



The

Criterion

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President Bush, cardinals, officially open pope's cultural center

WASHINGTON (CNS)—Seven cardinals and President Bush presided over the March 22 ceremony and ribbon-cutting that marked the grand opening of the Pope John Paul II Cultural Center in Washington.

Detroit Cardinal Adam J. Maida, president of the center dedicated to the Catholic faith, told the audience of about 1,200 guests in a huge tent on the grounds of the museum that the pope insisted it be located in Washington instead of any of several other suggested sites, including Warsaw or Krakow in Poland.

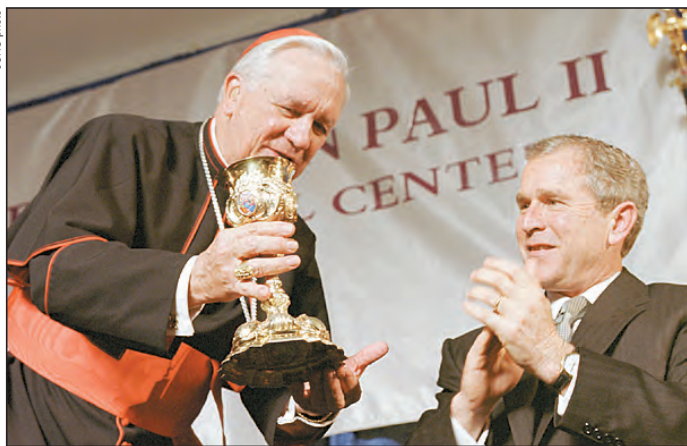
"He sees Washington, D.C., as the crossroads of the world," Cardinal Maida said.

"The center's location here will allow it to impact and shape the many events that transpire here."

In a letter read by Cardinal Edmund C. Szoka, president of the Pontifical Commission for Vatican City State, the pope said he was grateful "that the new center was planned as a means of introducing visitors to Catholic cultural life and as a place of study and reflection on themes related to the religious and humanitarian mission which the Church is called to carry forward at the dawn of the third millennium."

Bush referred to some of the ways the

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Detroit Cardinal Adam J. Maida shows a chalice to President Bush during the opening of the new Pope John Paul II Cultural Center in Washington March 22. The chalice was a gift to the center from the pontiff. The \$60-million facility houses a multimedia museum, learning center and a Catholic think tank.

Work is prayer

From making vestments to buying goods, Benedictine Brother Kim Malloy takes care of Saint Meinrad's monks

By Margaret Nelson

SAINT MEINRAD—Benedictine Brother Kim Malloy sits at the far end of the choir when the monks at Saint Meinrad Archabbey gather to pray four times a day for Mass and the Liturgy of the Hours. As sacristan, he's important to the liturgy.

The simplest expression of faith by followers of St. Benedict is *ora et labora*—pray and work. And the monks consider public prayer the work of God.

Creativity is basic to all of Brother Kim's work—in arranging transportation for the other monks and taking charge of the vestry—as well as his work in the sacristy.

The Muncie native, whose family lives in New Castle, does more than keep the liturgical garments clean, pressed and ready for the priest celebrants. He fashions most of the new vestments himself, sometimes even weaving the fabric he uses.

For Saint Meinrad's international celebration of its patron's 1,200th birthday last July, Brother Kim made four new chasubles (for Mass), seven copes (for prayer services) and two dalmatics (for deacons). Once, he made a cope, stole and miter (headpiece for the abbot) in one day.

The sacristy has dozens of drawers and closets. Besides the sets of chasubles and copes in green, violet, red,



Benedictine Brother Kim Malloy works at the sewing machine he uses to make vestments for the priests of Saint Meinrad.

white and gold—colors for all the liturgical seasons of the Church—the room contains some old ornate vestments and garments. The oldest is an 1883 chasuble from St. Gallen, a monastery in Switzerland.

The oldest Our Lady of Einsiedeln dress in the sacristy is for a former statue. For the present statue, Brother Kim has made a violet dress for Holy Week and a gold one for major feast days. A gift to the Indiana monastery by its Swiss motherhouse in 1954 for the 100th anniversary of the founding of Saint Meinrad Archabbey, the statue is a replica of the original one at the Church of Maria Einsiedeln in Switzerland.

Brother Kim shows visitors the old satin gloves and stockings worn by the abbots. They are rarely worn now, although Archabbot Lambert Reilly wore the gloves one cold day last year when he was using a metal crosier (the abbot or bishop's staff).

Brother Kim, who has been the sacristan for the past 15 years, scours shops in nearby cities for fabric to make the vestments, not looking at the usual brocade liturgical designs. He has innovative ways of making his own trims—even flocking designs on velvet.

His other jobs include arranging transportation for the monks who travel to give

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Vatican working to correct sexual abuse of nuns by priests in missions

VATICAN CITY (CNS)—The Vatican acknowledged the problem of sexual abuse of nuns by priests in some missionary territories and said it was working with bishops and religious orders to correct it.

Following the March 20 statement, missionary officials and senior members of religious orders said the dimensions and geographical extent of the sexual abuse were largely unknown and complicated by sometimes overlapping issues of cultural practice and failure to live celibacy vows.

They also said instances of sexual abuse and misconduct did not paint a complete picture of the Church in Africa and elsewhere. But the acknowledgment drew attention to long-standing concerns that the African Church's rapid growth has not been accompanied by adequate formation or commitment.

Joaquin Navarro-Valls, papal spokesman, said that "some negative situations" should not obscure the "often-heroic faithfulness of the great majority of men and women religious and priests."

He said the problem "is restricted to a limited geographical area," which he did not identify, and said the Vatican was addressing it through the "dual approach of formation of persons and of solving individual cases."

His statement came in apparent response to a mid-March article in the *National Catholic Reporter*, a U.S. weekly, which asserted that sexual abuse of religious

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Students in the archdiocese excel on ISTEP

By Jennifer Del Vecchio

How is Catholic education working?

It's a popular question as educators and parents sort through test scores, ask questions about student achievement, and discuss the need for holding schools accountable.

One main area of emphasis for parents and educators is the results of the Indiana Statewide Testing for Educational Progress test (ISTEP) that is given each year to students in grades 3, 6, 8 and 10.

The test indicates how well students

know their essential skills—such as math and language arts.

Students who don't pass the test, or score above state standards set by the Indiana Department of Education, will need remediation. There are 71 schools in the archdiocese.

While the most recent scores for the archdiocese are impressive—Catholic students are well above state standards in math and language arts—Catholic educators will tell you that Catholic schools are about more than test scores.

They are also about individual student

improvement, parental involvement and a faith-based commitment to educate every student regardless of race or income, educators said.

In all grade levels, Catholic students fared better than their public school peers.

For example, 70 percent of third-graders were above standards in both math and language arts, compared to 56 percent of third-graders in public schools in the state.

In the sixth grade, 70 percent of students were above standards, compared to

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ISTEP

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46 percent of Indiana students. In the eighth grade, 81 percent of students were above standards compared to 56 percent of students in Indiana.

The most surprising numbers were in the sixth grade, said Ron Costello, associate director of schools, curriculum and assessment for the archdiocese.

Traditionally, sixth-grade scores drop, but Catholic school students didn't lose ground, he said.

For example, 70 percent of students who were sixth-graders in 1998 were above standards. Those same students, now eighth-graders, improved to where 81 percent of them are above standards in math and language arts for the 2000 test results.

As for the current sixth-grade classes tested in Indiana, 46 percent of sixth-graders were above standards in both math and language arts, compared to the archdiocese's 70 percent.

Costello said that means schools are teaching the basic skills throughout the child's school career in an effort for them to keep the skills they learned in previous grades.

The scores also tell educators that stu-

dent improvement is working.

ISTEP scores have long been criticized for how they are reported. Many times, schools are ranked without regard to the fact that the same students aren't being tested each time.

Looking at the same group of kids over time gives a clearer picture of ISTEP results, Costello said.

"The biggest overriding need is to encourage people, who want their kids to have a Catholic education, is that they make a commitment to see that the longer they stay in [a Catholic school], the better they do," Costello said.

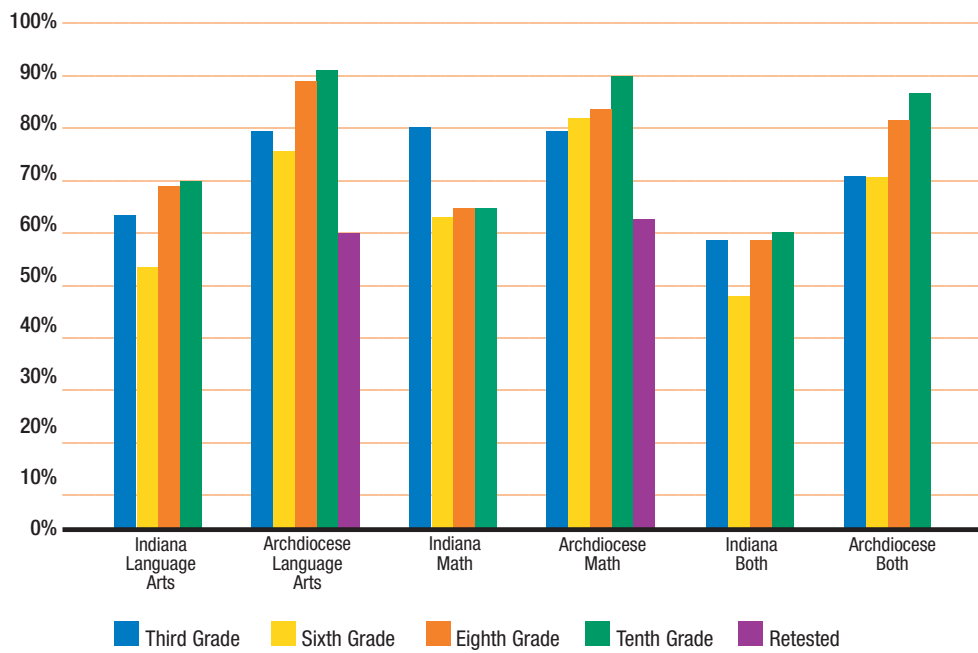
That is shown by the recent ISTEP scores for grade 10. Students have to pass the Graduation Qualifying Exam portion of the test to receive a high school diploma.

Eighty-six percent of Catholic school students in the archdiocese were above state standards, meaning they will receive their diploma, compared to 59 percent of public school students.

For students who did not meet state standards, remediation is key. The goal is to get all students to pass the test by the time they reach grade 10 so they can receive their high school diploma.

In the third grade, 680 out of 2,267 students in the archdiocese scored below the standards in both math and language arts

Percent of Students Meeting Essential Skills



For sixth grade, 552 out of 1,850 students did not meet the standards. In eighth grade, 278 out of 1,466 students did not meet the standards, and 187 out of 1,338 students did not meet the standards in grade 10.

Individual schools are responsible for

their remediation efforts.

Unlike public schools, which receive state-funded dollars for remediation, Catholic schools do not. That means teachers and principals have to find their own ways of remediating students, Costello said. †

Nearly all archdiocesan high school students pass graduation exam

By Jennifer Del Vecchio

The majority of sophomores across the archdiocese passed the Graduation Qualifying Exam.

Eighty-six percent of Catholic students were above standards on the statewide test that is part of the Indiana Statewide Testing for Educational Progress.

That compares to 59 percent of public school students.

Students must pass the test to receive a high school diploma.

Sophomores who scored below the state standards have five other chances to pass both sections of the test before seeking waivers from the state to receive a high school diploma.

- Scores at Catholic high schools are:
- Bishop Chatard High School in Indianapolis had 91 percent of students above standards in language arts and 87 percent of students above standards in math.
 - Cardinal Ritter High School in Indian-

apolis, reported that 74 percent of students passed the GQE in language arts and 65 percent of students passed the math portion.

- At Roncalli High School in Indianapolis 90 percent of students were above standards in language arts and 91 percent in math.
- Father Thomas Scecina Memorial High School in Indianapolis had 78 percent of students above standards in language arts and 73 percent in math.
- At Father Michael Shawe Memorial High School in Madison, 100 percent of students were above standards in language arts and 90 percent were above standards in math.
- Brebeuf Jesuit Preparatory School in Indianapolis had 100 percent of students passing both language arts and math.
- At Cathedral High School in Indianapolis, 94 percent of students were above standards in language arts and 96 percent in math.

- Our Lady of Providence High School in New Albany had 89 percent of students above standards in language arts and 84 percent in math.
- Oldenburg Academy in Oldenburg had 97 percent of students above standards in language arts and 95 percent above standards in math.

Those students who did not meet standards will have remediation courses. However, unlike public schools that receive state-funded dollars for remediation, Catholic schools do not.

Shaw Memorial students in Madison who need remediation are required to take a special problem-solving class at the high school or a course at Ivy Tech College, said Benedictine Sister Jane Ann Breen, the principal.

At Our Lady of Providence High School in Clarksville, every senior has passed the test, said Gerald Wilkinson, president of the school.

All remediation is done in-house, he

said. Students use one of the study halls for remediation lessons or there are one-on-one tutors.

"It's just something we accommodate in the normal framework," Wilkinson said.

The test gets mixed results from students. Senior Brittany Trevis said she knows that it makes a lot of students "nervous because they aren't good test-takers."

Brittany, a member of St. Paul Parish in Sellersburg, doesn't think it should count toward graduation.

Another senior, Chris Nicolas, said it's "sad" when someone doesn't pass, but the test is "something that has to be done."

Chris, a member of St. Mary Parish in New Albany, said he thinks the test should count toward graduation. "People need to have a certain intelligence to graduate, and if you cheat through high school this is a good test," he said. "If you get good grades but aren't a good test-taker there are time-tests for practice and remediation." †

How one archdiocesan school boosted its ISTEP scores

By Jennifer Del Vecchio

Students at St. Pius X School in Indianapolis are recording record jumps in student improvement on ISTEP scores.

After a school-wide initiative to bolster ISTEP scores by looking at what grade level specific essential skills are being taught and how those skills are being taught, teachers are seeing 100 percent of the students meeting state standards in numerous areas.

For example, 67 percent of the students when they were sixth-graders had mastered one of the language arts skills. This year as eighth-graders, 100 percent of those same students met the state standard

for the same skill.

Using the same group of students in math, as sixth-graders, 39 percent of them met the state standard on estimation skills, but as eighth-graders 96 percent met or exceeded the standard.

The plan, implemented in 1999, started as a way to make sure students weren't only getting good marks on the ISTEP test, but also were improving individually, said Sandi Patel, the school's principal.

At a faculty meeting, Patel placed all the essential skills the school needed to pass for state standards on poster boards taped to the wall.

The goal was to decide at what grade

level each essential skill was being taught and at what level of mastery.

The posters stayed up for one week as teachers brainstormed and kept adding ideas to them.

"We could see across the board where we were teaching things and where we were just introducing those things instead of teaching them in-depth," Patel said.

In addition, teachers were required to conduct monthly reflections on how students received the lessons and what needed changing if students weren't learning the lesson.

However, the new emphasis was also balanced with incorporating the Catholic model of asking, "What would Jesus do?" Patel said teachers asked themselves

how they could change their lessons while still incorporating lessons of service.

In second grade, teachers learned students weren't grasping measurement. The class had a bake sale for their sister school in El Salvador. Students had to measure ingredients to bake cookies and other items, but also learned how to give away the money they raised for a good cause, she said.

In junior high, the measurement lesson was reinforced as students measured the hallways and playgrounds around school.

"We've had great conversations about this," Patel said. "We were willing to make the changes and any change is difficult, but we realized children and their success were at stake." †

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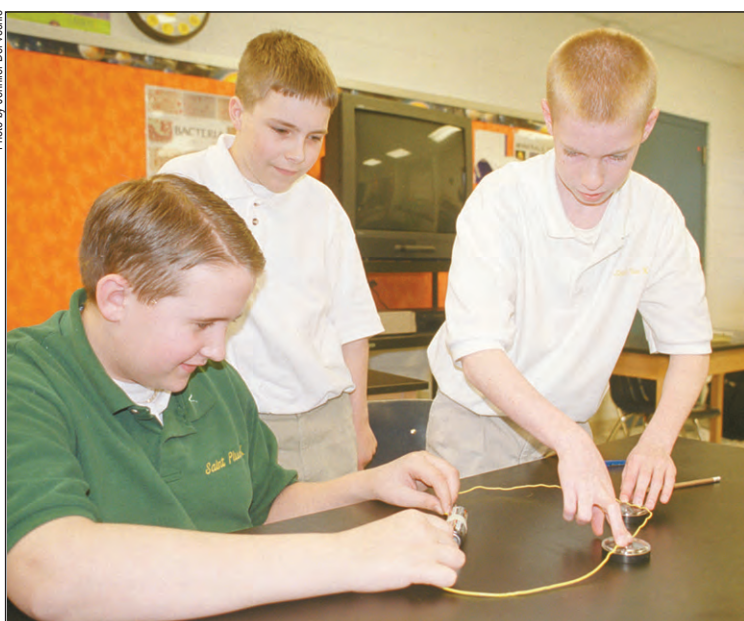
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Photo by Jennifer Del Vecchio



Sixth-grade students at St. Pius X School in Indianapolis work on discovering electric currents in science class. Pictured left to right are Ross Fields, Bo Dietrick and Jeremy Bolt. The school recently saw great improvements in its ISTEP scores.

New Albany native installed as new bishop of Bridgeport, Conn.

BRIDGEPORT, Conn. (CNS)—Calling on the faithful of the Diocese of Bridgeport to model their lives on the example of St. Joseph, former Washington Auxiliary Bishop William E. Lori was installed March 19, the feast of St. Joseph, as the diocese's fourth bishop.

Bishop Lori, 49, is a native of New Albany, Ind. His parents, Frances and Margaret, still live in southern Indiana in Clarksville. Bishop Lori told *The Criterion* earlier this year that his desire for a religious vocation was nurtured as a boy when he attended Our Lady of Perpetual Help School in New Albany.

"With the Virgin Mary and St. Joseph, we are called to open our hearts to the Father's mysterious plan of salvation," Bishop Lori said. "You and I are invited to know Christ, who in showing us the depth of the Father's love also reveals the

dignity and worth of every person."

In his homily, Bishop Lori pledged to help lead the diocese into the new millennium, especially following St. Joseph's example and the vision of Pope John Paul II.

Bishop Lori reminded Catholics in the Diocese of Bridgeport of six fundamental things for Catholics: being just; making prayer the central aspect of life; trusting in God's mercy; listening and sharing the word of God; embracing one's vocation from God; and living a life of love.

"May we continue to reach out in love to the vulnerable—especially the unborn, the frail elderly, the sick, the terminally ill, the troubled, the impoverished, the imprisoned, victims of racial and ethnic intolerance," Bishop Lori said.

The bishop announced that the Missionaries of Charity, the women's

See LORI, page 13



Bishop William E. Lori is seated in the bishop's chair as Archbishop Gabriel Montalvo, apostolic nuncio to the United States, applauds his installation as the fourth bishop of Bridgeport, Conn., March 19. Bishop Lori, former auxiliary of the Archdiocese of Washington, succeeds Cardinal Edward M. Egan, now archbishop of New York.

Indianapolis conference begins exploring needs of lay ministers

By Jennifer Del Vecchio

The first national symposium aimed at defining how the Catholic Church is dealing with the pressures facing lay ecclesial ministers found that the discussion is just beginning.

Saint Meinrad School of Theology, which sponsored the symposium in Indianapolis March 22-24, brought more than 100 people from around the country, who are responsible for lay ecclesial ministry formation, to begin the discussion.

At issue is how to identify and meet the spiritual needs of lay ecclesial ministers—people who serve in various roles from youth ministers to pastoral associates.

In Indiana, lay ecclesial ministers are dealing with balancing family concerns, feeling accepted and living up to the

expectations placed on them by parishioners, said Susan Weber, who conducted a survey for four dioceses in Indiana.

The survey, which did not include the Fort Wayne-South Bend diocese at its request, reported that many lay ecclesial ministers are dealing with long hours, as many as 15 hours per day, low pay and trying to create boundaries between parish ministry and family life.

A key observation in the study was that lay ecclesial ministers are struggling with defining who they are and how they fit within the Church.

They also said that personal growth was very important and that instead of learning more things they wanted to grow spiritually, Weber reported.

The issue is important as more lay people take on roles that used to be done by

priests or religious.

Archbishop Daniel M. Buechlein told the lay ministers that no matter what the status of the Church and the relationship of priests, "you have a rightful place and you're claiming that rightful place as baptized Christians, and I thank you for that."

He urged those at the symposium not to simply talk about Jesus, but to allow Jesus to be seen in their ministry.

"We need to show them by the way we live, the way we serve, the face of Jesus," the archbishop said.

Another issue is defining spirituality.

"Spirituality is a dynamic thing," said Katherine Meyer, a sociology professor at Ohio State University who has studied changes in the American Catholic Church from Vatican II to the present. "We not

See SYMPOSIUM, page 14



Franciscan Sister Sharon Sheridan, secretary for Indianapolis programs for the Saint Meinrad School of Theology, discusses the various issues facing lay ecclesial ministers.

Pro-life speaker tells crowd to keep working to end abortion

By Mary Ann Wyand

"Live baby, good. Dead baby, bad."

People say that abortion is a complicated issue, but it's as simple as that, pro-life activist and author Janet Folger told more than 900 pro-life supporters during the 19th annual Celebrate Life dinner on March 20 at the Indiana Convention Center in Indianapolis.

"You can be a light, even in a very dark place," she said. "Prayer changes things. I believe that God had mercy on us [at the time of the presidential election] and gave us another chance to see children protected in our lifetime."

Sponsored by Right to Life of Indianapolis, the dinner raised funds for a variety of pro-life educational projects.

The event also honored St. Lawrence parishioner Tom Pottratz of Indianapolis,

the recipient of the Charles E. Stimming Sr. Pro-Life Award for distinguished service to the cause of life, and U.S. Rep. Mike Pence of Edinburgh, elected last November to represent Indiana's 2nd Congressional District, who received the organization's Respect Life Award.

Folger is the director of the Center for Reclaiming America, an outreach of Coral Ridge Ministries in Fort Lauderdale, Fla. She recently launched the "Yes, I Believe in God" campaign to empower students to proclaim their faith in Jesus.

Before accepting that position, Folger was the legislative director for the Ohio Right to Life Society, where she successfully lobbied for passage of the Woman's Right to Know Law and the nation's first partial-birth abortion ban.

"One of the things Christians are often

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Editorial

The Church is apostolic

Each Sunday, when we recite the Creed, we say, "We believe in one, holy, catholic and apostolic Church." What do we mean when we say the Church is "apostolic"?

To say that the Church is apostolic is to point to the very special relationship Jesus had with his 12 apostles. Jesus had a very special place in his life for the Twelve.

He used his few years on earth to establish his Church upon the foundation of the apostles. To the apostles, he gave the great commission: "Go therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded" (Mt 28:19-20).

To say that our Church is "apostolic" is to say that our Church is connected with that chosen band of apostles, those hand-picked by the Lord Jesus. We profess a continuity with the Church established by Jesus upon the firm foundation of the apostles.

It is possible to profess this continuity precisely through the practice of apostolic succession. For although the apostles had a privileged role in having personally known Jesus and having been chosen to be witnesses of the Resurrection, the apostles would not live forever. So they appointed successors. Through the ancient gesture of the laying on of hands and the calling forth of the Holy Spirit, the apostles ordained bishops to succeed them in their mission of teaching and shepherding the Church established by our Lord. We see this dynamic clearly at work in the Acts of the Apostles (cf. Acts 20:28), in which St. Paul appoints overseers to guard and teach the Church at Ephesus. (The Greek word for *overseer* is *ἐπίσκοπος* [*episkopos*], from which is derived the English words *episcopacy*, *episcopal*, and similar words meaning the rank of a bishop.)

To this day, the Church is guided by the bishops, the successors of the apostles, assisted by their priests, and in union with the Holy Father, the bishop of Rome, the successor of St. Peter, the apostle whom Jesus himself named the head of the Church.

To profess that the Church is apostolic is to proclaim continuity with the Church established by Jesus, and continuity with his teaching. Through the power of the Holy Spirit, our Church is kept free from error in matters of faith and morals. If we keep to the teachings of the Church, however difficult they may be for us, we will surely reach our goal in life: our salvation.

Finally, in our profession of faith, we are challenged to *be* apostolic. The word *apostle* means literally "one who is sent forth." The Church as a whole is called and each Christian is individually challenged to go forth into the world bearing the light of Christ. Each of us is called to make manifest in our daily living the call we have received by Jesus to serve others. And while we are to accomplish these tasks first within our families and within our parish, we are also expected to live out our call in the world—in the marketplace, our businesses, our schools and in the political process. When we profess our faith in a Church that is apostolic, we are reminded of the challenge of our faith to be apostles: those sent forth to do the work of Jesus.

What a privilege it is to be part of the one, holy, catholic and apostolic Church. What a privilege, and what an awesome responsibility.

— *Father Daniel J. Mahan*

(*Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press Inc.*) †

Seeking the Face of the Lord

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



Our first bishop is good model for us today

Reading is always encouraged, but during Lent the monks at Saint Meinrad Archabbey are expected to choose a book for special reading. Among other spiritual practices, I have continued to follow that custom since becoming a bishop 14 years ago. It is not a Lenten penance for me, because I love to read and I always have one or two books in progress by my "reading chair." In my stack of mail when I returned from Mexico in February was the book *Simon Bruté de Rémur, First Bishop of Vincennes* by Benedictine Sister Mary Salesia Godecker. It was published in 1931 and was sent to me by Benedictine Sister Carlita Koch, who is pastoral associate at St. Mary Parish in Mitchell. I decided this would be my "Lenten book" this year. I am glad I did, for I find that reacquainting myself with the life of our first bishop is fascinating and hope-filled.

For the moment, I simply want to reflect on our first bishop's preoccupation with the needs of the youthful Church in the United States before becoming a missionary bishop in Indiana and Illinois. One of Father Bruté's early and persistent preoccupations was the growth of the Church. Sister Mary Salesia frequently highlights this missionary spirit of Bruté. His true missionary spirit, she says, "reveals his heart riveted to that one sacred act, the founding of the Church in America. He centered his plans on no particular edifice or single diocese because his heart was all embracing and nothing less than the whole nation could satisfy this evangelizer; nevertheless, he realized that this work must be accomplished little by little. Constantly he planned and looked forth to the future, seldom, if ever living or thinking in terms of the present. The numerous population of coming generations ever stood before him, and his one sacred aim was to make their eternity secure by firmly establishing Catholicism in the hearts of the sparse population in order that the kingdom of Christ might flourish in the generations to follow" (pp. 93-94.).

Because of his persistent interventions to foster the life of the Church, especially in his search for more missionaries and more vocations to priesthood to assist in evangelization, Father Bruté was called "the silent power." Know that his mission was all the more challenging because he struggled mightily with learning and speaking English. Indeed, one of the major reasons he cited in trying to

dissuade his being named bishop of Vincennes was the great difficulty people had in understanding his speech.

I want to highlight a few traits in this missionary priest who was, in fact, primarily a seminary teacher. First, he had a sense of the need for evangelization. Second, he had a vision of the larger Church in the United States. Third, he was forward-looking. Fourth, he realized that the work of God would need to be accomplished little by little. Fifth, the shortage of missionary priests and the difficulties of language and ethnic differences did not cause him to fixate only on the immediate challenges without hope for the future.

This dimension of the character and grace of our first bishop impresses me because, granted the enormous differences in American culture since the early 1800s, we face circumstantial challenges that would not be unfamiliar to the missionary Simon Bruté. Recall that the younger Bruté had witnessed the diminishment of religion and the Church during the French Revolution and the rule of Napoleon in France even before coming to the primitive "new world" where the Church was trying to become established in less than favorable circumstances. In spite of the daunting appearance of things on the surface, Simon Bruté was all the more motivated to serve our Church.

A couple of weeks ago, the pastors and parish life coordinators of the Batesville Deanery met to explore how best we might serve the needs of our parishes and missions in that part of our archdiocese. We need to envision how to address the reality that seven or eight of our priests are retiring this June, and we are ordaining only two new priests. True, next year we expect to ordain eight new priests, but even so, for the foreseeable future, we will hardly be able to provide the parochial ministry to which we are currently accustomed.

The "silent power" of our first bishop provides a model for our emulation. He faced the challenge of meeting the difficult reality of his day "little by little" but never in a near-sighted or hopeless manner. He embraced a large vision of the unity of the Church. Often when he awakened during the night, he would pray before the Blessed Sacrament. Thus he acknowledged his complete dependence on the grace of God to undergird the hard work. We must do the same. †

Archbishop Buechlein's intention for vocations for April

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Buscando la Cara del Señor

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



Nuestro primer obispo es hoy un buen modelo para nosotros

Siempre se anima a la lectura a los monjes de la arcabadiá de Saint Meinrad, pero durante la Cuaresma, se espera que escojan un libro de lectura especial. Juntamente con otras prácticas espirituales, yo he continuado con esa costumbre desde que me convertí en obispo hace 14 años. Para mí no es una penitencia, ya que amo leer y siempre tengo uno o dos libros en progreso en mi "silla de leer". En mi pila de correspondencia cuando volví de México en febrero estaba el libro *Simón Bruté de Rémur, primer obispo de Vincennes* escrito por la Hermana Benedictina María Salesia Godecker. Fue publicado en 1931 y me fue enviado por la Hermana Benedictina Carlita Koch, quien es una asociada pastoral en la parroquia de Santa María en Mitchell. Decidí que este sería mi "libro de Cuaresma" este año. Me alegro que lo hice ya que encontré que el reconocimiento de mí mismo con la vida de nuestro primer obispo es fascinante y llena de esperanza.

Por el momento, simplemente quiero reflejar la preocupación de nuestro primer obispo con las necesidades de la joven Iglesia en los Estados Unidos antes de convertirse en un obispo misionero en Indiana e Illinois. Una de las tempranas y persistentes preocupaciones del Padre Bruté era el crecimiento de la Iglesia. La Hermana Mary Salesia frecuentemente resalta el espíritu misionero de Bruté. Su verdadero espíritu misionero, dice ella, "revela a su corazón absorto al sagrado acto de la fundación de la Iglesia en América. Él no centró sus planes en un edificio en particular o en una sola diócesis ya que su corazón acogía todo y nada menos que la nación entera podría satisfacer a este evangelizador; sin embargo, él se dio cuenta que su trabajo debía realizarse poco a poco. Él planificaba constantemente y veía hacia el futuro, rara vez si acaso, él vivía o pensaba en el presente. La numerosa población de futuras generaciones se paraba frente a él, y su objetivo sagrado era asegurar su eternidad estableciendo firmemente el catolicismo en los corazones de la escasa población de manera que el reino de Cristo floreciese en las generaciones a seguir. (Págs. 93-94)

Debido a sus persistentes intervenciones para acoger la vida de la Iglesia, especialmente en su búsqueda de más misioneros y más vocaciones al sacerdocio para ayudar a la evangelización, el Padre Bruté fue llamado "el poder silencioso". Sabía que su misión era un reto muy grande debido a su lucha por aprender y hablar inglés. Por cierto, una de las principales razones que él mencionaba para tratar de disuadir su nombramiento como obispo de Vincennes era la gran

dificultad que las personas tenían en entender su habla.

Yo quiero resaltar un par de características en este sacerdote misionero quien era, en efecto, principalmente un maestro del seminario. Primero, él tenía el sentido de la necesidad para la evangelización. Segundo, él tenía una mayor visión de la Iglesia en los Estados Unidos. Tercero, él miraba hacia adelante. Cuarto, él se dio cuenta que el trabajo de Dios necesitaría ser logrado poco a poco. Quinto, la escasez de sacerdotes misioneros y las dificultades del idioma y las diferencias étnicas no le ocasionaban fijación sólo en los retos inmediatos sin esperanza para el futuro.

La dimensión del carácter y la gracia de nuestro primer sacerdote me impresiona, dando por sentado las grandes diferencias en la cultura americana desde los tempranos años 1800, encaramos retos circunstanciales que serían muy familiares para el misionero Simón Bruté. Recordemos que el joven Bruté fue testigo de la disminución de la religión y de la iglesia durante la Revolución Francesa y el mandato de Napoleón en Francia, aun antes de venir al primitivo "nuevo mundo" donde la Iglesia estaba tratando de estabilizarse en circunstancias poco favorables. A pesar de la desalentadora apariencia de las cosas en la superficie, Simón Bruté estaba más que motivado para servir a nuestra Iglesia.

Hace un par de semanas, los pastores y coordinadores de vida parroquial del Decanato de Batesville se encontraron para explorar la mejor manera de servir a las necesidades de nuestras parroquias y las misiones en nuestra arquidiócesis. Necesitamos visualizar cómo dirigir la realidad de que siete u ocho de nuestros sacerdotes se jubilan el próximo mes de junio, y estamos ordenando solamente a dos nuevos sacerdotes. La verdad es que el año que viene esperamos ordenar a ocho nuevos sacerdotes, pero aun así, para el futuro próximo, escasamente podremos proveer el ministerio parroquial al cual estamos acostumbrados actualmente.

El "silencioso poder" de nuestro primer obispo provee un modelo para nuestra emulación. Él encaró el reto de encontrar la difícil realidad de su día "poco a poco" pero nunca de una manera a ciegas o sin esperanza. Él abrazó la larga visión de la unidad de la Iglesia. Frecuentemente cuando él se despertaba durante la noche, él rezaría ante el Santísimo Sacramento. Así que, él conocía su completa dependencia en la gracia de Dios para ceñirse al trabajo duro. Nosotros debemos hacer lo mismo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en abril
Sacerdotes: ¡Que ellos realicen sus promesas como sacerdotes con júbilo y fe y den ánimo a otros hombres para que contesten la llamada de Dios al sacerdocio!

Research for the Church/James D. Davidson

Religious affiliations of U.S. presidents

Most Catholics know that John F. Kennedy was the first and only Catholic to



be president of the United States. But do you know the religious affiliation of the nation's other presidents? How many, and which, presidents have belonged to the Episcopal and Presbyterian Churches?

How many, and which ones, have been United Methodist or Baptist? What about other groups, such as Unitarians and Quakers; how many presidents have belonged to these religions?

Most of the nation's 42 presidents have been lifelong members of one Church. However, some have grown up in one faith but changed to another or drifted away from religion during their adult lives. Two famous examples are Thomas Jefferson, who was raised in the Episcopal Church but later claimed no specific denomination, and George W. Bush, who also grew up in the Episcopal Church but has embraced the United Methodist affiliation of his wife, Laura. I will concentrate on the religious affiliation that presidents claimed during their adult years (see box).

Forty-two percent of all U.S. presidents have belonged to three relatively small but highly influential Protestant denominations: Episcopal, Presbyterian, and Congregational (now the United Church of Christ). There have been 11 Episcopal presidents, far more than any other single faith group. Indeed, the Episcopal Church alone accounts for 26 percent of all presidents (including George Washington, James Madison, James Monroe, William Henry Harrison, Franklin Delano Roosevelt, Gerald Ford, and George H. W. Bush). Presbyterians rank second, with 14 percent of all presidents, including Andrew Jackson, James Buchanan, Grover Cleveland, Benjamin Harrison, Woodrow Wilson, and Dwight Eisenhower. There has been one Congregational/UCC president: Calvin Coolidge.

Another 34 percent of U.S. presidents have belonged to other Protestant denominations. Twelve percent have been Methodist (including James Polk, Ulysses

Grant, Rutherford B. Hayes, William McKinley and George W. Bush). Ten percent have been Baptist: Warren Harding, Harry Truman, Jimmy Carter and Bill Clinton. Seven percent have been members of the Disciples of Christ (James Garfield, Lyndon B. Johnson and Ronald Reagan) and 5 percent have been Dutch Reformed (Martin Van Buren and Theodore Roosevelt).

Twenty-four percent of U.S. presidents have belonged to other religious groups or have claimed no particular Church. Ten percent have been Unitarians (John Adams, John Quincy Adams, Millard Fillmore and William Howard Taft). Seven percent have had no specific denomination (Thomas Jefferson, Abraham Lincoln and Andrew Johnson). Five percent have been Quakers (Herbert Hoover and Richard Nixon). John F. Kennedy was the lone Catholic.

When we examine the religious affiliations of the first 14 presidents, the second 14, and the most recent 14, we find that there have been some important changes over time. Episcopalians, Presbyterians and Congregational/UCC members accounted for 57 percent of the nation's first 14 presidents, 36 percent of the second 14, and 36 percent of the latest 14. Thus, their access to the presidency declined in the 1800s but has leveled off since then. It still far exceeds their percentage of the total U.S. population. Other Protestants accounted for only 14 percent of the first 14 presidents, but 43 percent of the second 14, and 43 percent of the last 14. In other words, their access to the presidency increased during the 19th century and has remained relatively constant since then. It, too, exceeds their numbers in the total population. Other groups accounted for 29 percent of the first 14 presidents, 21 percent of the second 14, and 21 percent of the last 14. Their access to the presidency has not changed dramatically and is small relative to their memberships. Catholics, for example, currently comprise about one-fourth of the U.S. population, but only one of the last 14 presidents has been Catholic.

(James D. Davidson is distinguished visiting professor of religious studies at the University of Dayton from January to May 2001.) †

Religious Groups	Number of Presidents	Percent
Episcopal	11	26
Presbyterian	6	14
Methodist	5	12
Baptist	4	10
Unitarian	4	10
Disciples of Christ	3	7
No Group	3	7
Dutch Reformed	2	5
Quaker	2	5
Congregational/UCC	1	2
Catholic	1	2

Letters Policy

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

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

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

ters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

Check It Out . . .

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis will present a lecture on the *Catechism of the Catholic Church*, "The Seventh, Eighth and Tenth Commandments: Honesty in Thought, Word and Deed" by Andrew Hohman from 7:45 p.m. to 9 p.m. April 6. For more information, call 317-291-7014.

Vespers—or evening prayer—will be celebrated at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 5 p.m. April 8 and at 5 p.m. on Easter Sunday, April 15.

The Oldenburg Academy Alumnae Association is offering a time for **reflection and seminars**, beginning with registration at 8 a.m. March 31. The day ends with a

liturgy at 4 p.m. The cost of \$18 covers the day, including lunch. To register, send name, address and telephone number with check to: Oldenburg Academy Alumnae, P.O. Box 200, Oldenburg, IN 47036 or call Pam Scheele at 812-934-2433.

John XXIII Center in Hartford City will offer a retreat, "Aging to Saging II—A Time to Build A Legacy in our Wisdom Years." The retreat, April 6-8, will talk about growing older and what gifts to leave to honor others, such as stories, messages, legal, forgiveness and how one hopes to be celebrated. The cost is \$105 per person or \$200 per couple. For more information, call 765-348-4008.

The Indianapolis Chapter of the

Knights of Columbus is sponsoring the 64th annual "Outdoor Way of the Cross" at 12:15 p.m. April 13 at the American Legion Plaza located on North Street between Pennsylvania and Meridian streets in downtown Indianapolis.

Natural Family Planning couples that volunteer for the archdiocesan Office of Pro-Life Activities Speakers' Bureau will meet from 10 a.m. until noon April 7 at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. Following the meeting, a eucharistic holy hour for life is scheduled from 1 p.m. to 2 p.m. For information about the meeting, speakers'

bureau or Natural Family Planning, call Servants of the Gospel of Life Sister Diane Carollo at 317-899-2376.

Single women interested in exploring the possibility of **religious life** are invited to visit Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis on the fourth weekend of every month. Daily Mass, eucharistic adoration, and conferences on discernment and the charism and spirituality of the Servants of the Gospel of Life will be offered during the weekend. For more information, call Servants of the Gospel of Life Sister Diane Carollo at 317-899-2376. †

Serra Club recognizes six students for vocation essays

Six students from Catholic schools and parish religious education programs in the archdiocese were honored by the Serra Club of Indianapolis on March 26 for their winning entries in the club's annual vocations essay contest.

The winners are:

- Julia Goins, a member of Our Lady of Perpetual Help Parish in New Albany and a seventh-grade student at Our Lady of Perpetual Help School;
- Christine Wernert, a member of St. Luke Parish in Indianapolis and an eighth-grade student at St. Luke School;
- Emily Casey, a member of St. Pius X Parish in Indianapolis and an eighth-grade student at St. Pius X School;
- Thomas Elliott Jr., a member of Our

Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, and a freshman at Cathedral High School in Indianapolis;

- Shannon Cook, a member of St. Jude Parish in Indianapolis and a junior at Roncalli High School in Indianapolis;
- Erin Thomas, a member of St. Matthew Parish in Indianapolis and a junior at Cathedral High School in Indianapolis. Each winner received a plaque and \$150 award.

The contest theme was "New Life in Christ—Faith Renewal through a Resurgence of Priestly and Religious Vocations. What Is Your Answer?"

Winning entries will be published in future issues of *The Criterion*. †

Let Us Share The Gift Of Faith We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.



Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

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Sister Marian T. Kinney, S.P. — Director



Irish saint

Members of the Shamrock Sounds, a choir of fourth- and fifth-grade students at St. Patrick School in Terre Haute, entertain the Sisters of Providence with a St. Patrick's Day program at Saint Mary-of-the-Woods. Fifth-grade student Christopher Ray portrays St. Patrick and is surrounded by other choir members.

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Reading Scripture is another way to pray

By Fr. Lawrence Boadt, C.S.P.

Having spent several decades meditating upon the Scriptures as a teacher and one who needed to pray personally, I am convinced that every moment spent reading the Bible quietly and reflectively is a moment of prayer.

From the beginning, Jesus' followers built on the example of the master himself, who both taught his disciples to pray always for what they needed (Mt 6:5-13; 21:22; Lk 11:5-13) and spent hours alone in prayer (Mk 6:46; Lk 6:12).

Jesus prayed deeply in the Garden of Gethsemane on the night of his betrayal (Mt 26:36-46) and at great length for his disciples in his final prayer at the Last Supper (Jn 17). In both cases, he drew heavily on the prophetic message of the Scriptures to express his relationship with the Father. In intensely personal language, Jesus spoke to God of his mission as it was foretold in the Old Testament.

Jesus' example taught us the foundational truth that all prayer is in some form a conversation between ourselves and God. This requires having a relationship with one another.

People who have never prayed or known much about God often turn desperately to prayer in times of trouble. Their prayer may be filled with words of pleading and begging in an extremely active way, perhaps accompanied by a feeling that the more words one uses, the more likely God is to hear.

But someone who prays regularly knows God's presence in good times and bad, and has wrestled with the apparently wild gaps between the moments when God feels very close and those when he seems to be absent.

In that deafening silence, prayer often lets words die away and simply reflects on the God we have come to know.

The more experience we have of God, the more our relationship becomes like that with our best friends: Neither needs to explain everything to the other in order to feel secure in the relationship.

Having said this, it should be clear why the Bible is an ideal medium of prayer. It is not just a book of information or moral persuasion; it is a story of a relationship between God and the human family—a relationship between God and us, that is.

The Bible is a passionate account of a lengthy friendship shared over many centuries, often filled with lively exchanges and animated conversation.

1. In the Bible, first of all, active communication occurs between God and our human family. This involves God's call to us and our call—our petitions—to God.

2. Second, we see also in the Bible that people meditate contemplatively upon the many faces of God's goodness.

The Bible reflects on the beauty of the divine plan of creation and then turns naturally to contemplating the dignity and destiny of the human being.

The biblical story records the experience of people of faith, represented by Israel and the disciples of Jesus, who constantly seek the face of God and call to God

(Pss 25:15; 27:4,8; 34:5).

But, at the same time, God is taking extraordinary initiatives to establish contact and to elicit our response. Thus Exodus 19:4-5 can say: "I bore you on eagles' wings and brought you to myself. Now therefore if you will obey my voice and keep my covenant, you shall be my own possession among all peoples."

Reading and meditating on the Scriptures was the heart and soul of discipleship, as we can see in the story of the disciples of Jesus at Emmaus (Lk 24:13-35) or the exhortations of St. Paul on Scripture (1 Tm 3:10-17). And it was no accident that the early Church gradually moved toward making the Psalms, rather than newly composed prayers or hymns, its official prayer by the end of the third century.

Why? Because instinctively the Church recognized that the Scriptures were the word of God from beginning to end, from the opening words of Creation that "God spoke" (Gn 1:3), to the prophetic books, to the Prologue to John's Gospel, to Paul's letters.

But the Psalms, above all, expressed the active prayer of petition of God side by side with the contemplation of God (e.g., in Psalms 7 and 8, or even with in the same Psalm—Psalm 104).

And, of course, the Scriptures were filled with the prayers of the great people called by God: Abraham, Moses, David, Jeremiah, Jesus and Paul.

We can cultivate a prayerful reading of Scripture by getting a good book on "Lectio Divina," such as Thelma Hall's *Too Deep for Words*, or on the meditative praying of the Psalms, such as Ronald Quillo's *The Psalms: Prayers of Many Moods* (both from Paulist Press), or from such classical spiritual works as Thomas A. Kempis' *The Imitation of Christ*.

(Paulist Father Lawrence Boadt is the publisher of Paulist Press in Mahwah, N.J.) †

Prayer requires both effort and skill

By Daniel S. Mulhall

People always have used tools to help them focus their attention on God: Catholics use a rosary, Buddhists have prayer wheels and Muslims turn toward Mecca, kneel on a prayer rug and make ritual gestures.

Five different types of tools—current Catholic resources for prayer—might be right for you.

1. Books about prayer—If you need help getting started with prayer, consider the book *Beginning to Pray* by Archbishop Anthony Bloom (Paulist Press). I would call it a modern classic.

2. Praying with the saints—Liguori Publications offers booklets featuring 15 days of prayer using the works of 20 different saints, and Ave Maria Press offers a similar collection of such pamphlets.

3. Praying with sacred images—Using sacred images or "icons" to pray is an ancient Catholic tradition, especially within the Eastern Catholic Churches. Icons are believed to open a window into the sacred. *Mary, Mother of All Nations* by Megan McKenna provides an easy

have touched me ever since." (Joan Dunton, Medford, Mass.)

"At Eucharist ... I realized that the words 'body of Christ' had the fuller meaning of myself as the body of Christ along with all who are God's human family, and that I was saying 'amen' to the presence of Jesus not only in the eucharistic bread but also in all people." (Lucille Castro, Tinton Falls, N.J.)

Lend Us Your Voice

An upcoming edition asks: How do you proceed—whom do you consult, what do you read or do—when you face a perplexing moral decision?

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



Every moment spent reading the Bible, or books of prayers, quietly and reflectively is a moment of prayer. All prayer is in some form a conversation between ourselves and God. This requires having a relationship with one another.

Discussion Point

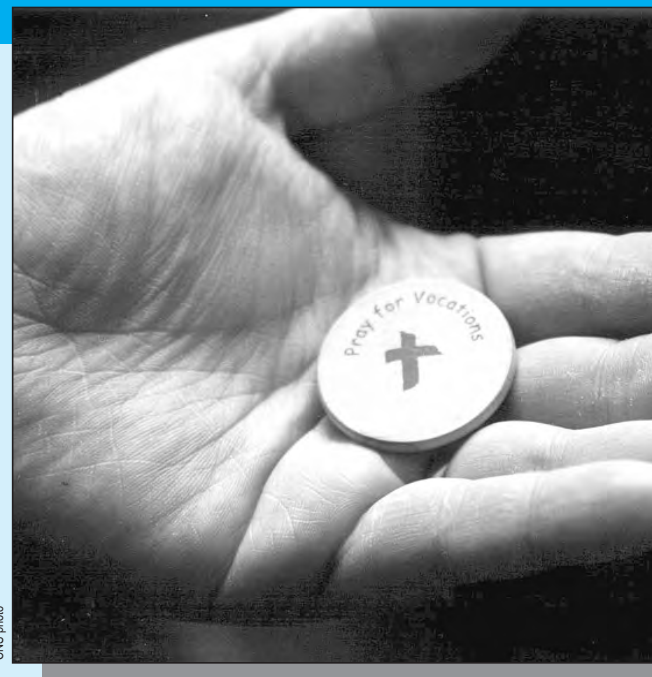
Prayer challenges, inspires us

This Week's Question

Share an insight—found in a book, heard during a seminar or told in a homily—that helped make prayer more meaningful for you.

"There is a prayer written by Thomas Merton, the essence of which is: 'Lord, I don't know if I am pleasing you, but I am hopeful that even in trying to please you I do.' This notion has helped me in my prayers." (Kathleen Parisio, Derby, Kan.)

"Several years ago, I went to a local chapel. One of the Franciscans there gave a homily on love. He was a big man, and he said that before going to the seminary he wanted to be a boxer. The juxtaposition of his size and his message impacted me, and his words on love



From the Editor Emeritus/John F. Fink

Doctors of the Church: Cyril and Peter

(Eleventh in a series)



St. Cyril of Alexandria is known best for championing the doctrine that Mary is the Mother of God because he presided over the Council of Ephesus that proclaimed Mary to be *Theotokos* (Greek for God-bearer). Because of his writings defending the dogma that Jesus had two natures in one person, he has been called the doctor of the Incarnation.

We cannot, however, applaud all that Cyril did. After he became archbishop and patriarch of Alexandria, Egypt, in 412, he closed and pillaged the churches of the Novatians, named for an antipope who taught that Christians who had lapsed from their faith during persecutions could not return to the fold.

Next he requested and received permission from Emperor Theodosius to drive the Jews out of Alexandria. This led to the brutal death of Hypatia, a pagan woman of noble birth who was famous as a teacher of Platonism.

Cyril's principal battle was against Nestorianism, named after Nestorius, the archbishop of Constantinople, who insisted that Mary was the mother only of Jesus' human nature. He thus denied the unity of the divine and human natures in Jesus.

Cyril wrote Nestorius, pointing out that the Nicene Creed taught that Christ's two natures were combined in one person. Both Cyril and Nestorius appealed to Pope Celestine I. In those days, though, the pope's authority was still not widely recognized; it was still the Roman emperor who wielded authority. So Emperor Theodosius II convened the third ecumenical council, the Council of Ephesus, in modern Turkey, in 431. The pope appointed Cyril as his representative.

The council proclaimed Mary truly the God-bearer, the mother of the one person who was truly God and truly man.

Cyril continued as archbishop of Alexandria until his death in 444. Besides his writings on the Incarnation, he is known for his commentaries on the Trinity, the Gospels of John and Luke and other Scriptures, and his letters and sermons.

Pope Leo XIII proclaimed Cyril a doctor of the Church in 1882. His feast is cel-

ebrated in the West on June 27, in the East on June 9.

Earlier in this series of columns, we saw that St. John of Antioch and Constantinople was given the title "Chrysostom," Greek for "golden-mouth," because of his preaching ability. Peter of Ravenna was given the title "Chrysologus," Greek for "golden-worded," for the same reason.

Peter's biography is short because he did not have a particularly exciting life. He was only 27 when he was appointed archbishop of Ravenna, Italy, and he continued in that position until his death in 450 at age 44.

Peter is known almost entirely for his powerful sermons, and it was for them that Pope Benedict XIII named him a doctor of the Church in 1729. They cover biblical texts, the Apostles' Creed, the Blessed Virgin, and other subjects. They are all short because he wanted to retain the attention of his listeners.

The Church celebrates the feast of St. Peter Chrysologus on July 30.

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

The Bottom Line/Antoinette Bosco

Priest brings Christ to the imprisoned

The loud static over former President Clinton's last-hour pardons got center stage, but the backlash against his pardons actually began a few months earlier. He was denounced for giving clemency to 16 inmates that the national press labeled "Puerto Rican militants" or "terrorists," even though none of them had been convicted of crimes that resulted in injuries or death.

I had the privilege recently of interviewing a priest who knew one of these pardoned prisoners, a woman he chooses to identify only as Alex. Father Lawrence Carew had brought a "Healing the Imprisoned" retreat in December 1997 to the federal correctional institution in Danbury, Conn., where she was incarcerated. Some 150 women wanted to make the retreat, many of them Spanish-speaking. Alex, gifted with secretarial and translation skills, volunteered to translate the entire retreat into Spanish.

"This was truly a gift of sacrificial love for the sake of her sisters in Christ," said Father Carew. Over the next year and a half, Alex continued to work on the retreat material, refining and polishing the translations. A few days after she finished her work, Alex, who already had served 20 years of a 35-year prison term, got the news of the pardon.

Father Carew, overjoyed for her, believes these two events were "providentially connected. The more I prayed, the more I could see God's hand in all of it." In spite of the furious opposition to her pardon, Alex walked away from the Danbury prison a free woman and, Father Carew believes, a woman who had found Christ's love and joy.

During the past 10 years, this priest has been working consistently for prisoners, not only in the Danbury federal prison, but also at Garner, a high-security men's prison in Newtown, Conn., where many youthful offenders, many with mental and emotional problems, are incarcerated.

He approaches the prisoners with empathy and heart. Admitting he had no idea what he was getting into when he went to Garner, he has learned much. The saddest truth came out, he said, "when the men started to share their childhood stories. Ninety percent come from incredibly abusive childhoods."

He tries to give inmates "a vision of who they can become" and repeats that "Christianity is meant to produce significantly changed lives."

Our faith, he says, is a witness to "how much the Holy Spirit can do," giving examples of the "miraculously changed lives" he has seen from the work of prison chaplains.

Father Carew would redesign the prison system if he could. "It is a totally punitive situation. There are very few, sometimes no, programs for anyone who wants help. When rehabilitation goes, hope goes, for there's no reason to change. To have a purely punitive system is wasteful in terms of both lives and the money the state spends."

He goes to the prisons as someone called by Christ to give the inmates hope, and says, humbly, "Christ brings his healing presence in ways we're not aware of."

His motivation is powerful: "Christianity has always been about turning potential 'terrorists,' like Saul, into saintly apostles, like Paul; broken people marvelously recreated in God's mercy; ruined lives remade into glorious adventures, pregnant with purpose."

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

Cornucopia/Cynthia Dewes

Why it is that some of us manage to survive

"Reality" TV, which confuses news with entertainment and facts with spin, has now taken up the subject of survival. The so-named program and its imitators are among the most popular TV shows in the U.S.



That's because survival has become so easy for most of us that we actually thrill to the idea of possibly

not surviving. Even though we know it's all fake, we get goose bumps seeing people who are not Boy Scouts deal with dirt and snakes, and actually make little fires over which they cook and eat strange things they found in the woods.

Now, we used to have people who made sure we survived anything and everything that might come along. Not only did they tell us how to survive, but they also described in vivid detail how we would not survive without taking their advice. They were called "moms."

I always thought my mom was the only such seer in the world until I went to school and discovered that all moms claimed this power, and all imposed it upon their kids. Even, as I learned later,

did moms in other countries and possibly in alien worlds.

For instance, if a mom caught us reading all day when we were supposed to be doing our chores, she'd say, "All that reading will ruin your eyes." No tiresome debate, no ifs, ands or buts.

If we crossed our eyes to be silly, she'd declare, "Stop that, or your eyes will stay that way forever." (Just one of the many especially scary thoughts which often accompanied mom's proclamations.)

If we went outdoors from the shower with a wet head, we'd catch cold. If we went indoors from the swimming pool with a wet head, we'd catch cold. The science supporting these conflicting edicts seemed iffy, but we did as we were told.

But then, many of mom's pronouncements were extreme in that way. If we slumped in our chairs, we'd develop an old-age stoop before we were 30. If we didn't brush our teeth, next thing you know we'd be wearing dentures. We weren't even sure what dentures were, but we were sure we didn't want them.

Once in a while she'd hit on a threat that was true. "Don't talk to strangers," a perennial mom favorite, is even better advice today than it was when I was a kid. Another was when mom told us to wear a

hat if it was the least bit cold outdoors, no matter how awful it made our hair look. Later, I learned that if our heads are warm we feel warmer all over, thanks to our brains being up there, telling our blood it's warm.

Superstitions didn't figure much in my mom's advice. She didn't urge me to walk around ladders or black cats, knock on wood, etc. I guess she figured that the game of life was weird enough already without worrying about wild cards. But she did put a lot of emphasis on getting along with others.

The popularity of "Survivor" says to me that moms (or those other parents) may not be doing their jobs as well as they once did, teaching the young basic survival skills. Most kids today don't seem to know about walking to the right on stairs and sidewalks, speaking in reasonable tones in public and stuff like that.

Even worse, they often don't know the importance of cooperation, sympathy and empathy, or (imagine!) putting others first. Somehow, I don't think they'll learn it on survivor TV, either.

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

Faithful Lines/Shirley Vogler Meister

Even Jesus wept: a quick look at tears

When teaching high school, Sister Mary Joecile, a School Sister of Notre Dame, encouraged her students to enter science fairs. I did this several times, but never found enough material for the poster project I really wanted to do most—a project I planned to call "Why Cry?" Recently, my interest in this



returned.

As I worked at my computer, Domino—an abused cat finding refuge in our home—circled my chair, meowing plaintively. I lifted him into my arms, then couldn't believe what I saw. Huge, clear tears cascaded from his eyes. Crying myself, I cuddled and soothed him. I'd never before seen an animal cry. Neither had our veterinarian, except in cases of tear duct malfunction, which this wasn't.

Later at the library, I found *Crying: The Natural & Cultural History of Tears*,

published last year by Tom Lutz, a University of Iowa teacher. If this had been available when I was in high school, I could've finished my project. However, the book affirms what the vet said: animals don't cry, except for crocodiles producing tears if their mouths open a certain way and elephants who mourn their dead. But I know what I saw: Domino cried, and only God knows why.

We usually know why we cry. Sadness, pain, anger, failure and frustration are only a few reasons on the negative side. However, poignancy, success, beauty, joy, surprise and hilarity bring tears, too. Sparing readers the many physiological, emotional and cultural views on the topic, I recommend Lutz's book for further study.

Despite others' doubt I know the tears my cat and I shed together had special meaning. Naysayers would claim my imagination works overtime. No matter. What's important is that the experience motivated me to research the subject, not only scientifically but spiritually. As Lent approached and using a *Concordance*, I

meditated over countless incidents in the Bible related to crying or tears, especially in the Old Testament. Some foreshadow the coming of Christ.

As many know, the shortest sentence in the Bible is the simple but powerful "Jesus wept" from the New Testament's John 11:35. Jesus did this just before he raised Lazarus from the dead. I suggest reading John's passage to contemplate why Jesus cried—beyond the loss of a friend, I mean.

In Luke 7:38-44, a prostitute washes the feet of Jesus with her tears, which resulted in forgiveness for her sins. In Matthew 26:75, Peter weeps bitterly after denying the Lord three times. In John 20:11, Mary Magdalen stands weeping beside Christ's tomb.

In Lent, we mingle our own tears with theirs. Perhaps we do so for similar reasons.

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

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 1, 2001

- Isaiah 43:16-21
- Philippians 3:8-14
- John 8:1-11

The Book of Isaiah provides the first biblical reading for this Lenten weekend.



When the author of the second part of the Book of Isaiah wrote these verses, God's people were in very dire circumstances.

Those who had survived the dismemberment of their homeland were exiles in Babylon. They were not slaves in the great Babylonian capital, but their plight was little better than that of slaves. They yearned to return to the land that God had given their forebears.

This section of Isaiah splendidly catches the mood of the people. The prophet assures his hearers that God in the end will right every wrong. Openings will be made in the sea, a pledge surely recalling the passage of the Hebrews through the Red Sea during the Exodus.

Armies will protect the people. They will have nothing to fear. No one will be strong enough to threaten them. God will lead them home, to security, peace and life.

For the second reading, the Church presents the Epistle to the Philippians.

Philippi was a moderately important city in the Roman Empire of the first century A.D. A Christian community existed there, and Paul was interested in it.

This epistle is a great contribution to Christian theology in the depth and majesty of its treatment of Jesus. The reading this weekend is quite typical.

The epistle proclaims that the Lord Jesus is the source of all life. Identifying with Jesus is the cause of joy and reward for humans. Without Jesus, nothing else matters. For those whose faith has made them part of Jesus, eternal life awaits. They will never truly die, for they are in Jesus, and Jesus is in them, and Jesus forever vanquished death.

St. John's Gospel furnishes the last reading. It is the familiar story of the woman caught in adultery.

Usually, this Gospel selection is inter-

preted as a testimony of divine mercy. It is indeed. However, the interpretations usually are too simplistic.

The Gospel teaches that the mercy of God transcends all laws and legal codes. The ancient law of Moses, followed by devout Jews at the time of Jesus, regarded adultery as among the worst of crimes. Its evil lay in the fact that, if adulterous, a woman could produce a child and then claim the child to be her husband's. Deceit and untruth therefore would enter into the lineage and confound family ties.

Often, it is said that this law chauvinistically favored men over women, that it was not so harsh in cases of husbands as in cases of wives. Actually, the law looked with great disapproval upon unfaithful husbands. But in those days of primitive understandings of biology, a child was thought to be the offspring only of its father. The mother was simply a human incubator. Thus, a woman's infidelity was a special crime against her husband.

The old law of Moses prescribed death in cases of adultery. Yet the Roman law reserved capital punishment to the processes of Roman law. This situation was a trap for Jesus. If he upheld the law of Moses, he defied Rome, an act of treason. If he affirmed the Roman law, he gave authenticity to the hated oppressors who occupied the land.

He rather testified to the greatest law, the law of God's love, forgiveness and mercy.

Reflection

In just one week, the Church will call us to celebrate Palm Sunday and to begin Holy Week. It will be the most important week in the year of Catholic worship.

The Church will teach us very powerfully about the Redemption itself, and its central moments of the death and rising of Jesus. It will tell us of Holy Thursday. Jesus will be offered to us as the saving water, the light of the world and the bread of life.

Holy Week will be more than a time to learn. It also will be a time to come to Jesus.

This weekend's reading invites us to join the Church in its meditation and in its worship at Holy Week. No matter the circumstances of our exile, God will open the way for us to joy. The opening, of course, is the

Daily Readings

Monday, April 2
Francis of Paola, hermit
Daniel 13:1-9, 15-17, 19-30,
33-62
or Daniel 13:41c-62
Psalm 23:1-6
John 8:1-11
or John 8:12-20

Tuesday, April 3
Numbers 21:4-9
Psalm 102:2-3, 16-21
John 8:21-30

Wednesday, April 4
Isidore of Seville, bishop and
doctor of the Church
Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, April 5
Vincent Ferrer, priest
Genesis 17:3-9

Psalms 105:4-9
John 8:51-59

Friday, April 6
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, April 7
John Baptist de la Salle, priest
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-57

Sunday, April 8
Palm Sunday of the Lord's
Passion
Luke 19:28-40 (Procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-18a, 19-20,
23-24
Philippians 2:6-11
Luke 22:14-23:56 or
Luke 23:1-49

way to Calvary. The cause is the sacrificial death of Jesus, to redeem us from the deadly effects of our sins.

No matter how far we have strayed from God, God awaits us with love and forgive-

ness. Our advocate is none other than Jesus, the Son of God, and the advocate long ago for the woman caught in adultery.

Because of Jesus, she escaped death. Because of Jesus, we too escape death. †

Question Corner/Fr. John Dietzen

Eucharist is reserved until the Easter Vigil

QIn our parish, we have what appears to be a local custom concerning adoration of the Blessed Sacrament before Easter.



at this altar or any place else until the Easter Vigil. It was a beautiful way to be reminded of that period between our Lord's death and resurrection.

Here the repository is so arranged that adoration continues all day on Good Friday and Holy Saturday. Have the rules changed? Why must we always be so quick to compromise our traditions? (North Carolina)

ANo, there has been no change from the sacred Triduum ceremonies that you remember. The Sacramentary (Missal) notes that after the transfer of the Eucharist to the place of reposition on Holy Thursday evening, people should be encouraged to continue adoration before the Blessed Sacrament for a suitable period during the night, "but there should be no solemn adoration after midnight."

After Communion on Good Friday, the Sacramentary explains, the Eucharist is returned to its place outside the church (in the sacristy or separate oratory) or, if circumstances require, in the tabernacle. Before the Easter Vigil, "Communion may be given only as viaticum."

Obviously, prayer is encouraged during these days, even in church. But by the Church's ancient traditions and current rubrics, something special is happening in the Church's life during these hours symbolized by the separation of the Eucharist from the church. Thus, the Eucharist is intended to be reserved after the Good Friday liturgy only for Communion to those who are dying, not for "solemn" or

public adoration.

QMy daughter's morality teacher told her class that if a woman cannot have children, she cannot marry in the Catholic Church or have her marriage blessed in the Church.

This upset many students. I can understand not blessing a marriage in which one of the partners does not want children. But why punish someone who may have already gone through a grueling disease or surgery, or has been born with a problem that makes her sterile? (Indiana)

AFor some reason, many Catholics and non-Catholics are confused about this area of Catholic teaching.

Your daughter's teacher is mistaken. Sterility, the inability on either the man's or woman's part to have children, is no obstacle to marriage.

One would think a little looking around would prove that. Thousands of couples, for example, marry in the Catholic Church when they are long past child-bearing age.

Part of the problem may result from confusing sterility and impotence. Sterility is an obstacle in the natural internal processes of generation that prevents conception of a child.

A woman who has had a hysterectomy, for example, or a man who produces no sperm, is sterile in the legal sense of the word.

Impotence, on the other hand, is the permanent inability to have sexual intercourse because of a physical or emotional defect in the man or woman.

Permanent and irremediable impotence is an impediment to marriage. Sterility is not.

As you note, an explicit intention not to have children is a different matter. In the teaching of our Church and (until recent times) in many civil law traditions, openness to at least the possibility of children is an essential element of any valid marriage.

The Catholic Code of Canon Law, Nos. 1084 and 1101, outlines these regulations. †

My Journey to God

Stumbling through Lent

Here we are again, Lord, running toward Easter, stumbling through Lent, your people intent on trying to be a little stronger, a little better, more willing to accept a loss or a cross without whimpering.

Lord, we pray for each other, especially those among us crushed by pain and loss, crosses that pin them helplessly against your heart, full of grief, unable to see where they are. Their Lent is so real, not the giving up of any foolish thing, but the giving in to your will with weeping.

The rest of us would only seem to play at penitence, but, Lord, our small gifts are gathered at a cost so they may be a little worthy.

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



We pray you will take them, our small sacrifices of love, our silences, our little, sad hearts, the way our mothers did when we were kids and put the summer dandelions into their hands.

We're running, Lord, at your call. Hold out your hands and smile at us before we fall.

By Sandra Marek Behringer

BROTHER

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retreats, workshops and missions or who take teaching assignments in other institutions. Many use monastery vehicles in their ministries as chaplains and pastors.

"I couldn't keep track of all the cars without my computer," said the monk, who also takes care of the upkeep, insurance and taxes for the 71 cars and 27 trucks that the monastery owns.

Brother Kim is also the vestryman, buying the things that the monks require for

their personal needs. And he makes house assignments.

"There is not a whole lot of [free] time in my life," said Brother Kim. He said he would rather weave than do anything else.

He uses a computer-operated Dutch loom that a woman in Chicago left him in her will. For five years, a group of weavers from across the country has spent one week at Saint Meinrad.

"We spend the week sitting around and talking about weaving," he said with a smile.

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.) †



Benedictine Brother Kim Malloy displays a chasuble he made for the apostolic nuncio to wear during the liturgical celebration for Saint Meinrad's 1,200th birthday last July.



Brother Kim made this Nativity set for Saint Meinrad Archabbey Church.



As sacristan, Brother Kim takes care of the vestments at the archabbey church, including some old vestments such as this one from Switzerland, which was made in the 19th century.

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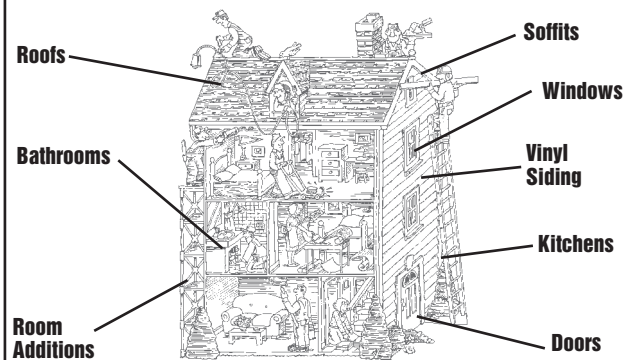
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CENTER

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pope has influenced society by tracing highlights of his life, from a 1976 stop in Washington to speak at The Catholic University of America, near the cultural center, through his first visit to Poland after he became pope. That visit, Bush said, was "when faith turned into resistance and began the swift collapse of imperial communism."

The president noted that the last leader of the Soviet Union called the pope "the highest moral authority on earth." He referred to the pope's visits to Manila in 1995, when more than 5 million people came to see him, and to Israel last year, "on a mission of reconciliation and mutual respect between Christians and Jews."

Bush received a standing ovation when he echoed the pope's challenge to society to adopt a "culture of life," which "is a welcoming culture, never excluding, never dividing, never despairing and always affirming the goodness of life in all its seasons."

He said a culture of life must make room for "the stranger," the sick, the aged and immigrants. "We must teach our children to be gentle with one another. We must defend in love the innocent child waiting to be born."

Bush also was interrupted by applause for his remark that society is "responsible to stand for human dignity and religious freedom wherever they are denied, from Cuba to China to southern Sudan."

Cardinal Maida said the center's founders hope it will "inspire and motivate, form and shape a whole new generation of Christian leaders who will bring their faith values to the marketplace and to all the professions."

He said he hopes visitors will experience a conversion of mind and heart and see how to put their faith into service and

action.

Earlier, Bush was given a brief tour of the cultural center by its director, Father G. Michael Bugarin, Cardinals Maida and Szoka and Washington Cardinal Theodore E. McCarrick.

After the speeches, Bush and Cardinal Maida together cut the red ribbon strung in front of the center's doors, as other cardinals in their formal red robes held onto their hats in a brisk March wind.

Cardinal Maida was the driving force behind the cultural center, which he originally envisioned as a sort of papal equivalent to presidential libraries. Its content has been expanded to incorporate exhibits about the history of Catholicism and other religions, art exhibits and ways for visitors to leave testimonials about faith, hope and service.

The 100,000 square-foot building on 12 acres near Catholic University cost \$60 million, which was raised through private donations.

Its highlights include such features as a 75-foot gilded cross, 89 bronze casts of hands collected from 24 countries visited by the pope and 38 works of art from the Vatican.

It was designed by architect Leo A. Daly of Washington. Its exhibits were developed by Edwin Schlossberg Inc. of New York, the firm headed by the husband of Caroline Kennedy Schlossberg. The Schlossbergs and her uncle, Sen. Edward M. Kennedy, D-Mass., attended the ceremony, along with many bishops, priests and religious, politicians, donors and supporters.

The center's directors say the new museum can accommodate 1,500 visitors a day; they hope to draw 500,000 people a year. It is open Tuesday through Sunday, and only on Monday when it is a holiday. Admission is \$8, with a discounted rate of \$6 for senior citizens. Children under age 3 are admitted free.

The grand opening program at the center grounds followed a celebration Mass at the nearby Basilica of the National Shrine of the



Washington Cardinal Theodore E. McCarrick finds a place to reflect before the grand opening of the Pope John Paul II Cultural Center in Washington March 22. He was sitting near an interactive exhibit that allows visitors to ring a set of electronic church bells.

Immaculate Conception. Several receptions and dinners to honor and thank the center's planners, donors and supporters also were held.

The evening before, Bush hosted about 60 bishops and other Church leaders for a reception at the White House.

He said the best way to honor the pope "is to take his teaching seriously, to listen to his words and put his words and teachings into action here in America."

Bush thanked the bishops as among those "who inspire and teach love and compassion and hope," and for their concern for the weak and suffering as well as for "making sure every child is educated."

Among those attending the White House reception were Cardinal Szoka, Polish Cardinal Franciszek Macharski, Cardinal Maida, Boston Cardinal Bernard F. Law, Baltimore Cardinal William H. Keeler, retired Washington Cardinal James A. Hickey, Cardinal McCarrick, papal nuncio

Archbishop Gabriel Montalvo, and Bishop Joseph A. Fiorenza of Galveston-Houston, who is president of the U.S. bishops' conference.

Also attending the reception were major donors and other members of the founding trustees of the cultural center.

Other Catholic leaders at the grand opening ceremonies included Bishop Wilton D. Gregory of Belleville, Ill., vice president of the U.S. bishops' conference; Bishop Bernard J. Harrington of Winona, Minn., chairman of the grand opening committee; and Dominican Father J. Augustine Di Noia, founding director of the center's intercultural forum.

(Information about the Pope John Paul II Cultural Center is available at the Web site www.jp2cc.org; by calling 202-635-5400; or writing to the center at: 3900 Harewood Rd., N.E., Washington, D.C. 20017-1555). †

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ABUSE

continued from page 1

women by priests, including rape, was a serious problem, especially in Africa.

The article cited five internal Church reports, several of which were presented at the Vatican, written between 1994 and 1998 by senior members of women's religious orders and a U.S. priest.

The article said some Catholic clergy have exploited their financial and spiritual authority to gain sexual favors from nuns, a situation facilitated by cultural subservience of women in some regions.

In Africa, where HIV and AIDS are rampant, young nuns are sometimes seen as safe targets of sexual activity by priests and other males, it said. In several extreme cases, priests have impregnated nuns and then encouraged them to have abortions, the article said. In one instance, a priest celebrated the funeral Mass for a nun he had taken for an abortion and who died during the procedure.

The reports cited did not name alleged abusers or victims and only once named a country-specific incident: a bishop in Malawi who dismissed the leaders of a diocesan women's congregation in 1988 after they complained that 29 sisters had been impregnated by diocesan priests.

In a joint statement March 21, the two main associations of men and women religious—respectively, the Union of Superiors General and the International Union of Superiors General—underscored their awareness of the problem and said they were taking concrete steps to address it. Sister Rita Burley, superior general of the Handmaids of the Sacred Heart of Jesus and International Union of Superiors General president, said the steps included tougher standards for admission into religious life, a focus on human development in formation, and resolution of specific cases of abuse.

In a Vatican Radio interview, Sister Burley said her union had been examining the question for at least three years.

The unions' statement said the great majority of the Church's 1 million nuns and 200,000 religious men faithfully and courageously witness the Christian message, a reality "which often in today's world 'never makes news.'"

MISNA, a Rome-based missionary news service, said that while the instances of sexual abuse "can and must not be denied or justified," they represent "a marginal phenomenon" in comparison to the "arduous and courageous work" of many missionaries, often in situations of great hardship.

The two main associations of U.S. religious—the Conference of Major Superiors of Men and the Leadership Conference of Women Religious—said they were "deeply disturbed" by the reports of sexual abuse by priests.

"In any culture or situation, those in power have an ethical responsibility not to exploit others for personal gains," they said in a March 22 statement.

While most people interviewed said the issue of sexual abuse of nuns was widely recognized in Church circles, some representatives of religious women active in Africa said they had never heard of it, including a senior member of the Missionary Sisters of the Holy Rosary, and Sister Adele Brambilla, head of the Comboni Missionary Sisters.

Father Bernardo Cervellera, director of Fides, the Vatican's missionary news service, said the problem was limited to sub-Saharan Africa and was related to negative cultural views there of women and the value of celibacy.

These are not cases of "psychopathic" violence against women, but instead a "cultural way of living" that is common throughout the region, he said.

A missionary priest in Tanzania told Catholic News Service that violations of celibacy vows, including consensual sex between priests and nuns, was so widespread that it stunted Vatican efforts in the mid-1990s to promote local candidates for bishops' nominations.

Part of the problem in Africa is the relatively high number of young unsupervised priests, who in the past would have had older Western missionaries as "mentors," a senior official of a missionary congregation said.

An African priest, Oblate Father Alexander Montanyane, in the southern African country of Lesotho, said another difficulty was a slippage in sexual values caused by the gradual disintegration of traditional African societies.

"The society's values are changing so much, and the new vocations are coming out of that society," he said.

One African priest in Rome criticized the publication of the reports and said they seemed to take for granted that celibacy was unworkable in African cultures.

In addition, while individual cases might be true, the reports' failure to cite specific names or locations undermines their credibility and harms the reputation of the African Church in general, said Father John Egbulefu, a theology professor at Urbanian University.

Father Henk C.J. Bonke, procurator general of the Missionaries of Africa, said sexual abuse of nuns by priests was not limited to Africa and even extended to the United States. He said several religious congregations had developed policies to guide investigations of alleged abuse. †

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Nigerian priest criticizes reports of sexual abuse of nuns

ROME (CNS)—A Nigerian priest in Rome criticized the mid-March publication of reports of sexual abuse of nuns by priests, mainly in Africa, as offensive and potentially damaging to the African Church.

While individual cases cited might be true, the reports' failure to name abusers and victims—and often even countries—undermines its credibility and harms the reputation of the African Church in general, said Father John Egbulefu, a professor of dogmatic theology at Rome's Urbanian University.

Equally disturbing, the reports appeared to take for granted that celibacy is a failed project in African cultures, he said in a March 23 interview.

A mid-March article in the *National Catholic Reporter*, a U.S. weekly, cited five confidential Church reports, written between 1994 and 1998 by senior members of women's religious orders and a U.S. priest, that warned of sexual abuse of religious women by priests, including rape.

The Vatican, in apparent response, acknowledged March 20 that it was aware of the problem and said it was working with bishops and religious orders to address it.

Father Egbulefu said instances of clerical sexual misconduct in Africa should not come as a surprise, given that Christianity arrived just a century ago and that celibacy was not part of the culture.

He said he was personally aware of specific cases and had even recently confronted an African priest living outside his vows in Rome.

But the value of celibacy had already begun to take root in Africa, he said, and was faithfully lived by many African priests.

"It is not true that our continent is a place where people are incapable of living celibacy," he said.

"Celibacy has come to stay. It has been engrafted into our culture. Look at me, I am 51 years old and there are many of my type who are virgins," he said.

Father Egbulefu said he thought the reports' authors unfairly singled out the African Church as a focus of sexual problems. The injustice was particularly grave, he said, because Africans have little voice on the international stage and no way to defend themselves. †

LORI

continued from page 3

religious order founded by Mother Teresa, plan to open a convent in Bridgeport in coming weeks.

"Together we reach out in love as we work among ourselves, with our partners from other faiths, and with our elected officials to build a culture of life, a society that truly respects the dignity and worth of each human life from the moment of conception to natural death," Bishop Lori said.

In addition to being greeted with applause during the opening procession, Bishop Lori received a standing ovation after taking his seat in the cathedral. That seat had been vacant since Bishop Lori's predecessor, then-Bishop Edward M. Egan, was transferred to head the Archdiocese of New York last June.

Diocesan faithful also welcomed the recently elevated Cardinal Egan with loud applause as he participated in the procession at the installation Mass.

In addition to Cardinal Egan, other prelates at the installation and Mass of thanksgiving included Cardinal Bernard F. Law of Boston; Cardinal William W.

Baum, the former archbishop of Washington who now heads the Apostolic Penitentiary at the Vatican; retired Cardinal James A. Hickey of Washington; and Cardinal Theodore E. McCarrick, the new archbishop of Washington.

Archbishop Gabriel Montalvo, the apostolic nuncio to the United States, read the proclamation from Pope John Paul II, naming Bishop Lori head of the Bridgeport Diocese.

"We pray that, like St. Joseph, [Bishop Lori] shows himself a wise and just servant," the apostolic nuncio said. Earlier, Archbishop Daniel A. Cronin of Hartford welcomed Bishop Lori to Connecticut.

Joining the cardinals for the installation Mass were 45 bishops and hundreds of priests and deacons, including Archbishop Daniel M. Buechlein and Msgr. Joseph Schaedel, archdiocesan vicar general.

At a press conference the evening before the installation, Bishop Lori noted he "always wanted to be a priest."

The bishop credited Cardinal Hickey for teaching him to be thorough, and to center his life on prayer. "Cardinal Hickey taught me to be prayerful. No matter how challenging the day [was], the cardinal always began the day in prayer," Bishop Lori said. †

LIFE

continued from page 3

accused of," she said, "is that when we lose, Christians give up and go home. And when we win, Christians give up and go home. But we have stood firm [in the pro-life movement]. We have fought hard. But now it's time to take the land. Now is not the time to go home. It's time to work like we have never worked before, and to pray unceasingly [to end abortion]. With God, all things are possible."

Holding up a color photograph of an unborn baby in the womb, Folger said, "The only question we need to ask ourselves in this debate is, 'Is this being in the womb a human being or not?' I asked a little girl in a stroller, 'Honey, what is this a picture of?' And she said, 'Baby.' Isn't it interesting that a 2-year-old could recognize what the courts can't figure out, the media doesn't know and the legislators are in doubt about?"

"Once a woman is pregnant, she already has a child," Folger said. "The choice in this issue is whether that child is going to be a live child or, through the torturous methods of abortion, a dead child."

Ohio was the first state to ban "brain-suction abortion," Folger said. "That's what we called partial-birth abortion because it's a pretty accurate description of what happens."

As a result of the Congressional debate on partial-birth abortion, she said, "the American people have gotten a glimpse at the brutality of abortion, and they don't like what they see. The opinion polls that have been done have shown that we have gained between eight and 10 points, no matter what poll you look at and no matter where it was done. The American people do not agree with killing children during delivery."

In coming years, Americans will have opportunities to put pro-life justices on the Supreme Court "so that we can in our lifetime see the return of protection for the unborn," she said. "But we need to be ready.

We need to be vigilant. We have the truth that will prevail.

"A priest friend of mine told me, 'The only ability you need to serve God is availability,'" Folger said. "If you will make yourself available to God, he will use you. I think God sometimes shows us, gives us, just a little bit of an insight to what he is doing through us so that we'll keep going. There is one other critical element, and that is love. And love conquers all."

There's an easy way to tell the pro-life services from the abortion services listed in the Yellow Pages, she said. "If you see any reference to [credit cards] or money, that's abortion. Our services are free. I think that speaks more loudly and clearly about who it is that cares about women."

"The only choice that goes with abortion, that those in the abortion mills are offering women, is the choice of a dead child," Folger said. "Let me take a survey. Does anybody know of a single home for unwed mothers run by Planned Parenthood or NARAL [National Abortion Rights Action League]? Women deserve more than a solution to their crisis pregnancies that results in dead children."

"The devil is a liar," she said, and abortion is "a lie that has given us 40 million dead children."

Thousands of women who have had abortions are now speaking out, she said, "telling the courts that abortion is not good for women," to try to overturn *Roe v. Wade*, the Supreme Court decision that legalized abortion in 1973.

Pro-life supporters serve God, "who said he came to give us life and give it to us more abundantly, who said he has a plan for our lives, who gives us hope and a future," Folger said.

After accepting the Charles E. Stimming Sr. Pro-Life Award, Tom Pottratz told the gathering that pro-life supporters have been "engaged in a war for the heart and mind and soul of America, particularly in our youth."

"That's what encouraged me to begin the [archdiocesan] youth trip to Washington,

D.C. [for the March for Life six years ago]," he said. "I know our cause will win. The first year, in 1996, we struggled to fill four buses with 185 students. Each year, it has continued to grow, and this last January more than 600 students, just from the Archdiocese of Indianapolis, traveled to Washington."

More than 300,000 people participated in the March for Life, Pottratz said, which has become a youth crusade.

"Fully two-thirds of those 300,000 [marchers] were under 25 years of age," he said. "The enthusiasm of these young people as they marched along Constitution Avenue, praying, singing and cheering for life, was truly awe-inspiring. We cannot fail to be heartened knowing that our youth have become aware of the fact that one-third of their generation has been destroyed by abortion. They now realize that and recognize the fact that they must be a part of the resurgence of awareness of the value of each human life. I tell the youth, 'Don't ever be afraid to stand up and defend life because truth and life will prevail.'"

In his videotaped acceptance speech



Janet Folger, an author and director of the Center for Reclaiming America, tells pro-life supporters that abortion is a lie that has resulted in the deaths of 40 million babies.

from Washington, D.C., U.S. Rep. Mike Pence noted that, "A fundamental axiom of Western society is the belief in the sanctity of human life."

Pence asked the gathering to "work together through such faith-based organizations as Right to Life to bring an end to so many human tragedies." †

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SYMPOSIUM

continued from page 3

only borrow different types of spirituality, but in one person's lifetime there are shifts in a person's spirituality. What does that mean for training and how do we teach when we view spirituality as a moving thing?"

For the participants, there were no easy answers.

The symposium raised questions about how minorities were involved in the various surveys, and that the ages of the respondents didn't give a clear indication of the younger lay ecclesial ministers who are taking Church jobs.

Others were concerned about how individualism was described when lay ecclesial ministers reported seeing their relationship as God and me, rather than a communal bonding as those in religious orders.

"There's this consumer culture," said Terrance Tilley, chair of religious studies for the University of Dayton. "There's Zen one day, Benedictine the next, then Jesuit. Spirit and prayer is a practice and we've got some who consume and some who produce. I think the practice of spirituality is overlooked in a consumer society."

Surveys also showed that lay ecclesial ministers are more active in their ritual and personal devotional practices than lay people as a whole.

That particularly concerned speaker Michael Downey, who questioned the validity of assuming that the spirituality of a layperson is different from that of the clergy, professed religious and lay ecclesial ministers.

Although research indicates there is a difference in practices of spirituality between laity and lay ministers, he doesn't believe it is in the Church's best interest to focus on that or to assume that the spirituality of a layperson is different.

"The symposium has focused on the difference of what a [lay ecclesial minister] is rather than commonalities they share with lay people and other ministers [especially the ordained]," said Downey, a professor of systematic theology and spirituality at Saint John's Seminary in Camarillo and the theologian for the Archdiocese of Los Angeles.

He urged participants to reflect on what they mean by using terms, such as *spirituality*.

One common thread running through the surveys was that lay ecclesial ministers' spiritual practices vary, that they have little time to reflect on their spiritual lives and that married lay ecclesial ministers are concerned with balancing family and ministry roles.

The surveys reported that lay ecclesial ministers said their most common practices are attending Mass weekly, and Bible and spiritual reading, said Jim Davidson, a distinguished visiting professor of religious studies at the University of Dayton, who conducted one of the surveys for Saint Meinrad in 2000.

His survey, of people whose average age was 49 highlighted the fact that lay ecclesial ministers feel that their relationship with others and doing well in their work are important.

However, the forms of prayer they take aren't always traditional devotions, he said.

Little importance was placed on confession or traditional Catholic devotions such

as the Liturgy of the Hours or the rosary, he said. Other findings showed that they felt nurtured by the Church but had no concern about the disappearance of long-held Catholic practices.

The survey did not interpret what they meant by the disappearance of long-held Catholic practices.

However, the disappearance of traditional practices wasn't what many were seeing with younger students.

"The survey results aren't bearing that out now," said John Carano, director of campus ministry for the Diocese of Belleville, Ill. "There is a different group coming in."

Carano said 15 years ago students had more interest in protests and social justice issues.

"Now I can ask who wants to go protest and I get about three students," he said. "But I can get about 30 students together to pray the rosary after Mass."

In California, Franciscan Sister Paschal Hocum, director of spiritual formation for lay students at the Franciscan School of Theology in Berkley, is finding the same trend.

"I am finding more devotional practices," said Sister Paschal.

She attributes some of that to ethnic cultures, such as the Hispanics, who have tight family units.

While devotional practices are common, students also embrace other forms of spirituality such as social justice issues, she said.

The average age of students is also younger, with more coming right after college, instead of being in their 40s as in years past, she said.

One surprising finding was that lay ecclesial ministers did not report feeling

an absence of God or growing closer to God through suffering.

"If our lives begin to fall apart in our ministry, then we are lost," said Louise Anne Pinette de Siller, the pastoral associate at MACC, a Mexican American Center for Hispanic Ministry in San Antonio.

"The fact that we aren't talking about God's absence [in terms of people still believing but not feeling his presence] is a key interpretation of becoming Christ-like," she said. "We have to know what to do when there is a crisis in faith. It's part of the journey, and it doesn't seem we know that it's a way of holiness for everyone."

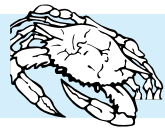
Lay ecclesial ministers who are Native American or African-American reported that suffering and the absence of God helped them grow in their spiritual lives.

While those attending were trying to figure out how to incorporate spiritual formation into learning programs, they also said it's important to realize "spirituality isn't a practice but an attitude of heart."

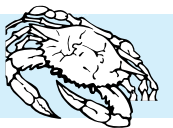
"Our people have no more time to learn practices and more prayers. They already do so much," said Janet Schlichting, director of the graduate ministry program for lay students at Ursuline College in Cleveland. "What they need is to find out about themselves and self-awareness. When they are allowed in groups to talk and tell their stories with theological reflection, they grow in awareness."

Other findings were that gender, Catholic school education, martial status and whether someone is born Catholic or joins the faith later has little to do with producing different patterns of spirituality.

Also, lay ecclesial ministers who are married are less likely to be attached to any one spirituality, unlike religious orders and single people, the surveys reported. †



Lenten Dining Guide





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Lenten penance services are set around the archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

April 1, 2 p.m. at St. Denis, Millhousen
 April 1, 4 p.m. at St. Maurice, Napoleon
 April 5, 7 p.m. at St. Lawrence, Lawrenceburg
 April 6, 7 p.m. at St. Mary, Greensburg

Connerville Deanery

March 31, noon at St. Mary, Richmond
 April 2, 7 p.m. at St. Elizabeth, Cambridge City

Indianapolis East Deanery

April 1, 4 p.m. at St. Bernadette
 Saturdays during Lent, 4-5 p.m. at St. Rita

Indianapolis North Deanery

April 9, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

April 8, 4 p.m. at St. Jude

Indianapolis West Deanery

March 30, 7 p.m. at St. Thomas More, Mooresville
 April 1, 2 p.m. at Holy Trinity
 April 5, 7 p.m. at Holy Angels
 April 8, 2 p.m. at St. Anthony

New Albany Deanery

April 1, 7 p.m. at St. Joseph Hill, Sellersburg
 April 1, 7 p.m. at St. Mary, Lanesville
 April 4, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 April 5, 7 p.m. at St. Paul, Sellersburg
 April 5, 7 p.m. at St. Mary, Navilleton

April 5, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
 April 8, 7 p.m. at Holy Family, New Albany

Seymour Deanery

April 3, 7:30 p.m. at St. Joseph, Jennings County
 April 5, 7 p.m. at St. Bartholomew, Columbus

Terre Haute Deanery

April 3, 1:30 p.m. at Sacred Heart, Terre Haute
 April 5, 7:30 p.m. at St. Benedict, Terre Haute
 April 8, 6 p.m. at St. Patrick, Terre Haute
 April 9, 7:30 p.m. at St. Margaret Mary, Terre Haute †

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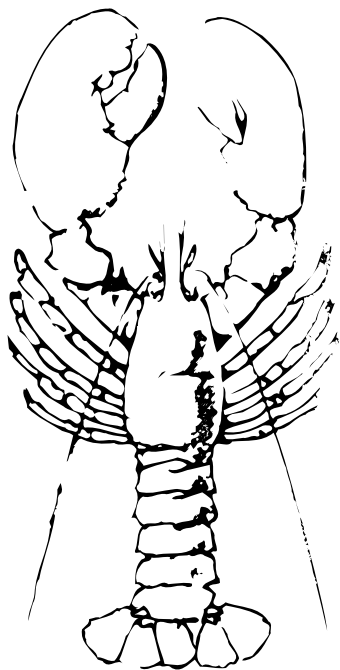
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The Active List

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

March 30

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

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Six-week adult education series, "Catechism of the Catholic Church," 7:45-9 p.m., no pre-registration required. Information: 317-291-7014.

Little Flower School, basement, 1401 N. Bosart St., **Indianapolis**. Fish fry, 4:30-8 p.m., dinner \$5, children's menu. Mass 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Rosary followed by Stations of the Cross, 7 p.m.

March 31-April 1

Oldenburg Academy, 1 Twister

Circle, **Oldenburg**. One-act play, "The Last Supper," 7:30 p.m.

April 1

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Vespers, Benediction, Lenten reflection, "Self-Denial," Father Harry Tully, 7 p.m. Information: 317-351-1701.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Vespers (evening prayer) each Sunday through Easter, 5 p.m.

St. Francis Xavier Church, Hwy. 31 and Hwy. 160, **Henryville**. Smorgasbord, craft booth, 11 a.m.-1 p.m.

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Breakfast, proceeds to mission group trip to South Dakota, 7 a.m.-noon, free-will offering.

St. Mary Church, 415 E. 8th St., **New Albany**. Jerry Morin's concert and Medjugorje conversion story, 7-9 p.m., free-will offering. Information: 812-944-1942.

April 3

St. John the Evangelist Rectory,

126 W. Georgia St., **Indianapolis**. Mass, 12:10 p.m., Scripture discussion, 12:40-1:15 p.m. Information: 317-635-2021.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Fifth in series, Father John Maung, "The Passion and Death of Jesus," 7-8:30 p.m. Information: 317-351-1701.

April 4

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Spirituality and Spaghetti," adult religious education, "How the Catholic Church Is the Same and How It Is Different From Other Churches," 6 p.m., free-will offering. Information: 317-636-4478.

St. John the Evangelist, 126 W. Georgia St., **Indianapolis**. Lenten organ recital, 12:40 p.m. Information: 317-637-3941.

April 5

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

Holy Name Parish, Hartman Hall, 21 N. 7th Ave., **Beech Grove**. Altar Society, annual spring rummage sale, 8 a.m.-3 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Ave Maria Guild, spring card

party to benefit St. Paul Hermitage, 11 a.m.-2:30 p.m., salads, desserts and beverages available.

April 6

Little Flower Social Hall, 1404 N. Bosart Ave., **Indianapolis**. Spring card party luncheon, \$6, 10 a.m.-2 p.m. Reservations: 317-357-3121 or 317-359-5717.

St. Augustine Home for the Aged, 2345 W. 86th St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, praise and worship, 7 p.m., Mass at 7:15 p.m. followed by healing service.

April 8

St. John Church, 331 S. Buckeye St., **Osgood**. One-act play, "The Last Supper," 7:30 p.m.

Recurring

Daily

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

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

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

Weekly

Sundays

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

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

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

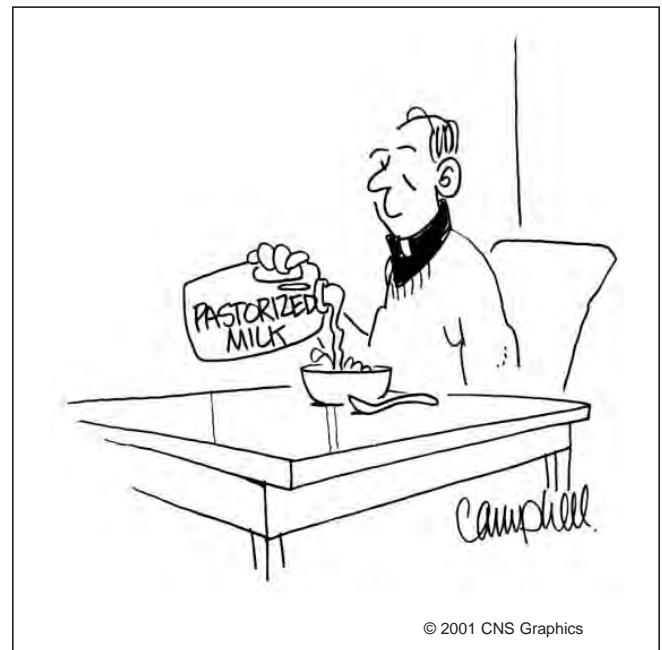
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

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

Mondays

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

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



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Tuesdays

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

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

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

Wednesdays

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

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

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

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

Thursdays

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

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

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

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

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

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

Fridays

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

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

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

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

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

Saturdays

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

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

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

Monthly

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

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

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

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

—See ACTIVE LIST, page 17

INFORMATION YOU CAN USE

ARCHDIOCESAN DIRECTORY AND YEARBOOK 2001

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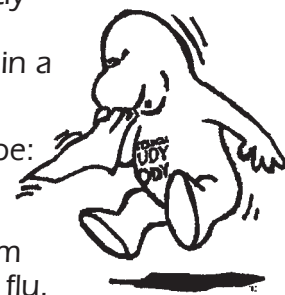
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The Active List, continued from page 16

Indianapolis. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

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

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

First Fridays

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

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

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

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

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

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

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

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

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

First Saturdays

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

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

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

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

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

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

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

Third Sundays

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

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

Third Mondays

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

Third Wednesdays

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

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

Holy Family Parish, Main St., **Oldenburg.** Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

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

Third Fridays

Blessed Sacrament Chapel,

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis.** Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

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

Third Saturdays

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

Fourth Saturdays

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



Romero anniversary

Enilda Amaya joins a procession marking the 21st anniversary of the death of Archbishop Oscar Romero March 24 in San Salvador. Amaya holds a portrait of the slain archbishop and a picture of her son, a seminarian who was also slain during El Salvador's civil war.

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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.

ADCOCK, Joan M. (Gerlach), 54, St. Luke, Indianapolis, March 24. Mother of Erin Adcock. Sister of Rosie Murphy, John "Jack" and Thomas Gerlach.

AVINO, Josephine L., 90, St. Bernadette, Indianapolis, March 8. Mother of Dolores Snider. Sister of Stella Brongel and Mary Falat. Grandmother of two. Great-grandmother of four.

BAKER, Louis, 74, St. Christopher, Indianapolis, March 9. Father of Debra Copeland.

BANE, Catherine, 67, St. Mary, Richmond, March 12. Mother of Jenny Sue Downing, Michael and Steven Bane. Sister of Patty Parasiso and Robert Limotta. Grandmother of seven. Great-grandmother of three.

BARRY, Edgar R., 90, St. Louis, Batesville, March 21. Father of Jo Ann Werner, Dolores, David, James, Michael and Thomas Barry. Grandfather of 15. Great-grandfather of 18.

BONOMO, Anna, 79, Sacred Heart, Clinton, March 18. Wife of Pete Bonomo. Mother of Judith Pointer.

BOWYER, Judith A., 58, Prince of Peace, Madison, March 16. Wife of Dennis Bowyer. Mother of Julie Ann Bowyer. Stepmother of Denise Harrell. Daughter of Helen Leach. Sister of Nina Luckett, Larry and Ronnie Dierkes. Step-grandmother of two.

BROOKS, Lois, 85, Holy Family, Richmond, March 12. Mother of Sharon Barger, Janet Bisson and Darlene Carter. Grandmother of seven. Step-grandmother of two. Great-grandmother of two. Step-great-grandmother of four.

BUCKEL, Ida B. (Mayer), 86, St. Roch, Indianapolis, March 8. Aunt of several.

BURTON, Mary Ellen, 73, St. Paul, Sellersburg, March 6. Mother of J. Craig Burton. Grandmother of nine. Great-grandmother of three.

CARTER, Magdalen E., 95, Holy Spirit, Indianapolis, March 6. Mother of Norma St. John, Bernard and Philip Kirch. Grandmother of 11. Great-grandmother of nine. Great-great-grandmother of three.

CASIELLO, Lorenzo, 73, Holy Family, Richmond, March 17. Mother of LuAnne Christofaro and Angela Harris. Grandmother of three.

CLIFFORD, Michael Steven, 41, Little Flower, Indianapolis, March 9. Son of Ruth (Baumann) Clifford. Brother of Pat Lathrop, Ann, John and Tom Clifford.

CORD, Loretta F., 75, St. Joseph, Shelbyville, March 18. Wife of Edward "Jiggs" Cord. Mother of Dee Ann Stader, Richard and Robert Cord. Sister of Patricia Siefert. Grandmother of six. Great-grandmother of three.

COURTNEY, Thomas S., 79, St. Mary-of-the-Knobs, Floyds Knobs, March 17. Husband of Mary E. Martin. Father of Theresa Anderson, Sharon Bartoff, Anna Landon, Mary, Joseph, Samuel, T. Allen and William Courtney. Brother of J.W. and William Courtney. Grandfather of 26. Great-grandfather of 26.

DAVIDSON, Chad J., 22, St. Maurice, St. Maurice, March 22. Son of Mary Ann and Paul Davidson. Brother of Angela Parmer and Jason Davidson. Grandson of Anna Mae and Clifford Ricke. Uncle of several.

DEAL, Martha M. (Johantgen), 91, Little Flower, Indianapolis, Feb. 22. Mother of Marianne Hess, Martha Lou Williams, Frank and J. Michael Deal.

DEARING, George R., 66, St. Jude, Indianapolis, March 9. Husband of Ada (Dale) Dearing. Father of Kathy Brunson, Jackie Crowley, Annette Gray, Mary Merrick, Ruth Whitaker and Robert Dearing. Brother of Pat Auman, Franciscan Sister Geraldine Power, Harry, Jerry and Victor Dearing. Grandfather of 12.

DEUBNER, Julia Ann (Earls), 62, St. Anthony, Indianapolis, Feb. 19. Mother of Janet Helton, Julia Wolfe, Carla, Howard, Keith and Kent Deubner. Sister of Lawcreea Lumpkin, Carole Napier and Howard Earls. Grandmother of 13. Great-grandmother of one.

DOUGHTY, Margaret A.

(Bauer), 76, St. Bernadette, Indianapolis, March 15. Mother of Nancy Davis, Mary Long and Arthur Doughty. Sister of Frank and Philip Bauer. Grandmother of nine. Great-grandmother of eight.

DWENGER, Bessie S., 84, St. Anne, Hamburg, March 12. Mother of Doris Biddle, Rita Feldhaus, Mabel Sunderhaus, Adolph, Donald, James, Robert, Thomas and William Dwenger. Sister of Ada Meister, Robert and Wallace Wirth. Grandmother of 30. Great-grandmother of 27.

DWENGER, Donald E., 59, St. Anne, Hamburg, March 22. Husband of Jean (Chrisman) Dwenger. Father of Mary Curran, Paula Duenne, Linda Flannery, Janet Mancarella, Deb Ostendorf, Dave and Steve Benz, Brian, Bruce and Wayne Dwenger. Brother of Doris Biddle, Rita Feldhaus, Mabel Sunderhaus, Adolph, James, Robert and Thomas Dwenger. Grandfather of 21. Great-grandfather of three.

DYER, Charles O., 78, St. Monica, Indianapolis, March 10. Husband of Rita (Queen) Dyer. Father of Carolyn Rigsbee and C. Gary Dyer. Grandfather of three. Great-grandfather of seven.

EDWARDS, Anna, 92, Holy Family, Richmond, March 7. Mother of Betty Davis, Shirley Eikenberry, Connie Maxel, Roberta Montoney and Joan Craver Weber. Sister of Catherine Behr, Mary Frances Krutel and Joseph Risk. Grandmother of 14. Great-grandmother of 19. Great-great-grandmother of one.

FENOGLIO, Aurora, 89, Sacred Heart, Clinton, March 13. Wife of Carlo Fenoglio. Sister of Lena Costa.

FRANCESCON, Cecilia M., 82, Holy Spirit, Indianapolis, March 8. Wife of Gino Francescon. Mother of Jeanette Poisel. Sister of Mary Meskan and Edwin Egnaczyk.

GEOFFRION, Marly, 86, Christ the King, Indianapolis, March 13. Mother of Michael Geoffrion. Sister of Elizabeth Tunison. Grandmother of nine. Great-grandmother of one.

GIROLAMI, Caterina M., 97, St. Michael, Greenfield, Feb. 17. Mother of Osvoldo and Remo Girolami. Grandmother of four. Great-grandmother of nine.

GOODKNIGHT, Carl D., 81, Mary, Queen of Peace, Danville, March 12. Husband of Wanda (Etherington) Goodnight. Father of Brian and Gregory Goodnight. Brother of Betty August, Carolyn Hobbs and Bryon Goodnight.

GURCHIEK, Margaret Mary, 80, Sacred Heart of Jesus, Terre Haute, March 5. Mother of Marianne DeSanto, Gary and Kevin Gurchiek. Sister of Robert Boerner. Grandmother of five.

HALAS, Mary L. (Kastner), 71, St. Anthony, Indianapolis, March 8. Wife of Charles O. Halas. Mother of Dennis Yates, Daniel, David and Donald Halas. Sister of Okel Johnson and Beverly Kastner McGovern. Grandmother of 12. Great-grandmother of four.

HAMMES, Leo C., 81, Christ the King, Paoli, March 8. Husband of M. Jeanette (Hiss) Hammes. Father of Teresa Duerk, Jane Hammes-Harvey, Dorothy Hutslar, Gerald and Philip Hammes. Brother of Clara Kovacs, Martha Shafer, Carlita, Charles, George, Fred, Henry and Peter Hammes. Grandfather of 12. Great-grandfather of one.

HANDORF, Della, 79, St. Louis, Batesville, March 19. Wife of Art Handorf. Aunt of several.

HAWLEY, John G., 63, Good Shepherd, Indianapolis, March 8. Husband of Candace Hawley. Father of Rhonda Skomp, Sandra and John Hawley. Brother of Kathy Kirk, Jackie Steder and Elvy Wilkey. Grandfather of four.

HYBARGER, Winona (Wheeler), 83, St. Michael, Indianapolis, March 13. Grandmother of three.

LONG, Mildred L., 83, Holy Family, New Albany, March 18. Mother of Sharon Long.

LUTGRING, John Andrew, 86, St. Michael, Charlestown, Feb. 1. Husband of Valetta (Griggs) Lutgring. Father of Tazi Marie and John Lutgring. Brother of Marie Franz. Grandfather of four. Great-grandfather of one.

McCAIN, Carolyn M., 53, Holy Family, New Albany, March 14. Wife of Fred McCain. Mother of Chris and Shane McCain. Daughter of Naomi and Thomas Brown. Sister of Barbara Berry, Rowena Knasel, Joyce Rufing, Luann Walls, Don Sr. and Frank Brown.

McINTIRE, Harry, 78, St. Michael, Indianapolis, March 2. Father of Fred McIntire.

MONTANI, Gaetano "Guy," 68, St. Jude, Indianapolis, March 15. Husband of Carolyn (Rasmusson) Montani. Father of Deborah Branch, Norma Hastings, Carol Henderson and Bob Montani. Brother of Jo Cecelia Bowers, Grace Johnson, Julie Kramer and Nick Montani. Grandfather of

13. Great-grandfather of 14. **MORRISON, Joseph A.**, 77, St. Christopher, Indianapolis, March 21. Husband of Sylvia M. (Jones) Morrison. Father of Dan, Richard and William Morrison. Grandfather of three.

MURRELL, Edna, 71, Holy Spirit, Indianapolis, March 16. Wife of Jack Murrell. Mother of Denise Farrell, Dianne Mitro, Jeannine Symmonds, Barry, Edward, Matthew, Michael, Robert and Thomas Murrell. Sister of Sarah Kendall, Geraldine Owensby and Charles Moore Jr.

OSBORNE, John S., 76, St. Michael, Indianapolis, March 12. Husband of Regina Osborne. Father of Kathleen Briley, Jeanne Foster, Karen Mauert, Jane Sullivan, David, John, Patricia and Steve Osborne. Brother of Jean Gill.

SPEARS, Marie, 80, St. Pius X, Indianapolis, March 11. Wife of Ralph Spears. Mother of Carol Derheimer, Charles and Claudia Spears. Sister of Mary Virginia Mathais and George Hartman. Grandmother of six.

SPECK, Agnes M. (Wyss), 88, St. Jude, Indianapolis, March 21. Mother of Mary A. "Jo" Class, Carole Grindstaff, Rita Klumper, Ruth, Virginia, Lawrence and Russell "Skip" Speck. Sister of Mary Ann Candler and Albert Wyss.

Grandmother of 21. Great-grandmother of 12. **THOMASON, Richard E.**, 71, St. Christopher, Indianapolis, March 17. Father of Cheryl Conces, James, Mark and Richard Thomason. Brother of Rita Williams. Grandfather of nine.

TREBING, Randel E., Sr., 82, St. Augustine, Jeffersonville, March 15. Husband of Norma Trebing. Father of Ann Landers, Randel Jr. and Robert Trebing. Brother of Estelle Bratcher and John Trebing. Grandfather of one.

VALLE, John J., 92, Sacred Heart of Jesus, Terre Haute, March 18. Husband of Wilma Martin Valle. Father of Karen Vanlandingham and Robert Valle. Brother of Marie Valle. Grandfather of five. Great-grandfather of three.

WATHEN, Richard B., 83, St. Augustine, Jeffersonville, March 14. Husband of Amelie Wathen. Father of Viola Sheehan, John and Richard Wathen. Grandfather of seven. Great-grandfather of two.

ZUBATY, George J., 81, Prince of Peach, Madison, March 17. Father of Theresa Dryden, Fran Hammond, George, John and Joseph Zubaty. Brother of Ann Robbins, Mary and John Zubaty. Grandfather of 12. Great-grandfather of one. †

Msgr. Thomas J. Clarke was a chancellor of Evansville Diocese

Msgr. Thomas J. Clarke, a former chancellor of the Evansville Diocese, died on March 16 at the St. Augustine Home for the Aged in Indianapolis. He was 92.

The funeral Mass was celebrated on March 22 at St. Benedict Cathedral in Evansville. A memorial Mass was celebrated on March 20 in the chapel at the St. Augustine Home for the Aged. Burial was at St. Joseph Cemetery in Evansville.

Msgr. Clarke attended Saint Meinrad Seminary and earned graduate degrees at The Catholic University of America in Washington, D.C.

He was ordained in 1934, and named a monsignor in 1953.

In 1945, he was named the first chancellor of the Diocese of Evansville, which was established in 1944. Described as the "architect" of the diocese, he served as a diocesan official for three decades, under three bishops, before retiring in 1973.

Msgr. Clarke also played a significant role in acquiring land for the establishment of the University of Southern Indiana in Evansville. He also served as the chaplain and director for the Council of Catholic Nurses at St. Mary Hospital in Evansville. A native of Indianapolis, his

first appointment was as an assistant pastor at St. Anthony Parish in Evansville. In 1952, he was named pastor of Sacred Heart Parish in Evansville. In 1957, he became rector of Holy Trinity Parish in Evansville.

He was appointed chairman of the Diocesan Insurance Commission in 1962. He served as director of Diocesan Operations until 1970.

After retiring from his diocesan responsibilities in 1973, he continued to serve as a judge for the Church's Indiana Province, Tribunal of Second Instance, which he had served for 40 years.

In 1980, he received an honorary doctorate from the University of Southern Indiana in Evansville. In 1981, he was named a knight commander in the Equestrian Order of Knights of the Holy Sepulcher.

Survivors include three sisters, Patricia DeVault, Daughter of Charity Sister Marillac Clarke and Daughter of Charity Sister Mary Joseph Clarke; and two brothers, Francis "Ted" Clarke and Paul V. Clarke.

Memorial contributions may be made to the Little Sisters of the Poor, St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †

Kathleen Toon Kelly was the mother of Father Patrick Kelly

Kathleen Grace Toon Kelly, the mother of Father Patrick J. Kelly, died on March 22 at the St. Augustine Home for the Aged in Indianapolis. She was 94.

The funeral Mass was celebrated on March 26 in the chapel at the St. Augustine Home for the Aged.

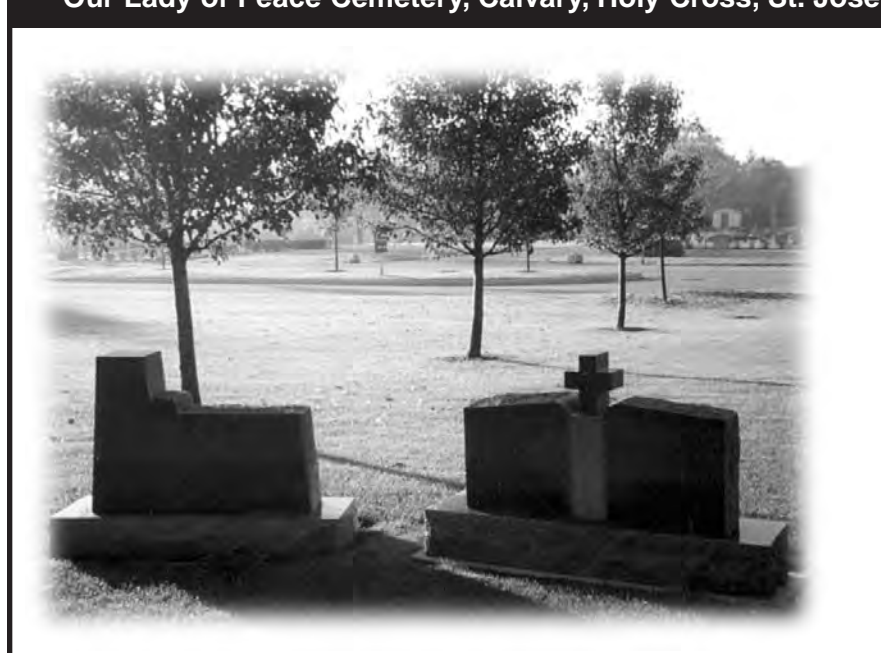
She was a registered nurse for 40 years, retiring in 1974. She had been the student health director at the St. Vincent School of Nursing, and also served on former President Lyndon B. Johnson's Council

on Aging. She also had served as an inspector for the state nursing home licensing board. She was a 1929 graduate of the St. Vincent School of Nursing.

In addition to Father Kelly, she is survived by a daughter, Mary Helen Kelly Godwin; a brother, Walter Toon; four grandchildren; and several nieces and nephews.

Memorial contributions may be made to the Little Sisters of the Poor or the St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, IN 46260. †

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Positions Available

St. Maria Goretti School
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St. Maria Goretti Catholic School, located in Westfield, IN, is currently seeking applicants for primary, intermediate and middle school teachers for the 2001-2002 school year. Our school serves students in K-8th grade, and has a total enrollment of 400 children.

We seek candidates that can contribute to our positive, spiritual learning environment and energetic faculty team. Qualified applicants will hold a current IN teaching license and Bachelor's degree in Education. Experience is preferred. Applicants are encouraged to email a current resumé and letter of interest to rneidlinger@iquest.net or mail to:

Principal
St. Maria Goretti School
17104 Springmill Road
Westfield, IN 46074

Director of Religious Education

A young, dynamic, growing, suburban parish is looking for a Director of Religious Education. Program serves over 800 students (3yr. old - 8th grade) and involves 60+ classes with over 100 volunteer catechists, aides and helpers. Staff includes a full time assistant and a department secretary. Preferred applicants should have previous experience as a DRE with strong administrative and organizational skills. Applicants should be available to start July 1. Please send resumé by April 25 to:
St. Elizabeth Ann Seton Church
Attn: Fr. Jim Shafer
10700 Aboite Center Road
Fort Wayne, IN 46804

Director of Annual Giving

Manages all aspects of annual giving for the Sisters of St. Benedict of Ferdinand, Indiana: personal solicitation, direct mail appeals, memorials, donor recognition, special events.

Position requires knowledge of fundraising software; good communication, marketing, relational, and organizational skills; ability to see larger picture and be innovative; some travel.

Send resume to Sister Rose Mary Rexing,
Director of Mission Advancement,
Sisters of St. Benedict,
802 E. 10th St., Ferdinand, IN 47532-9239,
or fax 812-367-2313.
No phone calls, please.



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Social Ministry Director

The Cathedral of Christ the King, located in a neighborhood area in Lexington, Kentucky, seeks a qualified individual for the newly created position of Social Responsibility Director. As part of a 10 member staff serving a parish of 2800 families and a parish elementary school, this individual will be responsible for coordination and evaluation of the Cathedral's developing parish social responsibility programs. Applicant must be a Roman Catholic in good standing and have experience in parish or community social action work, strong communication, organizational, and pastoral skills, and knowledge of Catholic social teachings. Send resumé with your authorized list of personal references and comments concerning your accomplishments and personal vision of parish social mission to The Cathedral of Christ the King, Attn: Chair SRC Search, 299 Colony Blvd., Lexington, KY 40502, or e-mail to bvrschell@aol.com. Deadline: April 15.

Director of Office of Religious Education Diocese of Joliet, Illinois

DESCRIPTION: Serve as leader and facilitator of the entire Diocesan Religious Education Office, its mission and work to articulate that mission, goals and objectives of the Religious Education Office. Take an active role in determining the resources and services needed to assist the local Church in realizing these goals.

QUALIFICATIONS: Masters in Religious Education or equivalent, experience in parish religious education leadership, wide variety with familiarity with Religious Education Office Mission.

FOR INFORMATION OR APPLICATION, CONTACT
Michael A. Svach, Director of Personnel
402 S. Independence Blvd., Romeoville, IL 60446-2264
Ph 815-834-4077 - E-mail msvach@dioceseofjoliet.org

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