



The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

April 30, 1999

Turning to God

A Columbine High School student prays during a memorial service to honor those killed April 20 in a shooting rampage at the school in Littleton, Colo. About 70,000 people, including Vice President Al Gore, attended a memorial service in a local parking lot.



CNS photo

Father Kenneth Leone talks with Kent Kochsmeier, 17, during a prayer service at St. Frances Cabrini Church following a shooting rampage at nearby Columbine High School in Littleton, Colo., April 20. Priests, prayer teams and counselors were on hand for students and parents mourning the deaths of 14 students and one teacher.



CNS photo from Reuters

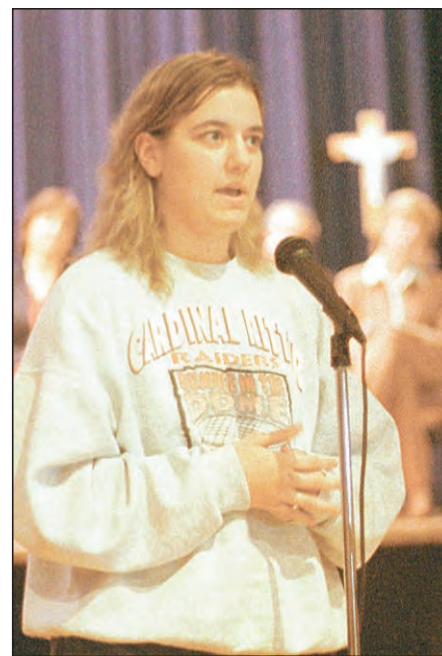


Photo by Mary Ann Wyand

Cardinal Ritter High School senior Kristi Strope, a member of St. Christopher Parish in Indianapolis, shares her feelings during an April 23 memorial service at the school for the 14 students and a teacher who died last week in Littleton, Colo. The Church Federation of Greater Indianapolis and Cardinal Ritter High School sponsored the event to pray for an end to violence. See related story on Page 17 and editorials on Pages 4 and 5.

National conference draws 550 catechists

Jesuit priest urges religious educators to offer people alternatives to the violence in society

By Margaret Nelson

The last general session of the National Conference of Catechetical Leadership (NCCL) April 18-22 in Indianapolis showcased the preaching and teaching of Jesuit Father J.-Glenn Murray, director of the Office for Pastoral Liturgy and teacher of homiletics for the Diocese of Cleveland.

He challenged 550 religious educators to offer people an alternative to the violence of today's society.

With speech and gospel songs, Father Murray engaged the 550 delegates in singing, clapping, laughing and crying as he dramatized "Our Sacred Role as Catechists" (or as the label on the tape of his speech dubbed it, "Our Scared Role as Catechists").

With song, he introduced himself as his grandmother suggested: "If Anybody Asks Me Who I Am, I Tell Them I'm a

Child of God.' That's the only thing you need to remember about me, and that's the only thing that you really need to remember about yourselves."

Noting that African-Americans are often known for their hospitality and their music, Father Murray began singing "I Woke Up This Morning With My Mind and It Was Stayed on Jesus."

But he said that some people wake up singing "Lord, How Come Me Here?" wishing they had never been born.

Then Father Murray went through a litany of school tragedies—beginning in 1997 and ending on April 20, 1999, in Littleton, Colo.—where the victims "were purposely hunted down because they were popular ... because they were loved."

After talking about the importance of the human sciences, he said, "When our only way of speaking is the language of

social sciences ... they [the youth] can't be redeemed, they can only be programmed.

"If we have no moral center to our lives and our society," Father Murray said, these young men "cannot fall into the loving arms of a forgiving God."

He observed that, when Peter addressed the men of Judea, "Peter knew an alternative ... He told them to repent and be baptized, 'Save yourselves from this corrupt generation.' And that day 3,000 persons were baptized.

"Peter knew there was an alternative," he said.

"I know a man who entered the hell of this world to save humanity," said Father Murray. "He was born under a hellish government ... born in a hellish condition ... he lived in hellish poverty ... he met hell on every corner. ... [He] was crucified on a city dump.

"There must be an alternative, and there is, and it is Jesus," the priest said.

But someone needs to tell people of the alternative, Father Murray said. "No matter how taxing the ministry is, without

you and without what you do ... the alternative will not be announced.

See CONFERENCE, page 2

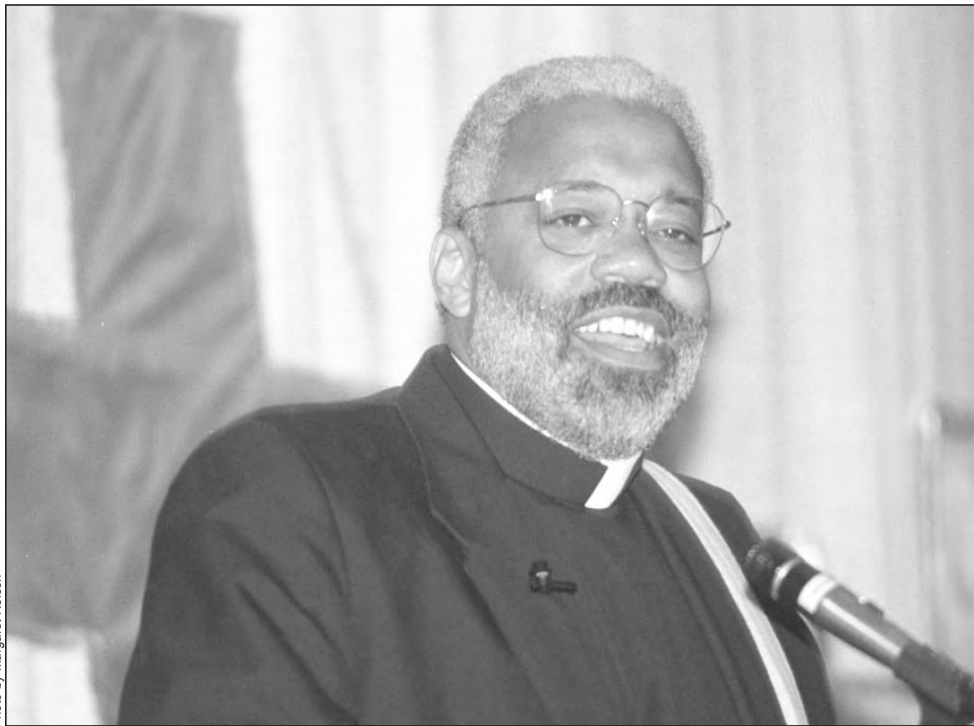


Photo by Margaret Neilson

Jesuit Father J-Glenn Murray, director of the Office of Pastoral Liturgy and teacher of homiletics in the Diocese of Cleveland, talks about "Our Sacred Role as Catechists" during the final general session of the National Conference of Catechetical Leadership at the April 18-22 gathering in Indianapolis.

CONFERENCE

continued from page 1

"This is your ministry because of your baptism," he said. "If we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his."

The catechists applauded when Father Murray said, "Christians are made, not born, and we are made for a purpose. ... Every Christian has been called to live the alternative. ..."

He said that Christians should be "endeavoring to know better and better the profound meaning of this Word."

"As catechists, our sacred role is to be like the two disciples on the road to Emmaus and welcome the stranger—to welcome the one who was walking alone," he said.

"Your duty is not simply sacred—but urgent—to preach Christ crucified," said Father Murray.

Those who attended the conference prayed with Father Murray as he presided at the closing ritual and commissioning of officers.

The new president is Sue Grenough, director of catechesis for the Archdiocese of Louisville.

On Wednesday night, Archbishop Daniel M. Buechlein welcomed the catechetical leaders to SS. Peter and Paul Cathedral for Mass.

Bishop Gerald Gettelfinger of Evansville and Bishop William Higi of Lafayette concelebrated along with priests who attended the conference.

The archbishop expressed appreciation "for your tremendous contribution in the teaching mission of the Church."

Reflecting on the reading about

St. Stephen and the other disciples in Samaria, Archbishop Buechlein said, "It must have seemed like an early demise of their faith—and it might well have been except for one thing. They went from place to place preaching the Good News."

He told the catechetical leaders, "It is ironic that those who wanted to stifle it caused many people to embrace the new faith."

Archbishop Buechlein said that in times of peace and in times of challenge, our ancestors in faith—including St. Anselm, whose feast was observed that day—persevered in their preaching and teaching and would not back off when Christian principles were at stake.

The archbishop pointed to the need for evangelization today when "nearly one-third of U.S. folks are not attending church services and 65 million claim to be unchurched."

"The wisdom, courage, image and foresight we need will be gained on our knees in prayer," said Archbishop Buechlein.

Nearly 150 workshops and discussion groups were offered for diocesan or parish staffs and for general attendance at the national conference.

Karen Oddi, associate director of religious education of sacramental, adult and family catechesis for the Office of Catholic Education, was chair of the annual NCCL meeting.

Bob Meaney, former associate for administrative personnel and adolescent catechesis in the Indianapolis Archdiocese, came to the conference from his new post as director of faith formation in the Diocese of Sacramento.

Meaney said the conference "began by helping participants disengage from the busyness of our ministries by providing an elongated period of prayer."

He said Mission Helpers of the Sacred Heart "Sister Angela Ann Zukowski [of Dayton, Ohio] was compelling in focus-

ing our efforts at being ministers of the Word by utilizing all the elements of media."

Benedictine Sister Mary Emma Jochum, from St. Paul Parish in Tell City, received recognition as the national director of religious education for 1998.

"I have attended the NCCL conference for the past 10 years," Sister Mary Emma said. "It has become the key priority on my schedule. This conference energizes me and carries me in my DRE [director of religious education] ministry for the parish in which I work. I leave saying: 'It was good to have been here.'" †

Official Appointments

Effective June 2, 1999

Rev. Thomas L. Schliessmann, pastor of American Martyrs Parish, Scottsburg, and St. Patrick Parish, Salem, reappointed for a second six-year term.

Effective June 18, 1999

Rev. Steven C. Schwab, pastor of Nativity of Our Lord Jesus Christ Parish, Indianapolis, reappointed for a second six-year term.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Correction

The telephone number for Nazareth Farm, a volunteer ministry in Salem, W.Va., that benefits impoverished people in Appalachia, was incorrect in a feature story published in the April 16 issue of *The Criterion*. The correct phone number is 304-782-2742. The e-mail address is NAZARETHFARM@Citynet.net.

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As Memorial Day fast approaches we would like to take this opportunity to extend our heartfelt thanks to all Veterans and their families for their commitment and service to our country. Let us all remember, in our thoughts and prayers, those who have bravely served and paid the ultimate sacrifice, as well as those who are presently serving.

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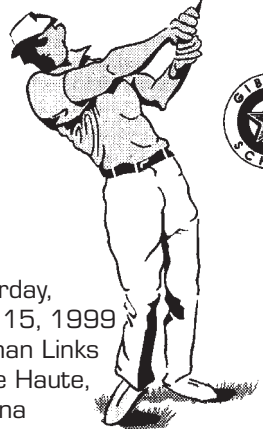
A dedication ceremony for the new Calvary Chapel/Mausoleum in Terre Haute will be held at 11:00 a.m. on May 31, 1999 at:

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Conference emphasizes catechists' sacred role

Passionist priest discusses the biblical journey

By Margaret Nelson

Five hundred and fifty religious educators from across the nation gathered in Indianapolis on April 18 for the 63rd annual National Conference of Catechetical Leadership (NCCL).

The theme of the five-day conference was "Echoing God's Living Word—Our Sacred Role."

Archbishop Daniel M. Buechlein greeted the delegates at the opening ceremony on Sunday evening. He urged them to bring together the diversity of catechetical leaders in a common journey of excellence toward the jubilee year.

The evening of prayer and song was led by Marty Haugen, a Catholic liturgical musician.

Mary Jo Thomas-Day, administrator of religious education at St. Monica Parish in Indianapolis, said the opening prayer session left her "full of hope."

Including music, dance, drama and the reading of Scripture and modern writings, she said, "It was one of the best I've ever seen. It left me filled with the realization of what our Catholic ministry is."

Passionist Father Donald Senior, president and professor of New Testament studies at Catholic Theological Union in Chicago, gave the keynote address on Monday: "Telling the Whole Story: The Biblical Epic on the Brink of a New Millennium."

Father Senior began with the Acts of the Apostles where "Luke portrays the first gathering of the post-Easter Church—that ecstatic moment when crowds from all over the Mediterranean world converge on Jerusalem, and Peter, emboldened by the Spirit, addresses them, citing the words of the prophet Joel: 'I will pour out my Spirit upon all flesh and your sons and daughters shall prophesy, your young men shall see visions and your old shall dream dreams ...'" (Acts 1:17).

Father Senior said that in many ways "that citation describes the function of the Scripture itself within the Church. ... The extraordinary transitions that the Church ... is now experiencing on the brink of the new millennium call for memory and imagination: remembering who we truly are before God and imagining who we might become as we move into God's future.

"The story of the Church begins in the great saga of Israel," he said, calling it "a story reaching back to the moment of creation and forward to the moment of rebirth and renewal.

"The Bible casts it as a great journey of faith for God's people," said Father Senior. "... a journey originating from God and ending in communion with God."

The speaker took the NCCL delegates on the biblical journey, depicting the God of Genesis as creative and abundant; of Exodus, compassionate and liberating; and of the desert, elusive and purifying. He said as the Jews possessed the land of Israel, they find a provident and sovereign God; in the exile, a hidden, suffering God; and in their return, a healing God who gathers.

Father Senior noted that the evangelists cast the life of the Church in the form of a journey of the faithful called by, and in the footsteps of, Jesus. This, he said, "leads to Jerusalem and the experience of the cross, the ultimate encounter with death, and even beyond that, to resurrection and communion with God."

The use of the journey metaphor, he said, reminds us that there is nothing complete about the Church, that it is a work in progress. Father Senior quoted the words of Pope John XXIII as he announced the convening of Vatican Council II:

"The Church is on a journey ... [it] is not an archaeological museum but is alive, tireless and life-giving; and it makes its way forward, often in unexpected ways."

Noting that the mission of the Church is to transform the world, Father Senior said that the fact that the Church has been a very human community should make it inclusive and compassionate.

"[The] biblical saga assures us that we are God's people and God will not abandon us. The authentic shape of the Church to come, the shape of the parish to come, the shape that any Christian community may take, must in some way be animated by the spirit and qualities of that great journey initiated by our ancestors in the faith and embodied in the story of Jesus."

Monday afternoon's program consisted of 45 round-table sessions for diocesan staff members, parish leaders and other catechetical leaders. More than 50 nondelegates from central Indiana also attended random sessions of the

conference as walk-ins.

Richard Reichert was the recipient of the NCCL 1999 Catechetical Award, given at the awards banquet Monday night. He began his catechetical career in 1969 after serving as a Holy Cross high school teacher for 12 years.

Reichert then became director of religious education for an eight-parish program in Appleton, Wisc. His ministry was later developed into the nationally known *Sharing* program.

In 1971, Reichert joined the staff of the Department of Religious Education of the Diocese of Green Bay, where he began his writing, including 70 religious education textbooks and programs, as well as 200 articles.

As a member of the NCCL's board of directors, he chaired the publications committee that produced *Implementing the Catechism of the Catholic Church*. After retiring from diocesan ministry in 1997, he continued his involvement with NCCL by serving as editor of *The Effective DRE Series* (NCCL and Loyola Press 1998). †

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Editorial

Not again

The news reports out of Littleton, Colo., on April 20 seemed surreal. Children were once again murdering children and teachers in a school. How could it be happening again?

A shooting spree at Columbine High School by two of its students—so-called “outcasts who belonged to a gang called the “Trench Coat Mafia”—left 12 other students and one teacher dead and as many as 24 others injured, seven critically.

After the last episode in Springfield, Ore., in May 1998, news analysts cited statistics that contradicted the common wisdom that violence in our schools is on the increase. They pointed out that such violence was actually sharply down from five years ago. Citing these statistics, Timothy Egan, in the April 22 edition of *The New York Times*, says that during the 1993–94 school year, 52 children were killed in our nation’s schools. Last year, 42 died. Until the tragedy in Littleton last week, this year’s toll stood at 9.

However, no one can find solace in these numbers. The fact that even one child could be violently killed in school is devastating—and hardly believable. Schools, after all, are supposed to be places of safety and learning. Possibly the worst thing that should happen in a school is that you fail an important examination.

What is different today? What has happened in U.S. society that makes attending school a dangerous undertaking?

Psychologists and sociologists say that the difference can be attributed to a lethal mixture of the ready accessibility of guns, our violence-saturated culture, and alienated adolescents whose serious psychological disturbances go largely ignored and untreated.

For those who are now about to point out that “guns don’t kill people, people kill people,” let’s be clear that the weapons involved in this latest incident were not Dad’s hunting rifles. The guns used in the Littleton slaughter were sawed-off shotguns, an assault rifle, and a 9mm handgun. In the Springfield, Ore., incident last May, the weapons involved were a semiautomatic .22-caliber rifle, a .22 handgun and a Glock pistol.

Certainly, if all guns were less accessible, we would see far fewer of these tragedies, but there is absolutely no excuse for permitting children to have access to weapons. As Join Together, an anti-gun and substance abuse project of the Boston University School of Public Health, points out: if the students at Columbine High School had only “fists, baseball bats or even knives, 15 people would not be dead.”

But gun control can only be part of the answer. If, in fact, the experts are correct in their hypothesis that violence in our schools is the result of a complex mix of disturbed kids living in a violent culture that gives them ready access to weapons, then we need to ask why there seem to be so many disturbed children.

One pastor questions the politicians’ “answer” of spending more and more money to “make our schools safe” through the use of metal detectors and surveillance cameras. He is convinced that throwing more money at the problem and turning our schools into fortresses will only temporarily treat the symptoms. The root cause of these tragedies, he believes, is the continued erosion of our families where no real common life is shared and where individual members occupy shared space but pass each other like ships in the night, each desperately searching for life’s meaning in all the wrong places and often with all the wrong people.

Another local pastor said that he believes the problem goes much deeper than just a failure by parents to model values and give clear, consistent moral guidance to their children. “Kids have to know that they’re loved ... that someone *really* loves them.”

We have a lot of work to do in our society, where justice screams to high heaven for reform and renewal. And as Catholic Christians, we are mandated to help build up the City of God here and now.

We can all begin to do this immediately by letting our children and our grandchildren and our neighbor’s children know that someone loves them—that we love them and that God surely loves them. †

— William R. Bruns

Seeking the Face of the Lord

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



We are all victims of society’s lies

In one of his recent cathedral homilies, New York Cardinal John O’Connor said, “It is fascinating to recognize that lies are at the root of all sins. ... The real person that we should be, the true, authentic person, is the person who walks always in the way of truth following the one in whose image and likeness we are made, Christ Jesus. ... When we deviate by any kind of sin we are deviating from the truth and we are engaging in a lie.”

I thought of his remark as I read a remark of President Clinton. Speaking about sexual morality at a recent dinner, the president said, “We’re redefining in practical terms the immutable ideas that have guided us.” As one pundit asked, “If immutable ideas are immutable, how can they be redefined?”

In the same address, the president also remarked that “most people as they grow older become somewhat limited in their imaginations.” A correspondent rejoined, “In other words, teach people while they are young that any kind of sexual activity is not morally wrong and marriage vows don’t make much difference.”

The president is probably a representative voice of the prevailing secular view of morality, especially sexual morality. This should cause us concern because sexual activity divorced from real love anchored in the permanent commitment of marriage is deceitful activity. Publicly fostered deceit is insidious especially if it goes undetected. Real people become victims.

In physical terms, partners in sexual intimacy outside of marriage are lying to each other. Why is this so? Because the profound power of sexual intimacy of its nature speaks of a generous love between two people committed to each other for life. Sex for fun, divorced from its deeper truth and purpose, destroys the very trust it is intended to signify.

Cardinal O’Connor’s remark that “lies are at the root of all sins” applies to sexual sins. No amount of redefining of sexual morality in our culture, whether sanctioned by a president or not, is going to change the truth of human dignity, including the physiological and psychological human reality.

The victims of societal falsehoods are people, especially our families and our youth. Recently, even the secular media have become fascinated by the increasing phenomenon and social acceptability of couples “cohabiting” before making a commitment in mar-

riage. There is already abundant evidence that the divorce rate for those cohabiting couples who eventually marry is alarmingly higher than the already alarming divorce rate in our society. All kinds of speculation exists about why these so-called “trial runs” are high risk for divorce. Frankly, I don’t think it is very hard to figure out why these marriages don’t work. Short of a miracle or a profound conversion of faith and morals, a relationship that is founded on a lie has a built-in reason for mutual distrust, and it is not likely to survive the good times and the bad. (What happens to a society that fosters the fundamental human deceit of sexual immorality and fosters distrust among couples is another topic worthy of reflection.)

Chastity is not an outmoded ideal. Far from it! This virtue has a fundamental relationship to the truth of being a fully human person. In that sense, chastity safeguards the truth of authentic human love. It is a virtue that is essential for married people and single people alike; it is a value for the aged and the youthful. Chastity is a protector of marriage and a protector of families. It is also a protector of physical, emotional and spiritual health and personal freedom, too. We owe it to our youth to teach them about the central importance of chastity in human life and the destructive power of deceitful sexual activity. We owe it to them to encourage and to model this virtue in a culture that fosters sexual deceit.

Once again this spring, I was present for the celebration of nearly 400 of our high school youth who are leaders in the archdiocesan “Promise to Keep” program, which fosters chastity and sexual abstinence among our youth. The 300 some seniors and juniors act as role models and peer ministers in our middle schools, encouraging chastity and sexual abstinence. Being public witnesses of this countercultural message takes guts and a lot of support. The bright and wholesome leaders are that for each other as well as for their peers and juniors. I congratulate and thank them. I also congratulate you parents and teachers. As the saying goes, your children and students “do you proud.”

Our youth sense the truth of chastity even as they speak of the moral challenge it represents. With you parents and teachers, I pray that our societal deceit doesn’t distract them from the truth and the challenge. †

Archbishop Buechlein’s intention for vocations for May

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



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Buscando la Cara del Señor

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



Todos somos víctimas de las mentiras de la sociedad

En uno de sus recientes homilias catodricas, el Cardinal John O'Connor de Nueva York dijo, "es fascinante reconocer que las mentiras son la raíz de todos los pecados... La persona real, verdadera, y autentica que debemos ser es la persona quien siempre va por el camino de la verdad siguiendo al que en cuya imagen y semejanza hemos sido hechos— Cristo Jesús. ... Cuando nos desviamos por cualquier tipo de pecado, estamos apartándonos de la verdad y estamos mintiendo".

Medité cuando leía un comentario del Presidente Clinton. Hablando sobre la moralidad sexual en una reciente cena, el presidente dijo, "En términos prácticos estamos redefiniendo las ideas inalterables que nos han guiado". Un crítico preguntó, "Si las ideas inalterables son así, ¿cómo se pueden redefinir ellos?"

En el mismo discurso, el presidente también comentó que "la mayoría de las personas se vuelven limitados en lo que refiere a sus imaginaciones cuando envejecen". Un corresponsal replicó, "En otras palabras, enseñe a las personas mientras son jóvenes que todo tipo de actividad sexual no es moralmente incorrecto y las promesas solemnes matrimoniales no representan mucha diferencia".

Es probable que el presidente sea la voz representativa de la opinión secular predominante de la moralidad, moralidad especialmente sexual. Dicha opinión debe preocuparnos porque actividades sexuales fuera del amor real en un compromiso permanente de matrimonio son engañosas. El engaño público instituido, si no es detectado, influye a que las personas íntegras se vuelvan víctimas.

En términos físicos, compañeros sexuales fuera del matrimonio mientan a uno al otro. ¿Por qué es así? Es porque el poder profundo de la intimidad sexual de por sí trata con el generoso amor entre dos personas comprometidas al uno al otro de por vida. El sexo por diversión, divorciado de la verdad y el propósito más profundo, destruye la confianza y significado que tiene.

El comentario del Cardinal O'Connor "las mentiras son la raíz de todos los pecados" se aplica a los pecados sexuales. El redefinir la moralidad sexual en nuestra cultura, sea sancionado o no por un presidente, cambiará la verdad de la dignidad humana, incluso la realidad humana fisiológica y psicológica.

Las víctimas de las falsedades sociales sobre todo son nuestras familias y nuestra juventud. Recientemente incluso en los medios de comunicación seculares se ve fascinación por el fenómeno creciente y la aceptabilidad social de parejas "cohabitando" antes de hacer un compromiso matrimonial. Ya hay evidencia abundante que el porcentaje de divorcio entre las parejas cohabitantes que se

casan en el futuro es alarmantemente alto que el porcentaje ya alarmante del divorcio en nuestra sociedad. Sobre esto existen muchas teorías porque estos así llamados "períodos de prueba" tienen un alto riesgo del divorcio. Francamente, no creo que es muy difícil entender porqué estos matrimonios no tienen éxito. Fuera de un milagro o una conversión profunda de fe y moralidad, una relación que se funda en una mentira tiene una razón interna para desconfianza mutua, y no es probable que la misma sobreviva al experimentar buenos momentos y otros difíciles. Los tiempos buenos y malos. (Lo que sucede a una sociedad que promueve el engaño humano fundamental de la inmoralidad sexual y cría desconfianza entre las parejas es otro tema digno de reflexión.)

La castidad no es un ideal pasado de moda. ¡Nada de eso! Esta virtud tiene una relación fundamental y profunda para el ser humano. En ese sentido, la castidad salvaguarda la verdad del amor humano auténtico. Es una virtud que es esencial tanto para los casados y para personas solteras; es un valor para los viejos y los jóvenes. La castidad es un protector del matrimonio y de las familias. Es también un protector de la salud física, emocional y espiritual y la libertad personal. Nuestro deber nos obliga a enseñar a nuestra juventud la importancia central de la castidad en el ser humano y el poder destructivo de la actividad sexual engañosa. Además, es nuestro deber de animar y modelar esta virtud en una cultura que promueve engaño sexual.

Una vez más esta primavera, asistí a la celebración de casi 400 de nuestros estudiantes adolescentes de la escuela secundaria que son líderes en el programa de la archidiócesis—"Promesa de Guardar"— el cual promueve castidad y abstinencia sexual entre nuestra juventud. Aproximadamente 300 estudiantes en su último y penúltimo año actúan como modelos a imitar y hay ministros en nuestras escuelas secundarias, fomentado la castidad y abstinencia sexual. Se necesita tener carácter y mucho apoyo público para ser un testigo de este mensaje en contra de la cultura. Los líderes con integridad apoyan a uno al otro así como para sus pares y menores. Les felicito y agradezco. También les felicito a los padres y maestros. Como dice el refrán, sus niños y estudiantes "son su orgullo".

Nuestros jóvenes entienden la verdad de la castidad aun que hablan del desafío moral que la misma representa. Con el apoyo de ustedes los padres y maestros, rezo que el engaño social no los distraiga de la verdad y sea un desafío. †

Traducido por: Language Training Center, Indianapolis

Be Our Guest/Most Rev. Charles J. Chaput, O.F.M. Cap.

Ending the violence begins with our own conversion

"He descended into hell."

Over a lifetime of faith, each of us, as believers, recites those words from the Creed thousands of times. We may not



understand them, but they're familiar. They're routine. And then something happens to show us what they really mean.

Watching a disaster unfold for your community in the glare of the international mass media is terrible and unreal at the same time. Terrible in its bloody cost; unreal in its brutal disconnection from daily life. The impact of what happened this past week in Littleton, however, didn't fully strike home in my heart until the morning after the murders, when I visited a large prayer gathering of students from Columbine High School and spent time with the families of two of the students who died.

They taught me something.

The students who gathered to pray and comfort each other showed me again the importance of sharing not just our sorrow, but our hope. God created us to witness his love to each other, and we draw our life from the friendship, the mercy and the kindness we offer to others in pain. The young Columbine students I listened to, spoke individually—one by one—of the need to be strong, to keep alive hope in the future, and to turn away from violence. Despite all their confusion and all their hurt, they would not despair. I think I understand why. We're creatures of life. This is the way God made us: to assert life in the face of death.

Even more moving was my time with the families of two students who had been murdered. In the midst of their great suffering—a loss I can't imagine—the parents radiated a dignity which I will always remember, and a confidence that God would somehow care for them and the children they had lost, no matter how fierce their pain. This is where words break down. This is where you see, up close, that faith—real, living faith—is rooted finally not in how smart, or affluent, or successful, or sensitive persons are, but in how well they love. Scripture says that "love is as strong as death." I know it is stronger. I saw it.

As time passes, we need to make sense of the Columbine killings. The media are already filled with "sound bites" of shock and disbelief; psychologists, sociologists, grief counselors and law enforcement officers—all with their theories and plans. God bless them for it. We certainly need help. Violence is now pervasive in American society—in our homes, our schools, on our streets, in our cars as we drive home from work, in the news media, in the rhythms and lyrics of our music, in our novels, films and video games. It is so prevalent that we have become largely unconscious of it. But, as we discover in places like the hallways of Columbine High, it is bitterly, urgently real.

The causes of this violence are many and complicated: racism, fear, selfishness. But in

another, deeper sense, the cause is very simple: We're losing God, and in losing him, we're losing ourselves. The complete contempt for human life shown by the young killers at Columbine is not an accident, or an anomaly, or a freak flaw in our social fabric. It's what we create when we live a contradiction. We can't systematically kill the unborn, the infirm and the condemned prisoners among us; we can't glorify brutality in our entertainment; we can't market avarice and greed ... and then hope that somehow our children will help build a culture of life.

We need to change. But societies only change when families change, and families only change when individuals change. Without a conversion to humility, nonviolence and selflessness in our own hearts, all our talk about "ending the violence" may end as pious generalities. It is not enough to speak about reforming our society and community. We need to reform ourselves.

Two questions linger in the aftermath of the Littleton tragedy. How could a good God allow such savagery? And why did this happen to us?

In regard to the first: God gave us the gift of freedom, and if we are free, we are free to do terrible, as well as marvelous, things. And we must also live with the results of others' freedom. But God does not abandon us in our freedom or in our suffering. This is the meaning of the cross, the meaning of Jesus' life and death, the meaning of "he descended into hell." God spared his only Son no suffering and no sorrow—so that he would know and understand and share everything about the human heart. This is how fiercely he loves us.

In regard to the second: Why not us? Why should evil be at home in faraway places like Kosovo and Sudan, and not find its way to Colorado? The human heart is the same everywhere—and so is the One for whom we yearn.

He descended into hell. The Son of God descended into hell ... and so have we all, over the past few days. But that isn't the end of the story. On the third day, he rose again from the dead. Jesus Christ is Lord, "the resurrection and the life," and we—his brothers and sisters—are children of life. When we claim that inheritance, seed it in our hearts, and conform our lives to it, then and only then will the violence in our culture begin to be healed.

In this Easter season and throughout the coming months, I ask you to join me in praying in a special way for the families who have been affected by the Columbine tragedy. But I also ask you to pray that each of us—including myself—will experience a deep conversion of heart toward love and nonviolence in all our relationships with others.

(Most Rev. Charles J. Chaput, O.F.M. Cap., is archbishop of Denver. Littleton, Colo., is located in the Archdiocese of Denver. This article appeared in the April 28 edition of the Denver Catholic Register. Through the courtesy of Archbishop Chaput, permission to reproduce this article has been granted to all other interested parties.)

School Killings

The number of adults and children killed in school for given school years:

93-94	51
94-95	20
95-96	35
96-97	25
97-98	40
98-99	24

La intención de vocaciones del Arzobispo Buechlein para mayo

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



Photo by Margaret Nelson

St. Philip dedicates youth center

Brittany Clegg, 5, with the help of her 3-year-old brother, Zachary, and her father, Steve, cuts the ribbon on the new youth center at St. Philip Neri Parish in Indianapolis. Steve Clegg coordinated the renovation of five sections of the six-car garage into the three-room youth center. The parish received a grant for the work.

Check It Out . . .

Saint Meinrad Archabbey's pilgrimages to honor Our Blessed Mother at the Monte Cassino Shrine are May 2, 9, 16, 23, and 30. Services begin at 2 p.m. (CT) each Sunday with an opening hymn and short sermon followed by a rosary procession. The one-hour service ends with the Litany of the Blessed Virgin and a hymn. The Monte Cassino Shrine is located one mile east of Saint Meinrad Archabbey on State Highway 62. The public is invited. For more information, call 812-357-6585 or 812-357-6501.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St. in Indianapolis, will sponsor its seventh annual **Carnival Daze** April 29 through May 2. Carnival hours are Thursday and Friday, 5 p.m. to 11 p.m.; Saturday, noon to 11 p.m.; and Sunday, noon to 9 p.m. Tickets are \$10 presale and \$15 at the gate. Information: 317-872-7050.

St. Andrew School in Indianapolis will celebrate its **50th anniversary**, "50 Years in the Making," with an all-class reunion on May 21-22. Benedictine Father Gregory Chamberlin, pastor of St. Benedict Cathedral Parish in Evansville and the first priest from the parish, will join his classmates and other former students, staff members and

parishioners for a dinner Friday, and a picnic and Mass Saturday. The dinner and silent auction will be at Primo's North, beginning at 7:30 p.m. Friday, costing \$25. The free picnic will be at the school Saturday at 2:30 p.m., followed

by an open house, games and a program. A 5:30 p.m. outdoor Mass is being planned by alumnus Father Richard Ginther. Charles Schisla is coordinating the event. Information: 317-549-6305. The reservation deadline is May 7. †

VIPs . . .



Linus O. and Edna Mae Mehringer of Rockville will mark their 50th anniversary May 3. The couple will renew their wedding vows at Our Lady of the Greenwood Parish in Greenwood on May 1. A dinner and reception at the Greenwood Knights of Columbus Hall will follow the liturgy. The couple has six children: Michael, Joseph,

William Mehringer, Gail Simpson, Susan Zeigler, and Denise Eubanks. They have eight grandchildren and three great-grandchildren.

The University of Indianapolis will confer an honorary doctor of humanities degree on **Providence Sister Marikay Duffy** during the college's May 1 commencement. Sister Marikay is a founding member of the Hispanic Education Center in Indianapolis, which opened in 1988, and has served as its director for 10 years. The center is a sponsored ministry of the Sisters of Providence of Saint Mary-of-the-Woods.

Six of the archdiocese's seven parish life coordinators participated in the Midwest Pastoral Administrator Conference April 19-22 in Racine, Wisc.

Attending the annual conference were Oldenburg Franciscan **Sister Christine Ernestes**, parish life coordinator of Immaculate Conception Parish in Millhousen and St. Denis Parish in Jennings County; Holy Cross **Sister Eileen Flavin**, St. Peter Parish, Franklin County; Beech Grove Benedictine **Sister Mildred Wannemuehler**, St. Agnes Parish in Nashville; and Providence **Sisters Marilyn Herber**, St. Andrew the Apostle Parish in Indianapolis, **Constance Kramer**, St. Ann Parish in Terre Haute, and **Peggy Lynch**, Saint Mary-of-the-Woods Parish in Saint Mary-of-the-Woods and St. Leonard of Port Maurice Parish in West Terre Haute.

Also participating in the conference was **Father William Stumpf**, vicar for clergy and parish life coordinators.

Parish life coordinators lead parishes that have no resident pastor. They serve the Church under the direction of a priest-moderator and with the assistance of a priest who acts as sacramental minister for the parish.

A total of 75 pastoral administrators and diocesan staff members from 16 dioceses were present at the conference.

Two associate editors of *The Criterion*, **Mary Ann Wyand** and **Margaret Nelson**, each received two first-place awards in the 1999 communications contest for the Woman's Press Club of Indiana. The awards were announced April 17. Wyand received a first prize for a feature story (nondaily newspaper, 5,000 or more circulation) about the poverty she witnessed during a Food For The Poor visit to El Salvador. She also received a first prize for her color photo essay of El Salvador. Nelson received a first prize in a new photo-journalism category for her story and photos about the groundbreaking for the new Holy Angels School in Indianapolis. †

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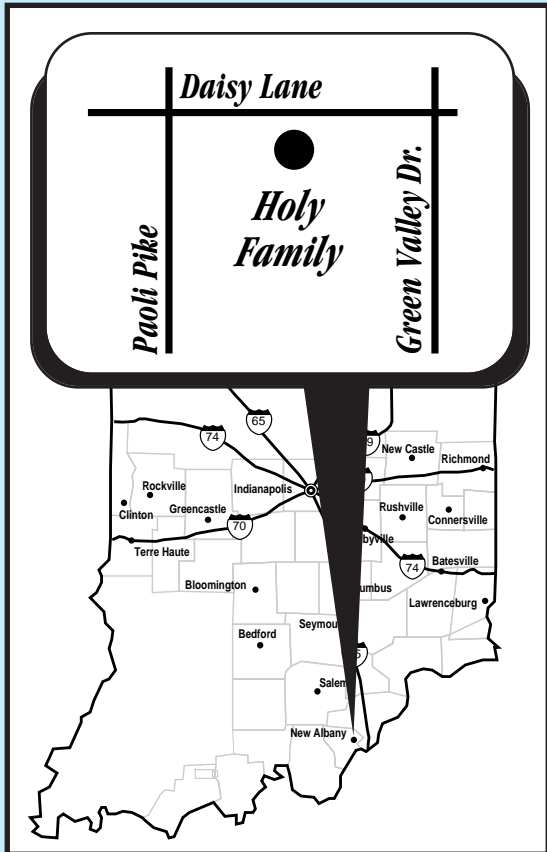
New Albany Deanery

Holy Family New Albany

Story by Susan M. Bierman

Fast Fact:

Holy Family School in New Albany is known in the area for its computer technology. Jerry Ernstberger, principal of Holy Family School, said Indiana University Southeast, in New Albany, will rent the computer lab facilities at Holy Family School this summer to teach classes.



Journey of Hope 2001

Holy Family parishioners feast on spiritual renewal

NEW ALBANY—Hungry for God? Children, youth and adults at Holy Family Parish in New Albany have an entire smorgasbord of opportunities from which they can be fed spiritually.



Fr. Wilfred Day

Some methods at the parish are tried and true, while other methods are new to the parish.

The 1,000-household New Albany Deanery parish hosted its first men's round of Christ Renews His Parish weekends April 16-18.

Christ Renews His Parish is a two-day spiritual renewal program facilitated by parishioners who have previously attended the renewal. Men and women have separate retreats, which feature witness talks, table discussion pertaining to witness talks,

Scripture sharing, small group projects, group sharing, and meditation.

Retreat leaders for this first round of Christ Renews His Parish at Holy Family were trained by members of three Indianapolis-area parishes that had already participated in Christ Renews His Parish—St. Simon and St. Barnabas parishes in Indianapolis and Our Lady of the Greenwood Parish in Greenwood.

Father Wilfred "Sonny" Day, pastor of Holy Family Parish, said the program recruits participants through word of mouth. He said the tough part of getting the program started has passed.

"It's just one of those things that snowballs after you get it going. They say the first weekend is the most difficult in

terms of getting people to participate," Father Day said.

The parish didn't decide overnight what avenue they would take toward spiritual renewal. Holy Family took its time sorting through the possibilities after realizing an eagerness for spiritual enrichment at the parish.

Jerry Ernstberger, parishioner and Holy Family School principal, said the parish searched more than a year for a spiritual renewal program that would best suit the parish.

Kathy Wilt, administrator of religious education, said the parish got the Christ Renews His Parish idea from a neighboring parish—St. Mary in New Albany—and decided to introduce it at Holy Family.

"As a parishioner, I hungered personally for doing something like this," said Wilt.

As the administrator of religious education, Wilt said she knew parishioners were "wanting and needing" something like Christ Renews His Parish when other spiritual renewal



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Photo by Susan M. Bierman

Dee Ann Martin, a teacher's aide at Holy Family School in New Albany, gives kindergartner Erin Roesner some help with her craft project in Mary Ann Bennett's classroom.

programs held at Holy Family Parish were well attended. "Parishioners would say 'we need more of this.' I knew there was a hunger then," she said.

Father Day said "a spiritual hunger in general" at Holy Family Parish prompted the implementation of Christ Renews His Parish.

Ernstberger believes a large percentage of the parish-

ioners haven't experienced anything like it. "Maybe it has been since their Christian Awakening retreat in high school that they've last gone on a retreat—many people haven't done that either," Ernstberger said.

Father Day's previous experience with Christ Renews His Parish at other parishes has proven the need for spiritual renewal. It challenges people to get involved. He hopes the majority of the men and women in the parish will eventually participate in a renewal weekend over the next several years.

"I can see it helping to renew the entire parish eventually," Father Day said.

Ernstberger, a member of the men's Christ Renews His Parish team, said it's a little soon to see results from Christ Renews His Parish at Holy Family.

"The real excitement across the parish is going to come after a few of these weekends have taken place," Ernstberger said.

Speaking from a team leader's perspective, he said, "It's been quite an experience for all of us—it's been very, very rewarding."

Part of the reward from the renewal weekend comes from getting to know other parishioners. Ernstberger said the men on the team are a diverse group of people who had very little association with one another prior to participating in the renewal weekend themselves.

Spirituality for the youth

Ernstberger said the parish and Holy Family School are very serious about the spirituality of the children and youth.

He said it's important that the children and youth draw spiritually from the week-day liturgy and religion classes, as well as what they learn from their parents, their parish family, and their teachers.

"We also feel it's important to set aside a special time for them to examine their own spirituality," Ernstberger said.

The seventh and eighth grade retreats are an example of time being set aside for the youth to grow spiritually. Both grades take a day for retreat at the nearby Mount

St. Francis Retreat Center. Holy Family School graduates—currently in high school—lead the seventh and eighth grade retreats through peer ministry. The older students serve as role models for the younger students.

Father Day said peer ministry has proven effective with the youth.

"The kids tend to listen more to their own peers than they do to adults," Father Day said.

For the children

Liturgy of the Word for Children is a new program at the parish.

Wilt said Liturgy of the Word is for children ages 4 through 8. These children go to another room during Mass for their own liturgy presented to them at their developmental level.

Liturgy of the Word for Children initially was offered during one Sunday morning Mass; however, because of popularity it has been extended to both the 10 a.m. and 11:30 a.m. Masses.

Wilt said the Liturgy of the Word for Children program will take this summer off, but next year it will continue through the summer months. †

Holy Family, New Albany (1954)

Address: 129 W. Daisy Lane, New Albany, IN 47150
Phone: 812-944-8283 **Fax:** 812-945-0180

Church Capacity: 450 & **Number of Households:** 1,000

Pastor: Rev. Wildred Day
Administrator of Religious Education: Kathy Wilt
Youth Ministry Coordinator: Jennifer Gaines
Music Director: Laura Meyer
Parish Council Chair: Albert Perkins
Finance Chair: Pam Kraft
Parish Secretary: Rose Lehman

Principal: Jerry Ernstberger
School: 217 W. Daisy Lane, 812-944-6090 (K-8)
Fax: 812-944-7299
Number of Students: 415

Masses: Saturday Anticipation — 5:00 p.m.
Sunday — 8:00, 10:00, 11:30 a.m.
Holy Day Anticipation — 5:45 p.m.
Holy Day — 6:00, 8:00 a.m., 5:45 p.m.
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Event honors teen-age chastity peer mentors

By Mary Ann Wyand

"You are special," former Indianapolis Colts wide receiver Bill Brooks of Indianapolis told more than 300 teen-age chastity peer mentors who volunteer for the archdiocesan Office of Catholic Education's A Promise to Keep: God's Gift of Human Sexuality program.

Now the director of community development and player relations for the Colts, Brooks was the keynote speaker for the archdiocese's fifth annual A Promise to Keep recognition luncheon April 15 at the Archbishop O'Meara Catholic Center in Indianapolis.

The event honored high school juniors and seniors from central and southern Indiana who speak to elementary school students in Catholic schools and religious education programs about the importance of saving sexual relations until marriage.

Opening a worn Bible, Brooks read several favorite Scripture passages to the teen-agers that emphasized the importance of promoting values and morals and being a Christian witness to others.

"You have a responsibility to yourself and to others to love yourself, to love other people and to love your commu-

nity," Brooks said. "The stance you are taking [as chastity peer mentors] affects you, your community and your future. Each and every one of you are special. God created you to do something special, and God doesn't make mistakes."

As teen-agers and also as young adults, he told the students, "you're going to be pressured to do things you don't want to do. But you are special, and you're going to make it [past the temptations]."

Archbishop Daniel M. Buechlein also thanked the peer mentors for their dedicated volunteer efforts and praised them for serving as positive role models to younger students. (See Archbishop Buechlein's column on Pages 4 and 5.)

Marlo Cookston Davis represented her boss, Indianapolis Mayor Stephen Goldsmith, at the luncheon and presented Key to the City pins to the students.

Cookston Davis also encouraged the high school students to continue to abstain from sexual involvement during their college years and to "wait for marriage because the beauty of sex in marriage is worth waiting for."

Eve Jackson coordinates the program for the archdiocese with part-time help from St. Jude parishioner Margaret Hendricks and St. Thomas Aquinas



Photo by Mary Ann Wyand

Bill Brooks, director of community development and player relations for the Indianapolis Colts, congratulates Scecina Memorial High School senior Melissa Roberts of New Palestine during an April 15 luncheon for teen-age volunteers in the archdiocesan A Promise to Keep: God's Gift of Human Sexuality program. Melissa is a member of St. Michael Parish in Greenfield. Sylvia Brunette of Indianapolis (center), a part-time assistant program coordinator, presents certificates to the high school students.

parishioner Sylvia Brunette, all of Indianapolis.

During the luncheon, Jackson invited peer mentors from participating schools to share their thoughts about the program.

Several of the students who spoke to the gathering offered their thanks for the opportunity to make a positive difference in the lives of children.

"Publicly committing to a moral stand which contradicts what we see on TV, in the movies, hear in our music, and read in the news takes a lot of courage and a conviction in the strength and importance of those moral values we promote," said Roncalli senior Julie Killion, a member of Holy Name Parish in Beech Grove. "It is not easy to stand before your peers and proclaim your determination to follow a path of sexual chastity that is not popular or glamorous and to promote that same path to those on the threshold of their high school years."

However, Julie said, positive peer pressure "can be a very good and powerful part of high school."

As chastity peer mentors, she said, "sharing our feelings [with younger students] and opening ourselves up to their intense scrutiny forces us to truly examine our beliefs and our commitment to live those beliefs regardless of the disdain, ridicule or scorn of others."

Grade school youth are "searching for role models who exemplify strong

Christian values and firm moral beliefs," she said. "It's important to let our young teen-agers know it is not only OK to follow a high moral code, but it is the popular thing to do."

Scecina Memorial High School senior Melissa Roberts of New Palestine, a member of St. Michael Parish in Greenfield, said she feels "proud to be a mentor and go to grade schools to share my choice [of abstinence] with younger kids. Being a peer mentor has reaffirmed my values and morals. These kids are our future, and by what we do we make a huge difference in their lives. We want our grade schoolers to have the best lives possible."

Cardinal Ritter High School junior Theresa Amerman, a member of St. Christopher Parish in Indianapolis, said she "learned a great deal about myself" and "what God asks of us" during her volunteer time as a chastity peer mentor.

In an essay, Bishop Chatard High School senior John Shaughnessy, a member of St. Thomas Aquinas Parish in Indianapolis, said he "enjoyed being a part of the A Promise to Keep program. It's been a pleasure to share my ideas with the students we teach, and it's been interesting to hear their beliefs and concerns. Part of the importance of this program is stressing each person's individual importance, and that they should not deny themselves the opportunity to make something great out of themselves." †

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Faith *Alive!*

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Jesus transcends generations; parish can, too

By Mark Pacione

It seems that the most difficult challenge for the Church in trying to address 20-somethings is remembering that they are a group distinct and different from adolescents.

Parishes may feel lost when they are approached by a young adult looking to connect with a Catholic faith community. It is important to take time to distinguish the differences between Generation X and the even younger youth population.

How do parishes retool their evangelization strategy so as to reunite the charisms of the Church with Generation X Catholics?

The first step in reaching out to today's young adults is simply learning who they are. But that is not such an easy task.

Dubbed Generation X by novelist Doug Coupland, the group has been described by a series of negative titles and images. This generation has been characterized as under-skilled, academically apathetic, politically nonchalant, reckless, directionless slackers who are hesitant to engage in any significant relationships.

Fortunately, as Generation X continues to mature, we are learning that this assessment is radically unfair. Unfortunately, the negative stereotype has even discouraged some parishes from reaching out to this generation.

How do you get young adults to connect to an older parish?

Sacred Heart Church in Glyndon, Md., made outreach to young adult Catholics a

part of parish programming. The parish began to look at every gathering of parishioners as an opportunity for young adults to gather as well.

Invitations went to both single and married young adults. This effort was coupled with opportunities for young adults to work together to develop part of a larger event.

Creating opportunities for young adults to work together, grow in faith together or socialize became an integral part of the parish staff's thinking.

When there is a consistent, ongoing effort to invite and welcome young adults, activities targeted specifically for Generation X Catholics have a better chance of success.

Sacred Heart's recent young adult family Christmas craft day attracted more than 100 families with young children.

A neighboring parish's Advent gingerbread house-making had a similar response from young householders looking for ways to be family in a world that is rarely sensitive to families.

St. John and St. Louis parishes in Howard County, Md., pooled talents and resources to create a young adult ministry team that changes leadership every six months. The quick turnaround in leadership helps busy young adults do their part without burning out and makes use of their abundance of leadership skills.

The team makes a very visible effort to welcome newcomers and uses that initial welcoming relationship to attract Generation Xers to a wide variety of evenings of reflection, weekend retreats



CNS photo

Young adult Catholics are hungry for responsibilities, tasks and challenges that have clear and meaningful goals. They also desire a real understanding of faith and a place in the parish community.

and service to both the parish and the larger community.

At the parish fair, the young adult-sponsored booth wedged between the Knights of Columbus and the Ladies Sodality is a hopeful sign that young Catholics are finding a place in the Church.

The challenge of any parish facing a new arena in ministry is finding the leadership. The plus of young adult ministry is that it, perhaps more than any other parish outreach, has the opportunity to be a ministry by peers.

Given the energy, the hunger and the skills of Generation X, parishes have an almost limitless supply of that most essential skill needed for a new outreach: leadership.

But Generation Xers have little interest in projects or programs that are not clearly productive. That is why many parishes have struggled with their outreach to young adults.

Quite simply, as I see it, parishes that have decided to recreate youth ministry programs for their young adults become quickly frustrated as the young adults opt out.

Contrary to early prognostications regarding this generation, 20-somethings are hungry for responsibilities, tasks and challenges that have clear and meaningful goals.

While young adults are attracted strongly to projects that address environmental issues and utilize new modes of technology

for communication and management, all goals that contribute to the larger community are attractive.

Take note also that as Generation X gets older, we are learning that the hunger for anything that helps them be family—especially a better family than many of them endured in their adolescence—is very important.

Parishes in the eastern and western suburbs of Baltimore City recently gathered for four nights of training to help parish staffs and young adults start to think what they might do differently to include Generation Xers.

Clearly the emphasis is not on creating new programs within the parish for young adults. Rather, the strategy most parishes find effective, in my experience, is taking what already exists or is planned and making sure that young adults will be specifically invited, welcomed and included.

I don't think any parish doing young adult ministry has found that these young Catholics are not interested in Jesus or how to live out the Gospels. Quite the contrary, just as the young 20-somethings of the Church today are hungry for real tasks in our parishes, they are also hungry for a real understanding of faith.

Jesus seems to transcend the generations very well. Parishes are finding that they can do the same. †

(Mark Pacione is director of the Office of Youth Ministry for the Archdiocese of Baltimore.)

Generation X may mark the spot

By Fr. James A. Wallace, C.S.S.R.

Generation X refers to people born in the 1960s and 1970s. Its population is 20 to 35 years old. This title can be traced to Douglas Coupland's early '90s novel "Generation X," referring to middle-class, restless and searching individuals. It now refers to an entire generation.

The young people of Generation X grew up with a popular culture that enveloped their lives, observed Tom Beaudoin, a Generation X writer. TV, music and computers have served as their main forms of contact with the world.

Television appears to have been a primary influence for them in terms of values and behaviors. Cyberspace, the Internet and the World Wide Web have been this generation's playground.

Their approach to religion may be an

irreverent spirituality rooted in the virtual reality of popular culture.

Generation X Catholics are part of the Church of today. They want to be part of the Catholic community, but sometimes lack understanding about what being Catholic means.

To make them feel welcome, be willing to speak about your relationship to God, Jesus, the Holy Spirit, the Church, prayer, and your experiences of grace. Faith is often evoked and deepened through personal contact. And look for ways to be a receiver. Today's young adults bring gifts and dreams to the Church that have their source in God. There is buried treasure all about us, and X might very well mark the spot. †

(Redemptorist Father James Wallace is an associate professor of homiletics at Washington Theological Union in Washington, D.C.)

Discussion Point

Youth, young adults enjoy service

This Week's Question

Members of Generation X and members of the younger generation, how would you like to offer your talents to your parish?

"I would like to volunteer with Habitat for Humanity." (Christy Turnbull, Houston, Texas)

"What I like is being a eucharistic minister and lector. I think it helps other teen-agers remember Church isn't just for adults." (Chrissy Grabouski, Houston, Texas)

"I like to play the piano, and I've volunteered to play different Christmas and New Year's Masses. I was really nervous, but it was really neat to do." (Nathan Victor, Middlefield, Ohio)

"I would like to set up a program to help anyone who wants to learn about computers. ... Knowing more about computers is important in our world today, and I'd like to share my talent with others." (Peter Balint, Mentor, Ohio)

Lend Us Your Voice

An upcoming edition asks: What question do you have about another world religion such as Buddhism or Islam?

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



CNS photo from USCC

Perspectives

From the Editor Emeritus/John F. Fink

Questions about the Mass

Recently I received an e-mail message that began, "I want you to write about the Mass. Catholics are supposed to go to Mass at least once each week, but I feel like I don't really understand it." The writer then asked no less than 46 questions about the Mass. She concluded by saying, "I'll bet there are hundreds of questions that practicing Catholics have about the Mass."



I'll try to answer the most important of those questions in a short series of columns. (I think I can skip 14 that asked what Masses were most memorable to me, had the best music, the best sermon, the largest and smallest, etc.)

First of all, what my inquirer called "the Mass" is most properly called the liturgical celebration of the Eucharist. The word *Mass* comes from the Latin *missa* because the liturgy concludes with the sending forth (*missio*) of the faithful to fulfill God's will in their daily lives. But Catholics are used to the word *Mass* so we'll use that.

Now for the first question: *Why is the Mass considered the most perfect prayer?*

Perhaps the Lord's Prayer is the most perfect prayer. The Eucharist is more than prayer. It is the source and summit of the Christian life, the sacrament of all sacraments, the memorial of Christ's work of salvation accomplished by his death and resurrection. It is Christ himself who offers the eucharistic sacrifice and Christ himself, really present in the

bread and wine, who is offered. The Church believes that the sacrifice of Christ on the cross and the sacrifice of the Eucharist are one single sacrifice.

The celebration of the Eucharist includes thanksgiving and praise to the Father, the sacrificial memorial of Christ and his body, and the presence of Christ by the power of his word and of his Spirit.

What is the history behind the different parts of the Mass? Why do we have a Liturgy of the Word and a Liturgy of the Eucharist?

The eucharistic celebration has remained essentially unchanged from the earliest Church. Already around the year 155, St. Justin explained to the emperor Antoninus Pius what Christians did. He described the reading of the writings of the prophets and the memoirs of the apostles; a homily by the person presiding; the offering of prayers; the presentation and consecration of bread and wine; and the eating and drinking of what he called the "eucharisted" bread and wine.

That structure has been preserved throughout the centuries. It includes two great parts but, important to note, one single act of worship.

Why do we say that we are giving God a sacrifice at the Offertory? What sacrifice are we giving?

We bring bread and wine to the altar to be offered by the priest in the name of Christ in the eucharistic sacrifice in which they will soon become his body and blood. With the bread and wine, Christians from earliest times have brought gifts to share with the needy. More questions next week. †

Journey of Faith/Fr. John Buckel

Little children: instructors of love

"If you don't quit that fighting right now, you're going to your room." This



proclamation is made by the average parent 20 to 30 times a day. Children are beautiful, but occasionally they drive you crazy.

A mother gave her son a Popsicle with specific instructions, "Share this with your sister." He immediately

ran to his sister and said, "I've got a Popsicle, and you don't, ha ha." His sister had only one recourse of action—she hit him in the face. He dropped the Popsicle, and then both started crying. The mother was called upon to bring peace.

You have to watch little children every moment, or you may find two dozen cracked eggs on the living room carpet, topped with a gallon of spilled milk (a true story).

Sometimes little children want to help with the preparation of dinner. This "assistance" will delay the final product by hours, if not indefinitely.

These observations about children make a person wonder about the teaching of Jesus. "Unless you become like little children, you shall not enter the kingdom of God" (Mt 18:3).

What did Jesus mean by this? As an only child and a single male, did he know much about little children? Absolutely.

Little children are easily reconciled. Although they often fight, it is not long before they are playing together again. Little children rarely carry a grudge, at least not for very long. What a better world this would be if adults could do likewise.

Little children are persistent. If they want something to drink, they will ask a

thousand times if necessary. They are undaunted by a negative reply. Eventually, they will wear you down with their persistence. Their refusal to give up reminds me of the parable Jesus told about persistence in prayer (Lk 18:1-8).

The next time a little child comes to you and asks for something to drink, keep in mind the words of Jesus. "I was thirsty and you gave me to drink" and "what you did for the least of my followers, you did for me" (Mt 25:35-40).

Little children are not prejudiced. They will play with anyone, regardless of race, color, nationality or religious denomination. If only adults would do the same.

Little children are sincere. They don't pretend to be something they are not. How they conduct themselves in this respect is an example to us all.

Little children have tremendous faith in their parents. They have no doubt that they are loved. Little children always feel safe and secure in the arms of their parents.

Little children remind us that we should look upon God as a loving parent. Jesus invited his followers to trust in divine providence and experience the security and warmth that is only possible in the bosom of our heavenly Father (Jn 1:18, 13:23).

On one occasion, a mother was having a particularly long day. As she was cooking, her son grabbed her leg and shouted: "Mommy, Mommy. I've got something to tell you." "Not now. I'm busy." This happened several times until finally the mother yelled, "What do you want?" The child responded, "I love you, Mommy." That says it all. †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.)

Cornucopia/Cynthia Dewes

Passionately: the only way to live

We were listening to Tchaikovsky with friends one evening, mulling over our reactions to hearing the



First Piano Concerto and the "Pathétique" Symphony. These have to be two of the most performed works in music, but they are obviously worth listening to again and again.

It's hard for some of us to hear these pieces without thinking of several movie scores and the theme music of "Ma Perkins" on the radio. After all, these renditions were probably our first introductions to the classics. And, while they may be a bit less thrilling now, they're still a pleasure to hear.

That's the problem, actually. Unless they are performed with real genius, such compositions often lack the passion they once inspired. Somehow, we need to feel passionate about things to make them significant in our lives.

We may feel passionate about all kinds of things, ranging from nude camping to Monet's water lilies. We may be ardent for romance novels or pesto sauces or rock climbing. Some of us may actually feel passion for physical self-denial or work.

As babies, we tend to regard warmth, food and (sometimes) dry diapers as the be-all and end-all. When we're kids we develop intense feelings for baseball cards or dance costumes or pizza. Teen-agers begin to feel passionate about more sophisticated things, but often too soon or too excessively. Passion exists at all age levels.

We hear much, if not too much, about sexual passion. Unfortunately, what passes for that these days is just lust and acrobatics as opposed to the pleasures of intense physical, emotional and spiritual relationships to another.

And how long has it been since we heard of religious passion?

We've all listened to the laments of those who whine, "I don't get anything out of Mass," or "Why go to church when I can have a relationship with God all by myself?" Well, excuse me, but distraction is the name of our human game, that's why.

To sustain a passionate attachment to our maker, our inspirer, our very breath of life, we need to open ourselves to God's graces. These are many and frequent, both in the official sacraments of the Church and in the unofficial ones: our experiences of nature, art, humor, kindness, affection and the support of fellow believers.

We need passion to find significance in the things and events of daily life. Indeed, we need passion even to think of ourselves and others as significant creatures. From Scripture and our own experience we know our God to be a passionate God, and he assures us that we are made in his image, to be happy with him in this life and the next.

When God presented Adam and Eve with their home in Eden the message was, "Here it is. Enjoy." And that's the secret of passionate living: to realize we are the Lord's good creation, to take what he gives us with gratitude and joy, and to make life full for ourselves and others. †

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

The Human Side/Fr. Eugene Hemrick

The battle lines surrounding Catholic colleges cause tension

After reading the April 9 issue of *Commonweal* magazine, I got the feeling



that battle lines are being drawn between Catholic universities, the U.S. bishops and Rome. Fear is in the air that Rome is about to lay down the law for Catholic colleges.

Some concerned college presidents and academicians warn that if this happens, some universities and colleges may drop their Catholic affiliation.

Although the *Commonweal* articles were balanced, there was tension between the lines on the page over the suggestion that Catholic professors be chosen over non-Catholic professors, that loyalty tests or oaths be taken by some and that debate on Church teaching be discouraged. The articles also voiced fear that Catholic colleges will lose funding if they don't follow federal norms and violate academic freedom.

Prominent Catholic university presidents such as Holy Cross Father Edward A. Malloy of the University of Notre Dame have warned that havoc will reign within Catholic universities if Rome's present demands for norms that include a juridical component take effect in the process of implementing Pope John Paul II's 1990 apostolic constitution on Catholic higher education.

Tensions appear to be building up to the point of explosion. Ironically, since the process began years ago, no attempt by the warring parties has been made to conduct a comprehensive study of the 260 U.S. Catholic colleges and universities, and to learn what they really are like.

If such a study were conducted, it might just unite parties involved and make allies of them in the fight to ensure that graduates of our higher-education institutions are armed with the best of Catholic tradition and

Christian principles, which are needed for wise and prudent leadership.

What might such a national study learn?

What, on average for the nation, is the number of religion courses students take during their four years of undergraduate study? How many courses are taught throughout the nation in Church doctrine, moral law, Scripture, liturgy, Church history, Catholic literature, music and art? And given today's moral malaise, is Catholic higher education increasing its religion offerings?

I would suggest that such a study ask how great an opportunity is created for those of other cultures to receive a Catholic education in our U.S. institutions. I think it would be good to know how well Catholic colleges and universities convey Church social teaching and to what extent students act on it. Then, too, there is the question of how well these institutions provide for the poor and for people with handicaps.

I would ask what the sacramental life of a Catholic campus looks like. Who participates, who doesn't and why? It would be worth noting how accessible retreats and spiritual direction are for students. And how many student-initiated religious movements does a Catholic campus witness in a year?

If students progress in their religious knowledge during their years on campus, this would be good to note. And some questions might be geared to learning how a school's administration would rank if judged against a list of virtues. Do prudence and wisdom permeate the campus atmosphere?

Most important, how do parents rank their children's spiritual growth during the college years?

Now is not the time to draw up battle lines. Rather, this is the time to learn the facts and let them, not others, speak for Catholic education. †

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

Fifth Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, May 2, 1999

- Acts of the Apostles 6:1-7
- 1 Peter 2:4-9
- John 14:1-12

The Acts of the Apostles is the source of this weekend's first reading.



Differences and problems are nothing new to the Church. In fact, there have been no halcyon days when believers were utterly without concerns. This first reading recalls an ethnic question early in the life of Christianity.

At the beginning, all the apostles, of course, and probably the great majority of other followers of Jesus were Jews. However, Jews were not the only people in the area at the time. For a long time, foreigners or those of foreign descent lived among the native Jews. The Greek invasions some time before Christ's birth had brought many foreigners, and the Roman occupation at the time of Christ brought many more.

Converts came from this group. As time passed, and as the Church moved outside Jerusalem and the Holy Land, gentiles came to be the major component in Christianity.

This reading recalls an early time, however, in the development of the Church.

Gentile Christians, or "Greeks" as gentiles were called, thought that they were being overlooked in the collective care and concern of the Church.

Important in understanding this reading, and this complaint, is a realization of the highly communal nature of the early Church and also the utter absence of any public assistance for those who had experienced misfortunes.

Widows were on their own. If they were without children to care for them, or perhaps siblings or parents, then they were at the mercy of fate. Thus, the early Church cared for widows.

Quite possibly, in the background also is the tension between Jews and those who in a real sense had invaded Jewish land.

In any event, the apostles, the Twelve, considered the problem. They then called

seven men to minister to the needy. These men were the first deacons. Stephen, the first martyr, was among them.

The reading demonstrates three points: the love of God knows no artificial, ethnic limits; care for the unfortunate is essential to the Christian communal experience; and the apostles acted in behalf of, and with the power of, the Lord.

The second reading comes from the First Epistle of Peter, a Scripture already proclaimed by the Church in this Easter season.

It is a strong and excited testimony to the identity of Jesus as Lord. He is central to every aspect of human decision-making and life. He is the cornerstone of every valid value system.

St. John's Gospel supplies us with this weekend's third reading.

This is not a Resurrection Narrative. In fact, it recalls a moment before the momentous events of Holy Week, although the Lord predicts his betrayal by Peter and his subsequent arrest.

So, a dark cloud stands over the horizon. Jesus warns the apostles that the future will make great demands upon their faith.

Thomas, whom we saw in a reading several weeks ago, again appears through a Gospel proclaimed in a Liturgy of the Word. He is uncertain and worried as he hears the Lord refer to troubled times ahead.

For Thomas, and for the others, Jesus reassuringly states, "I am the way, the truth and the life."

No one can approach God except through Jesus, but Jesus is with the apostles. They have nothing to fear.

This section is a powerful revelation of the identity of Jesus, and of the Lord's divine mission as Redeemer.

Reflection

Gently, but directly, the Church guides us to the close of the Easter season. In 10 days we will celebrate the feast of the Ascension. The Church uses this season as a miniature of life.

We stand looking upward from heaven to the ascended Lord. We rejoice in the Resurrection and all that it means in terms of the Lord's majesty and divinity.

But, still our feet are solidly planted

Daily Readings

Monday, May 3
Philip and James, apostles
1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

Tuesday, May 4
Acts 14:19-28
Psalm 145:10-13ab, 21
John 14:27-31a

Wednesday, May 5
Acts 15:1-6
Psalm 122:1-5
John 15:1-8

Thursday, May 6
Acts 15:7-21
Psalm 96:1-3, 10
John 15:9-11

Friday, May 7
Acts 15:22-31
Psalm 57:8-12
John 15:12-17

Saturday, May 8
Acts 16:1-10
Psalm 100:2, 3, 5
John 15:18-21

Sunday, May 9
Sixth Sunday of Easter
Acts 8:5-8, 14-17
Psalm 66:1-3a, 4-7a, 16, 20
1 Peter 3:15-18
John 14:15-21

upon the ground. It is easy to be bewildered and worried, as was Thomas.

The Church tells us to be of good cheer and strong heart. In the Gospel, it reaffirms the identity of Jesus, using no less a source than the Lord, the Son of God. In the second reading, it repeats this identification.

In the first reading, it tells us that we are not alone. Even if we feel the Lord is distant because we cannot see the eternal Jesus of heaven, the Lord is with us.

He is with us in the Church. Visibly

and constantly, he is with us in the love and community of those who compose the Church.

But, in the Church, most of all, the Lord is with us because of the apostles.

From the first moments of the community of faith, they acted and spoke in the name of the Lord. In them, the Lord's presence occurred.

Now, in and through the Church, through the words and guidance of the Twelve, Jesus lives. He is with us. He is risen, nevermore to die! †

Question Corner/Fr. John Dietzen

Debate continues on the identity of one disciple

Not long ago you had a most interesting column about the "disciple whom Jesus loved" in the Gospel according to



John. You said no one knows for sure who this "mysterious, anonymous" figure is.

I've never before heard that this disciple could be other than Zebedee's son, the apostle John. You write that there are several good reasons

to indicate this person was someone else. Could you explain it a little more or direct me to some sources to throw light on the subject? (Wisconsin)

I was surprised at the number of people who wrote after that column with the same questions you have.

The tradition that the beloved disciple was John, the apostle and eyewitness of Jesus, goes back to Christian writings toward the end of the second century, about 100 years after the Gospel was written. It is common knowledge, however, that such later assumptions after the fact tended to be oversimplified.

As the New American Bible suggests in its introduction to this Gospel, much more importance was placed on the authority behind the Gospel traditions than with the specific person who actually wrote them down.

The same seems to be true about this "disciple whom Jesus loved." For many reasons, he really is a mysterious figure. He is identified only in that Jesus loved him. His relationship to Jesus, lying on the Lord's bosom at the Last Supper, echoes that same Gospel's description of the relationship of Jesus to the Father (1:18).

Perhaps most intriguing, this disciple appears, at least with that designation, only in the final days of Jesus on earth—at the Last Supper (13:23), on Calvary

(19:26) and in Galilee after the Resurrection (21:20). That, if nothing else, seems to hint that something else is going on here than meets the eye.

In the final major work before his death, "An Introduction to the New Testament," Sulpician Father Raymond Brown, often called the dean of New Testament scholars, summarized three answers offered to the question: Who was the beloved disciple?

First, he could have been a known New Testament figure. Zebedee's son John is one possibility, but others have been suggested. Any answer would be only a guess.

Second, some scholars propose he is a pure symbol, the model of a perfect disciple. The fact that he is never given a name and appears alongside Peter in situations where the other Gospels mention no such figure could lend support for this view.

Third, the beloved disciple could have been a minor person in earlier synoptic traditions, too unimportant to be remembered in the first three Gospels, but who later became an important, ideal figure in the Johannine community out of which the fourth Gospel came to be written ("An Introduction to the New Testament," pages 368-369).

This third view appears to be the one held by most scholars, including Father Brown himself.

Much further exploration of the question may be found in Father Brown's book already mentioned, in the New Jerome Biblical Commentary, in the New Interpreter's Bible (Volume 9) and in many other extended commentaries on John and the New Testament. †

(A free brochure answering questions Catholics ask about annulments is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column should be sent to Father Dietzen at the same address.)

My Journey to God

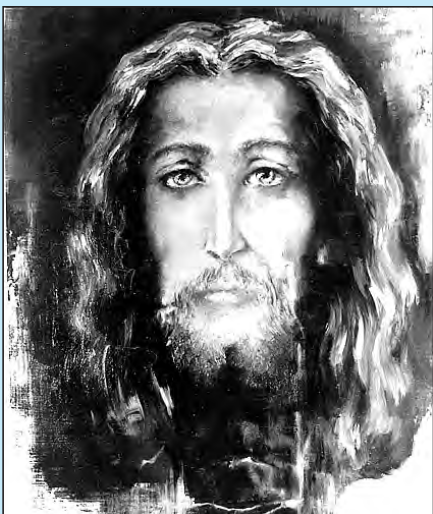
The Well

We thirst again
and again.
Quench our
thirst, Lord, with
living waters.

May our thirst
draw us
into the mystery
of your life
and death.

Stop at our well,
Lord.
Invite us to
quench your
thirst through
our actions
of love,
kindness, mercy.

May your spring



CNS photo of painting by Debbie Foster Praker

of life-giving
water gush up
in our lives.

We thirst for you.

By Sister Kathleen Yeadon, O.S.B.

(Benedictine Sister Kathleen Yeadon is a member of the Sisters of St. Benedict of Our Lady of Grace Monastery in Beech Grove. She is the youth ministry coordinator at St. Philip Neri Parish in Indianapolis.)

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

April 30
St. Susanna Parish, Plainfield, 1212 E. Main St., will hold the 25th annual Derborama Raffle and Pig Roast in Zore Hall from 5-8 p.m. Cost: \$6.50 adults; \$3.50 children and includes drink and dessert. Featuring a country store and fun fair. Information: 317-839-4175.

St. Lawrence School presents its eighth annual Father Beechem Education Fund Dinner at the Crystal Yacht Club, 6727 Westfield Blvd., featuring guest speaker Anne Ryder. Cost: \$35 per person. Information: 317-543-4923.

May 1
St. Joseph Parish, Indianapolis, 1375 S. Mickley Ave., will host its fourth annual Armchair Race in Elford Hall. Doors

open at 6:30 p.m., racing at 7 p.m. Cost: \$4 per person includes food and beverage. Information: 317-244-9002.

Holy Cross Parish, Indianapolis, 125 N. Oriental, will host its annual chili supper, serving from 5-7 p.m., live auction from 7-10 p.m. Cost: \$5 adults; \$2 children; children under 2 are free.

May 2
Polish-born sisters Anna and Kasha Karkowska, violin and piano concert, at 2:30 p.m. (CDT) in St. Bede Theater at Saint Meinrad. Free performance.

Marian Day Field Mass at Mary Rexville Schoenstatt at 3:30 p.m. followed by pitch-in. Beverages, dessert provided.

Bring chairs. Information: 812-689-3551.

Saint Meinrad Archabbey pilgrimages to honor Our Blessed Mother at the Monte Cassino Shrine begin at 2 p.m. (CDT). Benedictine Father Alaric Lewis "Reflections on Mary." One-hour service at the shrine, located one mile east of the archabbey on State Road 62. Information: 812-357-6585.

Msgr. Joseph Schaedel will celebrate Mass at SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian, at 3 p.m. when special religious education (SPRED) participants will celebrate sacraments of initiation. Reception. Information: 317-236-1430, ext. 1601.

St. Nicholas, Sunman, wholehog sausage and pancake breakfast, 7:30 a.m. to noon (slow time). Freewill offering; proceeds for youth conference trip.

May 3
"Gathering Faithfully Together: Renewing the Celebration of Sunday Mass," a 7:30 p.m. discussion at St. Lawrence Church, 6944 E. 46th St., Indianapolis, led by Charles Gardner, Office of Worship, about full participation in the eucharistic liturgy. Information: 317-543-4925.

May 6 to 8
St. Rita Parish women offer "Sister to Sister" celebration. Thursday, 7 p.m., St. Rita women will talk; reception to follow. Friday, 7 p.m., Speaker Virginia Wesley and singer Anna Marie Crider; reception to follow. Saturday, 9 a.m. Mass, talk by Jina Hitchens and Rev. Emma Forman, followed by lunch. Reservation: 317-543-4828.

Bishop Chatard High School, Indianapolis, drama department presentation "Clue: The Musical" in the gymnasium at 7:30 p.m. Adults, students, \$5. Chatard students, preschoolers free. Information: 317-251-1451.

St. Andrew Parish, Indianapolis, spring rummage sale in church basement. Thursday, Friday, 8 a.m. to 6 p.m.

Saturday (\$1 bag day), 8 a.m. to noon.

May 7
Catholic Charismatic Renewal of Central Indiana will gather for praise and worship at 7 p.m., followed by Mass, at St. Augustine Home Chapel, Indianapolis, 2345 W. 86th St. Information: 317-927-6900.

May 9
Saint Meinrad Archabbey pilgrimages to honor Our Blessed Mother at the Monte Cassino Shrine begin at 2 p.m. (CDT). Benedictine Father Edward Linton, "Mary, Seer of Miracles." One hour service at the shrine, located one mile east of the archabbey on State Road 62. Information: 812-357-6585.

Mary's Rexville Schoenstatt, "Matrimony, the Sacrament of Fidelity and Procreation," Father Hardon at 2:30 p.m., Mass at 3:30 with Father Burwinkel. Information: 812-689-3551.

Recurring

Daily
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood, perpetual adoration 24 hours a day in the parish center.

Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass. Times, information: 317-636-4478.

Weekly

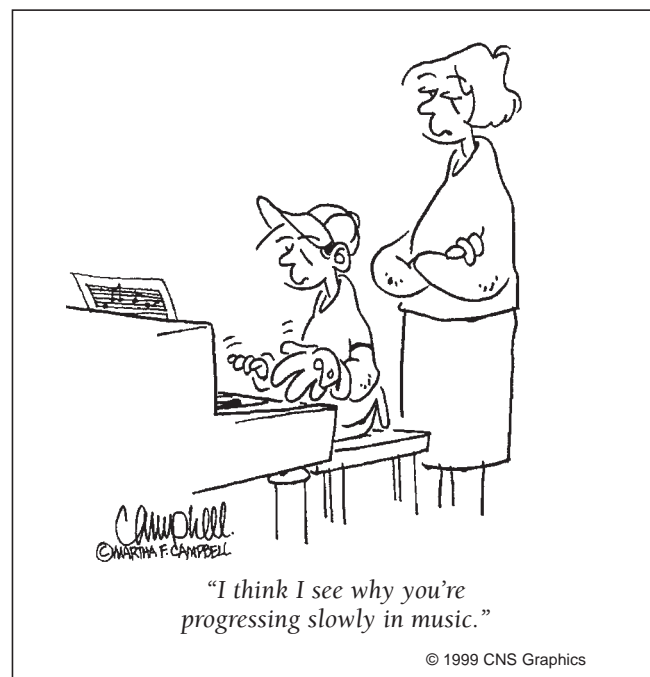
Sundays
Holy Rosary Church, Indianapolis, 520 Stevens St., Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Church, Clarksville, "Be Not Afraid" holy hour 6 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, rosary and Benediction for vocations, 2 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S.



Meridian St., prayer group, 7:30 p.m. in the chapel.

Tuesdays
Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood chapel, 335 S. Meridian St., Greenwood, 7 p.m. for rosary and Chaplet of Divine Mercy.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates, rosary and other prayers following 7 p.m. Mass.

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., adult religious education classes from 7-9:30 p.m. with minimal fee. Information: 317-842-5869.

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

Wednesdays
Marian Movement of Priests cenacle prayer group from 3-4 p.m. at 3354 W. 30th St., Indianapolis (behind St. Michael Church). Information: 317-271-8016.

Thursdays
St. Lawrence Church,

Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, New Albany, Shepherds of Christ Associates 7 p.m. prayer for lay and religious vocations.

St. Patrick Church, Salem, Shelby St., prayer service, 7 p.m.

St. Malachy Church, Brownsburg, Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

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

St. Lawrence Church, Indianapolis, adoration of the Blessed Sacrament in chapel, 7 a.m.-5:30 p.m. Benediction and Mass.

A pro-life rosary at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays
A pro-life rosary at 9:30 a.m. —See ACTIVE LIST, page 15



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The Active List, continued from page 14

in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Church, Sellersburg, prayer group, 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

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

First Tuesdays

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

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

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

Our Lady of Lourdes Church, Indianapolis, 5333 E. Washington St., adoration and prayer service at 7 p.m.

St. Joseph Church, Sellersburg, 2605 St. Joe Rd. West, eucharistic adoration after 8 a.m. Mass until noon.

Sacred Heart Church, Indianapolis, 1530 Union St., exposition of the Blessed Sacrament after 8 a.m. Mass, closing with noon communion service.

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

St. Joseph University Church, Terre Haute, eucharistic adoration after 9 a.m. Mass to 5 p.m. Rosary at noon.

First Saturdays

St. Nicholas Church, Sunman, 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering in the parish school after.

Apostolate of Fatima holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

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

Holy Angels Church, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., exposition of the Blessed Sacrament 11 a.m.-noon.

Second Thursdays

Focolare Movement at 7:30 p.m. at Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or

317-845-8133.

St. Luke Church, Indianapolis, Holy Hour for priestly and religious vocations, 7-8 p.m.

Third Sundays

Mary's Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (Located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles.) Information: 812-689-3551.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, St. Matthew Parish,

4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization, 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Holy Family Parish, Oldenburg, support group for widowed persons at 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

Third Thursdays

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Fridays


The Catholic Charismatic Renewal of Central Indiana, 7 p.m. Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Church, 3922 E. 38th St., Indianapolis, Mass for Life, 8:30 a.m.; walk to 2951 E. 38th St. abortion clinic for rosary, return to St. Andrew for Benediction.

Bingos

THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.



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Four Catholic colleges to confer 402 degrees

Members of the Class of 1999 at Saint Meinrad College, Saint Meinrad School of Theology, Marian College and Saint Mary-of-the-Woods College will receive degrees during commencement ceremonies on the Catholic college campuses in May.

Officials at the four private colleges will confer undergraduate and graduate degrees on more than 400 students next month.

The final graduates of Saint Meinrad College in southern Indiana will receive their degrees during Saint Meinrad School of Theology's graduation convocation at 2 p.m. on Thursday, May 13, in St. Bede Theatre on the Benedictine campus at St. Meinrad.

The college closed last May. However, eight students finished their studies at other institutions and will receive Saint Meinrad College diplomas during the ceremony.

The Rt. Rev. Lambert Reilly, O.S.B., chairman of Saint Meinrad's board of

trustees, also will confer School of Theology degrees on 20 Master of Arts (Catholic thought and life) graduates, six Master of Theological Studies graduates and 10 Master of Divinity graduates.

The Most Rev. Joseph L. Imesch, D.D., bishop of the Diocese of Joliet, Ill., will be the convocation speaker.

Marian College officials will confer degrees on 248 graduates during an outdoor commencement ceremony, weather permitting, at 2 p.m. on Saturday, May 8, at the St. Francis Colonnade on the Franciscan college campus in Indianapolis. Marian's Physical Education Center is the alternate location.

Roxanne Spillet, president of the Boys and Girls Clubs of America, is the keynote speaker. She will receive an honorary Doctor of Humanities degree.

Marian officials also will confer an honorary Doctor of Humane Letters degree on Dr. Daniel A. Felicetti, outgoing college president, and an honorary Doctor of Public Service degree on

Charles J. O'Drobinak, Jr., a member of St. Luke Parish in Indianapolis.

An honorary Doctor of Public Service degree will be awarded posthumously to recognize the life and community service contributions of the late Thomas W. Binford of Indianapolis.

Indiana's first lady, Judy O'Bannon, will be the keynote speaker during the 158th commencement at Saint Mary-of-the-Woods College at St. Mary-of-the-Woods. The ceremony begins at 11 a.m. on Sunday, May 9, in the Conservatory of Music's Cecilian Auditorium on the campus.

More than 110 students will receive degrees from the campus-based Women's External Degree (WED) and Master of Arts in Pastoral Theology (MAPT) programs.

A baccalaureate ceremony for seniors and their families is scheduled at 4 p.m. on Saturday, May 8, in the Church of the Immaculate Conception, the motherhouse church for the Sisters of Providence of Saint Mary-of-the-Woods. †



Bishop Joseph L. Imesch of Joliet, Ill., will address Saint Meinrad School of Theology and Saint Meinrad College graduates during a May 13 graduation convocation at the Benedictine campus in southern Indiana.

Around the archdiocese

INDIANAPOLIS— Students from St. Elizabeth Ann Seton School in Richmond recently won the 1998-99 Academic Olympics sponsored by Cathedral High School.

St. Jude School students, from the Indianapolis South Deanery, finished in second place. Semifinalists were from St. Bartholomew School in Columbus and Sycamore School in Indianapolis.

TERRE HAUTE— Members of the Saint Mary-of-the-Woods College equestrian team finished seventh in the national equestrian competition April 23-25 in New York.

Riding for The Woods team were Carrie Roberts of Goshen, who was the reserve champion in open reining, as well as Lori Morgan of Rockford, Ill., Erin Shelbourne of Indianapolis, Amanda Trowbridge of Erie, Mich., and Jami Knoll of Walkerton.

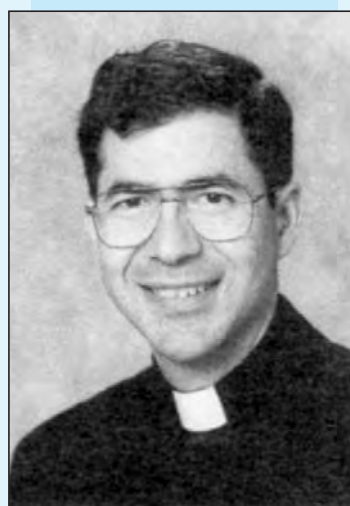
Ohio State's equestrian team finished first in the nation.

INDIANAPOLIS— Brebeuf Jesuit Preparatory School senior Matthew R. Jacobs of Carmel recently earned a 1999 National Merit Scholarship sponsored by B.P. Amoco Foundation, Inc. †

MAY 1-2, 1999



Archdiocesan Office of Pro-Life Activities welcomes Father Frank Pavone, National Director of Priests for Life and an official of the Pontifical Council for the Family to Indianapolis.



Father Frank Pavone

Father Pavone's schedule in Indianapolis:

May 1, Saturday	8:30 a.m.	Pro-Life Mass St. Andrew Church, 3922 E. 38th Street
	9:30 a.m.	Rosary at the Abortion Clinic 3100 E. 38th Street
	10:30 a.m. to noon	Workshop for archdiocesan priests and pro-life committee members Catholic Center, 1400 N. Meridian Street
	4:30 p.m.	Mass and Homily Holy Rosary Church, 520 Stevens Street
	7:00 p.m.	Program St. Bartholomew Church at City Hall, Columbus, IN
May 2, Sunday	10:00 a.m.	Mass and Homily Holy Rosary Church, 520 Stevens Street
	12:15 p.m.	Mass and Homily Holy Rosary Church, 520 Stevens Street
	1:00 p.m.	Program at St. Monica Church, 6131 N. Michigan Road Must R.s.v.p. by April 19th, call 317-297-5418
	4:00 p.m.	Program at St. Luke Church 7575 Holiday Drive East

Father Pavone has been director of Priests For Life in the United States since 1993. In 1997, he was asked by the Vatican to help coordinate pro-life activities throughout the world as an official of the Pontifical Council for the Family. He has devoted his priestly life to assisting God's people in responding to the evils of abortion and euthanasia. His message will be timely and inspiring to all who are searching for ways to build the culture of life.

All clergy, parish leaders and parish pro-life committee members are especially encouraged to attend the Saturday morning conference at the Catholic Center. Please publicize Father Pavone's other appearances in your parish so that anyone who wishes to hear Father Pavone's message can select a convenient site and time. If you have any questions, please call the Office for Pro-Life Activities at 317-236-1569.

Readers can share stories of vacations

The Criterion invites readers to submit vacation and travel memories for possible publication in the 1999 Vacation Travel Supplement to be published on May 28.

Please submit brief vacation or travel stories by May 14 to Susan M. Bierman, The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206-1717. †

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.

BRELAGÉ, Richard John "Dick," 56, St. Lawrence, Indianapolis, April 19. Husband of Beverly J. (Commons) Brelage. Father of

Gregory J., Christopher S., Bradley D. Brelage. Son of Florence C. (Gillman) Brelage. Brother of Jerry, John, Dr. David Brelage, Franciscan Sister Anita Brelage, Barbara Schneider, Mary Jo Bland. Grandfather of two.

DISHER, Wilbert E., 71, Good Shepherd, Indianapolis, April 13. Husband of Hilda R. Disher. Brother of Raymond Sr. and Ralph Disher, Marie Gumerson and Mabel Throckmorton. Uncle of several.

HOFFMANN, Joseph F., 83, Immaculate Heart of Mary, Indianapolis, April 19. Father of

Joseph F. Jr., David G. Hoffmann. Brother of Louise Hoffmann. Grandfather of three, great-grandfather of one.

HORNER, Donald, 74, St. Mary, New Albany, April 18. Husband of Elsie Lee "Boots" (Sarles) Horner. Father of Jerry Lee, Dennis, Ronnie Lee Horner, Suzette Been. Brother of Paul, Richard Horner, Phyllis Ann Weaver. Grandfather of eight, great-grandfather of six.

MITCHELL, Patricia L., 49, St. Malachy, Brownsburg, April 9. Mother of Christie D. Mitchell. Daughter of John R. Wilson, Helen M. Wilson. Sister of Michael Wilson.

PASS, James K., 77, St. Elizabeth, Cambridge City, April 15. Father of Jim Pass, Mary Kubala, Jean Ann Lyles,

Maria Ford. Stepfather of Jerry, Donald Solomon, Vicki Dickenson, Priscilla Thompson. Brother of John Pass, Shirley Cruze. Grandfather of 10, step-grandfather of 10, great-grandfather of two.

SMITH, Mary E., 74, St. Mary, Rushville, April 18. Mother of Paul David, Timothy J. Smith, Christine Edrington. Grandmother of five, great-grandmother of four.

STUMPF, Walter "Ed," 74, St. Roch, Indianapolis, April 19. Husband of Elizabeth. Father of Edward J., Robert, William, John, Frederick, Richard, Joseph, Thomas, Elizabeth Stumpf, Mary Fields, Ann Jansen. Brother of Marge Dicks, Marianne Leesman. Grandfather of 22, great-grandfather of four.

THOMAS, James Edward, 70, St. Rita, Indianapolis, April 15. Husband of Ruth L. Thomas. Father of Michael A., Daryl Edward, Barry G., Randall L., Steven L., Craig D., Rodney A., Sheila M. Thomas, Merle, Vickie, Pamela, Angela Summerville, Michelle Thomas-Mitchell. Grandfather of 30.

VOGEL, Bernard J., 73, St. Ann, Indianapolis, April 17. Husband of Elsie (Karacson) Vogel. Father of Timothy M., Robert J., Mark E., James C. Vogel. Brother of Elenor Thompson. Grandfather of six.

ZAIDEN, Kathryn A., 74, St. Mary, Rushville, April 12. Mother of Sheila Zwickey.

ZAKUTANSKY, Peter, 80, St. Bartholomew, Columbus, April 11. Husband of Betty Cunningham. Father of Susan Goico, Martha Hotz, Janet, Nicholas and James Zakutansky. Son of Nicholas Zakutansky and Mary Wanick. Brother of Michael Zakutansky. Grandfather of six. †

In Memoriam

In loving memory of **Jessie Osborne**, a member of St. Roch Parish in Indianapolis, who passed away December 23, 1998.

—Marilyn Reiter, Granddaughter

Cardinal Ritter students pray for slain teens

By Mary Ann Wyand

Reaching out in prayer, sympathy and solidarity, Cardinal Ritter High School students joined members of the Church Federation of Greater Indianapolis and other community residents in the Ritter gymnasium April 23 to remember the 12 Columbine High School students and a teacher killed by two teen-age boys last week in Littleton, Colo.

(See photographs on Page 1 and editorials on Pages 4 and 5.)

During the ecumenical gathering, Ritter students and others offered prayers for the victims, as well as for their families and friends. They also prayed for an end to violence in the world.

"Our prayer words break with anguish and grief," the Rev. Dr. Angelique Walker-Smith, executive director of the church federation, told the assembly. "They trail off with numbness and shock over violence that invades the places where we once felt safe—our homes and schools, the streets of our neighborhoods. We struggle with our own fear and anger at how such a thing could happen."

Asking God to "hold us up in this hard time," Walker-Smith offered a prayer that "your word of grace transform our words, your powerful way of love teach us the way of reconciliation and peace in every

conflict, argument, disagreement [and] intended hurtful action. May your Word become our word."

Walker-Smith also called for greater efforts at peacemaking, conflict resolution and disarmament.

"We must ensure that skills of conflict resolution and ways of peacemaking are an integral part of both our formal education and our faith education," she said. "There have been over 550 homicides and other violent deaths in our city over the past three-and-a-half years. We call for critical reflection about our use and responsibility, or lack

thereof, of gun possession and use."

Many Cardinal Ritter students also shared their feelings about the tragedy of two Colorado teen-agers killing their peers.

Senior Brie Teaboldt of Indianapolis spoke on behalf of the student body and said the tragedy in Colorado also affected Indiana teen-agers.

"I think we need to appreciate what we have right now and respect ourselves," Brie said, "and also to respect and accept other people for who they are. We have everything ahead of us [in life]. But you never know when any of that is

going to get taken away. I think we need to reflect on that as we honor [the memory of] the students who died in Littleton."

Another Cardinal Ritter student echoed her remarks.

"Everyone should respect everybody," the teen-age girl said. "You don't have to do big things to make a difference. Little things can change lives, like saying 'hello' to somebody or smiling at somebody."

A teen-age boy reminded the gathering that, "We have to be able to love ourselves before we can love anybody else. We're all one race—the human race. †"



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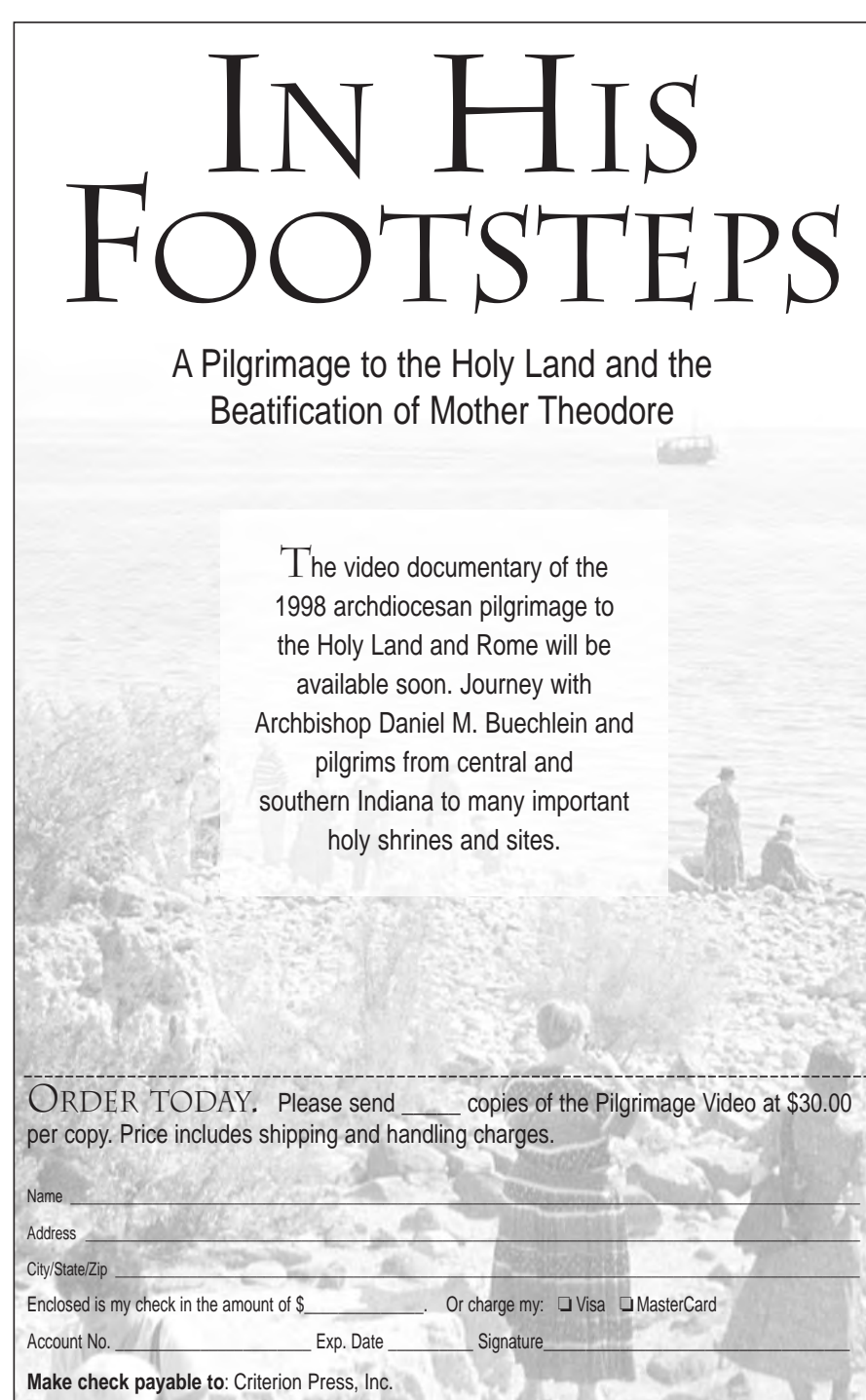
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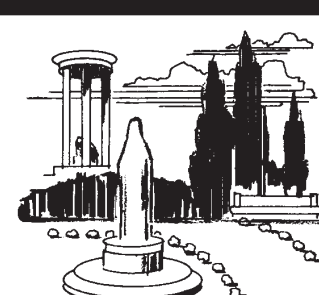
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News briefs

U.S.

Cardinal Mahony says Kosovo conflict meets just-war principles

WASHINGTON (CNS)—Cardinal Roger M. Mahony of Los Angeles said in a radio interview the NATO air strikes against Yugoslavia meet Catholic criteria for a just war. Speaking on the National Public Radio program "Talk of the Nation" April 13, Cardinal Mahony said the Kosovo situation "probably has crossed that threshold" for a just war. "No war is ever black or white. You can't say it's totally just or totally unjust," he said. But "this particular war has probably gone over that edge already."

Decision to place Kosovo refugees in U.S. homes is praised by USCC

WASHINGTON (CNS)—The head of the U.S. Catholic Church's refugee services praised the Clinton administration's decision to permit Kosovo refugees to be temporarily settled on the U.S. mainland. Vice President Al Gore announced in an April 21 speech that the 20,000 Kosovo refugees the United States agreed to accept would be settled with relatives or sponsors around the country. Mark Franken, executive director of Migration and Refugee Services of the U.S. Catholic Conference, said in a statement later that day that his staff had received numerous calls from U.S. citizens interested in assisting Kosovar refugees.

Catholic official disputes reports' claims on vouchers

WASHINGTON (CNS)—An official of the U.S. Catholic Conference Department of Education disputed claims April 20 that vouchers for students at religious and other private schools damage public schools, fail to help the students who receive vouchers and violate the separation of church and state. "Catholic schools don't take second place to any school in our ability to serve disadvantaged children—and all children," said Oblate Father William Davis, USCC representative for Catholic schools and federal assistance, after the release of two reports by People for the American Way Foundation at a Washington press conference April 20.

Health care access essential to free society, CHA president says

WASHINGTON (CNS)—Health care is as essential to the American way of life as public education and police and fire protection, the president of the Catholic Health Association said April 20. Father Michael D. Place, president and chief executive officer of the St. Louis-based association, in his talk for the annual Joseph B. Brennan lecture at Georgetown University in Washington, called for a new national conversation on health care reform.

Churches, lawyers, INS helping detained immigrants know rights

WASHINGTON (CNS)—Immigrants in federal detention and facing deportation may soon have a new resource to help them understand their rights. Immigration agencies of the Catholic and Lutheran churches and an Arizona immigrant rights project have produced a "Know Your Rights" campaign that the Immigration and Naturalization Service has agreed to use. "Ninety percent of the people in detention for deportation go through it without a lawyer," said Annie Wilson, vice president for programs at Lutheran Immigration and Refugee Service.

Study gives effects of changes wrought by 1996 welfare law

WASHINGTON (CNS)—The government may be successful at getting poor people off welfare rolls, but it is less successful at bringing them out of poverty, according to a study issued April 22 by Network, a national Catholic social justice lobby. The presence of 35 million poor people in the United States is "definitely a scandal," said Mercy Sister Kathy Thornton, Network president, at a press conference where the study was released. "Poverty continues as people receive less government assistance."

Bishops call for new view of debt relief, emphasizing development

WASHINGTON (CNS)—The U.S. bishops called on policy makers to take a new view of debt relief, with an emphasis on its relationship to human development. "Debt cannot be mere numbers on a page or credit card bills ... it is about how children live and die half a world away. It is about poverty and people. It is about what kind of world we live in," said a statement by the U.S. Catholic

Conference Administrative Board. The statement, "A Jubilee Call for Debt Forgiveness," was released April 23.

WORLD

East Timorese factions sign agreement at bishop's house

DILI, East Timor (CNS)—Leaders of pro-integration and pro-independence factions in East Timor signed an agreement in an attempt to restore peace and order in the troubled province. In the presence of East Timorese Bishops Carlos Filipe Ximenes Belo and Basilio do Nascimento, the leaders of the opposing groups signed the accord April 21, reported UCA News, an Asian Church news agency based in Thailand. The signing was also witnessed by Indonesia's armed forces commander and a member of the National Commission on Human Rights.

Pope presses Guatemalan president about bishop's murder case

VATICAN CITY (CNS)—Pope John Paul II and other top Vatican officials met Guatemalan President Alvaro Arzu Irigoyen and pressed for clarification of the 1998 murder of a Guatemalan bishop, the Vatican said. After a 20-minute private audience with the pontiff April 22, Arzu held talks with the Vatican secretary of state, Cardinal Angelo Sodano, and his assistant, Archbishop Jean-Louis Tauran. "The conversations reviewed the ongoing process of reconciliation in the country and relations between church and state, particularly in view of the reiterated necessity to shed light as soon as possible on the painful case of the killing of Auxiliary Bishop Juan Gerardi of Guatemala," a Vatican statement said.

Fides says Rwanda is trying to discredit Church by bishop's arrest

VATICAN CITY (CNS)—The arrest of a Rwandan bishop on charges that he was an accomplice in the 1994 genocide of ethnic Tutsis is part of a Rwandan government attempt to discredit the Catholic Church, a Vatican news agency said. Fides, the news agency of the Congregation for the Evangelization of Peoples, said Bishop Augustin Misago of Gikongoro was taken into custody April 14, one week after Rwandan President Pasteur Bizimungu publicly accused him of complicity in the mass murder of Tutsis seeking refuge in his diocese. †
(These briefs were compiled by Catholic News Service.)

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