bombings and other violent attacks on Israeli civilians—to turn themselves in or to agree to go into exile. †

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- **Diocese of Brownsville**—there are more than 700,000 Catholics, many of whom don't speak English. At the present growth rate, by the year 2003, there will be one priest for every 12,000 Catholics.
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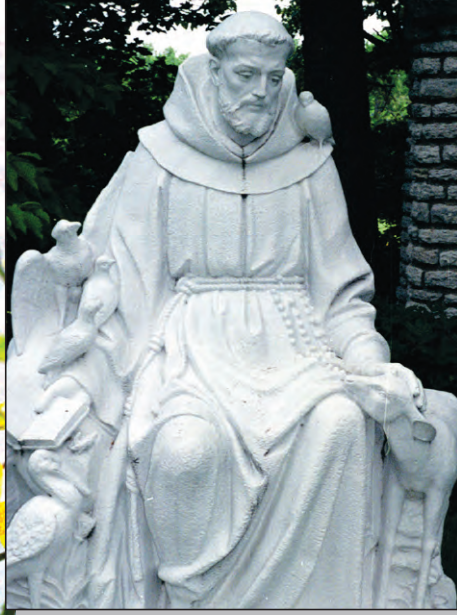
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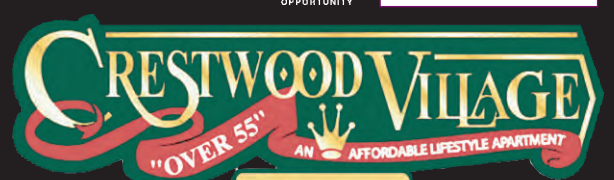
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SCOUTS

continued from page 1

made promises to serve God, family and country.

"The Eagle Scout award is a great achievement for Scott and Aaron, and for all the people of St. Jude Parish, too," said Father Gerald Kirkhoff, the pastor.

Becoming an Eagle Scout is hard work. According to Sturm, only one in every 50 boys that start in Scouting ever make it to the elusive rank.

"In my opinion, Scouting is only as good as its leadership," the archbishop said. Judging by the quality of Scouts around town, that leadership is exemplary, he said.

To become Eagle Scouts, Scott and Aaron had to earn 21 merit badges, 12 of which were specifically required. Merit badges can be earned in areas such as camping, citizenship, emergency preparedness, swimming, cycling and biking.

"A merit badge is not meant to make a boy an expert. It's to expose him to the subject," Sturm said.

They also had to go before the local Scout committee for review.

"It's kind of like a job interview, only a little more intense," Sturm said.

The boys had to exhibit leadership and service within the community, which at times proved to be difficult.

Aaron, who wishes to fill the shoes of his scoutmaster someday, had to meet the challenge of a new role in being a leader.

"I do more following than I do leading," he said. "It's kind of hard when you have all this stuff that needs to get done."

His brother agreed. "We had to show a lot of leadership, and work with people that we didn't know sometimes," Scott said. He described an Eagle Scout as "somebody who can lead and depend on more than just themselves to get things done."

For Scott, part of that dependence is trusting that God will help and relying on the help of others.

That cooperation with others was essential for the project each teen had to do to become an Eagle Scout.

Scott helped repair the new Our Lady of Gaudalupe Convent—he fixed the fence, painted the garage and put new gutters on the building. He didn't do it alone, either. He organized about a dozen people to help. Months of planning went into the project.

He needed a lot of patience, as some of the volunteers were younger boys from his troop that had little experience doing construction and repair work.

"Scott built a new fence around our inner yard where we have a shrine and statue of Our Lady of Guadalupe," said Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities.

"Scott and Aaron also did a lot of other things to help me even before they started their Eagle Scout projects," she said.

"They helped paint the chapel and did a lot of work in the convent before I moved there. I was deeply grateful for all of that service, and it was done with great care and generosity."

Aaron took two months leading a project that saw the creation of a meditation path at St. Elizabeth's, an archdiocesan Catholic Charities agency providing pregnancy and adoption services. It took him three additional months to plan it. The path will offer people who go to St. Elizabeth's a quiet place to sit and be with God.

The kind of perseverance that it takes to get those kinds of projects done is something that Sturm sees as a key quality for an Eagle Scout.

"That's the one thing that's common to all Eagle Scouts," he said. "They stick it out."

Perhaps the greatest help that the boys



Scott (left) and Aaron Strother light candles as they promise to serve God, family and country during an April 14 ceremony at The Atrium in Indianapolis. Their scoutmaster, Phil Sturm, led the pledge. The brothers received their Eagle Scout ranking during a Mass at St. Jude Church in Indianapolis earlier that morning. They are sophomores at Southport High School in Indianapolis.

received, next to God, came from their grandparents.

"Without my [grandparents] I probably wouldn't have gotten here," Scott said.

Ellen Strother, their grandmother and an executive assistant in the archdiocesan Office for Stewardship and Development, recalled the special connection that she and her husband, Bob, have with the boys.

"Their mother passed away and then we adopted them and their sister back in 1991," she said.

The Strothers have been behind their boys as they tried to reach the rank of Eagle Scout.

"I am very proud of them because it was a big commitment on both of their parts," she said. "We've driven many miles and we've sold many things: pizza, candy, wrapping paper."

Their grandfather tried to give them the support he saw they needed.

"I've tried to take a back seat, not push them, you know," he said. "Here within

the last year or so, I've been a member of the [local] Scout committee."

More importantly, he feels that the boys have a stronger sense of social responsibility because of contributions he and his wife made outside of Scouting.

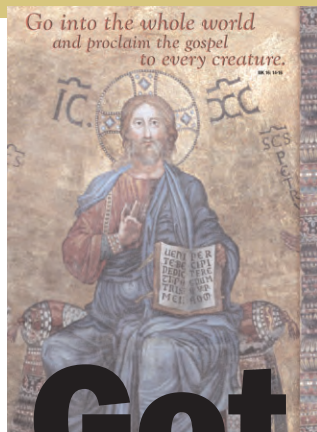
"We've always been involved in volunteering," he said. "Consequently, they've seen things that a lot of kids don't see. It gives them a better appreciation for what they have."

Both boys plan to continue in what is called Venture Scouting, which is a high adventure and service oriented type of Scouting that is open to both sexes.

Their grandfather said that their honor is something to be proud of, and is an accomplishment that they may not yet understand.

As Sturm said, they carry with them a duty to live the Scouting ideals, especially those of leadership, for the rest of their lives.

Once an Eagle Scout, always an Eagle Scout. †



Got Questions?

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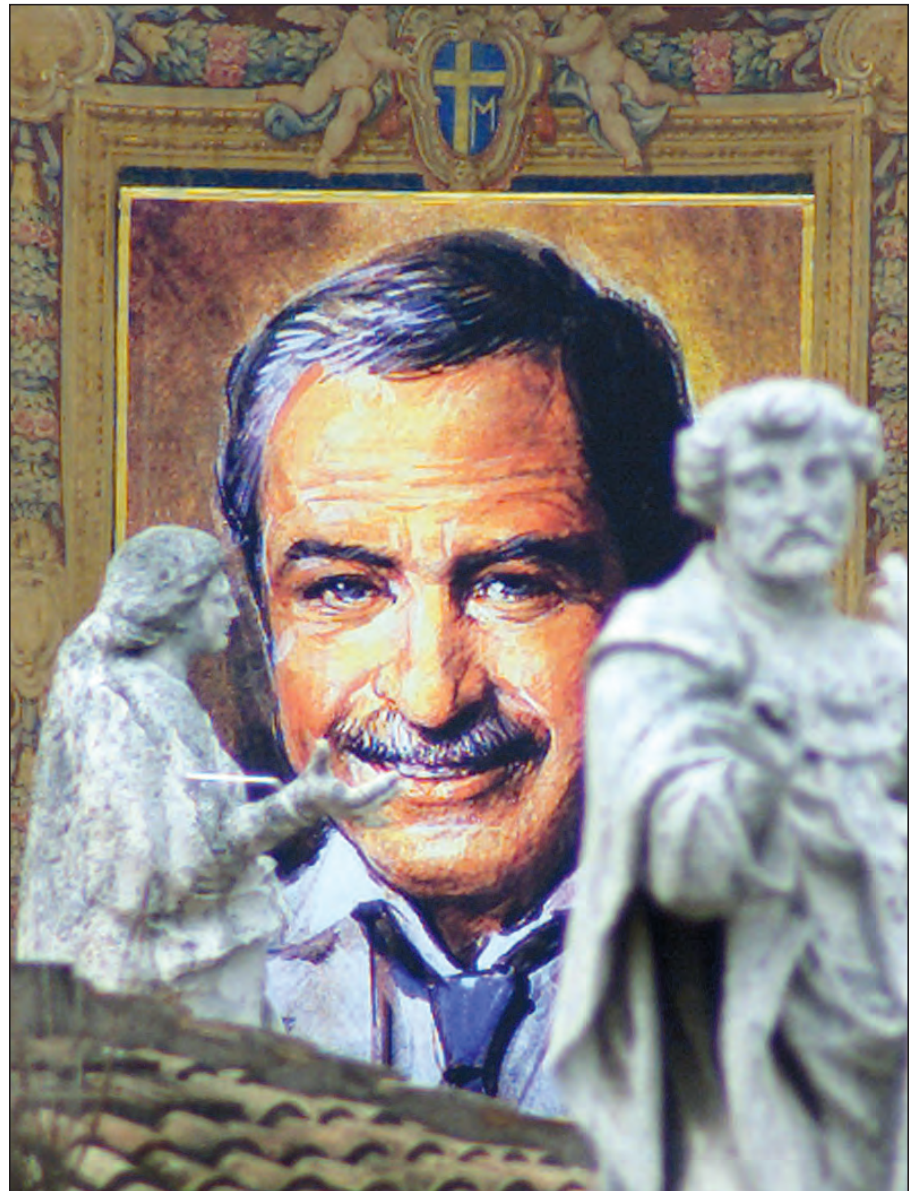


Image of Salesian brother hangs at St. Peter's

The image of Salesian Brother Artemide Zatti of Italy hangs from St. Peter's Basilica on April 14. Zatti, one of six people beatified by Pope John Paul II, spent most of his life as a health care worker in Argentina.

Good communication requires love and effort

By Frederic Flach, M.D.

Successful communication at home doesn't just happen. You have to work at it. You have to be willing to develop some basic skills.

It's a little like taking a course in journalism where you're taught to look for the "who, what, when, where and why" of every story.

With whom are you communicating and about what?

Where and when is this taking place?

What's the point of the conversation?

Finally, how are you communicating, and how is what you are trying to express being heard?

Whether the people involved are husbands and wives or parents and children, whether the subject is sex, in-laws or a youngster's performance in school, every important conversation is an opportunity for clarification, issue-resolution or creative planning.

And every important conversation carries the risk of a communication breakdown and a disruption in a relationship.

These may be short lived, but often the feelings stirred by arguments, and the issues too, are swept under the table. There they remain hidden, but nonetheless influential in slowly corrupting future efforts to communicate with one another.

Long-term communication problems are born this way—by the repeated submersion of negative feelings and emotions: fear, rage, hurt, pride and humiliation.

Over time, people just say less and less to each other about anything that matters. Or every time a particular subject comes up, arguments ensue. Alienation gradually permeates most aspects of the relationship.

The stage is set for events that could be even more threatening to family life: infidelity, as one partner or both seeks consolation and understanding with someone else; drug use and academic failure in an adolescent feeling disconnected from his parents and anger at their ineptitudes; an illegitimate pregnancy in a teen-ager drowning in a sea of hostile verbiage from a mother who keeps calling her "cheap" and "a liar."

If only we could come to appreciate the importance of language.

If only we could learn to be truly comfortable with those we love, taking the time to understand not just what

they communicate but how. And there are myriad ways that people communicate: with few words or many, rationally, with feeling, with a smile or through thoughtful behavior.

If only we could look into ourselves and wean out those elements of our past—especially the nature of communications within our families of origin that may still be operative for us—that serve to distort how we perceive and react to those around us.

A common cause of long-term communication difficulties is the transposition of old, irrelevant expectations onto one's spouse and children.

If your mother was controlling, or drank too much, or frequently criticized you and your father, has this affected your attitudes toward your spouse? Has this rubbed off on your own way of interacting? Or, more like your father, do you almost invite harsh words and suffer in silence?

If only we could recognize these ghosts and rid ourselves of them.

Where does faith come in? It's a powerful motive to put in the time and effort to put domestic communication in good order. Consider adding healthy communications to your list of things to pray for.

Remember also that mutual respect in the context of genuine faith is the lifeblood of human relationships.

(Frederic Flach practices psychiatry in New York City. He is a Knight of the Equestrian Order of the Holy Sepulcher of Jerusalem and the author of Resilience: The Power to Bounce Back When the Going Gets Tough.) †

CNS photos from Cleo Freelance Photography



Good communication skills help family members discuss differences and work together to resolve problems. Every important conversation is an opportunity for clarification, issue-resolution or creative planning.

Five factors strengthen communication

By Sheila Garcia

Last year, my family bought a new microwave that enables us to leave voice messages. My husband loves to demonstrate the talking oven, but I'm not sure it has improved our communication.

Effective communication requires more than the latest technology or skills.

When families communicate well, five important factors are at work.

First, effective communication requires that we know ourselves. We can only reveal ourselves to others when we know who we are and accept our unique gifts, limitations and idiosyncrasies. Acceptance

of self leads to acceptance of others.

Second, family members' expectations of each other must be realistic.

Third, family members need to be present and available to each other. Communication must be a priority.

Fourth, nonverbal communication plays a major role in families. Within families, some of the most intimate communication occurs without words.

While some families are more demonstrative than others, families that communicate well use touches and gestures as effectively as words and respond to non-verbal cues.

Finally, families who communicate

well know how to handle conflict.

A recent study found that the No. 1 predictor of divorce is not conflict itself, but the habitual avoidance of conflict. Successful families learn how to discuss differences.

Good communication will not guarantee a happy family, but poor communication will almost certainly jeopardize its well-being. Fortunately, even a modest attempt to improve communication can reap rewards.

(Sheila Garcia is assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Respect is key to communication

This Week's Question

What does it take to communicate better at home?

"Respect for the other person, and an understanding of where he or she is coming from." (Estelle Richard, Fayetteville, N.C.)

"Honesty is the most important element. If we are honest with each other, we will communicate better." (Stephanie Greenwood, Mobile, Ala.)

"It takes strong faith and spiritual life. Without that, we have no basis for the decisions we make, so it is easier to lose focus on things." (Matt Fassero, Omaha, Neb.)

"Create an atmosphere that provides opportunity for open and honest self-expression in which all family

members are free to discuss and express themselves on any issue. Effective communication involves listening that shows an interest in what the other person is saying. Responding involves acknowledging, respecting and valuing the other person's point of view, even though you may not agree with it." (Noreen Ueda, Honolulu, Hawaii)

Lend Us Your Voice

An upcoming edition asks: Why doesn't the end always justify the means? Give an example of when it does not.

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



CNS photo from Cleo Freelance Photography

From the Editor Emeritus/John F. Fink

The Jewish feasts of Hanukkah and Purim

Seventh in a series

Two Jewish holidays have their origin in post-Torah Scripture—Hanukkah and



Purim. Hanukkah (or Chanukah), early in December, commemorates the defeat of the Syrians by the Maccabees, the cleansing of the Temple in Jerusalem and the rededication of the people to Judaism.

This is all detailed in the Christians' Old Testament in the First Book of Maccabees (4:36-59). It tells the story of the persecution of those Jews who refused to be Hellenized by the Seleucid King Antiochus IV Epiphanes, who became king of Syria in 175 B.C. The Jewish priest Mattathias and his five sons revolted and defeated the Syrians. They rededicated the Temple on Dec. 14, 164 B.C.

Although this is Jewish history, it is considered apocryphal Jewish Scripture because, although originally written in

Hebrew, only a Greek translation existed when the Jews drew up the Palestinian Canon at the end of the first century. Only Scriptures written in Hebrew were accepted as inspired by God and thus canonical.

During the eight days of Hanukkah, an additional candle is lit on the *menorah* each night. This commemorates the eight days during which a single vessel of oil burned miraculously for the Maccabees. Each day, too, children receive a gift. Another tradition is the eating of potato pancakes (*latkes*).

Although most rabbis consider Hanukkah a minor holiday, it is given more significance because it falls nearly the same time as Christians' Christmas. In our society, both religious holidays have become part of a generic "holiday season."

The holiday of Purim is surely the most raucous of the Jewish holidays. It has some aspects of Halloween since participants in the festivities wear costumes. There is much rejoicing (and usually considerable drinking of alcoholic beverages) to celebrate the Jews' escape from annihilation as detailed in the biblical Book of Esther.

According to this fictional book, Esther was chosen as queen of Persia by King Ahasuerus (actually Xerxes) because of her great beauty. Haman the Agagite, the king's powerful vizier, because of his hatred for the Jew Mordecai, Esther's uncle and adopted daughter, gets the king to issue a royal decree that all the Jews in the empire are to be killed. Esther manages to avert the *pogrom* by appealing to the king. Haman is hanged. Then Esther and Mordecai take revenge and slaughter 75,000 of their foes.

At the end of the book, Mordecai orders the Jews to celebrate the feast of Purim "as the day on which the Jews obtained rest from their enemies and as the month which was turned for them from sorrow into joy, from mourning into festivity. They were to observe these days with feasting and gladness, sending food to one another and gifts to the poor" (Est 9:22). That is how they continue to celebrate the day.

Participants are dressed as characters in the book—Esther, Mordecai, Haman, Ahasuerus—or, in recent years, as anyone else. As the book is read, they boo Haman and cheer when the Jews win. †

Cornucopia/Cynthia Dewes

Cruising around to visit the 'saints'

Our friend, Jackie, assured us we were marking Holy Week by contemplating the saints. Well, we were,



but they were St. Lucia, St. Kitts, St. Maarten, St. John and St. Thomas—the islands—not exactly the saints we read about in *Butler's Lives of the Saints*.

Still, a Caribbean cruise is one of the happiest ways we've found to illustrate God's glory and promise. Everything imaginable is there to show us his wonderful creation of natural beauty, plus the pleasures of the flesh and spirit he's made available for his human creatures.

To be sure, a lot of watermelons went under the knife to show us their sculptors' skills, as displayed on the 24-hour-a-day buffet table. And, judging by the size of many of the cruise guests, present company not excepted, the tons of delectable foodstuffs offered on board were probably redundant.

Cynics might point out that cruise guests pay handsomely for the privilege of being pampered. Still, we enjoyed the thoughtful ministrations of the cruise staff,

which was extremely well-trained. Their many kindnesses to us went beyond the requirements of a job.

At every turn, there was something pretty or interesting or even, believe it or not, something educational to delight the viewer. The ship's décor struck me as "Early Brothel," but for the purposes of a cruise it was perfect—sumptuous, overblown, excessive and totally unlike real life (at least ours).

Every detail contributed to this same impression, while at the same time illustrating a specific stereotype. The formal dining rooms were elegant, the pizza place was faux Italian cozy, and the lunch bar beside the swimming pool served up hamburgers and fries with greasy American satisfaction.

The library, which leaned toward Danielle Steele and Tom Clancy with a smattering of coffee-table books, was all dark wood paneling and big leather chairs. The cocktail lounges ranged from subdued and intimate nests to crystal-and-chrome salons in which the guests might show off their new evening clothes.

I say "new" because most of the guests hadn't worn evening clothes since high school prom night, and this cruise required them for two dinners. Guests could weasel out of it by slinking off to one of the other

eating places on those evenings, but most folks rose to the occasion and dressed up.

There were a number of LBDs (little black dresses) in evidence, some lovely mother-of-the-bridal outfits, and a few surprises from Frederick's of Hollywood worn by the ladies, plus best suits-and-ties and a smattering of tuxedos and dinner jackets on the men. It was a study in lookin' good.

And, if dressing up is here, can photographs be far behind? The ship photographers were kept busy for days taking our formal pictures, not to mention the "here we are with the pirates" and other candid shots to treasure in our \$12.95 albums.

There were art auctions and movies and lectures and fitness sessions and cocktail parties with the long-suffering captain. There were even Holy Week and Passover services. And, every day, there were wonderful land tours of the "saints" we'd come to visit.

A cruise is a kind of retreat in which the human condition is displayed for us to contemplate in all its manifestations. Humbling, to be sure, but a heck of a lot of fun.

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

Faithful Lines/Shirley Vogler Meister

Gentleness shows respect in everyday life

Well-known writer-storyteller Garrison Keillor once said that the "persistence of gentleness" is a factor in keeping our faith cheerful.



"Gentleness is everywhere in daily life, a sign that faith rules through ordinary things—through cooking and small talk, through storytelling; through making love, fishing, tending animals and sweet corn and flowers; through sports, music and books; and through raising kids—all the places where the gravy soaks in and grace shines through," Keillor said.

Yes, gentleness counts. What's the first thing we say to a baby who encounters a small pet for the first time? Usually it's something like "Let's be gentle." The child learns by our example; so, with proper reinforcement throughout the child's young life, he or she will then share the importance of

gentleness during adult life.

Perhaps I go a bit overboard with this, for I even carry spiders and ladybugs outdoors. One time our cat chased a mouse from the garage into the house, stalking the mouse as it trembled on the living room floor. I rushed Ziggy into another room, then fetched a large pot, placing it upside down over the still-stunned critter. I carefully slipped a piece of cardboard under the pot and carried this "trap" into the warm outdoors, releasing the mouse near a huge hosta plant.

Family and friends scoffed, but I did that instinctively, even though I was thwarting the natural cat-and-mouse order in nature. When working in the yard, I even try to be gentle when cutting flowers or pruning small bushes. If nothing else, it's good practice for more important responsibilities.

Someone once joked that I might have Jainist genes in me. (Jainism, founded in the sixth century B.C. by a Hindu reformer, promotes equal kindness and gentleness toward all of life.) Gentleness shows respect.

The Bible does, too. For instance, in 2 Corinthians 10:1, St. Paul entreats others "by the meekness and gentleness of Christ" to hear what he has to share. In Galatians 5:22, he explains how gentleness is one of the gifts of the Holy Spirit; and when he writes to Timothy (2 Timothy 4), he says the Lord's servants must be apt teachers "correcting his opponents with gentleness."

Also, in James 3:17, this is found: "The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy ..."

As Garrison Keillor points out, we should be gentle in nearly everything we do—from changing a baby's diaper to bathing an incapacitated adult, in the midst of an argument or when reprimanding a naughty child. Let's also be gentle when condemning ourselves when we don't live up to our ideals. But, please, continue trying.

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

The Human Side/Fr. Eugene Hemrick

A standard that society expects priests to live by

No one denies that sexual abuse by priests has shocked the public and that a media blitz is one good way to stir up public reaction against abuse.



But why haven't there been similar blitzes against those who produce child pornography? Why focus so forcefully on the priesthood?

A principal reason is that people still highly respect the priesthood. However, this respect comes with a heavy price. The moment a man is ordained, people have high expectations of him.

Priests are expected to represent a certain standard of excellence. If they betray

'I believe that a key factor in the present outcry is the fact that a sinful, fearful society needs priests—symbols of the sacred—to remain vital. The outcry may be as much about the loss of symbols of spiritual excellence as it is about the evil actions of individuals.'

this standard, priests not only betray exalted principles but also those who put their faith in them. Throughout history, the names of Judas and Benedict Arnold, along with their betrayals, have been synonymous with the despicable.

One reason that the priesthood is seemingly being singled out today is that it is a life consecrated to the highest standards of society.

Ironically, though sin is no stranger to our society and people don't want a priesthood around to remind them of this, they need the priesthood. If the entire priesthood somehow were obliterated, society would create one. It knows that, without the sacred that the priesthood represents, society will inevitably self-destruct.

In the book *The History of the Idea of Progress*, sociologist Robert Nesbitt reaffirms this principle: "The reason for the debasement of literature ... is our lack of a true culture. And fundamental to this lack is the disappearance of the sacred, always at the heart of any genuine culture—from ancient Athens to Victorian England."

I believe that a key factor in the present outcry is the fact that a sinful, fearful society needs priests—symbols of the sacred—to remain vital. The outcry may be as much about the loss of symbols of spiritual excellence as it is about the evil actions of individuals.

Another reason for the media outburst is an element of anti-Catholicism. This is because Catholicism forever is reminding society to be much more pro-life, pro-justice and Christ-centered. As much as defending these standards is every Catholic's obligation, more is expected of a very visible priesthood.

Could it be that the outrage we are experiencing reflects a love-hate relationship that society has with the priesthood? The crimes committed by priests are without doubt despicable, and society has a right to hate the crime and to demand action. Yet society still holds a great deal of respect for the priesthood.

Society will do a great deal to keep the priesthood alive, even if it means having a public crucifixion to purify it.

(Father Eugene Hemrick is a regular columnist for Catholic News Service.) †

Fourth Week of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 21, 2002

- Acts of the Apostles 2:14a, 36-41
- 1 Peter 1:20b-25
- John 10:1-10

Once again this Easter season, the Acts of the Apostles is the source of the first biblical reading.



Again, Peter is the spokesman for the 11 surviving Apostles, for the Christian community and for Jesus. The message is in the style of "kerygma," or essential Christian teaching.

Peter proclaims

Jesus as Lord, then he says that to be saved a person must repent and be baptized. Each person desiring salvation must repudiate sin and live only for God.

A great multitude responds. The passage says 3,000 persons turned to God. By the standards of the first century, this was a huge group of people. The number reflects the thirst in every human heart for the peace and life given by God, and the ability of each person to turn to God if such is the person's choice.

Last weekend, the Church presented a reading from the First Epistle of Peter. This Scripture again supplies the second reading.

As was the case last week, First Peter proclaims Jesus as Lord and Savior. His death on Calvary purchased for all the way to eternal life. Through Jesus, and through the death of Jesus on the cross, the just are healed.

St. John's Gospel furnishes the last reading.

For the past several weekends, the Gospel readings have been Resurrection Narratives.

This weekend's third reading is the Lord's own self-identification as the true and reliable shepherd. It is hardly the first time in the New Testament that Jesus is

shown as the Good Shepherd.

Indeed, this image is one of the best beloved of the descriptions of Christ. Apparently, the appeal of this image is very old. One of the earliest depictions of Jesus in Christian art, from imperial Rome itself, is of Jesus as the Good Shepherd.

The image of Jesus is clear. Important also is the symbol used for humans. They are not shown as lions or foxes or wolves. Instead, they are shown as sheep—animals that are meek, tame and vulnerable.

The message is clear. People are at great risk if left upon their own. They need guidance. God supplies guidance. Jesus is the Good Shepherd, given to us by God.

Reflection

The biblical readings in the weekend Masses after Easter are among the most eloquent and expressive of those readings for the entire year.

Last weekend, the Church gave us the wonderful story of the walk to Emmaus.

Today, the image is of the Good Shepherd.

This story is especially appropriate for any time. It contains profound wisdom, for it gives us a glimpse of us humans as we truly are. We are fallible. We are limited. Before the onslaught of so much in life, we are quite helpless.

Nevertheless, we are not doomed. This is the joyful message of First Peter, the second reading in this weekend's Liturgy of the Word.

It is the excited message of Acts, spoken by Peter on behalf of Jesus, in the name of all the Apostles.

It is the reassuring lesson of St. John's Gospel, read as the third reading.

Most consolingly, the Gospel tells us that Jesus knows us. He sees our love and faith. He reaches to us. He takes us into the circle of divine life. In this circle, we too rise above the limitations of ourselves, and of earthly life. In Jesus, we have everlasting life. †

My Journey to God

Journey of Faith: An Allegory

Rain-burdened dark gray clouds billow and roll across the sky
Like the temple sanctuary, a source of water and life eternal,
Rain descends upon the earth with life-giving gifts,
Similar to the beginning of our faith journey, the rain falls slowly.

Rivulets of water wend their way, succumbing to the force of gravity,
The rivulets meet and combine to form a small undulating stream,
Our faith begins to form and expand from small and basic dimensions,
Just as a community of faith grows when it is made up of many believers.

Suddenly the stream grows larger as many rivulets feed its growth,
As the tributaries flow into a stream and it develops into a river,
Our faith journey, like the stream, grows deeper in spiritual maturity,
Fed by the tributaries of spiritual knowledge and the rhythm of prayer.

The river meanders to the whims of topography and elevation,
Our spiritual maturation meanders to the whims of temptation and doubt,
Suddenly the river grows increasingly faster, moving rapidly over rocks,
The rocks are like the obstacles to grace

and acceptance of the God within.

The riverbanks narrow, funneling the moving water into a definitive direction,
Similar to the secular world's exerted influence on an inward-directed spirituality,
Quickly there appears a waterfall distorted by a departure from focus,
Our spirituality becomes diffused and disturbed by vainglory and materialism.

The river widens and deepens as it flows forward with a quiet strength,
God's river of life becomes wider and stronger with a spiritual calmness,
Finally the river comes to a delta confronting the great sea,
The faith-journey vapor rises upward to join with the ever-present clouds.

Our spiritual transformation ascends toward heaven and to God,
The ascension made possible by the spiritual and virtuous life.
Our faith journey, like the river, comes to an end only to begin anew,
Faith manifests itself once again with a generation of new believers.

By Thomas J. Rillo

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington. He wrote this poem as a reflection on his faith journey.)

Daily Readings

Monday, April 22

Acts 11:1-18
Psalms 42:2-3; 43:3-4
John 10:1-10

Tuesday, April 23

George, martyr
Adalbert, bishop and martyr
Acts 11:19-26
Psalm 87:1-7
John 10:22-30

Wednesday, April 24

Fidelis of Sigmaringen, priest and martyr
Acts 12:24-13:5a
Psalm 67:2-3, 5-6, 8
John 12:44-50

Thursday, April 25

Mark, evangelist
1 Peter 5:5b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Friday, April 26

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

Saturday, April 27

Acts 13:44-52
Psalm 98:1-4
John 14:7-14

Sunday, April 28

Fifth Sunday of Easter
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
1 Peter 2:4-9
John 14:1-12

Question Corner/Fr. John Dietzen

Conspiracy theory about Christ's death isn't true

Q A recent magazine article our group discussed described a theory that



Jesus did not really die on the cross. He was rather in some sort of coma and revived later.

The writer seemed to imply that this was a real possibility and that many people believe it.

We didn't believe it, of course, but why would people really accept such notions? (California)

A In his definitive work, *The Death of the Messiah*, the late renowned Scripture scholar Father Raymond Brown notes the embarrassing tendency of human nature that, the more fantastic the scenario, the more sensational is the promotion it receives and the more faddish interest it attracts.

People, he said, who would never bother reading a responsible analysis of the traditions about how Jesus was crucified, died, was buried and rose from the dead "are fascinated by the report of some 'new insight' to the effect that he was not crucified or did not die, especially if his subsequent career involved running off with Mary Magdalene to India."

That tendency, unfortunately, is not new. Bizarre notions that someone else actually was crucified instead of Jesus or that a conspiracy of some sort concealed the fact that he did not really die, and therefore did not rise from the dead, have floated around since early Christian times.

The Gospel of Matthew itself (28:11-15) attempts to refute one such tale that already was making the rounds only a few decades after the events of Calvary.

The article you read about probably found its source, at least partly, from a book published in 1965 titled *The Passover Plot*.

The author, Hugh Schonfield, imagines a massive plot supposedly engineered by Jesus himself, which included faking his own death.

In this book, Jesus arranged for Judas to hand him over to the Roman authorities and deliberately chose to be crucified on the day before Passover so he would

be taken down from the cross quickly, after drinking the drugged wine offered by the bystanders.

According to this book, the plan was for Joseph of Arimathea to revive him after claiming his body. The plan went awry, the book stated, when the soldier pierced Jesus with a lance and he died anyway.

Schonfield's book contains some interesting material about the circumstances of Jewish life surrounding the Crucifixion, but his conjecture about the plot has not, and does not today, command much scholarly respect or attention.

And in one form or another it is, as I said, not new.

As Father Brown reminds us, these theories about the passion of Jesus prove that fiction is, in fact, sometimes stranger than truth, and often, intentionally or not, more profitable.

Q Please help! I was raised a faithful Catholic but drifted away, found myself pregnant, and six months later married my baby's father outside the Church.

Since then, we've had another child. Both of our children are baptized, and we all attend Mass regularly.

My question is: Am I still a Catholic? Can I receive Communion or do I just go away and feel guilty for the rest of my life? (Illinois)

A You are still Catholic. Nothing you have done would say otherwise.

Judging only from what you have told me, it should be easy for you and your husband to have your marriage validated or "blessed," which would open your way to full participation in the sacramental life of the Church.

Please talk with your parish priest, or another priest in your area in whom you have confidence. Tell him your story and he will help you live again the Catholic life that you hope for.

(A free brochure on ecumenism, including questions on intercommunion and other ways of sharing worship, 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.) †

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 18-21

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., **Indianapolis**. *StarMites: A Superhero Musical Fantasy*, 7:30 p.m., reserved seating, \$10, general admission, \$7. Ticket line: 317-543-4942, ext. 380.

April 19

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., \$20, first-time guest \$10. Information: 317-259-6000.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Silent prayer day, 9 a.m.-2:30 p.m., bring lunch, free-will offering. Registration: 317-543-0154.

April 19-20

St. Elizabeth Ann Seton Parish, 10655 Haverstick Rd., **Carmel**, Lafayette Diocese. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, Fri. 7-9 p.m., Sat. 9:30 a.m.-4 p.m., \$50, less for seniors. Registration: 317-955-6451.

April 19-21

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Charismatic Retreat." Information: 812-923-8817.

April 20

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**.

RCIA Precatechumenate Workshop, 9 a.m.-3 p.m. Information: 800-382-9836, ext. 1432, or 317-236-1432.

Saint-Mary-of-the-Woods, **St. Mary-of-the-Woods**. Earth Day 2002, 11 a.m.-3 p.m. Information: 812-535-3701.

April 20-21

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Body, Mind, Spirit," Barry Donaghue, presenter, \$120 residential, \$80 commuter. Information: 812-535-3131, ext. 434.

April 21

Marian College, Marian Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Alumni Chorale, Mass, 11 a.m. Information: 317-955-6210.

Cathedral High School, O'Malia Performing Arts Center, 5225 E. 56th St., **Indianapolis**. *StarMites: A Superhero Musical Fantasy*, 3 p.m., reserved seating, \$10, general admission, \$7. Ticket line: 317-543-4942, ext. 380.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Schoenstatt Covenant Holy Hour, 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

April 23

Knights of Columbus, 511 E. Thompson Road, **Indianapolis**. Serra Club meeting, noon. Information: 317-713-3101 or e-mail obrien@indy.rr.com.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**.

"Catholics Returning Home," Third of six-week series, Babysitting available, 7:30-9 p.m. Information: 317-293-0463.

April 25

St. Thomas Aquinas School, gymnasium, 4625 N. Kenwood Ave., (46th and Illinois streets), **Indianapolis**. Student art show, 7-9 p.m. Information: 317-255-6244.

April 27

Marriott Hotel East, 7202 E. 21st St., **Indianapolis**. Knights of Peter Claver, Ladies Auxiliary Court #216, fashion show and luncheon, 11 a.m.-3 p.m., donation, \$25. Ticket information: 317-545-4247.

Marian College, St. Francis Hall, 3200 Cold Spring Road, **Indianapolis**. Information session on "Parish Nursing," 1:30-3:30 p.m. Information: 317-955-6132.

St. Augustine Parish, 315 E. Chestnut St., **Jeffersonville**, RCIA Precatechumenate Workshop, 9 a.m.-3 p.m. (Jeffersonville time), Information: 800-382-9836, ext. 1432, or 317-236-1432.

St. Maurice Parish, Parish Hall, 8874 Harrison St., **Napoleon**. Spring smorgasbord, 4:30-7 p.m., \$7 adults, \$3 children 7-12, \$1.50 children 3-6. Information: 812-852-4394.

April 28

St. Andrew the Apostle Parish, 3922 E. 38th St., **Indianapolis**. Special Religious Education (SPRED) Archdiocesan Liturgy, 3 p.m. Information: 317-377-0592.

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1:45 p.m., doors open at 1 p.m., \$3. Information: 317-852-8244.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Delexit Ecclesiam," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

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**. Leave a phone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

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.

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.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

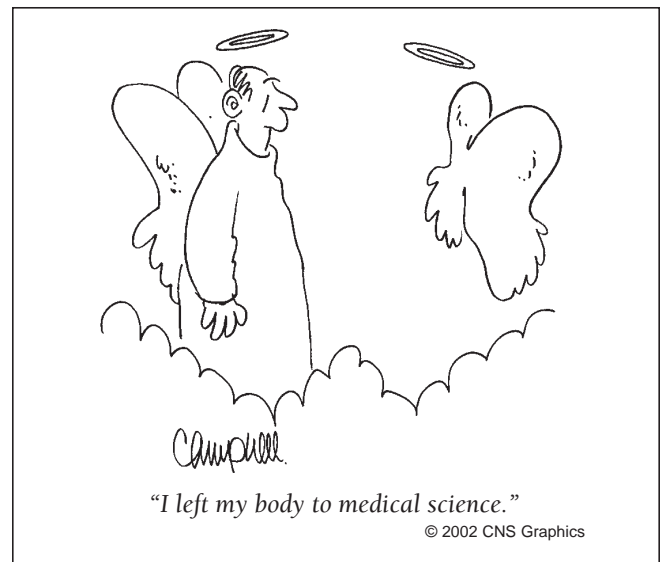
Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

St. Joseph Church, 2605 St. Joe Road 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**.



"I left my body to medical science."

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Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

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 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.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Church Chapel, 46th and Illinois, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

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.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 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.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, —See ACTIVE LIST, page 19

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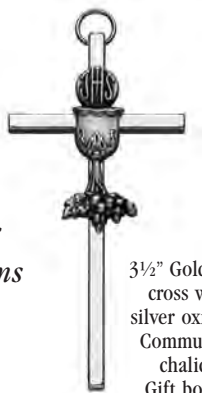
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The Active List, continued from page 18

7-9 p.m. Information: 317-546-4065.

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.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 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 Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

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

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

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

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

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.

St. Mary Church, 415 E. Eighth

St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

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

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then SACRED gathering in the school.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

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.

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

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

Third Mondays

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

Third Wednesdays

St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

Third Thursdays

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

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

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

Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew the Apostle Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary, return to church for Benediction. †



Helping women
Servants of the Gospel of Life Sister Diane Carollo helps baby-sit children while their mothers take classes on ministering to women facing crisis pregnancies as part of Project Gabriel. Forty-seven people representing 17 parishes, as well as a few others from two other dioceses, attended the training sessions on April 12-13 at the Archbishop O'Meara Catholic Center in Indianapolis.

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Bishop Jenky installed as eighth bishop of Peoria, Ill.

PEORIA, Ill. (CNS)—Reminding his new flock that his office, and the entire Catholic Church, exists only to proclaim the “awesome mystery of God’s love,” Bishop Daniel R. Jenky was installed as the eighth bishop of Peoria on April 10.

“Bishops come and go, but Jesus Christ, yesterday, today and forever, is the Lord of his Church,” Bishop Jenky said in his homily to an overflow crowd of more than 1,000 people attending his installation Mass at St. Mary’s Cathedral in Peoria.

He added that even though he may “tremble” at the awesome responsibilities of a bishop, he remains “filled with unshakable faith and confident hope” knowing that his ultimate strength lies in God.

“Jesus Christ is the true bishop and head of the whole Church and the true shepherd of this diocese,” he said. With the risen Christ in charge, “we have nothing to fear,” he added.

Bishop Jenky, a member of the Congregation of Holy Cross, is a former auxiliary bishop of Fort Wayne-South Bend, Ind., and a former rector of Sacred Heart Basilica at the University of Notre Dame. He was named in February to succeed Archbishop John J. Myers, a Peoria native who was appointed archbishop of Newark, N.J., last year.

Concelebrants included Archbishop Gabriel Montalvo, apostolic nuncio to the United States; Cardinal Francis E. George of Chicago; Archbishop Myers; Bishop

John M. D’Arcy of Fort Wayne-South Bend; Archbishop Daniel M. Buechlein of Indianapolis; dozens of other U.S. bishops; and hundreds of priests from the Diocese of Peoria, the Diocese of Fort Wayne-South Bend and the Congregation of Holy Cross.

At the end of the two-hour Mass, before thanking all who took part in or planned the activities surrounding his installation, Bishop Jenky posed a question to those assembled.

“Isn’t it great to be Catholic?” he said, prompting enthusiastic applause.

The installation celebrations began on April 9 as Bishop Jenky presided over an evening prayer service at St. Mary’s Cathedral. Both the evening prayer service and installation Mass were followed by public receptions.

The Mass began with a 20-minute procession of priests into the cathedral, followed by the arrival of Bishop Jenky, other participating bishops and archbishops, and clergy representing other denominations, including the Episcopal and Greek Orthodox Churches.

Cardinal George, leading the introductory rites of the Mass, welcomed Bishop Jenky to the community of Illinois bishops, describing him as “a confrere on whom we can count” in the future. He then asked Archbishop Montalvo to read aloud the papal mandate appointing Bishop Jenky as bishop of Peoria.

After Bishop Jenky was presented the symbols of his office, representatives of various groups of clergy, religious and laity then came forward to greet their new bishop.

Among them was 94-year-old Msgr. Charles B. Motsett of Danville, the oldest priest in the diocese and, like Bishop Jenky, a University of Notre Dame alumnus.

The congregation applauded as Bishop

Jenky, a former chaplain of the Notre Dame football team, embraced Msgr. Motsett, the last surviving team manager to have served under legendary coach Knute Rockne.

In his homily, Bishop Jenky asked those assembled to consider “why it is that God bothers to love us.”

God “needs absolutely nothing” since he is all-powerful, all-knowing, eternal and “inexpressively wonderful in himself,” he said. God also had no need to form relationships with other beings since he embraces three persons with one divine nature, Bishop Jenky added.

“Yet despite this inexhaustible fullness and perfection, God showed his generous love” by creating the universe and all it contains, Bishop Jenky said. And he continued to show that love even when humanity “disfigured our reflection of the divine image and likeness” through sin, he added.

“We did not choose him, we did not deserve him, we have not earned his wonderful love,” the bishop said. “This awesome mystery of God’s love should always be the heart and soul of everything the Church is and everything the Church does.”

“There is no other credible reason” for the papacy, a diocese, the priesthood or any other aspect of Catholic life to exist “except to worship and proclaim the infinite goodness of God’s endless love,” he added.

“That is why we have our hospitals and schools; that is why we feed the hungry and clothe the naked; that is why we proclaim the forgiveness of sins and preach the invincible truth of the Gospel in season and out of season,” he said.

It is also why the Church promotes justice and peace and “relentlessly” defends the dignity of human life from conception to natural death, he added. †

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Above: Indianapolis Archbishop Daniel M. Buechlein (left) processes behind Bishop Daniel R. Jenky as he takes his seat as head of the Diocese of Peoria during his installation service at St. Mary’s Cathedral on April 10. Bishop Jenky had served as an auxiliary bishop in the Diocese of Fort Wayne-South Bend, Ind. He succeeds Archbishop John J. Myers, now in Newark, N.J.

Left: Bishop Daniel R. Jenky receives applause as he is installed as the eighth bishop of the Diocese of Peoria, Ill., on April 10 at St. Mary’s Cathedral in Peoria.

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.

BAYSE, Margaret, 91, Christ the King, Indianapolis, April 1. Mother of David Bayse. Sister of Ruth Kunz. Grandmother of three.

CONNELL, Marjorie B., 90, St. Elizabeth, Cambridge City, April 3. Wife of John B. Connell. Mother of Daniel Connell. Grandmother of two. Great-grandmother of three.

DAY, Susan, 53, St. Pius X., Indianapolis, March 22. Mother of Marie Freeman. Sister of Glenda Frees, Charlotte Howard, Danny, Jerry and Ron Day.

ELAND, Florence M. (Warner), 95, Holy Name, Beech Grove, April 6. Mother

of Florence Byland, Irene Stahlhut, Elizabeth Steeb and Walter Eland. Grandmother of 35. Great-grandmother of 86. Great-great-grandmother of 28.

ELLIOTT, Cornelia Jean (Glenn), 69, Mary, Queen of Peace, Danville, March 29. Wife of Robert Elliott Jr. Mother of Doug Elliott and Timothy Glenn. Sister of Wanda MacDowall and Melvin Glenn. Grandmother of four.

ELLIOTT, Jerry L., 59, Holy Name, Beech Grove, March 28. Husband of Marcia K. (Rhinehart) Elliott. Father of Melissa and Derek Elliott.

FECHER, Larue, 68, St. Anthony of Padua, Morris, March 21. Husband of Alberta Fecher. Father of Tammy Mullalley, Jim and John Fecher. Stepfather of Karen Kneuvén, Dan, Gerald, Michael and Peter Schneider. Brother of Opal Angel and Jean Ann Meek. Grandfather of 27. Great-grandfather of eight.

FROST, William "Bill" M., 78, Annunciation, Brazil, April 6. Husband of Alma (Cutter) Frost.

Father of Jacque Dalton, Jackie Monk, Debbie Morris, Jerry Spelbring, Farley, James, Michael, Vincent and William Frost. Grandfather of 15.

HASHMAN, Everett Wesley, 97, St. Lawrence, Indianapolis, April 7. Husband of Effie Mae (Puckett) Hashman. Father of Mable Clayburn, Elsie Mae Sullivan, Everett and William Wesley. Stepfather of Beverly Kemp. Grandfather of 14. Great-grandfather of 21. Great-great-grandfather of 12.

HAUSER, Donald A., Sr., 75, Holy Spirit, Indianapolis, April 2. Father of Vicki Butler, Donna Green, Kelly Hauser, Jeanie Lehman and Donald Hauser Jr. Brother of Grace Doyle, Corrine and John Hauser. Grandfather of seven. Great-grandfather of several.

HIGGINS, Elizabeth S., 93, St. Elizabeth, Cambridge City, March 8. Mother of Eliary Cook, Ellen Weiss and William Higgins. Grandmother of seven. Great-grandmother of three.

HOLLE, William James, 76, St. Lawrence, Indianapolis, April 9. Father of William Holle. Brother of Harold Holle. Grandfather of two. Great-grandfather of three.

KECKLEY, James D., 77, Christ the King, Indianapolis, March 30. Father of Paula

Schaefer and J. David Keckley. Grandfather of eight. Great-grandfather of four.

KIRK, Thomas, 60, St. Matthew, Indianapolis, March 31. Husband of Anna (Mikula) Kirk. Father of Judith Sims, J. Patrick, Mike, Steven and Timothy Kirk. Brother of Barbara and Richard Kirk. Grandfather of 10.

MATERN, Lucy M., 80, St. Mary, North Vernon, April 6. Mother of Barbara Biehle, Carol Collins, Theresa and Betty Lane, Leona and Louise Schoettmer, Jerry, Jim and Tom Matern. Grandmother of 32. Great-grandmother of 25.

McCLELLAND, Margaret Frances (Habich), 88, St. Luke, Indianapolis, April 5. Mother of Ann Paddock, Susan, Carl, Mark and Robert McClelland. Grandmother of 13.

MERVAR, Joseph M., 81, St. Anthony, Indianapolis, April 2. Husband of Mary L. (Stanish) Mervar. Father of Terrie Click, Lorisa Cooper, Theresa Finn, Trena Loudermilk, Lenora Trapp, Pauline Turk, Dennis, Joseph and Stanley Mervar. Grandfather of eight. Great-grandfather of two.

O'ROURKE, Robert "Smokey", 74, Sacred Heart of Jesus, Terre Haute, March 29. Brother of Jeanette Garvin and

John O'Rourke.

PINTO, Catherine J., 79, St. Augustine, Jeffersonville, April 1. Sister of Patricia Bauerla, Mildred Leezer, JoAnn Leuthart and Lillian Turner. Aunt of several.

SAHM, Victor, 84, Good Shepherd, Indianapolis, April 6. Husband of Marie (Armbruster) Sahn. Father of JoAnn Botkin, Mary Jo Perkins, Charles, Christopher, Lawrence, Michael, Paul and Victor Sahn. Brother of Fran Krebs. Grandfather of 29. Great-grandfather of nine.

SHEEHAN, Joseph M., 57, St. Mary, Rushville, April 3. Husband of Linda K. (Lemen) Sheehan. Father of Tracy Taufmann and Brian Sheehan. Son of Frances Sheehan. Brother of Michelle Bornhorst, Maureen Leisure, Theresa Shadley, Patricia Stamm, Kathleen, Daniel, Paul Jr. and Tim Sheehan. Grandfather of two.

STAUBLIN, George Norbert, 63, St. Bartholomew, Columbus, March 27. Husband of Janice Staublin. Father of Debbie Kucek, Jeff and Joe Staublin. Stepfather of Curt Battin, Dana Fields and Ryan Richison. Brother of Anna Margaret Kane, Dorothy Sauley, Clara, Paul, Robert, Theodore and William Staublin. Grandfather of 11.

TERRY, M. Isabel, 89, Sacred Heart, Clinton, April 1. Aunt of several.

VERNIA, Charles C., 78, St. Mary-of-the-Knobs, Floyds Knobs, April 2. Husband of Beulah Vernia. Father of Sharlah Green, Leah Vernia-Amend, Denise, Barry and Charles Vernia. Grandfather of nine. Great-grandfather of three.

WHITAKER, June D., 56, St. Joseph, Indianapolis, March 31. Wife of William Whitaker. Mother of Karen Mendenhall and William Whitaker Jr. Sister of Betty Hays, Sharon Miller, Dorothy Roach and Janet Wiggins. Grandmother of four. †

Willard Borders, priest's father, died on March 27

Willard Borders, the father of Father Lawrence Borders, died on March 27. He was 87.

The funeral was March 29 in Versailles, Ind.

Surviving are three children, Gayla Kieffer, Sherrill Borders and Father Borders, who is the associate pastor at St. Bartholomew Parish in Columbus. Also surviving are six grandchildren. †

Archdiocese offers ministry of consolation training for parishes

By Mary Ann Wyand

Death, divorce and distance from loved ones are causes for grief for many people.

Pastors and parish staff members may not be able to provide extended pastoral care for grieving parishioners, so many parishes are adopting bereavement ministries staffed by volunteers to meet this growing need.

"This is the second year that the archdiocesan Office for Youth and Family Ministries has offered ministry of consolation training for parishes," said Marilyn Hess, associate director of hurting and healing ministries for the archdiocese.

Twenty-one participants from parishes in the archdiocese and Lafayette Diocese and two funeral directors completed the bereavement training on April 5-7 at Fatima Retreat House in Indianapolis.

"We have seen a growing number of parishes looking for this kind of training," Hess said. "Parishes are trying to either start or enhance bereavement ministries.

"We're called by our baptism to be ministers," she said. "The 'Order of Christian Funerals' points out that the laity are called to minister to those who mourn.

"The pastor and parish staff can't always follow-up on everyone who is grieving, especially in larger parishes, so ministry of consolation volunteers can assist the pastoral staff in providing

extended care for griever for a year or two after their losses," Hess said. "This care includes telephone calls, personal visits, providing resources, and sending cards on special occasions to remind grieving people that they are not forgotten, that others remember their grief, especially on difficult days like the anniversary of the death, holidays or birthdays."

Two National Catholic Ministry to the Bereaved board members presented the three-day training.

Christian Community Sister Mary Ann Wachtel, a retired hospice chaplain from St. Louis, Mo., said grief is a process of working through a variety of emotions.

"Grieving and healing take time," Sister Mary Ann said, "but our society has no time for that process."

Ray Deabel, a deacon and director of bereavement services for Hospice of Suburban South in Park Forest, Ill., said grieving people are expected to return to work or school and, after a short time, act like nothing has happened even though their world has been turned upside down by the loss of their loved ones.

"Part of the healing process is to accept their feelings of grief and find a new normal in life," Deabel said. "I think the Church's part in bereavement ministry is to recognize their pain, support them in it, allow them to grieve, and educate others about what it is like to lose loved ones." †



Christian Community Sister Mary Ann Wachtel (left) presents a ministry of consolation pin to Sue Butwin, director of the Terre Haute Deanery Pastoral Center, during an April 7 ceremony in the chapel at Fatima Retreat House in Indianapolis. The archdiocesan Office for Youth and Family Ministries sponsored the training to help parishes meet the pastoral needs of grieving parishioners. Sister Mary Ann, a retired hospice chaplain from St. Louis, Mo., and Ray Deabel, director of bereavement services for Hospice of Suburban South in Park Forest, Ill., presented the three-day training session.



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New U.S. norms for Communion under both for ms take effect

WASHINGTON (CNS)—Following Vatican approval, new norms for the distribution and reception of Communion under the outward signs of both bread and wine by Catholics in the United States have been decreed by the president of the U.S. Conference of Catholic Bishops.

The newly revised norms for Communion, published in March by Bishop Wilton D. Gregory of Belleville, Ill., were approved by the U.S. bishops on June 15, 2001, and confirmed by the Holy See on March 22.

The norms, which replace the U.S. bishops' 1984 directory titled "This Holy and Living Sacrifice," give specific directives regarding liturgical roles, sacred vessels and the rites to be

followed in distributing Communion under both kinds.

The first section of the new norms provides a theological summary of the Church's teaching on Communion under both kinds, while the following section describes the authorized procedures by which such distribution can be accomplished at Mass.

The U.S. adaptations are to be incorporated into the new "General Instruction of the Roman Missal" and have the same force of law in the United States as the rest of the general instruction.

Included among the norms is an indult—or exception to the general requirement—from the Vatican Congregation for Divine Worship and the Sacraments that provides for the

cleansing of sacred vessels by special eucharistic ministers. The indult was promulgated as "particular law" for the dioceses of the United States at the same time as the norms and it became effective on April 7.

However, the Vatican congregation declined to approve an indult authorizing special ministers to assist with the distribution of the consecrated blood to other chalices during the singing of the "Lamb of God."

In the letter confirming the norms, the congregation also made clear that special eucharistic ministers, or indeed any communicant, may assist in the consumption of what remains of the blood after distribution of Communion has been completed. †



New norms for the distribution and reception of Communion under the outward signs of both bread and wine by Catholics in the United States have been decreed by the president of the U.S. Conference of Catholic Bishops.

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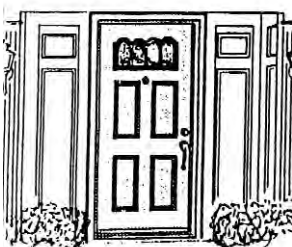
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