



The Criterion

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Serving the Church in Central and Southern Indiana Since 1960

March 13, 1998

Indianapolis: Cathedral city for a century

By James J. Divita
Special to The Criterion

One hundred years ago this month, Pope Leo XIII looked out his Vatican window and contemplated the structure of the Church in Indiana. He had before him a document which, if approved, would officially change the name of the state's southern diocese from Diocese of Vincennes to Diocese of Indianapolis (it became an archdiocese in 1944).

Pope Leo was about to authorize a significant change. His predecessor Gregory XVI established the seat of a bishop at Vincennes in Knox County 64 years earlier. Vincennes was the traditional and historical heart of Indiana Catholicism. In 1732 the French Canadian military officer François-Marie Bissot de Vincennes established a fort/trading post at the spot where the buffalo crossed the St. Jerome (Wabash) River. The town that grew up around the post became the first permanent European settlement in Indiana.

The Jesuit missionaries who ministered there until the 1760s placed the Vincennes parish under the patronage of St. Francis Xavier, the great 16th century Jesuit missionary who evangelized Japan and other parts of Asia. The sacramental records of St. Francis Xavier parish date from 1749, making it the oldest congregation of any Christian denomination in this state.

In the early 1800s, the Wabash River town was ideally located as an episcopal city. Among Indiana's settlers along the Ohio River were Kentucky Catholics from the Bardstown area and German immigrants. The first parishes were organized in Daviess, Dearborn, Floyd, Harrison, and Jefferson counties, showing that Bishop Simon Gabriel Bruté could conveniently reach his people by river and road—as conveniently as possible in that day. Since most Catholics in northern Indiana were

Amerindians and dispersed, and since diocesan boundaries then included the eastern third of Illinois (with Chicago), Vincennes was truly in the center of Catholic population.

Dissatisfaction with the bishop's residence in Vincennes arose shortly after Pope Gregory separated the Illinois portion of the diocese and joined it to the new Diocese of Chicago (1843). Vincennes became a border town in its own diocese. Bishop Célestin de la Hailandière discussed the location of the episcopal seat in

a letter to his counterpart in New Orleans, La. He pointed out that other river towns like Madison and Lafayette were developing, but not Vincennes. The town which impressed him most was the new state capital, Indianapolis, which had a parish of about 300 Catholics. The bishop predicted correctly that someday it would be the episcopal seat. In 1845, only 11 years after the establishment of the diocese, Pope Gregory gave the bishop permission to move to Madison or Indianapolis when-

Catholic historical association meets March 27-28

The American Catholic Historical Association, founded in 1919, is meeting in Indianapolis for the first time on March 27 and 28. Almost 50 scholars will assemble in the Allison Mansion at Marian College to present research papers on a variety of topics related to the history of the Catholic Church in Europe and the United States. Registration for the two-day series without meals is \$40, but the interested public may attend a single session free of charge. For the complete program, visit www.marian.edu on the Internet, or call 317-955-6014. †

ever he wished.

Indianapolis was indeed a town with a future. Meetings of the legislature made it a lively place, at least for a few months every other year. The town was not located on a navigable river, but the National Road (present U.S. 40) reached Indianapolis in the 1830s. Canals were replacing rivers as means of transportation, and Indianapolis was located on the Central Canal. When canal building bankrupted the state (1839), railroads became the new means of transportation. The first line in the state ran between Madison and Indianapolis and was opened in 1847.

Ten years later, in 1857, at the request of Bishop Maurice de St. Palais (1849-1877), Pope Pius IX declared Indiana north of Vermillion, Parke, Putnam, Hendricks, Marion, Hancock, Henry, and Wayne counties a new diocese with the



Bishop Francis Silas Chatard, 1834 - 1918

episcopal seat in Fort Wayne. The Summit City was chosen because it was larger than other cities in the northern diocese at the time and was situated on three rivers, a canal, and along the New York-Chicago rail line. Fort Wayne was also located diagonally across the state from Vincennes, thus geographically balancing the original episcopal seat.

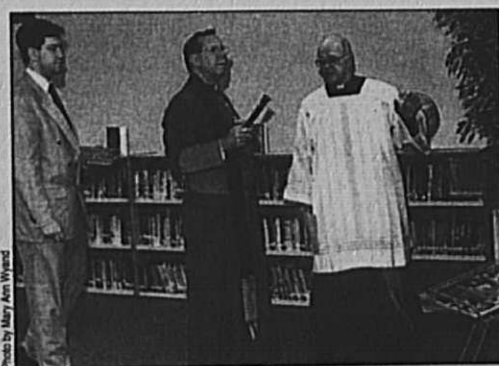
Soon Bishop St. Palais began to reside for short periods in Indianapolis. He realized that he could get around the diocese easier from the capital city because of its rail connections. When St. John rectory was constructed (1863), he must have thought of it as an episcopal residence, for his coat-of-arms was carved into the mantel of the large sitting room. When the present St. John the Evangelist Church was erected (1867-1871), he donated the stained glass window installed immediately above the high altar.

The bishop did not take up official residence in Indianapolis because, like Vincennes and Madison, it was located near the diocesan boundary. Also, until the Civil War, Indianapolis grew slowly. In 1840 the population of the Hoosier capital was half the size of New Albany and smaller than Madison; 20 years later, Indianapolis with 18,600 residents was the largest city in the state. By 1880, its population had increased to 75,000, 2½ times

larger than Evansville, the state's second largest city.

Bishop Francis Silas Chatard, who succeeded St. Palais in 1878, successfully petitioned Pope Leo to take up official residence in his diocese's largest city while retaining the title of Bishop of Vincennes.

See CENTURY, page 2



Blessing

St. Patrick parishioner Joe Etling (left) of Terre Haute accompanies Archbishop Daniel M. Buechlein and Msgr. Lawrence Moran, pastor, as the archbishop blesses the new school library and media center during the March 8 dedication. Etling is president of the parish council and co-chair of St. Patrick's Legacy of Hope from Generation to Generation campaign. See story on Page 9.

CENTURY

continued from page 1

The bishop's chair still stands in St. John's sanctuary, reminding us that this church functioned as pro-cathedral until 1906, when SS. Peter and Paul Cathedral was constructed on what was then the city's north side. The bishop might have hesitated to propose changing the name of the diocese because Indianapolis was hardly a center of Catholic population. When he moved into St. John rectory, Indianapolis had five parishes, but Evansville and Terre Haute had three each and Richmond, Madison, New Albany, Jeffersonville, and Vincennes each had two parishes.

By the late 1890s, the river towns stagnated or declined in economic importance while Indianapolis became an important commercial and industrial center. The city's population increased to almost 170,000 and Catholics were divided into eleven parishes (Evansville now had seven and Terre Haute had four). The bishop discussed the diocesan name change during his trip to Rome (1887) and with other midwestern bishops. Pope Leo pressed his Fisherman's Ring seal to the apostolic brief on March 28, 1898. Three weeks later, on April 22, Bishop Chatard promulgated the brief at a meeting of the city's priests in SS. Peter and Paul rectory, and a few days later every priest in the diocese was notified of the pope's action.

In Vincennes news of the apostolic brief was received with regret; however, the Diocese of Vincennes was not forgotten. St. Francis Xavier, the patron saint of the old cathedral, remained the patron saint of the renamed diocese. In 1995 Pope John Paul II revived the names of a dozen former dioceses in the United States to be used as titular (honorary) sees. One of the names was Vincennes, but no appointment of a bishop has yet been made.

Good communication and accessibility already were vital to the diocese in Bishop Bruté's time. Ease of transportation is a diocesan lifeline, ensuring contact between parishes and the bishop and between the bishop and his priests and people. The arguments Bishop Chatard presented to Pope Leo for making Indianapolis the episcopal seat are still valid. About 30 percent of the parishes in the archdiocese are concentrated in Marion County; furthermore, Archbishop Daniel M. Buechlein, by utilizing Interstates 65, 70, and 74, parallel to those rail routes of yesteryear, has easy access to every corner of the archdiocese. †

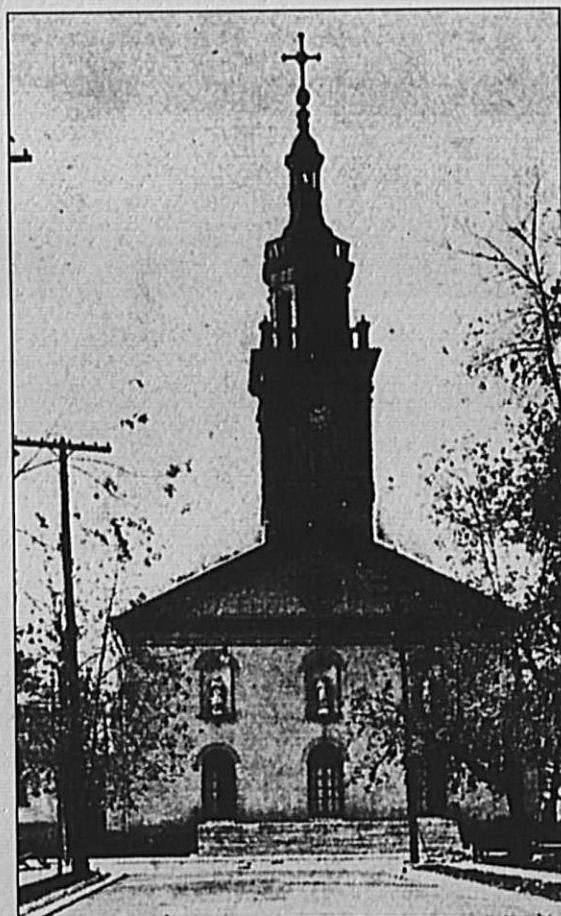
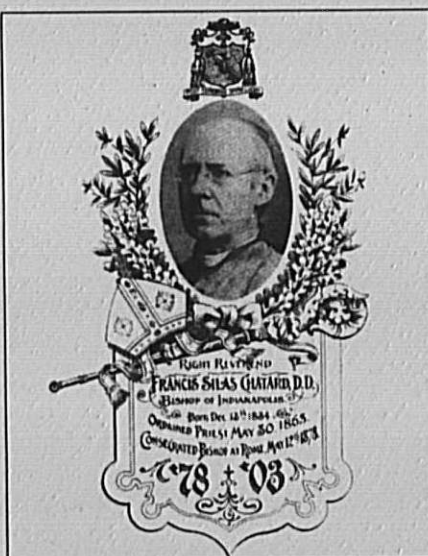
James J. Divita, Ph.D., is professor of history and chair of the Department of History and Political Science at Marian College in Indianapolis. He has written extensively about the history of the Archdiocese of Indianapolis and many of its parishes.



Basilica of St. Francis Xavier, the "Old Cathedral" in Vincennes, oldest Catholic church building in the state, a century ago. Note the bishop's chair to the right of the second pillar on the left. The sanctuary floor was raised in 1840 to accommodate a bishops' crypt. The four bishops of Vincennes—Bruté, Hallandière, Bazin and St. Palais—are buried there.

Closing Mass scheduled for conference

Archbishop Daniel M. Buechlein will concelebrate Mass with priest-historians and archdiocesan clergy to close the meeting of the American Catholic Historical Association at 4 p.m. on Saturday, March 28, in the Chartrand Memorial Chapel at Marian College in Indianapolis. All are welcome to attend this Mass, which also marks the centennial of Pope Leo XIII's renaming the Diocese of Vincennes the "Diocese of Indianapolis." †



The Old Cathedral as it appeared in the 1920s.

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Pro Ecclesia et Pontifice Award Recipients

Jim Magee always tries to help the Church

By Margaret Nelson

Jim Magee considers his greatest success to be the archdiocesan "Making a Difference" campaign, in which he and others raised nearly \$1.5 million to fund financial aid programs for families of students in center-city Catholic schools.

His dedication to this and other archdiocesan efforts is only part of the reason Magee received the *Pro Ecclesia et Pontifice* (For the Church and the Pontiff) award from the hands of Archbishop Daniel M. Buechlein on Jan. 18.

Magee grew up in Martinsville. "I came from a very devout Irish Catholic family," he said. The Catholic part of his family consisted of his dad, an older brother and a sister, "all active in the Church."

Father Charles Sexton was the priest at St. Martin of Tours while Magee was growing up.

After high school, Magee went to work for an insurance company, where he met a co-worker, Peggy Moore.

"The company was sold to a bank, so I started to work in the banking business," he said. "I have been in the financial business ever since."

Magee worked his way through the University of Indianapolis, where he has served on the board of trustees. He still teaches there. Last year, he received an honorary doctorate of humanities from the university.

He married Peggy, and they have three children, two girls and one boy. The family has belonged to Our Lady of the Greenwood Parish in Greenwood and St. Barnabas Parish in Indianapolis. When they moved to the north side of the city, they became active at St. Pius X, where they are now members.

"My wife and I are pretty active in the Church and the archdiocese," Magee said. That includes his membership in the Knights of Columbus, Msgr. Downey Council. Peggy is busy in the Catholic Social Services' Crisis Center.

"I always try to do what the archbishop asks me to do," said Magee. "I was always taught that in this locale, the archbishop is the vicar of Christ. I should do, not only what a priest asks me to do, but definitely what the archbishop asks."

"That's what keeps me busy," he said. "I'm not afraid to refuse; I want to do those things."

After completing an advanced management program at Harvard Business School, Magee rose to the rank of president of Merchants National Bank in Indianapolis. He served in that position for several years. After Merchants became National City Bank, he became chairman of the board of Educational Financial Services, Inc.

The five-story EFS building is visible south and west of E. 86th St. at Keystone Ave. in Indianapolis. Magee is chairman of the board and a director of EFS. His wife is also a director. They are the company's largest shareholders. Their son is a manager there.

Health challenges

"With my health the way it is, I plan to perhaps retire later in 1998 or early 1999 so I can spend more time with my family, especially my grandsons," said Magee.

Four years ago, he had a physical examination and the doctor told him he was so healthy he'd "live to be 100." Six months later, he was diagnosed with a brain tumor.

Magee had successful surgery. He thinks his physicians at St. Vincent Hospital were the best he could have found anywhere. But the treatments caused burning that indirectly hinders

his mobility. The couple is exploring new medical techniques that might help him regain his strength.

Family

"I have two grandsons, Patrick and Jim," he said. "They are the children of my son, Patrick, and his wife. They keep me going. They are reasons to stay alive."

"Peggy and I can do some traveling," he said, explaining that he has traveled the world, but would like to see more of the United States when he retires.

Other ways Magee has "kept busy" include taking leadership to help his parish exceed its goal in the archdiocesan United Catholic Appeal. He has served as vice chair of the Catholic Community Foundation, Inc. (CCF) board of trustees and chair of its development committee. (This foundation promotes the use of endowments and planned giving to provide funding for parishes, schools and other institutions of the archdiocese.)

About the "Making a Difference" campaign, Magee said, "Dan Elsener and I called on businesses in Indianapolis to help get financial support for Catholic schools. They were without adequate funds. And people were willing to do that because the schools were highly-regarded. They produced good students and most went on to college."

"It is very important to business leaders to keep these schools going—and going financially," he said.

Elsener said of Magee, "He's probably the most gracious, generous man I've met in my service to the Church. If any one person was most significant in our efforts to get business and community leaders to give to the center-city schools, it is Jim Magee. He's a tremendous guy."

"It was the effort of the archdiocesan development staff and several business leaders, including myself," Magee said.

"My wife and I laugh at that saying, 'Whatever you give, you'll get back 100 times.' Right now I need all the help I can get," Magee said.

He explained that Peggy is also from an Irish Catholic family. "She and I feel good when we help out at church. We always have and always do. The Church is a big part of our family."

"It's the way we were raised," said Magee. "At this point, we don't try to figure out why we shouldn't help, we try to figure out why we should."

Magee said he'd been involved in other development work, not only for the Church and the University of Indianapolis, but for the Indiana Cancer Society, "for obvious reasons."

He headed the "very successful" development and fund-raising effort for the Indianapolis area's campaign for the American Cancer Society.

Blessings

He calls his wife, Peggy, "a good partner. I couldn't make it without Peggy—not only because of the things she helps me do, but when I get a little down, I get a sermon from Peggy—though it's not preaching," said Jim Magee. "She does not 'beat' on me, but she urges me to change my attitude. It helps. The rest of the family is the same way. But she's there with me every day."

"The good Lord has been awfully good to me," he said. His "prayer line" is important to him. It includes his employees, friends in the country, people in the Church and family.

"Prayer is very powerful," said Magee. "Peggy and I pray a lot. God has been good to me. He's kept me alive. My agenda and his aren't the same, but I'll accept his."

"My mind is still good," he said. "I



At a Jan. 18 ceremony, Archbishop Daniel M. Buechlein presents the *Pro Ecclesia et Pontifice* honor to Jim Magee as his wife, Peggy, looks on.

can still run the company. I can still see. I can hear. A lot of people are much worse than I am.

"The archbishop asked me to do some things to help the Journey of Hope 2001," said Magee. "If I've got him on my side, I can't lose."

"My spiritual director is Msgr. Joseph F. Schaedel. When I don't feel good I say, 'I need a shot of Schaedel.' He's gotten to be a close friend of me and my family."

People from Magee's company—Catholic and non-Catholic—came to the *Pro Ecclesia et Pontifice* ceremony. It

meant a lot to him that they attended, as did many members of his family—his wife, children, brother, sister, nieces and nephews and cousins.

"Regarding the papal honor, I have received other awards. But that probably was the highlight of my life," said Magee. "You don't receive something from the pope and not hold it in the highest regard."

Magee said, "I told the archbishop, 'I wish my father could have been here.' He answered, 'He was.'"

"I was awfully pleased. I hope I deserve the honor," said Magee. †

Answering the call

"What a surprise when I discovered that my supervisor was a nun!"

Registered nurse Faith Fredette believed God brought her to Indiana for a reason, but didn't know why—until she made a joke with her supervisor about becoming a nun. Faith accepted her supervisor's invitation to Mass at Our Lady of Grace Monastery. Her supervisor just happened to be a Benedictine sister. Through prayer, Faith realized that she had found her new home.

"I love the Benedictine way of life. I have been given a great gift from God: the people God brings into my life. God makes no mistakes. I realize how important it is to let go and let God. It is the only way."

Every day, Catholic men and women like Faith respond to God's call in faith and humility. Please support their devotion and vocations in your actions and prayers. And if you believe God may be reaching out to you, call Father Paul Etienne at (317) 236-1490 for information about vocations.



Faith Fredette





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Editorial

Why human cloning is immoral

There has been a protest against the possibility of cloning a human being—creating another human being with the exact genetic makeup as another person—ever since Chicago physicist Richard Seed said that he is ready to do so. Both President Clinton and Congress have condemned cloning and the president submitted to Congress legislation called the Cloning Prohibition Act of 1997.

That legislation, though, doesn't go far enough. It's not a complete ban, but only a five-year moratorium. And it doesn't ban the process of cloning human embryos, but only prohibits the transfer of cloned human embryos into a woman's womb. It would still permit the making of cloned human embryos so long as they are then permitted to die in the laboratory. And after the five-year moratorium, the National Bioethics Advisory Commission would review whether cloning is then "safe for use in humans."

Even the language of the legislation shows that its authors don't consider human embryos to be human beings. It would still permit the making of human embryos through "somatic cell nuclear transfer" (the cloning process used to create Dolly the sheep) but would prohibit "introducing the product of that transfer into a woman's womb or in any other way creating a human being."

During the debates over cloning we hear that cloning is immoral, but we seldom hear why. Here are some of the reasons from the point of view of Catholic doctrine:

1. Cloning entirely separates the propagation of children from the act of

sexual intercourse, the process by which God intends the creation of human beings. The Church condemns both methods that permit sexual activity without the possibility of generating children, such as artificial birth control, and those that permit the generation of children without sexual activity.

2. In the process of cloning, many embryos have to be destroyed. When those embryos are human, this is equivalent to aborting numerous human beings. It's true that human embryos created in laboratories, through the uniting of male sperm and female eggs, are being destroyed today with regularity in fertility clinics, but that doesn't make it morally right.
3. The attempt by a human to create another human in his own image and likeness is usurping God's prerogative. God is the author of life; life is his gift. Humans have no right to assume godly powers.
4. The attempt to create a "double" offends the dignity and sanctity of each individual person to his own identity.

President Clinton's rhetoric in denouncing cloning has been right on target. He promised to "reaffirm our most cherished belief about the God-given individuality each person possesses." His proposed legislation, though, is not strong enough. We must make sure that Congress strengthens that legislation to ban all human cloning, and not just for five years.

—John F. Fink

Seeking the Face of the Lord

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



All Christians are called to be saints

Christ didn't say that his call to holiness would be comfortable! Nor did he say that his call to holiness was for a few Christians who would take his teaching to heart. Every baptized Christian is called to be a saint!

At Easter, when we renew our baptismal promises, we affirm our call to holiness. Lent is a good time to take a look at how we are living Christ's call to be saints.

The Second Vatican Council's document on the Church (*Lumen Gentium*, 11) states: "All the faithful, whatever their condition or state — though each in his own way — are called by the Lord to that perfection of sanctity by which the Father himself is perfect."

Once in a while someone will ask, "Why do you always ask for us to pray for vocations to the priesthood and religious life? What about every Christian's vocation?"

My emphasis on the call to priesthood and religious life in my request for prayers is based on the reality that there is less response to God's call to priesthood and religious life in recent times. In too many instances when it seems likely that someone has a special vocation in the Church, he or she says "as long as I am a 'good Catholic' in the world, I needn't pursue the extra nudge God gives me." In other words, these days, to speak of priesthood and religious life along with the universal Christian call to holiness becomes a wash for some folks. If you will, they are "off the hook." So, until such time as more people understand the special call to priesthood or religious life, I will continue to give these vocations a special emphasis.

Yet in the proper context, like this graced season of Lent, I also promote the necessary understanding that all of us, lay, clergy and religious, are called to be saints, each in his or her own way. We need saints today! Pope John Paul has said: "Heralds of the Gospel are needed, who are experts in humanity, who know the depths of the heart of man in today's world, who share his joys and hopes, his concern and his sadness, and who at the same time are contemplatives, people in love with God. For this, new saints are needed. We must beg God to increase the spirit of sanctity in the Church and to send us saints to evangelize today's world." In their

final summary statement, the 1985 Extraordinary Synod of Bishops echoes the pope: "Today we badly need to beg God, assiduously, for saints." (II, A,4)

The fundamental Christian vocation is to be a saint in the middle of the world. The need to live the Christian life in contemporary society is urgent. Today, there is so much effort to define the lay vocation in terms of participation in the ministry of the priest. Confusedly, active lay Christian ministry has come to be defined in terms of visible liturgical service at the Eucharist, e.g., as lectors, cantors, extraordinary ministers of Communion, ushers or other roles that help the community at worship. The fundamental lay vocation in the Church is actively to live the Christian way of life in "the marketplace," in the world. You lay Christians are a leaven for spiritual and moral good in society, first and foremost by trying to be holy.

What does trying to be holy, trying to be a saint, mean? It does not mean "oddball" stuff, as some might interpret it. This false notion of sanctity is the reason some folks excuse themselves from trying to be holy in everyday life. Basically becoming holy means seeking God, seriously, wherever we find ourselves, whether at home, at work, at school, at the mall, at ball games or anywhere else. At work or at home or at school, the first task is to do well what we are doing. No one will be holy if he or she doesn't do his or her best at work or in school. Saints aren't lazy. Sloppy work doesn't make a good offering to God.

Seeking comfort and convenience is not the highest human value, and if one tries to make it so, chances for being holy are slim. Seeking comfort as the goal of life impedes living for others as Jesus teaches us to do. Comedians make fun of the Catholic notion of sacrifice and penance and guilt. The fact is that trying to live for others (not "me-first") means sacrifice. Not living Christ's commandment of love merits honest guilt feelings.

God gives us special help to face up to our call to be saints during this season of Lent. Facing the truth of our call to be saints leads to blessed freedom and peace. †

Archbishop Buechlein's intention for vocations for March

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



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Buscando la Cara del Señor

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



Todos los Cristianos están llamados a ser santos

¡Cristo no dijo que su llamada a la santidad sería cómoda! Ni dijo que su llamada a la santidad es solamente para unos pocos Cristianos que tomarían su enseñanza a pecho. ¡Se debe llamar a cada Cristiano bautizado un santo!

En la Pascua cuando renovamos nuestras promesas bautismales, afirmamos nuestra llamada a la santidad. La Cuaresma es buen tiempo para analizar cómo estamos viviendo la llamada de Cristo a ser santos.

El documento del Segundo Concilio Vaticano sobre la Iglesia (*Lumen Gentium*, 11) declara: "Todos los fieles, no importa cual sea su condición o estado, cada persona en su propia manera, están llamados por el Señor a esta perfección de la santidad por la que el Padre es perfecto."

De vez en cuando alguien me preguntará, "¿Por qué nos pide siempre que oremos por las vocaciones al sacerdocio y la vida religiosa? ¿Y qué de las vocaciones de cada Cristiano?"

En realidad, se basa mi énfasis en la llamada al sacerdocio y la vida religiosa en mi demanda por oraciones ya que hay menos personas contestando la llamada de Dios al sacerdocio y la vida religiosa hoy en día. Muchas veces cuando me parece probable que alguien tiene una vocación especial en la Iglesia, él o ella dice, "con tal que yo sea un 'buen católico' en el mundo, no necesito seguir el codazo extra que me da Dios." En otras palabras, en nuestros días, hablando del sacerdocio y la vida religiosa juntos con la llamada universal Cristiana a la santidad es poco útil para muchas personas. Ellos están "sacados del atoladero". Por lo tanto, hasta el día que más personas entiendan la llamada especial al sacerdocio o la vida religiosa, continuaré dando un énfasis especial en estas vocaciones.

Sin embargo, en el contexto correcto, como esta estación bendita de la Cuaresma, también promuevo la comprensión necesaria que todos nosotros; los legos, los cleros y los religiosos, estamos llamados a ser santos; cada uno en su propia manera. ¡Requerimos los santos hoy día! El Papa Juan Pablo II ha dicho: "Se necesitan anunciadores del Evangelio, quienes sean expertos en la humanidad, quienes sepan las profundidades del corazón del hombre en el mundo de hoy, quienes compartan sus alegrías y esperanzas, sus preocupaciones y tristezas, y que al mismo tiempo sean personas contemplativas personas que amen a Dios. A causa de esto, se requieren santos nuevos. Debemos rogar a Dios que aumente el espíritu de la santidad en la Iglesia y envíe santos para evangelizar el

mundo actual." En su final declaración sumaria, el Sínodo Extraordinario de Obispos en 1985 hace eco de las palabras del Papa: "Hoy día desesperadamente necesitamos rogar a Dios, asiduamente, que nos dé más santos." (II, A, 4)

La vocación Cristiana fundamental es de ser santo en el medio del mundo. Es urgente vivir una vida Cristiana en nuestra sociedad contemporánea. Hoy día hay bastante esfuerzo para definir la vocación lega en términos de participación en el ministerio del sacerdocio. Es confuso porque el ministerio lego Cristiano se ha convertido en términos de servicio visible litúrgico en la Eucaristía; ej., como lectores, cantores, ministros extraordinarios de Comunión, acomodadores o en otros papeles que ayudan a la comunidad de la Iglesia. La vocación lega fundamental en la Iglesia es vivir la estilo de vida Cristiana activamente en el mercado. Los Cristianos legos son un estímulo para el bien espiritual y moral de la sociedad; tratando de ser santos es lo más importante.

¿Qué significa ser santo o sagrado? No significa algo extraño como unas personas lo interpretan. Esta noción falsa de la santidad es la razón que algunos usan para excusarse de ser santos en la vida cotidiana. Básicamente, ser sagrado significa que buscamos a Dios, seriamente, dondequiera que nos encontremos, en casa, en el trabajo, en la escuela, en el centro comercial, en un juego deportivo o en cualquier otra parte. En el trabajo, en casa o en la escuela, la primera responsabilidad es de hacer bien nuestro deber. Nadie será santo si no realizan su mejor tarea en el trabajo o en la escuela. Los santos no son perezosos. El trabajo lodoso no es una ofrenda buena para Dios.

Buscar el consuelo y conveniencia no es el valor humano más alto y si uno trata de hacerlo así, las oportunidades para ser santo son pocas. Buscar el consuelo como la meta de la vida impide que se viva por otras personas, como Jesús nos enseña. Los cómicos se burlan de la noción católica del sacrificio, penitencia y culpa. El hecho es que cuando uno trata de vivir por otros (no yo primero) hay que hacer sacrificios. Si uno no vive los mandamientos del amor de Cristo, verdaderamente merece los sentimientos de la culpa. Dios nos da ayuda especial para enfrentar a nuestra llamada de ser santos durante esta estación de la Cuaresma. Enfrentar la verdad de nuestra llamada de ser santos nos lleva a la libertad y paz bendita. †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Letters to the Editor

Concert not promoted

I found it odd that there was no mention in *The Criterion* of the Chanticleer concert of Feb. 28 at the Cathedral of SS. Peter and Paul. That an internationally recognized and recorded music ensemble can attract a capacity audience to our most venerable church and be of no interest to our Catholic press is a surprise.

One of the goals of the 1986 Cathedral renovation was to enable that church to be a venue for religious art and thought to showcase what God has inspired people to do. Saturday's concert could not have filled that mission more perfectly.

The concert was presented by two Episcopalian churches that frequently present such professional artists. Funny that it is non-Catholics who dominate bringing acclaimed talent to this city, and particularly, to this church. If it were not for our parents' legacy, Catholics would have no role at all in these affairs—which doesn't say much about aspects of our concern for stewardship, evangelization or pride.

I hope that in the future, *The Criterion* will see fit to cover the inspirational fine arts beyond the amateur presentations some parishes and schools provide—especially when those presentations happen to be on our own grounds.

Joseph Vitale
Indianapolis

(The Criterion has no record of having been informed of this concert. —WRB)

Letters Policy

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

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar).

In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

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

criterion@archindy.org.

The Yardstick/Msgr. George G. Higgins

We can learn from St. Patrick

PBS recently ran a superb three-part, six-hour documentary on the history of the Irish in the United States. The first two segments were sad enough to make even strong men cry. The suffering of Irish peasants during and after the awful famine of the 1840s was unimaginable, as was the sorry plight of the millions forced to emigrate to the United States.

The bright side was that these impoverished U.S. immigrants of the 19th and early 20th centuries held onto their religious faith and found comfort and support in their Catholic parishes and organizations. Because of this they were able, as time went on, to make a great contribution to their adopted country in spite of extreme poverty, widespread prejudice and discrimination, and in spite of their handicaps and disabilities.

The solidity and intensity of their faith in God, plus an irrepressible sense of humor, enabled these immigrants to mingle laughter with tears in the face of staggering problems. Those of us of Irish descent can be proud of our ancestors' phenomenal record in this regard. But it must be said that a great deal more can rightly be expected of us at the present time.

We are no longer the underdogs of America. There are those who maintain that, if anything, some of us have been too successful for our own good, adapting too uncritically to the worst as well as best features of the American way of life.

Be that as it may, if our immigrant forebears—Italians, Germans, Poles and many others in addition to the Irish—were able to do so much when they had so little, we can rightly be expected to do much more in view of our numbers, material advantages and unprecedented educational opportunities.

Two concerns come to mind immediately: ecumenism and race relations.

The Irish-American and other Catholics in the United States admittedly have been generous to the missions, financially and in terms of religious personnel. But in our immediate back yard, approaching the millions of non-Catholics within our country's borders, there is a lesson to learn from St. Patrick, the exceedingly difficult lesson of charity and patience to the extent that we are still faced with religious prejudice and misunderstanding.

I do not mean to suggest that, in their approach to people of other religious faiths, U.S. Catholics should compromise or water down the content of their own faith. On the contrary. But in the words of St. Paul, and after the example

of St. Patrick, let us "practice the truth in charity."

Surely the field of race relations is one in which Americans of Irish descent, if only because of their own bitter memory of preju-

dice and discrimination, should be exercising energetic leadership at the national, neighborhood and local levels.

A competent American historian observed that the Irish are "today regarded among the most American of Americans."

But he hastened to add that "some Irish-Americans, forgetful of the antagonisms their forebears confronted a century ago, are unsympathetic in their attitude toward later immigrants and, specifically, in their attitude toward black fellow citizens."

To the extent that this criticism is true—if it is true at all—we will have to admit that we are not totally faithful to the memory of St. Patrick, who mercifully rescued our ancestors from the spiritual slavery of the pagan world.

By the same token, we are not totally faithful to the glorious memory of the many Kellys, Burkes and Sheas who fought a thousand battles in the cause of justice and human dignity. †

(Msgr. Higgins is a regular columnist with Catholic News Service.)

Two concerns come to mind immediately: ecumenism and race relations

Check It Out . . .

"Spirituality of Thomas Merton," a contemplative retreat for men and women, will be held April 3 through April 5 at Mount St. Francis Retreat Center in southern Indiana. The silent retreat will focus on the spirituality of Thomas Merton. Information: 812-923-8817.

"Companions on the Journey," is the theme of a concert featuring nationally known composer and performer Carey Landry along with Carol Jean Kinghorn-Landry, March 22 from 3 p.m. to 5 p.m. at Christ the King Parish in Indianapolis. Tickets are \$5 for individual and \$10 per family. The Christ the King Parish Adult Catechetical Team is sponsoring the event. Information: 317-255-3666.

The 30th annual "Sounds of Spring" show will be held March 28 and March 29 in St. Bede Theater at Saint Meinrad. This, the final variety show, is presented by Cooperative Action for Community Development, Inc. (CACD), a student-sponsored service program at Saint Meinrad College in St. Meinrad. Performances are scheduled at 4 p.m. and 8 p.m. on March 28 and at 2 p.m. on March 29. Ticket prices are \$3. Information: call Carol Heeke at 812-357-6535.

St. Joseph School in Shelbyville will celebrate its 125th anniversary on April 19 with a special Mass at 1 p.m. fol-

lowed by a reception in the cafeteria and school gym. All former students are invited to attend. Information: 317-398-4202.

St. Francis Hospice, which provides services to terminally ill patients in their homes, is currently seeking volunteers willing to work a minimum of four hours a week for a period of no less than six months. Qualified volunteers enjoy providing companionship, assisting with patient care, offering support to family members, running errands and sharing talents. Information: 317-865-2092.

Marian College in Indianapolis will host its 11th annual Health Fair March 26 from 11 a.m. to 2 p.m. in the Health, Physical Education and Recreation gym. More than 30 booths will be staffed offering hearing tests, oral health information, eye exams, lung capacity testing, blood sugar cholesterol tests, and disabilities awareness. The health fair is free, with the exception of a \$5 fee for finger stick blood tests for cholesterol and blood sugar. Information: call Lisa Larkin at 317-955-6154.

Dr. Ursula A. Matulonis, co-director of the Pain and Symptom Management Clinic at Dan Farber/Brigham and Women's Hospital, Boston, Mass., will be the featured speaker March 21 at a comprehensive health conference, "The Heart of Breast Cancer," sponsored by Y-Me of

Central Indiana and the Indiana Heart Institute. The conference will be held from 9 a.m. to 1:30 p.m. at the Radisson Hotel City Centre, 31 W. Ohio Street in downtown Indianapolis. The fee is \$15 per person and includes admission, materials, lunch, and refreshments. A mini-health fair will also be featured. Information: call the Indiana Heart Institute at 317-338-6500 or 800-MD-HEART or Y-ME of Central Indiana at 317-844-6017.

"Meaningful Living," a women's Lenten retreat, will be held March 20-22 at Fatima Retreat Center, 5353 East 56th Street in Indianapolis. The cost is \$110. Information: 317-545-7681.

The Conventual Franciscans are sponsoring a vocation retreat for single men ages 18 through 40, interested in finding out more about the Franciscans, religious life, or priesthood March 27 through March 29 at Mount St. Francis Retreat Center in southern Indiana. The weekend is free. Information: Conventual Franciscan Father Jim Kent at 502-933-4439.

The archdiocesan office of Ecumenical Affairs will sponsor "Catholic/Orthodox Relations and the Eastern Christian Roots of Catholic Christianity," March 23 at 7:30 p.m. at Fatima Retreat Center, 5353 E. 56th Street, in Indianapolis. The presenter is Paulist Father Ronald Roberson, associate director secretariat for Ecumenical and Interreligious Affairs, National Conference of Catholic Bishops; Member Roman Catholic-Oriental Orthodox Dialogue in the U.S. A short

evening prayer service and social will follow the presentation. The event is free. Information: 317-635-2021.

Sacred Heart Parish, 1530 Union Street, in Indianapolis will host various Lenten prayer services during the season. Each morning at 6:30 a.m. and 8:30 a.m. Mass is celebrated in the chapel. On Saturday mornings there is an 8 a.m. Mass. Each Sunday throughout Lent there will be Scripture study from 9 a.m. to 9:45 a.m. in the parish hall located at 1125 S. Meridian Street. Each Wednesday there will be a "Lenten Lunch Bunch," group meeting. This is the opportunity to learn "How to read the Bible . . . and Understand It." All are invited to bring their lunches. These sessions are from 12:05 p.m. to 12:50 p.m. also in the parish hall. Each Friday there will be eucharistic adoration from 8:30 a.m. to noon and will conclude with communion service. The parish will also have Stations of the Cross during Lent. Information: 317-638-5551.

Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis and frequent contributor to *The Criterion*, will join author Sandra Martz for a reading and book signing at the Indianapolis-Marion County Public Library on March 24 at 7 p.m. in Cropsey Auditorium, 40 E. St. Clair Street. Martz is the editor of a new anthology, *At Our Core: Women Writing about Power* (Papier-Mâché Press). Vogler Meister contributed her poem "Threads of Hope," to the new anthology. "Threads of Hope" was published in the Nov. 21, 1997, issue of *The Criterion*. †

VIPs . . .



Roncalli High School in Indianapolis wrestling coach Wiley Craft was inducted into the Indiana Wrestling Coaches Association Hall of Fame during a ceremony on Feb. 22.

St. Vincent Hospitals and Health

Services announced that Michael D. Chittenden, currently vice president, facilities administration, has been named administrator at St. Vincent Carmel Hospital in Carmel. He has been with the Daughters of Charity National Health System since 1976.

Senior accounting and finance majors at Marian College in Indianapolis recently scored in the top 25th percentile on the Educational Testing Service Major Field Assessment Test in Business. The test was given to more than 44,000 students from 317 colleges and universities throughout the country.



Mortgage burning

St. Lawrence, Indianapolis, pastor, Father Mark Svarczkopf and 1971-1991 pastor, Father Joseph V. Beechem, burn the \$1.8 million mortgage after Sunday Mass on March 1. Father Beechem was pastor when the mortgage for the first church was paid, just before the parish began plans for the new church, which was dedicated in 1986.

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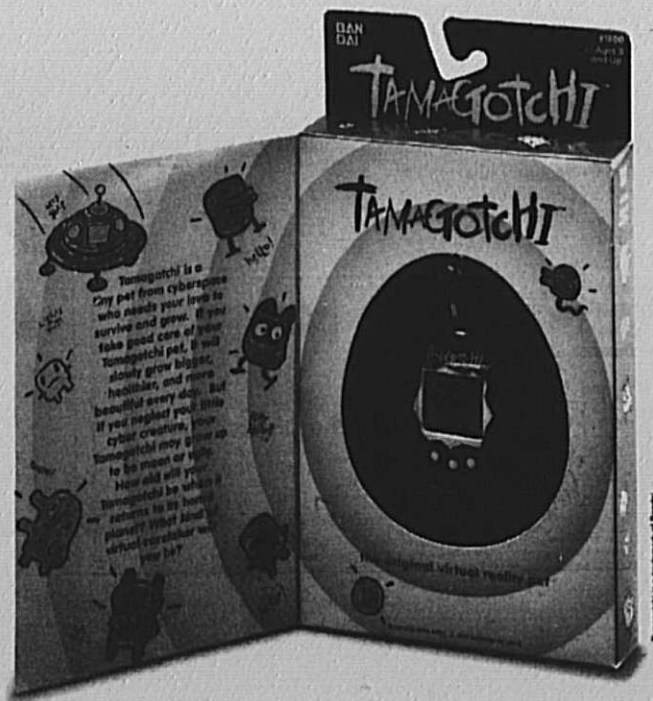
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GET GOING AGAIN



Connersville Deanery

St. Bridget Parish

Liberty

Story by Susan Etter

Fast Fact:

St. Bridget's bell tower is the highest point in Union County. It is four feet higher than the courthouse.

St. Bridget plans for 150th anniversary, stewardship, spiritual renewal

LIBERTY—A lot of planning is in store at St. Bridget as the parish will mark its 150th anniversary next year.

Father John O'Brien, pastor, said so far there has been discussion about how to honor the parish's 150th year, but nothing has been decided.

"We'd like to publish a history on the parish," Father O'Brien said.

According to Father O'Brien, the parish was started in 1849 by Irish immigrants who settled in Union County. The immigrants came to build railroads and canals. A priest traveled from Connersville once a month to celebrate Mass. In 1854, an actual church was built. "We are the oldest or one of the oldest churches in Union County," Father O'Brien said. And for sure, the church's bell tower is the highest point in the county.



Fr. John O'Brien

"It's four feet higher than the courthouse," Father O'Brien said. This was not discovered until last spring when the bell tower was struck by lightning during a thunderstorm.

Other than preparing for its 150th anniversary, the 150-household parish has several other plans in the works.

"We are trying to get the stewardship program for the archdiocese inaugurated in our parish," Father O'Brien said.

Father O'Brien said the parish began this process by distributing a time and talent packet that included five pages describing various ways parishioners could get involved in the parish. He said the parishioners who returned the sheets are now being put to work in the parish.

People who participate in the Rite of Christian Initiation of Adults are also given time and talent packets.

"I am passing these out to the new people hoping that it will start a new interest so they can get involved," he said.

As far as the treasure element of stewardship, Father O'Brien said a parishioner spoke at one of the Masses,

which resulted in an increased collection.

"We need to be able to do that on a yearly basis," he said.

A new women's group, Ladies of St. Bridget, has recently been formed at the parish. So far 25 women of all ages are involved. Father O'Brien said the group plans to host social events as well as fund-raisers.

"Hopefully, they will come up with some fund-raising ideas to help the parish, too," he said.

What Would Jesus Do?

Father O'Brien can be seen in the town of Liberty doing his grocery shopping, eating out, or socializing, and he is sure to be wearing his "What Would Jesus Do?" (WWJD) bracelet.

"To me it is a reminder that we need to ask the question, 'What would Jesus do?' And having the bracelet on reminds me that, not only do I have to tell people that, but I have to do it myself," he said.

After reading in *The Indianapolis Star* about the WWJD program that was started by a youth group in Michigan, Father O'Brien bought a supply of bracelets of his own to hand out.

He believes when teens, as well as adults, wear the bracelets they stop and at least question, "What would Jesus do? What would happen? And if we do it long enough, will we find the answer?"

Father O'Brien has been wearing his bracelet for over a year now. He believes it makes people aware that there is someone they can count on.

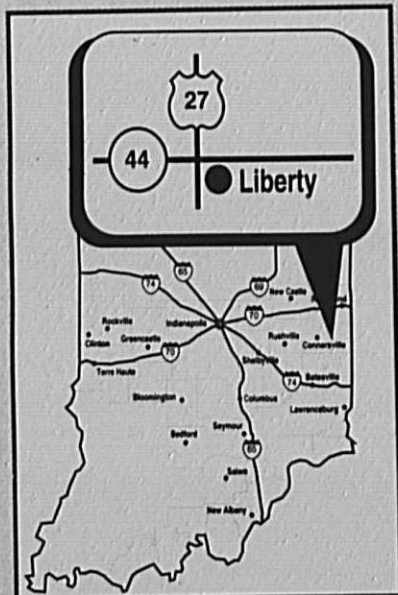
"This bracelet has probably been my evangelization out in the community," he said.

Spiritual renewal

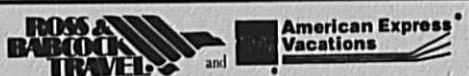
Father O'Brien has several ideas in mind for spiritual renewal in the parish. He would like to consider a parish mission, Renew, or Christ Renews His Parish.

Renew and Christ Renews His Parish are parish-level Catholic faith renewal programs.

Father O'Brien believes these types of renewal



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programs would allow parishioners to view the spiritual side of their lives.

"I think once they do, they begin wanting and desiring to get more involved in the Lord's work," he said.

While an associate pastor at St. Gabriel in Connersville, Father O'Brien was involved in the Christ Renews His Parish program.

"It was one of the greatest things that happened at the parish," he said.

According to Father O'Brien, St. Bridget is becoming a "prayerful parish."

St. Bridget Church

"We realize that prayer is an important part of what goes on. I am a firm believer that we are not in this alone," he said. †

St. Patrick opens parish center

By Mary Ann Wyand

TERRE HAUTE—Just in time for their patron saint's feast day, St. Patrick parishioners in Terre Haute celebrated the dedication of a new parish life center and numerous school improvements. Archbishop Daniel M. Buechlein and Msgr. Lawrence Moran, their pastor, officiated at the March 8 event.

The dedication of the multipurpose room with stage, meeting rooms, library, computer and media center, science laboratory, kitchen and three additional classrooms culminated a three-year Building in Faith capital improvement campaign at the 107-year-old parish.

"This new parish life center will be a place where many will come to know one another and to give witness to their faith in Christ," Archbishop Buechlein said. "May all who come here know the presence of Christ, experience the joy of his friendship and grow in his love."

Msgr. Moran, parish council president Joe Etling and Building in Faith campaign co-chairs Bob Wright and Patrick Cahill thanked St. Patrick parishioners for their hard work and commitment, which resulted in pledges of \$1.8 million toward the \$2.3 million in needed capital improvements.

"Everybody here has helped in the past several years to make this new facility possible," Msgr. Moran said. "We give thanks to God, the giver of all good gifts, for what has been accomplished here in our parish."

This year is "clearly an exciting time in our parish," Etling said. "With this new building just completed, the new perpetual adoration chapel in use, and the parish Legacy of Hope (from Generation to Generation) campaign just getting underway. We are grateful to Archbishop Buechlein for being here with us today. The archdiocese has flourished under his tremendous leadership."

Three years ago, Wright said, "many of us in this room gathered for meetings to determine if we could be successful in raising sufficient monies to build this building and make other improvements to the school. At that time, there was a lot of apprehension about whether we could possibly raise that much money. I think we all underestimated our-

selves. Every single member of St. Patrick Parish made a contribution in his or her own way."

Cahill noted that working with so many St. Patrick parishioners on the three-year project "has been a real joy, and there are more good things to come" for the parish.

St. Patrick parishioners have "done a remarkable job" completing this extensive capital improvement project, Archbishop Buechlein said. "It's a beautiful facility. Thank you all very much for making this possible. I understand part of your hope in the Legacy of Hope from Generation to Generation campaign is to raise the funds to finish paying off the debt for this marvelous facility, and I congratulate you for that. It's a great investment."

The Legacy of Hope from Generation to Generation campaign "is a massive effort on the part of our archdiocese," the archbishop said. "For the first time, every one of the 151 parishes and missions of the archdiocese is having a capital and endowment campaign."

"As you are aware, 60 percent of what is raised in that campaign stays in the local parish and 40 percent goes for the larger missions of the archdiocese," he said. "We do this because we love God and the Church and want all that that represents to be handed on to future generations." †



St. Patrick parishioners Patrick Cahill (from left) and Bob Wright and Mary Ann Clark (right) of Terre Haute help Archbishop Daniel M. Buechlein and Msgr. Lawrence Moran, pastor, cut the ribbon in the new parish life center during a March 8 dedication ceremony. Cahill, Wright and Clark helped chair the Building in Faith project.

St. Bridget, Liberty (1854)

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Phone: 765-458-5412

Church Capacity: 500 &

Number of Households: 150

Administrator: Rev. John O'Brien

Pastoral Associate: Patty Reuss

Parish Administrators of Religious Education: Pat

Schulte and Barb May

Youth Ministry Coordinator: Pat Schulte

Parish Council Chair: Dennis Reuss

Business Manager: Patty Reuss

Parish Secretary: Patty Reuss

Masses:

Saturday Anticipation — 7:00 p.m.

Sunday — 7:00, 9:00 a.m.

Holy Day Anticipation — 7:00 p.m.

Holy Day — 7:00 p.m.

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Penance services scheduled throughout 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

March 22, 2 p.m. at Immaculate Conception, Milhausen
 March 22, 4 p.m. at St. Maurice, Napoleon
 March 23, 7 p.m. at St. Louis, Batesville
 March 24, 7 p.m. at St. Peter, Franklin County
 March 29, 7 p.m. at St. John, Osgood
 March 29, 7 p.m. at St. Magdalene, New Marion
 March 31, 7 p.m. at St. Joseph, St. Leon, for St. Joseph, St. Leon and St. John, Dover
 April 1, 7 p.m. at St. Lawrence, Lawrenceburg
 April 1, 7:30 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 April 3, 7 p.m. at St. Mary, Greensburg
 April 6, 7 p.m. at St. Maurice, St. Maurice for St. Maurice, St. Maurice, St. Anne, Hamburg, and St. John, Enochsburg
 April 7, 7 p.m. at Holy Family, Oldenburg
 April 8, 7:30 p.m. at St. Cecilia, Oak Forest

Bloomington Deanery

March 16, 7:30 p.m. at St. Agnes, Nashville
 March 17, 7 p.m. at Christ the King, Paoli
 March 19, 7 p.m. at St. Martin, Martinsville
 March 20, 7 p.m. at Our Lady of the Springs, French Lick
 March 25, 7:30 p.m. at St. Charles Borromeo, Bloomington
 March 31, 5:30 p.m. to 6:30 p.m. at St. Paul Catholic Center, Bloomington
 April 1, 5:30 p.m. to 6:30 p.m. and 8:30 p.m. to 10 p.m. at St. Paul Catholic Center, Bloomington
 April 1, 7 p.m. at St. John the Apostle, Bloomington

Connersville Deanery

March 16, 7 p.m. at St. Bridget, Liberty
 March 19, 7 p.m. at St. Mary, Rushville
 March 23, 7 p.m. Holy Guardian Angel, Cedar Grove
 March 26, 7 p.m. at St. Michael, Brookville
 March 30, 7 p.m. at St. Elizabeth, Cambridge City
 March 31, 7 p.m. at St. Gabriel, Connersville
 April 4, noon at St. Mary, Richmond

Indianapolis East Deanery

March 13, 7 p.m. at St. Mary
 March 19, 7 p.m. at Holy Cross
 March 22, 7 p.m. at St. Michael
 March 24, 7 p.m. at SS. Peter and Paul Cathedral
 March 24, 7 p.m. at St. Philip Neri
 March 29, 4 p.m. at St. Bernadette
 March 30, 7:30 p.m. at St. Simon the Apostle
 March 31, 7 p.m. at Our Lady of the Lourdes

Indianapolis North Deanery

March 18, 7 p.m. at St. Thomas Aquinas
 March 24, 7 p.m. at Christ the King
 March 24, 7 p.m. at Immaculate Heart of Mary
 March 25, 7 p.m. at St. Pius X
 March 26, 7:30 p.m. at St. Luke
 March 26, 7 p.m. at St. Andrew
 March 29, 3 p.m. at St. Joan of Arc
 April 6, 7:30 p.m. at St. Lawrence

Indianapolis South Deanery

March 16, 7 p.m. at St. Roch
 March 24, 7:30 p.m. at St. Mark
 March 25, 7 p.m. at SS. Francis and Clare
 March 26, 7 p.m. at Nativity
 March 29, 2:30 p.m. for Sacred Heart, Good Shepherd, Holy Rosary, and St. Patrick at Sacred Heart
 March 31, 7 p.m. at Holy Name
 March 31, 7:30 p.m. at St. Barnabas
 April 2, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
 April 5, 4 p.m. at St. Jude

Indianapolis West Deanery

March 18, 7 p.m. at St. Malachy, Brownsburg
 March 24, 7 p.m. at St. Joseph
 March 24, 7 p.m. at Holy Trinity
 March 24, 6:30 p.m. at St. Monica
 March 25, 7:30 p.m. at St. Christopher
 March 26, 7 p.m. at Holy Angels
 March 26, 7 p.m. at St. Gabriel
 March 30, 7 p.m. at Mary, Queen of Peace, Danville
 April 5, 2 p.m. at St. Anthony

New Albany Deanery

March 18, 9:30 a.m. to noon and 12:30 p.m. to 2 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 March 18, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 19, 9:30 a.m. to noon and 12:30 p.m. to 2 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
 March 19, 7 p.m. at St. Mary, Navilleton
 March 21, 9 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 23, 7 p.m. for St. Francis Xavier, Henryville and St. Michael, Charlestown at St. Francis Xavier
 March 26, 7 p.m. at St. Paul, Sellersburg
 March 26, 7 p.m. at St. Joseph Hill, Sellersburg
 March 29, 3 p.m. for St. Joseph, Corydon; Most Precious Blood, New Middletown; and St. Peter, Harrison Co. at St. Joseph, Corydon
 March 29, 7 p.m. at St. Mary, Lanesville
 March 30, 7 p.m. at St. John the Baptist, Starlight
 March 31, 7 p.m. at for Sacred Heart, Jeffersonville and St. Augustine, Jeffersonville at Sacred Heart, Jeffersonville
 April 1, 7 p.m. at St. Michael, Bradford
 April 2, 7:30 p.m. for St. Mary, New Albany and Our Lady of Perpetual Help, New Albany at St. Mary, New Albany
 April 5, 7 p.m. at Holy Family, New Albany
 April 6, 7 p.m. at St. Anthony, Clarksville

Seymour Deanery

March 13, 7 p.m. at American Martyrs, Scottsburg
 March 15, 2 p.m. for Holy Trinity, Edinburgh and St. Rose of Lima, Franklin at St. Rose of Lima, Franklin
 March 31, 7 p.m. for St. Bartholomew, Columbus and St. Columba, Columbus at St. Columba Oratory, Columbus
 April 1, 7 p.m. for Most Sorrowful Mother of God, Vevay and Prince of Peace, Madison at Prince of Peace, Madison

Terre Haute Deanery

March 22, 6 p.m. at St. Patrick, Terre Haute
 March 26, 1:30 p.m. at St. Ann, Terre Haute
 March 26, 7:30 p.m. at St. Benedict, Terre Haute
 March 27, 5:30 p.m. to 7:30 p.m. and 7 p.m. to 8 p.m. at Sacred Heart, Terre Haute
 March 29, 10 a.m. at Holy Rosary, Seelyville
 March 29, 7 p.m. at St. Joseph, Rockville
 March 30, 7:30 p.m. at St. Margaret Mary, Terre Haute

Working poor to get wage raises this year

By Brigid Curtis

Hoosiers making the lowest of the lowest wages are getting raises this year, said M. Desmond Ryan, executive director of the Indiana Catholic Conference, thanks to collaborative efforts of legislators and lobbyists during the 1998 General Assembly.

"Raising the wages of the working poor couldn't come at a more appropriate time," said Ryan, "especially when the new focus of public assistance is to move former welfare recipients into permanent employment and self-sufficiency."

Legislation to raise the minimum wage, which the ICC has a long history of supporting, had received little attention over the years until this year when the bill was altered in such a way that it had two segments of the business community at odds with each other.

A change in the bill to reduce the minimum wage increase to a one-step raise of \$4.25 rather than a two-step wage increase to \$5.15 was agreeable to most of the business community. However, the bill, as amended, would have given tipped employees a 54 cent per hour raise. According to Rep. John Day (D-Indianapolis), author of the bill, the tip credit portion of the provision quickly got the attention of the those representing restaurants and retail groups, and it was at this turning point that real negotiations began.

Day also attributes passage of House Bill 1015, the minimum wage bill, to the mutual respect and trust among all those involved in the negotiations saying, "All the players involved acted honorably, represented their constituencies well, and did so in the context of honest compromise."

HB 1015, which becomes law July 1, contains five major provisions: 1) it raises Indiana's wage from \$3.35 to \$5.15 in two stages, 2) it raises the base pay of tipped employees from \$2.01 per hour to \$2.13 per hour, 3) it does not add or subtract persons already covered by Indiana's minimum wage 4) it provides a three-month minimum training wage of \$4.25 for those under 20 years old, and 5) it provides overtime pay protection for employees, a provision upon which Indiana's statute has been silent.

Although the law goes into effect on July 1, the first

See RAISE, page 12

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Indian Mission Director Pleads for Help

THOREAU, NM -

"Lord, when did I see you hungry and feed you?"

"When you did it for one of the least of my people, you did it for me." Matt 25:40

As Catholics around the world fast, pray and give alms for Lent, the director, priest, sisters, lay missionaries and staff of a New Mexico Mission school are concerned about urgently-needed help. They work daily to make quality Catholic education a reality for American Indian children in their care.

These children "do without" as a way of life ... will you help them? For many of our students, the school at St. Bonaventure Mission is their "last hope."

Trusting in God, everyone at the Mission prays for help to pay our month to month bills.

St. Bonaventure Mission started a school more than a decade ago when the founder realized the Indian children in the Mission's CCD classes didn't have even the most basic reading and writing skills. Today over 300 children, most of them Native American, join in prayer to keep their school from closing. Mission staff believe education is the key to breaking the cycle of poverty.

The Indian boys and girls attending St. Bonaventure Indian Mission and School live with the following realities:

- 55% of the Navajo population cannot read or write;
- McKinley County (where the Mission is located) has the highest poverty rate (43%) in the state;
- The suicide rate among Navajo teenagers is ten times

higher than for their age group in the U.S. population at large.

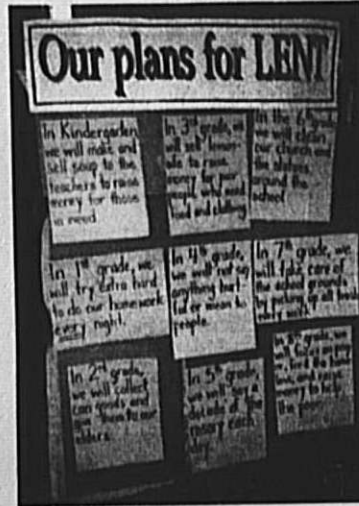
- McKinley County has the highest alcoholism rate in the United States.

Thirty dedicated lay missionaries teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos living in poverty in remote areas of the barren Reservation.

New lay missionaries often ask, "Can this be America?"

Will you help?

Gifts made to St. Bonaventure Indian Mission and School are tax-deductible. The school also qualifies for "Matching Gifts."



At St. Bonaventure, students work together to make a good Lent. This 4th grader will be more kind to everyone.

Dear Criterion Readers,

I'm turning to you for help. My concern is for the children and elders served by St. Bonaventure Indian Mission. Without caring friends like you we can't exist.

Please help make quality education a reality for needy Navajo children. I believe that only through education can they break free of the poverty so prevalent on the reservation. Your generosity and love will bring love and hope into struggling lives.

In this special season of sacrifice, I ask you to pray especially for the children and elders of the Eastern Navajo Reservation.

I can't meet their needs without your help. Please become part of this life-giving work! I don't want to have to say "no" to even one child or one elder who needs food, water or clothing. Will you join in our love for these First Americans who live in such difficult circumstances?

In Christ's Love,

Bob O'Connell

Bob O'Connell, Director
St. Bonaventure Indian Mission & School

P.S. I need to replace the engine in our vehicle used for food delivery. Please be generous.

St. Bonaventure Indian Mission and School



Rayan I have been here since preschool. My mom said I have to come here because she heard it was a good school. I've liked this school from the very beginning. All my friends have been here since second or third grade. At school I'm challenged to be a compassionate person. So I'm trying to do this. What I like best about school are my friends. If I didn't have this school to go to I would miss my friends the most. I have everyday and the teachers.

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- () Please check here if you would like to receive a paperback copy of Tony Hillerman's book, *Sacred Clowns*, which is dedicated to the lay missionaries serving at St. Bonaventure Indian Mission and School, as a token of appreciation for your gift of \$15 or more.



Send to:

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Eastern Navajo Reservation, P.O. Box 610, Thoreau, NM 87323-0610

9829 SMW 001

ICC: 1998 General Assembly helps families

By Brigid Curtis

Despite rhetoric suggesting little was accomplished during this year's Indiana General Assembly, M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), says Hoosier lawmakers passed measures to help low income children and families.

Putting families and children first, a long-standing life issue and priority of the ICC, rang clear this year with the passage of a comprehensive plan to provide children's health insurance for low income families. Senate Bill 19, touted as the most significant legislation to pass in 1998, was one of ICC's priority issues.

The bill, also known as SCHIP Children Health Insurance Program, will provide health insurance for 50,000 low-income Hoosiers children who are either

currently not eligible through Medicaid or are not signed up. Indiana is expected to get \$70 million dollars from the federal government for the program, while Indiana will have to come up with \$26 million. SB 19 was authored by Senator Steve Johnson (R-Kokomo) and Senator Vi Simpson (D-Bloomington).

Children and families will also benefit from the passage of two other proposals the ICC supported this year—minimum wage and adoption legislation. HB 1015, authored by Rep. John Day (D-Indianapolis) raises Indiana minimum wage from \$3.35 to \$5.15 which will bring Indiana's wage to the federal minimum wage standard. SB 425, authored by Sen. J. Murray Clark (R-Indianapolis), will help expedite the process by which children in Indiana's foster care system are placed in a permanent family.

Children, who attend nonpublic

schools, remained in the forefront of issues discussed at the state Capitol in 1998. The ICC affirmed several nonpublic education issues which kept legislators thinking about the needs of nonpublic school children and their families.

Although a compromise could not be reached on education tax credits, the issue of helping school children and families through education tax credits dominated the session.

Another measure, the "safe haven" bill initiated by the ICC, also brought attention to the need for safety programs in nonpublic schools as well as public. Although the measure failed, the bill would have included children who attend nonpublic schools in the governor's safe haven program—a program which provides funding for before and after school programs.

Two additional education measures

supported by the ICC passed. Intelenet access, SB 94, a measure to provide access to education technology and communication resources through Intelenet for educational purposes for students who attend nonpublic, accredited schools, passed. SB 94 was authored by Senator David Ford (R-Hartford City.) And SB 184, a measure which would include nonpublic, accredited schools in the Ambassador for Education Program, also passed. The program promotes professional development for teachers. The bill was authored by Senator Thomas Weatherwax (R-Logansport.)

The ICC continues to maintain a home page on the internet. The ICC web address is www.indianacc.org and the ICC e-mail address is icc@indianacc.org.

(Brigid Curtis is director of communications and research for the Indiana Catholic Conference.)

RAISE

continued from page 10

wage raise of \$4.25 goes into effect on Oct. 1, 1998, and increases to \$5.15 on March 1, 1999.

According to the Indiana Department of Labor, the measure is expected to cover roughly 9,000 Hoosier workers, but the business and labor community could not confirm those numbers. Some believe many more workers will be covered under the new law.

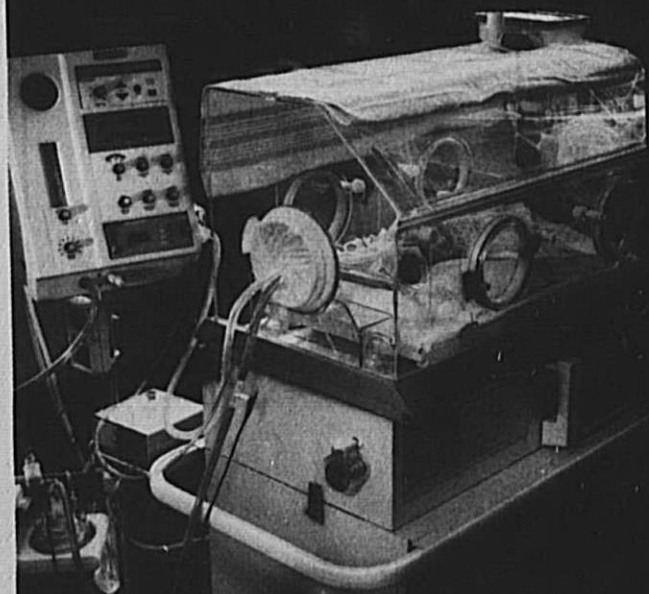
Put simply by Day, "HB 1015 expands the tax base, increases the purchasing power of the lowest paid worker in Indiana, offers an incentive to work and helps persons avoid the need for public assistance."

In addition, under the overtime protec-

tion provision of the bill, employees will be paid time and a half their regular pay for all hours worked past 40 hours during their work week. The bill covers employers who gross under \$500,000 per year and are not engaged in interstate commerce.

In 1938, the minimum wage was 25 cents, 30 years later the minimum wage was raised to \$1.60, and three decades later Indiana's minimum wage will move to \$5.15. Yet despite the wage increases, even at a \$5.15 per hour wage, an individual's actual purchasing power is only 70 percent of what it was 30 years ago. This is a concern of the Indiana Catholic Conference, as outlined in its recently published document, *Critical Needs of the Poor*. An open letter to Governor O'Bannon, his administration and state legislators from the board of directors of the Indiana Catholic Conference.

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Students celebrate with children's literature

By Mary Ann Wyand

Memorable Dr. Seuss characters and the silly story-book maid Amelia Bedelia recently helped students at two archdiocesan grade schools celebrate the wonderful world of books.

St. Philip Neri School students in Indianapolis enjoyed America's Read to Kids Day on March 2 thanks to a variety of celebrity guest readers.

That date also marked the 94th anniversary of the birth of the late Pulitzer Prize-winning children's book author

Theodor Seuss Geisel, whose cartoon Cat in the Hat was the poster theme for the national read-aloud day.

On Feb. 26, St. Susanna School students in Plainfield had fun talking with Amelia Bedelia, portrayed by parishioner Margaret Janssen, who made them laugh about unexpected mishaps caused by confusing words.

During Amelia Bedelia Day festivities, Janssen—as the perplexed maid who takes words literally—narrated a fashion show for second-graders, who modeled costumes based on misunderstandings of homonyms, homophones and idioms.

Second-grader Michael Uberto carried an open umbrella covered with stuffed animals because it was supposed to be raining cats and dogs outside. Classmate Kelsey McDonald, dressed as a "telephone operator" in a surgical scrub suit, displayed a broken "car phone" made from a toy telephone and a toy automobile.

"Amelia Bedelia" told the children she doesn't understand why people dust furniture when they should "undust" it. Janssen's commentary as the well-intentioned maid was based on books written by the late Peggy Parish.

At St. Philip Neri, "the cop in the hat," better known as Indianapolis Police Department Officer Mark Decker, seemed to be having as much fun as the second-graders when he read a book about Aladdin to the class.

While the students listened attentively, they couldn't help grinning at the sight of a uniformed police officer wearing a tall red and white striped hat made famous by Dr. Seuss' naughty Cat in the Hat.

Indianapolis 500 veteran Johnny Parsons of Indianapolis and Indianapolis Police Chief Michael Zunk also were among the celebrity guests who read books to St. Philip Neri students.

Other guest readers from Indianapolis included WISH-TV Channel 8 education reporter Leslie Olsen; Father Glenn O'Connor, pastor of St. Joseph and St. Ann parishes; State Rep. John Day; Seecina Memorial High

School principal Stephen Papesh; and Daniel Elsener, executive director of the archdiocesan Office of Catholic Education.

Eighth-grade students heard Seecina's principal read Edgar Allen Poe's scary short story *The Tell-Tale Heart*, while Parsons entertained third-graders with a story called *The Teacher from the Black Lagoon*. What would Amelia Bedelia have thought of that? †



St. Susanna parishioner Margaret Janssen of Plainfield, dressed as storybook character Amelia Bedelia, hands a broken "car phone" to "telephone operator" Kelsey McDonald, a second-grader, during the school's Amelia Bedelia Day festivities Feb. 26.

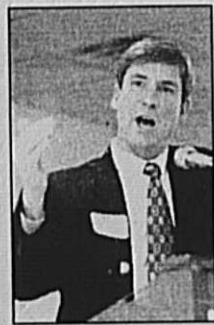


Indianapolis Police Department Officer Mark Decker wears a red and white striped hat made famous by Dr. Seuss in *The Cat in the Hat* on March 2 as he reads to second-grade students at St. Philip Neri School.

BSU coach praises Chatard

By Mary Ann Wyand

The way Ball State University head football coach Bill Lynch of Muncie tells it, he would never be coaching college football today if he hadn't attended Bishop Chatard High School in Indianapolis and benefited from its outstanding gridiron program.



Bill Lynch

While growing up in Christ the King Parish in Indianapolis, Lynch said on March 1, he watched the Trojans practice and dreamed of playing football for the North Deanery high school.

The 1972 Chatard graduate and City Athlete of the Year was the speaker for the school's "Breakfast of Champions" celebration honoring the 1997 Indiana High School Athletic Association Class 3-A state football champions and winning teams from 1968, 1971, 1983 and 1984.

The event also paid tribute to varsity coach Craig Barr of Indianapolis and former Chatard head football coaches Carol Purichia (1964-68) of Indianapolis, Indiana Football Hall of Fame member Dick Dullaghan (1969-72) of Indianapolis, and Chuck Schwaneckamp (1983-86) of Plainfield.

"Before you can have any kind of success, you've got to have a championship attitude," Lynch told students and alumni. "You've got to believe you can do something."

Football is "the greatest team game of all" because of



Former Bishop Chatard High School head football coaches Chuck Schwaneckamp (left) and Dick Dullaghan listen as Chatard alumnus Bill Lynch shares memorable gridiron stories during a March 1 "Breakfast of Champions" celebration in Indianapolis.

the number of players involved in the sport and the discipline required to win championships, he said. "It takes so many people to be successful. Everybody has to count on the guy next to him. It develops a sense of team, a sense of loyalty, that is unmatched in any other sport. You get tackled and knocked down, and you have to get up and do it all over again. It's the message of the Christian life." †

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News briefs

U.S.

Alaska archbishop seeks national pastoral letter on priests' celibacy

NEW YORK (CNS)—Archbishop Francis T. Hurley of Anchorage, Alaska, has suggested a national pastoral letter by the U.S. bishops on mandatory celibacy for priests. He said his recent ordination of a married former Protestant minister as a Catholic priest in Anchorage prompted extensive discussion in the archdiocese about priestly celibacy and about questions concerning the status of those Catholic priests who had left active ministry to marry. In a four-page article in the Feb. 28 issue of *America*, the Jesuits' New York-based national Catholic magazine, the archbishop said he does not see a feasible way of returning married inactive priests in the Latin rite to active ministry.

Let religious leaders help solve world conflicts, former ambassador says

BOCA RATON, Fla. (CNS)—Politicians love the game of diplomacy—especially when it benefits them personally—but religious leaders are often the most effective peace negotiators, according to the former U.S. ambassador to the Vatican. Raymond Flynn, a former mayor of Boston who held the ambassador's post from 1993 to 1997, talked about his perceptions of diplomacy and his experiences at the Vatican during a Feb. 27 Shabbat services at Temple Beth El in Boca Raton. "So many world disputes center on religion—whether it be in Northern Ireland, the Middle East or in Bosnia," said Flynn.

Catholic school lobbyists meet with House speaker

WASHINGTON (CNS)—In order to save the public school system, "we need to go back to what the Catholic schools never left," said House Speaker Newt Gingrich in a speech to Catholic education lobbyists. "You are living proof that you can achieve miracles," Gingrich, R-Ga., told approximately 100 representatives from state Catholic conferences, diocesan offices and Catholic school parent associations participating in the U.S. Catholic Conference's Congressional Advocacy Days in Washington March 1-3.

Sacramental confession is potential evidence in murder trial

EUGENE, Ore. (CNS)—With the triple-murder trial of Conan Hale set to begin March 10 in Eugene, it seemed likely that the defense would try to use a taped sacramental confession as evidence. But the prosecution and the Catholic Church say they would do all they can to block it. "Just because the defense may want to offer it doesn't mean they can," said Steve Skelton, chief deputy district attorney for Lane County. "We don't intend to let it happen." It was prosecutors who, on April 22, 1996, authorized the tape recording of Hale's jailhouse confession to Father Timothy Mockaitis. But after an international outcry from the Vatican and elsewhere, Lane County District Attorney Doug Harclerod apologized for the taping.

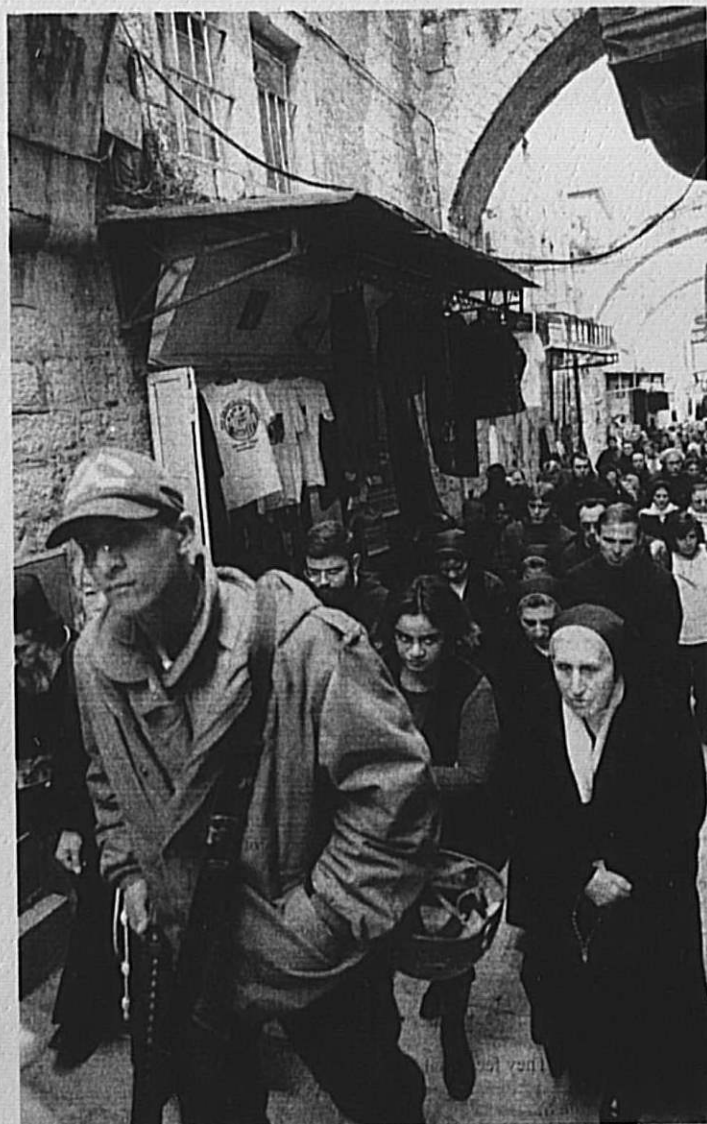
World

Jerusalem's modern Via Dolorosa evolved over many years

JERUSALEM (CNS)—Most scholars say the modern *Via Dolorosa*, or Sorrowful Way, is probably not the path taken by Jesus on the way to his crucifixion, but has evolved over the years. In 1335, the Franciscans were made custodians of the Holy Land for the Roman Catholic Church, and they were responsible for the pilgrims coming from Europe. To ensure that pilgrims were able to see all the holy places in Jerusalem, over the years the Franciscans developed a systematic tour route that originally started on Mt. Zion at the eastern side of Jerusalem. However, said Dominican Father Jerome Murphy-O'Connor, New Testament professor at Jerusalem's École Biblique, it makes more sense that the historical *Via Crucis*, or Way of the Cross, started in the area of the Citadel on the western side of the city, just inside Jaffa Gate.

Conference sees end of religious involvement in Irish schools

DUBLIN, Ireland (CNS)—The current generation of Catholics is probably the last that will be taught by Irish priests, brothers or nuns, said a document published by the Conference of Religious of Ireland. The conference's education commission director, Presentation Sister Teresa McCormack, predicts that in 30 years there will be no religious involved in education or in health care because of the decline in vocations in Ireland. The educa-



Friday procession

An Israeli border policeman leads a group of pilgrims and tourists in the Friday procession of the *Via Dolorosa*, or Sorrowful Way, in the Old City of Jerusalem Feb. 27.

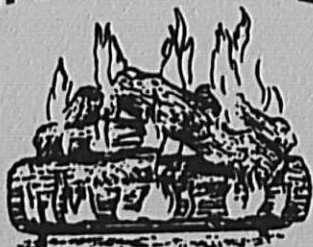
tion commission published its 78-page report, "Religious Congregations in Irish Education—a Role for the Future," in February to alert Ireland's 200 religious congregations of the need to make plans for changing circumstances.

Development minister challenges U.K. churches on aid issues

MANCHESTER, England (CNS)—Britain's Cabinet minister with responsi-

bility for overseas development challenged churches to hold the government accountable for its pledges to the developing world. Clare Short, secretary of state for international development, called on churches to be a critical voice of conscience for the government, but not to get caught up in negative protests. "Despair destroys," she told them. Short, whose post was elevated to Cabinet level in May 1997 as soon as British Prime Minister Tony Blair took power, said that move was one sign the government was serious about eradicating world poverty. †

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Faith Alive!

Prayer and friendship can help restore hope

By Fr. John W. Crossin, O.S.F.S.

How can hope be restored? Buffeted by crises and disappointments in life, despairing of our most cherished dreams and aspirations, we walk through dark corridors with no hope.

We who used to tread so vibrantly now proceed slowly and listlessly. As we walk, we gaze outward with a forlorn and empty look. Our eyes seem to focus without comprehension. We can look neither up toward the heavens nor down to the earth.

We are drawn deep within. We focus on our darkness and our pain. Certain images repeat themselves again and again. Our minds rerun the same thoughts over and over as we seek to make sense of the difficult, the painful, the absurd.

Obscure and dark emotions run their wild way unchecked.

How can hope be restored?

Periods of darkness often have to run their course. There is no shortcut, for example, in the process of grief that brings gradual healing after experiencing the death of a loved one or after surviving a major trauma in life.

Healing takes time. The cycle of grief extends for months and years. The process often lasts longer than we would imagine.

During this time the warmth of caring friends is all important. Friends help by listening to us with head and heart. They understand our distress. They feel what is going on inside us. They affirm that we are still lovable despite our hurts, our failures and our shattered ideals.

The presence of caring friends brings light into our darkness. If only for a brief moment, friends begin to break the ceaseless inner cycle of self-absorption. They divert our darkest feelings to brighter ways.

Friends help us look at the real world.

Their continued presence helps us heal. With them, we can begin to see clearly.

As a young man, St. Francis de Sales had a profound crisis of faith that persisted for weeks. He thought he would be damned for eternity.

He found hope again in prayer. At a critical moment, praying in Paris before a statue of Mary known as the Black Madonna, he gave himself completely to God. Later, the crisis resolved.

St. Francis de Sales became known as one of the most optimistic of saints.

Prayer is a key to hope. In prayer, we enter into a special relationship with God, often through the good example and intercession of the saints.

In prayer, we are present to God. This may mean our silent, wordless presence in a chapel or church. We may not have the spiritual energy to act, to speak or to think at all. Yet our presence is enough. God knows our hearts.

Our unique friendship with God sustains us in hope. The inner obstacles to hope—our disquieting thoughts and feelings—quite often surface in our times of prayer and can be offered to Christ for healing. Gradually we come to realize that disappointment and death may bring us to healing and strength.

Here the paradox of the cross becomes part of our real knowledge. As St. Paul said, it is when we are weak that we are strong.

As we struggle with thoughts and feelings deep within, our vision of eternity clouds over and our work for others diminishes.

In prayer and with the help of friends, our vision of the eternal reign becomes clear once again. And our concern for others returns.

But we do not return to everything just as it once was. We have changed. Our



Friends and prayer are two key ways to restore hope. Friends help by listening to us with head and heart, and prayer is vital to hope. Restored hope is different; it is deeper, because we have changed.

restored hope is different. It is deeper.

We now have a more realistic view of our hope for earth and for eternity. Not without detours, discouragement and disasters does hope on earth prepare us for heaven.

We encounter the eternal reign by engaging—not fleeing from—life's disillusionments. The human foibles and sins of the Church and all its members, for example, now become a means to holiness, not to despair. Our anger can propel us toward sanctity, to keep striving for the good despite our own weaknesses and those of others.

We now have integrated more of our deepest inner selves into our hope. Our thoughts and feelings are more at one.

And we are more at peace. The next cycles of grief, while never easy, are not

quite so black. They will have an end.

We now have a greater realization that our hope is dependent on solidarity with others. We don't build God's reign on earth alone. We are part of relationships and communities that shape and sustain us. Our illusions of self-sufficiency have now disappeared.

We have needed others since before we were born. In regaining hope, we know more than ever that we are not in complete control of our lives.

How might hope be restored? Only when we realize most deeply that hope is the work of God, the Holy Spirit acting in our friendships and in our hearts. †

(Oblate Father John Crossin is the author of *Friendship: The Key to Spiritual Growth*, published by Paulist Press.)

As good news, the Gospel is a message of hope

By Fr. Eugene LaVerdiere, S.S.S.

Hope can be elusive. It can also be close at hand, but not always recognizable.

As good news, the Gospel is a message of hope. At the beginning of his ministry, Jesus spelled out his mission and ministry of hope with prophetic words from Isaiah: "The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings [Gospel] to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the

blind, to let the oppressed go free and to proclaim a year acceptable to the Lord" (Luke 4:18-19; see Isaiah 61:1-2a).

To recognize Jesus' words as a Gospel of hope we first have to recognize that in many ways we are the poor that he spoke of in that passage. God alone is truly rich. We are also the captives, driven by lust, envy and avarice. We really need to be freed. Jesus was sent to free the captives. In many ways we are also blind. We do not see that human beings are the image of God. And we are the oppressed, enslaved by our own cravings and ambitions.

Many people experience feelings of hopelessness. When we turn to ourselves to find hope and depend on our own efforts, we find only discouragement and ultimately despair.

But when we are discouraged and feel hopeless, we can think of the things for which we should thank God. And when we do that, our feelings of hopelessness are soon replaced by a sense of hope. †

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of *Emmanuel* magazine.)

Discussion Point

Lean on others to regain hope

This Week's Question

How would you advise or support someone you know well who is suffering a loss of hope?

"I don't believe there's ever a complete loss of hope, and I would remind them of things they could grab on to: the good of simply being alive, the good you can do for others. I would encourage them to pray and to share their troubles with other people, to lean on the strength of others until their own sense of hope is restored." (Mike Shasky, Minneapolis, Minn.)

"I'd get them to talk about what's happened to them, and if any experiences in my life might be of benefit I'd share them. I'd also use Scripture to help them see

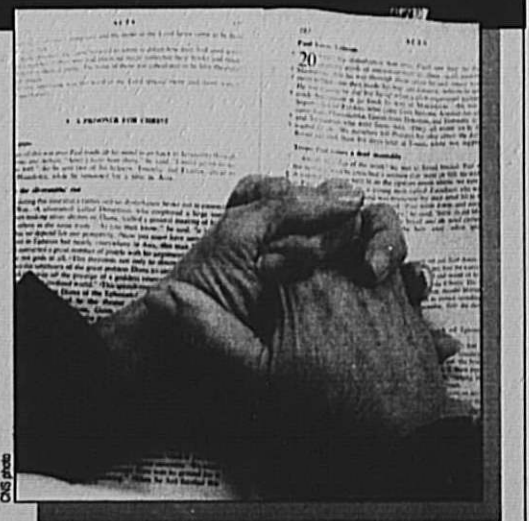
that God still loves them. Essentially, I'd try to be there for them. (Sumner Kohlhund, Lake Charles, La.)

"I would advise them to seek counseling, and I would support them by helping them realize that life is worth living, that they're not alone, and that others have faced a loss of hope and survived." (Karen Williams, Caro, Mich.)

Lend Us Your Voice

An upcoming edition asks: As a scientist, how do you view the relation of science to faith?

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



Perspectives

From the Editor Emeritus/John F. Fink

Jesus decides 'his time' has come

Last year I wrote a series of columns about Jesus' travels in and out of Galilee. I finished the narrative with the raising of Lazarus, after which Jesus hid from the Jewish authorities in Ephraim, 12 miles from Jerusalem. He remained there until the events of Holy Week. I wrote in my Aug. 15 column that I



would probably write about those events during Lent. I hope that my columns about Holy Week, from now through Good Friday, will help you with your Lenten meditations.

It's surprising that the raising of Lazarus from the dead was reported only in John's Gospel because, apparently, this miracle caused a sensation among the people in Bethany and nearby Jerusalem. This worried the members of the inner council of the Sanhedrin because they knew the recent history of men who claimed to be the Messiah and led revolts against the Romans. The Sanhedrin didn't want to rock the boat because they feared the consequences. John's Gospel sums it up: "So the chief priests and the Pharisees convened the Sanhedrin and said, 'What are we going to do? This man is performing many signs. If we leave him alone, all will believe in him, and the Romans will come and take away both our land and our nation'" (11:47-48).

That's when the high priest Caiaphas told the Sanhedrin that "it is better for you that one man die for the people than that the whole nation perish" (Jn 11:49). "So from that day on they planned to kill him" (Jn 11:53). It wasn't because they hated Jesus; it was because they feared what the Romans might do if Jesus' popularity turned into a messianic movement. The Jewish high priest and his family were responsible to the Romans for keeping the Jews under control.

While this was going on, Jesus was hid-

ing in Ephraim. He knew that what he called "his time" was fast approaching—the time when he had to endure his passion and death in order to fulfill the will of the Father for the redemption of the world.

All four Gospels pick up the story when Jesus decided it was time to make his triumphal procession into Jerusalem. It started at Bethphage, a small village between Bethany, the home of Martha, Mary and Lazarus, and the Mount of Olives. Today there is a church there, built by the Crusaders, with frescoes on the walls with Palm Sunday scenes. This is where the annual procession on Palm Sunday starts. Here Jesus mounted a donkey and rode it to the top of the Mount of Olives. Then he descended the hill to the Garden of Gethsemane at the bottom, went across the Kidron Valley, and up again through the gates into Jerusalem and to the temple. While he did this, people spread their cloaks and waved olive tree branches (John's Gospel says palm branches). It was a procession calculated to draw attention, especially with the people yelling, "Blessed is the kingdom of our father David that is to come!" (Mk 11:10).

Now Jesus started teaching in the temple during the day and leaving Jerusalem at night. Sometimes when he was in Jerusalem, now or during earlier visits, he went back to Bethany to stay with Lazarus, Martha and Mary. At other times he and his apostles stayed in a cave called the Eleona near the top of the Mount of Olives. And finally, at times they stayed in another cave at the foot of the mount, known as Gethsemane.

This time, though, he had only a couple days left before he would be arrested. The 12th chapter of Mark's Gospel tells how Jesus played games with the Pharisees who were determined to get him to say something they could use as evidence against him. It was during this time, too, that he predicted the destruction of the temple. †

(Continued next week.)

The Good Steward/Dan Conway

Define stewardship, but keep it simple

Not long ago, a friend asked me to define *stewardship*—but to keep it simple. He said he's been hearing the word



more often, but its meaning is still vague. To define stewardship, you have to start with the concept of ownership. An owner is someone who has a valid legal claim to something (a home, a car, a work of art).

The owner has exclusive rights to his property; it belongs to him alone.

A steward has no legal claim to the property he or she cares for. A steward works on behalf of someone else—the owner. A steward may be a manager, a supervisor or an administrator who is responsible for the property of another. A good steward is someone the owner trusts to take especially good care of his or her property. A lousy steward is one who either doesn't take good care of the owner's property or who fails to yield the kind of results an owner has a right to expect from good management of his affairs.

These basic dictionary definitions of *ownership* and *stewardship* take on a deeper meaning when they are seen through the eyes of Christian faith. When God is recognized as the true and rightful owner of all creation, then all us who are God's children take on the spiritual and moral obligations of stewards. We become God's agents—people who

care for (but do not own in any exclusive sense) the gifts, talents and resources we have been given by a gracious God.

Yes, we have worked hard and we have earned the material things that we call our own. But, deep-down, we people of faith know that our talents, our possessions, our time, and even our money, do not really belong to us. They are God's property that has been generously entrusted to our care and for which we will be held responsible.

What are the characteristic of a Christian steward? The bishops of the United States have defined the good steward as someone who is *grateful* for God's gifts, *generous* in sharing these gifts with others, *accountable* for his or her use of God's gifts, and willing to return them to God *with increase*. A Christian steward is a disciple of Jesus—someone who recognizes, as Jesus did, that everything good comes to us from the Father to be cherished and cared for lovingly and to be shared generously.

What is stewardship—simply? It's taking care of (and sharing) the gifts and talents God has given us—not for the sake of an earthly (or heavenly) reward, but out of gratitude for the blessings we have received from a generous and loving God. †

(Dan Conway, director of stewardship and development for the Archdiocese of Chicago, serves as a consultant for the Legacy of Hope from Generation to Generation capital and endowment campaign.)

Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

Attitude, infrastructure are key

As I move around from deanery to deanery meeting and also talk with people at other gatherings, I often hear the question, "How is evangelization going in the archdiocese?" My usual answer is that more and more things are developing, but it will take consistent attention and effort over time



to keep responding to the call of our Holy Father and our American bishops to make evangelization a more conscious part of our lives as Catholics.

Here in our archdiocese, our Journey of Hope 2001 celebration names evangelization as one of the three major themes, along with spiritual renewal and stewardship. Archbishop Daniel M. Buechlein has also challenged us to have a clear focus on what we need to work on if those themes are going to become part of us. When I look at our recent experience with evangelization, I see two key elements: attitude and infrastructure.

For a long while, particularly in our American religious culture, evangelization seemed almost foreign to Catholics. In addition, those of us who have more than a few gray hairs were brought up in a way that religion was primarily a private matter. Fortunately that picture is changing. More and more parishes are listing evangelization as a key priority in their strategic plans. I am receiving phone calls and being invited to assist newly formed evangelization teams and committees. Renewal efforts like Cursillo, Christ Renews His Parish, the Charismatic Movement, Renew, the Rite of Christian Initiation of Adults, Follow

Me, and a variety of adult faith-formation programs are helping our Catholic people feel more at ease with talking about their faith. A number of parishes are making concerted efforts to be more welcoming and inviting. So the attitude shift toward a more positive understanding of evangelization has begun and is slowly gaining momentum.

We Catholics have a strong sense of sacrament, that the spiritual is embodied in the material. If evangelization is going to pervade the environment of our faith communities, we will need to develop a core of people who have the interest, the understanding, and the skills to help all of us live the evangelizing dimension of our baptisms.

That is what I mean by infrastructure. If we talk about religious education, we have a pool of people ranging from paid professionals to trained volunteers to carry out that ministry in our parishes. Over time, we need to develop a similar network of ministers, perhaps not so extensive, to be the energizers and coordinators for our evangelization ministry. I believe that network will develop layer by layer. We already have people, and not necessarily the pastors, who are taking initiatives in a number of parishes. We need to assist them with resources and training to help them be effective in their efforts.

We also need to connect them with each other so they learn and grow together. That way they can acquire more advanced knowledge, develop stronger skills, and become a ministry community that supports each other and encourages and motivates the rest of us. †

(Jesuit Father Joseph Folzenlogen is archdiocesan coordinator for evangelization.)

Be Our Guest/Shirley Vogler Meister

We share our grief—with a bit of an Irish twist

Entering Christ the King Church in Indianapolis one October morning, my



friend Jan, and I passed a young woman who asked what time the funeral would begin. Jan told her, and I asked if she'd been a friend of the late Margaret Cassidy. "No, but I know Kathy and Steve," she said. Kathy and her husband, Steve Noone, had been devoted to Kathy's mother's sister—"Aunt Margaret"—who died at the age of 86 after an exemplary life, but a long illness.

After Jan and I found a pew, I returned to the young woman, Tamika, to invite her to join us. I'd sensed she wasn't familiar with our church and later learned she wasn't Catholic.

The Mass was an emotional one for Jan, who had lost her sister in a sudden death the week before. It was difficult for me, too, reminding me of my husband's mother's death earlier in the year, as well as my own mother's death the previous year. Despite knowing our loved ones are with God, attending the funeral Mass naturally brought back some pain.

Considering the freshness of Jan's loss, she was stoic during the Mass—until the end, when she began sobbing. I

drew nearer, put my arm around her shoulder and trying to comfort her through my own tears. She regained her composure during the recessional hymn, so I leaned to my right and explained to Tamika how Jan's sister had just died the week before. Tamika looked at me with sadness and said, "I've lost my sister, too, and she was only in her forties." Tearfully, I embraced Tamika. Then I shared what I knew with Jan, whose arms also went around Tamika.

Standing between the two of them, I cried softly, "I love my sister, Beverly, so much. I can't even imagine how I'd feel if she'd die." So, there we were—two long-time German-American friends and an African-American newcomer—hugging, weeping, and sharing our grief.

Only then did we become aware of the joyful post-recessional music filling the church: *When Irish Eyes Are Smiling*. It was a tribute to "Aunt Margaret's" heritage and a fitting reminder to us that she, in her new glory with God, was undoubtedly smiling at us.

Temporal sadness is relieved, not only when we find something to smile about, but by knowing that, through faith, eternal happiness awaits us. †

(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis. Her prose and poetry appear in ecumenically diverse publications.)

Third Sunday In Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 15, 1998

- Exodus 3:1-8a, 13-15
- 1 Corinthians 10:1-6, 10-12
- Luke 13:1-9

The Book of Exodus supplies the first reading for this weekend's Liturgy of the Word.



Moses was the premier prophet of ancient Israel because he had direct contact with God. This weekend's reading recalls that contact. It is a familiar story.

In the story, Moses sees a bush strangely on fire. The bush burns, but it is not consumed. From the burning bush a voice calls to Moses. When Moses replies, the voice orders Moses to stop and to remove his sandals.

Complying, Moses hears the voice introduce itself as the voice of God, the God of Abraham, Isaac and Jacob.

Overwhelmed in this holy presence, Moses covers his eyes. God, speaking in the voice at the bush, assures Moses that the hardships of the Hebrew people have been seen. Their entreaties have been heard. God is true to the covenant.

God promises the people that ahead of them lies a land flowing with milk and honey, a land of plenty and opportunity.

As God's messenger, Moses then returns to Egypt to rally his people and eventually to lead them to the land God promised them.

Revealed in this brief passage are God's essential characteristics. God, the God of Abraham, Isaac and Jacob, is the eternal God who is everlastingly faithful. God is alive with a life so abundant, but so enriching, that it burns but does not consume. God, hearing the prayers of the people, is forever merciful.

The second reading is from the First Epistle to the Corinthians.

In this epistle, the work of the apostle Paul, images of the Exodus figure boldly. This is not surprising. Paul was a Jew, born into the Jewish tradition although a native of Tarsus, then a great but cosmopolitan city of the Roman Empire.

Obviously the son of advantaged parents, he studied Judaism in Jerusalem at the feet of Gamaliel, the most learned and

respected rabbi of the time.

Paul reminds the Corinthian Christians that God provided for the wandering Hebrews, fleeing Egyptian bondage under the guidance of Moses. Yet many of the people turned their backs on God.

St. Luke's Gospel provides this liturgy with the third reading.

This passage belongs to Luke alone. No other Gospel has its equivalent.

In the opening verses, Luke recalls an incident unrecorded elsewhere. It speaks of an occasion, obviously in the temple in Jerusalem when worshippers were offering sacrifices. Pilate ordered his troops into the holy environs. Probably there was a struggle. Pious Jews would have been outraged at the sudden, violent entry of pagan soldiers into the temple precincts themselves. Or maybe there was no struggle. In any event, the troops killed many Jews.

While this is not attested elsewhere in Scripture, it is not atypical of the brutal Romans nor of Pilate himself.

Jesus in the parable proclaims the absolute generosity and power of God. God does not strike down the sinful and wayward. Rather, God leaves open the door to reform.

Reflection

In these readings, the reality of God unfolds in the first lesson, from Exodus. God is almighty and eternal. God's love and care never fail, nor do they end.

Paul's epistle underscores the perfection of God. This perfection is revealed to humans by God. It is an act of divine mercy and love.

Yet many reject God. In ancient times, people rejected God even though they had been spared by divine generosity from the pits of Egypt.

Luke's Gospel reminds us of other grievous human failings, such as the evil and hatefulness of the Romans.

God's absence from direct intervention in the sight of these outrages does not reveal a God without power or compassion. Rather, it shows God as filled with love and mercy. Even the worst of sinners can repent.

But, while lifetimes are given as opportunities to reform, in the end the book will be closed. Lives will be judged by God's standards. At the end of their lives, the evil-doers will fall. These readings warn us, but also reassure us, as in Lent we work for our own reform. †

Daily Readings

Sunday, March 15
Third Sunday in Lent
Exodus 3:1-8a, 13-15
Psalm 103:1-4, 6-8, 11
1 Corinthians 10:1-6, 10-12
Luke 13:1-9

Monday, March 16
2 Kings 5:1-15a
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 17
Patrick, bishop and missionary
Daniel 3:25, 34-43
Psalm 25:4-9
Matthew 18:21-35

Wednesday, March 18
Cyril of Jerusalem, bishop
and doctor of the church
Deuteronomy 4:1, 5-9

Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 19
Joseph, husband of the
Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a
or Luke 2:41-51a

Friday, March 20
Hosea 14:2-10
Psalm 81:6-11, 14, 17
Mark 12:28b-34

Saturday, March 21
Hosea 6:1-6
Psalm 51:3-4, 18-21
Luke 18:9-14

Question Corner/ Fr. John Dietzen

The 'Gospel of Thomas' was discovered in 1945

Q In the past months I have heard reference several times to the "Gospel according to Thomas."



Is there really such a gospel? If so, why is it not included in the New Testament, and why don't we hear more about it? Who decided this gospel should not be in the Bible? (Indiana)

A Yes, there is a Gospel of Thomas, but let's take your other question first. Why were some "gospels" accepted in the Scriptures and others were not?

Theoretically, the answer is simple. We believe that, under the guidance of the Holy Spirit, the communities of believers in Jesus gradually realized which writings were to be in the "canon," the official list of books which would constitute the standard or rule for Christian belief and life.

Many letters, gospels and other writings about the life and teachings of Jesus passed back and forth among the early churches.

Eventually, by a kind of common intuition, certain of them were recognized as normative; they provided a norm or model for any authentic Christian faith or church.

By about the year 400, popes and councils had endorsed a basic list. Confusions remained, however, until the Council of Trent (1546) identified those books to be accepted as the Catholic Church's sacred, canonical Scriptures.

As I said, it sounds simple. In reality the process was not so neat. For one thing, a number of supposedly significant documents were just "lost."

At least one letter of his own, which St. Paul mentions in 1 Corinthians 5:3, simply disappeared somewhere along the line.

The same is true of a document containing quotations from Jesus in Aramaic, supposedly written by an apostle.

Other writings encountered opposition because they did not seem to meet the criterion of origin with the apostles, which was considered necessary for acceptance.

Even in those first centuries, for example, leading Christian scholars already questioned whether Hebrews and

Revelation were really written respectively by Paul and the apostle John.

The fact that the original forms of the gospels later underwent changes and additions further complicated the process. Sometimes these revisions resulted from sayings of Jesus passed down by word of mouth well into the second century.

To repeat, our Christian belief is that the same Spirit who inspired the authors of Scripture when they wrote, also inspired the churches, the communities of faith, as they discerned and chose which "sacred" writings would constitute the norm of Christian discipleship.

Several early Christian gospels are not included in the canon of the New Testament. Perhaps the most famous, at least today, is the one referred to as the Gospel of Thomas.

This gospel is quite unlike the four we know, consisting solely of 114 "sayings" of the "living Jesus."

Written most likely before the year 100, its existence had been known for centuries, through references and occasional quotes in other documents.

The discovery of the entire text in 1945, however, in an ancient library along the Nile in northern Egypt, is a significant archeological event in the history of New Testament scholarship.

Because of its antiquity, its importance in studying the life and words of Jesus can scarcely be exaggerated.

The relatively brief text is available today in several publications. If you read it, however, don't look for it to have the interest or the impact of the four Gospels in our New Testament.

Q Very few priests begin or end the homily with the Sign of the Cross. As I remember, it used to be done all the time. Any reasons for the change?

A Today the church emphasizes the continuity that should be evident between the readings, the creed or Prayer of the Faithful, and the Eucharistic Prayer.

Anything that does not reflect that continuity—such as the Sign of the Cross or words indicating that something new is now going to begin—is discouraged. The Sign of the Cross, by which the celebrant begins the Mass and proclaims that it is for the honor of the Trinity, covers the entire celebration, including the homily. †

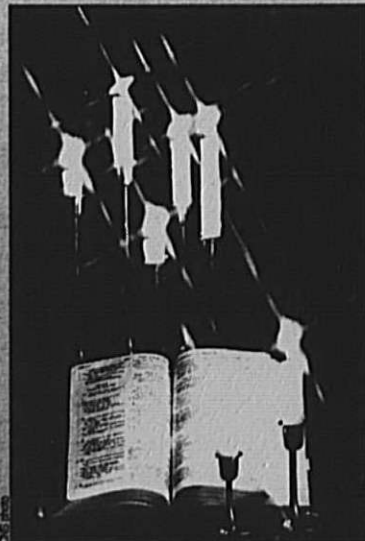
My Journey to God

Hope in Heaven

When life is shrouded with darkness of clouds and a good night's sleep is now a restless one, it is the perfect time to light the candle, the candle of your faith, the faith and trust you have in him, that he is the only one who will never let you down. Do not feel lonely or despair, for he will always be on your side. Tune up the strings, the strings of your soul, to play and sing this song of joy and peace, because you are righteous and God takes righteous ones through the storm of life.

By Munawar Paul

(Munawar Paul is a member of St. Michael the Archangel Parish in Indianapolis.)



The Active List

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

March 13

All Saints School, 337 N. Warman Ave., Indianapolis, will hold a fish fry from 5:30-7 p.m. in Ryan Hall. Cost: \$3.50 and \$4.50. Carry-out is available.

St. Simon the Apostle Parish, Indianapolis, 8155 Oaklandon Rd., will hold a fish fry, 5 p.m., Mass, 5:30 p.m.; Way of the Cross and Benediction, 7 p.m.; a six-part series exploring the basic beliefs found in the Apostles Creed, 7:45-9 p.m. Session three. Information: 317-826-6000 ext. 113.

St. Paul Parish, 9788 N. Dearborn Rd., Guilford, will hold a fish fry from 4-7 p.m. at the Father Walsh Hall, Yorkville. Adults: \$5. Children under ten: \$2.50.

March 13 and 14

Mount St. Francis Retreat Center, 101 St. Anthony Dr., will hold a Charismatic Retreat for Men and Women from 6 p.m. Friday to 1:30 p.m. Sunday. Fee and registration information: 812-923-8817.

March 13, 14, 15

The archdiocesan Office for Youth and Family Ministries will hold a Retrouvaille

Weekend in Chicago, Illinois. Information and registration: 317-236-1586 or 800-382-9836.

March 14

St. Malachy Parish, Brownsburg, will hold its annual Arts and Crafts Fair from 9 a.m.-3 p.m. in Noll Hall 330 N. Green St. Sponsored by the Ladies Club.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove, will hold "Remembering and Forgetting: A Basketweaving Retreat" from 9 a.m.-5 p.m. Fee: \$100 includes \$15 non-refundable deposit. Lunch and materials provided. Information: 317-788-7581.

St. Barnabas Parish, will hold a Monte Carlo Night at the Knights of Columbus #3660, 511 E. Thompson Rd., Indianapolis, from 7 p.m.-midnight. Sponsored by the Men's Club.

"Emotional Intelligence," a workshop led by Daniel Goleman, will be held at the rectory of SS. Peter and Paul Parish, Indianapolis, from 10 a.m.-4 p.m. Information: 317-784-3400.

St. Simon the Apostle Parish,

8155 Oaklandon Rd., Indianapolis, will hold its sixth annual reverse raffle. For time and ticket information: 317-891-2287 or 317-826-0536.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will hold its annual St. Patrick's Day dance starting with dinner at 6:30 p.m. Tickets: \$15. Information: 317-927-7825.

March 15

Little Sisters of the Poor and the residents of St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis, will hold a Holy Hour to pray for vocations at 4:15 p.m.

Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, will hold a meeting for oblates and friends from 2-5 p.m. presented by Sr. Juliana Babcock. Information: 317-788-7581 or 317-787-3287.

At Mary's Rexville Schoenstatt, Schoenstatt Holy Hour, Benediction, Mass beginning at 2:30 p.m., Fr. Elmer Burwinkle, 812-689-3551. (On 925S, .8 mile from 421S, 11 miles south of Versailles on US 50.)

Holy Cross Parish, 125 Oriental St., Indianapolis, will hold a St. Patrick's Day Party from 3:30-7:30 p.m. Adults: \$5. Information: 317-637-2620.

Sacred Heart Parish will hold Scripture study at 9 a.m. in the parish hall, 1125 S. Meridian St., Indianapolis.

St. Pius X Parish, Indianapolis, will hold a Centering Prayer presentation by Benedictine Sister Mary Margaret Funk at 7 p.m.

March 15-18

St. Michael Parish, Bradford, will host a parish mission at 7 p.m. each evening. Presenter will be Father Jim Van Dorn. Topic: "Life: A Journey of Faith." Child care available. Information: 812-364-6173.

March 16

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will hold registration from 6:30-8:30 p.m. for incoming juniors for the 1998-99 school year. Fee and registration information: 317-927-7825.

March 17

Prince of Peace Parish, Madison, will host a St. Patrick's Day Card Party from 7-10:30 p.m. to be held at Pope John Elementary school cafeteria. Admission: \$5. Sponsored by the Ladies Club. Information: 812-765-4166.

Marian College, 3200 Cold Spring Rd., Indianapolis, will hold a seven-week series, Spring 1998 Nature Living Seminars, from 10 a.m.-12 noon in Room 251 of Marian Hall. Topic: "Life of a Star" with Franciscan Father Leopold Keffler. Information: 317-955-6000.

March 18

Sacred Heart Parish will hold "How to Read the Bible and Understand" at 12:05 p.m. in the Parish Hall, 1125 S. Meridian St., Indianapolis. Bring lunch.

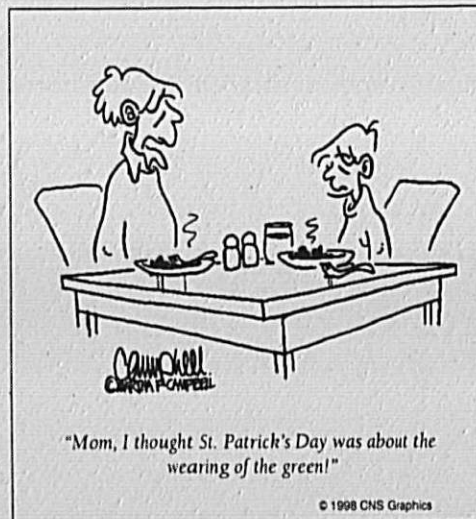
Our Lady of the Greenwood Middle School will present "You Ain't Nothing But a Werewolf" in Madonna Hall at 1:15 and 7 p.m. Admission is free.

St. Vincent Hospital Guild will hold a Founders' Day High Tea from 3-5 p.m. at the Meridian Hills Country Club. Tickets: \$17. Information, reservations: 317-844-4630.

March 19

St. Elizabeth Ann Seton, 10655 Haverstick Rd., Carmel, will hold an eight-week Divorce and Beyond workshop from 7-9 p.m. Information and registration: Andrea Bracale, 317-844-8051.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will hold registration from 6:30-



8:30 p.m. for incoming juniors for the 1998-99 school year. Fee and registration information: 317-927-7825.

Our Lady of Providence Jr. High, grades 7 and 8, will hold registration for the 1998-99 school year at 7 p.m. in the activity center. Registration fee: \$100. Information: 812-949-1034.

March 20

St. Simon the Apostle Parish, Indianapolis, 8155 Oaklandon Rd., will hold a fish fry, 5 p.m.; Mass, 5:30 p.m.; Way of the Cross and Benediction, 7 p.m.; a six-part series exploring the basic beliefs found in the Apostles Creed, 7:45-9 p.m. Session four. Information: 317-826-6000 ext. 113.

Mary Queen of Peace Parish, 1005 W. Main St., Danville, will hold a Lenten Fish Fry from 5-8 p.m. sponsored by the Knights of Columbus #11896.

March 20 and 21

AGLOW International will hold a Central Indiana Retreat at The Seasons Lodge, Nashville, Indiana. Information: 317-896-2757.

March 21

Holy Name Parish, Beech Grove, will sponsor a dinner, dance, auction, and games to benefit the Children's Financial Aid Fund to be held at Primo Banquet and Conference Center, Indianapolis. Tickets: \$25. Information: 317-784-9078 or 317-784-5454.

The Terre Haute Deanery Catholic Young Adults will

meet at the Terre Haute Bowling Center, 600 E. Springhill Rd., from 7:30-9:30 p.m. Information: 812-232-8400.

St. Columba Campus, 27th and Home Ave., Columbus, will hold a workshop "A Time to Grieve, A Time to Mourn," facilitated by Benedictine Sister Kristine Harpenau, from 9 a.m.-3 p.m. Information: 812-372-2207.

March 21 and 22

Benedict Inn Retreat and Conference Center, Beech Grove, will hold a Women's Gathering presented by Rose Marie Scherschel from 10:30 a.m. Saturday-10:30 a.m. Sunday. Fee: \$90 resident, \$75 commuter, includes a \$15 non-refundable deposit. Information/registration: 317-788-7581.

March 22

At Mary's Rexville Schoenstatt, Schoenstatt Holy Hour, "Blank-Check Spirituality," beginning at 2:30 p.m. followed by Mass at 3:30 p.m. Fr. Elmer Burwinkle, 812-689-3551. (On 925S, .8 mile from 421S, 11 miles south of Versailles on US 50.)

Christ the King Parish, 1800 E. Kessler Blvd., Indianapolis, will present "Companions on the Journey" music to renew the spirit presented by the Adult Catechetical Team. Tickets: \$10 per family, \$5 per person. Information: 317-255-3666.

St. Louis Parish, Batesville, will hold a Natural Family Planning

—See ACTIVE LIST, page 19

Fatima

RETREAT HOUSE

Monday, March 16

Reflection Day: "Life in the Holy Land during the time of Christ"

John F. Fink, Editor Emeritus of *The Criterion*, will lead you through the travels of Christ, as described in the Gospels of Mark and John. Registration fee of \$20 includes lunch. Child care available with advance registration.

March 27-29

Silent Retreat: "Our Life in the Trinity"

Fr. Noah Casey, a Benedictine monk of St. Meinrad Archabbey, will guide you through this experience of inner stillness so you can contemplate God's movement in your life.

Registration fee: \$110/single, \$180/married couple. Includes meals and overnight accommodations.

June 12-14

Work Spirituality: "Spirit and Freedom on the Job"

Joseph Foley, Institute of Pastoral Studies, Loyola University. Presented in partnership with St. Vincent's Hospital, this retreat is for you if you have a need to achieve meaning, integrity and freedom in your work. Registration fee: \$110/single, \$180/married couple. Includes meals and overnight accommodations.

June 21-26

Women Religious: "The Unfolding of the Paschal Mystery in our Lives"

Fr. Jim Van Dorn, a Franciscan priest, will preach about prayer, pain and faith using stories of real life.

Registration fee: \$225 if postmarked by May 15, \$245 after.

July 12-17

Vacation Retreat: "An Image of the Spirit: Discovering Your Soul in Photography"

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The Active List, continued from page 18

class from 9 a.m.-noon to be held in the school. Fee: \$25. Information: 812-934-3338.

Recurring

Daily

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Low Mass daily (except Sunday), 8 a.m.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., Parish Center building, will hold perpetual adoration daily, 24 hours.

Weekly

Sundays

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) High Mass, 1:30 p.m.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold 4 p.m. Mass throughout Lent.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., will host a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the parish reception room, 7:30-8:30 p.m. Information: 317-299-9545.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

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

Thursdays

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass.

St. John Parish, Indianapolis, (across Capitol Ave. from the Hoosier Dome) will host "Lenten Scripture Reflection," 1 p.m., a discussion of the past Sunday's reading, hosted by Fr. Thomas Murphy. The discussion will last about 45 minutes, coffee provided. Information 317-635-2021.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather at 7 p.m. to pray for vocations to the priesthood and religious life and lives centered in consecration to Jesus and Mary.

Fridays

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, will hold a fish fry during Lent from 5-8 p.m. sponsored by the Men's Club.

St. Roch Parish, 3600 S. Meridian St., Indianapolis, will hold a fish fry each Friday in Lent from 5-7 p.m. Sponsored by the Men's Club.

Knights of Columbus, Council 541, will serve fish fry dinners from 5 p.m.-7:30 p.m. at the St. Benedict Church Parish Center,

9th and Walnut Sts., Terre Haute. Fee: \$5 adults; \$3 children under 12. Information: 812-533-1048.

St. Martin Parish, Yorkville, will hold a fish fry during Lent from 4-7:30 p.m. Cost: \$5 adults; \$2.50, children.

SS. Peter and Paul Cathedral will offer eucharistic adoration during Lent, begins at conclusion of noon Mass, with Benediction immediately afterwards, Stations of the Cross at 7 p.m. Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

St. Susanna Parish, Plainfield, 1210 E. Main, will hold adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Benediction and Mass.

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

During Lent, Sacred Heart Parish, Indianapolis, will hold eucharistic adoration at 8:30 a.m. concluding with communion service at noon. The Stations of the Cross will be held at 7 p.m. All are welcome.

St. Joseph University Parish, Terre Haute, will hold eucharistic adoration after the 9 a.m. Mass until 5 p.m.

Saturdays

A pro-life rosary will be prayed at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group will meet in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Tuesdays

Divine Mercy Chapel, Indianapolis, next to St. Michael Church and Cardinal Ritter High School, 3354 W. 30th St., will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., will hold rosary and Benediction, 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., Indianapolis, will hold the Stations of the Cross at 7 p.m.

St. Joseph Parish, St. Joseph Hill, Sellersburg, 2605 St. Joe Rd. W., will hold eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold Exposition of Blessed Sacrament following 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

First Saturdays

St. Nicholas Parish, Sunman,

will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

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

Our Lady of the Greenwood Parish, 335 S. Meridian St., will hold First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

Holy Angels Parish, Indianapolis, 28th & Martin Luther King Jr. St., will hold exposition of the Blessed Sacrament, 11 a.m.-noon.

Second Wednesdays

The archdiocesan Family Life Office, Natural Family Planning Classes, will meet at

7:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Cost: \$20. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Second Thursdays

Focolare Movement meets Thursdays at 7:30 p.m. at the home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the O'Meara Catholic Center, 1400 N.

—See ACTIVE LIST, page 22

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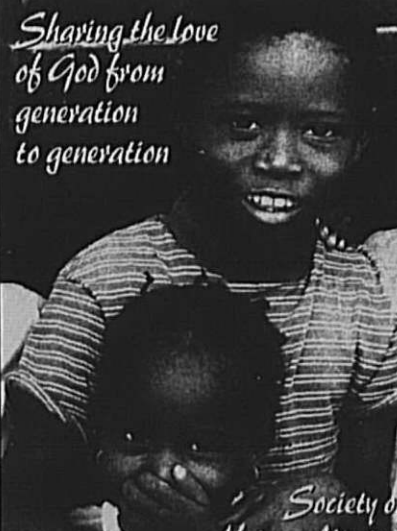
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Thousands taking final steps to Catholic Church

WASHINGTON (CNS)—If the church's yearly Rite of Election at the start of Lent were a job fair, advertisements might read something like: "Wanted: Disciples of Jesus. Total commitment needed. Hours vary. No salary, but incomparable fringe benefits."

It's not a job fair, but applicants abounded all over the country.

There were 450 in Arkansas, more than 460 in South Carolina, 63 in Vermont, about 600 across the state of Oregon.

Across northern Pennsylvania there were 346 in the Erie Diocese, more than 450 to the east in the Scranton Diocese. Pittsburgh welcomed 1,101.

In separate ceremonies throughout the United States tens of thousands of people, each with a unique faith journey, began taking their final steps this Lent to become full members of the Catholic Church.

Thirty-one dioceses and archdioceses from which Catholic News Service obtained information reported more than 19,000 people taking those steps this year. Since Catholics in those dioceses represented one-fourth of the total U.S. Catholic population, the national total could easily exceed 70,000.

The Criterion will publish names from the Archdiocese

of Indianapolis in future issues. Last year 1,147 participated.

In the Milwaukee Archdiocese there were 821—249 catechumens and 572 candidates. The Boston Archdiocese counted more than 700—300-plus catechumens, 400-plus candidates. The Archdiocese of Detroit had more than 1,700 total; Newark, N.J., nearly 1,100. Chicago scheduled five ceremonies over three weekends to accommodate more than 2,300 catechumens and candidates.

Catechumens have not been baptized. They are preparing to receive baptism, confirmation and the Eucharist at Easter Vigil services April 11.

As they entered their final stages of preparation, they participated in a Rite of Election, in most cases during the first weekend in Lent.

Despite the name of the rite, the first Sunday of Lent is not quite like Election Day in November.

"Election is not a contest decided by vote," said Franciscan Sister Rene Simonelic of the Columbus, Ohio, diocesan liturgical office. "It is a free gift of God choosing persons who freely respond with faith and conversion."

In the Columbus Diocese more than 840 catechumens and candidates participated in the diocesan services at the start of Lent.

Candidates is another term that has nothing to do with

politics in this context.

They are people who were baptized in another Christian denomination and are entering full communion with the Catholic Church or people who were baptized Catholic in infancy but did not complete their initiation into the church with confirmation or first Communion.

The candidates are preparing to receive confirmation or first Communion at the Easter Vigil. On the first weekend in Lent they participated in a Call to Continuing Conversion, a ceremony parallel to the Rite of Election for those not yet baptized.

In Omaha, Neb., there were two ceremonies at St. Cecilia Cathedral March 1 to accommodate the 525 candidates and 200 catechumens preparing to enter the church.

Among the candidates in Omaha was Keith Harder of South Sioux City, who was raised a Lutheran. After he becomes a Catholic he plans to enter seminary formation to test what he believes may be a vocation to the priesthood.

In Wisconsin, besides the 821 in Milwaukee there were 297 catechumens and candidates in the Madison Diocese; to the north in Green Bay, 351. La Crosse welcomed 176 candidates and 48 catechumens, while Superior had 87 candidates and 32 catechumens. The total statewide was more than 1,800. †



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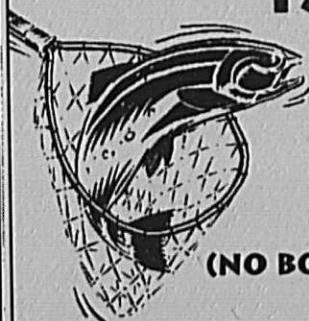
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

ALLEN, Ann, 96, St. Vincent de Paul, Bedford, Feb. 25. Sister of Lottie Pierce. Aunt of several.

BEAM, William T., 91, St. Monica, Indianapolis, Feb. 23. Great-great-uncle.

BELTTARI, Linda L. (Wilson), 54, Holy Spirit, Indianapolis, Feb. 24. Wife of Kenneth G. Belttari. Mother of Jeffery A. Belttari, Barbara Kastner, Angela F. Parker. Sister of James, Ronald J. Gasuoda. Grandmother of five.

CAHILL, Emaline M., 92, St. Roch, Indianapolis, Feb. 1. Mother of James E., Jerome T., Joseph M. Cahill, Marianne Noone, Romilda Sudding. Grandmother of 20. Great-great-grandmother of one.

CAMPBELL, Rex B., 72, St. Jude, Indianapolis, Feb. 26. Husband of Kathleen (Mueller) Campbell. Father of Jan Tyra, Bunny, Tim, Luke Campbell. Brother of Ben Campbell, Shirley Tomb. Grandfather of nine. Great-grandfather of two.

DEXTER, William F., 77, Holy Family, Richmond, Feb. 23. Husband of Clare Dexter.

Father of William, Ronn, Richard Dexter, Jennifer M. Fletcher, Marybeth Jones. Brother of Helen Cretella. Grandfather of 12.

DOLL, Mary Frances, 84, St. Nicholas, Sunman, Feb. 24. Mother of Robert Robbins, Helen Miller, Dorothy Huber, Judy Adams Marcia Adams, Susan Summer, Jean Coy. Sister of Sarah Schoettmer. Grandmother of 20. Great-grandmother of 30.

ECK, Bernard, 89, St. Roch, Indianapolis, Jan. 31. Father of Edward, Richard Eck, Clare Ann Biggers, Dorothy St. Martin. Brother of Leonard Eck, Catherine Wagner, Gertrude Schonecker. Grandfather of 12. Great-grandfather of 11.

HOYT, Mary L. (Miles), 80, Mary Queen of Peace, Danville, Feb. 27. Mother of Diana Kowalski, Dixie Israel, Mary Murphy, Christena Agee, Patricia White. Brenton Hoyt. Sister of Gregory Miles, Estelle Craddock. Grandmother of 18. Great-grandmother of 29. Great-great-grandmother of seven.

HUGHES, Kathryn, 80, Christ the King, Indianapolis, Feb. 17. Mother of Michael, Dr. Tom Hughes, Dr. Patricia Hartlage, Kathleen Mayo, Mary Beth Myers, Maureen Nichols. Sister of Rosemary Ehrlich, Sister Francis Borgia. Grandmother of 13.

KRAUS, John, 88, Little Flower, Indianapolis, Feb. 27. Husband of Maria (Keller) Kraus. Father of John W., Michael M. Kraus. Brother of

Rita Wetzel. Grandfather of two.

LARKIN, Frances (Leonhard), 94, St. Andrew, Indianapolis, Feb. 24. Mother of Joel (Larkin) Schmigel. Grandmother of four. Great-grandmother of one.

LATZ, Mary Katherine "Katie," 81, Mary Queen of Peace, Danville, Feb. 1. Mother of J. Patrick, William Michael Latz. Grandmother of three.

LIMING, Doris, 68, St. Roch, Indianapolis, Feb. 2. Mother of Judy, Bill Liming, Melissa Nix, Susy Goodlet, Cathy Allender. Sister of Joann Heacox, Helen Lynch, Lois Chaney. Grandmother of 22. Great-grandmother of eight.

LINDLEY, Mary L., 90, St. Roch, Indianapolis, Feb. 7. Grandmother of four. Great-grandmother of seven.

LOMASNEY, Joan Litzelman, Kimmell, Gorrell, 65, St. Lawrence, Indianapolis, Feb. 17. Mother of James, Joe, Jeff Kimmell. Grandmother of one.

LORENZ, Beatrice V., 87, Prince of Peace, Madison, Feb. 25. Mother of Marybea Klein. Grandmother of six. Great-great-grandmother of one.

LYNNE, Claire D., 83, St. Anthony of Padua, Clarksville, Feb. 14. Mother of Diane Palka, Judith Lippman, Cheryl Gibson, Gregory Lynne. Sister of Regina Moore. Grandmother of seven.

MCGUINNESS, Owen, 56, Holy Spirit, Indianapolis, Feb. 27. Father of Angela Bacon, Theresa Daugherty. Brother of Elenor McAlleese, Cathy Hamill. Grandfather of two.

MEER, Harry A., 84, St. Mary, Rushville, Feb. 26. Husband of Martha Meer. Brother of Mable

Schwendenman, Ruth Jenkins, Esther Schwegman, Mildred Akers. Grandfather of two. Great-grandfather of four. Step-grandfather of one.

MERZ, Josef, 89, St. Anthony, Indianapolis, Feb. 24. Father of Mary Frances Rutledge, Jo Ann Coffin. Brother of Isidore, Fanny Merz. Grandfather of six. Great-grandfather of eight.

O'DONNELL, John F. Sr., 82, Christ the King, Indianapolis, Feb. 21. Father of Joan Wilson, John O'Donnell Jr. Grandfather of five.

PRENDERGAST, Geoffrey Edmund, 74, Holy Name, Beech Grove, Feb. 25. Husband of Elizabeth (Docherty) Prendergast. Father of Monica Taylor, Collette Dillon, Patricia Rose, Elizabeth Wright, Vincent, Geoffrey T., Thomas Prendergast. Brother of Thomas, Kevin Prendergast, Monica Joyce. Grandfather of 13. Great-grandfather of three.

RENNEGARBE, Norma Caroline S., 97, St. John, Indianapolis, March 1. Cousin of Dorothy Lahr, Mary Schoonover.

RICE, Helen M., 82, St. Monica, Indianapolis, Feb. 24. Mother of Ray Rice. Sister of Marge Rommeney. Grandmother of five. Great-grandmother of six.

SAELINGER, Gertrude, 88, St. Anthony of Padua, Morris, Feb. 24. Aunt of Bill, Jim Keenan.

SALB, Lois, 74, St. Monica, Indianapolis, Feb. 10. Wife of Francis Salb. Mother of Paula Salb, Linda Hilligoss, Cynthia Lowes. Sister of Charles Dyer. Grandmother of three.

SEARS, Julia M., 87, Sacred Heart, Jeffersonville, March 1. Wife of Elmer Sears. Sister of Lucille Campbell.

SHARP, Overleda, 72, St. Andrew, Indianapolis, Feb. 20. Sister of Calvin Brown, Willa Sturka. Niece of Flora Burnhill. Aunt of several nieces and nephews.

SIMMS, Roberta Jean, 79, St. Anthony of Padua, Clarksville, Feb. 18. Mother of Janice Lenfert, Sandra Gerken, Rodman, Robert, Richard Simms. Grandmother of 13. Great-grandmother of two.

SMITH, Ruth (Gibbs), 68, St. Malachy, Brownsburg, Feb. 23. Mother of Glennda M. Kouts, M. Gretchen Bates.

Sister of Martin, Casey, Tom Gibbs, Rita Blair, Edna Eaton, Mary Phillips, Clara Richardson, Ann Hillock, Peggy Mackall. Grandmother of three.

STRAWN, Mike T., 25, Holy Name, Beech Grove, Feb. 27. Son of Ernest E. Julia F. (McGuinness) Strawn. Brother of Paula J. Meiring, Theresa M. Cole.

VASSILO, Emanuel, 96, St. Malachy, Brownsburg, Feb. 26. Husband of Ann Kalister. Father of Leo Vassilo, Lee

Farrara. Grandfather of seven. Great-grandfather of eight.

WOODRUM, Donald L. Jr., 39, St. Augustine, Jeffersonville, Feb. 23. Husband of Alice F. Woodrum. Brother of David. L. Woodrum, Denise L. Manley, Dawn L. Rhodora.

ZWISSLER, Katherine M., 86, Holy Family, Richmond, Feb. 10. Wife of Ed Zwissler. Mother of Carolyn Coons, Robert, Jack Zwissler. Grandmother of five. Great-grandmother of 12.

The Active List, continued from page 19

Meridian St., Indianapolis. Information: 317-887-9388.

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

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

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

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold Family Rosary Night at 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana will gather for a healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis. Teaching will begin at 7 p.m. followed by Mass at 7:30 p.m.

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish, Indianapolis, 3922 E. 38th St., will have a Mass for Life, 8:30 a.m., followed by a walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for Benediction.

Pope, Albright discuss escalating conflict in Kosovo

VATICAN CITY (CNS)—Pope John Paul II and U.S. Secretary of State Madeleine Albright expressed concern over the Kosovo region of Yugoslavia as the conflict there escalated.

The pontiff received Albright March 7 in the midst of her four-day swing through Europe to conduct talks on various issues, with Kosovo high on the agenda.

After his Sunday Angelus blessing March 8, Pope John Paul said he was "profoundly concerned by the dramatic situation in Kosovo, where explosions of violence once more threaten intensive efforts at dialogue and peace-making."

The pope called for a peaceful solution in Kosovo. The region was an autonomous province within Serbia until 1989, when its autonomy was revoked by Serb leader Slobodan Milosevic, now president of Yugoslavia.

In early March, Yugoslav police and military forces in Kosovo began cracking down on ethnic Albanians suspected of leading an armed movement for independence. Ethnic Albanians comprise an estimated 90 percent of the region's population.

At a joint news conference with Italian Foreign Minister Lamberto Dini, Albright said Milosevic had been "spurning the offers of the United States and others" for mediation in the dispute. She said "decisive and firm action" against officials in Yugoslavia was needed to end the violence. †



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Positions Available

D(C)RE/Campus Ministry

A growing parish in the small college town of Greencastle, Indiana, is seeking a dynamic coordinator for its religious ed. and campus ministry programs. Responsibilities include administration of programs, catechist formation/support and hands-on involvement from elementary to RCIA and college level.

Send résumé/inquiries to: St. Paul the Apostle Church, c/o Murray Pride, 202 E. Washington Street, Greencastle, IN 46135.

Secondary Principal Opening

1998-99 School Year. The superintendent of the Columbus Diocesan Schools will begin a search for a principal for Bishop Rosecrans High School, Zanesville, Ohio.

Bishop Rosecrans, a co-ed high school having a student population of 243, has long been a strong presence in Zanesville, an historic Ohio community located fifty miles east of Columbus.

Interested applicants must be active, practicing Catholics and must possess, or be eligible for, Ohio Administrative Certification.

For application information, contact the Diocesan Department of Education Personnel Office, 197 E. Gay Street, Columbus, OH 43215. 614-221-5829.

Deadline for receipt of application materials is March 27, 1998.

Director of Liturgy and Music

A vibrant and active parish of 2,000 families seeks a full-time director of liturgy and music to continue and further develop liturgical ministries. Responsibilities include: overseeing and training liturgical ministers (music, eucharist, lectors and hospitality); and planning, coordinating and providing music for weekend liturgies and sacramental celebrations. Requirements include: thorough knowledge of Vatican II liturgical principles; ability to work collaboratively with parishioners and parish staff; and keyboard skills. Position opening July 1, 1998. Competitive salary and full benefits. Send résumé and references to Beth Reitz, Pastoral Associate, St. Pius X Parish, 7200 Sarto Drive, Indianapolis, IN 46240

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Positions Available

Coordinator of Youth Ministry

The Catholic Ministry Center in Tell City, Indiana, is seeking an energetic, enthusiastic individual with strong communication and organizational skills to be an integral member of the pastoral team. Responsibilities for this full-time position include planning, implementing and overseeing ministry programs for 6th grade through young adults. Individual must relate well to both youth and adults. Minimum of three years experience and some certificate training in youth ministry preferred. Send résumé and letter by April 1 to: Youth Ministry Search Committee, Catholic Ministry Center, 802 Ninth St., Tell City, IN 47586. Call 812-547-7994 for more information.

Catholic Elementary Principal

Corpus Christi School, a State of Indiana accredited elementary school (K-8) in Evansville, with an enrollment of 174 students and a faculty of 14 is accepting applications for principal for the 1998/1999 school year.

Salary commensurate with education and experience. Candidate must be a practicing Roman Catholic and hold or be eligible for a valid Indiana Elementary School Administrative License.

For application, please contact: Mrs. Phyllis Bussing, Director of Schools, Catholic Schools Office, Diocese of Evansville, P.O. Box 4169, Evansville, IN 47724-0169.

Deadline for application will be March 31, 1998.

Miscellaneous

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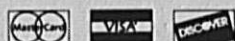


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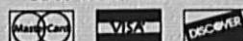
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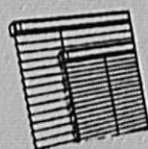


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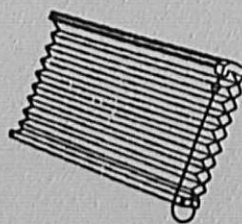
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