



The

# Criterion

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March 22, 2002

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## Pope mourns slain Colombian archbishop

VATICAN CITY (CNS)—Pope John Paul II condemned the slaying of a Colombian archbishop, saying the prelate had paid with his life for his pastoral and peacemaking efforts.

The pope joined millions of Colombians who mourned the death of Archbishop Isaias Duarte Cancino of Cali, who was gunned down on March 16 after celebrating a wedding ceremony for 52 couples in a poor neighborhood of the city.

Speaking at a noon blessing at the Vatican on March 17, the pope said the archbishop had been "barbarously murdered" and expressed his closeness to all Colombians in their loss.

"A pastor who was generous and brave in announcing the good news, he paid the

highest price for his energetic defense of human life, his firm opposition to every type of violence and his dedication to the social promotion," the pope said.

The pope urged Colombians to "proceed along the way of dialogue, rejecting every type of violence, blackmail and kidnapping."

In a telegram to Colombian bishops, the pope said Archbishop Duarte had served "God, the Church and his brothers" in a career of generous pastoral leadership. He said the archbishop's killing was the latest sad chapter in a civil conflict that has plagued Colombia for decades.

The pope asked the people and authorities of Colombia to decisively take up the way of peace and dialogue.

Archbishop Duarte, 63, recently had spoken out against unnamed politicians he said were financing the March 10 congressional elections with drug money. Although he did not name any candidates, he went public after several priests showed him evidence that drug cartels were buying votes in their neighborhoods.

Church officials and government investigators said drug traffickers were the leading suspects in the archbishop's murder.

Colombian President Andres Pastrana offered the equivalent of a \$434,000 reward for information leading to the capture of the murderers.

Auxiliary Bishop Thomas Wenski of Miami was to represent the U.S. Conference of Catholic Bishops at Archbishop

Duarte's funeral on March 19 at St. Peter Cathedral in Cali. By noon on March 18, more than a million people had walked past the archbishop's coffin in the cathedral.

Colombian Catholics hailed Archbishop Duarte as a defender of the poor who was not afraid to speak bluntly to all factions in the country's civil strife.

Archbishop Alberto Giraldo Jaramillo of Medellin, president of the Colombian bishops' conference, said in a statement that it was clear that "the clarity, sincerity and courage of Archbishop Duarte made many people uncomfortable."

He said Archbishop Duarte "loved the Church and was faithful to the Gospel of Jesus Christ up to the very end."

See COLOMBIA, page 8

### Young Hearts to Honduras

## Students make friends in Central America

Editor's note: "Stewards Abroad" is an occasional series that will look at the missionary efforts of Catholics from the Archdiocese of Indianapolis throughout the world.

By Jennifer Del Vecchio

When it comes to performing acts of kindness, these kids are all heart.

At Immaculate Heart of Mary School in Indianapolis, students in the Young Hearts to Honduras Club are busy saying prayers, making small sacrifices by bringing in jars of pennies, and sharpening colored pencils to send to Honduran students for school supplies. "This is about connecting," said

fourth-grade teacher Ginny Forbes, who started Young Hearts with school librarian Ann Moreau. "The most important connection is spiritual. We pray for them, and they pray for us."

About 65 students in grades four through six meet before school at least twice a month to pray and discuss projects they can do to help children in Honduras, the third poorest country in the world.

Currently, Young Hearts members are walking to fulfill pledges collected for donations to purchase tennis shoes for children in Honduras.

Their counterparts are staying in touch by saying prayers and sending thank you notes with drawings to the American students.

The connection with Honduras at Immaculate Heart of Mary Parish began two years ago when a medical team visited Nuevo Parasio (New Paradise), Honduras, located about 45 minutes southeast of Tegucigalpa, the country's capital.

The first team helped equip a clinic, and provided a year's supply of medicine. They also planted vegetable gardens and renovated a youth hall.

The goal is to help the community of New Paradise by supporting School Sister of St. Francis Maria Rosa Leggol in her mission to help mothers and children get off the street and out of extreme poverty.

Many Hondurans were displaced in the wake of Hurricane Mitch, which struck the

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Submitted photo



Photo by Jennifer Del Vecchio



Above: Students in two countries are helping one another through a program at Immaculate Heart of Mary School in Indianapolis. Students at the Indianapolis school packaged rosary beads and string to send to the children in Nuevo Parasio, Honduras, who are shown putting them together.

Left: Madeline Leahy, a fourth-grader at Immaculate Heart of Mary School in Indianapolis, draws a picture to send to her friends in Honduras. The Indianapolis North Deanery school started the Young Hearts for Honduras Club two years ago. Students send cards and pray for the Honduran schoolchildren.

## Cemetery plans Way of the Cross ceremony March 29

By Mary Ann Wyand

Just in time for Holy Week, 14 historic Stations of the Cross have a new home at Our Lady of Peace Cemetery in Indianapolis.

The metal and wood stations are a gift to the Catholic cemetery, located at 9001 N. Haverstick Road, from the Benedictine monks of St. Maur Priory in Indianapolis.

Msgr. Joseph F. Schaedel, vicar general, will dedicate the Stations of the Cross and lead prayers at 3 p.m. on Good Friday, March 29, at Our Lady of Peace Cemetery.

The public is invited to participate in the Good Friday observance.

Benedictine Father Charles Henry, St. Maur's prior, and fourth-degree members of the Knights of Columbus will assist Msgr. Schaedel with the solemn procession.

Last summer, the Benedictine monks sold the St. Maur property at 4615 N. Michigan Road, which includes a spring-fed lake, to Christel DeHaan of Indianapolis for residential development.

The three elderly monks who still live on part of the large wooded grounds decided to donate their outdoor Way of the Cross to the Catholic Cemeteries Association for use at the north side cemetery.

The monks wanted people who are

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# HONDURAS

continued from page 1

Central American country in November 1998.

Father Jeff Godecker, Immaculate Heart's pastor, told parishioners about Sister Maria Rosa's mission.

Sister Maria Rosa, who visited Immaculate Heart of Mary Parish last year, has homes built for the women and children through her *Sociedad Amigos De Los Niños* organization that helps the poor find food, shelter and clothing.

The organization also works to empower the people through faith, health, education and self-sufficiency. As the children attend school, the mothers are taught job skills to help support their families, such as starting a community bakery.

Commitment to the project is strong for Immaculate Heart of Mary parishioners, students and teachers as they continue to think of ways to help the Honduran people.

"The general feeling is that we have so much more than we need and they have so much less," Forbes said.

She saw the poverty firsthand when she journeyed to Honduras shortly after the Sept. 11 terrorist attacks.

Honduran schoolchildren have very little, Forbes said. There are no school text-

books, and each child has only one pen or pencil. Classrooms have blackboards and little else, but the students are eager to learn and the teachers are determined to help the next generation better themselves.

However, Forbes said, "the children are beautiful" despite the poverty.

"They are poor monetarily but not in spirit," said Beth Murphy, a parishioner who volunteered for the mission trip.

The village has a strong faith, and much of their daily life revolves around the parish church, Forbes said.

While visiting Honduras, Immaculate Heart of Mary teachers focused on Catholic religion lessons and helped the students make rosaries. Before the trip, Immaculate Heart of Mary students counted the beads and prepared the rosary packages for the Honduran children to assemble later.

Members of the Young Hearts club also wrote letters to the teachers who traveled to Honduras as part of being their prayer partners.

"We could feel their prayers when we were down there," Forbes said.

Previously, a group of Immaculate Heart of Mary teachers traveled to Honduras in September 2000 with a team of specialized teachers, who brought physical education, art and library skills to the village school.

There are plans for a trip there this

year that will be open to all archdiocesan teachers interested in helping with the project.

Forbes said having a partnership with the school in Honduras helps the Immaculate Heart of Mary schoolchildren understand how much they have when other children have nothing.

It also helps them to see that this is "part of what we do as a Catholic," she said.

By using education, the students are learning about stewardship through prayer and sacrifice.

"They are reaching beyond their boundaries," Murphy said.

Students also learn about the dignity of the human person by realizing that prayers are necessary and that you can't always just pour money on a problem to fix it, Forbes said.

Traveling to Honduras also made a difference to the families there.

"They were so thankful that we came, and that we cared enough to come and help them, rather than just sending them money and supplies," she said.

Fourth-graders said they are learning a lot about others and about how to help the poor.

"Even if you can't give something, you can pray about it," said Andrew Perry.

"This is making the people in Honduras feel a lot better," said Hunter Goeble.

Student Kelly Hartman said she prays for the people of Honduras at school and also at home before bedtime.

"I just say, 'Help them,'" Kelly said.

The project also has helped students learn more about themselves.



Honduran students hold up the results of their craft-making from a religion lesson taught by teachers at Immaculate Heart of Mary School in Indianapolis, who visited Honduras for a mission trip.

"Being in Young Hearts helps me learn about other people who are poor and don't have as much as you do," said Caitlin Weber. "It makes me not feel as selfish. Now when I go to the store and I can't get a toy, I don't think so much about it because these kids have nothing."

(For more information on the Young Hearts to Honduras project, call the Immaculate Heart of Mary Parish office at 317-257-2266.) †

## Monks invite public to Holy Week liturgies at Saint Meinrad

The general public is invited to celebrate Holy Week with the Benedictine monks of Saint Meinrad Archabbey in St. Meinrad.

The blessing of palms and procession that is common to Palm Sunday weekend will take place at 5 p.m. on March 23. Vespers will follow in the archabbey church.

There will be a Palm Sunday Mass at 9:30 a.m. on March 24. Benedictine Archabbot Lambert Reilly will be the main celebrant. Vespers will be prayed at 5 p.m. that night.

The Mass of the Lord's Supper, which takes place on Holy Thursday, March 28, will be celebrated at 5 p.m., with the archabbot presiding. No vesper services will occur on this night.

On Good Friday, March 29, the Benedictine monks will participate in the Liturgy of the Passion and Death of the Lord at 3 p.m. with the archabbot. Later that evening, there will be an observance of the Vigils of Holy Saturday, which are special prayers that the monks normally pray in the morning. This will be at 8 p.m.

Vespers will be celebrated at 5 p.m. on Holy Saturday, March 30. The Easter Vigil will begin at 8:30 p.m. The lighting of the Easter fire and the Easter candle and five of the seven readings will be proclaimed in the church.

At that point, the monks and general public will be dismissed for the evening. Those who wish to stay and keep vigil may remain in the archabbey church. This is a time for private prayer and devotion, and 149 psalms will be recited.

The congregation will reassemble at 5 a.m. on March 31, Easter Sunday, with the rest of the readings and a Mass presided over by the archabbot. Afterward, there will be morning prayer and the reading of Psalm 150.

On Sunday evening, vespers will be prayed at 5 p.m.

A Mass will be celebrated at 9:30 a.m. on Easter Monday, April 1. Vespers will be prayed at 5 p.m.

Mass will be celebrated at 8 a.m. on Easter Tuesday, April 2. Vespers will be prayed that evening at 5 p.m.

The Abbey Press Gift Shop will be closed on Good Friday and Easter Sunday, but will be open on Holy Saturday from 10 a.m. to 5 p.m.

The Archabbey Library will be closed from Good Friday through Easter Sunday, and will reopen on Easter Monday, April 1, with hours from 1 p.m. to 5 p.m. Regular hours resume on Easter Tuesday.

(For more information, call Mary Jeanne Schumacher, director of communications for Saint Meinrad Archabbey, at 812-357-6501.) †

## Archbishop to celebrate Holy Week liturgies at cathedral

All members of the archdiocesan Church are invited to attend the Holy Week liturgies at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.

Many of the special liturgies will be presided over by Archbishop Daniel M. Buechlein.

Holy Week begins with the Saturday vigil Mass of Palm Sunday at 5 p.m. on March 23. There also will be a Mass at 10:30 a.m. on March 24 with the archbishop as chief celebrant.

During the weekend liturgies, the assembly will participate in the procession of the Passion according to Matthew. There also will be vespers at 5 p.m. on Sunday.

The Chrism Mass will begin at 7 p.m. on March 26. The archbishop will preside at the Mass, which will include the blessing of holy oils that are used throughout the year for such sacramental anointings as baptism, confirmation and holy orders. Also, the priests of the archdiocese will renew their commitment to the Church.

On Holy Thursday, March 28, the

Mass of the Lord's Supper will begin at 6:30 p.m. and include the washing of the feet. Archbishop Buechlein will serve as the main celebrant. After Mass, adoration will be held in the Blessed Sacrament Chapel until 11 p.m.

The Good Friday liturgy will begin at 1 p.m. on March 29, with the archbishop presiding. Vespers will be prayed beginning at 7 p.m.

On Holy Saturday, March 30, the Vigil Mass will begin at 8 p.m. and will be celebrated by the archbishop. After Mass, the parish will have a reception for new Catholics.

An opportunity for the sacrament of reconciliation will be offered before the Holy Saturday Vigil Mass, from 3:30 p.m. to 4:30 p.m.

On Easter Sunday, March 31, there will be a Mass with the renewal of baptismal promises at 10:30 a.m., presided over by the archbishop.

(For more information on any of these events, call the parish office at 317-634-4519.) †

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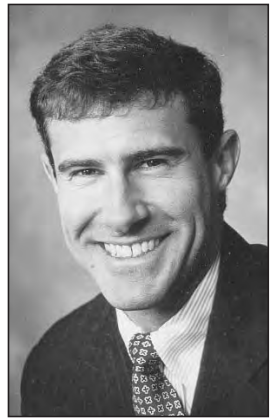
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# O'Grady is keynote speaker for Spirit of Service

By Jennifer Del Vecchio

When Scott O'Grady ponders the heavens, he's not doing it from his F-16 fighter jet anymore.

Instead, the former Air Force captain—who survived for six days in the Bosnian wilderness by avoiding capture after his jet was shot down by enemy soldiers during a routine NATO flight—is



Capt. Scott O'Grady

pondering God's heavens by leaving the military to study the Bible full time.

O'Grady will speak about his 1995 rescue from Bosnia and his love of God, family and country during the Spirit of Service Awards Dinner that

begins at 5:45 p.m. on April 30 at the Indiana Roof Ballroom in downtown Indianapolis.

The event supports Catholic Social Services of Central Indiana, which provides family support, eldercare, crisis assistance and shelter to the Indianapolis community while serving as an advocate for peace and social justice based on the Gospel teachings. Catholic Social Services is a member agency of archdiocesan Catholic Charities.

The dinner highlights the accomplishments of three Indianapolis-area volunteers for their dedication to serving those who are less fortunate.

Spirit of Service Award recipients are:

- Marc E. Guess, a member of St. Rita Parish in Indianapolis, for his service to the youth of St. Rita Parish and other center-city neighborhood children;
- Bob Haverstick of Indianapolis for creating the "Never Too Late Project," a program for senior citizens dedicated to making their wishes come true;
- Jane Rudolph, a member of St. Barnabas Parish in Indianapolis, for her service to the less fortunate.

The Corporate Leadership Award will be presented to WTHR Channel 13, Tuchman Cleaners and the Salvation Army for their annual "Coats for Kids" project. St. Luke parishioner W. Tobin McClamroch of Indianapolis will receive the Community Service Award for his service to youth, the elderly and Holy Family Shelter, a Catholic Social Services ministry.

In a recent telephone interview, O'Grady said his experience in Bosnia, where he prayed for six days straight, brought him closer to Christ and strengthened his faith.

During his time in the wilderness, O'Grady said he prayed the rosary, the Our Father and other prayers.

While it's been seven years since the U.S. plane he piloted was shot down over Bosnia, O'Grady said the experience sometimes feels like it happened yesterday and at other times seems like it was long ago.

He said one of his most meaningful Scripture verses is Psalm 23, which reads in part, "The Lord is my shepherd; I shall not want ... Even though I walk in the

dark valley I fear no evil; for you are at my side ..."

O'Grady said he lived those Scripture verses as he was shot at by enemy soldiers while hiding in the bush in the rugged Bosnian countryside. One day, as he prayed, soldiers looking for him came within five feet of his hiding place without seeing him.

During the last few years, O'Grady, 36, said he has been reading the Bible to learn about how God has worked in time and history. He is studying theology at the Dallas Theological Seminary. His goals are to marry and have a family, and to do some type of ministry work.

While O'Grady has been called a hero, he doesn't call himself one.

"A hero is someone who does something for someone else," he said.

He called the Marines who rescued him "heroes" and said his personal hero is Christ.

O'Grady grew up in Spokane, Wash., where he attended Cataldo Catholic Grade School. In high school, he was a wide receiver on the football team.

His father, who would take him for rides in a Cessna airplane, instilled a love of flying in his son.

O'Grady combined his love of flying with his desire to serve his country by enlisting in the Air Force.



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March 23 – May 12, 2002

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Star Wars: Art of the Starfighter was organized by the Smithsonian Institution Traveling Exhibition Service (STES) and the Smithsonian. Affiliations in conjunction with Lucasfilm Ltd.

## Easter TV MASS for Shut-Ins

The Mass is produced from the Crypt Church at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

**WB4 WTTV/WB4**  
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6:30 a.m. and 10:30 a.m.

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## Editorial

# Signs of hope in the Middle East

Last week, terror and violence continued to escalate in the Middle East as Palestinians and Israelis traded bullet for bullet, bomb for bomb, missile for missile, killing for killing.

Commentators and others are beginning to call the conflict a full-scale war. The number of Israeli troops in Palestinian territories has not been this great since the 1967 war. It is estimated that in just the first 10 days of March the war took the lives of more than 100 Palestinians and 50 Israelis.

Latin Patriarch of Jerusalem Michel Sabbah, in an emotional plea on March 12, cried out for peace during a Mass celebrated in Bethlehem.

"Violence leads nowhere," the patriarch said. "Peace cannot be attained through war."

The plea for an end to the violence came at the height of what to that time had been the most violent and bloody week of the current *intifada* (uprising). Only four days before Sabbah's appearance in Bethlehem, Israeli missiles had damaged buildings of Bethlehem University, St. Joseph School and a Bethlehem parishioner's home.

Ironically, violence on both sides of the conflict rose precipitously after the announcement in Washington, D.C., that President George W. Bush was sending Gen. Anthony C. Zinni back to the war-torn area in an attempt to forge another cease-fire.

At the Vatican last week, Pope John Paul II called on religious leaders to help bring peace to the region.

"Our mission as men and women of religion," the pope said, "impels us to pray for peace, to proclaim peace and to do everything in our power to help bring an end to the bloodshed."

He was speaking to a high-level interreligious dialogue group from the Holy Land that included Sabbah; Sheik Tal el Sider, the Palestinian Authority's minister of state; and Rabbi Michael Melchoir, Israel's deputy foreign minister.

The day before the pope's address, Cardinal Achille Silvestrini, a member of a panel discussing the pope's trip to the Holy Land two years ago, said that an international emphasis on Israel's right to exist might help give the Jewish state more confidence to enter peace negotiations with the Palestinians. He said that Israel did not need to capitulate to terrorists, but that they also should not "respond in such a way that terrorism finds fertile ground and nourishment."

In a situation where it is becoming more and more difficult to tell just who the terrorists are—the Israelis who are attacking and killing civilians in the Palestinian territories or the Palestinians who are strapping bombs to their bodies and blowing up themselves and Israelis on crowded Israeli streets—there are some signs of hope.

On March 13, the United Nation's Security Council passed a U.S.-drafted resolution that for the very first time speaks of a Palestinian state existing side by side with Israel. The resolution passed unanimously, with only Syria abstaining.

The resolution was regarded as a surprise move by the United States aimed at aiding the upcoming mediation of Gen. Zinni.

But the real hope connected to this situation is the fact that the Palestinian representative to the U.N. and the Israeli U.N. ambassador were both positive and supportive.

According to Reuters news agency, Nasser al-Kidwa, the Palestinian representative who has often been critical of the U.S., praised the resolution, calling it "something which we believe will help the situation on the ground."

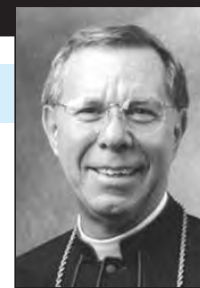
Yehuda Lancry, the Israel ambassador, called the resolution balanced and said he hoped that Gen. Zinni's peace mission would succeed in leading to a cease-fire and ultimately to a resumption of the peace talks.

Dear God, let it be so! †

— William R. Bruns

## Seeking the Face of the Lord

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



# Baptism calls us to share Christ with the world

What does our baptism mean to us? This week I invite us to let that question occupy our thoughts.

On Easter Sunday, the Church invites us to renew the promises and profession of faith made at our baptism. During Lent it is good for us to pray about the meaning of this renewal.

Why would the Church ask us to renew our promises year after year? Because a good many of us were baptized as infants, perhaps we aren't as aware of the importance of that event. Those who have been baptized as adults—for example, folks who have entered the Church through the Rite of Christian Initiation of Adults process—are likely to have clear memories and deep sentiments of that occasion.

The fact is that whether as infants or as adults, the day of our baptism is the most important day of our lives. On that day, we were configured to Jesus Christ forevermore. Granted that we live in accord with the Gospel, our configuration to Christ entitles us to an entrance into the kingdom of God. The configuration to Christ is permanent, yet in total freedom we can choose to turn away from God and thus reject our entitlement. We need to renew our profession of faith annually.

Affirming our configuration to Christ and full membership in his body the Church has implications for every one of us. From baptism onward, each of us is called to take his or her place in the world as one marked by the sign of the cross. Bearing the name Christian should mean more than a passive identification that is put aside like a winter coat in summertime, except perhaps on Sundays when we go to Church.

All of us who are baptized have a vocation from God to mirror Christ to the world. No matter what state in life, most Catholics among us are called to carry Christ and his way of living into our everyday world.

Because of being marked by the sign of Christ's cross and being cleansed with life-giving water and anointed with the oil of the Holy Spirit, the lay Catholic's vocation is to mirror Christ to his or her world. Like leaven in a loaf of bread, a baptized Christian is called to do his or her part in sharing the beauty of Christ and his way in secular society. In that sense, all of us who are baptized are stewards of the Good News of Jesus Christ. And as stewards of our faith, we will be asked to account

for it at the door of the kingdom.

God calls some among us to live our baptismal call more intensely and dramatically as religious consecrated to God by even more specific promises rooted in Christ's way of living, namely by vows of poverty, chastity and obedience. God calls some to a new and distinct configuration to Christ as ordained priests who are empowered to act in the person of Christ the priest, teacher, pastor and bridegroom of the Church. Some are called through the Church to become deacons in the ministry of charity.

In recognition of the ever-growing needs for ministry in our society, the Second Vatican Council gave new emphasis to the role of lay people in the ministry of the Church. The baptismal vocation of bringing Christ into the secular world is more specifically and more intentionally exercised in roles of lay ministry. This is a great gift in the Church and especially so in our archdiocese.

Over the last few years, in cooperation with other Indiana dioceses, we have developed an Ecclesial Lay Ministry Program as a way of spiritually and professionally enhancing the gift of lay ministry. This program provides a basic formation. It has three parts—spiritual formation, pastoral practices and theological studies. The program is especially designed for those who serve the Church in a formal way for at least 20 hours per week regardless of compensation.

Because of its proven experience of preparing people for ministry, the archdiocese has chosen Saint Meinrad School of Theology to offer the spiritual, academic and pastoral components of this program. In addition to Saint Meinrad, the archdiocese provides opportunities for spiritual direction, mentoring and continuing education.

The programs are available on the Marian College campus in Indianapolis, and at Saint Meinrad and other venues in the archdiocese. If you are interested in these programs, please contact our Lay Ministry Office at the Archbishop O'Meara Catholic Center at 317-236-7325 or 800-382-9836, ext. 7325.

The needs of serving in the ministry of the Church in central and southern Indiana are unending. Remember, the gift of our baptismal vocation is not a gift to be put aside until some later time. Lent is a perfect time to pray about God's will for us to help make a difference. †

### Archbishop Buechlein's intention for vocations for March

**Youth:** that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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## Buscando la Cara del Señor

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



# El bautismo nos llama a compartir Cristo en el mundo

¿Qué significa nuestro bautismo para nosotros? Esta semana yo invito a todos nosotros a reflexionar en esta pregunta.

El Domingo de Pascua la Iglesia nos invita a renovar las promesas y la profesión de Fe que nos hicimos en nuestro bautismo. Durante la Cuaresma es bueno que oremos sobre del significado de esta renovación.

¿Por qué nos pide la Iglesia que renovemos las promesas año tras año? Ya que muchos de nosotros fuimos bautizados como niños, quizás no estábamos muy conscientes de la importancia de este evento. Aquellos que fueron bautizados como adultos, por ejemplo, aquellas personas que han ingresado a la Iglesia por medio del proceso del Rito de la Iniciación Cristiana de Adultos, probablemente tienen un recuerdo más claro y sentimientos profundos de ese momento.

El hecho es que el día de nuestro bautizo, sea como niños o como adultos, es el día más importante de nuestras vidas. Ese día fuimos configurados en Jesucristo para siempre. Asumiendo que vivimos de acuerdo al Evangelio, nuestra configuración en Cristo nos da el derecho a entrar al Reino de Dios. La configuración en Cristo es permanente, sin embargo tenemos la libertad de elegir alejarnos de Dios y así rechazar nuestro derecho. Necesitamos renovar nuestra profesión de Fe anualmente.

Afirmando nuestra confirmación en Cristo y siendo miembros a su Iglesia tienen implicaciones para cada uno de nosotros. A partir del bautismo, somos llamados a tomar un lugar en el mundo como alguien marcado por la señal de la Cruz. Llevando el nombre de Cristiano debe significar más que la identificación pasiva puesta a un lado como una chaqueta de invierno en época de verano, excepto los domingos cuando vamos a Misa.

Todos los que hemos sido bautizados tenemos la vocación de Dios de reflejar a Cristo en el mundo. No importa la etapa de vida, la mayoría de los Católicos entre nosotros son llamados a llevar a Cristo y su forma de Vida dentro de nuestro mundo.

La vocación de los católicos laicos es reflejar a Cristo en el mundo porque ellos han sido marcados con la señal de la Cruz de Cristo habiendo sido purificados con el agua de la vida y ungidos con el óleo del Espíritu Santo. Así como la levadura en el pan, un Cristiano bautizado es llamado a realizar su parte en compartir la belleza de Cristo en la sociedad secular. En tal sentido todos aquellos que hemos sido bautizados somos portadores de la Buena Noticia de Jesucristo. Como portadores de nuestra Fe, se nos pedirá presentar cuentas por ello en las puertas del Reino.

Dios les llama a algunos entre nosotros a vivir el llamado bautismal más intensa y dramáticamente como religiosos consagrados a Dios, a través de los votos evangélicos de pobreza, castidad y obediencia. Dios les llama a algunos a una configuración nueva y distinta en Cristo como sacerdotes ordenados quienes son llamados a actuar en la persona de Cristo, el sacerdote, el maestro, el pastor y esposo de la Iglesia. Algunos son llamados a través de la Iglesia a convertirse en diáconos en el ministerio de la caridad.

Reconociendo la necesidad creciente de ministros en nuestra sociedad, el Concilio Vaticano II hizo énfasis en involucrar a las personas laicas en el ministerio de la Iglesia. La vocación bautismal de traer a Cristo en el mundo secular es practicada más específica en el papel del ministerio laico. Este es un gran regalo de la Iglesia y especialmente en nuestra arquidiócesis.

En los años más recientes, en cooperación con las otras Diócesis de Indiana hemos desarrollado un Programa Eclesiástico de Ministerio Laico como una forma de realizar espiritualmente y profesionalmente el don del ministerio laico. Este programa provee una formación básica y contiene tres partes, formación espiritual, prácticas pastorales y estudios teológicos. El programa está diseñado especialmente para aquellos quienes sirven en las iglesias de forma formal por lo menos unas veinte horas a la semana sin importar la compensación.

Ya que ha sido probado a través de la experiencia en preparar personas para el ministerio de la arquidiócesis se ha escogido a la Escuela de Teología de Saint Meinrad para ofrecer los componentes espirituales, académicos y pastorales de este programa.

Además de Saint Meinrad, la arquidiócesis provee oportunidades para la dirección espiritual, tutoría y la educación continua.

Los programas están disponibles en las instalaciones del Marian College en Indianápolis y en Saint Meinrad y otros lugares de reunión de la arquidiócesis. Si usted está interesado en estos programas, por favor contacte nuestra oficina del Ministerio Laico en el *Archbishop O'Meara Catholic Center* al 317-236-7325 o 800-382-9836 ext. 7325.

La necesidad de servir en el ministerio de la Iglesia en el centro y sur de Indiana es eminente. Recuerde, el don de nuestra vocación bautismal no es un regalo para ser puesto a un lado. La Cuaresma es una época perfecta para rezar sobre la voluntad de Dios para nosotros y ayudarnos a hacer una diferencia. †

Traducido por: Language Training Center, Indianapolis

## Las intenciones vocacionales del Arzobispo Buechlein para marzo

**Los jóvenes:** que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

## Letters to the Editor

### Pray for U.S. armed forces at Mass

We attend Sunday Masses from time-to-time at three local Catholic churches. As the petition prayers are read during the services, we have yet to hear a specific petition in support of our nation's defense of us in the current war against terrorists, or a petition for a prayer for members of our armed forces who are fighting and dying for us in this war.

I am told there is no archdiocesan policy forbidding such petitions. Perhaps, then, there should be a policy supporting such petitions. After all, according to the legitimate polls, 80 percent of the country is supporting this war.

Richard P. Beck, Indianapolis

### No corpus on cross?

In the "Question Corner" column by Father Dietzen recently, a reader asked why Protestants have a cross without Jesus on it.

There was just one reason the cross is empty. Jesus went to be with his Father God in heaven so we have an empty cross. Nothing to do with Roman Catholicism nor our desire to distance ourselves from such. At this Easter time, we respect all mentions of Jesus—Protestant, Catholic or Assembly of God.

O. W. White-Myers, Indianapolis

### Retreating from Vatican II?

I am a follower of the Lord, in the United Methodist tradition. I have appreciated *The Criterion* for years. In the March 1 issue, I rejoiced in the report on the difference your social action efforts have made.

I was troubled by the lead article, which compared today's young priests to the older priests of the '70s. It sounds as if there is a retreat from the vibrant faith released by the Second Vatican Council. If so, that is tragic.

I worked closely with some of the

younger priests and sisters in the '80s and rejoiced in the Christ I saw reflected in them.

In my branch of the Church, I find there is a movement back to the hard lines of the past. I regret that—even as I regret what your article seems to indicate.

Pastor Jerry Hyde, Franklin

### Dealing with the grief of child abuse

All the grief and embarrassment of the current situation of child abuse is devastating.

What can we really do? Dwell on the issues that are overwhelming, search to figure out the answers, or permit it to weaken our faith or destroy trust in those who minister to us?

Another option would be to center on finding refuge and the light of hope amid the tragedy and the darkness. Sister Maria Faustina, first saint of the Jubilee Year, gave us the clue which became the secret of her sanctity. She took all her worries, weaknesses, miseries of the world, disordered desires, sin and failure, and lifted them up to the Lord to be transformed into His Mercy.

Perhaps that is why Our Lord often asked her to tell the world to spend time before the Blessed Sacrament begging for mercy for all mankind, especially through the Chaplet of Divine Mercy. Our Lord told her the world will not have peace until it turns to the Fount of Mercy.

The challenge is to stand in faith with Mary and John at the foot of the Cross; before the silence of the Blessed Sacrament and distress and implore Divine Mercy in anticipation of his redemptive power. The Lord promised an outpouring of divine mercy if we but trust and surrender our fears and concerns to him. What other option do we really have?

Sister Mary Ann Schumann, Indianapolis

(Sister Mary Ann Schumann is an anchorite and a consecrated virgin.) †

### Spirituality for Today/Fr. John Catoir

## Do you wonder how God could delight in you?

Some time ago, I wrote a book for Alba House titled *God Delights in You*. I found that title in the Book of Isaiah, Chapter 62:4-5: "You shall be called 'my delight' ... for the Lord takes delight in his people.... As the bridegroom rejoices in his bride, so shall your God rejoice in you."

It's a bit hard to believe, I admit. We are such faulty human beings. Compared to God, we are nothing more than flecks of dust. How could he take delight in us?

Yet other sections of Scripture express the same idea: "For the Lord delights in his people" (Ps 149). In John 15:9, Jesus says, "As the Father has loved me, so I have loved you." At the baptism of Jesus, John the Baptist hears the Holy Spirit say: "This is my beloved Son, in whom I take delight" (Mt 3:17).

Our claim to God's delight is not found in us. Our worthiness or unworthiness is not the issue. Rather, it is due to Jesus himself. God's delight is something profoundly mysterious. God's delight rests upon us because of Jesus, who abides in us. In him, we live and breathe and have our being.

You may legitimately ask, "What about our sinful nature? How does God factor in our unworthiness?"

Surely we know that God is not blind to our faults and failings. We also know that he does not deny his love to sinners.

St. Peter explained it this way: "The

truth I have come to realize is that God does not have favorites, but that anybody of any nationality who fears God and does what is right is acceptable to him."

Peter is telling us that there are conditions for his delight; namely, that we stand in awe of God and that we try to love one another. Peter continues, "God sent his Word to the people of Israel, and it was to them that Jesus brought the good news of peace. Nevertheless, Jesus is the Lord of all. ... It is to him that all the prophets bear witness. All who believe in him will have their sins forgiven through his name" (Acts 10:34-36, 43).

At the Last Supper, Jesus said, "I pray that the world might believe that you, Father, sent me, and that you love them as you loved me" (Jn 17: 3).

Confidence in the truth of God's love gives us the strength we need to dispel every sign of discouragement. A spiritual master once wrote, "All discouragement is from the devil." We should strive to banish any sign of discouragement. Even if temptations are severe and sins of weakness are frequent, remember the words of Jesus: "Take heart, in the world you will have many troubles, but I have overcome the world" (Jn 16:33).

When Jesus reaches out to a discouraged soul, he says: "Be not afraid. ... I have not come to condemn, but to save you" (Jn 12:47). So be confident. The Lord really does delight in you.

(Father John Catoir is a columnist for *Catholic News Service*.) †

## Check It Out . . .

There will be a **Divine Mercy Sunday service** from 1 p.m. to 3 p.m. on April 7 at St. Gabriel Parish, 232 W. Ninth St., in Indianapolis. There will be exposition of the Blessed Sacrament, praying of the Divine Mercy Chaplet, a procession in the church and Benediction. All are welcome. The Divine Mercy novena starts on Good Friday, March 29. For more information, call 765-825-3362.

**"Safe Haven for Bereaved Parents"** is an eight-week discussion group for those who have experienced the death of a child between the ages of three months and 21 years. Sponsored by St. Vincent Hospice, the group will meet for two hours each evening on every Wednesday from April 10 to May 29. The first half-hour of each meeting will include an educational presentation. The focus of the group is to share feelings and discuss grief issues. Topics to be covered are the importance of telling your story, issues related to immediate and extended family, communication, intimacy and styles of grieving, milestones and transitions, and memories and spirituality. There is no cost, but registration is required for participation. For more information or to register, call 317-338-4430.

**The Living Way of the Cross** will be presented by the youth group members of St. Mary Parish, 212 Washington St., in North Vernon. The reenactment of the Passion of Jesus Christ, performed by the parish teen-agers since 1980, will have two showings. The first presentation will be at 2 p.m. on March 24, Palm Sunday, at the motherhouse chapel of the Congregation of the Sisters of the Third Order of St. Francis of Oldenburg, 22143 Main St., in Oldenburg. The second presentation will be at 3 p.m. on March 29, Good Friday, at St. Mary Church in North Vernon. For more information, call the parish rectory at 812-346-3604 or Carolyn Doxsee at 812-346-6631.

**"The Last Supper with Jesus and His Apostles"** is a Lenten one-act play presented by the members of St. Magdalen Parish in New Marion, St. Maurice Parish in Napoleon and St. John Parish in Osgood. The one-hour play, which focuses on the personal response of each of the 12 Apostles to the Passion and death of Jesus Christ, will be presented at 7:30 p.m. on March 23 at St. John Parish, 331 S. Buckeye St., in Osgood. A free-will offering will be accepted. For more information, call the St. John parish office at 812-689-4244.

Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis, is hosting a free health fair titled **"Spring into Wellness"** from 10 a.m. to 3 p.m. on March 23. There will be three workshops. The first, from 10:15 a.m. to 11:30 a.m., is titled "Protecting Your Kids from Tobacco." The second session, from 11:45 a.m. to 12:45 p.m., is titled "Fit After 50," and the third, from 12:45 p.m. to 1:45 p.m., is titled "Spiritual Fitness." Free health screenings also will be available for blood pressure, cholesterol, hearing, pulmonary function, sickle cell anemia and other tests. For more information, call 317-358-2278.

Mount Saint Francis Retreat Center in Floyd County is offering a **Vocation Retreat** by the Conventual Franciscans from April 5-7. The retreat is for those who are interested in learning more about the priesthood and brotherhood. There is no cost. For more information, call Conventual Franciscan Father Jim Kent at 800-424-9955 or e-mail him at [franvoc@aol.com](mailto:franvoc@aol.com).

There will be an **RCIA Precatechumenate Workshop** from 9 a.m. to 3 p.m. on April 20 at the Archbishop

## VIPs . . .

The alumni board at Brebeuf Jesuit Preparatory School, 2801 W. 86th St., in Indianapolis, hosted its **second annual Alumni Awards Gala** on March 15 at The Riverwalk in Indianapolis. **G. Frederick Glass**, a member of St. Thomas Aquinas Parish in Indianapolis, received the Fred McCashland Outstanding Alumnus Award. Glass was nominated by fellow alumni and faculty members for his contributions and leadership to community, personification of the fundamental Ignatian principles and values of Jesuit education, and commitment to strive for excellence in his personal, business and family life. Five other former students received the Father J. Paul O'Brien, S.J., (OBie) Alumni Service Award, which recognizes individuals for their long-term, unselfish service to the school. They are **Bob Meyer**, a member of Immaculate Heart of Mary Parish in Indianapolis; **Kevin McGoff** from St. Pius X Parish in Indianapolis; **Vic Indiano**, a member of St. Luke Parish in Indianapolis; **Brian Brase** from St. Thomas Aquinas Parish in Indianapolis; and **Sally Bindley Millman**, a member of Immaculate Heart of Mary Parish in Indianapolis. †

O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis, and from 9 a.m. to 3 p.m. on April 27 at St. Augustine Parish, 315 E. Chestnut St., in Jeffersonville. The workshop is intended for those who wish to gain a deeper understanding of the purposes and activities of the period of the precat-echumenate. Parish RCIA teams are encouraged to register. The registration fee is \$10 per person and includes morning hospitality and lunch. For every four people from a parish, the fifth registration is free. For more information, call Karen Oddi, associate director of religious education and sacramental, adult and family catechesis for the archdiocesan Office of Catholic Education, at 800-382-9836, ext. 1432, or 317-236-1432. †

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

**All About the Benjamins** (New Line)  
Rated **O (Morally Offensive)** because of much strong violence, a brief sexual encounter, fleeting nudity and constant rough language with many crass sexual expressions.  
Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

**Ice Age** (20th Century Fox)  
Rated **A-I (General Patronage)** because of a few frightening moments possibly too intense for the very young.  
Rated **PG (Parental Guidance Suggested)** by the MPAA.

**Resident Evil** (Screen Gems)  
Rated **O (Morally Offensive)** because of graphic violence with many vile images, a fleeting sex scene with partial nudity and recurring rough language and profanity.  
Rated **R (Restricted)** by the MPAA.

**Showtime** (Warner Bros.)  
Rated **A-III (Adults)** because of a few scenes of explosions and deadly gunplay, brief drug content and much crass language and profanity.  
Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †



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### ALASKA

Fr. Michael Schemm  
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July, 2002 Priced \$1,599



### GERMANY & AUSTRIA

Fr. Henry Kuykendall  
Evansville, IN  
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# CEMETERY

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grieving the loss of loved ones to have opportunities to pray and reflect on each step of Christ's journey to Calvary while visiting the cemetery grounds.

The stations now line a quarter-mile section of the west road inside Our Lady of Peace Cemetery, which opened in March 1996.

"I think it's nice to have another focal point, another reason, for people to be here," said Don Masten, manager of Our Lady of Peace Cemetery and family services adviser. "The cemetery was designed with the idea of a park-like atmosphere. The English garden setting with hedgerows and trees is meant to be attractive and to encourage people to



Christ falls for the first time in this depiction of the third Station of the Cross. The 14 stations line a quarter-mile section of the west road in Our Lady of Peace Cemetery.

visit, and I think the stations give families one more reason to visit the cemetery."

Masten said St. Monica parishioner Jay Recker of Indianapolis, the manager of Washington Park North Mortuary, learned that the Stations of the Cross were available and asked the monks to give them to the Archdiocese of Indianapolis for installation in Our Lady of Peace Cemetery.

"Next year, we will send letters to Catholic schools in the area," office manager Mary Williams of Indianapolis said, "and offer the cemetery as a place where students can pray the Stations of the Cross."

Our Lady of Peace Cemetery is divided into four main sections named for Our Lady of Fatima, Our Lady of Lourdes, Our Lady of Guadalupe and Our Lady of Mount Carmel. There also are special interment areas for infants, priests and veterans.

The Catholic Cemeteries Association maintains and operates eight Catholic cemeteries in the archdiocese—Our Lady of Peace, Calvary, St. Joseph and Holy Cross cemeteries, all in Indianapolis, as well as St. Malachy North and West cemeteries in Brownsburg and Calvary and St. Joseph cemeteries in Terre Haute.

As part of the Church's corporal works of mercy and ministry of consolation, the cemetery staff members arrange monthly and special holiday memorial Masses for families.

"I think it's wonderful that we're able to provide these opportunities for families to come back to the cemetery and share memories of loved ones and celebrate their lives," Williams said. "The Stations of the Cross will help families do that here."

"I enjoy working at Our Lady of Peace Cemetery because it's so gratifying to me to be able to help families on the worst days of their lives," she said, "to be there for them and to help them find some peace and calmness. That's part of the corporal works of mercy that we're called to do as a Church." †

Photos by Mary Ann Wyard



Mike Prescott, grounds maintenance manager at Our Lady of Peace Cemetery in Indianapolis, examines one of 14 Stations of the Cross donated by the Benedictine monks of St. Maur Priory.

## Project EXCEED helps Catholic schools assist students with special needs

By Jennifer Del Vecchio

Addressing the needs of students with disabilities in Catholic schools is the goal of a new project in the Archdiocese of Indianapolis.

Kathy Mears, principal of St. Roch School in Indianapolis, has been named associate director of schools, coordinator of learning resources, as part of Excellence in Catholic Expectations for Education, known as Project EXCEED.

Mears will begin conducting research to find out how many students in the archdiocese have special learning needs and what Catholic schools can do to meet those needs.

"We want to look at the whole scope of needs," Mears said. "We want to be able to handle more of these students with special needs as well as we can."

The initiative also includes helping teachers get the training they need to educate students with special needs, whether it's a child who has a mild mental handicap to a child with autism.

Mears, who received her teacher education in Illinois, said that state requires teachers to learn how to deal with various dis-

abilities in a classroom setting.

Indiana has no such requirement. Mears will be the contact person to help teachers receive the special training they may need to provide the right instruction for special-needs students.

Mears wants parents to know that any special instruction given to a special-needs child will help the entire class learn.

"It will broaden a teacher's ability for all learning types," Mears said. "Also, children will learn how to accept other children as God made them, and that's important and is part of our mission."

Project EXCEED was made possible by a \$10 million challenge grant from Lilly Endowment Inc., and a matching gifts campaign.

The multipurpose project includes ways to develop and reward teachers, oversee programs in center-city schools and improve technology.

Mears will continue as principal of St. Roch School until July 1 when she begins working full time in her new position.

She has been a classroom teacher and holds a master's degree with certification to teach students with learning disabilities and serious emotional handicaps. †

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## Marchers

New York firefighters march up Fifth Avenue in the city's St. Patrick's Day Parade on March 16. In commemoration of the 343 firefighters who died at the World Trade Center on Sept. 11, 343 firefighting trainees each carried an American flag. New York Cardinal Edward M. Egan, grand marshal of the parade, called for a moment of silence mid-route.



CNS photo from Reuters

# COLOMBIA

continued from page 1

In 1999, he excommunicated members of the National Liberation Army after they kidnapped parishioners leaving a Sunday Mass in Cali.

"You do not fight for justice committing injustices. Nor do you attack innocent people to achieve peace," Archbishop Duarte had said.

In December, Archbishop Duarte sent letters to the country's president and leaders of the largest guerrilla organizations proposing a five-year truce to negotiate a "real and thorough peace agreement."

In his letter, the archbishop suggested the five years of peace so that "Colombians can concentrate on rebuilding the country, healing wounds and letting Colombians fearlessly decide what is best for the

nation."

Archbishop Duarte gained the reputation of a highly skilled negotiator with the guerrillas when he was bishop in the volatile region of Apartado. In the late 1980s, he held a meeting with local government officials, businessmen, labor leaders, guerrillas and paramilitary leaders and told them to work for peace and progress, leaving no dead people, widows or orphans in their wake.

Father Bernardo Cervellera, director of the Vatican missionary news agency, Fides, described Archbishop Duarte as a friendly and dynamic pastor.

"The Colombian people perhaps have never found a more intense defender than this bishop, a man capable of thundering against Marxist guerrillas or paramilitary troops or politicians," Father Cervellera said in a commentary.

Colombian Cardinal Dario Castrillon

Hoyos, who heads the Vatican's Congregation for Clergy, said Archbishop Duarte was a "great friend" and an important voice in the Colombian Church.

"He was a man who, without any fear and with great generosity, worked for the cause of peace," the cardinal said.

Francis McDonagh, Colombia program officer for the British bishops' Catholic Agency for Overseas Development, told Catholic News Service on March 18, "Whoever turns out to have been responsible for this crime, the lesson is the same: No human life is sacrosanct in Colombia's bitter civil conflict.


"The best tribute to the memory of Archbishop Duarte would be a return to peace negotiations. He left a message to the Colombian people in the words he spoke, minutes before his murder, to the couples he had just married: 'Love each other. Respect each other,'" McDonagh said.

In Baltimore, Catholic Relief Services, the U.S. bishops' international relief and development agency, condemned the murder. It said the "archbishop's death, one of 40,000 in the past decade, highlights the ongoing tragedy in Colombia, but also the courage and dedication of Church and civil society leaders to create a path to peace and justice."

Archbishop Duarte was born on Feb. 15, 1939, in San Gil. His initial seminary studies were done in Colombia then he received a degree in theology from the Gregorian University in Rome. He was ordained in Rome in 1963 then returned to Colombia as a priest of the Bucaramanga Diocese. He became archbishop of Cali in 1995. He started 45 parishes in poor areas and nine elementary schools in low-income neighborhoods. He also created the Commission for Life, Justice and Peace, which did studies on the victims of violence. †





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# Four bills that ICC supports pass legislature, go to governor

By Margaret Nelson

Four bills of significance to the Indiana Catholic Conference (ICC) survived the short session of the 2002 Indiana General Assembly—which ended at midnight on March 14—and await Gov. Frank O'Bannon's approval.

The death penalty, which was reinstated in Indiana in 1976, has been an important concern of the ICC. This year, Senate Enrolled Act 426, which addresses capital sentences for minors, will go to the governor's desk.

State Sen. Anita Bowser (D-Michigan City) initially worked to raise the juvenile death penalty age from 15 to 16 after 15-year-old Paula Cooper of Gary was sentenced to death for murdering 78-year-old Ruth Pelke in her Gary home on May 14, 1985.

Pelke, who taught Bible lessons to neighborhood children, was stabbed to death after letting Cooper and three other teen-age girls inside her home. Cooper's capital sentence was later overturned, and she is serving a 60-year sentence at the Indiana Women's Prison in Indianapolis.

During this year's legislative session, Sen. Bowser authored Senate Bill 426 to raise the minimum age for capital sentences to 18. This bill was amended to add a

provision that prevents judges from overriding jury recommendations in capital cases or life without parole proceedings. After concurrence in both chambers, the bill passed in the final hour of the short session.

Senate Enrolled Act 19 benefits not-for-profit organizations, including churches. It increases the amount of property that can be exempted from taxation when the property includes buildings owned, occupied and used for educational, literary, scientific, religious or charitable purposes.

The bill also calls for a study commission, which would enable ICC and other interested parties to have direct input on future discussions of how not-for-profit organizations will be taxed in Indiana.

The Landlord-Tenant Bill, House Enrolled Act 1013, authored by State Rep. John Day (D-Indianapolis) culminates an 18-year effort to improve the laws as they affect low-income persons, including the elderly and students.

This consumer protection legislation outlines the responsibilities of tenants to keep rental property reasonably clean and in good condition, and lists conditions that must be met before landlords can take tenants to court for damages.

The Ombudsman Bill, Senate Enrolled Act 373, was

vetoed by Gov. O'Bannon last year. The veto was overturned in the House and Senate on the final night of this session. The bill will establish a Department of Correction Ombudsman Bureau within the Indiana Department of Administration to check complaints of persons who are incarcerated.

The Indiana Catholic Conference represents the interests of Catholics in the state by lobbying for important life issues. The Indiana bishops and representatives of each of the five dioceses make up the executive committee.

Archbishop Daniel M. Buechlein is the ICC general chairman and M. Desmond Ryan is the executive director.

The conference also coordinates the efforts of 5,000 citizens in the Indiana Catholic Action Network.

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis and is a freelance writer for The Criterion.) †

## Lenten penance services scheduled in archdiocese

### Batesville Deanery

March 22, 7 p.m. at St. Mary, Greensburg  
March 26, 7 p.m. at Holy Family, Oldenburg

### Indianapolis South Deanery

March 24, 4 p.m. at St. Jude

### New Albany Deanery

March 24, 7 p.m. at Holy Family, New Albany  
March 25, 7 p.m. at St. Anthony of Padua, Clarksville

### Seymour Deanery

March 22, 7:15 p.m. at St. Joseph, Jennings County

### Tell City Deanery

March 24, 7 p.m. for St. Michael, Cannelton; St. Pius, Troy; and St. Paul, Tell City, at St. Paul, Tell City

### Terre Haute Deanery

March 24, 6 p.m. at St. Patrick, Terre Haute  
March 25, 7:30 p.m. at St. Margaret Mary, Terre Haute †



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# Cathedral Soup Kitchen relies on volunteers

By Brandon A. Evans

Most of the people who come to the Cathedral Soup Kitchen for food aren't planning on making it a habit, but the people who serve the poor there are committed to the ministry year-round.

"We're for the more mobile people," said Lucia Corcoran, the volunteer coordinator of the soup kitchen, which is located in the basement of the former parish grade school building behind SS. Peter and Paul Cathedral in Indianapolis.

Corcoran is a member of SS. Peter and Paul Cathedral Parish and is dedicated to serving the needs of the homeless and poor people who frequent the soup kitchen in the first block of East 14th Street.

"It's a place to get over a hump," she said. "Many of [our clients] are trying to find temp[orary] jobs. They're just trying to get it together, and when they do get it together, then they don't come. We have many, many graduates."

The Cathedral Soup Kitchen, in existence since 1983, offers hot meals for the hungry and a food pantry for those who need a little extra help.

"We share what we have," Corcoran said. "They can come as often as they're hungry."

Corcoran has volunteered 30 hours a week at the soup kitchen for more than four years.

While some people give their time to charities during Advent or Lent, Corcoran and others who help at the soup kitchen continue their charitable service all year.

A typical weekday at the soup kitchen begins at 8:45 a.m. for the clients. During the next hour and 15 minutes, more than 100 people wander in for meals. They

come with stocking caps and torn clothing, tired looks and sleeping babies. Many clients shuffle about and laugh, patting each other on the back and sitting down for hot food.

On some days, a handful of students from area Catholic schools bustle about the kitchen, helping the regular volunteers prepare food.

Recently, several students from St. Malachy School in Brownsburg helped prepare meals as part of their community service requirement. Some students volunteer at the soup kitchen to fulfill hours for confirmation, while other teens prepare and serve food there just because they want to help the poor.

When the soup kitchen first opened, the amount of work didn't require a handful of extra volunteers. A simple meal of coffee and donuts was offered.

Now, with several adult volunteers cooking and serving—assisted by some students from local schools—the menu includes more items.

While coffee is still a staple, the menu also features cookies, pastries, salads, sandwiches and hot food such as sloppy joes and tacos, as well as fruit, milk and whatever else comes in from local stores and organizations that supply the food.

Some people eat with their friends, and others sit in secluded corners to enjoy their breakfast in silence. In the winter, after breakfast, men and women put on their coats and head out into the cold with steaming cups of coffee.

Each day, people stream in and out of the soup kitchen, and the volunteers only catch a glimpse of their struggles to overcome poverty.

"I have so much respect for these



Shawn Carrico (left), an eighth-grade student at St. Malachy School in Brownsburg, cooks ground turkey as Dan Hurt (right) a member of St. Malachy Parish and a graduate student at Butler University in Indianapolis, helps cook breakfast for the more than 100 people who come in off the streets every weekday morning for hot food.

people," Corcoran said, "because they have had problems so vastly greater than mine in their lives."

Many clients of the soup kitchen have just been released from jail or prison or have been kicked out of their homes. Many clients lost jobs for a variety of reasons, but Corcoran recognizes a victory in their refusal to give up.

"They're proud of 'living out' [on the streets]," she said. "They've made it, they've gotten up this morning, and that's an accomplishment. They've kept alive. It's the only thing they're doing right."

Corcoran feels that an important dimension of her ministry is meeting the spiritual needs of the people. She said the institution of a simple prayer before the meal, led by different people, brought about a much greater peace and camaraderie among the clients.

"Then it became what a Christian community should be," she said.

St. Thomas Aquinas parishioner Tom Brown of Indianapolis, who helps coordinate what Corcoran loosely called "the Sunday group," noted the same kind of camaraderie.

It is this volunteer group, which dates to 1983, that gave the soup kitchen a strong start. These longtime volunteers continue to provide hot meals on Sunday mornings, and they work independently from the weekday volunteer group.

"It's interesting that [the Sunday group] has survived all this time," Brown said. "There really isn't any formal structure to it. We started it because there was no other place in town that offered a Sunday meal [for the poor]."

Brown said he feels an obligation to the poor that stems from Jesus, and he thinks it is nice to see young people volunteering at the soup kitchen.

"I think it's a bit of an eye-opener for them," he said.

Brown and his wife, Mary Ellen, are team leaders. Most of the Sunday morning volunteers help every other month, he said. The total number of volunteers is high, but hard to count.

"It's amazing that it's all volunteer," he said. "Altogether, it's just a nice experience."

On Tuesday and Thursday mornings, Corcoran operates a food pantry at the soup kitchen. The pantry workers distribute extra food to people in need.

"A lot of our clientele 'live out,'" she said. "They have to carry with them whatever they have. They are their own refrigerator. They can't stock up on food because they don't have any place to put it."

Most of the people who frequent the Cathedral Soup Kitchen are just trying to make it through one day at a time.

Gary Favrot, a member of St. Alphonsus Parish in Zionsville, in the Lafayette Diocese, has helped at the soup kitchen for the past six years and now volunteers every day.

How he began volunteering at the soup kitchen and why he still helps there are, to him, simply mysteries. Favrot works several hours each day, and said he plans to volunteer there for as long as God wants him to help the poor.

Corcoran, who is retired, said that her previous work in the court system as well as her college studies in nutrition have helped lead her to this ministry.

"It seems like everything I've done in my life has prepared me for this," she said. She also plans to pursue this ministry as long as she feels God calling her to it.

The soup kitchen relies on miracles to bring in food and volunteers, Corcoran said, and God takes care of them.

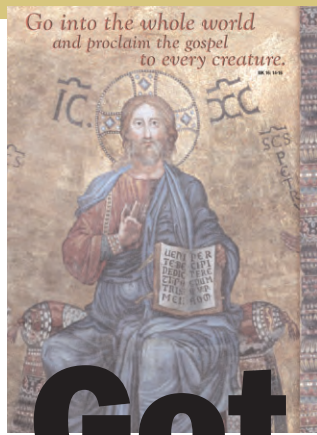
Each day, she said, "We do it through prayer."

(For information about helping serve the poor at the Cathedral Soup Kitchen in Indianapolis, call the Cathedral Parish office at 317-634-4519.) †

## Christian stewardship

Who is a Christian steward?

The U.S. bishops' document titled "Stewardship: A Disciple's Response" defines a Christian steward as "one who receives God's gifts gratefully, cherishes and tends them in a responsible manner, shares them in justice and love with others, and returns them with increase to the Lord." †



# Got Questions?

Find the answers in the new, 2002 edition of the Directory and Yearbook for the Archdiocese of Indianapolis.

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Lucia Corcoran, a member of SS. Peter and Paul Cathedral Parish in Indianapolis and the coordinator of the Cathedral Soup Kitchen, unpacks cookies that will be given to the many clients who come to the soup kitchen for a meal.

## Prayer enables our relationship with God

By Sr. Katherine Howard, O.S.B.

“Is there anyone here who yearns for life and desires to see good days?”

The Prologue to the *Rule of Saint Benedict* pictures God calling out daily to us in those words from Psalm 34.

Every time I hear this passage, I want to jump up and say, “Me, me! That’s what I want!” If your response is like that, some aspects of a Benedictine approach to life and prayer might be helpful for you.

Again, in the Prologue to our rule, God responds to those of us who answer “Me, me!” In effect, God says, “Great! If you want true and eternal life, turn away from evil, do good, make peace your quest and aim; then you will realize my eyes are upon you, my ears are listening, and even before you ask you will hear me saying, ‘Here I am.’”

Prayer is the life of God, who is within us always saying, “Here I am.”

When we begin to want to let go of the obstacles to love which blind us, we begin to notice the life, love and light of Christ not only helping us do this, but pouring out and through us in the Holy Spirit.

When we pray, we tune in to—and respond to—this stream of light, love and life, which rises constantly from our depths and draws us into the most fundamental loving relationship we have. In this abiding relationship, God takes the initiative. There is no need for any one of us to worry or fret, thinking that it is not meant for us.

Without ever thinking much about God, it can happen that some experience we have is filled with a sense of mystery reaching beyond the event itself.

You may be aware of this Presence in the inexpressible joy felt at a birth; in the unfathomable depth of beauty during a moment of communion with nature or art; in the unimaginable, and unsought, total acceptance of a loving relationship; and in the interior gift of profound peace in the midst of suffering.

You may then begin to notice this Presence more regularly, to begin to talk to God or to spend time resting with God in silence. When you do, you are praying, opening yourself to the prayer going on within you.

Most of us grow in the life of prayer—or learn to pray—by hearing something about God and God’s relationship to creation, about God’s revelation in Christ, and the outpouring of the Spirit in us and our world through Christ’s dying and rising.

We read Scripture and listen to homi-

lies that break open its meaning in our lives today. The more we are touched by what we learn about God’s relationship with us, the more we want to respond. We try to live according to the Gospel—sincerely loving God and others—and we talk to God, to Christ, to the Spirit dwelling within us and within our world.

At first, we may use memorized prayers or repeat texts from Scripture. Then, as we become more comfortable, we converse more freely, expressing our thoughts and feelings as with a trusted friend.

Growing awareness of God’s loving response within us deepens our attraction to God in prayer. We begin to put our deepest feelings into a few simple words—giving praise and thanks, expressing our love, asking for help or opening ourselves to the loving mercy that heals us in our sin and weakness.

Sometimes our receptive response becomes too deep for any words, and we simply rest silently and attentively in this Presence, perhaps using a word occasionally to help us stay there.

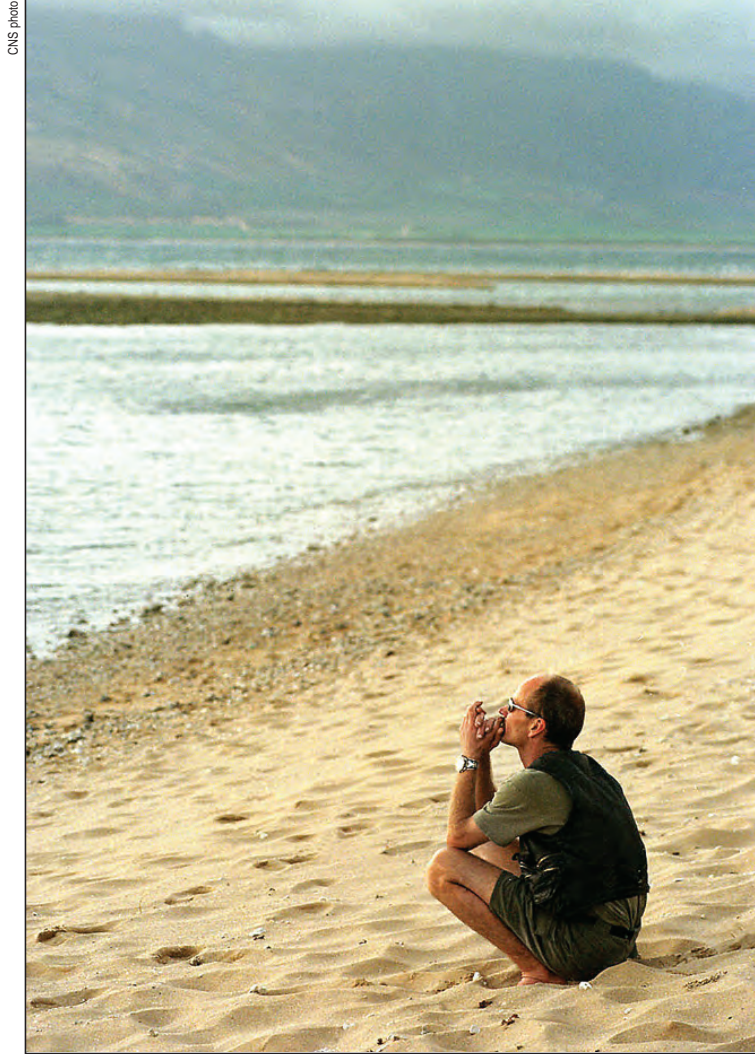
St. Paul acknowledges this profound, silent and simple prayer, in which God’s activity takes over, when he says, “We do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words” (Rom 8:26).

This whole process describes briefly the dynamic of that ancient method of Christian prayer called “*lectio divina*.” Daily listening and responding to the Divine Word in this way are part of the fabric of Benedictine life, as is returning regularly to the Liturgy of Hours, the Scripture-based community prayer.

During these explicit times of prayer, we turn our awareness intentionally in faith to God’s loving presence and action within and around us. Gradually, this awareness begins to permeate all of life and we come to trust the presence of God resonating throughout all creation and in every relationship.

Eventually, the faith-conviction that God is here in the Spirit of the risen Christ becomes the unshakable foundation of our life. We can at any moment turn interiorly and say, “Thank you,” “Help” and “I love you.” Or we can say nothing at all, and just rest momentarily in that wonderful Presence. In truth, we begin to then “pray without ceasing” (1 Thes 5:17).

(Benedictine Sister Katherine Howard is a member of St. Benedict Monastery in St. Joseph, Minn.) †



We read Scripture and listen to homilies that break open its meaning in our lives today. The more we are touched by what we learn about God’s relationship with us, the more we want to respond. We try to live according to the Gospel—sincerely loving God and others—and we talk to God, to Christ, to the Spirit dwelling within us and within our world.

## Prayer strengthens family life

By Daniel S. Mulhall

There are many ways to pray together as a family.

Some families read the Bible. Some parents lead their children in prayer as they prepare for bed. Other families gather in a prayer corner in their homes.

My family tries to do three forms of family prayer “religiously.”

Normally, at family meals, we hold hands and say the traditional meal blessing, “Bless us, O Lord ...”

On special occasions, we sing a grace that my wife learned in childhood: “Oh, the Lord is good to me, and so I thank the Lord for giving me the things I need, like the sun, and the rain, and the apple seed. The Lord is good to me.”

We sometimes pray by singing a refrain from a Tom Chapin song: “Thanks for our home, thanks for our health and the bounty that grows from the ground.

With our loved ones here, we bless the year, that’s brought us safely round.”

This prayer ritual means a lot to us. We even do it when we have guests.

Before we travel, we ask God to bless our journey, to bring us back home safely, and that all will be well while we are gone.

We try to make the weekly Eucharist a family prayer occasion. Our youngest son is a server, my wife is an extraordinary minister, and I am a lector and cantor, so we can’t always sit together during Mass.

For us, the Mass is, as the Church teaches, “the source and summit” of our family spiritual life. Following Mass, we talk about the readings and homily, and we sing hymns on the way home.

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

### Discussion Point

## Favorite prayers offer insight

### This Week’s Question

What prayer do you turn to again and again? Why is this your favorite prayer?

“My favorite prayer is the Memorare, a prayer to Mary. I’m a mother of three—teen-agers, even—and I pray this prayer to get guidance on the everyday issues of raising children.” (Madeline LeBlanc, Covington, La.)

“My favorite way of praying is the Liturgy of the Hours. I use a booklet called *The Magnificat*, which is a shortened version of the Liturgy of the Hours. I particularly like it because it includes Scripture.” (Ruth Oakley, Auburn, Maine)

“The Prayer of St. Jude, because he is the patron saint

of hopeless cases. I had promised St. Jude, in response to favors granted, that I would help to spread his name.” (Tina Rogenmoser, Kenmore, N.Y.)

“The Our Father, because it is the basis of our faith.” (Terri Buechler, Zillah, Wash.)

### Lend Us Your Voice

An upcoming edition asks: Describe a parish program, symposium, retreat or other activity that married couples found beneficial.

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



From the Editor Emeritus/John F. Fink

## Sabbath: The Jews' most important holiday

Third in a series of columns

Oh, that Christians would take the observance of Sunday as seriously as religiously observant Jews do the Sabbath. Jewish teaching proclaims that the Sabbath is the most important Jewish holiday.

Rabbi Yehezkel Landau, who taught my Judaism class at the Tantur Ecumenical Institute for Theological Studies in Jerusalem, said that, while it's true that the Jews preserved the Sabbath, far more important is the fact that the Sabbath has preserved the Jews. It is, he said, the key element in the survival and witness of the Jews.

The celebrated Jewish rabbi Abraham Joshua Heschel, who died in 1972, described the Sabbath as "the Jewish cathedral." Jews, he said, don't have great cathedrals because they have Sabbath. The Jewish faith, he said, is positioned in time much more than in

space. The Sabbath requires no space because it is made up of time.

To be precise, Sabbath (or Shabbat) lasts about 25 hours, from 18 minutes before sundown on Friday until you can see three stars on Saturday evening.

*Shabbat* means to stop—stop work as God did after creation. There are 39 activities that strict Jews are not supposed to do on the Sabbath. The key to the activities is the change made in the space around you. The idea is to leave things as they are.

God's command to observe the Sabbath is in Exodus 31:12-17. The command is not just for the Jews, though; it's supposed to be for all people.

Religious Jews observe Sabbath mainly in their homes, beginning with a woman lighting candles with a prayer to God "who has commanded us to kindle the Sabbath lights" before the evening meal. (While Christians pray in thanksgiving for God's gifts, Jews pray in thanksgiving for his commandments.) Another prayer is said over a *kiddush* cup of wine and another over a special flaky bread called *challah*. Then the participants greet one another with "*Shabbat*

*shalom*" ("Have a peaceful Sabbath").

Friday evening services at the synagogue include the welcoming of the Sabbath with psalms before the regular service. On both Friday and Saturday, the principal part of the service is the reading from the Torah. On Saturday evening, there is a short "separation" service, reminding the people that it is now time to return to their daily routines. This service, which includes the dousing of a candle in a cup of wine, is often celebrated at home.

During Sabbath, families are encouraged to eat the Sabbath meal together on Friday evening and to talk about family matters and spiritual things. Although work is discouraged, study is encouraged. There is also the Sabbath nap that many Jews look forward to, and married couples are encouraged to make love on Friday night if the woman is not menstruating.

Most modern Jews don't strictly refrain from all the activities forbidden, but they try to make Sabbath different from the rest of the week, pausing from productive work and the usual routine. Christians should do likewise on Sunday. †



Cornucopia/Cynthia Dewes

## Entering others' lives as examples of Christ

When Jesus rode into Jerusalem on Palm Sunday, many of his followers were expecting him to be a temporal king who would save them from poverty and political oppression. They didn't understand that he came instead as the divine Savior who would offer them freedom from spiritual poverty and oppression, the real source of their problems.

So it is with us. Imaging God is a moral imperative of our lives as Christians. We're here to be Christ for each other, to help ourselves and others be good and faithful. If we can help with temporal matters as well, so much the better.

As we live out our mission, it's both instructive and cheering when one of us is identified as imaging God just the way we're intended to do. Conventual Franciscan Father Basil Heiser was described as such a person in a recent article in the *Terre Haute Tribune-Star*.

The writer, Tamara S. Ayer, used the occasion of Father Heiser's 70th anniversary of ordination to describe a life dedicated to a perfect God and imperfect fellow humans, a life of worldly accomplish-

ment lived humbly and with great love.

Ayer wrote that Father Heiser was born on Jan. 9, 1909, in St. Benedict Parish in Terre Haute, where he attended grade school and served as an altar boy. He attended the Order of Friars Minor Conventual seminary at Mount St. Francis in southern Indiana, and was ordained in Rome in 1932. He celebrated his first Mass at St. Benedict Church in his hometown later that year.

The young Franciscan rose in the administration of his order, serving as minister provincial of Our Lady of Consolation Province at Mount St. Francis Friary from 1954 to 1960. Then he was elected minister general of his order, headquartered in Rome. In that office, from 1960 through 1972, he also participated in all the sessions of Vatican Council II.

Later, Father Heiser was undersecretary in the Vatican's Congregation for Religious for 10 years. He served as a diplomat and visited churches around the world. During that time, he met and worked with Pope John Paul II while the pope was still a priest in Poland.

Despite his eminence in the hierarchy of the Church, Father Heiser never forgot that he was a son of St. Benedict Parish, to which he returned whenever he could. He attended the funerals of both his

parents at St. Benedict Church, as well as celebrating his 60th anniversary of ordination there in 1992.

For years, Father Heiser corresponded with friends from home. He welcomed visitors and enjoyed showing them the sights of the Eternal City, taking them to dinner and obtaining tickets for them to audiences with the pope.

Now 93, Father Heiser has told Terre Haute friends that because of his age he will probably never return to the United States. He is still in good health, walking to church daily and continuing to serve on a Vatican tribunal. Much of his time is spent in prayer.

In Ayer's story, friends describe Father Heiser as "a very disciplined man, but very kind and loving," and "a very, very holy man."

People like Father Heiser come into our lives as Christ came to the people of Jerusalem, so that we might know God. Whether they're important in the eyes of the world or not, they set an example for which we're grateful. They personify the joy, the goodness and the freedom from our own imperfect humanity that is our goal.

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



The Bottom Line/Antoinette Bosco

## The healing power of laughter helps sustain us throughout life

I was reading the latest issue of *The Joyful Noiseletter* and, as usual, found myself laughing at one of the items. An Indiana priest, Father Gregory Chamberlin, had sent the item, and it went like this:

"One Sunday morning before the beginning of Mass, I asked a group of children, 'What do you have to do to get to heaven?'"

"One young theologian yelled at the top of his voice, 'Ya gotta die!'"

For reminding me of the importance of laughter, I once again silently thanked Cal and Rose Samra, the founders of The Fellowship of Merry Christians. Theirs is a ministry of getting Christians to smile, precisely because they are Christians.

(Before beginning this ministry with her husband, Rose Samra was a staff member of the Office of Catholic Education in the Archdiocese of Indianapolis.)

I especially applaud them for proclaiming April as "Holy Humor Month." Because, Cal Samra said reverently, this is Eastertime, and it was at Easter that the biggest joke in the world occurred. "The joke that God played on Satan by rising from the dead was indisputably the greatest and most imaginative practical joke in the history of the world."

Explaining the fellowship he founded in the early '80s, Samra said: "Our modest aim is to recapture the spirit of joy, humor, unity and healing power of the early Christians. We try to be merry more than twice a year."

That resonated with me. I often have wondered why more emphasis isn't placed on humor in liturgy and worship. After all, humor, like everything else in life, is part of God's invention, so why have we ignored it so when it comes to remembering the Lord?

Not that the saints did. Many of them were infamous for how they accentuated the positive—with, I'm sure, a smile.

St. Francis of Assisi did some pretty funny things in his life, and he strongly advised: "Leave sadness to the devil. The devil has reason to be sad."

And St. Teresa of Avila would pray, "From somber, serious, sullen saints, save us, O Lord."

There's a little-known fairy tale that I always remember, precisely because it is about a woman who never laughed.

She got married and couldn't have children. She was told she couldn't have children until she laughed five times.

The story goes on about how she learns to laugh, and then the laughing woman becomes this beautiful woman, who now has new life. And because she has new life, she can now give new life, and she is able to have children.

It's interesting that the key to having new life in this tale is laughter.

Laughter is wonderful for relationships. The famous comedian Victor Borge said it best: "A smile is the shortest distance between two people."

I have found so many wonderful quotes from respected people who understood the importance and the need for humor.

Abraham Lincoln said, "If it were not for my little jokes, I could not bear the burdens of this office."

I quite agree with the theologian Reinhold Niebuhr, who once said that, "Humor is a prelude to faith, and laughter is the beginning of prayer."

I'm convinced, by the way, that heaven is a fun place, full of joy and laughter.

(Antoinette Bosco is a regular columnist for Catholic News Service.) †

Faithful Lines/Shirley Vogler Meister

## Cross and crucifix count in Catholic home

Previously, when I opened my computer, I faced a gray, craggy mountain-and-cloud scene. It took a while before I noticed a tiny cross at the center of the mountaintop. Actually, it's a barren tree, but smaller trees nearby give this the look of Golgotha. Then one morning recently, I opened the

computer to a more serene scene of floating clouds against a beautiful blue sky, resembling the kind of day on which I imagine Christ's Resurrection might've taken place. It evokes a light and happy feeling similar to what we all hope to experience on Easter morning.

When I asked my husband how this happened, he said that he changed the computer's opening "wallpaper." I asked Paul to leave the new scene in place. Although I've since learned how to change "wallpaper" myself, I still prefer

the balmy sky.

So, if I prefer a tranquil scene, why do I have more than a dozen crucifixes and crosses in my home, not counting jewelry crosses or rosaries in purses or drawers? (There's a difference between a cross, which is a symbol, and a crucifix, which holds the body of Christ.)

I know of seven such crosses: Latin (common in America), Papal (three crossbeams of different lengths), Greek (four crossbeams of equal length), Celtic (a circle merged with beams), St. Andrew's (X-shaped), Maltese (eight-pointed), and Tau (Greek letter resembling a "T").

Four of our crosses and a crucifix are on the wall by the front door—the same wall that displays an Our Lady of Perpetual Help icon, an angel and an antique, glass-fronted extreme unction icon-kit. (*Extreme unction* is the term once used for the Sacrament of the Sick or the "last rites.") One crucifix by the front door was given to us by Catholic friends from whom we bought our home. The other crosses, also gifts, were crafted by native

North and South American Indians.

A cross in another room is stained glass made by our youngest daughter, Lisa, as a child; it heads a large, hanging rosary with buckeye beads. Two other crucifixes are on hanging rosaries that glow in the dark. Another is a clear glass candlestick given to my husband's mother when she was confirmed as a child. Others date back to much earlier generations.

Why display them? Because they declare we are Catholic Christians who believe Christ is our salvation. They are also reminders of the countless crosses we must bear on our journey toward God. To learn more about picking up our crosses, please read Matthew 10:38, Luke 14:27 and Mark 8:34.

Ah, but there are now Resurrection crucifixes showing the risen body of Christ—perfect for the Easter season!

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



The Lord's Passion (Palm Sunday)/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 24, 2002

- Matthew 21:1-11 (procession)
- Isaiah 50:4-7
- Philippians 2:6-11
- Matthew 26:14-27:66

This weekend, to bring us to the marvelous events of Holy Week, the Church presents its magnificent liturgy of Palm Sunday. Beginning this liturgy is the blessing and procession of palms, recalling the Lord's entry into Jerusalem days before the Crucifixion.



Central in this ritual of procession is the proclamation of Matthew's Gospel, which tells of this entrance by Jesus into the Holy City.

In this story, Jesus arrives at the gates of Jerusalem from the east. More precisely, the Lord comes from the Mount of Olives. These two geographic references say much. The sun, source of light and life for everything on earth, rises in the east. It too "comes" from the east.

The Mount of Olives is important. From the east, it overlooks the city of Jerusalem. From this direction, if not from the mount itself, prophets and pilgrims long approached the city of David and of the Temple. Jesus followed in the footsteps of those on momentous journeys, of those fulfilling the call to salvation in God.

Jerusalem itself is a symbol as much as an actual place. It was the center of Jewish religion. It had been the political center once upon a time. (The Romans' headquarters for the province of Palestine was Caesarea, a city on the Mediterranean Sea near present-day Tel Aviv.) For Jews, it was the very heart of creation.

Any great, dramatic moment in the course of God's relationship with the Chosen People would have had to happen in Jerusalem.

Importantly, Jesus comes as a servant. He did not walk, nor did he ride into the city on a horse, as the rich or powerful, such as the conquering Romans, would have done. Instead, he rode a beast of burden.

In the Liturgy of the Word, the Church offers us the third Song of the Suffering Servant. Isaiah has four of these most eloquent poems, in which a humble, abused, wounded but everlastingly loyal servant of God is the hero.

For many centuries, Christians have seen Jesus in the brilliant phrases of these songs.

The second reading, from the Epistle to the Philippians, also is a hymn. Historians believe that it once was used in early Christian worship. With great exclamation, it proclaims Jesus as Lord of all. Essential to this great lordship is the cross, the Lord's humility, and the supremacy of Jesus over all.

Finally, in what for Roman Catholics is the blessed signature of Palm Sunday, the last reading is St. Matthew's Passion Narrative. Each of the four Gospels reports the arrest, trial and execution of Jesus in great detail. However, each Gospel has its own perspective.

For Matthew, the reality of Jesus shines in the words of the Gospel. He is Lord. He is Savior. Dramatic moments are the trials of Jesus before the Sanhedrin, the assembly of Jewish elders, and before Pilate, the imperial Roman governor of the region.

Jesus is Lord, but the most scholarly, such as the members of the Sanhedrin, and the most powerful, such as the mighty Roman governor, cannot grasp this reality.

In fact, the Gospel offers no one as wise enough to see Jesus truly except the Roman centurion and some in his command. (In the Roman military system, a centurion commanded 100 soldiers, hence the word "century.")

They were humble and earnest in seeking God. In this humility, they recognized God.

## Reflection

The week beginning this weekend is the penultimate time for Christian worship. Christianity revolves about Jesus, crucified and risen. Without Jesus, Christianity is left as a charming but drifting composite of nice things and sweet words.

During this Holy Week, the Church formally will receive those who have turned to it in search of God. On Holy Saturday, catechumens will be baptized or will enter full communion with the Church.

In addition to this time of prayer and salute to God in Jesus, Holy Week, commencing with Palm Sunday, also is the great occasion to learn the identity of Jesus in the very depth of this identity. He is Lord. He is Savior. He is love. He is God.

Before the liturgical reforms, the Church not only read the Passion

## Daily Readings

Monday, March 25

Isaiah 42:1-7  
Psalm 27:1-3, 13-14  
John 12:1-11

Tuesday, March 26

Isaiah 49:1-6  
Psalm 71:1-4a, 5-6ab, 15, 17  
John 13:21-33, 36-38

Wednesday, March 27

Isaiah 50:4-9a  
Psalm 69:8-10, 21bcd-22, 31, 33-34  
Matthew 26:14-25

Thursday, March 28

Holy Thursday  
Isaiah 61:1-3a, 6a, 8b-9  
Psalm 89:21-22, 25, 27  
Revelation 1:5-8  
Luke 4:16-21  
Holy Thursday Evening  
Mass of the Lord's Supper  
Exodus 12:1-8, 11-14  
Psalm 116:12-13, 15-16bc, 17-18  
1 Corinthians 11:23-26  
John 13:1-15

Friday, March 29

Celebration of the Lord's  
Passion  
Isaiah 52:13-53:12  
Psalm 31:2, 6, 12-13, 15-17, 25  
Hebrews 4:14-16; 5:7-9  
John 18:1-19:42

Saturday, March 30

Holy Saturday Night:  
The Easter Vigil  
Genesis 1:1-2:2

or Genesis 1:1, 26-31a  
Psalm 104:1-2a, 5-6, 10, 12-14, 24, 35c

or Psalm 33:4-7, 12-13, 20, 22  
Genesis 22:1-18  
or Genesis 22:1-2, 9a, 10-13, 15-18

Psalm 16:5, 8-11  
Exodus 14:15-15:1  
(Response) Exodus 15:1-6, 17-18

Isaiah 54:5-14  
Psalm 30:2, 4-6, 11-12a, 13b  
Isaiah 55:1-11  
(Response) Isaiah 12:2-3, 4bcd, 5-6

Baruch 3:9-15, 32-4:4  
Psalm 19:8-11  
Ezekiel 36:16-17a, 18-28  
Psalms 42:3, 5bcd; 43:3-4  
or, when baptism is celebrated,  
Isaiah 12:2-3, 4bcd, 5-6  
or Psalm 51:12-15, 18-19  
Romans 6:3-11  
Psalm 118:1-2, 16ab-17, 22-23  
Matthew 28:1-10

Sunday, March 31

Easter Sunday  
Acts 10:34a, 37-43  
Psalm 118:1-2, 16ab-17, 22-23  
Colossians 3:1-4  
or 1 Corinthians 5:6b-8  
John 20:1-9  
or Matthew 28:1-10  
or, at an afternoon or evening  
Mass,  
Luke 24:13-35

Narrative of Matthew on Palm Sunday, and that of John on Good Friday, but also proclaimed the Passion Narratives of Mark and Luke on the Tuesday and Wednesday of Holy Week.

This had a purpose. By repetition, and indeed from the most privileged of all records, the Gospels themselves, the Church stressed for us that the path

through life is a path to Calvary. It will have bright moments, such as the Lord's arrival in Jerusalem on Palm Sunday. It also will have its Good Fridays.

Always, in life, we must look to the east. From thence comes the Lord, our king and our Redeemer. As Christians, we follow in the steps that Jesus trod. †

Question Corner/Fr. John Dietzen

## Non-Catholics may join in most parts of the Mass

Q My wife is Catholic, and I was raised Protestant. Since our marriage six years ago, we have attended Mass together.

Neither she nor I, however, understand what I—and other people who are not Catholic—should do or not do at Mass. I know we should not receive Communion,

but how about bowing or genuflecting before entering the pew?

Can we go forward at Communion time with others who cross their arms for a blessing? Do we stand for the Gospel, for example? Do we give the sign of peace? Do we make the sign of the cross at the sprinkling of holy water?

I'm sure these are trivial questions, but I know others in the parish are as confused as I am. (Ohio)

A They're not at all trivial or unimportant questions. My mail regularly

brings the same questions from people in other areas of the country as well.

Most Catholics, it seems to me, have no idea how uncertain and confused those not of our faith can be about how to act at Mass and other ceremonies, even after years of being there week after week.

The short and simple answer is that people who are not Catholic are welcome, even invited, to do everything that Catholics do at Mass, except, as you say, to receive Communion.

Participate in the prayers, sing, make the sign of the cross, bow or genuflect as you wish. In fact, the liturgy should become a more genuine act of worship for you if you participate this way, as long as you feel comfortable doing so and if your actions reflect your interior attitude of prayer and devotion with the people worshipping alongside you.

It would perhaps not be a bad idea for parishes to place an occasional note in the church bulletin on these matters to put you and others like you more at ease. †

## My Journey to God

### My Dearest One

Sweet Jesus, listen to my prayer,  
I've lost my way to thee.  
Please guide me back to those open arms,  
so bruised and torn for me.

It seems like an eternity  
since we have been apart,  
and I long to rest my weary head  
upon your Sacred Heart.

How foolishly I tossed aside  
the right to be your own,  
the right to call you Father,  
and claim heaven as my home.

I've trampled on those sacred wounds

without a backward glance,  
and now upon my knees I come  
to beg a second chance.

I know that I do not deserve  
a moment of your time,  
But Jesus, I don't want to live  
if you cannot be mine.

My Dearest One, forgive me,  
I know what I have cost.  
But in thy mercy, please restore  
my previous privilege lost.

By Sharon Hover Miller  
(1936-1981)

(St. Pius X parishioner Jennifer L. Shepard of Indianapolis submitted this prayer written by her late mother, Sharon Hover Miller, who composed the poem while waiting on God to call her home some 20 years ago. Shepard continues to pray her mother's prayer every night.)

## 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).

### March 22

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Solemn exposition of the Eucharist, Mass, noon, closing liturgy, 7 p.m.

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

St. Therese of the Infant Jesus (Little Flower) School, 4720 E. 13th St., **Indianapolis**. Fish fry, \$5 dinner, children's menu available, Mass, 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Lenten fish fry, children's menu available, 5:30-7:30 p.m. Information: 317-359-3756.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, carryout available, 5-7:30 p.m. Information: 317-291-7014.

St. Malachy Parish, Noll Hall, 326 N. Green St., **Brownsburg**. Knights of Columbus fish fry, \$6 fish dinners, a la carte available, 5-7 p.m.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology Adult Education Series, The Catechism of the Catholic Church, "The Lord's Prayer: The Seven Petitions," Dr. R. Michael Clark, presenter, 7:45-9 p.m., free. Information: 317-291-7014.

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Rosary, 7 p.m., Way of the Cross, 7:25 p.m., donations, St. Vincent de Paul Society.

### March 22-24

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Contemplative retreat, "Gospel Living in the Spirit of St. Francis of Assisi: Living a Life of Peace in the Modern World." Information: 812-923-8817.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Mother and Daughter Retreat," Jennifer and Rosalie Kelly, presenters, \$130 residential, \$100 commuter. Information: 812-535-3131, ext. 434.

### March 23

Saint Meinrad Archabbey Church, **St. Meinrad**. Blessing and procession with palms, vespers, 5 p.m. Information: 812-357-6501.

St. John Parish, 331 S. Buckeye St., **Osgood**. Lenten one-act play, "The Last Supper with Jesus and his Apostles," 7:30 p.m., free-will offering.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Retreat for catechumens, candidates, spouses and team. Information: 317-788-7581.

St. Rita Parish, gymnasium, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Rummage sale, 10 a.m.-5 p.m. Information: 317-632-9349.

Our Lady of Lourdes Parish,

5333 E. Washington St., **Indianapolis**. "Spring into Wellness" Health Fair, free workshops, "Protecting Kids from Tobacco," "Fit after 50," "Spiritual Fitness," free screenings for blood pressure, bone density, diabetes, hearing, sickle cell anemia and other tests, 10 a.m.-3 p.m. Information: 317-358-2278.

### March 23-24

St. Bernadette Church, 4838 E. Fletcher Ave., **Indianapolis**. Easter bazaar and bake sale, Sat., 9 a.m.-4 p.m., Sun., 9 a.m.-2 p.m., Easter egg hunt, Sat., 1 p.m., children ages 1-10. Information: 317-359-0252.

Scottish Rite Cathedral, 650 N. Meridian St., **Indianapolis**. "The Columbians," Knights of Columbus Mater Dei Council 437, "The Chanters" and the Indianapolis Maennerchor, Triad concert, Sat. 7:30 p.m., Sun. 3 p.m., tickets, \$6. Information: 317-925-4190.

### March 24

Saint Meinrad Archabbey Church, **St. Meinrad**. Mass, 9:30 a.m., Vespers, 5 p.m. Information: 812-357-6501.

Primo South, 2615 E. National Ave., **Indianapolis**. Holy Rosary Parish, St. Joseph's Table, benefits Catholic education, noon-4 p.m., \$12 adults, \$4 children under 4. Information: 317-636-4478.

St. Roch Parish, Parish Life Center, 3603 S. Meridian St., **Indianapolis**. Spring dessert card party, 1:30 p.m., tickets available at the door, \$3.50. Information: 317-784-9135.

St. Mark Church, 535 E. Edgewood Ave., **Indianapolis**. St. Mark Parish youth group, Passion Play and prayer service, 7 p.m. Information: 317-787-8246.

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

Convent of the Immaculate Conception Chapel, 22143 Main St., **Oldenburg**. Living Way of the Cross, 2 p.m. Information: 812-346-6631.

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

### March 27

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Half-hour Lenten organ concert, Todd A. Saul, organist, 12:40 p.m., free. Information: 317-635-2021.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Choral Tennebrae service, 7:30 p.m. Information: 317-259-4373, ext. 227.

### March 28

Saint Meinrad Archabbey Church, **St. Meinrad**. Mass of the Lord's Supper, 5 p.m. Information: 812-357-6501.

### March 28-31

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Triduum Silent Retreat," Benedictine Sister Antoinette Purcell, presenter. Information: 317-788-7581.

### March 29

Saint Meinrad Archabbey Church, **St. Meinrad**. Liturgy of the Passion and Death of the Lord, 3 p.m., Holy Saturday Vigil Mass, 8 p.m. Information: 812-357-6501.

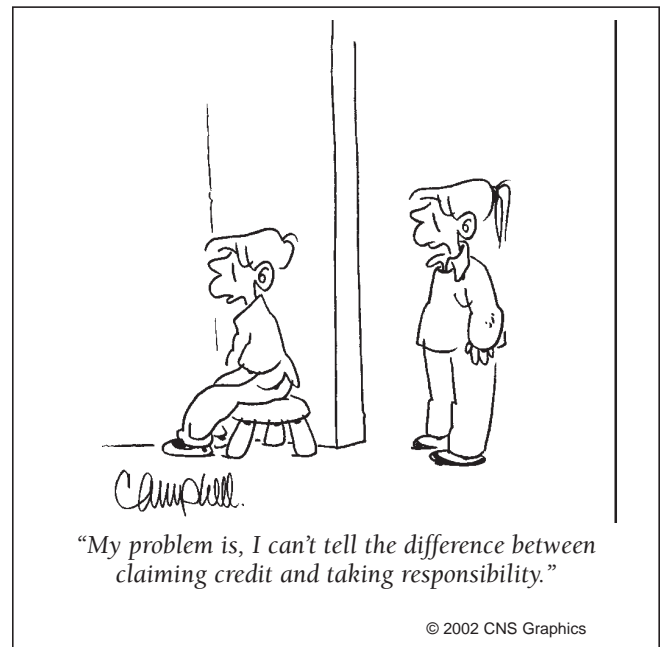
St. Mary Church, 212 Washington St., **North Vernon**. Living Way of the Cross, 3 p.m. Information: 812-346-6631.

Our Lady of Peace Cemetery, 9001 Haverstick Road, **Indianapolis**. Outdoor Way of the Cross, 3 p.m. Information: 317-574-8898.

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Rosary, 7 p.m., Way of the Cross, 7:25 p.m., donations, St. Vincent de Paul Society.

### March 30

Saint Meinrad Archabbey Church, **St. Meinrad**. Vespers, 5 p.m., beginning of the Easter Vigil, 8:30 p.m. Information: 812-357-6501.



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### March 31

Saint Meinrad Archabbey Church, **St. Meinrad**. Conclusion of the Easter Vigil and Mass, 5 a.m., Vespers, 5 p.m. Information: 812-357-6501.

### April 1

Saint Meinrad Archabbey Church, **St. Meinrad**. Mass, 9:30 a.m., Vespers, 5 p.m. Information: 812-357-6501.

### April 2

Saint Meinrad Archabbey Church, **St. Meinrad**. Mass, 8 a.m., vespers, 5 p.m. Information: 812-357-6501.

### Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a phone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

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

### Weekly

### Sundays

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

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

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

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

### Mondays

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

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

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

### Tuesdays

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

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

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

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

### Wednesdays

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

—See ACTIVE LIST, page 15



Weekend? Here, it's just a beginning.

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The Active List, continued from page 14

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

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

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

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

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

**Thursdays**

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

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

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

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

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

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

**Fridays**

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

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

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

**Saturdays**

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

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

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

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

**Monthly**

**First Sundays**

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

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

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

**First Mondays**

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

**First Tuesdays**

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

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

**First Fridays**

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

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

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

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed

Sacrament, prayer service, 7:30 p.m.

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

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

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

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

**First Saturdays**

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

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

Mass and anointing of the sick, 8:35 a.m.

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

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

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

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

**Second Mondays**

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

**Second Tuesdays**

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

**Second Thursdays**

St. Luke Church, 7575 Holliday

Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

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

**Third Wednesdays**

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

**Third Thursdays**

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

**Third Fridays**

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

**Third Saturdays**

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

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# Studies show adult stem cells successfully heal body tissue

By Mary Ann Wyand

Second of two parts

Ethical arguments opposing embryonic stem-cell research and cloning are based on valid scientific research, Dr. David A. Prentice emphasized during the third Lenten Pro-Life Speaker Series program on March 6 at Holy Rosary Parish in Indianapolis.

Dr. Prentice, a professor of life sciences at Indiana State University in Terre Haute and an adjunct professor of medical and molecular genetics at the Indiana University School of Medicine in Indianapolis, has testified before the U.S. Congress and spoken to state legislatures as well as to the British, European and Canadian parliaments about ethical issues related to stem-cell research and cloning.

In addition to tumor growth in laboratory rats that were injected with embryonic stem cells, he said, immune rejection and transplant rejection are other serious problems inherent in this type of medical research and treatment.

"The embryonic stem cells are genetically unstable and variable," Dr. Prentice said, "which explains why you get tumors. There are many, many problems, which you tend not to hear about, with the embryonic stem cells. Instead, you're just given this promise that we're going to cure diseases."

In 1999, he said, former President Clinton's National Bioethics Advisory Commission looked at using human embryos for research and replicating embryonic stem cells.

"The commission did actually recommend that human embryos be used," he said. "But they had a phrase in their report which said that it's not justifiable to use human embryos if there is a less morally problematic alternative."

In the last few years, Dr. Prentice said, "there has been a wealth of public scientific evidence that we do have a less morally problematic alternative. In fact, we have several alternatives."



Dr. David A. Prentice

of medical and molecular genetics at the Indiana University School of Medicine in Indianapolis, has testified before the U.S. Congress and spoken to state legislatures as well as to the British, European and Canadian parliaments about ethical issues related to stem-cell research and cloning.

In addition to tumor growth in laboratory rats that were injected with embryonic stem cells, he said, immune rejection and transplant rejection are other serious

"One of these alternatives is using adult stem cells, which we have in most but not all of the tissues in our body," he said. "And we've known about [the therapeutic aspects of] bone marrow for years. Bone marrow makes more blood cells, and they've done bone marrow transplants for years. They now do bone marrow stem-cell transplants for various diseases because we know that there is at least one if not more stem cells in the bone marrow that make all of that blood—white cells and red cells and so on—that keeps us going."

Since 1999, Dr. Prentice said, there have been hundreds of medical research papers published showing that bone marrow isn't the only source of adult stem cells.

"Probably every [kind of] tissue [in the body] has a stem cell," he said. "The brain contains stem cells, which can be turned back on to make more nerves and, in fact, they can cross-train. You can take brain stem cells and get them to form nerves or blood or muscle or bone. Bone marrow stem cells, we now know, can make not just bone marrow and blood, but bone, cartilage [and cells that rejuvenate the] liver, heart, kidney, brain and other kinds of nerve cells. The evidence now is that bone marrow stem cells can make any tissue in the body."

Within the last month, he said, three medical reports were published about the benefits of taking stem cells from the fat pad behind the knee and growing muscle and cartilage, as well as taking knee-joint fluid and making new anterior cruciate ligaments to repair this common athletic injury.

"They grew new ligaments from these stem cells from the knee joint," Dr. Prentice said. "In fact, last spring researchers from California found that even fat contains stem cells. Now if we need an unlimited source of stem cells, this country is all set. Virtually any tissue makes stem cells. Umbilical cord blood is another excellent source of stem cells. The cord and cord blood, which is just thrown away after the baby is born, ought to be saved."

Research has shown that stem cells taken from umbilical cord blood are not as hard to cross-match as stem cells taken from bone marrow, he said. "The placenta also contains stem cells that can make all these other tissues. So there are lots of other sources for stem cells that can make virtually any tissue in the adult body."

Studies indicate that patients will be able to use their own adult stem cells without experiencing transplant rejection, he said, to treat spinal cord injuries, Parkinson's disease, diabetes and other illnesses.

"There are many more examples of successes with adult stem cells just in treating animals," Dr. Prentice said, to repair damage from heart attacks, strokes and other degenerative diseases.

"All you have to do is look at the science, and the overwhelming weight of evidence is that you've got a less morally problematic alternative [to using embryonic stem cells]," he said, "and not only that, but one that works so much better. But it gets even better. We're already using adult stem cells successfully to treat human beings. I mentioned the bone marrow stem-cell transplants. There are lots of cancer patients and people with autoimmune diseases such as multiple sclerosis, lupus and arthritis, who are being treated successfully with their own adult bone marrow stem cells."

Treatment of sickle-cell anemia using the patient's own stem cells or umbilical cord blood stem cells also has proven successful.

"I heard a young man testify in the [U.S.] House [of Representatives] last summer who had a relapse of leukemia at age 14," Dr. Prentice said. "He had an umbilical cord blood stem-cell transplant. He was 16 last summer, and as far as we know he is cured of his leukemia. But it gets even better. Now they are doing things like taking the patient's own corneal stem cells and regrowing corneas to restore sight. And the first two clinical trials successfully used neural stem cells to treat stroke victims."

Scientists also can replace damaged skin using adult stem cells, he said. "It's working with people successfully. We don't have to go to the point of destroying human embryos to treat human beings for all of these diseases that we keep hearing about and getting the promises about in terms of the embryonic stem cells. In fact, the adult stem cells are a more successful route, and have proven success in the lab, in the animal treatments and even in treating people. There's no problem with tumors, no problem with transplant rejection, no problem with genetic instability, and you also avoid the ethical quandary of having to destroy one life for the potential benefit of another." †

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# Rest in peace

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

**BARON, Jeffrey A.,** 40, St. Barnabas, Indianapolis, Feb. 12. Husband of Susan Baron. Father of Amanda, Alex and Eric Baron. Son of Virginia and Stanley Baron. Brother of Annette Popieo.

**BATES, Donald W.,** 67, Christ the King, Indianapolis, March 5. Husband of Arlene "Fletcher" Bates. Father of Kellie Tucker, Amy, Jon, Patrick and Paul Bates. Brother of Deborah Fishburn and Robert Bates. Grandfather of nine.

**BEDEL, Loretta C.,** (Schoettmer), 95, St. Mary, Greensburg, March 7. Mother of James Bedel. Sister of Rita Greiwe, Gertrude Ruhl and Marie Stier. Grandmother of three.

**CHANDLER, Charles A.,** 93, Holy Angels, Indianapolis, March 7. Husband of Audrey Chandler. Father of Michael Brough, Clifford and Richard Wright. Grandfather of nine. Great-grandfather of one.

**DENNIS, William,** 76, St. Barnabas, Indianapolis, Feb. 12. Father of Denise Walczewski, Debbie Walton, Billie and Michael Dennis. Brother of Charles and Robert Dennis. Grandfather of eight.

**DURY, J. Leonard "Len,"** 69, Christ the King, Indianapolis, March 9. Husband of Mary K. (Sahm) Dury. Father of Nancy Filar, Anne Godlevske, Mary Wannemuehler, George and John Dury. Grandfather of 11.

**ELLIOTT, Daniel R.,** 64, Nativity of Our Lord Jesus Christ, Indianapolis, March 8. Husband of Patricia Elliott. Father of Mary Hasty, Daniel, David, James, Michael,

Thomas, Timothy and William Elliott. Son of Estelle Burgess. Brother of Maxine Ford, Esther Haley, Sandra Morris, Delores Olson and William Burgess. Grandfather of 22. Great-grandfather of one.

**FAULKENBERG, Donald L.,** 55, American Martyrs, Scottsburg, March 11. Husband of Noreen (Morley) Faulkenberg. Son of Agnes Faulkenberg. Brother of Mary Agnes Kemper.

**FISCHER, Mary Ann,** 73, St. Barnabas, Indianapolis, March 8. Mother of Tammi Smith, Nancy, Gary and Rick Fischer. Grandmother of eight. Great-grandmother of one.

**HOPP, Elsie (Barcal),** 93, St. Luke, Indianapolis, March 8. Mother of Barbara Curtis, James and John Hopp. Sister of James Barcal. Grandmother of 10. Great-grandmother of 10.

**HOUSEMAN, Carl,** 69, St. Vincent de Paul, Bedford, March 3. Husband of Rebecca (Robinson). Father of Juliann Caruthers. Brother of Sue and William Houseman. Grandfather of one.

**JOHNSON, Dorothy P.,** 90, St. Louis, Batesville, March 13. Mother of Carol Firsich, Margaret Kidwell, Anthony and Thomas Johnson. Sister of Elaine Ranieri and Mary Lou Robinson. Grandmother of 12. Great-grandmother of 15.

**KIRCH, Marie C. (Bray),** 92, St. Jude, Indianapolis, March 6. Mother of Jean Feldhake, Edward and Richard Kirch. Grandmother of 12. Great-grandmother of 15.

**LEX, Martha Rosalie,** 75, St. Roch, Indianapolis, Feb. 23. Wife of Joseph Lex. Mother of Laura Martin, Martha Wheeler, Amy, Cynthia and Joseph Lex. Grandmother of seven.

**LINK, Alice,** 94, St. Barnabas, Indianapolis, March 2. Aunt of several.

**LUPINSKI, Lucian,** 85, St. Gabriel, Indianapolis, March 8. Husband of Rosemary Lupinski. Father of Lucian Lupinski. Brother of Helen Pinkelman. Grandfather of five.

**MASSING, Leo Anthony,** 78, St. Roch, Indianapolis, March 13. Husband of Kathryn A. (Bumen) Massing. Father of Paula Curseaden, Sarah Himes, Anna LaBaw, Mary Sturm, John, Joseph and Leo Massing. Brother of Cecelia Law and Ruth LaPine. Grandfather of seven. Great-grandfather of three.

**MOFFETT, Mary Ruth,** 80, St. Gabriel, Connersville, March 12.

**NEVITT, Janice L.,** 58, St. Joseph Hill, Sellersburg, March 5. Wife of Frank Nevitt. Mother of Shawn and Tony Nevitt. Sister of John O'Neil. Grandmother of five.

**O'DONNELL, James T.,** 64, St. Philip Neri, Indianapolis, March 8. Father of Shannon Fitzgerald, Molly Jessen and Michael O'Donnell. Brother of Mary Jo O'Hara and Charles

O'Donnell. Grandfather of nine.

**O'HARA, James A.,** 75, Holy Spirit, Indianapolis, March 3. Husband of Sherry (Leakey) O'Hara. Father of Heidi, Kevin, Patrick and Todd O'Hara. Stepfather of Greg Bechtold. Brother of Kathleen Hartwig and John O'Hara. Grandfather of 10. Great-grandfather of one.

**PADDENBURG, John A.,** 90, Holy Spirit, Indianapolis, March 4. Father of Patricia Hale and John Paddenburg Jr. Grandfather of five. Great-grandfather of seven.

**PORTER, Mary Jo (Luken),** 65, St. Mary, Greensburg, March 12. Mother of Dale, Eric, Gary, Mark and Theodore Porter. Grandmother of four.

**SAMS, Rita A.,** 54, St. Joseph, Indianapolis, March 5. Wife of Gilbert Sams. Mother of Gina, Nancy and Gary Sams. Sister of Gina Shinsako, Rosemary

Thompson, Teresa, Frank Jr. and Gerry Herrera. Grandmother of two.

**SCHUTTE, Mary Virginia,** 80, Our Lady of Perpetual Help, New Albany, March 3. Mother of Claudette Hicks and Linda Milliser. Sister of Andres, Herman and Leonard Zeller. Grandmother of four.

**SMITH, Anna Mae "Masterson,"** 103, Our Lady of Perpetual Help, New Albany, March 9. Mother of LaVerne Geswein, Thelma Terry, Dorothy Williams, Stella Whitson, Charles and James Smith. Grandmother of 16. Great-grandmother of 18. Great-great-grandmother of one.

**SPARROW, Dr. Calvin N.,** 79, St. Simon, Indianapolis, March 12. Father of Mary Frances, Calvin and Christopher Sparrow. Grandfather of five.

**STONE, Medora R.,** 70, Holy

Trinity, Indianapolis, March 3. Mother of Virginia Bryant and Sherry Ann Stone. Sister of Marcia Christian, Louella Kelley, Clarence and William Bills. Grandmother of two.

**TRENKAMP, Vincent J.,** 80, St. John, Enochsburg, March 7. Husband of Mary Ann (Kremer) Trenkamp. Father of Liz Horstman, Rita Jackson, Jean Krieger, Lanie Siefert, Del, Hank, George, Mike, Pete, Steve and Tim Trenkamp. Brother of Ray Trenkamp. Grandfather of 35. Great-grandfather of three.

**WEINTRAUT, Robert J. "Bob,"** 77, St. Joseph, Shelbyville, March 9. Father of Jane Bolts, Annette Creed, Debbie Kremer, Teresa Young and Gregory Weintraut. Brother of Mary Crum, Rita Knight, Martha Thornburg, Elvin and Francis Weintraut. †

## Vatican picks 14 journalists to write pope's Good Friday meditations

VATICAN CITY (CNS)—Fourteen journalists from 10 countries have been asked to prepare the meditations and prayers that will be read as Pope John Paul II leads the Way of the Cross at Rome's Colosseum on Good Friday.

The journalists, who specialize in covering the Vatican, include four television correspondents, a radio reporter and nine print journalists.

On March 18, the Vatican press office released the names of the 14 journalists whose words will guide the March 29 prayer service.

Joaquin Navarro-Valls, Vatican spokesman, told Vatican Radio that not all 14 journalists are Catholic and "naturally many others could have written them, but there are only 14 stations in the *Via Crucis*, and so these 14 represent all of their colleagues."

Only three of the reporters work for Catholic media. They are Aura Miguel Vistas of the Portuguese Catholic Radio *Renascenca*; Sophie de Ravinel of I.Media, a French Catholic news agency; and John Thavis, the Rome bureau chief for Catholic News Service.

The writers also include Gregory Burke of the U.S.-based Fox Television News.

Thavis, who wrote the meditation for the first station, Jesus in the Garden of Gethsemane, said, "We were given a format for the meditation, but we were asked to write it the way we envisioned each scene.

"I think the Vatican's idea was that journalists would be able to communicate that Christ's passion and death is a reality today and not simply one of the past," Thavis said.

"I don't think they expected us to write about news events. But they hoped we would bring to light a natural

tension between what happened to Jesus and what's happening in the world now," Thavis said.

The choice of the journalists and the writing process was coordinated by Bishop Piero Marini, master of papal liturgical ceremonies.

Navarro-Valls said the choice of reporters was a sign of the esteem that Pope John Paul has for journalists, who help make his activities and statements known throughout the world.

"On this occasion, with the texts they have written, one could say the journalists are helping the pope to personally live this Way of the Cross," he said.

Luigi Accattoli, a reporter for the Italian daily *Corriere della Sera*, said the idea of journalists being asked to write the meditations came as a complete surprise.

That members of a profession "so-ill treated and given so little credit" would be seen as appropriate writers for such "a solemn moment" was particularly moving, he said.

Pope John Paul wrote the meditations and prayers for Good Friday 2000, but generally since 1985 has made it a tradition to look for inspiration beyond the walls of the Vatican.

The texts usually are written specifically for the papal service, but in 2001 the Vatican chose a text written by English Cardinal John Henry Newman, a 19th-century theologian.

Past authors have included Orthodox prelates and theologians, a Protestant nun of the World Alliance of Reformed Churches, a Catholic abbess and an Italian poet.

The 2002 writers include the two Americans, two Germans, two French, two Italians, a Russian, a Japanese, a Pole, a Spaniard, a Mexican and the Portuguese journalist. †

### Benedictine Sister Mary Vincent Hormuth helped found monastery

Benedictine Sister Mary Vincent Hormuth, a founding member of Our Lady of Grace Monastery in Beech Grove, died on March 13 at St. Paul Hermitage adjacent to the monastery. She was 91.

The Mass of Christian Burial was celebrated on March 15 in the monastery chapel. Burial followed in Our Lady of Grace Cemetery.

The former Regina Hormuth was born on Nov. 22, 1910, in Elberfeld, Ind.

She entered the Sisters of St. Benedict at the Monastery Immaculate Conception in Ferdinand, Ind., on Sept. 4,

1927. She professed first vows on June 13, 1929, and perpetual vows on Aug. 9, 1932.

Sister Mary Vincent helped found Our Lady of Grace Monastery on April 29, 1957.

She taught at Christ the King School in Indianapolis and the former St. Anthony School in Indianapolis. She also taught at Catholic schools in Tell City, Troy, Cannelton, Columbus, Seymour, Siberia and St. Mark, all in Indiana.

Surviving are two brothers, Robert and Daniel Hormuth, and several nieces and nephews. †

### Holy Cross Brother Remigius Bullinger served at Cathedral High School

Holy Cross Brother Remigius (Hubert) Bullinger, who served as assistant principal at Cathedral High School in Indianapolis in 1953, died on March 5 at Dujarie House at the University of Notre Dame in Notre Dame, Ind. He was 89.

Brother Remigius was born on Nov. 3, 1913, in Jackson, Mich.

He made his first profession as a brother in the Congregation of Holy Cross on

July 2, 1932.

In addition to his administrative service at Cathedral High School in Indianapolis, Brother Remigius was a teacher or administrator at Catholic schools in Indiana, Illinois, Louisiana, Michigan, California, Wisconsin, Ohio and Florida.

In 1991, Brother Remigius retired to Phoenix, Ariz. He moved to Notre Dame, Ind., in 2000. †



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Applicants must be practicing Catholics who are committed to Catholic education as a parish ministry. If you are interested, please send a résumé no later than March 29, 2000 to:

Ms. Annette "Mickey" Lentz  
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Office of Catholic Education  
1400 N. Meridian Street  
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Send letter of interest and résumé to:

Ms. Annette "Mickey" Lentz  
Archdiocese of Indianapolis  
Office of Catholic Education  
P.O. Box 1410  
Indianapolis, IN 46202-2367

Deadline for application, April 10, 2002

### PRINCIPAL

#### Parish Elementary School

Saint Albert the Great Parish in suburban Kettering, Ohio is seeking a principal for our elementary school. ([www.stalbertthegreat.net](http://www.stalbertthegreat.net)) Our school is a faith-filled, active learning center founded on Catholic beliefs and values. The school is a vital component of the parish and has an enrollment of 600 students in Pre-School thru 8th grade with 40 professional teachers and support staff.

The principal will lead a school of academic and religious excellence with the support of the pastor, faculty, staff, students and families. The principal will be an integral member of the Pastoral Management Team.

Applicant requirements: practicing Roman Catholic, active in parish life, a dynamic leader with strong financial and managerial experience, successful teaching experience at the elementary level, Ohio State Principal Certificate, 3 years experience as a principal, certified Catechetical Leader in the Archdiocese (or willing to pursue certification).

Please send letter of introduction and résumé by March 31, 2002 to:

Rev. James J. Manning, Pastor  
St. Albert the Great Parish  
3033 Far Hills Avenue  
Kettering, OH 45429

### Director of Youth Ministry

1400-family parish has full-time position. Qualified applicant will have knowledge of the Catholic Faith and ability to develop a leadership system. Qualifications include experience working with teens, enthusiasm, and organizational skills. Salary is commensurate with education/qualifications. Benefits package available. Please fax résumé to:

Search Committee, St. Joan of Arc Parish  
900 S. Purdum, Kokomo, IN 46901 (765) 454-7241

### School Principal

Christ the King School, located at 5858 Crittendon Ave. in Indianapolis, is seeking a principal who is an outstanding educator, has strong Catholic beliefs, and who is committed to academic and spiritual growth. Christ the King is a K-8 school with 370 students located in a strong supportive Catholic community on the northeast side of Indianapolis. The school features a traditional curriculum enriched by art, music, computer and physical education. The school is supported by a dedicated staff and outstanding parental support. Applicants must be practicing Catholics with strong administrative skills. Salary and benefits will be commensurate with experience.

Send résumés to:

Mickey Lentz  
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### Director of Religious Education/Pastoral Associate

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Mrs. Jeanne Vesper  
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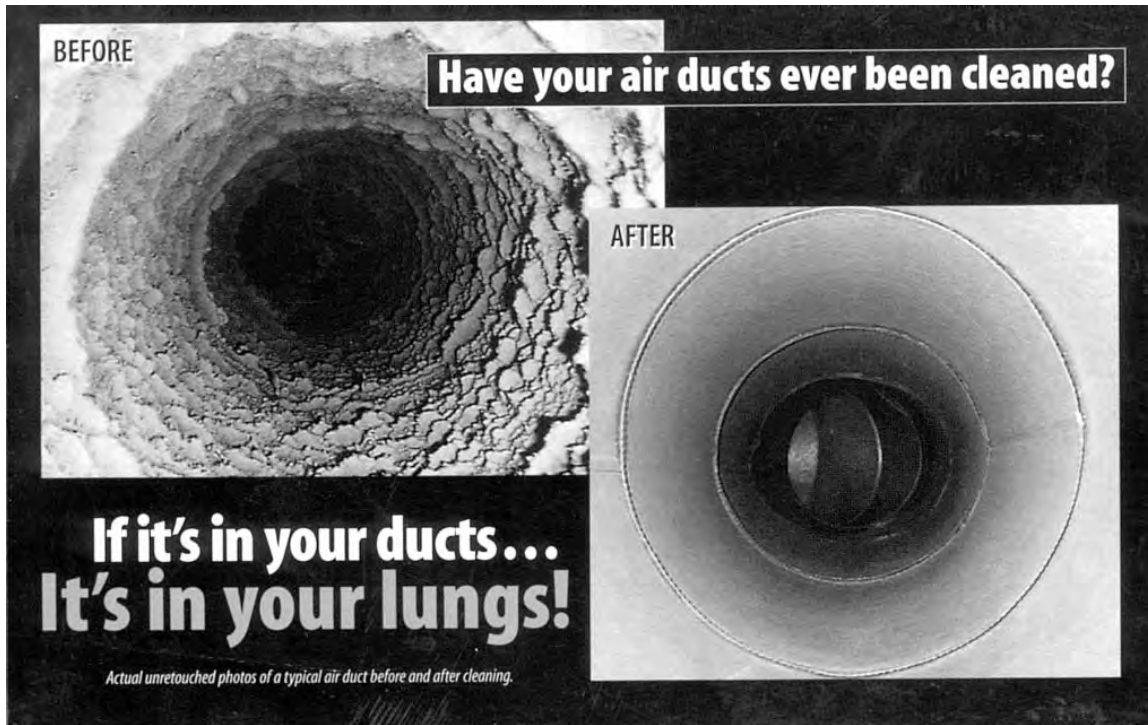
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