



The

Criterion

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May 5, 2000

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Parish survey finds lay ministry staff outnumber priests

WASHINGTON (CNS)—Lay ministers now outnumber priests on the staffs of most U.S. Catholic parishes, said the report of a survey released May 4.

The National Catholic Parish Survey found that the laity, deacons and religious holding ministerial positions on parish staffs outnumber priests in parishes by nearly 2-to-1—by more than 2-to-1 if one excludes the priests who are resident in a parish but not part of the staff.

The parishes in the survey ranged from 23 members to 20,650, but the average parish had a little more than 2,800 members and a yearly budget of about \$580,000.

More than 90 percent of the pastors responding to the survey said they were satisfied with their overall parish ministry. Those with large parishes, large staffs and diverse parish programs and outreach tended to express the highest levels of satisfaction.

Researchers Jim Castelli, president of

Castelli Enterprises, and Father Eugene Hemrick, research director for the Washington Theological Union, conducted the mail survey of pastors in late 1999 and early 2000. From questionnaires sent to a national random sampling of Catholic parishes, they obtained 704 usable responses.

Many of the questions were designed to provide data that could be compared with findings from a 1982 survey of 1,100

parishes conducted as part of in the massive Notre Dame Study of Catholic Parish Life.

- The new survey found that since 1982:
 - Average parish size has grown by 23 percent, from 2,300 members to 2,831.
 - Average parish ministry staffing has grown 9 percent, from 4.7 per parish to 5.1—but lay ministry has grown dramatically while the average number of

See SURVEY, page 7

National Shrine a monumental expression of Catholicism

New book recounts work of Indiana bishop to build Washington basilica

WASHINGTON (CNS)—The Catholic basilica that dominates northeast Washington is “a uniquely American expression,” said the author of a new history.

“Never before had American Catholics rallied for one such cause,” said Gregory W. Tucker, who wrote *America’s Church—The Basilica of the National Shrine of the Immaculate Conception*.

Early in the 20th century, the shrine became “a statement that Catholics had arrived in this country, and were in fact gaining acceptance and leaving an indelible imprint,” he said.

The Church’s growth through immigration is reflected in the shrine’s more than 65 chapels representing different cultures, pieties and devotions, and in the countless donor names inscribed in Memorial Hall, he said.

“Perhaps it’s of a style of Catholicism that we’d roll our eyes at and say, ‘Oh superstitious,’” he added, “but it all comes together under this great dome as a monumental expression of Catholicism in this country.”

Tucker’s pictorial narrative was published by *Our Sunday Visitor* in Huntington, Ind. A former shrine communications director, he currently directs public relations and community affairs for the Baltimore Symphony Orchestra.

Speaking with Catholic News Service by phone, Tucker said the initial plan was for a university chapel to accommodate growing needs at The Catholic University of America, begun in 1887.

As early as 1895, he said, the priest considered the shrine’s founder, Father Thomas J. Shahan, “looked upon the sprawling campus and envisioned this monumental tribute to Mary.” A Church history professor, he became university rector in 1909 and a bishop in 1914.

“He sent out the first appeal just to Catholic women in 1911,” said Tucker. “He saw them as his soldiers in the task.”

At a 1913 Vatican meeting, then-Msgr. Shahan got “all

See SHRINE, page 3



Bishops of the United States exit the sanctuary at the conclusion of Mass last year inside the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

Death penalty opponents ask Hoosiers to write to Clinton on inmate’s behalf

By Mary Ann Wyand

Representatives of Amnesty International, the Indiana Coalition to Abolish the Death Penalty and other organizations that oppose capital punishment are asking Hoosiers to write to President Clinton and request clemency for federal death row inmate Juan Raul Garza of Brownsville, Texas.

Death penalty opponents hope Garza’s sentence can be commuted to life in prison without the possibility of parole.

Garza is incarcerated at the U.S. Penitentiary in Terre Haute and is scheduled to be executed by lethal injection sometime this summer. No execution date has been set.

If executed, Garza would be the first federal prisoner put to death by the government since 1963.

An action letter distributed on Garza’s behalf explains that he was “convicted and sentenced to death in 1993 under the federal drug kingpin statute for three murders committed as part of a marijuana smuggling and distribution ring based in Brownsville, Texas.”

During the sentencing phase of the trial, the government introduced evidence that Garza had committed four additional murders in Mexico. However, he was never prosecuted or convicted for those unsolved murders.

See PENALTY, page 7

St. Athanasius celebrates 20 years in Indianapolis

By Margaret Nelson

When members of St. Athanasius the Great Byzantine Catholic Church celebrated its 20th anniversary in Indianapolis April 30, Bishop Basil M. Schott came from Ohio to preside at the Thomas Sunday Divine Liturgy.

Rachel and Jacob Handwork, children of the parish, greeted the bishop at the door with the traditional salt and bread.

Concelebrating were the administrator, Franciscan Father John Kapitan Jr.; a previous pastor, Father Edward Wojciechowski; and Franciscan Father Thomas Luczak, provincial of Father John’s community.

The first Divine Liturgy for St. Athanasius was celebrated on April 27, 1980, in SS. Peter and Paul Cathedral, beginning what a parish history called a “nomad” journey from church to church during its first five years.

St. Athanasius follows the Byzantine-Ruthenian tradition, which is part of the Eastern Catholic Church that recognizes the Holy Father in Rome.

Though the order of parts of the Mass is different, members of the Roman Catholic archdiocese would notice similarities, like the readings, the music, the vestments and prayers for the Holy

See ATHANASius, page 8



Bishop Schott greets Rachel Handwork during individual blessings at the end of the 20th anniversary Divine Liturgy at St. Athanasius Byzantine Catholic Church in Indianapolis.

Sister Michelle to head schools for Archdiocese of Omaha

An Office of Catholic Education staff member, Christian Community Sister Michelle Faltus, has been named superintendent of the Archdiocese of Omaha, Neb.



Sister Michelle Faltus

Sister Michelle, who has been associate director of schools, curriculum and assessment for the archdiocese for six years, will report to her new assignment in Omaha in July, in time for the 2000-2001 school year.

The Omaha Archdiocese has 70 elementary schools and 11 high schools, with more than 22,000 students. The archdiocese spreads over 23 counties in the Omaha area and northeastern Nebraska.

G. Joseph Peters, associate executive director for Catholic education for the archdiocese, said a search is beginning for Sister Michelle's replacement.

"We are grateful for her contributions and wish her God's blessing on her new ministry," he said.

Sister Michelle began the Archdiocesan Council for Excellence in Education (ACEE). Working with committees of principals and teachers, she has overseen the

introduction of curriculum guides for every subject taught in the Catholic schools from kindergarten through grade 12.

Of the curriculum system, Sister Michelle said she is pleased that the educators are "owning it and using it."

She also started the Faith 2000 religious education assessment program and worked with accreditation of the schools here.

"All our schools are accredited for five years now," said Sister Michelle. She said that some school leaders had to work very hard to accomplish that.

"This is an excellent diocese. The Catholic school system is really strong. It is a real pleasure to work in a diocese like this," said Sister Michelle.

"To leave was a bittersweet decision," she said.

Sister Michelle said the Omaha Archdiocese also has an excellent educational system that she hopes to "take a step further. It is not only a challenge, but an opportunity."

One "bonus" of Sister Michelle's work in Omaha will be the proximity of one of her four sisters. Sister for Christian Community Jean Marie Faltus lives there, serving as an educational consultant who writes curriculum and provides staff development on a national level.

Sister Michelle, a former teacher and principal in four western states, spent 12 years as superintendent of the Kansas City Archdiocese before coming to Indianapolis. †

McCarthy ordained deacon



C. Ryan McCarthy

St. Lawrence parishioner C. Ryan McCarthy of Indianapolis, a seminarian studying for the priesthood at Theological College in Washington, D.C., was ordained to the diaconate by Archbishop Daniel M. Buechlein.

The April 8 ceremony was held in the crypt chapel of the Basilica of the National Shrine of the Immaculate Conception.

Since McCarthy is studying for the priesthood for the archdiocese, he is known as a transitional deacon. Some dioceses have permanent deacons who are not planning to be ordained priests.

Theological College, administered by the Society of St. Sulpice, has trained more than 1,500 priests in its 83-year history—20 of them for the archdiocese. †

Celebrating the jubilee in the Archdiocese of Indianapolis



Celebration in the Spirit of Hope: The Great Jubilee

The major event of the archdiocese's Jubilee Year celebration will take place Sept. 16 in the RCA Dome in Indianapolis with Celebration in the Spirit of Hope: The Great Jubilee. Everyone in the archdiocese is invited to attend this special Mass to celebrate 2,000 years of Jesus Christ and the carrying forward of the faith into the new millennium.

Archbishop Daniel M. Buechlein and at least 20 other bishops and several archdiocesan priests will concelebrate Mass and confirm more than 2,500 people from the archdiocese. The Mass is scheduled to start at 2:30 p.m.

Jubilee Masses for senior citizens and young adults

Celebration in the Spirit of Hope: The Great Jubilee will be the highlight of the Jubilee Year, but several other special Masses will be celebrated throughout the year. These Masses will focus on senior citizens and young adults, but are open to all. Archbishop Buechlein said the Masses will celebrate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

May 10 St. Mary Church, Richmond, 7 p.m.

Aug. 15 Our Lady of Perpetual Help Church New Albany, 7 p.m.

Nov. 1 St. Paul Catholic Center Bloomington, 7 p.m.

Nov. 4 St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

May 31 St. Andrew Church, Richmond, 2 p.m.

Aug. 13 St. Ann Church, Terre Haute, 2 p.m.

Oct. 22 St. Charles Borromeo Church Bloomington, 3 p.m.

Nov. 19 St. Joseph Church, St. Leon, 2 p.m.

Archdiocesan indulgence churches

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh.

Readers should check with the individual churches for times of Masses and when confessions will be heard. †



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Catholic colleges to hold commencements May 6

By Mary Ann Wyand

May 6 will be a busy day at Saint Meinrad School of Theology, Saint Mary-of-the-Woods College and Marian College. The seminary and colleges have scheduled commencement exercises for this Saturday.

Saint Meinrad School of Theology will hold its 29th graduation convocation at 2 p.m. in the St. Bede Theatre on the Saint Meinrad campus in southern Indiana.

Benedictine Archabbot Lambert Reilly, chairman of Saint Meinrad's board of trustees, will confer degrees on 15 Master of Arts (Catholic Thought and Life) graduates, 10 Master of Theological Studies graduates and 12 Master of Divinity graduates.

Bishop John J. Leibrecht, of the

Diocese of Springfield-Cape Girardeau in Missouri, will be the convocation speaker.

Saint Mary-of-the-Woods College has scheduled a baccalaureate Mass for seniors and their families at 10 a.m. in the Church of the Immaculate Conception, the motherhouse church for the Sisters of Providence of Saint Mary-of-the-Woods, who operate the nation's oldest Catholic liberal arts college for women.

Commencement exercises will follow at 2 p.m. in Cecilian Auditorium in the college's Conservatory of Music. Nearly 120 students will receive degrees from the campus, Women's External Degree (WED) and Master of Arts in Pastoral Theology (MAPT) programs.

Poet Naomi Shihab Nye, a Palestinian-American who has published four full-

length collections of poems, will be the commencement speaker and will accept an honorary degree. The Academy of American Poets and International Poetry Forum have honored Nye for her work.

Carondelet St. Joseph Sister Joan Lescinski, president, will confer degrees during the college's 159th commencement ceremony.

Degree recipients include Lindsay Soule-Hinds of North Berwick, Maine, a mathematics major who began the WED program in 1996 at the age of 14. She will receive a bachelor of science degree at the age of 19, making her the youngest graduate in the WED program's history.

Weather permitting, Marian College will hold its 62nd commencement outdoors at 2 p.m. at the St. Francis Colonnade on the north side of the Franciscan college campus.

In case of rain, the graduation ceremony will be moved to Marian's Physical Education Center.

Marian's 199 graduates will receive their degrees from Dr. Robert Abene, president, and hear a commencement address by Anne Ryder, a co-anchor and reporter for WTHR Channel 13, the NBC network affiliate in Indianapolis. Ryder will receive an honorary Doctor of Humane Letters degree.

John M. Mutz, a former lieutenant governor of Indiana, during Gov. Robert Orr's years in office, and a former president of PSI Energy, will receive an honorary doctor of public service degree.

Benedictine Father Boniface Hardin, the founder and president of Martin University in Indianapolis, will receive an honorary doctor of divinity degree. †

SHRINE

continued from page 1

the approval he needed," Tucker continued. "Pius X was so taken with the notion that he enthusiastically endorsed it, and then reached into his desk drawer and presented Shahan what amounted to \$400 in Italian lire as a down payment."

One architect proposed a French Gothic design, but Cardinal James Gibbons of Baltimore, university chancellor, favored the work of Charles Maginnis, a well-known architect of Catholic edifices.

Tucker said Maginnis preferred the Byzantine-Romanesque form as "truer to the earliest beginnings of Christianity" and "most harmonious and compatible with the architecture of Washington." Also, he didn't want to compete with Episcopalians who "were building a Gothic structure on the other side of town."

The crypt level—which once announced "National Shrine" in neon letters—was completed in 1924.

Then it sat until 1954, said Tucker, "looking more like an overgrown turn-of-the-century prison" than the largest Catholic church in the Western Hemisphere. "Bishops even talked about maybe demolishing it," he said.

The project had been slowed by Depression and war economies, as well as debts already incurred. Tucker said control of the project was "a constant issue" between university and shrine officials, until the shrine was separately incorporated in 1948.

Many prominent 20th-century Catholics are associated with the shrine story. But in Tucker's view, its greatest champion after Bishop Shahan was Bishop John F. Noll of Fort Wayne, Ind., founder of *Our Sunday Visitor*.

After World War II, Bishop Noll, chairman of the first episcopal committee for

the shrine, took up its cause in the pages of his national newspaper and at annual bishops' meetings.

"You can almost see the bishops' eyes rolling back in their heads, saying, 'Here comes Noll again about the shrine,'" Tucker said.

The bishop appealed to all Catholics, even school children, and his fellow bishops eventually approved a plan of diocesan quotas to complete the building.

Construction resumed in 1954, and the shell of the Great Upper Church, plus the \$1-million campanile from the Knights of Columbus, was finished in 1959.

Said Tucker: "It was completed in a very small window of opportunity in the 1950s," as a response to atheistic communism, in gratitude for the end of war, and following the 1950 papal proclamation on Mary's Assumption.

The book details shrine construction,

as well as the burst of ornamentation in marble, mosaics and stained glass that began in the 1960s and ended in 1999 with installation of the "Universal Call to Holiness" sculpture.

It also tells the story of prominent visitors, from future popes and presidents to Dorothy Day, who said she found her vocation while praying in the Crypt Church on Dec. 8, 1930.

Tucker personally recalled unannounced visits by the wife of Egyptian President Hosni Mubarak. "She loved to go into Memorial Hall and kneel down at Our Lady of Mankind and pray," he said.

The "Catholic piety and mindset that made the shrine possible" are absent on a large scale today, he said. But the fact that hundreds of thousands of pilgrims come annually shows "that the shrine has a place still and somehow does express the deeply held sentiments of Catholics." †



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Editorial

Abortion issue again before Supreme Court

The U.S. Supreme Court heard arguments last week on the constitutionality of a state ban on partial-birth abortion. It's the first major abortion case to be before the court in eight years and there is considerable question about the outcome.

In a partial-birth abortion, all of the baby is delivered from the mother except the top part of its head, thus the term "partial-birth." A hole is then drilled in the head and the baby's brains are suctioned out. After the skull has collapsed, the delivery is completed. The procedure resembles infanticide more than abortion.

This particular form of abortion is so abhorrent that even normally pro-choice adherents oppose it. That is clear from the fact that both the U.S. Senate and the U.S. House of Representatives have three times passed legislation banning it—in 1996, 1997 and again this year. President Clinton vetoed the legislation in 1996 and 1997, and he will undoubtedly do so again this year. There are enough votes in favor of the legislation in the House to override the veto but the Senate has failed to do so—but only by a couple votes.

This year's legislation hasn't yet gone to the president, but after his expected veto, the Republican congressional leadership will undoubtedly schedule override votes close enough to this year's election to try to affect the election as much as possible, certain that most people favor the legislation.

The only people who oppose the legislation are pro-choice feminists and abortionists who believe that a woman has an absolute right to abortion that must be defended at all costs. They believe that legislation that would ban any form of abortion must be opposed. That is the president's view and that of just over a third of the members of the Senate.

When it proved impossible to enact a federal law banning partial-birth abortions, the legislatures of 31 states passed their own legislation making the procedure illegal in their states. In 20 of those states, courts or attorneys general have blocked the enforcement of those laws.

The Supreme Court is now considering one of them.

The case is *Stenberg vs. Carhart*, and it comes from Nebraska. Legislation to ban partial-birth abortions there was voted into law in 1997 but the U.S. Eighth Circuit Court of Appeals declared it unconstitutional. The Supreme Court will undoubtedly announce its decision in late June. The decision could go either way and a close vote is expected. As usual, it is expected that Justices Sandra Day O'Connor and Anthony Kennedy will determine the outcome. Both voted with the pro-choice justices in the last abortion case eight years ago.

If the Supreme Court declares the Nebraska law unconstitutional, it will be another blow to the pro-life movement. Pro-life leaders have encouraged the passage of this legislation from the beginning, believing that it would be a relatively easy pro-life victory. They were mistaken.

Since this is a presidential election year, both pro-life and pro-choice leaders are emphasizing the importance of electing a president who will appoint future justices of the Supreme Court who agree with their particular viewpoint. Considering the ages of the present justices, the next president will nominate two to four new justices who could determine the court's direction on abortion cases as well as many other life issues.

Vice President Al Gore has made it clear that, if elected and Supreme Court vacancies occur, he will nominate only those who would keep abortion legal. George W. Bush, considered pro-life, says that, while not making the abortion issue a litmus test, he would nominate strict constitutional constructionists who would question recent court decisions on abortion. Patrick Buchanan, the probable Reform Party candidate, has long been an abortion opponent and would, if he had the chance, nominate those who would try to reverse recent abortion decisions. Of course, Buchanan has no chance of being elected, but on this issue he might take votes away from Bush.

— John F. Fink

Seeking the Face of the Lord

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



Devotion to Mary well-founded

A couple of weeks ago, I continued the annual tradition of praying the rosary with students of Bishop Chatard High School at 7:15 a.m. on Holy Thursday. The tradition was student-initiated six or seven years ago. I couldn't believe the turnout this year! The chapel overflowed as girls and guys occupied two flights of the stairs outside the chapel. Most of them had to roll out of bed a lot earlier than usual to make it in time for the rosary, which we pray before classes begin.

This year, after the rosary, I took a few minutes to visit a junior religion class and fielded questions from the students. The quality of questions was good. The most amazing question came from a young man who asked, straight out, "How do I become holy?" I am repeatedly reminded of the seriousness of many of our youth concerning their faith. (Parents and teachers take note.) They are looking for meaning in their lives and trying to look in the right places. It is also obvious that prayer and devotion speak to them in their search.

May is a good time to consider the place and value of devotion to the Blessed Virgin Mary. Traditionally, May and October are devoted to Mary, Mother of God and Mother of the Church.

Mary of Nazareth played an essential role in Jesus' conception and human birth. Did you also notice during our recent Holy Week that she also played a crucial part in Christ's passion? Just as she was there with her son in the cave in Bethlehem and on the flight into Egypt and at home again in Nazareth, so at the end she was with Jesus in his passion and death. Mary suffered through the passion with Jesus because no one should be without a companion or friend in suffering. She was family, she was mother as her son hung on the cross between two unknown thieves.

Theologian Hans Urs von Balthasar once wrote: "Jesus needed the presence of the sinless woman, Mary, the ever-Virgin Mother, whom he would make the mother of his mystical body, the Church. To accomplish this, she must be with her son up to the very end of his passion: only from Jesus' exhausted body flow water and blood, the sacraments of the Church, and only from her spiritually pierced heart does Mary become the mother and prototype of

her Son's bride, the Church. Jesus entrusts to his sorrowful Mother his beloved disciple, John, who would be spiritually united with Peter, the representative of ecclesial unity. Thus, Mary the Immaculate becomes the Mother of the Petrine Church where—on behalf of all believers—she pleads (for) the Holy Spirit by whom she was overshadowed at Nazareth.

"Mary is an ordinary human being, not a quasi-divine creature who could bear the sins of the world. Nonetheless she has a part to play in this suffering that is beyond all human reckoning: she is asked not to rebel against it, but to accept it to the bitter end. Such a sacrifice cannot be asked of any one nor of any woman nor of any mother" (*The Way of the Cross*, St. Paul Publications, Middlegreen, Slough SL3 6BT, England, pp. 20-22).

And so Mary said "yes" to motherhood a second time as she walked with Jesus on the way to Golgotha. She stood at the foot of the cross as blood and water poured from the pierced side of Christ, signaling the birth of the Church. Among other things, Mary's motherly presence helped ennoble the ignominy of a criminal's cross! And, as Von Balthasar maintains, we are partly indebted to Mary for our being Christians. He mentions that the great teachers of the Church from earliest times taught that Christians have God for Father and the Marian Church for Mother (p. 22).

Our Catholic devotion to the Blessed Virgin and Mother Mary is based on a solid theological foundation. No, we do not idolize Mary as if she were divine as some non-Catholics want to maintain. But as a human person, she played an essential role in the Incarnation of Jesus and at his passion and death. Because of her faithful "yes" to her twice-over motherhood, in our name, Mary could receive Jesus the Son of God and her son in her lap as he was taken down from the cross. We Catholics gratefully admire her for that and we place a lot of confidence in her intercessory prayer for us at the throne of God.

As the joyful, sorrowful and glorious mysteries of the rosary trace the redemptive life and mission of Jesus, they also shed light on Mary's presence and participation in that mission alongside her son. Our devotion is well-founded. †

Production error corrected; column reprinted in this issue

An error in the production process of last week's issue caused the last two paragraphs of the English version of Archbishop Buechlein's column to "disappear." The column is reprinted in its entirety in this issue on page 6. †



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Buscando la Cara del Señor

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



Devoción a María bien fundada

Hace un par de semanas, continué la tradición anual de orar el rosario con los estudiantes de Bishop Chatard High School a las 7:15 a.m. el Jueves Santo. La tradición fue empezada por los estudiantes hace seis o siete años. ¡No podía creer el número de estudiantes que vino este año! La capilla estaba a rebosar de muchachos y muchachas que ocupaban dos escaleras fuera de la capilla. La mayoría de ellos tenían que levantarse mucho más temprano de lo usual para llegar a tiempo para el rosario, el que oramos antes de que empiecen las clases.

Este año, tras el rosario, pasé un ratito visitando a una clase de religión del grado 11 y respondí a las preguntas de los estudiantes. La calidad de las preguntas estaba buena. La pregunta más asombrosa hizo un joven que me preguntó directamente, “¿Cómo me hago santo?” Se me recuerda frecuentemente de la seriedad de muchos jóvenes en lo que se refiere a su fe. (¡Padres y maestros presten atención!) Los jóvenes están buscando significado en sus vidas y están intentando buscar en los lugares apropiados. También es obvio que la oración y devoción se les hablen en su búsqueda.

El mes de mayo es un buen tiempo para considerar el lugar y el valor de la devoción a la Santísima Virgen María. Tradicionalmente, mayo y octubre se dedican a María, Madre de Dios y Madre de la Iglesia.

María de Nazaret hizo un papel primordial en la concepción y nacimiento humano de Jesús. ¿Se fijó que durante nuestra Semana Santa reciente también hizo un papel crucial en la pasión de Cristo? Como ella estuvo allí con su hijo en la cueva en Belén, en la fuga a Egipto y a casa una vez más en Nazaret, al fin estaba con Jesús en su pasión y muerte. María sufrió la pasión con Jesús ya que nadie debería ser sin compañero o amigo al sufrir. Ella fue familia. Fue madre cuando se le colgó a su hijo en la cruz entre dos ladrones desconocidos.

Una vez el teólogo Hans Urs von Balthasar escribió: “Jesús necesitó la presencia de la mujer sin pecado, María, Madre siempre virgen, a quien transformaría en la madre de su cuerpo místico—la Iglesia. Para lograr esto, ella debe estar con su hijo hasta el mismo fin de su pasión: sólo del cuerpo agotado de Jesús corren el agua y sangre, los sacramentos de la Iglesia, y sólo del corazón espiritualmente perforado de María puede ella convertirse en la madre y el prototipo de la novia de

su Hijo, la Iglesia. Jesús confía a su Madre peserosa su querida discípulo, Juan, quien se reunió espiritualmente con Pedro, representante de la unidad eclesial. Por lo tanto, María la Inmaculada se convierte en la Madre de la Iglesia Petrina donde en nombre de todos los creyentes, intercede por el Espíritu Santo que la eclipsó en Nazaret.

“María es un ser humano extraordinario, no una criatura cuasi divina que podría tener los pecados del mundo. No obstante tiene un papel que hacer en este sufrimiento que es más allá de la comprensión humana: se le pidió que no se rebelara, sino que lo aceptara hasta el fin. No se puede pedirle tal sacrificio a nadie, ni a ninguna mujer o madre” (*The Way of the Cross*, St. Paul Publications, Middlegreen, Slough SL3 6BT, Inglaterra, pp. 20-22).

Y por lo tanto María dijo “sí” a ser madre una segunda vez al acompañar a Jesús en el camino a Golgota. Estaba al pie de la cruz cuando sangre y agua salían del lado penetrado de Cristo, señalando el nacimiento de la Iglesia. Entre otras cosas, ¡la presencia maternal de María ayudó a ennoblecer la vergüenza de la cruz criminal! Y como sostiene Von Balthasar, somos parcialmente en deuda con María por ser cristianos. Menciona que desde los tiempos tempranos los grandes maestros de la Iglesia enseñaban que los cristianos tienen Dios como Padre y la Iglesia Mariana como Madre (p. 22).

Nuestra devoción católica a la Santísima Virgen y a la Madre María se basa en una sólida fundación teológica. No, no idiotizamos a María como si fuera divina como sostienen algunas personas no católicas. Pero como un ser humano, hizo un papel esencial en la Encarnación de Jesús y en su pasión y muerte. Debido a su respuesta fiel de “sí” a la pregunta de ser madre una segunda vez, en nombre de nosotros, María pudo recibir a Jesús el Hijo de Dios y si hijo en su falda cuando se lo bajó de la cruz. Nosotros los católicos con agradecimiento la admiramos por eso y confiamos mucho en su oración intercesora por nosotros en el trono de Dios.

Como los misterios alegres, tristes y gloriosos del rosario trazan la vida y misión redentora de Jesús, también arrojan luz en la presencia y participación de María en esa misión al lado de su hijo. Nuestra devoción es bien fundada. †

Traducido por: Language Training Center, Indianapolis

La intención de vocaciones del Arzobispo Buechlein para mayo

Seminaristas: ¡Que ellos sean fieles a la oración y estudien, y continúen en su deseo de servir a Dios y la Iglesia como sacerdotes!

Letters to the Editor

Torture and murder

Did anyone get mad at Steven Spielberg when he put the results of humans being brutally tortured and murdered by the German Nazis on the movie screen and prime time television?

So, why does anyone get mad at Michael Bailey when he puts the results of humans being brutally tortured and murdered by American abortionists on television?

Shawn Loy, Austin

Purpose of prisons

During Indiana history class, many sixth graders ask, like Diane Jones (*The*

Criterion, April 21), “What is the primary purpose of the prison system?”

Students learn that the Constitution of the State of Indiana answers: “The penal code shall be founded on the principles of reformation, and not of vindictive justice” (Sec. 18).

Yes, parents want to teach their children there are consequences to choices. Every parent knows punishment does no good if it doesn’t stop repeated bad choices. Also every parent knows that if they educate children to what is good there are more chances they will make good choices. The State Constitution seems to be based on wisdom something like this.

Father Anthony Prosen, Muncie

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from

readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org. †

Belief in Jesus

Those who think Jesus actually lived on Earth



Christians

93%*

Non-Christians

68%

All

90%

Those who believe Jesus rose from the dead after dying on the cross



Christians

88%

Non-Christians

32%

All

79%

*Six percent of Christians responded that they didn’t know if Christ ever actually lived.

From December 1998 random telephone survey of 806 adults nationwide.

Photos: Crosiers

Source: Newsweek Poll by Princeton Survey Research Associates

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Seeking the Face of the Lord

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

Reprinted in its entirety from April 28 issue.



Jubilee celebration for everyone; will launch major outreach

On Easter Sunday, we were invited to renew our profession of faith and our baptismal promises. Once more we owned our Christian vocation. We were invited to renew our commitment to live as Jesus taught and to live as Jesus lived as best we can.

Of course, this is an extraordinary challenge for all of us! Yet by the grace of baptism and the grace of the sacrament of confirmation, we can meet the challenge if we choose to do so. Our choice is further strengthened over and over again by our regular participation in the Eucharist and in the sacrament of penance and reconciliation.

During this year of jubilee, we have an extraordinary opportunity to find new energy and strength to live our Christian vocation. With this in mind, I want to say a little bit more about our archdiocesan jubilee observance, "Celebration in the Spirit of Hope," which will take place at the RCA Dome in Indianapolis on Sept. 16, 2000. It is for everyone, so please mark your calendars now for the 2:30 p.m. (EST) celebration! During the celebration, the sacrament of confirmation will be administered to any and all archdiocesan candidates of this year 2000. It might be helpful if I describe a little more in depth our vision concerning this once-in-a-millennium jubilee observance.

First of all, the Great Jubilee in itself calls for an archdiocesan-wide observance of the 2,000th anniversary of our redemption. Why? Because we are the Church in central and southern Indiana, and we need to see ourselves in communion with the observance of the universal Church at this propitious time. This is an opportunity to counter an isolationist mentality about our archdiocesan Church and our role in the universal Church.

Secondly, we also gather as an archdiocese so that our 152 parish communities in our 39 counties can visualize that we are all part of a larger communion of parishes. Once in awhile we need to actually see and experience that our parishes are not islands unto themselves. The second millennial jubilee is a wonderful time to do so.

There is a third reason to join together as an archdiocesan community. It is important not only to come together to celebrate the notable 2,000th anniversary of our salvation, but also because our archdiocese has been extraordinarily blessed by God, especially in recent years. We need to

thank God together.

The fourth reason has to do with our Journey of Hope 2001. We have now arrived at the third theme of celebration, namely a new evangelization. Simply put, we long for a new sense of mission to share the good news of Jesus Christ. In our mission of evangelization, we want to reach out to those of our faith who have left us or who, for whatever reason, are not practicing the faith. We will also reach out to those among us who have no Church home. We will spread wide the call, "Come home, come in." Our Great Jubilee celebration in the RCA Dome is the occasion on which we launch this third theme of our Journey of Hope. We will do so by invoking God's blessing on our shared venture for the future.

The fifth reason for our common celebration flows from our vocation as Catholics. By virtue of our baptism and confirmation, every Catholic is called to participate in our Church's mission of evangelization, that is, to tell the good news of our salvation. For this reason, it is eminently appropriate that the sacrament of confirmation should be part of our Great Jubilee celebration as we gather to pray for our future and for God's blessing on our evangelization mission. It will be a privilege, and undoubtedly a memorable occasion, for the confirmation recipients of 2000 to have been part of the historic Great Jubilee celebration and the inauguration of our special evangelization effort. I am sure they will always remember the day they were confirmed!

A great deal of planning and work has already gone into making this "Celebration in the Spirit of Hope" an exciting jubilee observance for our Church in the Archdiocese of Indianapolis. It will be an awesome experience of prayer and a heart-warming experience of solidarity and pride in our common faith. More details will be forthcoming as the time draws nearer. Meanwhile, again, I remind you to mark your calendars.

Please join in preparing for this historic opportunity of new grace for our archdiocese with your prayers. Let's get ready by special prayer so that we will truly offer special thanks to God for our redemption in Jesus Christ. Let's prepare our minds and hearts to invoke the gifts of the Holy Spirit for our mission of living and sharing the Good News of Jesus Christ. †

'Catholic and Proud of It' conference planned May 13

Some 300 people are expected to attend the "Catholic and Proud of It" conference on May 13 at the Archbishop O'Meara Catholic Center in Indianapolis.

The Catholic Young Adult Network (CYAN) is sponsoring the event that will begin at 10 a.m.

Jason Evert, Catholic Answers staff apologist, will lead the program. Catholic Answers is one of the largest lay organizations for apologists and evangelization in the world. Evert has a master's degree from Franciscan University at Steubenville and is a host of monthly

radio shows on "Catholic Answers Live."

Evert will give three 45-minute talks. Topics will include "Defending the Eucharist," "Using the Bible to Answer Fundamentalists," "Top 10 Misconceptions about the Catholic Faith" and "Refuting the Attack on Mary."

Time will be available for questions and answers.

The pre-registration fee is \$20 per person. The registration fee at the door is \$25 per person. To pre-register, leave a message for Colleen Johnson at 317-298-0941. †

Check It Out . . .

Sacred Heart Parish, 1530 Union St., in Indianapolis will celebrate its 125th anniversary on May 13 with a eucharistic celebration at 5 p.m. Archbishop Daniel M. Buechlein will preside. Dinner will follow at the Atrium, 3134 E. Thompson Road, in Indianapolis. The cost for the dinner is \$25 per ticket. For more information, call 317-638-5551.

"The Love of the Blessed Trinity as Expressed in Scripture," a **retreat for women** will be held May 19-21 at Mount St. Francis Retreat Center in southern Indiana. The retreat will be based on Sacred Scripture of the Old and New Testament. The cost for the retreat is \$95 per resident or \$70 per commuter. For more information, call 812-923-8817.

The Terre Haute Deanery Pastoral Center is sponsoring a five-week program for men and women in the **"Mourning State of Divorce"** on May 5 at 7 p.m. at the Deanery Center, 2931 Ohio Blvd., in

Terre Haute. The program will focus on hope and healing. The cost is \$20. For more information, call 812-232-8400.

The St. Francis Family Festival will be held May 13 at St. Francis Hospital Indianapolis South Campus, 8111 S. Emerson Ave. Entertainment and information for the entire family will be available from 10:30 a.m.-2:30 p.m. For more information, call 317-782-7992.

St. Vincent Hospitals and Health Services, the American Cancer Society and the American College of Dermatology will offer **free skin cancer screenings** during the first three Saturdays in May. Screenings will take place on May 6 and May 20 at St. Vincent Hospital, 2001 W. 86th St., in Indianapolis. On May 13 screenings will be held at St. Vincent Carmel Hospital, 13500 N. Meridian St., in Carmel. Patients are required to make appointments, scheduled between 8 a.m. and 11:15 a.m. For more information, call 317-338-2273. †

VIPs . . .



Dale and Teresa Bruns of Millhausen will mark their 50th anniversary on May 10. The couple was married at St. Mary Church in North Vernon on May 10, 1950. They have seven children: Donna Stockrahm, Tess Boldrey, Tony, Holly, Tom, Jim and Tim Bruns. The couple also has 13 grandchildren.



Larry D. and Dianna K. Harris of Greenwood will mark their 40th anniversary on May 7. They will celebrate on that date with a 9 a.m. Mass with renewal of vows at Our Lady of the Greenwood Church in Greenwood. The couple was married on May 7, 1960, at St. Ambrose Church in Anderson. They have three children: Michelle Tester, Kellie Maker and Todd Harris. The couple also has four grandchildren.

Joseph T. and Kathleen Dant of Indianapolis will mark their 50th anniversary on May 7. The couple will celebrate with a Mass on May 21 at St. Jude Church in Indianapolis. The couple was married on May 7, 1950, at Holy Rosary Parish in Indianapolis. They have 12 children: Kathy Henderson, Beth Derwin, Father J. Nicholas, Jerry, Gary, Fred, Tom, Tim, Greg, George, Harold, and Chris Dant. The Dants also have 30 grandchildren and three great-grandchildren. †



Two Providence Self-Sufficiency Ministries programs, sponsored by the Sisters of Providence of Saint Mary-of-the-Woods, have received a \$112,000 state grant to apply toward adult education. The grant will be split over a two-year period between Educational/Family Services, located on the motherhouse grounds on U.S. 150, and a similar program in New Albany, which is part of

the Sisters of Providence ministry in that community. The Indiana Department of Education awarded the grant.

The Wal-Mart store located at 71st Street and Keystone Avenue in Indianapolis donated \$3,000 to **St. Matthew School in Indianapolis** to enhance their outdoor lab and new playground. †

Archbishop Buechlein's intention for vocations for May

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

SURVEY

continued from page 1

priests, deacons and religious on parish staffs has gone down.

- The number of parishes with at least one lay minister on staff has more than doubled, from 30 percent to 68 percent.
- The average number of parishioners per priest has risen 72 percent, from 920 to 1,572; if priests resident in a parish but not assigned there are excluded, the current ratio is 1,887 parishioners per priest.
- The average number of priests in a parish has dropped from 2.5 to 1.8, or, if priest-residents are not counted, to 1.5.

One-sixth of the priests in the parishes covered by the survey were described as "resident," meaning they were living in the parish but retired or holding a full-time outside post. Resident priests often provide important ministerial services in parishes where they live, but like the thousands of deacons, religious and lay people who engage in volunteer ministry,

they are not part of the staff.

The researchers predicted that with declining numbers of priests and religious, the number and importance of lay ministers in parish staffing and parish life will only grow in coming years.

The number of permanent deacons has been growing significantly, but the parish ministry of most deacons is volunteer. According to the bishops' national office for the permanent diaconate, less than 10 percent of the nation's 13,000 permanent deacons hold full- or part-time jobs in parishes or other Church institutions.

Not surprisingly, the study found that suburban parishes tend to be the largest in membership, staff, programs and budget, with urban churches next and rural churches lowest.

Although only 29 percent of the parishes in the survey were suburban, they accounted for 49 percent of the Church membership. Rural parishes accounted for 35 percent of those surveyed, but only 16 percent of the Church membership.

"Two-thirds of the parishes with fewer

than 500 members are rural; two thirds of parishes with 5,000 or more members are suburban," the report said.

It said about two-fifths of the pastors reported that their parishes use e-mail or have a Web site or both. Thirty-one percent reported having their own Web sites, 27 percent said they communicate by e-mail and 17 percent said they use both.

The report said the new survey indicates "a diffusion of ethnic identity since 1982" in U.S. parishes. In the Notre Dame study, the Irish were described as the predominant ethnic group in 23 percent of the parishes; in the new survey only 8.4 percent fit that category.

In both studies, Hispanics were described as the predominant ethnic group in about 8 percent of the parishes.

The third most frequently named predominant group, at 7.1 percent, was German.

Overall, only 38 percent of the pastors surveyed said there was a predominant ethnic group in the parish, and some 40 different ethnic groups—including Luxembourgian, Dutch and "Cajun white

American" were among the groups named.

The new survey found significant increases in some parish programs since 1982.

The report said that 81 percent of parishes now have a Rite of Christian Initiation of Adults process, more than double the 32 percent reported in 1982.

It found that 46 percent of parishes now have evangelization programs, up 32 percent in 1982; 32 percent have social action/advocacy programs, up from 20 percent in 1982; 87 percent have care of the sick programs, up from 71 percent; and 76 percent have adult education programs, up from 63 percent.

♦ ♦ ♦

Editor's note: The 52-page report on the survey is available for \$35 a copy by mail from National Catholic Parish Survey, P.O. Box 7117, Fairfax Station, VA 22039; or through the Web site: <http://members.aol.com/cathparishsurvey/welcome.htm>. †

PENALTY

continued from page 1

The U.S. Supreme Court declined to review Garza's case on Nov. 15, 1999. That hearing would have been the last step in the death penalty appeals process.

Legal advocates for Garza said no physical evidence linking him to the crimes was introduced during the trial. They said the prosecution's case was based on the testimony of three accomplices, whose sentences were "substantially reduced" by the government in exchange for testifying against Garza.

On Dec. 20, 1999, Garza filed a complaint with the Inter-American

Commission on Human Rights in Washington, D.C., charging that the government violated his rights under international law during the sentencing phase of his trial by introducing the four unsolved murders in Mexico.

Legal advocates also noted that "one basis for clemency is that the procedures implemented by the Justice Department for deciding when to seek the death penalty were not in place at the time of Garza's trial."

Since 1995, the action letter stated, U.S. Attorney General Janet Reno has

"refused to authorize a death penalty prosecution in over two-thirds of the cases she reviewed."

St. Susanna parishioner Karen Burkhardt of Plainfield, the Indiana death penalty abolition coordinator for Amnesty International USA, cited national statistics indicating that 76 percent of defendants approved for capital punishment are members of minority groups.

"That seems totally out of line," she said. "The government needs to look at the federal death penalty criteria. I believe

they will find out that it's not fair and just, and that it's being used in a racially biased manner."

Burkhart said Garza's case "should be of particular interest to Indiana citizens because it is happening right here in our state."

In March, Indiana Gov. Frank O'Bannon authorized a state commission to study the death penalty in Indiana and determine if capital punishment is being implemented in a fair and just manner.

Illinois Gov. George Ryan imposed a moratorium on the death penalty in that state in late January, halting executions in the wake of investigations proving that innocent people had been sentenced to death. †

'The government needs to look at the federal death penalty criteria. I believe they will find out that it's not fair and just, and that it's being used in a racially biased manner.'

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ATHANASIOUS

continued from page 1

Father.

Roman Catholics would also notice differences beyond members of the congregation blessing themselves from right to left. In the case of this hierarchical liturgy, Bishop Schott offered prayers and blessings in each direction—east, west, south and north.

The Byzantine priests, representing the congregation, celebrate Mass facing away from the people. Screens with icons separate the nave from the sanctuary as heaven is separated from earth. Most parts of the liturgy are sung by the priests or by the assembly, led by cantors. A small spoon is used for the distribution of Communion in the form of consecrated leavened bread dipped in the consecrated wine.

For his homily, Bishop Schott told a story about two men reading the 23rd Psalm—one so well that people clapped and another so humbly that people cried.

He said that people cannot buy faith in a store—but that we all received it as a gift at baptism. "Our task is to open it up to others."

He noted that the new Christian community welcomed Thomas back with the attitude, "You're who you are."

Twenty years ago, people established a parish," said Bishop Schott. "Has it helped you and me get to know Jesus Christ?"

"Rejoice! Each of us is at a different vantage point with the Lord," said Bishop Schott. "Let us develop the gifts and tal-



Photo by Margaret Nelson

Franciscan Byzantine Bishop Basil Schott blesses the people with candles during the April 30 Divine Liturgy at St. Athanasius. Franciscan Father Thomas Luczak (from left), Father Edward Wojciechowski and Franciscan Father John Kapitan Jr. are the concelebrants.

ents we have and use them for Jesus Christ."

He advised the parishioners to "talk with our actions. Most of all, we have to be forgiving."

Bishop Schott said to tell loved ones how they feel about them and add:

"Please give Jesus a chance. Then let it go; pray that the Lord will come into their lives and make real, dynamic relationships."

"We as a Christian community have to

welcome back—not judge," he said.

Bishop Schott told how to recognize people of faith: Does what we do lead us to Jesus Christ? Does whatever we think, act and do build up community? Does our faith take us out of ourselves and allow us to be of service to others?

He said, "The whole reason for any Church is to bring people to Jesus Christ. He is our savior."

"It is a lifelong task," he said. "The Church is here to help in the journey. The goal is to have a personal relationship with Jesus Christ."

After the liturgy, Bishop Schott expressed appreciation to Archbishop Daniel M. Buechlein for his "constant concern." And he noted that the Holy

Father has always expressed his care for the Byzantine tradition.

In 1995, Archbishop Buechlein worked with then-Bishop Andrew Pataki of the Byzantine Church when they purchased the vacant facilities of the former St. Mary of the Assumption Roman Catholic Church in Indianapolis. The St. Athanasius parishioners moved from a converted house to celebrate their first liturgy in the church on Palm Sunday that year.

Bishop Schott said he hopes that people of the Eastern Catholic Church will come to St. Athanasius. It is one of 40 parishes that are part of the Eparchy (Diocese) of Parma, Ohio, which includes 14 Midwest states. †

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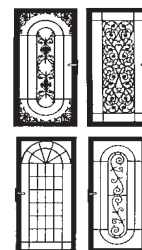


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Faith *Alive!*

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Pursuit of truth relies on faith and science

By John F. Haught

Can science be reconciled with Christian faith in a loving, powerful, creative and redemptive God?

Some would say no, others would be doubtful. But most of us have a hunch that science and religion can live together.

Still, it is not always clear how to make the science-faith connection, and much confusion comes from not doing it thoughtfully.

Superficial liaisons are worse in the long run than an indefinite standoff. However, a standoff is hardly ideal either.

But won't exposure to new scientific information undermine my faith?

Isn't it simpler to keep the timeless truths of faith carefully quarantined, sealed off from contact with the transitory views of scientists?

Can the most interesting scientific ideas, especially those having to do with evolution, ever be reconciled with religious belief?

Finally, what does the evolution of life, or of the whole Big-Bang universe, possibly have to do with my trust in God?

Actually, when carefully separated from the materialist ideology in which some scientists package it, evolution may prove to be not so much a "danger" as a great gift to theology.

No matter how difficult the pursuit of truth is—and often it is difficult—believers can trust that it always will lead back to God.

Embrace the truth, no matter how initially shocking it might be, and—as the French writer Simone Weil put it—you will fall into the arms of Christ.

In the past, prominent leaders in the Church at times resisted genuine encounters with new scientific ideas. We need only recall the reactions by some to Copernicus, Galileo and Darwin.

Even today, many religious people turn away from the idea of evolution.

What fundamentally is at issue in the case of evolution is whether we any longer plausibly can think of the universe as a purposeful creation of God.

At first sight, the meandering, apparently blind and experimental character of life's lumbering terrestrial journey, along with the immensity of time it took for life

and humans to emerge on this planet, might make us wonder what is going on in such a strange world.

Would an intelligent God have "fooled around" for 3.8 billion years after the first appearance of life before creating intelligent beings?

And why so much cruelty and suffering, wasteful extinctions, discarding of the ill-adapted and survival of the reproductively "fit" along the way?

Evolution, we know today, is not unambiguously cruel and heartless. It also could be said to involve a wonderful cooperation of life with life; and Earth's lifeworld, viewed in its entirety, exhibits a breathtaking "grandeur" that enraptured Darwin himself.

Still, evolution is not always benign, and a sound Christian theology must face the harsh facts along with all of the marvelous beauty that nature has brought forth.

What I believe a theology of evolution will find is that the notion of God can be deepened and expanded by its encounter with biological evolution.

The understanding of nature implied in Darwinian evolution demands that people abandon any view of God that ignores the self-giving and self-effacing character of the divine mystery.

This understanding affirms that all of the struggle and suffering in life's evolution is God's struggle and suffering too. Nature itself is cruciform.

According to this understanding, the God whose image radiates from the humble, self-giving, suffering love of Jesus is not one who overpowers the world, forcefully cramming it into a prefabricated frame.

Instead, the Creator wants a world that will flourish in a way that renders it distinct from God. Only such a world can enter into loving relationship with an infinite love.

Divine power, therefore, includes a measure of loving self-restraint in which the world is permitted to emerge over the course of time as something other than God. A world truly loved by God must have room to wander about, experimenting with various possibilities.

Love allows the universe to remain unfinished for now. If God had completed creation in such a way that the world was frozen into a deadness with no future, it



CNS photo

Christian faith gives us a sense of God as self-abandoning, self-giving mystery. The evolutionary picture of nature invites us to embrace this surprising, disturbing and powerfully salvific image of God.

would have been an extension of God's being rather than an independent creation.

Evolution, therefore, seems to me to be essential to a world truly loved by God. And this means that the life-story is permitted to be experimental. To be alive at all, life must have room to wander as it finds its way into God.

Christian faith gives us a sense of God as self-abandoning, self-giving mystery. The evolutionary picture of nature invites us to embrace, in a wider way than ever before, this surprising, disturbing and powerfully salvific image of God.

(John F. Haught is chairman of the theology department at Georgetown University in Washington, D.C. His most recent book is *God After Darwin: A Theology of Evolution*, published by Westview Press, 2000.) †

Jubilee Day for Scientists is May 25

By David Gibson

Science and faith need each other, and the Jubilee Day for Scientists on May 25 will accent that point. Pope John Paul II noted that "the need for dialogue and cooperation between science and faith has become ever more urgent and promising."

Recently, this day was renamed the Jubilee for Men and Women from the World of Learning because "science" means every exercise of human intellectual activity directed to the search for truth in a rational and methodical way.

(David Gibson edits Faith Alive!) †

Discussion Point

St. Albert is patron of scientists

This Week's Question

On the Jubilee Day for Scientists May 25, what event is planned in your community?

"Besides including information about St. Albert the Great—our patron saint and the patron saint of scientists—on our Web site (www.albertusmagnus.org), we are sharing information about him with our students so that they might better appreciate the impact he has had on science." (Joseph Troy, president, Albertus Magnus High School, Bardonia, N.Y.)

"While we are not doing anything on May 25 per se, we are having a series of dialogues with community leaders. Our fourth such dialogue is scheduled with the scientific community for sometime in the fall. These talks are initiated by Bishop Carlos Sevilla, S.J., to build good will, to remind the secular leadership of

their moral responsibility and to remind them that the Church has an important contribution to make to their work." (Robert Fontana, director of evangelization, Diocese of Yakima, Wash.)

"We list the jubilee intentions for the upcoming month in our parish bulletin and ask people to pray for them. Included in May are our prayers for the scientific community." (Dory Davis, Houston, Texas)

Lend Us Your Voice

An upcoming edition asks: What is a common, yet challenging, ethical issue that arises in ordinary daily life?

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



CNS photo

From the Editor Emeritus/John F. Fink

Why I'm a Catholic: The Church is holy

(Second in a series)



Last week I wrote that one of the reasons I'm a Catholic is because I've learned through the years that the Catholic Church is what it claims to be: one, holy, catholic and apostolic. I wrote a couple paragraphs about its unity. This week I'll write about its holiness.

The Catholic Church is holy because it has the Eucharist and the other sacraments that help us become holy. To receive the body and blood of Jesus is the ultimate in intimacy with God this side of heaven. God himself becomes a part of me just as I hope someday to become a part of his divinity.

I also appreciate the opportunities the Catholic Church makes available for those who want to become closer to God—to

become holy—through prayer. Our churches are quiet places where you can practice being in God's presence, perfect places for meditation and contemplation, especially because of the Real Presence of Jesus in our churches' tabernacles.

The Catholic Church has numerous prayer helps. For me those include the Liturgy of the Hours, the breviary, which includes prayers—mainly psalms—for various times of the day—morning, day-time, evening and night. Although this devotion doesn't seem to be popular with most Catholics, despite its encouragement for lay people, it's important to me. The Liturgy of the Hours divides the year into its liturgical seasons, taking all of the great mysteries of the life of Jesus and spreading them out through the year. The Office of Readings is also part of the Liturgy of the Hours. It has readings from Scripture and from the writings of saints. When it's the feast of a saint, if she or he has written anything, there's an excerpt from that. Or if it's the feast of a martyr,

there might be a description of the heroic way that he or she died.

Speaking of saints and martyrs, a mark of the Church's holiness is the large list of saints who have shown us how to follow Christ—people like St. Francis of Assisi, St. Thomas More, St. Teresa of Jesus, St. Catherine of Siena, St. Francis Xavier, and the list goes on and on. These people found their holiness in the Catholic Church, and we can do likewise. They are our role models. I wrote about some of those role models in my book *Married Saints*.

Saints can also be our intercessors. I have chosen St. John the Evangelist; St. Francis de Sales, patron of journalists; and St. Thomas More as my personal patron saints. I also say special prayers to St. Joseph, patron of a happy marriage and patron of a happy death, to St. Thérèse, and to my guardian angel.

All this I see as part of the ways that the Catholic Church is holy and helps me in my attempts to be holy. †

Cornucopia/Cynthia Dewes

Fresh starts and new beginnings

Fresh starts and new beginnings are always inspiring. There's something about the soothing redundancy of such phrases that makes us feel as though change has already occurred.



It's the same feeling we get when we sign up for a fitness course and shed 30 pounds in our imaginations just thinking

about it. Or, the lifting of our winter spirits when the travel brochures and seed catalogs start to appear in the mail.

As Easter people, we have the greatest of all "fresh starts" to look forward to. The rest of our lives stretches ahead, and this is as good a time as any to start over. The trick is not to make changes just to be different, but to make changes for the better.

Recently, one of my cousins, whom I'd not seen in many years, came for an overnight visit. I asked about her brother and sister, with whom I've never been in touch since we were all getting report cards and chewing bubble gum together. And she proceeded to tell me she hadn't spoken to either of them for two years.

When she elaborated on the slights and insinuations and hurtful things,

which had transpired in her family, it was enough to make me glad I'm an only child. Most of their troubles were disputed over family pictures and heirlooms of no value except sentimental attachment. But, as she spoke, the pain of past events and the ensuing separation were evident.

The thought of Easter came to mind, and I realized what a good time this would

be for her to "start over." Sometime or another, each of us needs to erase the past and chalk in a better future. What a good time it is right now, for all of us, to let that "stuff" go and improve our relationships with others, in her case with her siblings.

Another recent experience reminded me that Easter celebrates the potential that God has placed in each of us. He's given us many gifts, and the free will to use them wisely or wastefully. Right now is the time to identify our gifts and to set about using them according to God's will.

If we're whining, let's cut out that victim stuff. If we're enslaved by some addiction, let's admit it and get help. If we're underemployed or badly

employed, let's put out those résumés for work we love and know we can do well.

If we think we can't do anything well, let's get serious about asking God for

direction. In other words, let's quit rationalizing and procrastinating and do whatever it is that God had equipped us for, and wants us to do.

Easter also heralds rejuvenation in physical things. This is the best of times to begin a regimen for better health. Sleeping one more hour per night or sticking to three meals a day costs nothing but the determination to do it consistently.

Which brings us to the use of time. Easter marks a point at which we should think about how to spend whatever time we're given. We need to make lists of priorities and be willing to make changes. We need to remember why we are here and where we're heading.

God had made us in his image, to be happy here and forever. Let's cooperate.

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

Faithful Lines/Shirley Vogler Meister

May honors Mary, mothers and doulas

Long ago, I gave birth to three daughters over a four-year period. Although childbirth was quick for me, I recall feeling alone and scared. Back then, husbands were not allowed in the hospital labor or delivery rooms. Today, unless a woman prefers delivering in that way, my scenario is a thing of the past.



Now, not only are fathers urged to take childbirth lessons with their wives, but they're encouraged to be part of the labor and delivery scene, too. Even better, professional support is now available for both the mother and the father. That support person is called a *doula*, a Greek word meaning "a woman who helps a woman." May is International Doula Month.

A doula was present when my eldest daughter and her husband became parents of a son March 13 in Cleveland. Joanna Davis met with them in the preg-

nancy's last trimester; she was with them during 24 hours of labor and postpartum; and she visited several times at their home afterwards, especially with lactation advice.

When meeting her, I was impressed by her dedication to making birth experiences as comfortable, natural and happy as possible; and I was edified by her spirituality. Not until a month later when I saw her Web site (www.doula.com/naturalmother/) did I learn that her essential spiritual nature stems from her heritage. A mother of four herself, she and her husband are Native American.

Years before I knew Joanna, my friend, Linda Gottfried, of Brownsburg, became a doula after first working in the corporate world. So, I know how fulfilled she is in her role of "mothering the mothers." Doulas become a part of the family during one of life's most awesome times. Linda even features newborns on her Web site (www.geocities.com/Wellesley/Gazebo/2348/).

A mother and grandmother, Linda is a member of DONA: Doulas of North

America. They are trained to provide continuous physical, emotional and informational support before, during and after childbirth.

The many immediate and long-term benefits of doula care can be found by tapping into www.DONA.org or by calling 801-756-7331 or by e-mailing doula@don.org. Doulas in the U.S. also can be located that way or through hospitals.

Because May includes Mother's Day, DONA chose this month to highlight the work of doulas. Because May is also considered the Month of Mary—the Blessed Mother—it's an appropriate time to introduce the role of doulas to readers of *The Criterion*.

I wish I'd had the support of a doula when I delivered my daughters. I'm sure even the mother of Jesus would've appreciated such help!

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

Journey of Faith/Fr. John Buckel

Leaven from heaven

(Eighth in a series on the Gospel of John)



I believe that it takes as much faith to believe that the host one receives at communion time is really bread, as to believe that the consecrated host is, in fact, the very body of Christ. Having the experience of eating good bread goes a long way in coming to a better understanding and a deeper appreciation of the Eucharist.

The sad fact is that a large number of people have seldom, if ever, had the wonderful experience of eating delicious, nutritional bread, especially when it's right out of the oven. There is nothing in the world that can compare to the aroma of freshly baked bread (it makes me hungry just thinking about it).

We live in a prosperous country where bread is not an essential part of our diet. A whole variety of meat, poultry, vegetables and fruit are as close to us as the nearest supermarket. As a result, bread is viewed more as "something extra" than "something essential."

What bread we do eat is usually lacking in several ways when compared to "real bread." Unfortunately, in the process of making white bread, by far the most popular kind of bread in America, the lion's share of nutrients are removed from the wheat. Mice that were fed only white bread for experimental reasons died of malnutrition.

Bread was regarded as a fundamental part of the daily diet by those who lived in Israel at the time Jesus walked the earth. The poor often depended on bread for their very survival. Since they could not afford to buy wheat, they usually had to settle for bread made from barley.

When the Roman soldiers traveled throughout the empire, they often carried nothing else to eat but bread. One could literally live off bread alone.

Bread was such an essential part of the meal that the expression "to break bread" was another way of saying "to have a meal." The high regard that Jewish people had for bread is borne out by the number of customs they had concerning what one could and could not do with it. For example, it was not considered proper to throw away any crumbs that were larger than an olive. Rather, one was encouraged to gather up these bits of bread and eat them at a later time. Under no circumstances was raw meat ever to be placed on top of a loaf of bread. A loaf of bread was to be broken and not cut. One thinks of Jesus at the Last Supper, taking the bread, breaking it, and giving it to his disciples (Lk 22:19).

As bread played a vital role in the lives of the Jewish people, so, too, does it play a vital role in the Gospel of John. According to the fourth evangelist, Jesus described himself as the "bread of life." In saying this, Jesus did not imply that he was like one of the hosts that we receive at communion time—round, thin and tasting like cardboard. Rather, he wanted his followers to realize that he nourishes and sustains them like "real bread." And eating this bread results not in malnutrition but in eternal life.

(See Jn 6.)

(Father John Buckel, a priest of the Archdiocese of Indianapolis and an associate professor of Scripture at Saint Meinrad School of Theology, is a regular columnist for The Criterion.) †

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 7, 2000

- Acts of the Apostles 3:13-15, 17-19
- 1 John 2:1-5a
- Luke 24:35-48

The Acts of the Apostles once again provides the first reading in this joyous season. Actually, almost every Sunday liturgy for this time will include a reading from Acts.



As was the case last weekend, the reading takes us back to the earliest days of the Church. The moment is in Jerusalem in the

time immediately following the ascension of Jesus. A community of Christians exists, and it is strong in its bond and visible in its faith and charity.

However, it hardly constitutes the majority of the people, not in the city and certainly not in the empire. Many have heard of Jesus. But many have not heard of Jesus. For both, the Church senses a responsibility. To both, the Church speaks. Two aspects of this early sermon are important.

First of all, it is Jesus who is the centerpiece of the message. Jesus is the redeemer. He restored the union between God and humanity. He is the author of life itself. Jesus is God.

Secondly, the spokesperson is Peter. This is not a rare occasion in Acts. At many times in the pioneer Church, on many days recorded by Acts, Peter speaks for the community and, more importantly, speaks for Jesus.

None of the other apostles presumes to take this prerogative away from Peter. The Christians all accept it without the least protest. His role was clear, and the followers of Jesus, in whom dwelt the Spirit of God, fully acquiesced in according Peter due deference in this role.

Also once more for a Sunday in the Easter time, the Church presents as the second reading a selection from the First Epistle of John.

The reading, typically, is gentle, reassuring and filled with concern only for the salvation of those who love the Lord. It begins by addressing its audience—and us

as the modern audience—as “my little ones.” It is as if the Church, through the Scriptures, is speaking to children. All people are God’s children. Moreover, all people experience the limitations in knowledge and judgment that render us all child-like in our vulnerability and poor perception of reality and truth.

Belief is more than “lip service.” It is absolute commitment. If we truly believe, then we live according to the order and vision revealed in the Gospel.

St. John’s Gospel is the source of the final reading. It is a familiar story, marvelous in its recollection of the time immediately after the Resurrection.

Once again, the apostles appear as major figures. The Risen Lord appears to them at the Sea of Galilee, the lake in the northern part of the country that so often, indeed almost always, was the scene of the Lord’s preaching and miracles.

Knowledge of Jesus as risen from the dead, as divine, as supreme over all, was a vitally important gift to the apostles.

First of all, this Gospel passage tells us of the unique character of the apostles’ role. They were not just fortunate in that they frequently saw the Lord. Rather, they were part of the divine plan.

The reading reiterates that humans are in need, thus they fear. The Lord is almighty. He guides the faithful. Most especially, Jesus guides the apostles.

Soon Jesus will ascend into heavenly glory. The apostles will remain. Their lips will repeat the Lord’s words. Their hands will cure, in the name of Jesus, as once Jesus cured. Most importantly, they gather for the Eucharist. It is for them the holy banquet, in the very presence of Jesus, through which they are nourished for everlasting life.

Reflection

Throughout the Easter season, the Church repeatedly tells us that Jesus lives in a very tangible way. Jesus is in the apostolic teaching. He is in the Eucharist. He sees us in our needs. He is loving and compassionate. He is everywhere.

It is for us to see and hear the Lord. We, the “little ones,” must remember our needs and our limitations. They matter not at all, however, if we are in Jesus, with God, through our bond with the apostles. †

My Journey to God

Viewing the Dead Sea Scrolls

The Field Museum in Chicago is hosting, until June 18, a traveling exhibit of some of the Dead Sea Scrolls, fascinating archaeological discoveries that have contributed so much to our increased understanding of Scripture.

When I viewed the exhibit in March, security was tight and access was controlled, but walking into that darkened room that contained copies of various Scripture texts dating back to 67 A.D., and before, gave me an overwhelming feeling of both human awe and God’s continuing presence in the Word.

I peered at the Hebrew text on each fragment, carefully read the translations that were posted, and eagerly sought the historical commentary that accompanied each fragment.

Somehow, I had a much better understanding of the Word as “Living Word.” That these carefully hand-copied texts were almost 2,000 years old and that the translations were so very familiar spoke to me in volumes of the faith of God’s people.

One fascinating tidbit of information

pointed out that, on one of the scrolls, the Tetragrammaton (YHWH, the name of God), had been carefully inscribed in “Old” Hebrew. The copyist had chosen to write it as it had been written for several centuries before, out of respect for the name!

I stand in awe of how God’s Word has come down to us over some 3,000 years of human history. I find that I have a greater respect for the Jewish heritage as a result of Jesus, the Jew from Nazareth. Most of these scrolls actually existed in his lifetime on earth. When he picked up the scroll to read, it was similar to what I was seeing! There is no way to describe the connection that this made for me.

I find myself wanting to know more about our sacred Scriptures. How and when they were written, the history/culture behind each book, etc., becomes more and more important as I learn more and more about our salvation history.

By Robert Leonard

(Robert Leonard is the director of catechetical ministry for the New Albany Deanery.)

Daily Readings

Monday, May 8

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

Tuesday, May 9

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

Wednesday, May 10

Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, May 11

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, May 12

Nereus and Achilleus, martyrs
Pancras, martyr
Acts 9:1-20
Psalm 117:1-2
John 6:52-59

Saturday, May 13

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

Sunday, May 14

Fourth Sunday of Easter
Acts 4:8-12
Psalm 118:1, 8-9, 21-23, 26, 29
1 John 3:1-2
John 10:11-18

Question Corner/Fr. John Dietzen

Celiac disease restricts reception of Communion

QI read your two recent columns in our Catholic paper about eucharistic bread. In some ways I feel sad that so much attention is given to the form of the bread. As a person with celiac disease, who can eat nothing made of wheat, I realize people should be grateful just to receive Communion.



It is apparent from our support group that celiacs are finally managing to get diagnosed. When there are enough of us, maybe some way will be found for us to be among those called to the supper of the Lord.

Some time ago you suggested that celiacs could receive Communion from the cup only. A friend asked her priest to do that and was told, “We will not serve wine in this parish.” Others don’t even seem to believe they receive Communion unless they receive the host.

I feel better at least having unburdened myself about the plight of celiac “second-class citizens” in the Church. Is anything being done to help? (New York)

As one who is blessedly spared from this disease, I had no idea how many celiacs there are, many of them Catholics with the same dilemma you have. The disease is now more carefully diagnosed. Even a tiny bit of wheat (or rye, oats, barley and other grains) can, in many cases, be dangerous for those who have this disease.

Obviously, for them the Eucharist is but one of many daily challenges, but that one is a major spiritual concern for any Catholic, since bread must be made of wheat flour to be valid for celebration of the Eucharist.

Some efforts are under way to find a solution. A possible alternative presently being worked on is spelt flour. Spelt (*triticum spelta*) is a grain related to wheat, but digests differently from other flours in that it doesn’t stay in the digestive tract as long. For some this may eventually be a solution, if it meets the conditions.

A group of Benedictine sisters in Missouri, who bake Communion hosts for hundreds of parishes, are working with specialists to produce a low-gluten or gluten-free wheaten flour.

In a letter on this subject to the American bishops (June 19, 1995), Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, again affirmed that bread from which all gluten is removed is not valid for the Eucharist.

If enough gluten remains to permit the making of bread, however, such flour could be used for Communion. Low-gluten hosts, containing only about 13 percent of normal gluten, are available now. Again, since sensitivity to gluten can differ, this may answer the problem for some people.

I return, however, to what I’ve said on this subject before. The most obvious solution is to receive Communion only under the form of wine. A lot of people are still under the impression that unless one receives the host, one does not receive Communion. That is wrong.

It is Catholic doctrine, and always has been, that Jesus is no more or less present under the form of wine than of bread. I have heard even priests occasionally speak of ministering the “cup” with the precious blood, and then of ministering “Communion” with the host. Both are equally holy Communion, whether received separately or together.

Perhaps this confusion is behind some of the reluctance to give or receive Communion only from the cup.

Whatever the reason, a large number of Catholics who cannot tolerate wheat are consistently missing the opportunity to share in the Eucharist by choosing not to receive (or, as in the case of your friend, not having the option to receive) under the form of wine only.

There are two sources of information on what is being done to deal with this problem.

For more information, contact the Benedictine Sisters of Clyde, Mo., at 800-223-2772, or the Institut Voor Doven in the Netherlands, who supply Catholic distributors in the United States. The telenumber for their host bakery is 011.31.735.588434. Both are willing to discuss their research.

I will appreciate receiving from readers any further information to share with others who write to me on this issue.

(Questions for this column may be sent to Father John Dietzen, Box 325, Peoria, IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

Educators urged to make Catholic social teaching come alive

BALTIMORE (CNS)—The parting challenge for Catholic educators at the annual National Catholic Educational Association convention was the charge to make Catholic social teaching come alive for today's students.

"Social justice is at the heart of who we are and it must be communicated by Catholic educators and catechists," said Patricia McGuire, president of Trinity College in Washington, during the closing keynote address April 28 at the NCEA convention.

McGuire acknowledged that the task would not be easy, but she also outlined ways it could be done, focusing on major themes of the U.S. bishops' 1999 pastoral letter, "In All Things Charity: A Pastoral Challenge for the New Millennium."

The document urges Catholics to learn more about the Church's social teaching and to dedicate themselves to service to the poor and advocacy for human life and dignity.

In teaching about the dignity of human life, she said Catholic educators have a "profound obligation" to teach about respecting human dignity from abortion to the death penalty and showing their students how they can take a stand on these issues.

"It's not enough to teach what these teachings are," she said, urging educators to instruct their students about how to be "effective advocates" for these issues.

She pointed out that service opportunities are one way for students to learn more about their responsibility to care for the poor and vulnerable, but added that volunteer work "often stops short."

If students volunteer at soup kitchens, they should also discuss the root causes of poverty and ways to alleviate it, and then go a step further by contacting their legislators about their experience and what they think could be done to help the poor.

Students also need to learn that help-

ing others does not just involve making donations or handing out sandwiches, she said, but requires times of "personal sacrifice."

McGuire said teachers who are "role models of service" can impart to their students the importance of careers in social service agencies or at least to "take the option for the poor instead of the stock option."

She also urged them to impart the notion of solidarity with their students, today's society is "solidarity challenged" particularly with its ongoing debate about guns in the hands of children.

Referring to the Columbine High School shooting in Colorado last year, McGuire said the two killers felt the extremes of isolation and alienation.

"Where were the people of faith in the lives of these young men?" she asked.

Another aspect of Catholic social teaching that she said sometimes

surprises people is care for God's creation. The "teachings are quite profound," McGuire said, "and they are consistent with the ethic of life for all creation."

McGuire said the need to impart Catholic social teaching is particularly important today when many Catholics do not embrace this part of their faith, either because they don't know enough about it or they dismiss it as a "soft retreat from human life issues."

But you can't be ardently pro-life and be passive about guns, the death penalty or the poor, she said.

Or, to put it another way, she said: "Catholics don't have an option package. We have to buy the whole car."

For the next generation of Catholics to "get it" regarding Catholic social teaching, she said, today's teachers need to "remake their institutions as models of social justice."

"You are privileged to be teachers at this critical juncture," she told them. †

Mary's Call

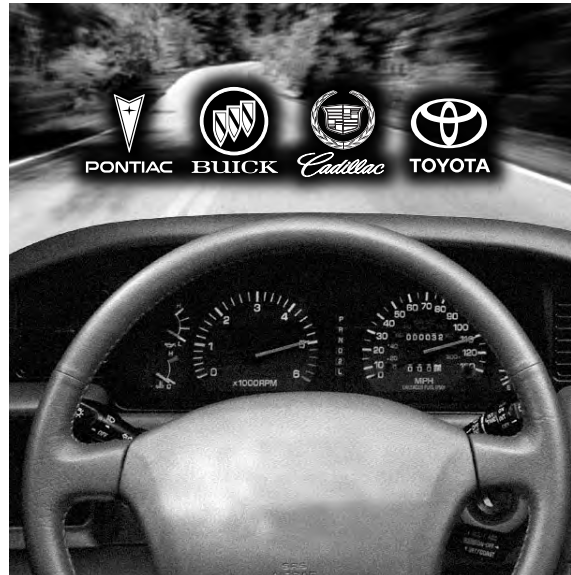
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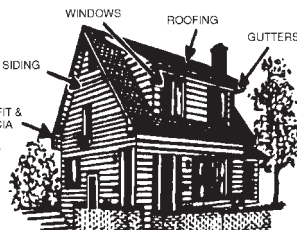


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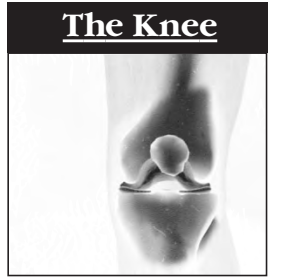
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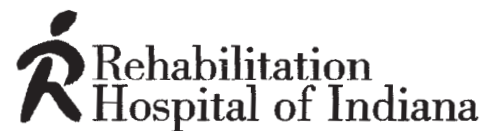


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Terre Haute parishioners give aid to Honduras

By David Delaney

TERRE HAUTE—Several members of St. Joseph Parish in Terre Haute spent their spring break last month in Honduras building houses and providing medical care for Hondurans.

Fifteen parishioners went to Honduras to help members of St. Maximilian Kolbe Parish in Comayaguela. St. Joseph Parish has been financially helping the Honduran parish for 10 years.

The mission was led by Franciscan Father Martin Day, pastor of St. Joseph

Parish.

The St. Joseph parishioners were divided into two groups—one for medical care and the other focusing on housing.

The medical group, under the direction of Dr. Jim Cristee and Dr. Eugene Eplin, brought 12 suitcases filled with various medicines. During the March 3-10 visit, the medical group attended to 1,164 people.

"We were overwhelmed at how poor the people were," said Carlos Montanez, a St. Joseph parishioner.

His wife, Carmen, who also went on



Two Honduran boys help Franciscan Father Martin Day, center, measure a board to be used in the construction of a new home. Carlos Montanez, back, and Gina St. Hilaire, front, look on. Father Day, pastor of St. Joseph Parish in Terre Haute, and 14 parishioners traveled to Honduras last month to help build homes and to deliver medicine.

the trip, said, "The children were not looking for toys, but for toothpaste."

Carlos Montanez said many of the

people they saw suffered from malnutrition. Despite the hardships they face in Honduras, he said the people were in

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good spirits and appreciative of the volunteer work done by St. Joseph parishioners.

"We got a lot of hugs and kisses from the kids," Carlos Montanez said. He said medical supplies that weren't

dispensed directly during the visit were given to a clinic in Honduras.

Father Day said the construction group spent their time building houses.

"We went there to work," Father Day said. "That was the focus of it."

He said the mission gave the people

from Terre Haute and the people from Honduras the opportunity to experience how strong their faith is.

St. Joseph parishioners hope to return to Honduras next year to do more work.

(David Delaney is a member of St. Benedict Parish in Terre Haute.) †



Honduras archbishop speaks for debt relief

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Robin Run Village is a community of active persons who enjoy a variety of leisure time activities including a swim in the indoor pool, line dancing, exercising in the new fitness room, and activities in the quilting and sewing room.

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U.S. nun wins World Triathlon Championship

PERTH, Australia (CNS)—“If music be the food of love, play on,” said Shakespeare in *Twelfth Night*.

Replace “music” with “sport” and you have the motto by which 69-year-old U.S. triathlete Sister Madonna Buder lives.

Sister Buder, a member of the Sisters for Christian Community from Spokane, Wash., has devoted her competition in triathlons to God.

After waking up at 1 a.m. with jet lag April 30 in Perth, she won the 65-69 age group of the World Triathlon Championships. It was her seventh championship. She dedicated the three legs of the race to her three brothers and dedicated the whole triathlon to her late parents.

She said her mother was devoutly religious, dedicating each of her children to God while still in the hospital when Sister Buder’s father, a non-Catholic, was hesitant to baptize them. The sporting genes came from her father, a champion oarsman who also played handball at a high level until age 70, she said.

“I’m starting to wonder whether this (triathlon) is such a good idea any more, as I’m nearly that age,” she said. “But I keep saying to God, ‘You’ll let me know when [to give it up] won’t you?’”

Sister Buder is the current record holder of the iron-man event in Hawaii and Canada for her age group.

“As long as God has given me the

strength and skill, I see no reason why I should stop,” she said.

Yet Sister Buder, who began competing at age 48, said the athletes she associates with need her as much as she needs them.

“Athletes draw strength from me: I can’t understand it,” she said. “They ask me, ‘When’s Mass?’—like I’m supposed to know the Mass timetables of the local church in every city we visit all over the world.

“But I give them spiritual guidance and give help to those who need someone to talk to,” she said.

As she is globe-trotting, she does God’s work by ministering to those who are lucky enough to cross her path—except if

it’s on the triathlon track.

“I don’t know how people get along without faith,” Sister Buder said. “An event like this literally brings people to their knees. It is a time when faith is needed.”

Her additional role as a guardian *ad litem*—an advocate for troubled youths in law courts—requires her to do the work of “the FBI, lawyer and confidant, all rolled into one,” she said.

“They need someone to talk to, to share their hard times with,” she said. “To the little ones, you just say ‘I’m your friend.’”

Along with being an athlete, confidant and spiritual guide, she is also a published poet and author and has won awards for black-and-white nature photography. †

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From the Archives

Softball champs

Here are the 1937 city champions in the Knights of Columbus softball league—the Cathedral “B” team. Members are (kneeling, from left) Frank Keating, Bob Finch, John Hanrahan, Joe Hanrahan and Bob McManus. Standing, from left: Tom Connolly, manager; Bill Keating, Jack Thomas, Joe Gillespie, George Hanrahan, Leroy Silcox, Bud McManus, Dr. John Courtney, John Route, Bob Krueger and Tom Gillespie. Special thanks to Thomas T. Connolly for the photo and the identifications. †



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Camden Diocese to forgive \$12 million in debts

CAMDEN, N.J. (CNS)—Bishop Nicholas A. DiMarzio of Camden has announced a program to forgive \$12 million in debt owed to the diocese by 41 parishes and schools.

The southern New Jersey diocese has a total of 126 parishes and 58 diocesan or parish grade schools and high schools.

Details of the plan, announced April 30, were to be released to parishes and schools soon.

In a letter to pastors and parish and finance councils, Bishop DiMarzio said the debt forgiveness, totaling \$12,045,752, was only possible because of “the generosity of our parish communities and responsible stewardship at all levels in the diocese.”

He added, “This forgiveness of debt will put our parishes and schools on a firm fiscal foundation so that they may freshly recommit themselves to the urgent task of evangelization and service to God’s people, particularly those most in need.”

Bishop DiMarzio had consulted with advisers from the diocese’s finance office and its debt forgiveness committee before announcing his gesture in observance of the jubilee year. †

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Pope's Fatima trip to accent faith of children, Marian devotion

VATICAN CITY (CNS)—In the only papal trip in 2000 not related directly to the jubilee, Pope John Paul II will combine two of his priorities: children and Marian devotion.

Although Holy Year pilgrimages to the Middle East were supposed to be the only papal travel in 2000, the pope will go to Fatima, Portugal, May 12-13 to beatify Francisco and Jacinta Marto.

The children, along with their cousin, were tending sheep May 13, 1917, when they had a vision of the Blessed Virgin Mary. The apparitions continued once a month until Oct. 13, 1917.

The children said Mary asked them to promote devotion to her Immaculate Heart and to pray the rosary daily.

They also said she told them that Jacinta, who was then 7 years old, and Francisco, who was 9, would die very young, but that their cousin, Lucia dos Santos, who was 10, would live long.

Francisco was almost 11 and Jacinta was almost 10 when they died during a flu epidemic.

Their cousin, now a 93-year-old cloistered Carmelite nun, is scheduled to meet Pope John Paul before the May 13 beatification and pray with him at the children's tombs at the Shrine of Our Lady of the Rosary.

The pope's Portugal schedule is almost exclusively

focused on the children and the Marian shrine. He is expected to meet briefly with Portugal's president May 12 at Lisbon's airport, then fly by helicopter to Fatima for a prayer vigil.

After the beatification Mass May 13, he is scheduled to have lunch with Portugal's bishops, then fly back to Rome.

Pope John Paul, who has a deep devotion to Mary, already has made two trips to the Fatima shrine during his pontificate. He believes that Our Lady of Fatima saved his life on her May 13, 1981, feast day, when Mehmet Ali Agca tried to assassinate him in St. Peter's Square.

In thanksgiving for his recovery, Pope John Paul visited

the shrine on the first and 10th anniversaries of the attack. One of the Turkish gunman's bullets has been embedded in the crown of a statue of Mary at the shrine.

But the pope's reasons for thanking Our Lady of Fatima are not strictly personal. He believes the defeat of communism in Eastern Europe is due to her intercession.

Jacinta, Francisco and Lucia said Mary had asked for prayers for the conversion of Russia and said the country's conversion would bring peace.

Jacinta and Francisco will be the youngest non-martyrs beatified since the modern Vatican beatification process

See FATIMA, page 24



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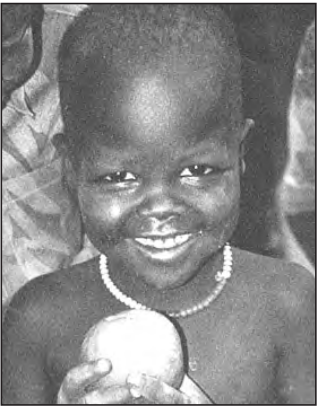



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The Active List

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

May 5

St. Luke Church, 7575 Holliday Dr. E, **Indianapolis**. Catholic Charismatic renewal of central Indiana, teaching 7 p.m., praise 7:30 p.m., Mass and healing service 8 p.m. Information: day 317-927-6900 or evening 317-846-2245.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. "Mourning State of Divorce," five-week program, 7 p.m. \$20. Reservations by May 1, 812-232-8400.

Seccina Memorial High School, 5000 Nowland Ave., **Indianapolis**. "Damn Yankees" 8 p.m.; annual arts celebration, 6:30-8 p.m. Information: 317-356-6377.

St. Andrew Parish, 4050 E. 38th St., **Indianapolis**. Spring rummage sale, 8 a.m.-6 p.m., church basement. Information: 317-545-8671 or 317-546-1571.

May 6

St. John Parish, 126 W. Georgia, St., **Indianapolis**. First of five-part video "The Faithful Revolution" on history, implementation of Vatican II, 9-11 a.m. Information: 317-635-2021.

St. Andrew Parish, 4050 E. 38th St., **Indianapolis**. Spring rummage sale, 8 a.m.-noon, church basement. \$1 bag day. Information: 317-545-8671 or 317-546-1571.

May 7

St. Andrew School, 4050 E. 38th St., **Indianapolis**. SPRED (Special Religious Education) training center dedication, 3 p.m. Information: 317-377-0592.

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

May 9

St. John Parish rectory, 126 W.

Georgia St., **Indianapolis**. Msgr. Bosler Lecture series, "Ecumenical Opportunities: Now is the Time," by Father Thomas Murphy, archdiocesan director of ecumenism, 7-8:30 p.m. Information: 317-635-2021.

St. Paul Hermitage, 501 N. 17th Ave., **Beech Grove**. Ave Maria Guild meeting, 12:30 p.m.

St. Thomas Aquinas School, 46th and Illinois, **Indianapolis**. Sixth annual art show, speech team, auction, 7-9 p.m.

May 10

Marian College Stokely Mansion, 3200 Cold Spring Road, **Indianapolis**. Department of nursing, parish nursing information session, 6:30-8:30 p.m. RSVP: 317-955-6132.

May 13

Sacred Heart Church, 1530 Union St., **Indianapolis**. 125th anniversary Mass, 5 p.m.; dinner, Atrium, 3134 E. Thompson Rd., \$25. Information: 317-638-5551.

Catholic Center, 1400 N. Meridian St., **Indianapolis**. "Catholic and Proud Of It" young adult conference, 10 a.m., pre-registration by May 7, \$20; at door \$25. Information: 317-298-0941.

St. Luke Church, 7575 Holiday Dr. East, **Indianapolis**. Natural Family Planning Classes. Information: 317-259-4373.

St. Lawrence Cafeteria, 46th and Shadeland, **Indianapolis**. "Making Tracks to Fun," social evening for junior, senior high and adults with special needs, 6-9 p.m. Reservations: 317-577-8289; 317-823-0699.

May 14

St. Jude, **Spencer**. New church dedication, 5 p.m.

May 16-17

Ramada Inn, 165 and Hwy 46 West, **Columbus**. Indianapolis Archdiocesan Council of Catholic Women, 51st semi-annual convention, 9 a.m.-4 p.m. \$10 registration, plus meals. **Deadline May 10**. Information: 812-663-4478.

Recurring

Daily

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

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

Weekly

Sundays

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

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 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. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

St. Gabriel, **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

Tuesdays

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

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

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

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.

Thursdays

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

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

St. Malachy Church, **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.

Fridays

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

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

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

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

Saturdays

Clinic for Women, 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.

—See ACTIVE LIST, page 23

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The Active List, continued from page 22

Monthly

First Sundays

St. Paul Church, **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.

First Fridays

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

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

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

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

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

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

St. Mary Church, **New Albany**. Eucharistic adoration, reconcil-

iation, after 9 p.m. Mass-midnight.

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

First Saturdays

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

Little Flower Chapel, 13th and Bosart, **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, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, **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, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

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

Third Sundays

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

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 of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

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

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

Be a part of our second bridal issue for 2000!

Announcements of Weddings



To be published in the July 28, 2000, issue of *The Criterion*

If you are planning your wedding between July 1 and Feb. 1, 2001, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction quality of a color photo. Please put name(s) on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Wednesday, July 5, 2000, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

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Clip and mail to: BRIDES, *The Criterion*, ATTN: Susan Bierman, 1400 North Meridian, Indianapolis, IN 46202
Deadline with photos: Wednesday, July 5, 2000, 10 a.m.

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Bride's Parents

City State

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Wedding Date Church City State

Photo Enclosed
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Pope canonizes Polish nun as first saint of millennium

VATICAN CITY (CNS)—Pope John Paul II declared fellow Pole Faustina Kowalska the first saint of the new millennium, calling her “a gift of God for our time.”

At a canonization Mass April 30 in St. Peter’s Square, the pope said the humble life of the Polish Mercy sister, who died in 1938 at the age of 33 and whose diary account of visions and revelations inspired Divine Mercy devotion worldwide, “is tied to the history of the 20th century.”

The period in which Christ entrusted his message of Divine Mercy to St. Faustina, in the years between World War I and World War II, is of great significance, said the pope.

“Those who remember, who were witnesses and participants in the events of those years and the horrible suffering of millions of people, know how necessary the message of mercy was,” he said.

As archbishop of Krakow, the pope took a personal interest in Sister Faustina, helping to retract a Vatican ban on her diary by demonstrating that it had been based on misleading translations of the nun’s revelatory writings.

The ban was lifted in 1978, six months before the current pope’s election.

Born Helen Kowalska to a poor peasant family in central Poland, St. Faustina entered the Warsaw convent of the Congregation of the Sisters of Our Lady of Mercy in 1925.

In the last years of her brief life, the nun kept a diary in which she recounted her many visions of Christ, who told her to spread his message of mercy.

The canonization Mass, held in St. Peter’s Square under a cloudless sky, was one of the biggest events of Holy Year 2000, with some 200,000 pilgrims in attendance.

Among those at the Mass were Polish Prime Minister Jerzy Buzek; Stefan Frankiewicz, Poland’s ambassador to the Holy See; and Marian Krzaklewski, president of the Solidarity movement.

Some 50 cardinals, bishops and priests concelebrated, including U.S. Cardinal Edmund C. Szoka, head of the commission governing Vatican City; Cardinal William H. Keeler of Baltimore and Father Ronald P. Pytel, the Baltimore priest whose heart was miraculously healed due to St. Faustina’s intervention.

The miracle was formally recognized in December, clearing the way for the Polish nun’s canonization.

At least 300,000 faithful turned out at St. Faustina’s sanctuary in Krakow for a Mass of Thanksgiving before watching the canonization in Rome via satellite on enormous television screens set up outdoors.

At the Vatican, pilgrims waved banners from the four cities where St. Faustina lived in convents during her lifetime: the Polish cities of Warsaw, Krakow and Plock and the Lithuanian city of Vilnius, part of Poland prior to World War II.

FATIMA

continued from page 21

began 400 years ago.

Much of what is known about the children, their reaction to the apparitions and their spirituality comes from Sister Lucia’s published descriptions of the events.

While the children had an unusual experience which made their lives unusual in many ways, they still were children, and it is as holy children that they will be beatified. In fact, the postulator of the children’s cause said cardinals who are members of the Vatican Congregation for Sainthood Causes met in 1981 to discuss how to determine the saintliness of young children.

In an interview with the Italian magazine *30 Giorni*, Jesuit Father Paolo Molinari, the postulator, said the cardinals agreed that children’s holiness of life should not be judged as if they were adults.

The cardinals also agreed that once children reach the age of 7—traditionally “the age of reason”—they are capable of making choices that demonstrate an extraordinary openness to God, to goodness and to others.

Father Molinari said the apparitions of Mary were not taken as proof of the holiness of Jacinta and Francisco.

“Apparitions, visions and other extraordinary phenomena which God can grant to some people are graces freely given which, as such, do not make those who receive them holy,” he said.

Sister Lucia’s memoirs are filled with examples of the children’s prayers, their charity and their spirit of making sacrifices offered for the salvation of sinners. For example, the children often gave their lunches to poorer children they met on the road as they were taking their sheep out to pasture. On hot days, they would delay drinking water and offer their sacrifice for the salvation of sinners.

In addition, they endured repeated questioning from the curious, interrogations from Church and civil authorities and even the suspicions of their parents that they invented the whole thing.

The Church declared in 1930 that the apparitions were worthy of belief.

Marianist Father Johann G. Roten, director of the International Marian Research Institute at the University of Dayton, Ohio, said one point of the beatification is “to honor the faith of children.” †



A woman holds a photo of St. Faustina Kowalska above the crowd in St. Peter’s Square for the April 30 Mass marking the canonization of the Polish nun.

The pope sent a special message to the Polish pilgrims who traveled to Rome and to those gathered in Krakow, declaring the new saint the patron of all four cities and “entrusting to their inhabitants a particular care for the Divine Mercy apostolate.”

Speaking in Polish for part of his homily to the cheers of his co-nationals, Pope John Paul said St. Faustina’s canonization possessed deep significance for future generations.

“With this act, I intend to transmit today this message to the new millennium,” he said.

The faithful must be open not only to God’s mercy but to the practice of mercy toward others; God’s love and brotherly love are inseparable, said the pope.

“The people of today must be inspired by this love in order to face the crisis of meaning, the challenges of diverse needs, above all the need to safeguard the dignity of each human person,” said the pope.

The pope proclaimed the second Sunday of Easter as Divine Mercy Sunday throughout the world in honor of the new saint and her message.

Two U.S. pilgrims who attended the Mass called the experience, in unison, “overwhelming.”

“This is the closest we’ll get to heaven—while we’re still breathing,” said Bonnie Remsberg of the sister parishes of

St. Francis Assisi in Brunswick, Md., and St. Mary in Petersville, Md.

Having followed Father Pytel’s miraculous story of healing through his longtime friend, Father Larry Gesy, her pastor, Remsberg said St. Faustina’s message proved “you can accomplish anything through faith.”

Father Gesy’s sister, Kathleen McCombs of Cedar Falls, Iowa, said getting to know Father Pytel and reading Sister Faustina’s diary had strengthened her faith.

“It’s hard to fathom a miracle,” she said. “But when you know someone who’s received one, it brings it home,” said McCombs.

[Mary Ann Schumann, coordinator of Divine Mercy devotions at St. Michael Parish in Indianapolis, also attended the event.]

During an evening prayer service in St. Peter’s Square, the pope told pilgrims to entrust themselves always, like St. Faustina, to God’s merciful love.

“May the personal experience of this love commit each person to become, in turn, a witness of active charity toward” others, the pope said.

The pope’s appearance at his studio window above the square marked his first physical presence at the daily prayer service, launched for the jubilee year. †

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Home School Curriculum Fair and Conference

Roman Catholic Home Educators of Indiana (RCHEI) is sponsoring the Get the Faith Catholic 2000 Curriculum Fair and Conference, which will take place Saturday, June 3, from 8:00 a.m. to 5:00 p.m. at the Hamilton County 4-H Exhibition Center in Noblesville.

The conference will feature **Fr. Bill Casey**, CPM, Superior General of the Fathers of Mercy; **Ginny Seuffert**, a national Catholic home school speaker; and **Ken Clark**, VP and General Counsel for Seton Home Study School. Many Catholic curriculum vendors will be present.

If you are home schooling, or considering home schooling, please call (317) 849-9821 for more information.

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.

BREWER, Paul W., 79, St. Joseph, Indianapolis, April 21. Husband of Eleanor (Garnet) Brewer. Father of Jan Brewer, Patricia Smith and Loretta Taylor. Brother of Audra Ann Acton. Grandfather of nine. Great-grandfather of 18.

BRICKENS, Leonard Irvin, 82, Holy Spirit, Indianapolis, April 17. Father of Larry, Leonard and Stella Brickens. Grandfather of seven. Great-grandfather of 25.

BROWN, Alice A., 89, St. Jude, Indianapolis, April 19. Sister of Mary Kress, Ralph

and Robert Brown.

BROWN, Thelma I., 79, Holy Spirit, Indianapolis, April 5. Mother of Paul Brown Jr. Sister of Joseph Boughton. Grandmother of one.

CLARK, Gisela D. (Lewitzki), 63, Holy Name, Beech Grove, April 11. Mother of Heidi Klene, Michael and Thomas Clark. Sister of Brigitte Rienartz, Bruno, Horst, Klaus and Ullrich Lewitzki. Grandmother of six.

DAVIS, Linda Kay (Coakley), 59, St. Thomas More, Mooresville, April 6. Wife of Charles E. Davis. Mother of Lori Stoecker, Dwayne E. Sr. and Steven Davis. Sister of Bonnie McGuire and Ronald Coakley. Grandmother of six.

FITTS, Eliza Lucile, 81, St. Mary, North Vernon, April 18. Mother of Louise Elmore, Bernon and Robert Walker. Sister of Mary Gould. Grandmother of four. Great-grandmother of three.

JENKINS, Agnes M.

Holy Cross Brother Giles Martin was Cathedral principal

Holy Cross Brother Giles Martin died on April 23. He was 91.

A funeral Mass was celebrated April 25 at St. Joseph Chapel, Holy Cross Village in Notre Dame.

Born John Martin in Youngstown Ohio, he made his first profession in 1931.

He served as assistant director of Gibault School for Boys in Terre Haute in 1939. He was on the faculty of Cathedral High School in Indianapolis from 1942-45.

He became principal of Cathedral in 1959, serving for three years. Brother Giles retired in 1987. †

(Landreth), 81, (formerly) St. Bernadette, Indianapolis, March 16. Mother of Judy Deery and Barbara Sinclair-Hembree. Sister of Barbara Crews, Jennie Soper, Mary Ballsteadt and Clarence Landreth. Grandmother of 10. Great-grandmother of 14.

KELLER, Margaret K. (Brochhausen), 80, Holy Name, Beech Grove, April 4. Mother of Deborah Turner, Dave and Jack Keller. Grandmother of six. Great-grandmother of six.

MILLER, Kenneth Dean, Sr., 71, Holy Trinity, Indianapolis, April 14. Husband of Virble Miller. Father of Nancy Dickey, Helen Harper and Danny Woolbright. Brother of Mary Hurla, Flora Miller and Frances Wicker. Grandfather of four.

OSBORNE, Mary Eylene, 82, Little Flower, Indianapolis, April 14. Mother of John J. Osborne. Grandmother of four.

RICHHART, Harvey Lee, 76, St. Thomas More, Mooresville, Feb. 28. Husband of Marie Richhart. Father of Juanita

Knoy, David, Donald, Michael and Robert Richhart. Grandfather of four.

ROSENSTEIN, Carl H., 61, Holy Spirit, Indianapolis, April 17. Husband of Beverly Rosenstein. Father of Kathy Elmore, Karla Kaufman and Krissy Widmann. Grandfather of three.

SCHWEGMAN, Thomas L., 46, St. Mary-of-the-Rock, St. Mary-of-the-Rock, April 20. Husband of Alice (Duerstock) Schwegman. Father of Ben and Caroline Schwegman. Son of Arnold "Mike" Schwegman. Brother of Connie Reidenbach and Terry Schwegman.

SPRINGER, Mary A. (Scheurer), 102, St. Mark, Indianapolis, April 21. Mother of Mary, Charles L. Jr. and William Springer. Grandmother of five. Great-grandmother of 10.

STOVALL, Veronica (Nkechi), infant, Holy Angels, Indianapolis, April 20. Daughter of Sally (Nwanze) and Derrick J. Stovall. Sister of Ikenna Stovall. Granddaughter of Armedia (Stovall) Ledbetter,

Katherine Munshower was mother of Father William Munshower

Katherine Ashcraft Munshower, 90, died on April 20. She was the mother of Father William Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis.

A funeral Mass was celebrated at St. Anthony Church in Indianapolis of which she was a member.

Katherine Munshower had been a member of Holy Spirit Parish, the Council of Catholic Women and the Daughters of

Isabella. She had been a volunteer at Central State Hospital.

She was the widow of William Glenn Munshower Sr. Besides her priest-son, she is survived by two other sons, Dr. Frank and Dr. John Munshower, and two daughters, Christine Munshower and Anne Delaney; 14 grandchildren and 11 great-grandchildren.

Memorial contributions may be made to St. Paul Hermitage in Beech Grove. †

Dr. Sunday and Mgbaoba Veronica Nwanze.

TOOLE, Virginia Lee, 74, Holy Name, Beech Grove, April 11. Mother of Vikki Fly, Sara Rowell, James and Russell Luby. Daughter of Geneva Hughes McCrory. Grandmother of eight. Great-grandmother of two.

WILGENBUSCH, Mary Elizabeth, 85, St. Paul, New Alsace, April 21. Mother of Monica Brent, Marcella McCann, Rosella Kemper, Mary Steinmetz, Eric, Gerald and James Wilgenbusch. Sister

Providence Sister Charlotte Wohlhieter was high school teacher, principal

Providence Sister Charlotte Wohlhieter, 96, died in Karcher Hall on April 22.

A funeral Mass was celebrated in the Church of the Immaculate Conception at Saint-Mary-of-the-Woods on April 25.

The former Agnes Wohlhieter was born in Milton, Pa., and entered the congregation of the Sisters of Providence in 1920. She professed first vows in 1923 and final vows in 1928.

Sister Charlotte taught in Indiana and Illinois high schools, including the former St. Agnes Academy in Indianapolis. She was regional concilor for the Sisters of Providence from 1965-69.

She is survived by nieces and nephews. †

of Martha Phillips. Grandmother of 27. Great-grandmother of 40.

ZELLER, John T., 83, Our Lady of Perpetual Help, New Albany, April 23. Husband of Dorothy (Englert) Zeller. Father of Judy Singer and Larry Zeller. Brother of Virginia Schutte, Andy, Herman and Leonard Zeller. Grandfather of two.

Sister Louise Gertrude Bordenet was teacher in Providence-run schools

Providence Sister Louise Gertrude Bordenet died on April 24. She was 78.

A funeral Mass was celebrated in the Church of the Immaculate Conception at Saint-Mary-of-the-Woods on April 28.

The former Gertrude Cecilia Bordenet was born in Washington, Ind., and entered the congregation of the Sisters of Providence in 1939. She professed first vows in 1941 and final vows in 1947.

Sister Louise Gertrude taught at schools in the archdiocese: St. Andrew, St. Jude and St. Philip Neri in Indianapolis, St. Malachy in Brownsburg, and Sacred Heart in Terre Haute. She also taught in schools in two other Indiana dioceses, in Illinois and in California.

Sister Gertrude is survived by a sister, Anna Keller, and two brothers, Leo and Ernest Bordenet. †



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e-mail msvach@dioceseofjoliet.org
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402 S. Independence Blvd., Romeoville, IL 60446-2264
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News briefs

U.S.

Vermont same-sex union law undoes culture, Bishop Angell says

BURLINGTON, Vt. (CNS)—Bishop Kenneth A. Angell of Burlington said Vermont's new law giving marriage benefits to same-sex unions undoes "centuries of cultural and religious respect for traditional marriage between a man and a woman. History was not made today—it was unmade," Bishop Angell said April 25 after the Vermont House of Representatives gave final approval to the state's controversial "civil unions" bill. The next day Vermont Gov. Howard Dean signed the bill into law.

WORLD

Freed Sudanese priests concelebrate Mass with Pope John Paul II

VATICAN CITY (CNS)—Two Sudanese priests who were imprisoned, then freed by the government 14 months later concelebrated Mass in late April with Pope John Paul II. "We wanted to thank the pope personally for his efforts in trying to release us and for praying," Father Hilary Boma told Catholic News Service May 1. Father Boma, the 58-year-old chancellor of the Archdiocese of Khartoum, and Father Lino Sebit, a 32-year-old assistant pastor, concelebrated Mass with the pope April 29 in the pope's private chapel. The priests were arrested in 1998 on charges that they were involved in bombing military sites in Khartoum.

At Jubilee for Workers, Pope John Paul II urges globalization of solidarity

ROME (CNS)—Celebrating one of the biggest events of Holy Year 2000, Pope John Paul II appealed for a globalization that extends beyond the economy to encompass worldwide solidarity. At the Jubilee for Workers May 1—on the Tor Vergata University campus on the out-

skirts of Rome—attended by about 200,000 people, the pope called for a resolution to labor inequality and injustice throughout the world. Despite technological progress, he said, "realities such as unemployment, exploitation of minors and low wages persist." He warned that "the organization of labor does not always respect the dignity of the human person, and the universal destination of resources is not always given due consideration."

In Australia, U.S. bishop urges families to become missionaries

MELBOURNE, Australia (CNS)—Catholics should ponder whether they are called to be missionary families to the poor in Australia or abroad, said Archbishop Charles J. Chaput of Denver. Although it might sound unrealistic for married couples to start living as missionaries, he said, some are called to that life. "I'd wager my [air] ticket home that God is calling at least half a dozen of you to be active missionary families, either here in Australia among the poor, or in some other country," he said April 29.

PEOPLE

Supporters of feds' action in Elian case hold own demonstration

SOUTH MIAMI, Fla. (CNS)—Joel and Anne Marie Rosado were headed to the Florida Keys when they drove smack into something unexpected: Thousands demonstrating support for Attorney General Janet Reno's decision to reunite Elian Gonzalez with his father. "We were driving down here to go snorkeling when we were thrilled to see so many people waving the American flag instead of burning it," said Anne Marie Rosado, a California native and member of St. Lawrence Parish in North Miami Beach. She said she and her husband skipped the snorkeling to join an estimated 2,500 people April 29 at a hastily organized pro-government rally on U.S. Highway 1 near Homestead.

(These news briefs were compiled by Catholic News Service.) †



Workers' Jubilee in Rome

A giant electronic display shows Pope John Paul II at the start of a May 1 Mass celebrating the Jubilee for Workers in Rome. The day's activities also included a concert featuring Lou Reed, the Eurythmics and Andrea Bocelli.

CNS photo

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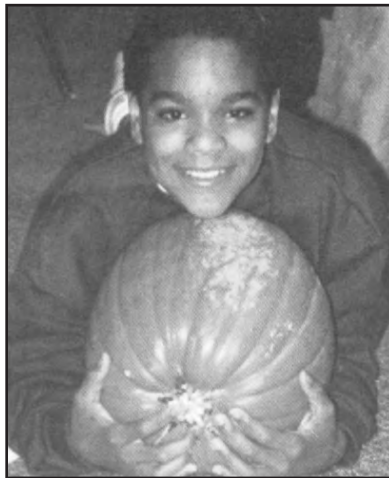
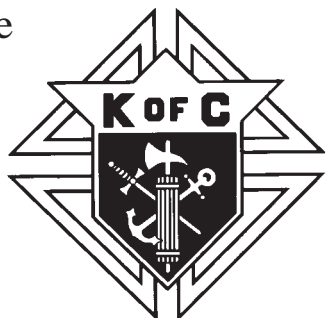
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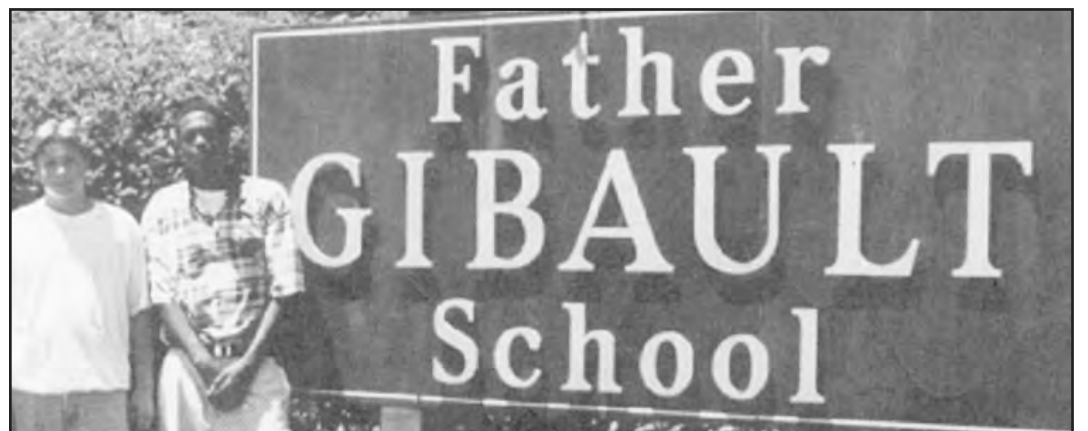
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